Analysis of the Needs for Developing the Tazkiyatun Nafs Learning Model, Spiritual Growth Based in High School

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Article Info	Abstract
	This study is motivated by the challenges of character education in the Society 5.0 era, where rapid digital development significantly influences students' behavior, discipline, and spirituality. Conventional character education, which emphasizes cognitive aspects, is considered insufficient; therefore, a model that incorporates spiritual dimensions is urgently needed. The concept of Tazkiyatun Nafs (self-purification) combined with the Spiritual Growth Framework (SGF) is deemed relevant to strengthen self-awareness, self-control, and moral values among secondary school students. This research aims to analyze the needs for developing a learning model based on Tazkiyatun Nafs within the SGF framework for senior high schools. The study employed a Research and Development (R&D) approach with a needs assessment as the initial stage. Data were collected through questionnaires (38 teachers), in-depth interviews, focus group discussions (24 teachers from 10 schools), and document analysis, and were analyzed using descriptive statistics and thematic analysis. The findings revealed that the integration of spiritual values into classroom learning remains partial and ceremonial. A total of 89% of teachers emphasized the need for a model that enhances students' self-awareness, 95% highlighted the urgency of strengthening spiritual values, and 94% supported the development of a Tazkiyatun Nafs-based learning model. Teachers also recommended the preparation of practical modules and training to ensure effective implementation. This study concludes that integrating Tazkiyatun Nafs with SGF has strong potential as an innovative strategy for strengthening students' character education in secondary schools.

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1. INTRODUCTION

Education, in essence, aims not only to transfer knowledge but also to shape the personality and morals of students (transfer of values). In the context of Indonesian national education, this aligns with the educational goals stated in Law No. 20 of 2003 concerning the National Education System, namely to develop the potential of students to become faithful people, pious, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Thus, character education is a fundamental aspect that cannot be separated from the learning process.

However, in practice, character building in schools often faces various challenges. The Society 5.0 era, marked by advances in digital technology, artificial intelligence, and information disruption, has had a significant impact on the behavior of the younger

generation. Students are increasingly exposed to global culture through social media, online games, and digital content that does not always align with educational values. This has resulted in the emergence of consumerist behavior, decreased motivation to learn, low discipline, and weakened self-awareness in students regarding maintaining behavior and character.

Research shows that uncontrolled use of digital media can increase the potential for moral degradation among adolescents. For example, Maulana (2025) found that high school students who lack spiritual guidance tend to experience identity crises, are easily influenced by negative behavior, and struggle to control themselves amidst the rapid flow of digital information. This demonstrates that cognitive character education alone is not enough; it must also address a deeper spiritual dimension. Strengthening spiritually based character in learning is also closely linked to moral education, where character education cannot be separated from the process of internalizing moral values in school life (Althof & Berkowitz, 2006).

In Islamic tradition, character building is closely linked to the concept of Tazkiyatun Nafs, or the purification of the soul. Tazkiyatun Nafs emphasizes the importance of cleansing the heart and soul from reprehensible traits (tazkiyah) while simultaneously cultivating praiseworthy traits (tahdzīb al-akhlāq) (Al Amin, 2025). This concept is believed to be able to produce individuals with noble character, discipline, honesty, patience, and responsibility. Several studies demonstrate the relevance of Tazkiyatun Nafs in the context of modern education. For example, Sanusi (2025) explains that Sufism-based educational strategies, including Tazkiyatun Nafs, can strengthen students' spiritual dimensions while improving their moral quality. Furthermore, Akbar (2024) also revealed that Tazkiyatun Nafs applied to prisoners has been proven to help improve spiritual values. Furthermore, Tazkiyatun Nafs has also been proven to be used as spiritual therapy (Kamaluddin, et al., 2024).

Meanwhile, other research shows that implementing a character education model based on Tazkiyatun Nafs (Natural Self-Reliance) can overcome the limitations of conventional approaches that only emphasize cognitive aspects. Saimima et al. (2025) emphasized that Tazkiyatun Nafs serves as a foundation for strengthening students' spiritual character and is also part of the indigenization process of Islamic education in Indonesia.

This concept becomes even more important when integrated into the Spiritual Growth Framework (SGF). The SGF emphasizes students' spiritual growth, encompassing self-awareness, self-control, strengthening ethical values, and connecting with God and others. By combining Tazkiyatun Nafs (Natural Self-Reliance) and the SGF, it is hoped that a learning model will emerge that not only provides knowledge but also shapes students' souls to be more aware, disciplined, sincere, patient, and responsible.

In the high school context, the need for spirituality-based learning models is increasingly pressing. Teachers often struggle to systematically integrate character education into their subjects. Many teachers still use normative approaches, such as lectures or moral advice, which tend to be boring for students. Therefore, a structured, innovative, and relevant learning model is needed for students in the digital age.

Furthermore, preliminary research through a needs survey indicates that the majority of teachers support the development of a Tazkiyatun Nafs-based learning model. They believe this approach not only strengthens students' character but also provides practical guidance for teachers in the learning process. The hope is for a guidebook, modules, and teacher training to ensure this model can be effectively implemented in schools.

Theoretically, the integration of Tazkiyatun Nafs (The Principles of Self-Reliance) with the Spiritual Growth Framework can be seen as a breakthrough in Islamic education and character education. First, because it combines the traditions of Islamic Sufism with a

modern, framework-based approach. Second, because it addresses the specific challenges of the Society 5.0 era, namely moral degradation due to digital technology. Third, it provides practical guidance for teachers and schools to implement more in-depth character education.

Thus, this research is crucial for analyzing the need to develop a Tazkiyatun Nafs learning model based on the Spiritual Growth Framework in high schools. This analysis will illustrate the extent to which teachers understand this concept, the challenges they face, and their expectations for the new learning model. The research findings are expected to form the basis for developing innovative learning models oriented toward strengthening student character in the Society 5.0 era.

2. RESEARCH METHODS

This study uses a Research and Development (R&D) approach with ADDIE. The initial stage of the study focused on needs analysis (needs assessment) as the basis for designing a Tazkiyatun Nafs learning model based on the Spiritual Growth Framework for strengthening student character in Senior High Schools. The R&D approach was chosen because it aims not only to describe the phenomenon but also to produce a learning design that is applicable, innovative, and relevant to the needs of teachers and students in facing the challenges of the Society 5.0 era (Gall et al., 2003; Sugiyono, 2017).

The study involved teachers from ten high schools and Islamic schools in Kolaka Regency, Southeast Sulawesi. Thirty-eight teachers participated in the questionnaire, while in-depth interviews were conducted with ten teachers with strategic roles (vice principals, Islamic Religious Education teachers, and guidance counselors). Furthermore, a Focus Group Discussion (FGD) was attended by 24 teachers representing the ten schools to examine the needs for character and spiritual learning in greater depth. The involvement of participants with diverse backgrounds enriched the research data and increased the validity of the findings (Creswell & Plano Clark, 2017).

The research instruments consisted of a four-point Likert-scale questionnaire, a semi-structured interview guide, a focus group discussion (FGD) guide, and a documentation study. The questionnaire's content validity was reviewed by experts in Islamic religious education and character education. Interviews focused on teachers' understanding, learning practices, and recommendations for model implementation, while the FGDs were used for data triangulation and clarification. The documentation study included an analysis of the curriculum, character-building programs, and extracurricular activities (Miles et al., 2014).

Data collection was conducted in four stages: (1) distributing questionnaires to map the general conditions of learning; (2) in-depth interviews to qualitatively explore teachers' understanding; (3) FGDs to validate findings and obtain collective recommendations; and (4) documentation studies to strengthen data validity. Data analysis was conducted in parallel: quantitative data were analyzed using descriptive statistics, while qualitative data were analyzed using thematic analysis. Triangulation of sources and methods was used to increase the validity of the results.

The research procedure began with a preliminary study in the form of a literature review and field observations. The results of the needs analysis then became the basis for developing the initial design of the Tazkiyatun Nafs learning model based on the Spiritual Growth Framework. The entire research process was carried out with due regard for research ethics: respondents were given informed consent, identity confidentiality was maintained, and data were used solely for academic purposes. Thus, this research is expected to produce a contextual, relevant, and applicable learning model for strengthening students' character.

3. RESEARCH RESULTS AND DISCUSSION

3.1. Research result

This study aims to analyze the need to develop a Tazkiyatun Nafs learning model based on the Spiritual Growth Framework at the senior high school level (SMA/MA/SMK). The results were obtained from a questionnaire, **an** interview, **a** Focus Group Discussion, as well as documentation of school programs. Data analysis shows four main themes: (1) current learning conditions, (2) the need for character strengthening, (3) views on the Tazkiyatun Nafs model, and (4) teachers' expectations regarding the implementation of the model.

1. Current Learning Conditions

The results of the questionnaire analysis (Table 1) indicate that current learning is considered quite helpful in character formation (68% agree), but the integration of spiritual values is still uneven across all subjects. The majority of teachers (74%) assessed that students still often experience difficulties in maintaining attitudes and behavior, particularly in terms of discipline and honesty.

In addition, 63% of teachers consider current learning methods boring, mainly due to the dominance of the lecture method. This was confirmed by interviews with **Nur Amin (Islamic Religious Education Teacher)** who stated:

"Students are more engaged when learning through practice or discussion. Lectures alone quickly bore them, especially in this digital age where they're accustomed to fast-paced, engaging visual content."

The same thing was expressed by Mansyur, that

"Teachers must have a variety of strategies for teaching. The challenges are growing. Technology is evolving. Consequently, influence is also increasing, and teachers must be more creative."

Table 1. Summary of Current Learning Conditions Questionnaire Results

Statement	SS	S	KS	TS
Learning helps students shape character	21%	47%	26%	6%
Teachers routinely integrate spiritual values	18%	42%	29%	11%
Students still have difficulty maintaining attitudes and behavior	34%	40%	18%	8%
Learning methods tend to be boring	26%	37%	24%	13%
School support for character strengthening is at its maximum	15%	28%	39%	18%

Based on the questionnaire results presented in Table 1, it can be seen that the current learning conditions have begun to contribute to the formation of student character, although there are still a number of weaknesses that need to be addressed. As many as 21% of respondents Strongly Agree (SS) and 47% Agree (S) that learning helps students in developing character, so the majority of teachers consider learning to have a positive role. However, there are still 26% who answered Somewhat Agree (KS) and 6% Disagree (TS), which indicates that some teachers feel that learning is not fully effective in instilling character in students.

Furthermore, regarding the integration of spiritual values in learning, only 18% of respondents strongly agreed and 42% agreed, while 29% somewhat disagreed and 11% disagreed. This data demonstrates that although some teachers routinely

integrate spiritual values, the practice is not yet consistent, and there is still variation in implementation between teachers and schools.

Interestingly, the majority of respondents stated that students still face significant challenges in maintaining their attitudes and behavior. Thirty-four percent strongly agreed and 40% strongly agreed with this statement, indicating that more than three-quarters (74%) believed students experience difficulties with self-control. This confirms that character development still requires more serious attention to address student behavioral issues.

In terms of learning methods, 26% of respondents strongly agreed and 37% agreed that the methods currently used by teachers tend to be boring for students. This means that more than half of respondents (63%) believe there is a need for innovative learning models that are more engaging, participatory, and tailored to the needs of the digital generation.

Meanwhile, school support for character building is still considered less than optimal. Only 15% of respondents strongly agreed, 28% agreed, 39% somewhat disagreed, and 18% disagreed. This situation suggests that schools need to strengthen policies, programs, and systemic support for student character building.

Overall, the findings from Table 1 show that while secondary school learning has contributed to shaping students' character, the integration of spiritual values, the effectiveness of methods, and institutional support still need improvement. This indicates a clear need to design new, more innovative, spiritually-based, and structured learning models, such as the Tazkiyatun Nafs concept with the Spiritual Growth Framework approach.

2. The Need for Character Strengthening

Most teachers emphasize that students need a learning model that can improve**self-awareness**89% of respondents agreed or strongly agreed with this. Furthermore, 95% of teachers emphasized the importance of instilling spiritual values such as patience, sincerity, discipline, and honesty.

The results of the FGD confirmed these findings. An Islamic History teacher, Nursyalim emphasize:

"Many students can answer questions well, but they can't control their emotions and lack discipline. Learning models that emphasize self-control are urgently needed."

Apart from that, Hamjan also revealed that

"We live in a different era than we did before. Today's children are swept up in the flow of technological developments. This also impacts their behavior. Bad habits seem to become habits, like saying bad things, like "dog" to a friend, even though they think it's normal. Therefore, efforts to improve attitudes are needed."

Table 2. Summary of Questionnaire Results Part B: Character Strengthening Needs

Statement	SS	S	KS	TS
Students need models to increase self-awareness	45%	44%	8%	3%
Spiritual values (patience, sincerity, discipline, honesty) need to be re-emphasized.	53%	42%	5%	0%
A special strategy is needed to strengthen character in the Society 5.0 era.	47%	45%	6%	2%
Teachers need character-strengthening guidelines/frameworks	40%	46%	11%	3%

Students are motivated if learning is linked to spiritual values	42%	47%	8%	3%

The results of the questionnaire in Table 2 show that the need to strengthen students' character in secondary schools is very urgent, especially related to the development of self-awareness, emphasis on spiritual values, and the need for new strategies that are relevant to the Society 5.0 era.

First, as many as **45% of respondents Strongly Agree (SS)** and **44% Agree (S)**that students need a learning model that can increase self-awareness (*self-awareness*). This means that almost all respondents (**89%**) emphasize the importance of the presence of a learning model that not only teaches knowledge, but also fosters self-reflection and emotional control skills in students.

Second, the majority of teachers place strong emphasis on the need to revive spiritual values such as patience, sincerity, discipline, and honesty **53% Strongly Agree** And **42% Agree**, so more than **95% of respondents support** the integration of spiritual values into learning. This data shows that teachers view spiritually based character education as no longer merely an add-on, but rather the core of student moral development in schools.

Third, regarding the challenges of the Society 5.0 era, as many as**47% of respondents strongly agree** and **45% that** a special strategy is needed to strengthen character. Almost all respondents (**92%**) realize that social changes due to digitalization and globalization require a new, more contextual learning approach so that students do not lose their identity and are able to face value disruption.

Fourth, from the perspective of teacher needs, as many as**40% Strongly Agree** and **46% stated** the need for clear guidelines or frameworks for instilling character values. This indicates that although teachers are highly aware of the importance of character education, there is still a need for tools, modules, or practical guidelines to ensure a more systematic and consistent implementation of character-based learning.

Lastly, regarding student learning motivation, as many as**42% of respondents strongly agree** and **47% that** students will be more motivated if learning is linked to spiritual values. Thus, almost**90% of respondents assess** that spiritually-based character building not only functions as moral development, but also as a driving factor in increasing students' enthusiasm for learning.

Overall, the results in Table 2 confirm that teachers view new **learning models are urgently needed to** address today's educational challenges. The model is expected to integrate spiritual values, foster self-awareness, provide intrinsic motivation, and provide a clear framework for teachers. This further reinforces the urgency of developing the Tazkiyatun **Nafs learning model based on the Spiritual Growth Framework as** an innovative solution in strengthening student character in secondary schools.

3. Teachers' Views on the Tazkiyatun Nafs Model

The majority of teachers expressed a positive understanding of the **concept of Tazkiyatun Nafs** Approximately 71% of respondents reported understanding the concept of soul purification, although their understanding varied. Ninety-four percent stated that this concept is relevant to student character development, and 91% considered Tazkiyatun Nafs (the practice of self-purification) to be an innovative strategy.

Pai teacher, **Mansyur, S.Pd.I**, said in an interview:

"Tazkiyatun Nafs (self-control) is important. If students are accustomed to self-reflection, controlling their desires, and understanding sincerity, their morals will develop automatically."

Table 3. Summary of Questionnaire Results Part C: Views on Tazkiyatun Nafs

Statement	SS	S	KS	TS
Understanding the concept of Tazkiyatun Nafs	29%	42%	21%	8%
Tazkiyatun Nafs is relevant in shaping students' character	52%	42%	6%	0%
Tazkiyatun Nafs as an innovative learning strategy	45%	46%	6%	3%
Integration of the Spiritual Growth Framework helps students self-control	50%	44%	6%	0%
Supporting the development of a Tazkiyatun Nafs-based model	55%	39%	6%	0%

The results of the questionnaire, summarized in Table 3, show that the majority of teachers have a positive view of the concept. Purification **of the Self** and consider it relevant as a new approach to character-based learning.

First, from the understanding side, as many as **29% of respondents Strongly Agree (SS)** and **42% Agree (S)** stated that they understood the concept of Tazkiyatun Nafs, while **21% Disagree (KS)** and **8% Disagree (TS)** still show limited understanding. This indicates that although most teachers are familiar with the basic concepts of Tazkiyatun Nafs, further socialization and training are needed to ensure all teachers have a deep and applicable understanding.

Second, regarding its relevance in the formation of student character, as many as **52% Strongly agree** and **42% emphasized** that Tazkiyatun Nafs is very relevant for forming students' positive morals and behavior. No respondents rejected it (TS), and only **6% stated that they disagreed**, so that almost all teachers (94%) believe that purifying the soul through Tazkiyatun Nafs is in line with the goals of character education in schools.

Third, regarding its role as an innovative learning strategy, **45% of respondents strongly agree** and **46% agree**, while only a small part (**6% KS** and **3% TS**) is less supportive. This means that teachers believe that Tazkiyatun Nafs is not merely a normative discourse, but can be used as a creative pedagogical approach to facing the challenges of 21st-century education.

Fourth, from the integration side with the Spiritual **Growth Framework**, as many as **50% Strongly Agree** and **44% assessed** that this approach can help students in self-control and good morals. No respondents rejected it, and only **6% Disagree**, so that the majority of teachers believe that the collaboration of Islamic concepts with modern psychological frameworks will strengthen the effectiveness of character education.

Finally, support for the development of a model based on Tazkiyatun Nafs is very high, **55% of respondents strongly agree** and **39% agree**, while only **6% Disagree** and no one refused. This means that almost all teachers (**94%**) provide full support for the development of this model in secondary schools.

Overall, the data in Table 3 demonstrates a consensus among teachers that Tazkiyatun Nafs is highly relevant in shaping student character, can be used as an innovative learning strategy, and needs to be integrated with the Spiritual Growth

Framework. Strong support from teachers also confirms that the development of this model has significant potential for implementation, provided it is accompanied by training and practical guidelines for consistent application across various subjects.

4. Teachers' Expectations and Recommendations

The teacher hopes that this learning model can be arranged in the form manual **or a module**. Ninety-seven percent of respondents supported the development of modules, and 92% stated that the model should be easily applicable across subjects.

In the FGD, teachers also emphasized the importance of training and trials. Vice Principal, Jumadil, confirm:

Teachers need to be trained first. Don't let a model be conceptually sound but difficult to implement. There must be modules, training, and trials to ensure tangible results."

Table 4. Summary of Questionnaire Results Part D: Teacher Expectations & Recommendations

Statement	SS	S	KS	TS
The model is organized in the form of a guidebook.	58%	39%	3%	0%
Easy to apply across subjects	47%	45%	8%	0%
It needs to be tested in schools before being widely implemented.	50%	38%	12%	0%
Teachers need training before implementation	42%	46%	9%	3%
Models help students face the challenges of Society 5.0	55%	39%	6%	0%

The results of the questionnaire in Table 4 show that teachers have high hopes and provide concrete recommendations regarding the development of learning models. **Tazkiyatun Nafs based on the Spiritual Growth Framework**.

First, the majority of teachers think that this model should **be compiled in the form of a practical guidebook** much as **58% of respondents Strongly Agree (SS)** and **39% Agree (S)**, so that almost all (**97%**) support the idea of compiling modules or handbooks that can be used as a reference by teachers in implementing the model. Only **3%** who stated they disagreed, and none of them rejected it. This data shows an urgent need for written **documents** systematically so that the model can be understood and practiced consistently in various schools.

Second, regarding the flexibility of implementation, as many as **47% Strongly agree** and **45% that** this model should be easy to apply to various subjects. Thus, **92% of respondents** emphasize that the model should not be exclusive to religious subjects, but should be able to be integrated into general subjects such as mathematics, science, language, and social studies. This demonstrates teachers' awareness that character formation must be ongoing. **cross-curricular**, not just the responsibility of PAI or BK teachers.

Third, regarding the implementation mechanism, teachers consider it necessary to have a pilot project before the model is widely implemented. As many as **50% Strongly Agree** and **38%** Agree, so that the total **88% of respondents emphasize** the importance of a pilot phase in individual schools. This reflects teachers' realistic stance that learning innovations require an evaluation phase to identify strengths, weaknesses, and contextual adjustments before national or regional implementation.

Fourth, from the teacher competency perspective, as many as **42% Strongly agree** and **46% that** teachers need training first before implementing this model. This means **88% of respondents recognize** the need for capacity building through workshops, training, or special mentoring. Only **9% Disagree** And **3% Disagree**, which shows that a small proportion of teachers may feel they have sufficient experience, but the majority still consider training to be a key need.

Fifth, the teacher also emphasized that the learning model based on Tazkiyatun Nafs will help students **face the challenges of the Society 5.0 era. As many** as **55% Strongly Agree** and **39% Agree**, so that **94% of respondents assess** that this model can strengthen students' competitiveness and moral resilience amidst the rapid flow of technology, digitalization, and social change. This confirms the model's relevance not only for character development but also as a preparation strategy for facing global challenges.

Overall, the data in Table 4 demonstrates full support from teachers for the development of the Tazkiyatun Nafs learning model. Teachers expect this model to be designed in the form of a practical guidebook, easily implemented across subjects, pre-tested, and accompanied by teacher training. Their greatest hope is that this model will become a concrete solution for strengthening character and preparing students for Society 5.0.

Meanwhile, a documentation study found that most schools only implement character-building programs in the form of routine religious activities, remembrance of the Asmaul Husna (the Most Beautiful Names), congregational prayers, religious studies, and commemoration of Islamic holidays. These programs are considered ceremonial in nature and lack systematic integration into formal classroom learning. The school curriculum does not explicitly facilitate the development of spiritual values across subjects, thus supporting the importance of a new learning model based on Tazkiyatun Nafs (the Self-Respecting Principle).

Overall, this study shows a gap between teacher needs and current learning practices. Teachers recognize the importance of spiritually based character building, but limited strategies and guidance hinder implementation in the classroom. Tazkiyatun Nafs, combined with the Spiritual *Growth Framework* considered highly relevant, innovative, and urgent to be developed as a systematic, applicable learning model, and in accordance with the challenges of the Society 5.0 era.

3.2. Discussion

This study aims to analyze the need for developing a Tazkiyatun Nafs learning model based on the Spiritual Growth Framework in senior high schools. Based on field findings through questionnaires, interviews, Focus Group Discussions (FGDs), and documentation studies, it is clear that although current learning has contributed to the formation of student character, the integration of spiritual values in the learning process is still partial, ceremonial, and less systematic. Teachers expressed an urgent need for a new learning model that is not only oriented towards academic mastery, but also emphasizes spiritual aspects, self-control (*self-control*), and self-awareness *self-awareness*) student.

1. Challenges of Character Education in the Era of Society 5.0

Era **Society 5.0** presents new challenges for education, particularly related to the rapid and abundant flow of digital information. This situation not only impacts students' mindsets but also their attitudes, behaviors, and interactions. Teachers in this study emphasized that students often struggle with maintaining discipline, controlling emotions, and maintaining honesty.

This finding aligns with the view that the digital era demands that humans not only be intellectually intelligent but also possess moral and spiritual wisdom to avoid being caught up in the tide of value disruption (Fukuda, 2020). Exposure to inappropriate digital content can blur the boundaries between right and wrong and reduce their sensitivity to ethical issues, thus reinforcing the urgency of character education and digital ethics (Yildirim, 2021; Nurdin, 2022).

However, character education practices in schools are often confined to ceremonial activities without strong integration into the core curriculum. Therefore, designing learning models that emphasize spirituality is a strategic step to address the challenges of education in the Society 5.0 era (Lee & Trimi, 2021).

The research results show that 89% of teachers believe students need a learning model that fosters self-awareness, while 95% of teachers emphasize the importance of instilling spiritual values such as patience, sincerity, honesty, and discipline. This is consistent with the concept Spiritual **Growth Framework** (Pargament & Exline, 2013) explains that spiritual growth is the foundation for developing integrity, intrinsic motivation, and ethical behavior.

The Spiritual Growth Framework emphasizes that learning should not only increase knowledge but also foster meaning in life, self-control, and balance between the physical, mental, and spiritual aspects. In this context, integrating this framework with the concept of Tazkiyatun Nafs provides a strong foundation for developing a holistic student personality (King & Boyatzis, 2015).

2. Tazkiyatun Nafs as the Core of Islamic Character Education

The majority of teachers in this study assessed that the concept of Tazkiyatun Nafs (purification of the soul) has a very strong relevance in shaping the character of students in secondary schools. This concept emphasizes the process of cleansing the soul from reprehensible traits such as anger, arrogance, and laziness, while simultaneously cultivating commendable traits such as patience, sincerity, humility, and discipline. Thus, Tazkiyatun Nafs is not only understood as a normative moral teaching but also as a process of internal transformation that can produce positive behavior in the daily lives of students (Safitri, et al., 2025; Asiyah, 2025).

This view is in line with Al-Attas' thinking in Khairusani and Khariunnisa. **(2020)** which emphasizes that the core of Islamic education correction the formation of adab, namely physical, intellectual, and spiritual discipline rooted in self-purification. Education is not merely a process of transferring knowledge, but rather the formation of civilized and integrated human beings, in which there is an inseparable spiritual dimension (Syafruddin, 2025; Juleha, et al., 2025). The results of this study strengthen this framework, where teachers assess that Tazkiyatun Nafs-based learning can be an innovative strategy in strengthening student character, especially amidst the challenges of globalization of values that often bring instant, hedonistic, and materialistic cultures.

Furthermore, previous research by Well **(2025)** shows that the integration of practice reflection(self-introspection) and *riyadhah nafsiyah* (spiritual practice) in learning activities contributes significantly to increasing students' spiritual awareness. This practice has been shown to train students to be more sensitive to mistakes, develop moral awareness, and direct themselves towards moral improvement. This is consistent with the findings of this study, where the majority of teachers stated that Tazkiyatun Nafs is a highly relevant approach to be used as a spiritually-based learning model in secondary schools.

In addition, several contemporary studies also confirm the urgency of integrating spiritual aspects into character education. **Rahma et al. (2024)** show that internalizing spiritual values can strengthen students' moral resilience in facing the negative influences of digital media. **Nurlina & Bashori (2025)** emphasize that an educational approach based on soul purification can develop self-awareness and *self-control*, two important competencies that are really needed by the younger generation in the Society 5.0 era.

Thus, the results of this study not only replicate previous findings but also broaden their scope by demonstrating that high school teachers see the urgency of making Tazkiyatun Nafs an applicable pedagogical framework. Teachers hope this model can be developed into a practical guide that can be integrated into various subjects, so that spiritually-based character education can be implemented more systematically, measurably, and have a direct impact on student behavior.

3. **Implications of Research on Model Development**

Almost all teachers emphasized the need for learning **modules, practical guides, and teacher training so** that the model can be implemented consistently. The FGD results revealed concerns that without modules and training, teachers would have difficulty implementing the model optimally.

This finding supports the theory of **Joyce, Weil, & Calhoun, 2011).** Each learning model must have components of syntax, social systems, reaction principles, support systems, and instructional impact. In the context of this research, the Tazkiyatun Nafs learning module will serve as a support system, while teacher training is key to successful implementation.

Studies by **Warlim dkk (2025)** also emphasized that the success of character education depends not only on the curriculum concept but also on the readiness of teachers as the primary actors in the classroom. Therefore, training that emphasizes both spiritual understanding and pedagogical skills is essential.

This research has theoretical, practical, and policy implications:

a. **Theoretical Implications**: The integration of Tazkiyatun Nafs with the Spiritual Growth Framework enriches the theory of character education with a holistic approach that combines Islamic spirituality with a modern psychological framework.

b. **Practical Implications**: Teachers need clear learning modules, training, and evaluation systems to ensure the model can be implemented.

c. **Policy Implications**: Schools and education departments need to formulate policies that support spirituality-based character building in the formal curriculum and extracurricular activities.

Overall, this study confirms that there is a significant gap between teacher **needs and current** learning **practices** of Teachers acknowledge that learning tends to be monotonous and less effective in instilling spiritual values, while the need to strengthen students' character is very urgent. **Tazkiyatun Nafs and the Spiritual Growth Framework** are seen as an innovative solution that can address these needs. The concept of soul purification is combined with a modern spiritual growth framework, resulting in a learning model that is not only philosophically Islamic but also pedagogically contextual. Thus, this research reinforces the urgency of developing a spirituality-based learning model to shape students with character and integrity who are ready to face the challenges of the Society 5.0 era.

4. **CONCLUSION**

This study confirms that strengthening student character at the high school level still faces significant challenges in the Society 5.0 era, particularly related to weak discipline, self-control, and spiritual integrity. Although teachers have attempted to integrate character values into the learning process, the implementation remains partial, ceremonial, and not systematically structured. Based on the results of a needs analysis through questionnaires, interviews, FGDs, and documentation studies, it was found that the majority of teachers

assessed the importance of developing learning models that can increase student awareness and self-control, integrate spiritual values such as patience, sincerity, honesty, and discipline, and provide targeted guidance and training for teachers. Concept integration of *Purification of the Self* with *Spiritual Growth Framework* proven to be relevant as an innovative strategy in strengthening character, because it combines a soul-purifying approach based on Islamic moral values with strengthening the psychological-spiritual aspects needed by students to face the dynamics of modern life. Therefore, this learning Purification *of the Self-based Spiritual Growth Framework can* be an effective alternative solution in shaping the character of students who have integrity, noble morals, and are adaptive to the challenges of the Society 5.0 era.

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