

Forming *Akhlāqul Karīmah* (Noble Character) of the Students of Institute of Islamic and Arabic Language (STIBA) Makassar by Implementing *Tarbiyah Islāmiyah* (Islamic Education) Program

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Abstract

This study aims to: (1) analyze the effect of implementing *tarbiyah rūhiyah* on *akhlāqul karīmah* in Makassar STIBA students; (2) analyze the effect of implementing *tarbiyah saqāfiyah* on *akhlāqul karīmah* in Makassar STIBA students; and (3) analyzing the influence of the implementation of *jasadiyah* tarbiyah on *akhlāqul karīmah* in Makassar STIBA students. This study uses data obtained from respondents through questionnaires and a quantitative approach through the component-based Structural Equation Modeling (SEM) technique or variant with Partial Least Square (PLS). The results showed that: (1) the implementation of *tarbiyah rūhiyah* had a positive and significant effect on *akhlāqul karīmah* for STIBA Makassar students; (2) the implementation of *tarbiyah saqāfiyah* has a positive and significant effect on the *akhlāqul karīmah* of STIBA Makassar students; and (3) the implementation of *tarbiyah jasadiyah* has a positive and significant effect on *akhlāqul karīmah* for STIBA Makassar students. Therefore, as a policy recommendation, fostering student *akhlāqul karīmah* in tertiary institutions can be carried out through the Islamic tarbiyah program as an extracurricular activity. The application of student *akhlāqul karīmah* coaching can be done through integration into the lecture process. Interventions for the implementation of the Islamic tarbiyah program in tertiary institutions can be applied by making rules and signs for *akhlāqul karīmah* both on campus and outside the campus.

Keywords: *akhlāqul karīmah* (noble character), *rūhiyah* (spiritual development), *saqāfiyah* (intellectual development), *jasadiyah* (physical development), moral values in higher education

Abstrak

Penelitian ini bertujuan untuk: (1) menganalisis pengaruh pelaksanaan *tarbiyah rūhiyah* terhadap *akhlāqul karīmah* pada mahasiswa STIBA Makassar; (2) menganalisis pengaruh pelaksanaan *tarbiyah saqāfiyah* terhadap *akhlāqul karīmah* pada mahasiswa STIBA Makassar; dan (3) menganalisis pengaruh pelaksanaan *tarbiyah jasadiyah* terhadap *akhlāqul karīmah* pada mahasiswa STIBA Makassar. Penelitian ini menggunakan data yang diperoleh dari responden melalui angket dan pendekatan kuantitatif melalui teknik Pemodelan Structural Equation Modelling (SEM) berbasis komponen atau varian dengan Partial Least Square (PLS). Hasil penelitian menunjukkan bahwa: (1) pelaksanaan pelaksanaan *tarbiyah rūhiyah* berpengaruh positif dan signifikan terhadap *akhlāqul karīmah* pada mahasiswa STIBA Makassar; (2) pelaksanaan *tarbiyah saqāfiyah* berpengaruh positif dan signifikan terhadap *akhlāqul karīmah* pada mahasiswa STIBA Makassar; dan (3) pelaksanaan *tarbiyah jasadiyah* berpengaruh positif dan signifikan terhadap *akhlāqul karīmah* pada mahasiswa STIBA Makassar. Oleh karena itu, sebagai rekomendasi kebijakan, pembinaan *akhlāqul karīmah* mahasiswa di perguruan tinggi dapat dilakukan melalui program *Tarbiyah Islāmiyah* sebagai kegiatan ekstrakurikuler. Penerapan pembinaan *akhlāqul karīmah* mahasiswa dapat dilakukan melalui integrasi pada proses perkuliahan. Intervensi pelaksanaan program *Tarbiyah Islāmiyah* pada perguruan tinggi dapat diterapkan dengan membuat peraturan dan rambu-rambu *akhlāqul karīmah* baik di kampus maupun di luar kampus.

Kata kunci: *akhlāqul karīmah* (karakter mulia), *rūhiyah* (pengembangan spiritual), *saqāfiyah* (pengembangan intelektual), *jasadiyah* (pengembangan jasmani), Nilai Moral Pendidikan Tinggi

BACKGROUND

Efforts to achieve superior human resources in Indonesia are among the key responsibilities of the government, as mandated in the Preamble to the 1945 Constitution of the Republic of Indonesia, specifically the goal "to enlighten the life of the nation." This objective is further outlined in Article 31, Paragraph 3 of the 1945 Constitution, which states, "The government shall endeavor and organize a national education system that enhances faith, piety, and noble morals to enlighten the life of the nation, as regulated by law" (Kaelan, 2016). This legal mandate implies that the government has an obligation to establish a national education system aimed at educating the citizens of the nation. The government has actively pursued this mandate, as evidenced by the addition of the fourth paragraph of Article 31 in the 2002 Fourth Amendment to the 1945 Constitution, which allocated a significant portion of the state budget—20 percent of both the state and regional revenues and expenditures—for education (Kaelan, 2016).

In line with the constitutional mandate, the National Education System Law No. 20/2003 was enacted. This law outlines the functions and objectives of national education in Article 3, which states: "National education functions to develop the abilities and shape the character and civilization of a dignified nation to educate the nation's life. Its aim is to develop students' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible democratic citizens." The law emphasizes that the government must establish a robust and authoritative national education system to empower all Indonesian citizens, equipping them to become intelligent, high-quality individuals grounded in faith, piety, and noble character, and capable of meeting the challenges of an ever-changing world. A superior education system will produce high-quality human resources essential for advancing a prosperous society and preparing the next generation to thrive in the globalized world.

However, in practice, Indonesia's educational system has not yet fully contributed to the comprehensive development of its citizens. Many Indonesian children still lack access to adequate education. In recent academic years, reports of increasing dropout rates and declining school participation have become more frequent (Lestari, Kurniawan, & Ardi, 2020). School participation is inversely related to school dropout rates. The dropout rate indicates the proportion of school-age children who have either left school or failed to complete a particular level of education. The School Participation Rate (APS) for children aged 7-12 and 13-15 in Indonesia has shown significant improvement, but the APS for the 16-18 age group remains insufficient. According to data from the Central Bureau of Statistics (BPS), over the past three years, the APS for the 7-12 and 13-15 age groups has exceeded 95 percent, while the APS for the 16-18 age group remains below 75 percent. This indicates a relatively high dropout rate for the 16-18 age group, which could hinder Indonesia's ability to compete effectively on the global stage (Hakim, 2020).

The low quality of education in Indonesia is reflected in its poor performance in international rankings. According to the results of the 2015 Program for International Student Assessment (PISA), Indonesia ranked 69th out of 76 countries (Dirgantoro, 2018). The Organization for Economic Co-operation and Development (OECD) released the results of the 2015 PISA tests and surveys in December 2016, showing that Indonesian students' average scores in science, reading, and mathematics were ranked 62nd, 61st, and 63rd, respectively, out of 72 countries. In contrast, Singapore, a neighboring country, topped all aspects and indicators of the assessment. This raises concerns about the future competitiveness of Indonesia's human resources. Furthermore, other ASEAN countries, such as Vietnam and Thailand, ranked higher and outperformed Indonesia in these areas (Suryanti, 2017).

In the realm of higher education, issues such as plagiarism, cheating, bribery, and other forms of misconduct are prevalent. Although educators often teach the values of honesty, it is not uncommon for teachers to provide students with answer keys during exams, citing concerns about students' success. This undermines the credibility of the teaching profession. Law No. 12/2012 on Higher Education explicitly outlines four objectives of higher education, one of which is to develop students' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, and are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured, all for the benefit of the nation. According to Astuti Dwiningrum, as cited in Priatmoko (2018), the phenomenon of misconduct in education is driven by three main factors: first, the reduction of education's meaning, which has been degraded to mere memorization and exam-taking skills (such as those required for the national exams); second, the commercialization of education, where it has become a commodity traded and managed like any industrial product, with a focus on profit; and third, the emphasis on school superiority, where institutions become increasingly powerful and distant, often putting undue pressure on parents, both subtly and overtly.

Additionally, the decline in students' moral quality is a troubling phenomenon. This moral degradation affects students at all levels, from elementary school to higher education, leading to serious behavioral issues. Acts of violence, drug use, pornography, and other immoral behaviors have become common news items. A survey by the National Family Planning Coordinating Board (BKKBN) in the Jabotabek area revealed that 51 out of 100 teenage girls were no longer virgins, with the age range of teenagers engaging in extramarital sex between 13 and 18 years. Further survey data from BKKBN in 2010 showed that approximately 15% of teenagers had engaged in sexual activity, and 62% of abortions were performed on teenagers who were not married (Karyanto, 2020).

In response to the moral crisis observed in society, Matta (2003) identified several key causes of moral issues, including the loss of an integrated personality model that balances piety with success, goodness with strength, the emergence of antagonism in moral education, and the diminished role of social institutions as the foundation for moral education. This moral crisis has led to various negative consequences, such as social instability, the loss of balance in social, economic, and political spheres, and the spread of pessimism and fatalism within communities. Moreover, the decline in the moral values of the nation's youth has highlighted the urgent need for early moral education, particularly through the optimization of moral education practices. Zubaidi (2005) argues that a strong foundation in religious education equips students with the moral resilience needed to resist the temptations and negative influences of modern life. Therefore, Islamic education, often referred to as *Tarbiyah Islāmiyah*, can guide individuals to become virtuous and adapt to their environmental realities. Efforts within the education sector are necessary to reduce the prevalence of deviant behavior among teenagers. Matta (2003) suggests that the solution to overcoming this moral crisis lies in returning to the path of Allah, the way of Islam. A crucial element in addressing these moral deviations is the development of *akhlāqul karīmah* (noble character). Providing moral guidance to teenagers, particularly university students, by instilling ethical values and behaviors is essential.

Moral education must be provided to children from an early age, this is because good morals are not automatically possessed by every human being once he is born. There needs to be a long process through nurturing and educating both in the household environment and in educational institutions. If this moral education is not attempted properly, it will result in moral decline and have implications for the destruction of a nation. The verses of the Qur'an that serve as the basis for moral education are as Allah Swt. says, in Q.S. al-Isra'/17: 23-24,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Translation:

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young." (Kementerian Agama RI, 2013)

Al-Sa'dī (2002) in his tafsir, *Taisīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, says: "After mentioning His rights, Allah then mentions the fulfillment of the rights of parents with His words: 'And be kind to your fathers and mothers in the best way possible,' meaning to do good to parents with all forms of ihsan (kindness) in words and deeds, because parents are the cause of a person's existence in this world. Both of them have a sense of love and desire to do good and closeness to the child, which gives rise to the demand for the stronger rights of parents and the obligation to honor and care for them even greater."

The explanation of al-Sa'dī (2002) above about the rights of both parents towards children, means that the child's obligation to honor and care for their parents, is a rule that connects a child to parents, which is undoubtedly the best morals after morals to Allah, the Creator of humanity. From this explanation, it is clear that moral education is very important, where the purpose of education is not only to make children good at science but what is equally important is the formation of children's morals. Dhofier emphasizes that the purpose of education is not merely to enrich the minds of students with explanations, but to improve morals, train and heighten the spirit, appreciate spiritual and human values, teach honest and moral attitudes and behavior, and prepare students to be taught about religious ethics above other ethics (Dhofier, 2011).

One of the coaching programs that can be done to improve the morals of the younger generation is through *Tarbiyah Islāmiyah*. Ibn Qayyim mentioned that among the main objectives of tarbiyah is to maintain the purity of human nature and protect it from falling into deviation by instilling noble morals in students and at the same time removing and fighting bad morals from them (Al-Hijazy, 2001). Thus, *Tarbiyah Islāmiyah* is very important as a safeguard and shield from things that damage the morals and morals of students.

Tarbiyah Islāmiyah is a concept of thought, opinion or design regarding the ideal way to interact with human nature directly or indirectly to process changes in themselves towards better conditions (Saifurrahman, 2016). *Tarbiyah Islāmiyah* is a form of Islamic coaching in the form of *halaqah*, as a non-formal education to form an ideal Muslim personality (Ta'rifiyah, 2017). The ideal Muslim personality is the synergy between the patterns of thought, attitude, and behavior of a Muslim based on the Islamic faith or aqidah, morals, and values.

Lubis (2010) states that there are 10 *muwaṣṣafāt* (competencies) in *Tarbiyah Islāmiyah* that are the focus of coaching, namely: 1) *salīm al-aqīdah* (having a straight belief); 2) *ṣāḥiḥ al-'ibādah* (worshiping correctly); 3) *matīn al-khuluq* (having a solid character); 4) *qadīr 'ala al-kasbi* (having an income); 5) *muṣaqqaf al-fikri* (having an insightful mind); 6) *qawīyyu al-jismi* (having a healthy and strong body); 7) *mujāhidun linafsihi* (able to fight lust); 8) *munazamun fī ṣa'unihi* (able to manage neatly in all affairs); 9) *ḥarīṣun 'ala waqtihi* (able to manage time); and 10) *nāfi'un ligairihi* (useful for others). Based on these *muwaṣṣafāt*, it can be seen that the concept of *Tarbiyah Islāmiyah* is the concept of building a Muslim person who is integrated from all sides, especially in terms of aqidah, worship, science, culture, morals, behavior, and benefits for the community.

There are three important aspects in the development of *Tarbiyah Islāmiyah* in the formation of *akhlāqul karīmah*, namely the intellectual aspect, the spirit aspect, and the physical aspect (Saifurrahman, 2016). These three aspects are the main characteristics of *Tarbiyah Islāmiyah* which is *syāmilah* (complete and comprehensive), meaning that coaching towards an ideal Muslim person who touches all elements in humans, namely the elements of *rūhiyah* (*tarbiyah rūhiyah*), *'aqliyah* (*tarbiyah saqāfiyah*), and physical (*tarbiyah jasadiah*) (Ta'rifiyah, 2017). It is through this integrated formulation of coaching that is expected to be able to form a Muslim person who has *akhlāqul karīmah*.

The existence of *Tarbiyah Islāmiyah* which integrates aspects of the spiritual (*rūhiyah*), physical (*jasadiyah*), and intellectual (*aqliyah*) as a model of Islamic personality development in schools and campuses, is an effort to shape students with *akhlāqul karīmah*. Through consistent coaching with regular participants, through the guidance of a *murabbī* (educator) which is a pillar of *Tarbiyah Islāmiyah*, participants (*mutarabbī*) are not only taught about the value of Islamic values but also spiritual guidance that can strengthen faith (*iman*) and piety (*taqwa*), as well as physical development. In addition, the mentoring process also directs *mutarabbī* to learn the value of togetherness, leading and being led, learning to make decisions, and also how to communicate. All of these are very important things for fostering personal maturity.

Based on these facts, it is crucial for the education sector to take steps to reduce deviant behaviors among youth. One of the main pillars in an effort to reduce these deviations is the development of Islamic morals through *Tarbiyah Islāmiyah*. A comprehensive and integrated coaching concept by combining the development of the spiritual, intellectual, and physical parts of someone. Through this comprehensive and integral coaching, it is hoped that it can direct students to have noble morals in their daily lives.

Educational institution, particularly universities, has a very strategic role in shaping individuals with *akhlāqul karīmah*. Through this higher education institution, students develop their potential to become human beings who believe and fear the Almighty God and have noble character. One of the universities that makes students' *akhlāqul karīmah* as its educational goal is Institute of Islamic and Arabic Language (STIBA) Makassar. In contrast to higher education in general, STIBA Makassar is an educational institution that has a dormitory as a residence for all students so direct supervision is required for 24 hours from lecturers and campus administrators so that student behavior can be guided and controlled. Students can further develop their personalities, especially in increasing knowledge about morals and ethics because they get direct role modeling from lecturers.

Based on interviews conducted by the author with Djafri (2024, Personal Interview), *Tarbiyah Islāmiyah* implemented at STIBA Makassar was motivated by several things. First, there is a concern about the gap between knowledge and the practice of the knowledge itself among students. Secondly, there is a concern about the gap between knowledge and personality morals of the students. Third, *Tarbiyah Islāmiyah* is carried out as a means of galvanizing students in terms of students' mental resilience and spirit of *da'wah* because they will be sent as preachers in remote areas of Indonesia after graduation. Fourth, *Tarbiyah Islāmiyah* aims to cultivate caution and wisdom in responding to developing problems, not in a hurry and not easily carried away by current issues that develop wildly in society. Fifth, *Tarbiyah Islāmiyah* is carried out to foster sensitivity and empathy toward communal challenges.

In its implementation, the gap between knowledge and its practical application, as well as personal character issues, often arise as challenges in fostering students at STIBA Makassar. According to Djafri (2024, Personal Interview), morals and the practice of worship that do not reflect the identity of seekers of Islamic knowledge (*ṭālib al-'ilm syar'ī*) is a problem that must be resolved. Some violations of *syar'i* are still commonly committed, especially by new students in general and sometimes by one or two senior

students (Djafri, 2024, Personal Interview). These phenomena and problems related to moral development (*akhlāqul karīmah*) require stronger moral development, especially in the approach and guidance through *Tarbiyah Islāmiyah*.

Tarbiyah Islāmiyah is Islamic education whose main target is humans, where education is a strategic means to produce individuals who are developed in all their potential so that they can carry out their function of devotion to worship Allah and achieve happiness in the world hereafter. Islamic education is comprehensive, covering all dimensions of humanity, the physical aspect (*tarbiyah jasadiyah*), intellectual aspect (*tarbiyah saqāfiyah*), and moral/spiritual aspect (*tarbiyah rūhiyah*). Therefore, all aspects of human affection, cognition, and conation are the targets of education in Islam or *Tarbiyah Islāmiyah*. The holistic approach of Islamic education will create a righteous human being, which will create a balance in his potential, goals, speech, and actions as a whole.

The main reference of *Tarbiyah Islāmiyah* in STIBA Makassar is Islamic teachings, where the characteristics of Islamic teachings prioritize the principle of balance. The balance between the aspects of the spiritual, physical, and intellectual; the harmony between human spirituality and physicality, between primary and secondary needs, between reality and ideals, between personal ambitions and togetherness, between belief in the invisible world and belief in the visible world, the balance between eating, drinking, clothing, and residence without exaggeration on the one hand and devotion on the other (Ta'rifiyah, 2017).

Based on the background of the problems described above, researchers are interested in conducting further research on the influence of *Tarbiyah Islāmiyah* in fostering student *akhlāqul karīmah* carried out at the College of Islamic Sciences and Arabic Language (STIBA) Makassar. Therefore, this research was conducted to: (1) analyze the effect of *Tarbiyah rūhiyah* implementation on *akhlāqul karīmah* of STIBA Makassar students; (2) analyze the effect of *Tarbiyah saqāfiyah* implementation on *akhlāqul karīmah* of STIBA Makassar students; and (3) analyze the effect of *Tarbiyah jasadiyah* implementation on *akhlāqul karīmah* of STIBA Makassar students.

This research is expected to benefit both researchers and broader efforts for advanced education. Theoretically, this research is expected to add insight into the development of science and provide a detailed and systematic explanation of the effect of the implementation of *Tarbiyah Islāmiyah* through the *tarbiyah saqāfiyah*, *rūhiyah*, and *jasadiyah* programs together on the *akhlāqul karīmah* of STIBA Makassar students. In addition, it is also expected to be an input for the development of Islamic education for interested parties to be used as further research on similar objects or other aspects that have not been covered in this study. The results of this study can be used practically as a reference for evaluation materials in government policies related to Islamic education programs and improving the quality of education in Indonesia. For academic institutions, the findings are expected to offer valuable insight to both public and private universities in implementing *Tarbiyah Islāmiyah* programs.

This research makes a significant contribution to the development of Islamic education and the cultivation of moral character by integrating Qur'anic teachings into contemporary Islamic educational frameworks. Unlike previous studies that primarily emphasize theoretical discussions or generalized moral principles, this research adopts a comprehensive approach that combines quantitative analysis of Islamic values with practical implications for moral education, particularly in the context of universities' roles in shaping students' character. It introduces a novel perspective by linking the balance between spiritual, physical, and intellectual aspects. Moreover, the findings advance prior research by offering actionable strategies for educators and academic institutions—both public and private universities—to implement *Tarbiyah Islāmiyah* programs. These insights include planning, executing, organizing, and

evaluating student development programs through *Tarbiyah Islamiyah* to refine and enhance students' moral character in alignment with institutional strategic goals.

Islamic education, spiritual education, and service education were chosen as the main focus of this research because they address pressing challenges in moral and character development within Islamic higher education in the modern era. These challenges stem from the increasing influence of globalization, technological advancements, and the shifting values of contemporary society, which often lead to a dilution of moral and ethical principles among students. Islamic education serves as the foundation for instilling Qur'anic and prophetic values, providing a framework for students to navigate complex moral dilemmas with integrity. Spiritual education complements this by nurturing students' inner connection to their faith, fostering resilience and purpose in their personal and academic lives. Service education, meanwhile, bridges the gap between theoretical knowledge and practical application, emphasizing the importance of contributing to society in alignment with Islamic principles of altruism and collective responsibility. By integrating these three dimensions, the research responds to the need for a holistic approach to character development in Islamic higher education, addressing the gaps in current educational practices that often focus solely on academic achievement without adequately preparing students to face ethical and moral challenges in the modern era.

The operational definition of a variable is a definition based on the properties that are defined and can be observed (Subagyo, 2020). Operational definitions are explained earlier to avoid misunderstanding because the behavior can be observed and proven. This research is limited in scope to prevent deviations so that the study is more focused. Researchers need to describe the scope of the study to provide a more focused picture of the research on the influence of *Tarbiyah Islāmiyah* coaching on student morals at the College of Islamic Sciences and Arabic Language (STIBA) Makassar.

There are four main variables in this study: *Tarbiyah rūhiyah*, *Tarbiyah saqāfiyah*, and *Tarbiyah jasadiyah* as independent variables, and student *akhlāqul karīmah* as dependent variables. The research variables are defined operationally by using certain formulations to determine how the measurement of the variables is carried out. The operational definition of each variable and the scope of the research are as follows:

1. *Tarbiyah rūhiyah*

Tarbiyah rūhiyah, or spiritual education, is an effort to develop spiritual potential through *rūhiyah* coaching. Good guidance will strengthen Muslims' mental resilience. The potential of his movement develops rapidly and can carry the burden and task well. In addition, through spiritual coaching, a Muslim can feel the pleasure of faith, *zuhud* towards the world, sincerity in deeds, and his spirit is full of enthusiasm which strengthens the relationship between a Muslim and Allah Swt..

Tarbiyah rūhiyah is a formulation (series of coaching) that aims to clean or purify the heart (*tazkiyyah*) from diseases that pollute and make it "frozen", soften and train the sensitivity of the heart so that it is easy to absorb inspiration and guidance from Allah Swt.. There are several indicators of *tarbiyah rūhiyah*: 1) worship; 2) recitation of the Qur'an; 3) remembrance of Allah; and 4) *murāqabah*.

2. *Tarbiyah Saqāfiyah*

Tarbiyah saqāfiyah is a formulation (series of coaching) and Islamic teaching both integrally and separately, intensively and systematically aimed at forming, directing and increasing insight or understanding of the true, broad and comprehensive teachings of Islam as an effort to foster and increase faith, love and practice of Islamic teachings seriously. With a good understanding and insight into Islam through *tarbiyah saqāfiyah*, a person can distinguish between right and wrong, can follow the path of truth and goodness, and can avoid the path of falsehood and evil. The dimensions of *tarbiyah saqāfiyah* include

knowledge of: 1) The Qur'an; 2) sunnah nabāwiyah; 3) life history and biography of the companions; 4) Islamic civilization, and 5) Islamic traditions.

Based on the understanding and dimensions of *tarbiyah saqāfiyah*, it is expected to form a good understanding of Islam which has implications for a Muslim's commitment to practicing Islamic teachings in everyday life. The validity of a Muslim's faith lies in their ability to understand and practice the teachings of Islam with full conviction. In addition, through *tarbiyah saqāfiyah*, a Muslim is expected to be able to implement Islamic teachings with a strong foundation by not dichotomizing between the world and the hereafter.

3. *Tarbiyah jasadiyah*

Tarbiyah jasadiyah is a formulation (series) of physical development that aims to form and improve strength, agility, and physical endurance, as part of the development of a whole Muslim individual who is mentally and physically strong and full of optimism (self-confidence).

The dimensions and indicators of *tarbiyah jasadiyah* include three main aspects: 1) physical agility, such as archery, swimming, horse riding, running races, and wrestling; 2) physical health and hygiene, including healthy living behavior, ensuring the halal status of food and drinks, body and clothing hygiene; and 3) art and recreation, such as rihlah. Based on the dimensions of *tarbiyah jasadiyah*, it shows that *tarbiyah jasadiyah* not only leads to physical fitness but also can foster a better person and noble morals as the goal of tarbiyah. Through *tarbiyah jasadiyah*, in addition to encouraging physical fitness and growth, psychological and psychomotor development also develops. Moreover, good values such as mental attitude, emotions, sportsmanship, and habituation to a healthy lifestyle are also formed through *tarbiyah jasadiyah*.

4. *Akhlāqul karīmah*

Student *akhlāqul karīmah* in this study is student behavior related to the quality or mental strength, morals, morals, or character which is a special personality that distinguishes it from other individuals who encourage individuals to act, behave, and respond to something.

Some aspects that will be used as dimensions and indicators in student *akhlāqul karīmah*: 1) morals to Allah, including taqwa, sincerity, tawakkal, murāqabah, mahabbah, and repentance; 2) morals to oneself, including patience, shame, honesty, forgiveness, diligence, and trustworthiness; 3) morals to parents; 4) morals to fellow humans; 5) morals to the environment; and 6) good morals and reprehensible morals.

This study analyzed the influence of *Tarbiyah rūhiyah* (X1), *Tarbiyah saqāfiyah* (X2), and *Tarbiyah jasadiyah* (X3) variables on *Akhlāqul karīmah* (Y). The influence between these variables is depicted in the research framework in Figure 1 as follows:

Furthermore, based on the research objectives and framework, the influence between variables is described as a direct influence between *tarbiyah rūhiyah* on student morals (X1 with Y), *tarbiyah saqāfiyah* on student morals (X2 with Y), *tarbiyah jasadiyah* on student morals (X3 with Y). Thus, the hypotheses proposed in this study are detailed as follows:

- H₁ : The implementation of *Tarbiyah rūhiyah* is hypothesized to have a positive and significant effect on the *Akhlāqul karīmah* of STIBA Makassar students.
- H₂ : The implementation of *Tarbiyah saqāfiyah* is hypothesized to have a positive and significant effect on the *Akhlāqul karīmah* of STIBA Makassar students.
- H₃ : The implementation of *Tarbiyah jasadiyah* is hypothesized to have a positive and significant effect on the *Akhlāqul karīmah* of STIBA Makassar students.

In terms of data scope, this research is a type of survey research, which is research with no changes (no special treatment) to the variables studied (Siregar, 2013). Survey research is also called nonexperimental research, where researchers cannot directly control the independent variable because the nature of the independent variable closes the possibility of manipulation (Paramita, Rizal, & Sulistyan, 2021). While in terms of methods, this research includes quantitative research because it uses data in the form of numbers, where the data obtained has valid, reliable, and objective criteria (Sugiyono, 2020).

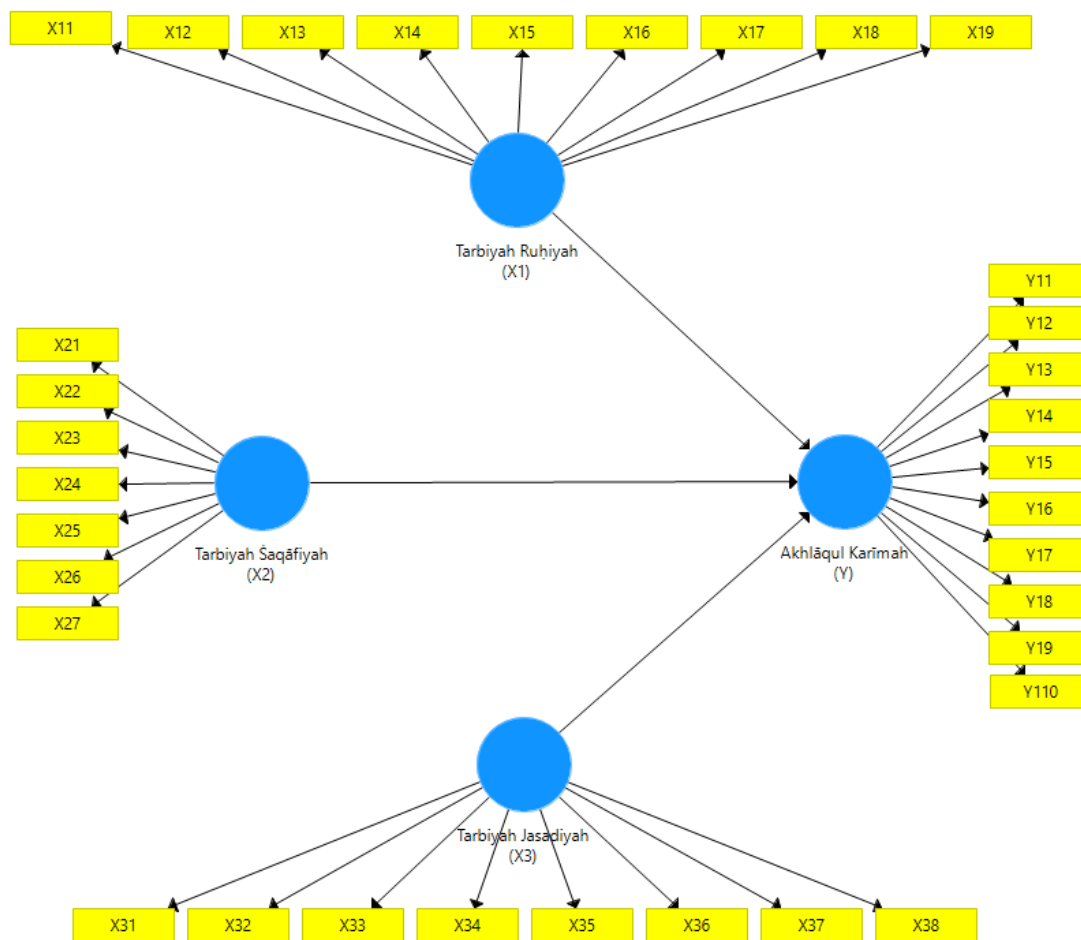


Figure 1. Research framework

This research was conducted at the Institute of Islamic and Arabic Language (STIBA) Makassar at Jalan Inspeksi PAM Manggala, Makassar, South Sulawesi. The reasons for the consideration of researchers choosing this location are as follows:

1. The location is a place for organizing *Tarbiyah Islāmiyah* coaching for students.
2. *Tarbiyah Islāmiyah* coaching program for students is a program that must be followed by the students even though it is not included in the course material.
3. Researchers can easily reach the research location, thus saving time, energy, and research costs.

This study employs a quantitative approach based on positivistic theory (Martono, 2010), which is based on the philosophy of empiricism. The theory developed by the positivist school of philosophy views

reality/symptoms/phenomena as classifiable, relatively fixed, concrete, observable, measurable, and characterized by causal relationships (Sugiyono, 2020).

The research process is deductive, which is to answer the formulation of the problem using concepts or theories so that hypotheses can be formulated. The hypothesis is then tested through field data collection using clear research instruments. The quantitative data collected is then analyzed quantitatively using inferential statistical techniques and hypothesis testing so that it can be concluded whether the hypothesis formulated is proven or not.

In this study, the scientific approach used is a pedagogical approach and a psychological approach. Education science (pedagogics) is a science that discusses educational problems and educational activities. Sudirman mentioned that one of the main problems discussed in education science is who is involved in educational activities (Markova, Sedykh, Tsyplakova, & Polunin, 2018). This research discusses the implementation of *Tarbiyah Islāmiyah* by using the perspective of education science in viewing the problem. The psychological approach is to find out a person's behavior that appears outwardly to help researchers understand the morals of students. Syarifuddin mentioned that the psychological approach is the assumptions derived from the rules of psychology that become the starting point in education (Salmon, 2022). One of the scientific studies of student morals is manifested in behavior and mental processes. Therefore, the psychological approach is used to determine the influence of *Tarbiyah Islāmiyah* coaching on the morals of STIBA Makassar students.

The population in this study were all STIBA Makassar students from two study programs, namely the Language Preparation Program (Pre-1) and the Comparative Madzhab and Law Study Program (S-1).

Table 1. Population

No	Study Program	Number of Students
1	Language Preparation Program	461
2	Comparative Madzhab and Law Study Program	1.204
Total		1.665

Source: Academic Section of STIBA Makassar (2024)

Based on the table 1, the population in this study amounted to 1,665 people / students consisting of two study programs, namely the Language Preparation Program and the Comparative Madzhab and Law Study Program.

The sampling technique used in this study is simple random sampling. Random sampling is sampling carried out by giving opportunities to all research subjects / objects to be selected as samples representing the population in the study (Sulaiman & Mania, 2019). The simple random sampling technique was used in this study because the population was homogeneous, without selecting study programs, gender, and strata because the tarbiyah islamiyah program was given to all STIBA Makassar students.

The number of samples in this study was determined using Isaac & Michael's formula (Ridwan, 2007). This technique was used by considering that the selected sample could represent all study programs under STIBA Makassar. Another reason is that the determination of the sample is determined based on the proportion of each study program. Because the population is more than 100 people, the sampling technique used is using the Yamane formula (Silalahi, 2015) with the formula:

$$n = \frac{N}{N.(d)^2+1}$$

when:

n : Sample size

N: Population size

d^2 : precision (set at 10% with a confidence level of 95%)

Based on this formula, the number of samples obtained is as follows:

$$n = \frac{N}{N \cdot d^2 + 1} = \frac{1665}{1665 \cdot (0,1)^2 + 1} = \frac{1665}{17,65} = 94,334 \approx 95$$

Based on these calculations, the research sample was determined 95 people/respondents.

In this study, data collection techniques used various techniques:

1. Questionnaire

Data on *tarbiyah rūhiyah*, *tarbiyah saqāfiyah*, *tarbiyah jasadiyah*, and *akhlāqul karīmah* of students were collected using a questionnaire with closed statements in the form of attitude scales and open statements in the form of respondents' opinions. The data were collected by using a list of questions equipped with alternative answers (options) to be selected by respondents (Sukmadinata, 2011). Measurement of instrument or questionnaire data uses the Likert Scale, which is a scale used to measure the attitudes, opinions, and perceptions of a person or group of people about social phenomena with the answers to each instrument item having gradations from very positive to very negative. Respondents are asked to choose categories that have been arranged by researchers with five alternative answers, namely Strongly Agree (SS), Agree (S), Disagree (KS), Disagree (TS), and Strongly Disagree (STS) by giving a check mark (✓) on the answer that feels suitable. Each answer is given a weight or equated with a quantitative value. Positive statements are given their respective weights: SS = 5, S = 4, KS = 3, TS = 2, and STS = 1. Negative statements are given their respective weights: SS = 1, S = 2, KS = 3, TS = 4, and STS = 5.

2. Documentation

The documentation is data in the form of documents, in the form of written or printed documents that are used as a record or evidence. Documentation includes secondary data or data that already exists and is ready, just taken by researchers according to research needs. For example, data regarding the number of students, a list of names, and their respective programs. In this study, the main instrument used was a questionnaire. The questionnaire sheet was made to measure the variables of *tarbiyah rūhiyah*, *tarbiyah saqāfiyah*, *tarbiyah jasadiyah*, and *akhlāqul karīmah* of students. The main instrument was arranged in the form of statements, then validated and tested on a part of the research sample, with the aim of knowing the validity and reliability of the instrument. Based on the framework (Figure 1), the description and indicators of each variable are described in Table 2.

The research model was analyzed with component-based or variant-based Structural Equation Modeling (SEM) techniques popularly known as Partial Least Square (PLS) with the help of the Smart PLS program (Ghozali, 2008). This technique was chosen because the PLS technique does not require many assumptions. Data does not have to be multivariate normally distributed and the number of samples does not have to be large (Ghozali recommends between 30-100). In addition, this technique is widely used for complex causal-predictive analysis and is an appropriate technique for use in prediction and theory development applications such as in this study. In addition, given the small sample size used in this study, PLS was used as the analysis tool (Hartono, 2008).

The PLS research technique applies two kinds of components to the causal model: the measurement model and the structural model.

Table 2. Definition and Indicators of Research Variables

No.	Variable	Description	Indicator
1	<i>Tarbiya h rūhiyah</i> (X1)	Implementation of <i>Tarbiyah Islāmiyah</i> to improve the practice of prayer, recitation of the Qur'ān, dhikr, mu'āhadah, murāqabah, and muḥāsabah.	This variable is measured using indicators, namely: <ol style="list-style-type: none"> 1. I pray in a congregation because I expect a greater value of reward. 2. For me, praying in a congregation is more important than praying alone. 3. I read the Qur'an according to the laws of Tajweed. 4. I read the Qur'an because I expect a reward for each letter read. 5. I often do dhikr anytime and anywhere without stopping. 6. I always do dhikr because my heart becomes calm. 7. The Muhasabah that I do is about age, knowledge, wealth, and body. 8. I realize that everything I have done will be held accountable in the afterlife. 9. I believe that everything I do is under the supervision of Allah.
2.	<i>Tarbiya h saqāfiyah</i> (X2)	The implementation of <i>Tarbiyah Islāmiyah</i> to improve Islamic insight, the history of Islamic civilization and its present, insight into the ins and outs of humanity, the condition of the Muslim ummah today, and understanding of da'wah and its practice.	This variable is measured using indicators, namely: <ol style="list-style-type: none"> 1. Tarbiyah materials are quite interesting because they discuss the Qur'an and Sunnah. 2. My Islamic insight has increased after participating in tarbiyah activities. 3. In tarbiyah, the history of Islamic civilization is taught well. 4. Tarbiyah teaches about human characteristics. 5. Tarbiyah activities have opened my insight into the condition of the Muslim Ummah. 6. Tarbiyah activities have given me an understanding of the postulates of human creation. 7. Strong support from the campus leadership in tarbiyah activities.
3.	<i>Tarbiya h jasadiyah</i> (X3)	Implementation of <i>Tarbiyah Islāmiyah</i> to improve physical agility, health and hygiene, and arts and recreation.	This variable is measured using indicators: <ol style="list-style-type: none"> 1. I actively participate in equestrian sports. 2. Foto swimming sports activities to improve discipline. 3. I like archery more than any other sport. 4. I always keep my clothes clean. 5. I like to participate in nature study because it is an opportunity to meditate on the verses of Allah. 6. Rihlah activities are to maintain ukhuwah and health. 7. Nature tadabbur activities are to develop a love for Allah's creation. 8. Nature tadabbur activities to admire the greatness of Allah.

4.	<i>Akhlāq ul karīmah</i> (Y)	The Implementation of <i>Tarbiyah Islāmiyah</i> to improve morals towards Allah, self, parents, others, and the environment.	This variable is measured using indicators, namely: <ol style="list-style-type: none"> 1. In studying I must be patient because patient people are dear to God. 2. I always act honestly in everyday life. 3. I act and respect differences in religion, tribe, ethnicity, opinions, attitudes, and actions of others who are different from me. 4. I always study diligently on campus for my success. 5. I am always devoted to my parents. 6. I do not make fun of, mock, and call my parents bad names. 7. I always show orderly behavior and obey various rules and regulations. 8. I act and behave in accordance with the rules on campus. 9. I obey the rules and regulations that apply on campus because I am ashamed if I do not obey. 10. I am always sincere in doing charity.
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First, assess or evaluate the measurement model. The measurement model is an assessment of the reliability and validity of research variables or is defined as the relationship between indicators and latent variables. The criteria for assessing the measurement model in this study are:

- a. Convergent Validity of the measurement model with reflexive indicators is assessed based on the correlation between item score/component score and construct score calculated by PLS. Convergent validity aims to determine the validity of each relationship between indicators and their latent variables. Convergent validity is assessed based on the correlation between item scores and variable scores. The loading value has a high level of validity if it is greater than 0.3. The loading value that is smaller than 0.3 will be dropped in the model and re-estimated (Ringle et al., 2015).
- b. Discriminant Validity is used to prove that latent constructs predict the measures in their blocks better than the measures in other blocks. Ghozali (2008) says that the method for measuring discriminant validity is to look at the Average Variance Extracted (AVE) value. If the AVE value of each construct is greater than 0.3 (Ringle et al., 2015) then the model is said to have good discriminant validity value. The following is the formula for calculating AVE:

$$AVE = \frac{\sum \lambda_i^2}{\sum \lambda_i^2 + \sum_i \text{var}(\epsilon_i)}$$

where λ_i is the component loading to the indicator and $\text{var}(\epsilon_i) = 1 - \lambda_i^2$. If all indicators are standardized, then this measure is equal to the average communalities within the block.

- c. Construct Reliability (Composite Reliability) indicator blocks that measure a construct can be evaluated with two kinds of measures, namely internal consistency and Cronbach's alpha. By using the output generated by PLS, the composite reliability can be calculated using the following formula:

$$Pc = \frac{(\sum \lambda_i)^2}{\dots}$$

$$\frac{(\sum \lambda_i)^2 + \sum_i \text{var}(\epsilon_i)}{}$$

After assessing the measurement model to ensure that the construct measurements are valid and reliable, the next stage of testing is carried out.

Second, assess or evaluate the structural model. Structural model testing is carried out to see the relationship between constructs or latent variables, which is seen from the R-Square (R²) value of the research model and the estimated value of the structural path coefficients. The R-Square (R²) value is the coefficient of determination on endogenous constructs. The coefficient of determination is defined as how much the ability of all exogenous variables to explain the variance of the endogenous variables.

The estimated value of the structural path coefficient on the model (estimate for path coefficients) is the path coefficient value which shows the magnitude of the influence of the variable (construct). This estimated value is evaluated using the t-statistic test obtained through the bootstrapping procedure (Ghozali, 2008). Bootstrapping is a computer-based method used for measuring the accuracy of statistical estimates (estimation of statistical magnitudes and confidence intervals). Bootstrapping is an inferential nonparametric technique. The application of the resampling method in bootstrapping allows the validity of distribution free data, does not require the assumption of normal distribution, and does not require a large sample (recommended minimum sample of 30). Testing is done with the t-statistic test (t-test), with the criteria if the p-value ≤ 0.05 (alpha = 5%) is obtained, then it is concluded to be significant and vice versa.

Literature Review on Tarbiyah Islāmiyah and Student Morals

Based on the review results of some kinds of literature, it is found that the research related to the title proposed by the researcher is as follows:

First, Ihlas's research on "The Role of Halaqah Tarbiyah and Murabbi's Exemplary Role in Cultivating Religious Values of Students of the College of Islamic Sciences and Arabic Language (STIBA) Makassar" (Ihlas, 2016). The results of this study state that the halaqah tarbiyah at STIBA Makassar is an extracurricular activity structured to form Islamic character and also instill values in students. According to him, the concept of halaqah tarbiyah at STIBA is very instrumental in instilling religious values and forming students with Islamic character. Ihlas's research (2016) has similarities with this research, namely both researching *Tarbiyah Islāmiyah* and the same location, namely at STIBA Makassar. However, the difference is, methodologically, Ihlas's research is qualitative research, while this study uses quantitative research methodology. Another difference is Ihlas's research (2016) only reveals existing phenomena, while this study reveals the level of influence of *Tarbiyah Islāmiyah* on the morals of STIBA Makassar students.

Second, Rasyidi's research (2015) on the Effect of Halaqah Tarbiyah in Reducing the Deviant Behavior of Students of SMP 2 Keryak East Lombok. The results of the study indicate that there is a significant influence between halaqah tarbiyah on student deviant behavior. The tarbiyah program can make students behave like people with noble characters and personality. Rasyidi's research (2015) still does not detail the scope of tarbiyah given to students, while this study details and explore further about these details; tarbiyah ruhiyah, *tarbiyah jasadiyah*, and tarbiyah tsaqafiyah on student morals.

Third, research was conducted by Ihsani (2015), with the Religious Character Building through the Islamic Spiritual Student Activity Unit: Comparative Study at UIN Sunan Kalijaga and Sanata Dharma University Yogyakarta. The results of this study indicate that spirituality on each campus plays a major role

in the formation of students' religious character. Iqbal's research has similarities with this research, where both of them examine extracurricular activities that play a role in the formation of student character or morals. The difference is that Iqbal's research is qualitative, while this research is quantitative research that will further investigate how much influence *Tarbiyah Islāmiyah* activities have on student morals.

Besides the dissertation and thesis research results mentioned above, there are also several scientific journals on moral formation through *Tarbiyah Islāmiyah*. Saifurrahman's research (2016) on the formation of Muslim personality with *Tarbiyah Islāmiyah*. This research largely explains that there is a concept in the formation of Muslim personality, namely *Tarbiyah Islāmiyah*. *Tarbiyah Islāmiyah* is a thought, opinion, or design regarding the ideal way to interact with human nature. The concept referred to in this study includes aspects of repairing, forming, and maintaining the human mind, body, and spirit. Although this study has revealed theoretically about *Tarbiyah Islāmiyah* as a means to form a Muslim personality, it has not explained in detail the aspects of repairing, forming, and preserving the human mind, physicality, and spirit. The researcher in this study will try to reveal more about it and quantitatively will look for the effect of *Tarbiyah Islāmiyah* on the formation of morals.

Nata's research (1997) entitled Making *Tarbiyah Islāmiyah* as Capital to Achieve Future Education. In this study, Abuddin Nata revealed that: 1) the opportunity to make *Tarbiyah Islāmiyah* as a capital to achieve the future is wide open; 2) That *Tarbiyah Islāmiyah* can be influential in the future, Islamic education must have a culture of spirit based on the values of Islamic teachings; and 3) so that *Tarbiyah Islāmiyah* can develop and compete amid global competition, Islamic education must continue to be improved and developed in all aspects by the times. The research conducted by Abuddin Nata is closely related to the research conducted by the researcher, where Abuddin Nata's thoughts provide opportunities for further development of *Tarbiyah Islāmiyah*, but still pay attention to Islamic values.

After tracing, observing, and carefully examining some of the research results and scientific journals above, it turns out that no research reveals specifically the effect of *Tarbiyah Islāmiyah* on student *akhlāqul karīmah*. Because there is a very significant difference between previous research and this research. The researcher will focus on the influence of *Tarbiyah Islāmiyah* to students at the STIBA by further examining the aspects of rūhiyah, šaqāfiyah and jasadiyah in the program on students' *akhlāqul karīmah*. *Tarbiyah Islāmiyah* referred to in this study includes objectives, curriculum, implementation, and evaluation. The *Tarbiyah Islāmiyah* coaching model is interesting to study, to obtain empirical data and explanations in the field about the effect of the implementation of *Tarbiyah Islāmiyah* applied at STIBA on fostering student *akhlāqul karīmah*.

Measurement Model Analysis Results

Research data analysis begins with evaluating the measurement model which aims to measure the validity and reliability of the variables in the study. The level of validity and reliability can be seen through convergent validity, discriminant validity, and construct reliability (Ghozali, 2008). The results of data processing to see the loading value to test the convergent validity of the research indicators are shown in Table 3.

Table 3. Indicator Loading Value

Variabel	Code	Loading Value
<i>Tarbiyah rūhiyah</i> (X1)	X11	0,580
	X12	0,318
	X13	0,486

Variabel	Code	Loading Value	
	X14	0,784	
	X15	0,653	
	X16	0,797	
	X17	0,646	
	X18	0,460	
	X19	0,334	
	Tarbiyah saqāfiyah (X2)	X21	0,617
		X22	0,812
		X23	0,575
X24		0,743	
X25		0,487	
X26		0,593	
X27		0,574	
Tarbiyah jasadiyah (X3)	X31	0,359	
	X32	0,436	
	X33	0,397	
	X34	0,448	
	X35	0,739	
	X36	0,737	
	X37	0,714	
	X38	0,722	
Akhlāqul karīmah (Y)	Y11	0,593	
	Y12	0,540	
	Y13	0,783	
	Y14	0,823	
	Y15	0,830	
	Y16	0,477	
	Y17	0,809	
	Y18	0,437	
	Y19	0,784	
	Y110	0,791	

Source: Primary Data (processed)

In Table 3, it can be seen that all research indicators have a loading value of more than 0.3 which indicates that all indicators have met the requirements of convergent validity. This means that all indicators used to measure the research variables are valid (Ringle, Wende, & Becker, 2015).

Furthermore, the results of data processing to see the value of cross-loading to test the discriminant validity and reliability (composite reliability) of indicators and research variables, namely seeing the value of Cronbach alpha, composite reliability, and AVE are as shown in Table 4 as follows:

Table 4. Cronbach Alpha, Reliability and AVE Value

Variable (Construct)	Cronbach's Alpha	Composite Reliability	AVE Value
Tarbiyah rūhiyah (X1)	0,788	0,812	0,343
Tarbiyah saqāfiyah (X2)	0,476	0,547	0,406
Tarbiyah jasadiyah (X3)	0,731	0,799	0,350
Akhlāqul karīmah (Y)	0,881	0,903	0,494

Source: Primary Data (processed)

Based on Table 4 above, the Cronbach alpha and composite reliability values in the model for all variables are greater than 0.4 and 0.3 as reference values, so it can be stated that all constructs have good

reliability and meet the requirements. Table 7 also shows that the AVE value of all variables is greater than 0.3 so that all constructs and indicators are declared valid (Ringle et al, 2015).

Results of Structural Model Analysis

After the measurement model assessment is carried out and all research constructs are declared valid and reliable, the next step is to test or evaluate the structural model. Structural Model Evaluation describes the relationship between variables based on substantive theory. Assessing the structural model can be done by looking at the structural model which consists of hypothesized relationships between variables in the research model.

By using the Bootstrapping method in SmartPLS 3, the path coefficient value, t-statistic value, and P-values are obtained as shown in Table 5 as follows:

Table 5. Path Coefficients, t-Statistics, and P-values

Path of Influence	Coefficient	t-statistics	P-values
Tarbiyah rūhiyah (X1) → Akhlāqul karīmah (Y)	0,248	2,067	0,041
Tarbiyah šaqāfiyah (X2) → Akhlāqul karīmah (Y)	0,209	2,101	0,038
Tarbiyah jasadiyah (X3) → Akhlāqul karīmah (Y)	0,212	2,531	0,013

Source: Primary Data (processed)

The t-table value is calculated first with the provisions of an alpha (α) value of 0.05 and a degree of freedom (df) of n-2. The amount of data used in this study is 95, so the df value is 93. The t-table value for df = 93, two tails, and $\alpha = 0.05$ is 1.9. Based on Table 8, it can be seen that all t-statistic values in the table above are greater than the t-table value of 1.9. Thus, all independent variables have a significant influence on the dependent variable on the variable relationship paths in the model. The relationship path on the perception of *Tarbiyah rūhiyah* (X1) → *Akhlāqul karīmah* (Y), *Tarbiyah šaqāfiyah* (X2) → *Akhlāqul karīmah* (Y), dan *Tarbiyah jasadiyah* (X3) → *Akhlāqul karīmah* (Y) has a significant relationship or influence path.

In addition, the power to explain or explanatory power owned by the model can be assessed by looking at the R-Square value of the constructs or dependent variables. The results of data processing through Bootstrapping are as in Table 6 below:

Table 6. R-Square (R²)

Variabel	R-Square (R ²)	R-Square (R ²) Adjusted
<i>Akhlāqul karīmah</i> (Y)	0,288	0,265

Source: Primary Data (processed)

Table 6 above shows that in the model, about 28.8% of the total variability (diversity) of the variable (construct) perception of *Akhlāqul karīmah* (Y1) can be explained by its exogenous variables, namely perceptions of *Tarbiyah rūhiyah* (X1), *Tarbiyah šaqāfiyah* (X2), and *Tarbiyah jasadiyah* (X3). This means that there are still about 72.2% of the diversity of these variables that can be explained by other factors such as the environment, campus student organizations, the role of lecturers, the role of parents, Majelis Taklim, and others. Meanwhile, about 5.00% (weak) of the variability (diversity) of the total variable (construct).

Discussion

After going through several tests to assess or evaluate the measurement model on the reliability and validity of indicators and research variables in the form of convergent validity, discriminant validity, and composite reliability tests where all the results state that all indicators and research variables are valid and reliable, the next step is to test the structural model. Structural model testing is carried out to see the

effect of *Tarbiyah rūhiyah* (X1), *Tarbiyah ṣaqāfiyah* (X2), and *Tarbiyah jasadiyah* (X3) variables on *Akhlāqul karīmah* (Y1), namely with the estimated value of the structural path coefficients and the R-Square (R²) value of the research model. The path coefficient value is to see the magnitude of the influence (positive or negative) and the significance of each exogenous variable on endogenous. While the R-Square (R²) value shows how much the ability of all exogenous variables to explain variations in endogenous variables.

From the results of data processing using SmartPLS, the path coefficient values and P-values are obtained to show their significance as in Table 5. In summary, Figure 2 above illustrates the PLS estimation model of the proposed research model.

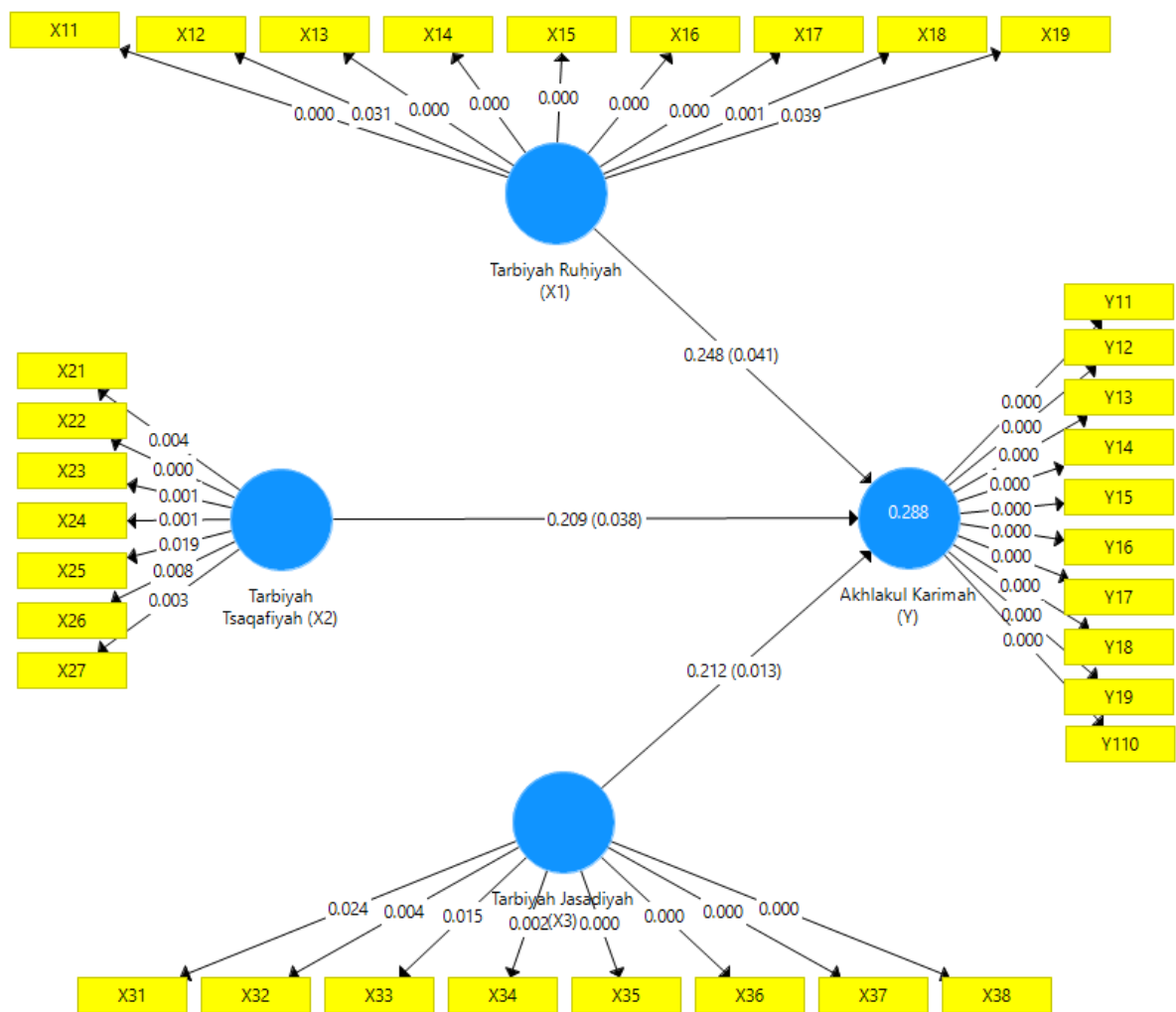


Figure 2. Research Model

Source: Primary Data (processed)

Based on the results of hypothesis testing, both in Table 4 and Figure 2, all analysis results support the proposed hypothesis with a positive relationship direction. *Tarbiyah rūhiyah* (X1) variable was found to have a positive and significant effect on *Akhlāqul karīmah* (Y1), *Tarbiyah ṣaqāfiyah* (X2) variable was

found to have a positive and significant effect on *Akhlāqul karīmah* (Y1), and *Tarbiyah jasadiyah* (X3) variable was also found to have a positive and significant effect on *Akhlāqul karīmah* (Y1).

The Effect of Tarbiyah rūhiyah on Akhlāqul karīmah

The first hypothesis (H1) states that the implementation of *Tarbiyah rūhiyah* (X1) is expected to have a positive and significant effect on *Akhlāqul karīmah* (Y1). The results of the analysis found that the relationship between the variable *Tarbiyah rūhiyah* (X1) on *Akhlāqul karīmah* (Y1) has a path coefficient value of 0.248 and a p-value of 0.041. These results indicate that the path coefficient value is positive and the p-values are smaller than the $\alpha = 0.05$ value. Based on these results, it can be concluded that the *Tarbiyah rūhiyah* variable (X1) has a positive and significant influence on *Akhlāqul karīmah* (Y1) so that H1 is accepted.

The positive direction of influence, as indicated by the path coefficient value, means that the better the implementation of *Tarbiyah rūhiyah*, the higher the *Akhlāqul karīmah* of students. The results of this study indicate that user perceptions of the implementation of *Tarbiyah rūhiyah* with indicators in the form of, among others: congregational prayer, reading or reciting the Qur'an, dhikr, *muḥāsabah*, and *murāqabah*, will encourage the improvement of students' *Akhlāqul karīmah*. Through *tarbiyah rūhiyah*, a person will be led to increase his mental strength and noble character so that his quality of life will increase.

The results of the loading analysis in Table 3, the *Tarbiyah rūhiyah* indicator in the form of "I always do dhikr because my heart becomes calm", has the highest loading value of 0.797. This means that the habit of dhikr as part of *Tarbiyah rūhiyah* education is perceived as a dominant factor that can influence and shape students' *Akhlāqul karīmah*. The results of this study strengthen the theory put forward by Ali Abd Halim Mahmud which states that *tarbiyah rūhiyah* can direct humans to become ideal human beings or insan kamil. The embodiment of Insan Kamil will be seen from his attitude and behavior in the form of noble morals. This is also in line with the opinion of Ibn Qayyim who states that *tarbiyah rūhiyah* is to improve the quality of human life. *Tarbiyah rūhiyah* as a formulation of fostering *akhlāqul karīmah* (noble character), its main purpose is to purify the heart. Cleaning and sanctifying the heart to avoid the hardness of the heart. *Tarbiyah rūhiyah* is also to train sensitivity so that the heart can easy to receive advice, easy to absorb guidance from Allah Swt.

The variable of *tarbiyah rūhiyah* when associated with the formation of *akhlāqul karīmah* of STIBA Makassar students is very significant based on the research results. The main indicator of *tarbiyah rūhiyah* is the routine of praying in the congregation which has an impact on students' *akhlāqul karīmah* in the form of religious nature, namely the love of worshiping Allah Swt.. It is proven that STIBA Makassar students always fill the mosque to pray in congregation. Likewise, their habit of staying in the mosque, in addition to waiting for the next prayer, is also to read the Qur'an and memorize the Qur'an, and some are dhikr while waiting for prayer time or after prayer. This influence is very evident in the formation of *akhlāqul karīmah* as a result of *tarbiyah rūhiyah*.

Similarly, in daily life, the religious nature of STIBA students is visible, where their routine from the cottage to the mosque or from the mosque to the cottage, their tongues are never separated from reciting the Qur'an or reviewing its memorization. *Tarbiyah rūhiyah* is also very influential on the honesty aspect of students, as one part of *akhlāqul karīmah* from the religious aspect. This trait is formed from a close relationship with Allah, where he always feels himself being watched by Allah in all his activities, either in solitude or together with others. This religious nature fosters to honesty that appears in everyday life.

This shows that *tarbiyah rūhiyah* has a very significant influence on the formation of *akhlāqul karīmah* of STIBA Makassar students. *Tarbiyah rūhiyah* also aims to purify the soul to get closer to Allah, as one of the purposes of the Messenger of Allah Muhammad PBUH as found in Q.S. al-Jumua'ah/62: 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Translation:

He is the One Who raised for the illiterate 'people' a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray.

The verse shows that the Prophet was sent to recite the verses of the Qur'an, as well as to purify their souls. This shows that the main purpose of the Prophet was sent to teach the *rūhiyah* to purify the soul, as well as in Q.S. al-Sham/91: 9.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Translation:

Successful indeed is the one who purifies their soul,

This purification of the heart is an important factor in carrying out Allah's commands and avoiding His prohibitions. It is through this *tarbiyah rūhiyah* that students are led to be close to Allah, which is the main goal of the *tarbiyah rūhiyah* of STIBA Makassar students.

The Effects of Tarbiyah šaqāfiyah on Akhlāqul karīmah

The second hypothesis (H2) states that the implementation of *Tarbiyah šaqāfiyah* (X2) is expected to have a positive and significant effect on *Akhlāqul karīmah* (Y1). The results of the analysis found that the variable relationship of *Tarbiyah šaqāfiyah* (X2) on *Akhlāqul karīmah* (Y1) has a path coefficient value of 0.209 and a p-value of 0.038. These results indicate that the path coefficient value is positive and the p-values are smaller than the $\alpha = 0.05$ value. Based on these results, it can be concluded that the *Tarbiyah šaqāfiyah* variable (X2) has a positive and significant influence on *Akhlāqul karīmah* (Y1) so that H2 is accepted.

The positive direction of influence, as indicated by the path coefficient value, means that the better the implementation of *Tarbiyah šaqāfiyah*, the higher the *Akhlāqul karīmah* of students. The results of this study indicate that user perceptions of the implementation of *Tarbiyah šaqāfiyah* with indicators in the form of, among others: tarbiyah material about the Qur'an and sunnah, the history of Islamic civilization, human characteristics, the condition of Muslims, and human creation, as well as strong support from campus leaders in tarbiyah activities, will encourage an increase in student *Akhlāqul karīmah*. This result supports ... which states that *Tarbiyah rūhiyah* is one of the dimensions that determine the morals of students. If *Tarbiyah šaqāfiyah* implemented by the campus can work well, then the height and nobility of the morals of students will be improved.

Based on of the loading analysis results in Table 3, the *Tarbiyah šaqāfiyah* indicator in the form of "My understanding of Islam has increased after participating in tarbiyah activities", has the highest loading value of 0.812. This means that the increase in Islamic insight obtained from the implementation of

Tarbiyah saqāfiyah is perceived as a dominant factor that can influence and shape students' *Akhlāqul karīmah*.

Tarbiyah saqāfiyah is a formulation (series of coaching) and Islamic teaching both integrally and separately, intensively and systematically aimed at forming, directing and increasing insight/understanding of the true, broad and comprehensive teachings of Islam as an effort to foster and increase faith, love, and practice of Islamic teachings seriously. Through *tithaqāfiyah* one can distinguish between right and wrong, and can follow the path of truth and goodness, and can avoid the path of falsehood and evil. In other that, *tarbiyah saqāfiyah* also is a formulation of fostering *akhlāqul karīmah* that aims to provide an understanding of Islamic teachings and make Islamic teachings a belief, and practiced in everyday life. One of these applications is *akhlāqul karīmah*. *Tarbiyah saqāfiyah* focuses on the activities of studying the Qur'an in the form of studying, living, and understanding the noble values contained in the Qur'an.

In addition, the *tarbiyah saqāfiyah* also directs students to study the traditions of the Prophet and the wisdom of the scholars. All of this is expected to accumulate into an understanding, and this understanding will give birth to belief, and awareness. When this understanding, belief, and awareness are united, these three elements will give birth to a powerful force to practice what students know and believe. Among the manifestations of the influence of this *tarbiyah saqāfiyah* is in *akhlāqul karīmah*. A concrete example of the influence of *tarbiyah saqāfiyah* on the *akhlāqul karīmah* of STIBA Makassar students is their discipline. Discipline concerns the rules that apply in the campus environment. Discipline in dressing, entering the class on time, as well as discipline in following all programs on campus.

This disciplined attitude is also shown by students on the road, by obeying traffic rules. Discipline with the manners and customs of the community is also clearly visible. Polite and respectful attitude to lecturers, friendly and devoted to both parents. This shows that *tarbiyah saqāfiyah* has a real impact on the formation of students' *akhlāqul karīmah*. Including the attitude of honesty, religion, tolerance, and love for the country, all of which are built on *tarbiyah saqāfiyah* which focuses on the correct understanding of Islamic teachings, which gives birth to confidence and awareness to carry it all out, without any coercion.

The development of *tithaqāfiyah tarbiyah* that gives birth to *akhlāqul karīmah* is based on Allah's words in QS. Al-Jumua'ah/62: 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Translation:

He is the One Who raised for the illiterate 'people' a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray.

The verse mentions that the process of *tarbiyah* is not only in the aspect of conveying His verses and purifying the soul, but there is also the most important aspect of teaching the Book and wisdom. This aspect of teaching the book and wisdom is an important part of *tarbiyah saqāfiyah*. The teaching of the Book and Wisdom refers to teaching the ummah the Qur'an and the Sunnah. This is also in line with Allah's words in QS. Al-Imran/3: 79,

مَا كَانَ لِشَرِّ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّاتَيْنِ
بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمَا كُنْتُمْ تَدْرُسُونَ

Translation:

It is not appropriate for someone who Allah has blessed with the Scripture, wisdom, and prophethood to say to people, "Worship me instead of Allah." Rather, he would say, "Be devoted to the worship of your Lord 'alone'—by virtue of what you read in the Scripture and what you teach."

The verse explains that teaching knowledge from simple things to difficult things, from small things to big things in stages. And this can be done because they learn and teach the Qur'an, so all of these are pillars that strengthen the importance of *tarbiyah saqāfiyah*.

Based on the results of empirical findings as well as theoretical studies, it shows that through *tarbiyah saqāfiyah*, a person will be led to increase the strength of reasoning power and noble character so that the quality of his life will increase. Therefore, the third hypothesis which states that "there is an influence between saqāfiyah and *akhlāqul karīmah* of STIBA Makassar students" can be accepted or proven true.

The Effects of Tarbiyah jasadiyah on Akhlāqul karīmah

The third hypothesis (H3) states that the implementation of *Tarbiyah jasadiyah* (X3) is expected to have a positive and significant effect on *Akhlāqul karīmah* (Y1). The results of the analysis found that the relationship between the *Tarbiyah jasadiyah* variable (X3) on *Akhlāqul karīmah* (Y1) has a path coefficient value of 0.212 and a p-value of 0.013. These results indicate that the path coefficient value is positive and the p-values are smaller than the $\alpha = 0.05$ value. Based on these results, it can be concluded that the *Tarbiyah jasadiyah* variable (X3) has a positive and significant influence on *Akhlāqul karīmah* (Y1) so that H3 is accepted.

The positive direction of influence, as indicated by the path coefficient value, means that the better the implementation of *Tarbiyah jasadiyah*, the higher the *Akhlāqul karīmah* of students. The results of this study indicate that the user's perception of the implementation of *Tarbiyah jasadiyah* with indicators in the form of, among others: equestrian training material, swimming to improve discipline, archery, keeping clothes clean, and nature tadabbur, will encourage the improvement of students' *Akhlāqul karīmah*. This result states that *Tarbiyah rūhiyah* is one of the dimensions that determine the morals of students. If *Tarbiyah jasadiyah* implemented by the campus can work well, then the height and nobility of student morals can be achieved.

From the results of the loading analysis in Table 3, the *Tarbiyah jasadiyah* indicator in the form of "I like to follow nature tadabbur, because that is where the opportunity to contemplate the verses of Allah", has the highest loading value of 0.739. This means that the implementation of *Tarbiyah jasadiyah* through nature tadabbur is perceived as a dominant factor that can influence and shape students' *Akhlāqul karīmah*.

In humans, there are three combinations of elements, namely body, spirit, and mind. These three elements work and run in balance and cannot be separated. The body is one of the elements that get the main attention in Islam. This is because a healthy body will help a person in carrying out obedience to Allah and carrying out various obligations that Allah has obliged him. *Tarbiyah jasadiyah* is a formulation of coaching activities for STIBA Makassar students, to produce humans who have a healthy, strong physique, and endurance, as well as agility as an integral part of physical development itself. This is based on the

words of the Prophet. Based on the hadith, it mentions the superiority of a strong believer compared to a weak believer. A strong believer will easily carry out the laws of Allah in the form of carrying out various kinds of worship practices. Likewise, practices related to providing benefits to others, both parents and people around them, which is the influence of a healthy and strong physique.

Vice versa, even though a person has strong faith but is physically weak, the opportunity to perform various kinds of worship that are commanded such as walking to the mosque for congregational prayer, fasting, sitting in dhikr or reading the Qur'an, making a living, and others. All of them will be difficult to do due to physical weakness. *Tarbiyah jasadiyah* is also one of the coaching activities given to STIBA Makassar students. Some of the activities included in efforts to strengthen student physicality include physical exercise and agility. Physical sports such as martial arts pencak silat, soccer as well as agility sports in the form of archery.

STIBA Makassar's seriousness in physical development is also evidenced by the implementation of sports and arts week which is held twice a year for students. This is an effort to strengthen students' physical health, strength, and agility as well as their physical endurance to undergo learning programs while studying at STIBA and worship. This sports week is also a place to channel their interests and talents. In addition, there are also rihlah or nature tadabbur activities which are part of *tarbiyah jasadiyah*. In this activity, in addition to physical development, it is also to strengthen friendships between students, as well as to raise admiration for Allah's creation. Another important part of *tarbiyah jasadiyah* is that STIBA Makassar students are routinely checked up on their health. This aims to maintain the health of students, as well as early detection of diseases and prevention efforts.

Tarbiyah jasadiyah activities are quite influential on the formation of *akhlāqul karīmah* of STIBA Makassar students. With a strong physique, they can worship diligently. Indicators of their diligence in worship, for example, in the holy month of Ramadan, they can follow tarawih prayers which take up to two hours or more, because tarawih prayers are held at the STIBA campus mosque reading one juz of the Qur'an in tarawih prayers. Then they have to get up to perform the night prayer with almost the same duration of time. Conditions like this can only be done if you have a strong physique.

This shows how much influence *tarbiyah jasadiyah* has on *akhlāqul karīmah*, namely their strength in carrying out worship. This includes their strength in carrying out sunnah fasting. The students routinely fast twice a week, namely Monday and Thursday, and break the fast together. In addition to practicing worship, it is also taught to ukhuwah, and respect each other. In addition, the benefits of *tarbiyah jasadiyah* include community service or jama'i charity. This community service activity is routinely carried out, in addition to maintaining the cleanliness of the campus environment, also to provide benefits to residents who are around the campus which is an important part of *akhlāqul karīmah* formed from *tarbiyah jasadiyah*.

Based on the results of empirical findings as well as theoretical studies, it shows that through *tarbiyah jasadiyah*, a person will be delivered to increase physical strength and have noble morals so that the quality of his life will increase. Therefore, the third hypothesis which states that there is an influence between *tarbiyah jasadiyah* and *akhlāqul karīmah* of STIBA Makassar students can be accepted or proven true.

However, based on the all results above, one significant challenge is operational constraints, such as limited resources, insufficient funding, or inadequate infrastructure, which may hinder the consistent and effective delivery of Islamic education programs. For instance, extracurricular activities like *Tarbiyah Islāmiyah* require dedicated personnel, appropriate facilities, and financial support, which may not always be readily available. Another challenge is cultural resistance, which can emerge from diverse student

backgrounds and varying levels of acceptance of Islamic educational values. In a pluralistic educational environment, there may be differing interpretations of Islamic teachings or reluctance from some stakeholders to adopt practices perceived as overly rigid or prescriptive. Balancing these differences while maintaining the integrity of Islamic education programs requires careful consideration and dialogue.

Moreover, integrating character education into formal curricula can face obstacles, such as resistance to curriculum changes, overburdened academic schedules, or lack of trained educators proficient in both academic and Islamic disciplines. Addressing these challenges necessitates strategic planning, stakeholder engagement, and ongoing evaluation to ensure that the implementation of Islamic education aligns with institutional goals and remains adaptable to evolving needs. By acknowledging and addressing these challenges, the article can provide a more comprehensive and balanced perspective on the integration of Islamic education into higher education.

To address these operational challenges and cultural considerations, it is crucial to explore how Islamic education can adapt and evolve in response to the broader moral dilemmas presented by the digital and global age. As we move forward, the integration of Islamic educational principles into the contemporary world becomes even more relevant, especially when considering the new ethical issues that arise from rapid technological advancements and the interconnectedness of societies. Thus, Islamic education must not only navigate operational constraints but also equip students with the tools needed to face modern challenges while maintaining strong moral character.

In today's world, rapid technological advancements and the globalization of information have introduced new ethical dilemmas, particularly in areas such as online behavior, social media influence, and the increasing prevalence of materialism and individualism (Prasetya, Yani, Nisa, & Devina, 2024). Islamic education, with its comprehensive framework for moral development, can play a significant role in guiding students through these challenges (Guna & Yuwantiningrum, 2024). Islamic education emphasizes the cultivation of strong moral character (*akhlāqul karīmah*), which can be integrated into contemporary issues by teaching students the ethical principles rooted in the Qur'an and the teachings of the Prophet Muhammad (peace be upon him) (Nisa, 2023).

For instance, *Tarbiyah rūhiyah* (spiritual development) can help students maintain their connection to spiritual values, promoting a sense of responsibility and self-control in navigating digital spaces. Courses on Islamic ethics and digital behavior can guide students on how to engage with technology in a way that aligns with moral principles, such as honesty, respect for others, and avoidance of harmful content. *Tarbiyah saqāfiyah* (cultural and intellectual development) can address the challenges of global interconnectedness by fostering critical thinking and promoting Islamic perspectives on contemporary global issues, such as environmental sustainability, economic justice, and human rights. By encouraging students to engage with global issues through an Islamic lens, they are better equipped to make ethical decisions that contribute positively to society. In addition, *Tarbiyah jasadiyah* (physical development) also plays a role in promoting balanced lifestyles in the face of digital distractions and sedentary behaviors. Encouraging students to engage in physical activities, such as sports or community service, helps develop discipline, teamwork, and a sense of gratitude for their health, which are essential values in a world where instant gratification and unhealthy lifestyles are increasingly common.

Furthermore, Islamic education can address moral challenges in the digital age by fostering a sense of ethical responsibility in online interactions. This can include the development of guidelines for ethical social media use, promoting kindness, respect, and the avoidance of cyberbullying, misinformation, or harmful behavior. Universities can integrate these teachings into both formal curricula and extracurricular activities, providing students with the tools they need to navigate the complexities of the digital world

while upholding Islamic values. In conclusion, Islamic education offers a holistic approach to addressing moral challenges in the digital and global era by integrating spiritual, intellectual, and physical development into the educational process. By grounding students in strong ethical principles and encouraging them to engage with the modern world responsibly, Islamic education can help mitigate the moral challenges posed by technological advancements and global interconnectedness.

Islamic Education serves as the foundation of moral development by instilling the ethical principles rooted in the Qur'an and the teachings of the Prophet Muhammad (peace be upon him) (Jamil, 2024). This form of education provides students with a clear understanding of right and wrong, the importance of justice, compassion, honesty, and humility, as well as the responsibilities they have towards themselves, others, and society. Islamic education offers both theoretical and practical insights, equipping students with the necessary knowledge to make ethical decisions in their personal and professional lives (Yousef et al., 2024). It emphasizes the cultivation of *akhlāqul karīmah* (noble character), which serves as the ultimate goal of moral education in the Islamic context.

Spiritual Education, or *Tarbiyah rūhiyah*, complements Islamic education by focusing on the inner development of the individual. It encourages students to cultivate a deep connection with their Creator, which serves as the guiding force for their moral actions. Through spiritual education, students are taught to develop virtues such as patience, gratitude, sincerity, and mindfulness. These virtues are essential for navigating life's challenges with resilience and moral clarity. Spiritual education helps students remain grounded in their values, even in the face of external pressures, and promotes a sense of responsibility and self-control in their actions. It fosters an inner sense of peace and contentment that translates into ethical behavior in both personal and social spheres.

Service Education, or *Tarbiyah Khidmah*, plays a pivotal role in reinforcing the moral lessons learned through Islamic and spiritual education by encouraging students to actively contribute to the welfare of society. It emphasizes the importance of service, charity, and social responsibility. Through community engagement and volunteer work, students learn to apply their ethical principles in real-world contexts, which strengthens their sense of empathy and compassion. Service education helps students recognize the value of contributing to the collective good, not just for personal gain but for the betterment of society as a whole. It complements Islamic education by transforming theoretical knowledge into actionable behavior, while spiritual education nurtures the inner motivation to serve others with sincerity and dedication.

Together, these three components—Islamic education, spiritual education, and service education—form an integrated framework for shaping good morals. Islamic education provides the knowledge and ethical guidelines, spiritual education fosters the internalization of these values, and service education offers the platform for students to live out their moral principles in society. This holistic approach ensures that students are not only knowledgeable about what is right but also equipped with the inner strength and practical experience to embody those values in their everyday lives. By emphasizing the interconnectedness of these three aspects, we can develop individuals who are not only morally upright but also socially responsible, compassionate, and committed to making a positive impact in their communities.

CONCLUSION

The findings of this study indicate that the implementation of *tarbiyah rūhiyah* (spiritual development) has a positive and significant effect on the formation of *akhlāqul karīmah* (noble character)

among students at STIBA Makassar. Similarly, the implementation of *tarbiyah ṣaqāfiyah* (intellectual and cultural development) also demonstrates a significant contribution to the cultivation of noble character. Furthermore, the practice of *tarbiyah jasadiyah* (physical development) positively influences the moral development of students. These results highlight the comprehensive impact of the Tarbiyah Islāmiyah approach in fostering student character through an integrative model.

To enhance the development of *akhlāqul karīmah* in higher education, several recommendations are proposed. The *Tarbiyah Islāmiyah* program can be institutionalized as an extracurricular activity to provide structured and consistent character-building opportunities for students. Additionally, the process of fostering noble character can be integrated into formal lectures, ensuring that character education becomes a core part of academic learning. Lastly, universities can reinforce the implementation of Tarbiyah Islāmiyah programs by establishing clear rules and guidelines that uphold and promote noble character, both on campus and in off-campus activities. This holistic approach aims to create a conducive environment for character development, aligning academic and moral objectives in higher education institutions.

Based on the research findings, the following applications can be proposed:

1. Integration into Formal Curricula:
 - a. *Tarbiyah rūhiyah* (Spiritual Development): Design lecture modules that incorporate spiritual reflection and values, such as courses on Islamic ethics, which include structured sessions for Qur'anic contemplation (*tadabbur*) and guided discussions on prophetic traditions (*ḥadīth*) that highlight moral excellence.
 - b. *Tarbiyah ṣaqāfiyah* (Cultural and Intellectual Development): Develop a curriculum that emphasizes Islamic history and civilization, critical thinking rooted in Islamic epistemology, and contemporary applications of Islamic teachings to modern challenges.
2. Extracurricular Activities:
 - a. *Tarbiyah jasadiyah* (Physical Development): Implement regular physical activities like sports competitions or martial arts classes infused with Islamic values, emphasizing teamwork, discipline, and gratitude for physical well-being.
 - b. Spiritual Enrichment Programs: Organize weekly spiritual mentoring sessions or group prayers (*ṣalāh* in congregation) accompanied by motivational talks on *akhlāqul karīmah*.
3. Campus-Wide Policies and Activities:
 - a. Develop codes of conduct based on Islamic principles of *akhlāqul karīmah*, with explicit rules governing behavior both on and off-campus.
 - b. Establish a Tarbiyah Islāmiyah Program Office to coordinate workshops, mentorships, and seminars that focus on character-building and service-learning initiatives, such as volunteering in community outreach programs.

Furthermore, as policy recommendations, a key step is offering training programs for lecturers to equip them with the knowledge and skills necessary to integrate Islamic values into their teaching effectively. These training sessions can focus on methods for embedding *Tarbiyah rūhiyah*, *ṣaqāfiyah*, and *jasadiyah* into lectures and activities, ensuring alignment with Islamic educational goals. For instance, workshops could guide educators on incorporating Qur'anic reflection (*tadabbur*) and *ḥadīth* analysis into course content or designing classroom activities that emphasize teamwork, discipline, and moral excellence. Additionally, developing tools for evaluating students' morals would provide a structured way to assess the effectiveness of these programs. Such tools might include standardized surveys, observation checklists, or reflective journals to measure students' progress in embodying *akhlāqul karīmah*. These

tools could be utilized as part of formal assessments or in mentoring sessions, offering actionable insights for continuous improvement.

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