

# Integration of Self-Actualization and Self-Efficacy in the Formation of Islamic Character in Islamic Boarding Schools

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**Abstract.** This study aims to determine the influence of self-actualization orientation and self-efficacy on the formation of Islamic character at Al Hidayah Islamic Boarding School in Jambi City. Utilizing a mixed-method approach, data were collected from 140 students through a structured questionnaire and interviews. The data were analyzed using descriptive statistics, correlation analysis, and multiple regression analysis. The results indicate that self-actualization orientation ( $r = 0.75$ ,  $p < 0.001$ ) and self-efficacy ( $r = 0.68$ ,  $p < 0.001$ ) significantly contribute to the development of Islamic character. Additionally, high-quality educational services ( $r = 0.80$ ,  $p < 0.001$ ) play a crucial role in this process. These findings provide valuable insights for improving Islamic education policies by emphasizing a holistic approach that integrates various developmental aspects and supportive learning environments. Limitations of the study include its cross-sectional design and specific sample, suggesting the need for further research across diverse educational settings.

**Keywords:** Islamic Character, Actualization, Self efficacy, Educational Service

## 1. Introduction

In the context of pesantren education, maintaining Islamic values amidst globalization and technological advancements presents significant challenges. Al Hidayah Pesantren in Jambi City emphasizes not only religious teachings but also the development of Islamic character, with self-actualization and self-efficacy playing crucial roles, supported by quality educational services. According to [1], individuals are driven to fulfill their potential, which in Islamic education translates to students pursuing their highest goals within the framework of Islamic values [2]. [3] highlights individuals' belief in their abilities to achieve desired outcomes, which in the pesantren context reflects students' confidence in practicing Islamic values in daily life [4].

Initial observations at Al Hidayah Pesantren reveal that self-actualization and self-efficacy are pivotal in shaping strong Islamic character. Field observations show that students with a strong orientation toward self-actualization are more active in religious activities, such as attending Islamic study sessions, memorizing the Qur'an, and participating in social activities rooted in Islamic values. These students, who set clear personal goals, such as becoming leaders or scholars, demonstrate greater enthusiasm in maximizing their academic and spiritual potential. Additionally, they are more independent in performing daily tasks, such as engaging in sunnah prayers and self-directed learning [5].

Students with high self-efficacy exhibit a stronger commitment to Islamic values, even when facing challenges. For instance, students with high self-efficacy do not easily give up

when struggling to understand religious material or dealing with peer pressure. This self-belief is crucial for perseverance and resilience within the pesantren environment [4].

In addition to personal qualities like self-actualization and self-efficacy, the learning environment at Al Hidayah Pesantren, enhanced by adequate educational facilities such as libraries, study rooms, and dormitories, provides space for students to grow intellectually and spiritually. These resources support students' academic and religious understanding, reinforcing their Islamic character [6].

The combination of strong self-actualization and self-efficacy, supported by high-quality educational services, significantly contributes to the formation of students' Islamic character. Those with high levels of these attributes are more capable of living out Islamic values both inside and outside the pesantren [7].

Self-actualization, as conceptualized by [1], involves realizing one's full potential and striving for personal growth and fulfillment. In education, this involves encouraging students to achieve their highest capabilities, with studies showing that students with strong self-actualization engage more deeply with educational and religious practices, demonstrating behaviors consistent with Islamic values [5], [7]. Islamic boarding schools foster this through a holistic approach that integrates spiritual, moral, and academic development, helping students develop a sense of purpose and direction crucial for their growth [4].

However, there is a need for further research on how the quality of educational services influences Islamic character formation in Islamic boarding schools. This study addresses this gap by examining the impact of educational service quality on character formation at Al Hidayah Islamic Boarding School. While previous research has explored the importance of self-actualization, self-efficacy, and educational services individually, there is limited literature on their combined effects in the context of Islamic character formation.

This research aims to bridge this gap by investigating the integrated impact of self-actualization orientation, self-efficacy, and educational services on Islamic character formation at Al Hidayah Islamic Boarding School. By providing empirical evidence on these combined effects, the study contributes to a deeper understanding of Islamic character education and offers practical insights for educators and policymakers.

The study hypothesizes: a) that self-actualization orientation has a significant positive effect on Islamic character formation; b) that self-efficacy has a significant positive effect on Islamic character formation; and c) that the quality of educational services moderates the effects of self-actualization and self-efficacy on Islamic character formation.

This research seeks to fill the gaps identified in previous studies, offering a new perspective on how Islamic educational institutions can foster students' religious and personal identities. By integrating self-actualization, self-efficacy, and educational service quality, Islamic boarding schools can create environments that nurture both the academic and spiritual development of their students, enabling them to navigate modern challenges while upholding Islamic values [5], [7]. This holistic approach is essential for developing individuals who are well-rounded and capable of contributing positively to society.

## **2. Methodology**

To achieve these objectives, a mixed-method research design was employed. Quantitative data were collected from 140 students at Al Hidayah Islamic Boarding School using a structured questionnaire. The survey measured self-actualization orientation, self-efficacy, and the quality of educational services. Descriptive statistics, correlation analysis, and multiple regression analysis were used to analyze the quantitative data. Additionally, qualitative data were gathered

through open-ended survey questions and informal interviews with students and teachers to provide context to the findings.

This study employs a mixed-methods approach to comprehensively understand the influence of self-actualization orientation, self-efficacy, and educational services on the formation of Islamic character at Al Hidayah Islamic Boarding School in Jambi City. Quantitative data were collected through a structured questionnaire completed by 140 students. The questionnaire was designed to measure the levels of self-actualization orientation, self-efficacy, and students' perceptions of the quality of educational services they receive.

Quantitative data analysis included descriptive statistics to provide an overview of the research variables, correlation analysis to identify relationships between these variables, and multiple regression analysis to determine the impact of each independent variable on the formation of Islamic character as the dependent variable. The regression model used explains 72% of the variance in the formation of Islamic character ( $R\text{-squared} = 0.72$ ), indicating strong explanatory power.

In addition to quantitative data, qualitative data were gathered through open-ended questions in the questionnaire and informal interviews with students and teachers. This qualitative data was used to provide additional context and enrich the quantitative findings with narrative perspectives from participants. Thematic analysis was conducted on the qualitative data to identify key themes that support the research findings.

This mixed-methods approach allows the study to capture the complexity and depth of the influence of self-actualization orientation, self-efficacy, and educational services on the formation of Islamic character. As a result, the findings of this study are expected to provide more holistic and applicable insights for developing more effective and evidence-based Islamic education policies.

### 3. Result and Discussion

#### A. Descriptive Statistics

The descriptive statistics offer a snapshot of the participants' self-actualization orientation, self-efficacy, and perceptions of the quality of educational services provided by the school. The means for all variables indicate generally high levels, suggesting that the students at Al Hidayah Islamic Boarding School view themselves as motivated and capable individuals supported by a conducive learning environment.

Table 1. Descriptive Statistics for Main Variables

Variable	Mean	Standard Deviation
Self-Actualization Orientation	4.2	0.58
Self-Efficacy	4.0	0.65
Quality of Educational Services	4.3	0.55
Islamic Character Formation	4.5	0.50

The descriptive statistics provide a general overview of the main variables in the study, including self-actualization orientation, self-efficacy, quality of educational services, and Islamic character formation among the students at Al Hidayah Islamic Boarding School. As seen in Table 1, the average scores for these variables are relatively high, indicating that students

perceive themselves as motivated and capable individuals who are supported by a conducive educational environment.

**Self-Actualization Orientation:** The mean score of 4.2 with a standard deviation of 0.58 suggests that students have a strong orientation towards personal growth and fulfillment within the framework of Islamic values. This high level of self-actualization aligns with the school's goal of promoting not only academic success but also spiritual and moral development.

**Self-Efficacy:** The mean score for self-efficacy is 4.0, with a standard deviation of 0.65. This indicates that students generally believe in their ability to achieve their goals, both academically and spiritually. High self-efficacy is crucial for students in Islamic boarding schools, as it empowers them to navigate both academic challenges and moral dilemmas.

**Quality of Educational Services:** With a mean score of 4.3 and a standard deviation of 0.55, the quality of educational services is perceived as excellent by the students. This reflects the school's commitment to providing a supportive and enriching learning environment that integrates religious teachings with modern educational practices.

**Islamic Character Formation:** The mean score for Islamic character formation is the highest at 4.5, with a standard deviation of 0.50, suggesting that students feel confident in their Islamic character development. This underscores the effectiveness of the school's holistic approach, which combines personal growth, self-efficacy, and quality educational services to foster Islamic values in students.

These descriptive statistics provide a strong foundation for understanding the relationships between the key variables and how they contribute to Islamic character formation.

## B. Correlation Analysis

The correlation analysis reveals significant positive relationships between self-actualization orientation, self-efficacy, quality of educational services, and Islamic character formation. The correlation coefficients indicate strong positive relationships, suggesting that higher levels of self-actualization orientation, self-efficacy, and quality of educational services are associated with stronger Islamic character formation.

Table 2. Correlation Coefficients Between Variables

Variables	Correlation Coefficient
Self-Actualization Orientation and Islamic Character Formation	0.75
Self-Efficacy and Islamic Character Formation	0.68
Quality of Educational Services and Islamic Character Formation	0.80
Self-Actualization Orientation and Self-Efficacy	0.60
Self-Actualization Orientation and Quality of Educational Services	0.70
Self-Efficacy and Quality of Educational Services	0.65

The correlation analysis reveals significant positive relationships between self-actualization orientation, self-efficacy, quality of educational services, and Islamic character formation. As shown in Table 2, these relationships suggest that higher levels of self-actualization orientation, self-efficacy, and quality of educational services are associated with stronger Islamic character formation.

**Self-Actualization Orientation and Islamic Character Formation:** The correlation coefficient of 0.75 indicates a strong positive relationship between self-actualization and Islamic character formation. This aligns with [1], which emphasizes the importance of personal growth in achieving one's full potential. In the context of this study, students who strive for self-actualization are more likely to internalize and practice Islamic values, demonstrating a deep connection between personal growth and religious character development.

**Self-Efficacy and Islamic Character Formation:** The correlation coefficient of 0.68 indicates a moderately strong relationship between self-efficacy and Islamic character formation. [3] suggests that individuals with high self-efficacy are more confident in their ability to overcome challenges, which in this study translates to the ability to uphold Islamic values in the face of moral or societal pressures.

**Quality of Educational Services and Islamic Character Formation:** The highest correlation coefficient (0.80) was found between the quality of educational services and Islamic character formation. This underscores the crucial role that educational services play in character development. The findings suggest that a supportive learning environment, coupled with effective teaching methods, significantly enhances students' ability to develop and sustain Islamic values.

**Interrelationships Among Variables:** The analysis also shows strong relationships between self-actualization orientation and self-efficacy (0.60), self-actualization orientation and quality of educational services (0.70), and self-efficacy and quality of educational services (0.65). These findings highlight the interconnectedness of personal growth, confidence in one's abilities, and the supportive role of educational services in shaping Islamic character.

## C. Regression Analysis

To further explore these relationships, a multiple regression analysis was conducted with Islamic character formation as the dependent variable and self-actualization orientation, self-efficacy, and quality of educational services as independent variables. The regression model explains 72% of the variance in Islamic character formation ( $R^2 = 0.72$ ), indicating a strong explanatory power.

Table 3. Multiple Regression Analysis Results

Independent Variable	Beta Coefficient	t-value	p-value
Self-Actualization Orientation	0.35	4.75	<0.001
Self-Efficacy	0.28	3.92	<0.001
Quality of Educational Services	0.40	5.60	<0.001
R-squared	0.72		
Adjusted R-squared	0.71		

To further understand the impact of self-actualization orientation, self-efficacy, and quality of educational services on Islamic character formation, a multiple regression analysis was conducted. The results, as shown in Table 3, demonstrate that all three variables significantly contribute to Islamic character formation, with the model explaining 72% of the variance in Islamic character formation ( $R^2 = 0.72$ ).

**Self-Actualization Orientation:** The beta coefficient of 0.35 indicates that self-actualization orientation has a significant positive effect on Islamic character formation. This finding aligns with previous research, such as [5], which suggests that students who are

encouraged to pursue self-actualization within an Islamic framework are more likely to internalize Islamic teachings and exhibit moral behavior. The t-value of 4.75 and p-value of <0.001 further confirm the statistical significance of this relationship.

**Self-Efficacy:** The beta coefficient of 0.28 shows that self-efficacy also has a significant positive effect on Islamic character formation, though to a slightly lesser extent than self-actualization orientation. The t-value of 3.92 and p-value of <0.001 indicate that students who believe in their ability to succeed are more likely to adhere to Islamic values, even when faced with challenges. This finding supports Bandura's (1997) assertion that self-efficacy enhances resilience and moral integrity.

**Quality of Educational Services:** The beta coefficient of 0.40 demonstrates that the quality of educational services has the strongest impact on Islamic character formation. The t-value of 5.60 and p-value of <0.001 confirm that a high-quality educational environment significantly contributes to character development. This finding is consistent with [6], who argued that innovative curricula and interactive teaching methods are essential for fostering Islamic values.

The adjusted R-squared value of 0.71 indicates that the model is highly reliable in predicting Islamic character formation, with 71% of the variation in the dependent variable being explained by the independent variables. This suggests that the integration of self-actualization orientation, self-efficacy, and quality educational services provides a comprehensive framework for understanding and enhancing Islamic character formation in students.

The results of this study highlight the critical role of self-actualization, self-efficacy, and quality educational services in shaping Islamic character among students at Al Hidayah Islamic Boarding School. The high mean scores for these variables suggest that students perceive themselves as motivated individuals who are supported by a conducive educational environment. This aligns with the school's mission to promote both academic excellence and moral integrity through a holistic approach to education.

The strong positive correlations between the main variables suggest that students who are motivated to achieve personal growth, believe in their abilities, and are supported by a high-quality educational environment are more likely to develop a strong Islamic character. The regression analysis further reinforces this by demonstrating that all three variables significantly contribute to Islamic character formation, with quality educational services having the strongest impact.

These findings are consistent with the broader literature on Islamic education, which emphasizes the importance of integrating personal growth, psychological empowerment, and a supportive learning environment to foster moral and ethical development. For example, [5], [7] both found that self-actualization and self-efficacy are key predictors of Islamic character formation, while [6] highlighted the role of educational services in character development.

However, this study goes beyond previous research by providing empirical evidence that these factors work synergistically to shape Islamic character. The high R-squared value in the regression analysis suggests that the combined effect of self-actualization orientation, self-efficacy, and quality educational services is greater than the sum of their individual effects. This underscores the importance of a holistic approach to Islamic education that addresses both internal motivations and external influences.

## **D. Discussion**

The findings of this study emphasize the critical role of self-actualization, self-efficacy, and quality educational services in shaping Islamic character among students in Islamic boarding schools. These results not only align with existing literature but also offer deeper insights into the complex dynamics of character education within the Islamic context. By integrating the findings with prior research, this discussion aims to provide a more comprehensive understanding of these variables, exploring their broader implications and relevance in shaping character within Islamic educational environments.

### **Self-Actualization Orientation: A Pathway for Personal and Spiritual Growth**

[1] has been a cornerstone in understanding personal growth and development. In the Islamic education context, self-actualization represents more than just the pursuit of personal potential; it involves striving for moral and spiritual excellence within the framework of Islamic values. This study highlights the significant role self-actualization plays in forming Islamic character, supporting previous research while expanding on its implications.

For instance, [5] found that students encouraged to pursue self-actualization within the Islamic framework internalize Islamic teachings more deeply, exhibiting consistent ethical and moral behavior. This supports the argument that intrinsic motivation—rooted in personal growth within a religious context—can significantly enhance students' engagement with both academic and religious practices. Self-Determination Theory (SDT) further corroborates this, suggesting that intrinsic motivation fosters a deeper sense of personal responsibility and engagement, particularly when aligned with values that resonate with the individual's identity and goals [8].

This study, however, goes beyond these insights by empirically demonstrating that self-actualization is not only a predictor of academic success but also a critical component in the holistic development of Islamic character. While previous studies like [7] focused on academic outcomes, this research emphasizes the interplay between personal growth and the internalization of religious values, showing that students who strive for self-actualization are better equipped to navigate moral and ethical challenges in their daily lives. This perspective broadens the traditional understanding of self-actualization, embedding it firmly within the context of Islamic moral education, where spiritual growth is intertwined with personal development.

Moreover, in the context of Islamic education, fostering self-actualization within a religious framework helps students develop a strong sense of purpose and direction. Self-actualization in Islamic education goes beyond intellectual achievement, encompassing moral integrity and the commitment to embody Islamic values in all aspects of life [9]. Thus, this study adds to the body of evidence that nurturing self-actualization in students contributes to both their spiritual and personal growth, preparing them to become morally responsible individuals [10].

### **Self-Efficacy: A Psychological Tool for Ethical Resilience**

Self-efficacy, as defined by [3], refers to an individual's belief in their capacity to succeed in specific tasks. In the context of Islamic education, self-efficacy plays a pivotal role in students' ability to internalize and practice Islamic values and principles, particularly when facing societal pressures and challenges. The study's finding that self-efficacy significantly predicts Islamic character formation aligns with existing research. That students with high self-efficacy are more likely to adhere to Islamic values even when confronted with peer pressure or external difficulties, showing the strong relationship between belief in personal capabilities and moral resilience [11].

A unique contribution of this study is its focus on how self-efficacy enhances psychological resilience within the context of Islamic boarding schools. Psychological

empowerment, which is closely linked to self-efficacy, plays a critical role in helping students persevere through academic and social challenges while maintaining their religious identity. Self-efficacy in educational resilience, emphasizing that students who believe in their abilities are better equipped to handle academic setbacks [12]. This study builds on their findings by specifically tying self-efficacy to religious identity and practices, showing that self-efficacy within Islamic education helps students overcome not only academic challenges but also moral dilemmas and social pressures.

Recent research supports this view. For instance, a study by [13] found that students with higher levels of self-efficacy were more resilient when facing stressors, particularly in educational environments that emphasize values-based learning. This aligns with the findings in Islamic boarding schools, where students often experience rigorous religious practices alongside academic demands. High self-efficacy equips them with the necessary psychological tools to navigate these dual expectations, reinforcing their commitment to Islamic values despite external pressures. In this regard, self-efficacy becomes a crucial asset, helping students bridge the gap between their academic pursuits and their spiritual obligations.

[3] asserts that individuals with high self-efficacy are better equipped to achieve their goals extends into the realm of religious and moral development, as evidenced by the findings in this study. Students with high self-efficacy are not only academically successful but also demonstrate a stronger commitment to practicing Islamic values, even when faced with ethical dilemmas. This finding is particularly significant in the context of Islamic education, where the goal is not only to produce knowledgeable students but also morally grounded individuals.

Recent studies further corroborate this connection between self-efficacy and moral development. Self-efficacy influences students' ability to navigate ethical challenges in educational settings, finding that students with high self-efficacy were more likely to make decisions aligned with their personal and cultural values [14]. In the context of Islamic education, this means that students who believe in their ability to uphold Islamic principles are more likely to act ethically, even when societal norms or peer pressures might suggest otherwise.

Moreover, self-efficacy fosters a sense of moral agency, allowing students to take responsibility for their actions within an Islamic framework. This idea is supported by Seligman's concept of "learned optimism," which emphasizes that individuals with a positive belief in their capabilities are more likely to take proactive steps in challenging situations [15]. In Islamic boarding schools, this proactive stance translates into students taking initiative in their religious practices, such as leading prayers or engaging in community service, further solidifying their Islamic character.

Resilience and adaptability are key outcomes associated with high self-efficacy, as students who believe in their abilities are more likely to persevere through difficulties, whether academic or social. This is particularly relevant in Islamic boarding schools (pesantren), where students may face the dual challenge of excelling academically while adhering to rigorous religious practices. By fostering self-efficacy, educators can help students develop the psychological tools necessary to overcome these challenges and remain true to their Islamic values.

Students with high self-efficacy are not only more likely to recover from academic setbacks, but they are also better able to adapt to the changing social and moral landscapes that they encounter outside the pesantren environment [16]. This study builds on that framework, highlighting how self-efficacy in Islamic boarding schools contributes to both resilience and adaptability. This adaptability is particularly important as students transition from the structured environment of the pesantren to the broader societal context, where Islamic values may not be as strongly reinforced.



Self-efficacy enhances students' adaptability in multicultural and value-driven educational environments [17]. Their study showed that students with strong self-efficacy were better able to maintain their cultural and ethical identities in the face of external pressures. In the context of Islamic boarding schools, this adaptability ensures that students not only thrive in their religious studies but also successfully integrate Islamic values into their broader social interactions and decision-making processes.

The findings of this study suggest that fostering self-efficacy in students should be a priority for educators in Islamic boarding schools. By enhancing students' belief in their ability to succeed both academically and morally, schools can ensure that students are better equipped to face the challenges of modern society without compromising their Islamic values. This is particularly important in a world where societal pressures can often conflict with religious teachings.

To achieve this, Islamic educational institutions can incorporate strategies that explicitly aim to build self-efficacy. For example, providing students with opportunities to take leadership roles in religious and academic settings can help them develop confidence in their abilities. Additionally, creating an environment that encourages personal responsibility and ethical decision-making can further reinforce the connection between self-efficacy and moral development. Students with autonomy and responsibility in their learning environments significantly enhances their self-efficacy [18], a finding that can be applied to Islamic educational contexts.

Furthermore, educators can utilize feedback and positive reinforcement to build students' self-efficacy.

Students who received constructive feedback and encouragement from their teachers were more likely to develop high self-efficacy, which in turn contributed to their academic and moral success [19]. In Islamic boarding schools, this approach could involve providing feedback not only on students' academic performance but also on their religious practices and moral decisions, thereby reinforcing the importance of Islamic values in all areas of their lives.

### **Quality of Educational Services: The Pillar of Character Formation**

The quality of educational services—encompassing curriculum design, teaching methods, and the overall learning environment—emerged as a key factor influencing Islamic character formation. This finding reinforces [6], who argued that innovative curricula and interactive teaching methods are essential for helping students internalize Islamic values. The study adds depth to these findings by showing that it is not just the presence of religious content in the curriculum but also the method of delivery and the supportive environment that play a pivotal role in character formation.

Interactive teaching methods, such as project-based learning and group discussions, are highlighted as effective strategies for engaging students. These methods not only promote critical thinking but also encourage students to reflect on and apply Islamic teachings in real-world contexts. Supportive learning environments promote moral and social development [20], a finding that is further supported by this study. The integration of religious practices, such as daily prayers and Qur'anic recitation, within the curriculum creates a conducive atmosphere for both intellectual and spiritual growth.

### **Holistic Approach to Islamic Education: Integrating Multiple Dimensions**

The findings of this study underscore the importance of a holistic approach to Islamic education, where self-actualization, self-efficacy, and high-quality educational services work synergistically to support character development. This approach reflects an integrated model of

education that addresses both intrinsic motivations and external influences, ensuring that students are not only academically proficient but also morally grounded.

Previous studies have often examined these elements in isolation. For instance, [7] explored self-actualization as a predictor of academic success, while [4] looked at self-efficacy as a tool for overcoming social pressures. This study, however, uniquely combines these variables within the context of Islamic character education, providing a more comprehensive understanding of how character is shaped in Islamic boarding schools. By doing so, it bridges a critical gap in the literature and offers a new perspective on the development of Islamic identity in educational settings.

The findings of this study underscore the importance of a holistic approach to Islamic education, where self-actualization, self-efficacy, and high-quality educational services work in synergy to support the development of Islamic character. This approach is not only comprehensive but also reflects an integrated model of education that effectively addresses both intrinsic motivations and external influences. Such an approach ensures that students are not merely academically proficient but are also deeply rooted in moral and ethical values drawn from Islamic principles. This holistic perspective is increasingly necessary, given the complex challenges that students face in the contemporary world, where academic demands often conflict with moral and spiritual commitments.

Studies such as those by [5], [6] indicate that students who experience high-quality education, combined with strong personal beliefs in their abilities (self-efficacy) and the pursuit of personal growth (self-actualization), are better equipped to internalize and practice Islamic values. However, what distinguishes the findings of this study is the way it integrates these components in the context of Islamic character development, offering a synergistic model that highlights how these variables reinforce one another to shape Islamic identity.

While previous studies often explored these elements in isolation, this study goes further by showing how self-actualization, self-efficacy, and educational quality are not separate entities but interact dynamically within the educational environment. [7] for instance, explored self-actualization primarily as a predictor of academic success, focusing on students' abilities to reach their full intellectual potential. Similarly, [4] investigated self-efficacy primarily as a psychological tool for overcoming social pressures, showing that students who believed in their capacities were more resilient against peer influence.

However, the limitation of these earlier studies lies in their segmented approach. This current study bridges a critical gap by exploring how these elements work collectively within the context of Islamic education, where character development, rather than academic success alone, is the core focus. The results suggest that Islamic identity is not solely formed through self-efficacy or self-actualization in isolation but is significantly influenced when these factors operate in conjunction with a supportive, quality-driven educational environment.

The holistic model suggested by this study emphasizes the integration of these components rather than treating them as discrete factors. This is particularly relevant in Islamic education, where the goal is to nurture well-rounded individuals who embody Islamic values in all aspects of life. Islamic boarding schools (*pesantren*) are uniquely positioned to implement this holistic model, as they traditionally offer environments that foster both intellectual and spiritual growth. The integration of self-actualization, self-efficacy, and quality education allows for a more profound character formation, ensuring that students are equipped not just with knowledge but with the moral fortitude and resilience to navigate the challenges of modern life.

In the context of Islamic education, self-actualization becomes a moral and spiritual pursuit, where students are motivated not only by the desire to excel academically but also by the ethical commitment to embody Islamic values. When combined with high self-efficacy,

students not only aspire to personal growth but also believe in their ability to overcome challenges—whether academic, social, or moral.

A key contribution of this study is the emphasis on educational services as more than just content delivery. High-quality educational services, as outlined by [6], include not only the curriculum but also the learning environment, teacher-student interactions, and the overall pedagogical framework. This study suggests that educational services are crucial in shaping the students' internal motivations, such as self-actualization and self-efficacy, and providing them with the external support necessary to practice Islamic values consistently.

The impact of these services goes beyond simple instruction. Interactive teaching methods and a supportive environment allow students to actively engage with Islamic teachings and apply them to real-life scenarios, fostering critical thinking and moral reasoning. Supportive learning environment promotes not only intellectual development but also moral and social growth, a finding that resonates strongly with this study's results. In Islamic boarding schools, where students live and study in a communal setting, the quality of educational services plays a pivotal role in shaping the moral fabric of students' lives.

The integration of religious practices within the daily routine—such as prayer, Qur'anic recitation, and ethical discussions—ensures that Islamic values are not just taught but practiced and reinforced consistently. This approach helps students internalize these values, making them part of their daily actions and decisions. Therefore, educational services must go beyond rote learning and instead foster a deep connection between academic learning and moral education.

This study highlights the synergistic relationship between self-actualization, self-efficacy, and educational services, suggesting that the combined effect of these variables is greater than their individual contributions. Students who pursue self-actualization within an Islamic framework are more likely to seek personal growth not just in academic terms but in ethical and spiritual terms as well. High self-efficacy provides them with the confidence to live out these values, even when faced with societal challenges or peer pressure.

Moreover, when this intrinsic motivation is supported by quality educational services, the students are not only more likely to achieve personal success but are also more likely to become morally responsible individuals. The high R-squared value in the regression analysis (72%) confirms that these elements together explain a significant proportion of the variance in Islamic character formation. This finding suggests that Islamic educational institutions should adopt a comprehensive approach that incorporates both internal (self-motivation) and external (supportive learning environment) factors to effectively nurture Islamic identity.

From a policy and pedagogical perspective, these findings have critical implications for Islamic educational institutions. Schools that aim to produce well-rounded Islamic scholars or citizens should focus not only on academic achievement but also on the holistic development of their students. By fostering self-actualization, schools encourage students to strive for the highest ethical standards within their religious framework. By building self-efficacy, educators provide students with the psychological tools necessary to navigate the complexities of modern life while staying true to Islamic values. Finally, by delivering high-quality educational services, schools create an environment that supports both academic success and moral integrity.

#### **4. Conclusion**

The integration of self-actualization orientation, self-efficacy, and high-quality educational services is crucial for the effective formation of Islamic character in students. The findings of this study highlight the need for a holistic approach to education that addresses both internal motivations and external influences. By adopting this approach, Islamic educational

institutions can develop well-rounded individuals who are capable of thriving in contemporary society while maintaining strong Islamic values. This research provides valuable insights and practical recommendations for educators and policymakers aiming to enhance character education in Islamic settings.

This study contributes a new perspective in Islamic character education by holistically integrating the variables of self-actualization orientation, self-efficacy, and quality educational services in character formation at Islamic boarding schools. In doing so, it bridges a gap in previous literature and offers a fresh viewpoint on the development of Islamic identity within educational settings. The findings confirm the importance of synergy between personal growth, psychological empowerment, and a supportive educational environment in preparing students for academic, moral, and ethical challenges in life. The practical implications of this research are highly significant for policymakers and educators in Islamic educational institutions, who need to adopt a holistic approach that integrates self-actualization, self-efficacy, and quality educational services to effectively cultivate Islamic character in students.

Future research could build on these findings by exploring the long-term impact of self-actualization and self-efficacy on character formation in diverse Islamic educational settings. Longitudinal studies could provide valuable insights into how these factors evolve over time and how educational interventions can sustain character development. Additionally, cross-cultural studies comparing Islamic educational institutions across different countries could further elucidate how these variables interact within varying socio-cultural contexts. Research could also investigate the role of gender in the formation of Islamic character, examining whether self-actualization, self-efficacy, and educational services impact male and female students differently. Additionally, the potential influence of socioeconomic factors on these dynamics could provide further insights into the accessibility and equity of Islamic character education.

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