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Dhikr Nailu Al-Khairat in Forming *Mahmudah* Morals in Students at MAS Al-Amanah Al-Gontory

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Abstract

This study aims to analyze the process of Dzikir Nailu Al-Khairat activities and describe its role in shaping noble character (akhlak mahmudah) among eleventh-grade students at MAS Al-Amanah Al-Gontory, South Tangerang. Employing a descriptive qualitative method, primary data were collected through observations and semi-structured interviews with teachers and students, supplemented by relevant school documentation. The findings reveal two main outcomes. First, the implementation of Dzikir Nailu Al-Khairat follows a systematic three-stage process: planning, execution, and evaluation, ensuring the spiritual practice is effectively integrated into the school's educational routine. Second, this structured spiritual intervention successfully cultivates four core noble character traits in students: (1) Tawhid (affirming the oneness of Allah), (2) Ikhlas (sincerity in actions), (3) Husnudzon (maintaining positive presumption), and (4) Tawakal (reliance on God). Ultimately, this study demonstrates that integrating Dzikir Nailu Al-Khairat into the school curriculum serves as a strategic educational instrument. It not only fosters inner tranquility and intrinsic motivation but also authentically nurtures holistic moral development, preparing students to navigate modern challenges with strong spiritual and ethical foundations.

Keywords: ***Dzikir Nailu Al-Khairat; Akhlak Mahmudah; Moral Education.***

INTRODUCTION

The rapid advancement of information technology and science has profoundly impacted human life, offering significant benefits while simultaneously introducing substantial negative behavioral consequences. Notably, adolescents are increasingly exhibiting clear signs of moral

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degradation and deviation from established ethical norms in modern society (Killen & Dahl, 2021; Martinelli et al., 2023; Mastroianni & Gilbert, 2023; Mustofa & Kurniasari, 2020). This moral decline is frequently manifested in various forms of academic and social misconduct among students, including bullying, physical altercations, defiance toward educators, and substance abuse. Such behaviors starkly contradict the expected moral values of learners, highlighting an urgent need to foster a safe, ethical, and conducive educational environment where students can positively contribute to their communities.

In Islam, the cultivation of noble character (*akhlak mahmudah*) is a fundamental objective of human existence, aimed at achieving moral and spiritual perfection (Afifah et al., 2025; Wati et al., 2025). The Prophet Muhammad (PBUH) emphasized the continuous refinement of character, serving as the ultimate exemplar. This is affirmed in the Qur'an (Surah Al-Qalam, 68:4) and Hadith, which explicitly state that his divine mission was to perfect good moral conduct (Afrin & Mohiuddin, 2024; Aziz, 2023).

Despite ongoing efforts in moral education, the outcomes remain suboptimal in contemporary educational settings. This gap is evidenced by the persistent rise in juvenile delinquency, ethical violations, and irresponsible behaviors among learners, indicating that conventional pedagogical approaches may be insufficient in addressing the complex spiritual and psychological needs of modern students (Sari et al., 2025; Steć & Kulik, 2021). To effectively shape a Muslim's character, moral education must be integrated with spiritual practices from an early age. *Dhikr* (remembrance of Allah) serves as a powerful pedagogical tool for cultivating *akhlak mahmudah*, as it embeds universal moral values that help students navigate diverse thoughts, ideas, and perspectives with wisdom, tolerance, and resilience.

Furthermore, *dhikr* acts as a concrete mechanism for achieving profound inner peace and tranquility, shielding individuals from anxiety. As stated in the Qur'an (Surah Ar-Ra'd, 13:28), the remembrance of Allah brings tranquility to the heart. For students, regular *dhikr* fosters emotional stability, creating a serene learning atmosphere that significantly enhances their cognitive focus and comprehension of knowledge. Consequently, this study investigates the implementation of *Dzikir Nailu Al-Khairat* in fostering *akhlak mahmudah* among 11th-grade students at MAS Al-Amanah Al-Gontory, Tangerang Selatan. Given the critical importance of character development for the future Islamic generation, empowering students through the structured practice of *Dzikir Nailu Al-Khairat* represents a strategic and holistic approach to spiritual and moral education within the school environment.

This study employs a qualitative approach with a case study design to gain an in-depth

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understanding of the implementation of *Dzikir Nailu Al-Khairat* in shaping noble character (*akhlak mahmudah*) among eleventh-grade students at MAS Al-Amanah Al-Gontory, South Tangerang. Data collection was conducted comprehensively through semi-structured interviews with teachers and students, participant observation, and a review of relevant school documentation. This methodological triangulation allows for a rich, contextual analysis of the students' internal dynamics as they internalize moral values. The qualitative approach was strategically chosen to explore the subjective meanings and behavioral transformation processes that cannot be adequately measured quantitatively, while simultaneously providing empirical contributions to the development of spirituality-based character education theories and practices.

RESULTS

Conceptual Framework of Akhlak Mahmudah and Dzikir

Akhlak fundamentally refers to an individual's inherent nature, moral disposition, and habitual behavioral patterns. It encompasses a wide range of ethical concepts, including etiquette, chivalry, and civilized conduct within society. Scholars emphasize that akhlak represents a structured system of behavioral norms that every rational human being must actively possess and cultivate. Ultimately, the output of one's akhlak directly influences their social interactions and overall societal harmony.

Akhlak mahmudah specifically denotes virtuous behavior that is strictly validated by both human reason and Islamic religious law. It involves conducting daily life in accordance with religious norms and the exemplary teachings of Prophet Muhammad. These noble traits are designed to be easily understood, practically executed, and deeply internalized in everyday scenarios. Consequently, akhlak mahmudah serves as the foundational standard for acceptable and praiseworthy human conduct.

Dzikir, etymologically rooted in the Arabic term for remembering or recalling, functions as a profound spiritual exercise. In a general sense, it encompasses all forms of worship and righteous deeds, including prayer and Quranic recitation. Specifically, it involves the repetitive, structured invocation of Allah's names to achieve deep spiritual concentration and mindfulness. This practice acts as a powerful mechanism for asserting the continuous presence of the Divine in a believer's daily life.

Implementation Stages of Dzikir Nailu Al-Khairat

The implementation of Dzikir Nailu Al-Khairat at MAS Al-Amanah Al-Gontory follows a

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highly structured, three-phase methodology. This systematic approach ensures that the spiritual practice is seamlessly integrated into the students' daily educational routine. The process begins with meticulous planning, where educators design the schedule and select appropriate spiritual materials. This preparatory phase is crucial for establishing clear objectives and aligning the practice with the school's broader character-building goals.

The execution phase represents the core of the program, where students actively engage in the collective recitation of Dzikir Nailu Al-Khairat. Teachers guide the students to maintain focus, proper pronunciation, and sincere intention during the spiritual sessions. This active participation transforms the theoretical understanding of Islamic values into tangible, lived experiences for the learners. The consistent practice during this phase gradually embeds spiritual discipline into the students' daily habits.

The final phase involves comprehensive evaluation to assess the effectiveness of the dzikir practice on student behavior. Educators observe changes in students' attitudes, interpersonal relationships, and overall moral conduct within the school environment. Feedback is collected from both teachers and students to identify areas for improvement in the spiritual curriculum. This continuous assessment ensures that the program remains dynamic and responsive to the evolving needs of the student body.

Table 1. Three-Phase Implementation Framework of Dzikir Nailu Al-Khairat

Implementation Phase	Key Activities	Expected Outcome
Planning	Curriculum alignment, scheduling, material selection	Clear objectives and structured spiritual roadmap
Execution	Collective recitation, guided focus, intention setting	Active spiritual engagement and habit formation
Evaluation	Behavioral observation, feedback collection, assessment	Measurable moral improvement and program refinement

The table above outlines the systematic progression of the Dzikir Nailu Al-Khairat program, highlighting the distinct activities and intended outcomes of each phase. It demonstrates how the school transitions from strategic preparation to active spiritual engagement, culminating in a rigorous evaluative process. This structured framework guarantees that the spiritual intervention is not merely a ritualistic activity, but a measurable educational strategy. By clearly defining each

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stage, the school ensures accountability and continuous improvement in its character education initiatives.

Cultivation of Tawhid and Ikhlas through Dzikir

One of the primary moral outcomes of the Dzikir Nailu Al-Khairat practice is the reinforcement of Tawhid, or the absolute oneness of Allah. Through consistent remembrance, students develop a profound awareness that all actions and outcomes are ultimately governed by the Divine. This realization shifts their focus away from worldly distractions and anchors their intentions solely on pleasing their Creator. Consequently, students exhibit a stronger commitment to monotheistic principles in both their academic and personal endeavors.

Closely linked to Tawhid is the development of Ikhlas, which signifies purity of intention and sincerity in all actions. The dzikir practice trains students to detach their motivations from the desire for external validation or material rewards. Instead, they learn to perform their duties, whether studying or interacting with peers, purely for the sake of Allah. This internal shift fosters a genuine sense of integrity and authenticity in their daily behavior.

The synergy between Tawhid and Ikhlas creates a resilient moral foundation that protects students from negative behavioral influences. When students internalize these values, they become less susceptible to peer pressure and academic dishonesty. Their actions become consistently aligned with ethical standards, regardless of external supervision or observation. This authentic moral development is a direct result of the deep spiritual conditioning provided by the dzikir program.

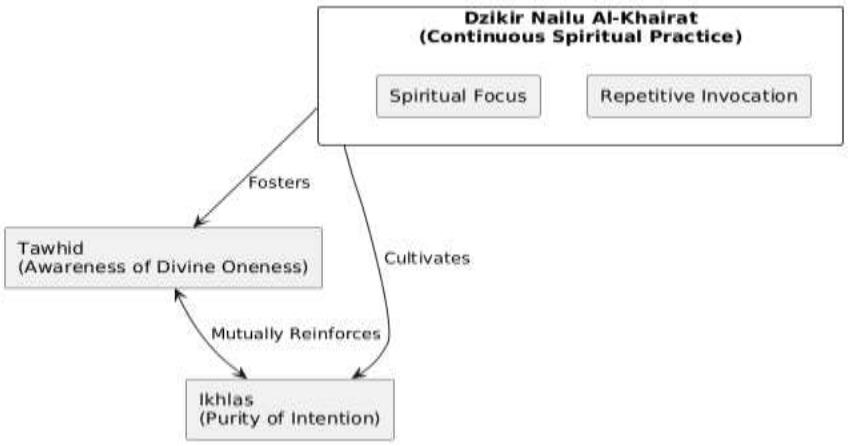


Figure 1. Synergistic Relationship between Dzikir, Tawhid, and Ikhlas

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The diagram above illustrates the dynamic and synergistic relationship between the practice of Dzikir Nailu Al-Khairat and the development of core Islamic virtues. It visually demonstrates how continuous spiritual practice directly fosters both Tawhid and Ikhlas within the student. Furthermore, it highlights that these two virtues mutually reinforce each other, creating a robust and self-sustaining moral framework. This visual representation clarifies the internal psychological and spiritual mechanisms triggered by the dzikir program.

Fostering Husnudzon and Tawakal in Students

Another significant behavioral transformation observed is the cultivation of Husnudzon, or maintaining a positive presumption towards Allah and others. The tranquil state induced by dzikir helps students overcome negative thoughts, suspicion, and unwarranted jealousy. They learn to interpret the actions of their peers and teachers in the most favorable and constructive light. This positive mindset significantly reduces interpersonal conflicts and fosters a more harmonious school community.

Complementing this positive outlook is the development of Tawakal, which represents complete reliance and trust in Allah's divine plan. Students are taught to exert their maximum effort in their academic and extracurricular pursuits while surrendering the ultimate outcomes to God. This balance prevents them from experiencing excessive anxiety or despair when facing academic challenges or failures. Instead, they approach difficulties with resilience, patience, and unwavering faith.

The combination of Husnudzon and Tawakal equips students with essential emotional regulation skills necessary for modern educational environments. They become more adaptable to changing circumstances and more forgiving of human imperfections around them. This emotional stability directly translates into improved concentration and a more conducive learning atmosphere in the classroom. Ultimately, these virtues transform students into emotionally intelligent and spiritually grounded individuals.

Table 2. Manifestation of Husnudzon and Tawakal in Student Behavior

Virtue	Behavioral Indicator	Impact on Learning Environment
Husnudzon	Assuming positive intent, avoiding gossip, showing empathy	Reduced conflicts, enhanced peer collaboration

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Tawakal	Persistent effort, calmness during exams, accepting outcomes	Lower anxiety levels, sustained academic motivation

This table details the specific behavioral indicators of Husnudzon and Tawakal as observed among the eleventh-grade students. It connects abstract spiritual concepts to tangible, observable actions within the school setting. The data clearly shows how these virtues directly contribute to a more positive, resilient, and collaborative learning environment. By mapping these indicators, educators can more effectively monitor and encourage the continuous growth of these noble character traits.

Overall Impact on Student Character and Learning Environment

The integration of Dzikir Nailu Al-Khairat into the school curriculum has produced a profound, holistic impact on the students' overall character. It successfully harmonizes the cognitive aspects of Islamic education with the affective domain of spiritual development. Students no longer view religious practices as mere obligations, but as essential tools for achieving inner peace and personal growth. This paradigm shift is evident in their increased motivation and proactive engagement in school activities.

Furthermore, the program has significantly enhanced the overall learning environment by reducing behavioral disruptions and fostering mutual respect. The collective practice of dzikir creates a shared spiritual atmosphere that unites students from diverse backgrounds. This shared experience promotes tolerance, empathy, and a deep appreciation for religious diversity within the school community. As a result, the school functions not just as an academic institution, but as a nurturing spiritual ecosystem.

In conclusion, the Dzikir Nailu Al-Khairat method serves as a highly strategic educational instrument for building noble character. It facilitates the deep internalization of spiritual values through consistent practice, munajat, and reliance on the Divine. This approach authentically nurtures morality rooted in Tawhid, Ikhlas, Husnudzon, and Tawakal within the students. Ultimately, it empowers the younger generation to navigate modern challenges with unwavering faith and exemplary moral conduct.

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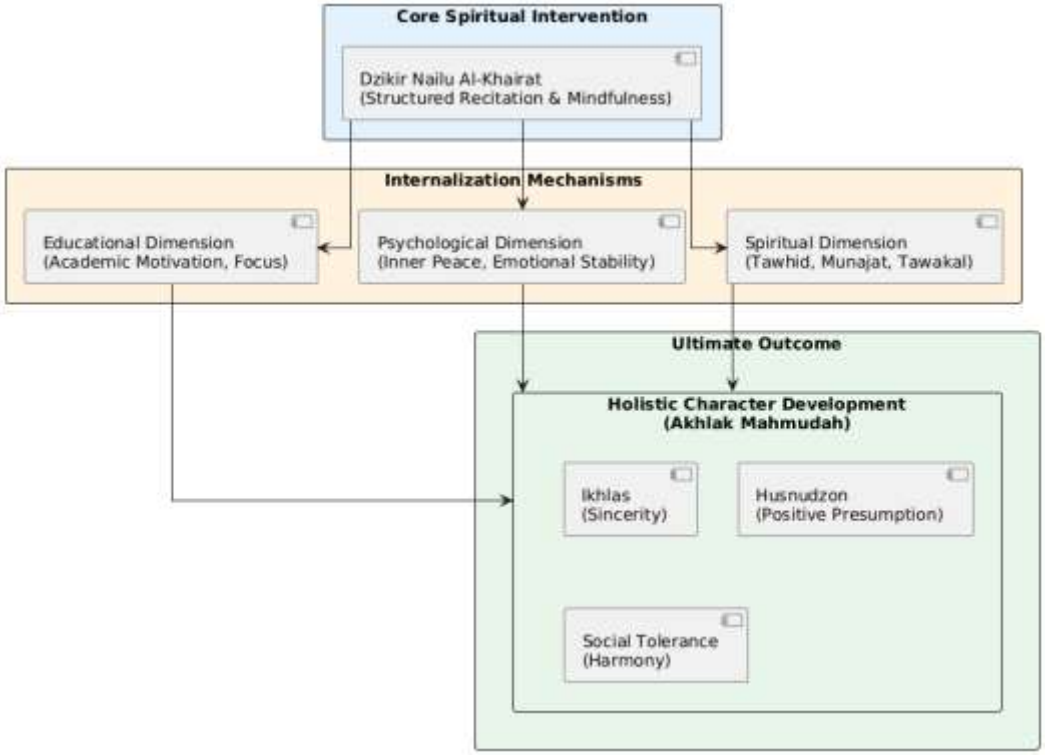


Figure 2. Holistic Impact Model of Dzikir Nailu Al-Khairat on Student Character Development

The referenced figure provides a comprehensive visual model of how the dzikir practice permeates various aspects of student development. It maps the trajectory from initial spiritual engagement to the ultimate manifestation of holistic character transformation. This model underscores the interconnectedness of emotional stability, academic motivation, and moral integrity. It serves as a valuable conceptual tool for educators aiming to replicate this successful character-building framework in other educational settings.

DISCUSSION

The three-stage implementation framework of Dzikir Nailu Al-Khairat—comprising planning, execution, and evaluation—aligns closely with contemporary structured approaches to Islamic character education. This systematic methodology ensures that spiritual practices are pedagogically integrated into the school's operational routine rather than remaining isolated religious rituals. Recent scholarship emphasizes that effective akhlak education requires deliberate curricular design and continuous assessment to produce sustainable behavioral change

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(Ginting et al., 2025; Marzuki et al., 2025; Masuwai et al., 2024). The current findings corroborate this perspective by demonstrating that structured spiritual interventions yield measurable moral outcomes when embedded within a clear evaluative cycle. Conversely, conventional moral education programs often fail to sustain long-term impact due to the absence of systematic monitoring, highlighting the strategic advantage of the phased approach adopted at MAS Al-Amanah Al-Gontory.

The cultivation of Tawhid and Ikhlas as foundational moral outcomes resonates strongly with established Islamic pedagogical principles that prioritize intentionality and divine consciousness in character formation. The practice of Dzikir Nailu Al-Khairat effectively channels students' spiritual focus toward recognizing Allah's omnipresence, thereby purifying their intentions in both academic and social engagements. This aligns with recent assertions that authentic akhlak mahmudah must be rooted in theological awareness and sincere devotion, as superficial moral training frequently collapses under external pressures (Putri et al., 2025; Rahman et al., 2025). While some secular character education models emphasize behavioral compliance alone, the findings of this study confirm that spiritual internalization through dzikir produces more resilient and self-regulated moral conduct. Thus, the integration of Tawhid and Ikhlas serves as a critical differentiator that elevates spiritual practice beyond conventional ethical instruction.

The emergence of Husnudzon and enhanced emotional stability among students directly addresses the contemporary crisis of adolescent moral degradation and psychological distress. Regular engagement in Dzikir Nailu Al-Khairat fosters a tranquil cognitive environment, enabling learners to replace negative assumptions with constructive and empathetic perspectives. This outcome strongly supports recent analyses indicating that moral decline among youth is frequently linked to spiritual voids and emotional dysregulation rather than mere disciplinary failures (Artemova, 2025; Stanghellini, 2025). In contrast to punitive or purely disciplinary approaches that often exacerbate student resistance, the dzikir-based method cultivates intrinsic emotional regulation through mindful remembrance. Consequently, the practice not only mitigates behavioral deviance but also reconstructs students' psychological frameworks toward optimism and social harmony.

The development of Tawakal alongside improved academic motivation illustrates how spiritual reliance can synergize with cognitive performance in modern educational settings. Students who internalize trust in divine decree demonstrate greater resilience when confronting academic challenges, as they maintain consistent effort while detaching from outcome-driven anxiety. Contemporary educational research similarly acknowledges that moral frameworks which

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balance human agency with spiritual surrender enhance students' intrinsic motivation and reduce performance-related stress (Alfiyanto et al., 2022; Allen & Fry, 2022; Wahyudi et al., 2024). This finding contrasts with traditional moral education that often isolates spiritual concepts from academic life, thereby creating a fragmented student experience. By embedding Tawakal into daily learning routines, the dzikir program successfully bridges the gap between spiritual tranquility and scholarly perseverance, yielding a more holistic developmental trajectory.

Ultimately, the integration of Dzikir Nailu Al-Khairat into the school curriculum demonstrates a paradigm shift from fragmented moral instruction to a cohesive, spiritually grounded character ecosystem. This approach successfully harmonizes theological principles with practical behavioral norms, fostering tolerance, emotional balance, and academic engagement simultaneously. Recent scholarly reviews emphasize that sustainable akhlak development requires continuous spiritual reinforcement rather than isolated ethical lessons, particularly in an era marked by rapid technological and social changes (Fatoni & Sukari, 2024; Ismet et al., 2025). While conventional programs often struggle to translate moral theory into daily practice, the dzikir methodology operationalizes spiritual values through consistent ritual and communal reflection. Therefore, this study confirms that embedding structured dzikir within formal education provides a robust, replicable model for cultivating authentic and enduring noble character in contemporary Muslim learners.

CONCLUSION

The implementation of the *Dzikir Nailu Al-Khairat* method at MAS Al-Amanah Al-Gontory serves as a highly strategic spiritual-educational instrument for cultivating noble character (*akhlak mahmudah*) among eleventh-grade students. This approach transcends mere ritualistic practice by facilitating the deep internalization of spiritual values through *munajat* (supplication) and *tawakal* (reliance on God), which subsequently fosters inner tranquility and intrinsic academic motivation. By seamlessly integrating this structured dzikir practice into the school curriculum, the institution achieves a profound harmonization between faith-based principles and holistic character development. Consequently, this method proves to be an effective vehicle for authentically nurturing core moral virtues—namely *tawhid*, *ikhlas*, *husnudzon*, and *tawakal*—within students, while simultaneously promoting emotional resilience, social harmony, and a genuine appreciation for diversity within the educational environment.

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FUTURE DIRECTIONS

While this qualitative case study provides foundational insights into the spiritual and moral impacts of *Dzikir Nailu Al-Khairat* at a single Islamic high school, future research should expand its methodological and demographic scope to enhance generalizability. Subsequent studies could employ quantitative or mixed-methods designs to empirically measure the correlation between this structured dzikir practice and specific psychological or academic outcomes, such as stress reduction and learning achievement, across a broader student population. Furthermore, longitudinal research is highly recommended to assess the long-term retention and practical application of the cultivated virtues—such as *tawhid*, *ikhlas*, *husnudzon*, and *tawakal*—as students transition into higher education or the professional workforce. Finally, comparative studies evaluating the efficacy of *Dzikir Nailu Al-Khairat* against other spiritual interventions in diverse educational settings, including public schools and universities, would significantly advance the development of scalable, spirituality-based character education frameworks.

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