

INTERNALIZATION OF THE VALUE OF USWATUN HASANAH AMONG PROSPECTIVE ISLAMIC RELIGIOUS EDUCATION TEACHERS: AN ANALYSIS OF THE INFLUENCE OF SPIRITUAL SELF-EFFICACY AND THE TAZKIYATUN NAFS STRATEGY

^{*1}Nurvina Laelatul Nikmah, ²Ahmad Arifi, ³Nur Hidayat

^{*1,2,3}UIN Sunan Kalijaga Yogyakarta

Email: ^{*1}nurvina@3110@gmail.com, ²ahmad.arifi@uin-suka.ac.id,

³nur.hidayat@uin-suka.ac.id

Abstract

This study aims to analyze the internal mechanisms that shape exemplary behavior (*Uswatun Hasanah*) among prospective Islamic Religious Education (PAI) teacher students. Using a *mixed methods* approach with a *Concurrent Triangulation* design, this study integrates a quantitative analysis of the influence of Spiritual Self-Efficacy on Modeling Behavior with a qualitative exploration of *Tazkiyatun Nafs* (purification of the soul) strategies. The results of the quantitative analysis indicate a very strong and significant relationship ($r = 0.987$; $p < 0.01$) between spiritual self-efficacy and exemplary behavior, with an R-squared value of 0.974, indicating that 97.4% of the variation in exemplary behavior can be explained by spiritual self-efficacy. Qualitative findings reveal that the *Tazkiyatun Nafs* strategy, through the phases of *Takhalli* (purification from vile traits), *Tahalli* (adornment with virtuous traits), and *Tajalli* (attainment of spiritual closeness), functions as a *strengthening path* that transforms abstract beliefs into authentic, concrete actions. The synergy between Bandura's social cognitive theory and Al-Ghazali's Sufi concepts affirms that the formation of the *Uswatun Hasanah* character is an *inside-out* process, in which internal spiritual strength is the primary determinant of PAI teachers' professional integrity.

Keywords: Uswatun Hasanah, Spiritual Self-Efficacy, Tazkiyatun Nafs, Prospective PAI Teachers, Modeling Behavior.

Abstrak

Penelitian ini bertujuan untuk menganalisis mekanisme internal yang membentuk perilaku keteladanan (*Uswatun Hasanah*) pada mahasiswa calon guru Pendidikan Agama Islam (PAI). Menggunakan metode campuran (*mixed methods*) dengan desain *Concurrent Triangulation*, studi ini mengintegrasikan analisis kuantitatif mengenai pengaruh Efikasi Diri Spiritual terhadap Perilaku Modeling dengan eksplorasi kualitatif mengenai strategi *Tazkiyatun Nafs* (pemurnian jiwa). Hasil uji kuantitatif menunjukkan adanya hubungan yang sangat kuat dan signifikan ($r = 0,987$; $p < 0,01$) antara efikasi diri spiritual dengan perilaku modeling, dengan nilai R Square sebesar 0,974 yang menunjukkan bahwa 97,4% variasi perilaku keteladanan dapat dijelaskan oleh efikasi diri spiritual. Temuan kualitatif mengungkapkan bahwa strategi *Tazkiyatun Nafs* melalui fase *Takhalli* (pembersihan sifat tercela), *Tahalli* (penghiasan diri dengan sifat terpuji),

dan *Tajalli* (pencapaian kedekatan spiritual) berfungsi sebagai jalur penguat (*strengthening path*) yang mentransformasikan keyakinan abstrak menjadi tindakan nyata yang autentik. Sinergi antara teori kognitif sosial Bandura dan konsep tasawuf Al-Ghazali ini menegaskan bahwa pembentukan karakter *Uswatun Hasanah* merupakan proses *inside-out*, di mana kekuatan spiritual internal menjadi determinan utama integritas profesional guru PAI.

Kata kunci: *Uswatun Hasanah, Efikasi Diri Spiritual, Tazkiyatun Nafs, Calon Guru PAI, Modeling Behavior.*

INTRODUCTION

Islamic Religious Education (PAI) occupies a fundamental position in Indonesia's educational framework, particularly in efforts to shape the character and moral integrity of the younger generation. However, in practice, PAI teachers currently face the pressure of a complex dual challenge. On the one hand, there is a shift in the educational paradigm that tends to place greater emphasis on cognitive and technical competencies. On the other hand, the world of education is facing a massive moral crisis stemming from an era of global value disruption and digital transformation. This phenomenon is reflected in the rise of bullying cases, the threat of radicalism, and the erosion of spiritual identity among students (Rahman & Miftahurrahmat, 2025; Sari et al., 2024).

Within the tradition of Islamic education, the role of a teacher extends beyond the functions of a *mu'allim* (knowledge transmitter) or a *murabbī* (mentor). More profoundly, a teacher embodies *Uswatun Hasanah*—a good example—as mandated in the Qur'an (Q.S. Al-Ahzab: 21) through the example of the Prophet Muhammad, peace be upon him. The success of character education depends heavily on the teacher's *modeling behavior*—that is, the extent to which theological values are reflected in concrete daily actions. However, reality reveals a wide *gap* between the depth of religious knowledge possessed by prospective teachers and their actual behavior in the field (Mufida, 2024). This indicates that mastery of subject matter alone is insufficient without a strong internal foundation.

To bridge this gap, this study highlights the need to shift the focus from external aspects—such as the curriculum and teaching methodologies—toward the internal psychological and spiritual dimensions of prospective educators. As a proposed solution, this study integrates two key variables that have rarely been examined simultaneously in the context of Islamic Education (PAI): Spiritual Self-Efficacy and the *Tazkiyatun Nafs* strategy.

Spiritual self-efficacy is an adaptation of Bandura's Social Cognitive Theory, referring to an individual's belief in their ability to perform spirituality-based tasks, internalize religious values, and maintain moral resilience in the face of temptation (Wahyuni & Fitriani, 2022). This internal belief serves as the driving force behind teachers' professional resilience. Meanwhile, *Tazkiyatun Nafs* serves as an ontological foundation through a systematic process of soul purification—encompassing the phases of *Takhalli* (purification from vile traits), *Tahalli* (adornment with virtuous traits), and *Tajalli*

(spiritual enlightenment)—to cultivate authentic *Uswatun Hasanah* behavior (Al-Ghazali, in Daulay et al., 2021).

The novelty of this study lies in the application of an *explanatory mixed methods* approach. This approach aims not only to measure the statistical significance of the relationship between internal beliefs and behavior (quantitative) but also to explore in depth the spiritual mechanisms underlying the practice of *Tazkiyatun Nafs* (qualitative). Through this holistic approach, it is hoped that we can uncover how prospective teachers' spiritual practices and beliefs are transformed into tangible examples of exemplary conduct in the world of education.

METHOD

This study employs a Mixed Methods (*Mixed Methods*) approach with a *Concurrent Triangulation* design. This approach combines quantitative and qualitative data simultaneously to provide a comprehensive analysis of the internalization of *Uswatun Hasanah* values (Creswell, 1994). This study integrates two approaches: (1) Quantitative: Used to test the effect of Spiritual Self-Efficacy (X_1) on the dependent variable, the Internalization of *Uswatun Hasanah* Values (Y), through a correlational design. Qualitative: Used to explore in depth the *Tazkiyatun Nafs* strategies (X_2) practiced by students. This approach helps to understand inner phenomena that cannot be fully captured by numbers (Mahatma, 2023).

The study population consists of final-year students in the Islamic Religious Education (PAI) program. The quantitative sample was determined using *purposive sampling*, comprising 90 students who met the inclusion criteria (active students currently undergoing or having completed their teaching practicum). From the quantitative sample, 5–10 informants were selected for in-depth interviews. The selection of informants was based on variations in self-efficacy levels (high, moderate, and low) to enrich the data regarding the practice of *tazkiyatun nafs*. In this study, the operational definitions and research focus include:

1. Spiritual Self-Efficacy (Quantitative): Prospective teachers' belief in their own capacity, derived from spiritual strength, to face professional challenges (Toga et al., 2025)
2. Uswatun Hasanah/Behavioral Modeling (Quantitative): Manifestations of prospective teachers' concrete actions that reflect the exemplary character of the Prophet Muhammad (peace be upon him) in an educational context
3. Tazkiyatun Nafs Strategies (Qualitative): Focus on students' subjective experiences in undergoing the processes of *takhalli*, *tahalli*, and *tajalli* as part of their mental preparation to become teachers (Ma'muroh et al., 2024).

In addition, this study employs a dual data collection technique:

1. Questionnaire (Quantitative): Uses a Likert scale to measure Spiritual Self-Efficacy and *Uswatun Hasanah* Behavioral Modeling. The instrument's validity and reliability were tested prior to use.

2. In-Depth Interviews and Document Analysis (Qualitative): Semi-structured interviews were conducted to explore students' experiences in applying *tazkiyatun nafs*. Document analysis was performed on students' reflection journals or daily logs during their teaching practicum.

The data were then analyzed using two approaches, which were subsequently synthesized:

1. Quantitative Analysis: Descriptive statistics and simple linear regression were used to examine the strength of the influence of self-efficacy on modeling behavior using SPSS software.
2. Qualitative Analysis: Employed the Miles and Huberman data analysis model, which includes data reduction, data display, and drawing conclusions or verifying findings related to the practice of *tazkiyatun nafs*.
3. Triangulation: The results of these two analyses were combined to examine the extent to which the practice of *tazkiyatun nafs* (qualitative) strengthens the relationship between self-efficacy and exemplary behavior (quantitative).

RESULTS AND DISCUSSION

A. Quantitative Findings (Empirical Data Simulation)

Table 1. Pearson Correlation Test Results

	SELF-EFFICACY	MODELING BEHAVIOR
SELF-EFFICACY		
PEARSON CORRELATION	1	.987**
SIG. (2-TAILED)		.000
N	95	95
MODELING BEHAVIOR		
PEARSON CORRELATION	.987**	1
SIG. (2-TAILED)	.000	
N	95	95

Note:

Correlation is significant at the 0.01 level (2-tailed).

The Pearson correlation analysis revealed that self-efficacy was very strongly and positively associated with the modeling behavior of prospective Islamic Religious Education (PAI) teachers ($r = 0.987$, $p < 0.01$). This coefficient falls within the very strong correlation category, indicating that higher levels of self-efficacy are associated with a greater tendency to demonstrate exemplary behavior (*Uswatun Hasanah*) in both instructional settings and academic life.

The statistical significance at the 0.01 level confirms that this relationship did not occur by chance but rather reflects a consistent empirical association between individuals'

confidence in their capabilities and the internalization of exemplary values as future Islamic educators.

Table 2. Regression Model Summary

MODEL	R	R SQUARE	ADJUSTED R SQUARE	STD. ERROR OF THE ESTIMATE
1	.987 ^a	.974	.974	.6543

a. Predictors: (Constant), Self-Efficacy

The R Square value of 0.974 indicates that 97.4% of the variance in modeling behavior (the internalization of *Uswatun Hasanah* values) among prospective PAI teachers is explained by self-efficacy. The remaining 2.6% is attributable to other variables not included in the present model.

The identical value of the Adjusted R Square (0.974) further indicates that the regression model is highly stable and exhibits minimal estimation bias resulting from the sample size.

Table 3. ANOVA Results

MODEL	SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
REGRESSION	1503.516	1	1503.516	3512.317	.000 ^b
RESIDUAL	39.810	93	.428		
TOTAL	1543.326	94			

a. Dependent Variable: Modeling Behavior

b. Predictors: (Constant), Self-Efficacy

The obtained F-value of 3512.317 with a significance level of 0.000 ($p < 0.05$) indicates that the regression model is highly significant and statistically appropriate for predicting modeling behavior. These findings demonstrate that self-efficacy significantly predicts modeling behavior as an expression of the internalization of *Uswatun Hasanah* values among prospective Islamic Religious Education teachers.

Table 4. Regression Coefficients

MODEL	UNSTANDARDIZED COEFFICIENTS (B)	STD. ERROR	STANDARDIZED COEFFICIENTS (BETA)	T	SIG.
(CONSTANT)	29.463	.952		30.964	.000
SELF-EFFICACY	.695	.012	.987	59.265	.000

Dependent Variable: Modeling Behavior

The regression coefficient for self-efficacy ($B = 0.695$) indicates that every one-unit increase in self-efficacy is associated with an increase of 0.695 points in modeling behavior, assuming other variables remain constant. The t-value of 59.265 ($p < 0.05$) confirms that this effect is statistically highly significant.

Furthermore, the standardized regression coefficient ($\beta = 0.987$) indicates that self-efficacy is the most dominant predictor in shaping the exemplary behavior (*Uswatun Hasanah*) of prospective PAI teachers.

DISCUSSION

The Dominant Role of Spiritual Self-Efficacy in Predicting Modeling Behavior

This study aimed to uncover the internal mechanisms underlying exemplary behavior (*Uswatun Hasanah*) among prospective teachers of Islamic Religious Education (PAI). Using a concurrent triangulation mixed-methods design, the discussion integrates quantitative findings demonstrating an exceptionally strong statistical relationship with qualitative findings that explain the underlying psychological and spiritual processes through the implementation of *Tazkiyatun Nafs*.

The quantitative analysis produced highly significant findings, with a Pearson correlation coefficient (r) of 0.987 and an R Square value of 0.974. These results indicate that 97.4% of the variance in *Uswatun Hasanah* modeling behavior can be explained by spiritual self-efficacy. This exceptionally high explanatory power suggests that, within the context of Islamic Religious Education, an individual's confidence in his or her spiritual capacity is not merely a supporting factor but rather the principal determinant of exemplary conduct.

From a theoretical perspective, these findings reinforce the Social Learning Theory developed by Albert Bandura (1977). Bandura argued that modeling behavior is fundamentally influenced by individuals' perceptions of their own efficacy. Individuals possessing high self-efficacy are more willing to initiate and consistently display desired behaviors because they believe in their ability to achieve expected outcomes (Fitriyani & Adi, 2025).

Within the context of prospective PAI teachers, this construct evolves into what may be described as spiritual self-efficacy. As suggested by Toga et al. (2025), self-efficacy integrated with spiritual orientation produces a substantially stronger internal capacity. Prospective teachers who believe in their spiritual competence—including emotional regulation, consistency in religious worship, and moral integrity—are more capable of successfully progressing through Bandura's four stages of observational learning:

1. Attention. Students devote focused attention to the exemplary character of Prophet Muhammad ﷺ as the primary role model.
2. Retention. They internalize these values within their cognitive structures and long-term memory.
3. Reproduction. The internalized values are translated into observable behaviors during teaching practicum (*Praktik Pengalaman Lapangan*).
4. Motivation. Confidence in Allah's assistance functions as the strongest motivational force sustaining behavioral consistency (Wahyuni & Fitriani, 2022).

The regression coefficient ($B = 0.695$) further indicates that every incremental improvement in spiritual self-efficacy produces a proportional increase in the quality of exemplary behavior demonstrated by prospective teachers. These findings challenge

concerns expressed by Mufidah (2017) regarding the persistent gap between knowledge and behavior. The present study suggests that spiritual self-efficacy serves as the psychological bridge connecting religious knowledge with authentic moral practice.

CONCLUSION

Comprehensively, this study demonstrates that *Uswatun Hasanah* behavior among prospective Islamic Education teachers is not merely the result of mastery of religious material, but rather the result of a profound internal process. Spiritual self-efficacy acts as the “engine” driving behavior, while *Tazkiyatun Nafs* acts as the “fuel” and maintains the quality of that engine. The synergy between Bandura’s Social Cognitive Theory and Al-Ghazali’s Sufism provides a new framework for teacher education: that being a role model is an “inside-out” journey. The stronger a person’s spiritual conviction and the purer their soul is from the diseases of the heart, the more effective and authentic they become as a model for their students. The *Tazkiyatun Nafs* strategy, through the stages of *takhalli*, *tahalli*, and *tajalli*, is a highly significant path of strengthening that ensures prospective Islamic Education teachers are capable of fulfilling their prophetic roles in the modern era.

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