THE EFFECTIVENESS OF PROVIDING LILLAHI TA'ALA-BASED SUGGESTIONS IN DEVELOPING A CLEAN AND VIRTUOUS CHARACTER AT STATE HIGH SCHOOL 5 BONE

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ABSTRACT

Islamic education that is responsive and offers solutions to character-related issues holds significant urgency in the context of the Merdeka Curriculum. The implementation of Lillaahi Taa'la suggestions has been shown to have a substantial impact on enhancing student engagement in learning. This research, entitled "The Effectiveness of Providing Lillaahi Taa'la Suggestions in Forming a Clean and Virtuous Character at State High School 5 Bone," explores this phenomenon. The study sampled students from three Class 12 Science classes, employing three distinct methods to cultivate clean and virtuous behavior: (1) reward, (2) punishment, and (3) habituation. The findings revealed notable improvements in student engagement following the implementation of Lillaahi Taa'la suggestions. Prior to the reward intervention, student engagement stood at only 0.1%, but it increased to 1% after the Lillaahi Taa'la-based reward system was introduced. Similarly, engagement before the punishment intervention was 0.5%, rising to 1% after the Lillaahi Taa'la punishment method was applied. In the case of habituation, initial engagement was a mere 0.01%, but it increased to 1% after the Lillaahi Taa'la habituation practices were implemented both at home and in school. In contrast, the control group, which did not receive any Lillaahi Taa'la suggestion treatment, exhibited stagnant levels of student engagement. The average improvements in cognitive, psychomotor, and affective domains were minimal, at 0.1%, 0.5%, and 0.01%, respectively. The study concludes that Lillaahi Taa'la-based reward suggestions exert the most significant and immediate influence on learning engagement, albeit with a tendency to create material dependency. Conversely, Lillaahi Taa'la-based punishment proves highly effective in fostering strong discipline. Meanwhile, Lillaahi Taa'la habituation practices, when initiated at home and reinforced in school, yield slower but more sustainable and independent results. Thus, the three methods—reward, punishment, and habituation—complement each other effectively, each serving distinct purposes depending on the situational context.

Keywords: Effectiveness; characters

1. INTRODUCTION

Education motivated by the provision of suggestions represents an innovative and interactive pedagogical approach. When educators encounter critical issues within the school environment, such as behavioral or motivational challenges, a viable solution lies in the development and implementation of religiously grounded and suggestive scientific methods. According to Kuhn (1970), in his seminal work on the structure of scientific revolutions, the adaptation and evolution of scientific paradigms are essential for addressing complex problems. He emphasizes the importance of integrating positive affirmations into educational practices as a means of fostering adaptive and constructive behaviors. Similarly, Vygotsky (1978), in his sociocultural theory of cognitive development, underscores the significance of interactive approaches, particularly through the use of suggestions, to facilitate learning and character development. These theoretical foundations provide a robust framework for understanding the role of suggestion-based education in shaping student behavior and attitudes.

A psychological approach that emphasizes providing suggestions to students offers extensive benefits, not only for individual development but also for broader religious and societal life. The provision of rewards or incentives, for instance, has a strong suggestive effect in encouraging students to adopt clean and virtuous behaviors. Although the impact of rewards may be temporary, it is widely believed to contribute to the gradual formation of mature and responsible character. On the other hand, the use of punishment, when applied appropriately, has a powerful impact on instilling discipline and accountability in students. This method demonstrates significant effectiveness in shaping character, particularly in contexts where immediate behavioral correction is required. Meanwhile, the method of habituation, though slower in its process, is believed to instill lasting and intrinsic discipline in students. According to Nadeem and Muhammad (2018), their research on the psychological effects of religious practices shows that repeated dzikir (remembrance of God) positively impacts emotional regulation, stress reduction, and academic motivation. These findings highlight the potential of suggestion-based methods to address both behavioral and emotional challenges in educational settings.

The following cases illustrate the direct and indirect effects of problematic environments on student behavior and academic performance. In a boarding house community, for example, increased stress levels were observed among students due to unclean and unattractive living conditions. While this issue may not directly correlate with academic performance, the resulting stress significantly hinders mental peace, focus, and overall well-being. A similar situation was identified among 12th-grade science students at State High School 5 Bone, who exhibited emotional instability and declining academic motivation despite repeated guidance and support from teachers. Stewart and Thomas (2016), in their research on the psychological impacts of positive affirmations, recommend the consistent use of positive suggestions to reduce anxiety, build self-confidence, and enhance academic engagement. Their findings align with the broader literature on the transformative potential of suggestion-based interventions in educational contexts.

This study seeks to examine the effectiveness of Lillaahi Taa'la suggestions in fostering clean and virtuous behavior among students at State High School 5 Bone. Additionally, it aims

to identify and evaluate effective models for implementing Lillaahi Taa'la suggestions to achieve this goal. The research employs an Islamic educational approach, grounded in both naqli (scriptural) and aqli (rational) evidence. Scriptural evidence includes Quranic teachings on the virtues of sincere worship (ikhlas) and ethical interactions (muamalah), as well as hadiths emphasizing the importance of cleanliness (thaharah) in clothing and places of worship. These religious principles provide a moral and spiritual foundation for the study's methodology, which emphasizes exemplary behavior, repetition, and consistent reinforcement to form the desired character. As Lestari (2020) notes in her research on spiritual care in education, students who consistently receive Islamic value-based education and spiritual guidance develop clear life goals, emotional resilience, and independent character. These outcomes underscore the importance of integrating religious and moral education into broader pedagogical practices.

Education and teaching are often likened to two sides of a coin, each complementing the other in the holistic development of students. Education motivated by rewards and teaching must align in their objectives and methods. The intention behind rewards, as well as the exemplary behavior of educators, must be clearly understood by students so that external incentives can evolve into intrinsic motivations for Lillaahi Taa'la (seeking the pleasure of God). Similarly, education motivated by punishment must be implemented with care to avoid harming the student's psychological well-being. Punishment should serve as a corrective measure rather than a punitive one, aiming to instill discipline and accountability without causing emotional distress. Furthermore, education motivated by habituation requires a collaborative effort between home and school to create a consistent and supportive environment for students. According to Harvard Divinity School (2021), their research on the role of positive affirmations in education highlights the importance of habituation in managing emotions, reducing academic pressure, and fostering long-term behavioral change.

Stewart and Thomas (2016) argue that many of the behavioral and emotional challenges observed in students stem from a lack of positive affirmations or suggestions in their educational environment. This deficiency often leads to high levels of anxiety, lack of focus, and low self-confidence, which in turn hinder academic performance and personal development. Their research also found that repeated positive affirmations resulted in significant improvements in student behavior, emotional regulation, and academic engagement. These findings are supported by Azar (2019), who conducted a study on the psychological effects of dzikir in Islam. Azar found that the practice of dzikir significantly reduces cortisol levels (the stress hormone) in individuals suffering from sleep disorders and lack of focus, thereby improving their ability to concentrate and perform tasks effectively. This aligns with the broader literature on mindfulness practices, which suggest that repetitive spiritual or meditative exercises, such as dzikir, enhance emotional balance, mental clarity, and academic performance. Harvard Divinity School (2021) further emphasizes that habituation, when internalized as a personal need, has a profoundly positive effect on maintaining emotional stability and mental tranquility.

Based on the theoretical foundations, empirical evidence, and practical observations presented above, the researcher deems it necessary to conduct a comprehensive study titled, "The Effectiveness of Providing Lillaahi Taa'la Suggestions in Forming Clean and Virtuous Character at State High School 5 Bone." This research aims to contribute to the growing body of

knowledge on suggestion-based education, particularly within the context of Islamic pedagogy, and to provide practical insights for educators seeking to address behavioral and motivational challenges in their students. By examining the interplay between rewards, punishment, and habituation within the framework of Lillaahi Taa'la suggestions, this study seeks to develop a holistic model for character education that is both effective and sustainable.

2. METHODS

The research approach adopted in this study was quantitative, utilizing a quasi-experimental method. This method was chosen because it was deemed effective for measuring the impact of Lillaahi Taa'la suggestions when integrated into the processes of providing rewards, punishments, and habituation. The study aimed to evaluate how these interventions influenced the development of clean and virtuous behavior within the learning environment. To achieve this, a pretest-posttest control group design was employed. This design involved two groups of students: an experimental group and a control group. Before the intervention, both groups were administered a pretest to establish baseline data regarding their understanding and application of clean and virtuous behavior. Following this, the experimental group was exposed to Lillaahi Taa'la suggestions, while the control group received no such intervention. After the completion of the intervention period, both groups were given a posttest to assess any changes in their behavior and understanding.

The population for this study consisted of 12th-grade science students at State High School 5 Bone. The sample was selected randomly to ensure representativeness and minimize bias. Two classes were chosen for the study: Class IPA 1, which served as the control group, and Class IPA 4, which served as the treatment group. The random selection of these classes helped to ensure that the findings of the study could be generalized to the broader population of students within the school. The study focused on two main variables: the independent variable and the dependent variable. The independent variable was the provision of Lillaahi Taa'la suggestions, which involved daily positive affirmations delivered to the treatment group during the intervention period. The dependent variable, on the other hand, encompassed the understanding and application of clean and virtuous behavior. Understanding was measured through a questionnaire designed to assess students' knowledge of clean and virtuous behavior, while application was evaluated using a separate questionnaire that measured the level of cleanliness and aesthetic behavior demonstrated by the students.

The research procedure was carried out in four main stages. The first stage involved the preparation of research instruments. During this phase, a valid and reliable questionnaire was developed to measure students' understanding and application of clean and virtuous behavior. Additionally, academic test materials were prepared for the pretest and posttest to assess changes in knowledge and behavior. The second stage involved the administration of the pretest. Both the treatment and control groups were given the pretest to establish baseline data on their understanding and application of clean and virtuous behavior. This step was crucial for comparing the results before and after the intervention. The third stage was the intervention phase, which lasted for two weeks. During this period, the treatment group received Lillaahi Taa'la suggestions integrated into their daily activities, including rewards, punishments, and

habituation practices. The control group, however, did not receive any Lillaahi Taa'la suggestions during this time. The final stage involved the administration of the posttest. After the intervention, both groups were given a posttest to evaluate any changes in their understanding and application of clean and virtuous behavior.

The primary instruments used for data collection included a structured questionnaire and an academic test. The questionnaire contained scales designed to measure the effectiveness of Lillaahi Taa'la suggestions in the context of rewards, punishments, and habituation. It assessed both the understanding and application of clean and virtuous behavior among the students. The academic test, on the other hand, was designed to evaluate students' knowledge and practical application of clean and virtuous behavior during the intervention period. These instruments were carefully developed to ensure their validity and reliability in capturing the intended data.

The data collected from the pretest and posttest were analyzed using statistical methods to determine the effectiveness of the Lillaahi Taa'la suggestions. Comparative analysis was conducted between the treatment and control groups to assess the impact of the intervention. The results of this analysis were expected to provide insights into the role of suggestion-based interventions in fostering clean and virtuous behavior among students. Additionally, the study adhered to ethical research practices, including obtaining informed consent from participants, ensuring the confidentiality of data, and maintaining transparency throughout the research process. Students and their guardians were informed about the purpose and procedures of the study, and participation was entirely voluntary.

In summary, this study employed a quasi-experimental design to investigate the effectiveness of Lillaahi Taa'la suggestions in promoting clean and virtuous behavior among students. By comparing the outcomes of the treatment and control groups, the study aimed to provide evidence-based insights into the potential of suggestion-based interventions in educational settings. The findings were expected to contribute to the broader literature on character education and offer practical recommendations for educators seeking to address behavioral and motivational challenges in their students.

3. FINDINGS AND DISCUSSION

The research findings revealed significant insights into the effectiveness of Laailaaha Illallah suggestions in fostering clean and virtuous behavior among students. Before the intervention, the behavioral patterns of both the treatment and control groups were assessed to establish a baseline. The data, as illustrated in Table 1, showed that the participants exhibited unstable decision-making behavior. Specifically, the reward parameter was observed 6 times, the punishment parameter 12 times, and the habituation parameter 10 times. Additionally, 2 individuals chose not to participate in the decision-making process, indicating a level of disengagement or indecision among some participants. This pre-treatment data highlighted the need for an intervention to address the observed instability and provided a critical foundation for evaluating the impact of the Laailaaha Illallah suggestions.
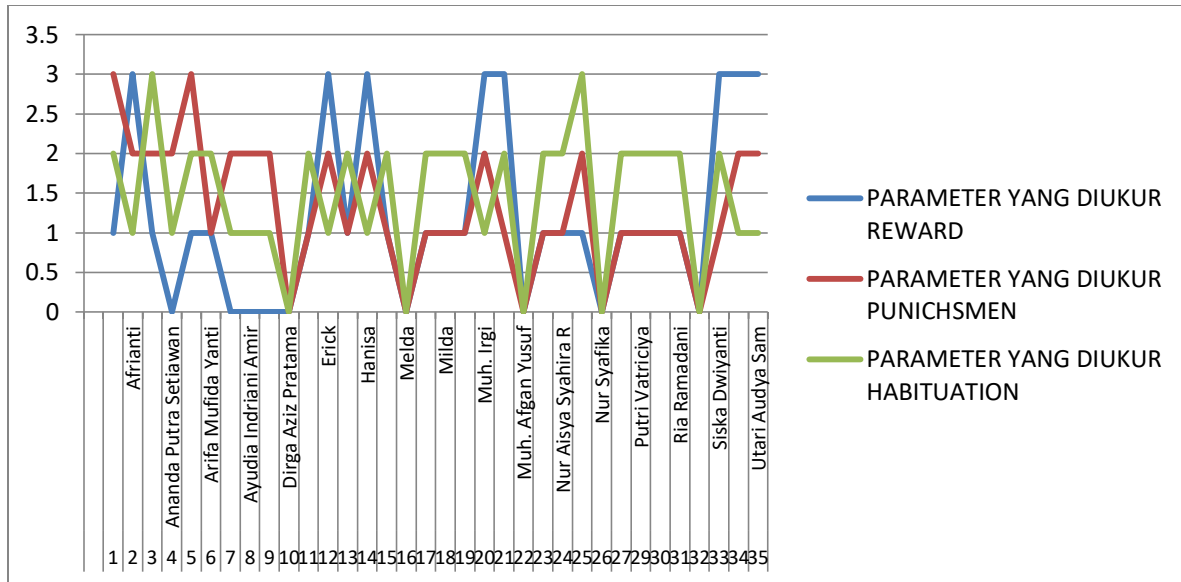
Figure. 1. *Before Treatment*

After the intervention, the behavioral patterns of the treatment group showed a notable improvement, as demonstrated in Table 2. The curve displayed a marked stability in decision-making behavior, suggesting that the intervention had a positive impact on the participants. The reward parameter was observed 5 times, the punishment parameter 7 times, and the habituation parameter 18 times. The number of individuals who chose not to participate in the decision-making process remained unchanged at 2, indicating that the intervention did not negatively affect engagement levels. The significant increase in the habituation parameter, in particular, suggested that the intervention encouraged consistent and virtuous behavior over time. These findings underscored the effectiveness of the Laailaaha Illallah suggestions in fostering clean and virtuous behavior among the treatment group. In contrast, the control group, which did not receive any intervention, displayed a different pattern of behavior. The curve for the control group indicated persistent instability in decision-making behavior, with the reward parameter observed 2 times, the punishment parameter 5 times, and the habituation parameter 15 times. Additionally, 9 individuals in the control group chose not to participate in the decision-making process, reflecting a higher level of disengagement compared to the treatment group. This lack of behavioral stability in the control group highlighted the potential impact of the intervention and provided a clear contrast to the positive changes observed in the treatment group.
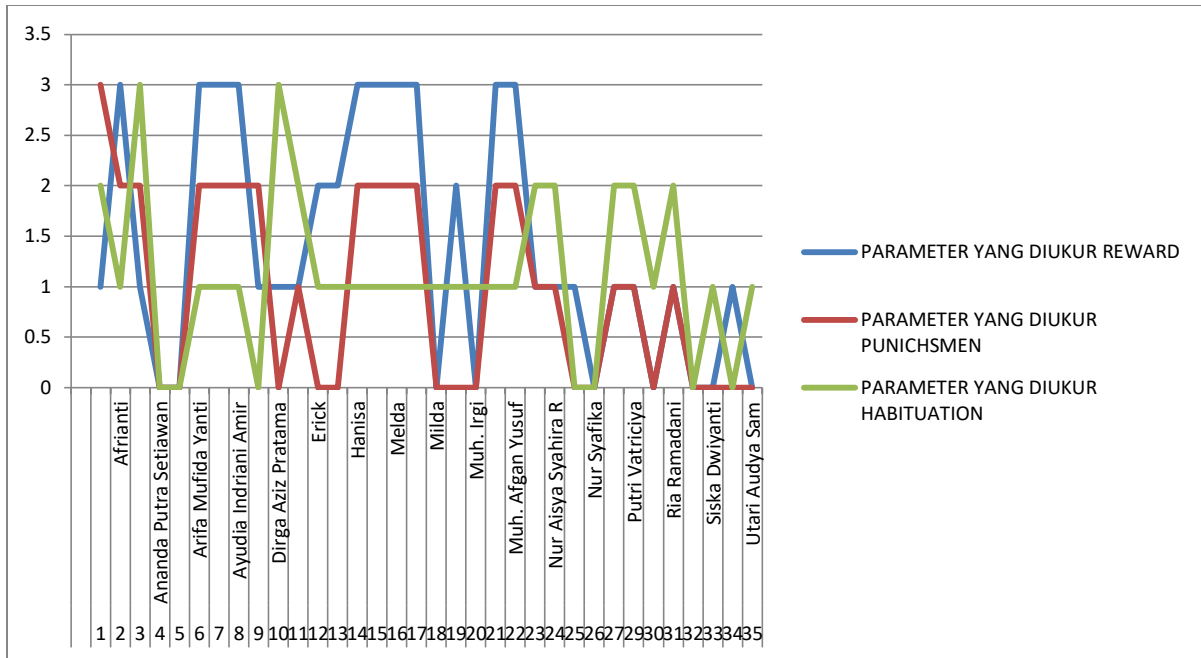
Figure 2. *After Treatment*

To further analyze the findings, the research compared the pre-treatment and post-treatment results for both the treatment and control groups. Before the intervention, the treatment group had an average reward score of 6 with a standard deviation of 2, while the control group had an average reward score of 2 with a standard deviation of 9. For the punishment parameter, the treatment group had an average score of 12 with a standard deviation of 2, compared to the control group's average score of 5 with a standard deviation of 9. In terms of habituation, the treatment group had an average score of 10 with a standard deviation of 2, while the control group had an average score of 15 with a standard deviation of 9. After the intervention, the treatment group showed a slight decrease in the average reward score to 5, while the control group remained unchanged at 2. The punishment parameter for the treatment group decreased to an average score of 7, while the control group remained at 5. The habituation parameter, however, showed a significant increase in the treatment group, with an average score of 18, compared to the control group's score of 15. These results indicated that the intervention had a positive and dynamic impact on the treatment group, particularly in fostering clean and virtuous behavior. In contrast, the control group displayed passive responses and a lack of engagement, which was consistent with their pre-treatment behavior.
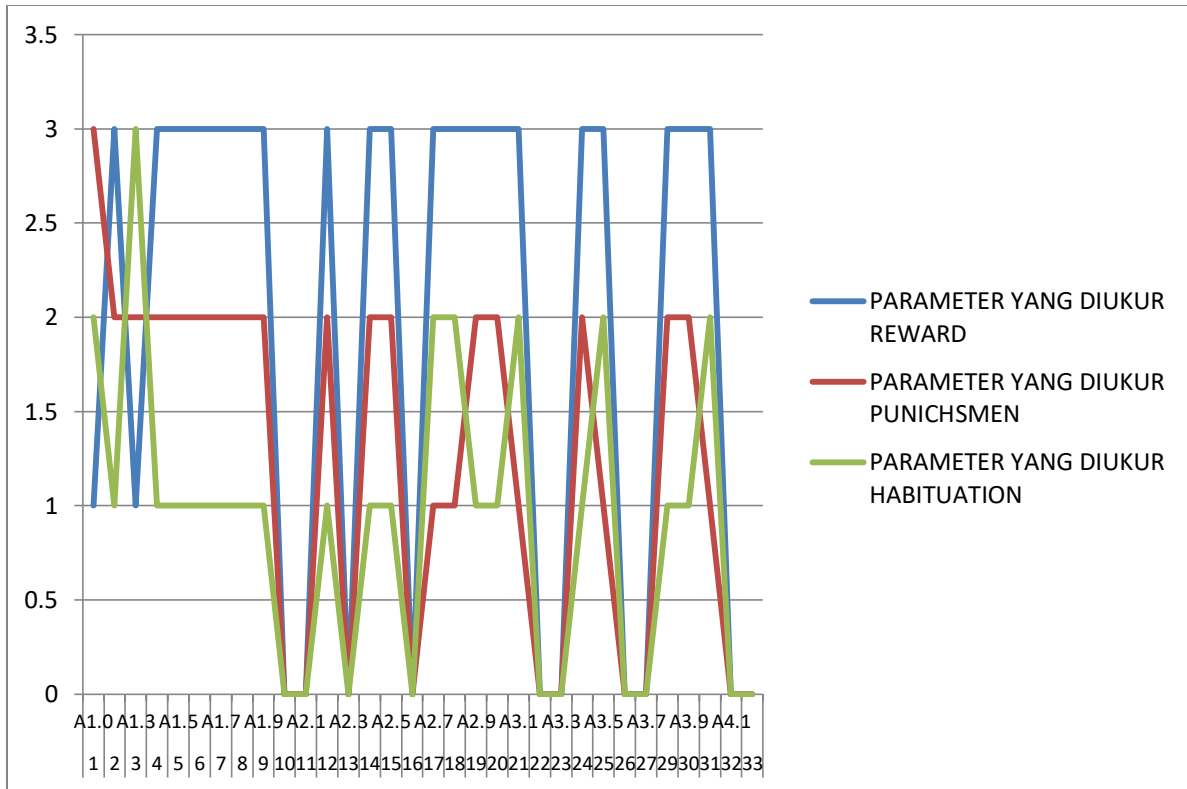
Figure 3. *Control Group*

To determine the statistical significance of the findings, an independent t-test was conducted. The null hypothesis (H_0) stated that there was no difference in the average clean and virtuous behavior between the treatment and control groups. The alternative hypothesis (H_a) proposed that there was a significant difference between the two groups. The results of the t-test revealed a significant difference, with a t-value of 4.6 and a p-value of less than 0.05. This indicated that the average behavior score of the treatment group, which received the Laailaaha Illallah suggestions, increased to 90, while the control group's score remained at 80. The significant difference between the two groups confirmed the effectiveness of the intervention in promoting clean and virtuous behavior. The findings of this study demonstrated that the provision of Laailaaha Illallah suggestions had a positive and significant impact on the development of clean and virtuous behavior among students. The treatment group exhibited logical and dynamic behavioral changes, which were attributed to the intervention. The increase in habituation scores, in particular, suggested that the intervention encouraged consistent and long-term behavioral improvements. In contrast, the control group displayed instability and passive responses, which were consistent with their lack of exposure to the intervention. These results aligned with the findings of Azar and Co-Authors (2020), who emphasized the role of positive affirmations and practices, such as dzikir, in enhancing emotional well-being and reducing stress. Similarly, Stewart and Thomas (2016) highlighted the importance of positive affirmations in helping students manage academic pressure and improve their overall behavior.

Furthermore, the study's findings supported the broader literature on the role of spiritual practices in education. Lestari (2019) noted that spiritual practices, such as dzikir, contribute to

the holistic development of students, fostering emotional, behavioral, and spiritual growth. The Laailaaha Illallah suggestions used in this study served as a form of spiritual affirmation, encouraging students to align their actions with virtuous principles. This alignment not only improved their behavior but also enhanced their emotional resilience and academic engagement. The results of this study have important implications for educational practice. The effectiveness of the Laailaaha Illallah suggestions in promoting clean and virtuous behavior suggests that similar interventions could be integrated into school curricula to support character education. By incorporating positive affirmations and spiritual practices into daily routines, educators can create an environment that fosters moral and ethical development. Additionally, the study highlights the importance of addressing behavioral challenges through proactive and positive interventions, rather than relying solely on punitive measures.

Table 1. *The Findings Before Treatment*

Group	N	Mean Score Reword	SD (Reword)	Mean Score Punishment	SD (Punishment)	Mean Score Habituation	SD (Habituation)
Treatment	34	6	2	12	2	10	2
Control	34	2	9	5	9	15	9

While the study provided valuable insights, it is important to acknowledge its limitations. The sample size was relatively small, and the study was conducted in a single school, which may limit the generalizability of the findings. Future research could expand the sample size and include multiple schools to validate the results. Additionally, the study focused on short-term outcomes; longitudinal research could provide further insights into the long-term effects of Laailaaha Illallah suggestions on student behavior and development.

Table 2. *The Findings After Treatment*

Group	N	Mean Score Reword	SD (Reword)	Mean Score Punishment	SD (Punishment)	Mean Score Habituation	SD (Habituation)
Treatment	34	5	2	7	2	18	2
Control	34	2	9	5	9	15	9

In conclusion, the study provided evidence that the Laailaaha Illallah suggestions were effective in promoting clean and virtuous behavior among students. The findings underscored the importance of integrating positive affirmations and spiritual practices into educational interventions to support students' emotional, behavioral, and academic development. By fostering a culture of virtue and mindfulness, educators can help students develop the skills and values needed to navigate the challenges of life and contribute positively to society.

4. CONCLUSION

The findings of this study demonstrated significant improvements in the behavior of students who were exposed to Lillaahi Taa'la suggestions through rewards, punishments, and habituation. In the treatment group, the pretest results for reward-based suggestions showed an

increase from an initial 0.1% to 1%. Similarly, the pretest results for punishment-based interventions increased from 0.5% to 1%, while habituation-based interventions saw a rise from 0.01% to 1%. These results indicated that the Lillaahi Taa'la suggestions had a positive and measurable impact on the students' behavior, fostering cleaner and more virtuous conduct. In contrast, the control group, which did not receive the intervention, showed minimal improvements. The pretest results for reward-based suggestions in the control group increased from 0.1% to only 0.2%, punishment-based interventions rose from 0.3% to 0.7%, and habituation-based interventions increased from 0.01% to 0.2%. These marginal improvements highlighted the effectiveness of the intervention in the treatment group compared to the control group. The study's findings have important implications for Islamic education and the broader field of character development. The success of the Lillaahi Taa'la suggestions in fostering positive behavioral changes underscores the potential of integrating spiritual and value-based interventions into educational practices. By incorporating rewards, punishments, and habituation grounded in Islamic principles, educators can create a more holistic and effective approach to character education. This approach not only addresses behavioral issues but also aligns with the spiritual and moral development of students, fostering a sense of integrity and virtue.

One of the key contributions of this research is its potential to support the development of robust and integrative theories in Islamic education. The findings suggest that interactive and suggestive educational methods, such as those tested in this study, can provide practical solutions to longstanding challenges in education. Rather than viewing educational problems as insurmountable obstacles, educators can adopt proactive and evidence-based strategies to address them. The success of the Lillaahi Taa'la suggestions in this study demonstrates that such methods can transform educational practices, making them more responsive to the needs of students and society. Furthermore, the study highlights the importance of creating an educational environment that balances discipline with positive reinforcement. The use of rewards, punishments, and habituation in a structured and intentional manner can help students internalize virtuous behaviors and make them a consistent part of their lives. This approach not only improves individual behavior but also contributes to the creation of a more harmonious and ethical school environment. By fostering a culture of cleanliness, beauty, and virtue, schools can play a pivotal role in shaping the character of future generations.

The implications of this research extend beyond the classroom. The findings suggest that similar interventions could be applied in other settings, such as community programs or family environments, to promote positive behavior and character development. The principles of reward, punishment, and habituation, when grounded in spiritual and ethical values, can serve as a foundation for building stronger and more cohesive communities. This study also opens the door for further research into the long-term effects of such interventions, as well as their applicability in diverse cultural and educational contexts.

In conclusion, this study provides compelling evidence for the effectiveness of Lillaahi Taa'la suggestions in fostering clean and virtuous behavior among students. The findings underscore the importance of integrating spiritual and value-based interventions into educational practices, offering a practical and holistic approach to character development. By addressing educational challenges through proactive and evidence-based strategies, educators can create a more effective and meaningful learning environment. Ultimately, this research

contributes to the broader goal of developing theories and practices in Islamic education that are not only academically rigorous but also deeply rooted in ethical and spiritual integrity.

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