



Development and Application Rasch Model to The Measurement of Tazkiyatun Nafs Instrument for Madrasah Teachers

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Abstract

Good character is an essential factor for a teacher in transferring knowledge to students, alongside mastery of methods and subject matter. The lack of a standardized instrument for assessing the Tazkiyatun Nafs dimension among Madrasah teachers constitutes the primary research problem addressed in this study. This study aimed to develop and validate the *Tazkiyatun Nafs* instrument for Madrasah teachers using Rasch model analysis. The study population consisted of 405 Madrasah teachers, including 230 female and 175 male teachers. The data collection method used a 1–5 Likert-scale survey. The results of the Rasch analysis, conducted with the Winsteps program, indicated that 13 of 16 items on the *Tazkiyatun Nafs* instrument met the item-fit criteria and were distributed across four dimensions. The unidimensionality results showed that the *Tazkiyatun Nafs* instrument measures only a single construct; empirical results indicate that the proportion of variance explained by the measurement exceeds 30%. Item-fit statistics confirm a high level of conformity with the Rasch Model, as reflected by mean-square (MNSQ) values within the acceptable interval of $0.5 < \text{MNSQ} < 1.5$. Reliability indicators also exhibit strong internal consistency, with item reliability reaching 0.99 and Cronbach's Alpha recorded at 0.81. The findings of this study indicate a substantive alignment between the theoretical framework and the empirical evidence. The developed measurement model demonstrates coherence with the underlying conceptual structure, thereby offering policymakers practical utility for evaluating teachers' competencies in the affective domain. Likewise, its reliability value demonstrated a high consistency index. Overall, it can be concluded that the *Tazkiyatun Nafs* instrument for Madrasah teachers has good psychometric properties and can be used for research and assessment purposes, particularly for evaluating affective characteristics among Madrasah teachers.

Keywords: Instrument Development, Rasch Model, *Tazkiyatun Nafs*, Madrasah Teachers.

Abstrak

Memiliki pribadi yang baik merupakan faktor penting bagi seorang guru dalam mentransfer pengetahuan kepada peserta didik, di samping penguasaan metode dan materi. Penelitian ini bertujuan untuk mengembangkan dan memvalidasi instrumen Tazkiyatun Nafs pada Guru Madrasah menggunakan analisis model Rasch. Belum tersedianya alat ukur standar pada dimensi Tazkiyatun Nafs bagi guru Madrasah, menjadi isu utama dalam penelitian ini. Populasi dalam penelitian ini adalah 405 guru Madrasah, terdiri dari 211 guru wanita dan 163 guru laki-laki. Metode pengumpulan data dalam penelitian ini menggunakan teknik survey dengan parameter Skala Likert

1-5. Hasil analisis Rasch menggunakan Program Winsteps menyatakan bahwa 13 butir aitem dari 16 butir instrumen *Tazkiyatun Nafs* telah memenuhi kesesuaian butir model, yang kemudian tersebar ke dalam empat dimensi. Hasil unidimensionalitas menunjukkan bahwa Instrumen *Tazkiyatun Nafs* terbukti hanya mengukur satu konstruk, di mana nilai ukuran varian dalam data yang dijelaskan melalui pengukuran melebihi $> 30\%$. Hasil Item fit atau ukuran kualitas kesesuaian item butir dengan model sangat efektif, karena berada pada kisaran $0.5 < MNSQ < 1.5$. Begitu juga dengan nilai reliabilitasnya telah menghasilkan indeks konsistensi yang tinggi, baik hasil aitem reliabilitasnya 0.99, maupun nilai Alpha Cronbach sebesar 0.81. Implikasi penelitian menunjukkan adanya kesesuaian model yang dikembangkan, antara teori dengan pengujian secara empiris. Secara keseluruhan dapat disimpulkan, bahwa instrumen *Tazkiyatun Nafs* bagi Guru Madrasah memiliki sifat psikometri yang baik, dan dapat digunakan untuk kepentingan penelitian maupun penilaian khususnya bagi guru Madrasah pada domain afektif.

Kata Kunci: Pengembangan Instrumen, Rasch Model, *Tazkiyatun Nafs*, Guru Madrasah

INTRODUCTION

Islamic education aims to develop knowledge and human potential, which is typically positive in terms of personality (Zailani et al., 2022). It also seeks to provide care for children (Ulfat, 2020); (Hussain, 2004). Through its teachings, Islam becomes an integrated component in providing life guidance, particularly in moral issues (Zailani et al., 2022); (Shaleh, 2008). Good morals stem from a noble soul, also known as a calm soul (*nafs al-muthmainnah*). It is a soul that is always calm in its level of piety and closeness to Allah and strives to have a *tawakkal* (surrender) attitude toward Allah's provisions (Musrifah, 2019). When someone is on the path to becoming a calm soul, they must purify their soul (*Tazkiyatun Nafs*) (Shalihin, 2000). In Sufism, *nafs* is the highest soul sent down by Allah that enters the human body to revitalize the body, heart, mind, and senses (Hasan et al., 2024; Khan & Nisa, 2024; Samdani et al., 2025). It moves all of the body's elements and organs to interact with their environment on Earth (Solihin, 2002). According to the Islamic Encyclopedia, *nafs* (desire) is the most powerful human spiritual organ, instructing physical members to perform a specific action. *Nafs* is also understood as Allah's final spirit that enters the human body to revive the body, heart, mind, and senses and move all of the existing body's elements and organs (Rassool, G. H., & Keskin, 2025); (Hamdan Bakran Adz Zakiy, 2007; Sintasari et al., 2026).

Tazkiyatun Nafs is closely associated with human efforts to draw closer to God. The basic reasoning is that people cannot approach God with impure souls because God is Holy. He can only be reached by those who have purified souls. As a result, the purity of the souls determines the degree of closeness (*quurb*), approval (*ma'rifat*), and human love (*mahabbah*) that He receives (Solihin, 2002). However, what is meant by purifying the soul here is not eradicating the despicable qualities of us as humans, because this is contrary to the nature of the soul, its qualities and character created by God. However, what is meant here is the birth of dominant good qualities, and suppressing bad qualities and directing them towards everything that is acceptable to Allah (Mursalin, H., Mujahidin, E., Hidayat, T., 2022). In this way, the purification of the soul from various bad tendencies and sins is complete, and despicable morals disappear. Furthermore, the soul will be filled with various praiseworthy qualities, until a Muslim can reach the level of *ihsan*.

In this case, an educator is responsible for helping students develop their spiritual potential (Ainissyifa et al., 2022). The most important thing to remember is that a teacher's Islamic personality is more important than providing materials and methods (Alhashmi & Moussa-Inaty, 2021). A good educator must submit to Allah, which is only possible by purifying oneself of everything Allah despises. This process is known as "cleansing."

Tazkiyatun Nafs aims to purify the soul while encouraging it to grow and be open to the blessings of God. The Quran has always taught people to take care of themselves, but it also instructs them to take care of their surroundings (Abu-raiya, 2012); (Taufiq, 2006). To fulfill the personality competencies of a good teacher, a comprehensive understanding of the importance of *Tazkiyatun Nafs* is needed, as the first step in cleansing oneself from all forms of evil that arise from a dirty soul. The importance of this understanding should ideally be supported by adequate and standardized measuring instruments based on measurement theory, so that, all Madrasah teachers can identify their personality conditions in terms of the psychological aspect of religion, or in this case *Tazkiyatun Nafs*.

There has been some previous research on *Tazkiyatun Nafs*, such as research on the Integrated *Tazkiyatun Nafs* Concept as an Effort to Restore the Sacredness of the Teacher Profession (Ikhwan Fuad, 2014), *Tazkiyatun Nafs* as a Strength of Teacher Personality Competency (Ghofar et al., 2019), and *Tazkiyatun Nafs* Curriculum Development In Junior High School (Analysis of Concepts *Tazkiyatun Nafs* by Ahmad Anas Karzon and its Implementation in Junior High School) (Mursalin, 2018). However, research on developing *Tazkiyatun Nafs* instruments has received little attention. Validity and reliability testing related to *Tazkiyatun Nafs* has been carried out previously on the *Tazkiyatun Nafs* module (Awang & Jais, 2020b) (Awang & Jais, 2020a). Awang's research revealed three sub-modules: *Tarbiyah Asasiyah*, *Tarbiyah Ma'rifatullah*, and *Tarbiyah Mawaddah wa Rahmah*. Although these studies' results were similar in testing the validity and reliability of *Tazkiyatun Nafs*, they differed significantly from the current research, which is focused on the *Tazkiyatun Nafs* construct.

A similar study on the development of the *Tazkiyatun Nafs* instrument was previously reported by (Firdaos, 2017). Firdaos's research showed that the instrument was tested and validated on students from State Islamic Higher Education Institutions (PTKIN), covering the dimensions of Tauhid, Shalat, Zakat, Fasting, and Qur'an Recitation, using factor analysis assisted by the SPSS program. Therefore, the instrument was considered less relevant for measuring *Tazkiyatun Nafs* among Madrasah teachers, who naturally have different characteristics from students. Another difference lies in the type of analysis and the constructs developed. This study employed Rasch Model analysis using the Winsteps program, where the Rasch Model is a modern testing approach (Newell et al., 2021) with the advantage of explaining interactions between persons and test items (Setyawarno & Natadiwijaya, 2025). Meanwhile, the constructs measured in this study included the dimensions of *Tauhid*, *Ibadah*, *Muamalah*, and *Muhasabah* (Karzon, 2016). Hence, we considered it essential to test the *Tazkiyatun Nafs* construct for Madrasah teachers using the Rasch Model approach to address this gap. The principal objective of this study is to develop and validate an instrument measuring *Tazkiyatun Nafs* for Madrasah teachers through the application of modern measurement theory. Specifically, the study addresses three key research questions: (a) To what extent does the Tazkiyatun Nafs construct exhibit unidimensionality? (b) Are the item-fit statistics generated through WINSTEPS consistent with the Rasch measurement model? (c) What is the reliability level of the items as determined by the Rasch analysis?

Method

This development study uses the affective measurement design (Gable, 1986), which consists of three stages. The test administration process has three stages: instrument development, instrument testing, and results reporting (Semiawan, 2008). The research and development cycle includes product research (Hamzah B. Uno, 2012). The field of psychometrics constantly tests the mathematical models that serve as the foundations of test development (Azwar, 2005). The instrument development process encompassed (1) determining the instrument's purpose and specifications, (2) constructing dimensions and

indicators derived from theoretical foundations, (3) defining the measurement scale, (4) conducting expert validation to examine the alignment between theoretical constructs and item representation (Akbar et al., 2021), and (5) performing empirical validation through Rasch analysis (Masuwai et al., 2024).

This research involved 405 Madrasah teachers using a Likert scale parameter measuring instrument. The target population comprised Madrasah teachers in Lampung and Banten Provinces, with the accessible population obtained via regional cluster sampling across the western, eastern, central, and southern zones of both provinces.

This scale measured a person's or group's attitudes, opinions, and perceptions of social events or symptoms (Zumrawi & Macfadyen, 2023). The sample specification criteria are as follows:

Table1. Sample Criteria

The Characteristics of the Participants		
	Frequency	Percentage
Sex		
Female	230	56.79 %
Male	175	43.20 %
Last Education		
S-3 (Doctor)	10	2.46 %
S-2 (Master)	101	24.93 %
S-1 (Bachelor)	294	72.59 %
Religious Organizations		
Nahdhaltul Ulama	213	52.59 %
Muhamadiyah	28	6.91 %
Others	162	40.49 %

The *Taskeiyatun Nafs* variable is a latent variable that can only be observed through a construct-based approach (Newell et al., 2021). One method for testing construct validity is through Rasch analysis (Abbakumov et al., 2020). As a modern test analysis, the Rasch Model offers a more comprehensive capability than classical test theory (Wallace, 2020). A key strength of the Rasch Model is its capacity to produce invariant measurements across items and persons. This implies that an individual's ability estimate is not contingent upon the specific items administered, and item difficulty parameters do not depend on the sample of respondents. The model also enhances measurement precision, enables comprehensive diagnostic evaluations such as person fit analysis to identify response inconsistencies and allows for the estimation of missing data (Pahrudin et al., 2025).

The Rasch Model also generates a mathematical model by considering the probability of subjects responding to each item (Snowden et al., 2022) (Retnawati, 2014). Georg Rasch introduced the Rasch Model in the 1960s, one of the most widely used IRT models. It has since evolved from its original form for analyzing dichotomous data to include rating scale models developed by Andrich, the Partial Credit Model by Masters, and the Facets Model by Linacre (Fischer & Molenaar, 1995).

RESULT AND DISCUSSION

RESULT

Unidimensionality – Construct Validity

The first step we reported in the Rasch Model analysis was testing unidimensionality. The primary purpose of this test was to ensure that the items in the developed *Tazkiyatun Nafs* instrument measured a single ability. In other words, the unidimensionality assumption confirms that a set of items is designed to measure only one construct (Voorhaar et al., 2025) (Wright & Stone, n.d.). By examining the eigenvalue criteria of unexplained variance in the first contrast being less than 15% (Boone et al., 2014) and by checking whether the percentage of variance in the data explained by the measures exceeded 30% (Linacre, 2010), it was confirmed that the *Tazkiyatun Nafs* instrument developed in this study measured only one construct and was not influenced by other variables. The results of the unidimensionality observation are presented in Table 3.

Table 3. Standardized Residual variance (in Eigenvalue units)

	Eigenvalue	Observed	Expected
Total raw variance in observations	24.8517	100.0%	100.0%
Raw variance explained by measures	8.8517	35.6%	38.4%
Raw variance explained by persons	3.9411	15.9%	17.1%
Raw Variance explained by items	4.9106	19.8%	21.3%
Raw unexplained variance (total)	16.0000	64.4%	100.0%
Unexplned variance in 1st contrast	1.7812	7.2%	11.1%
Unexplned variance in 2nd contrast	1.5271	6.1%	9.5%
Unexplned variance in 3rd contrast	1.4185	5.7%	8.9%
Unexplned variance in 4th contrast	1.2156	4.9%	7.6%

Based on the data above, the raw variance by measure was 35.6%, and the unexplained variance values were below 15%. Thus, all items in this instrument could measure the construct of *Tazkiyatun Nafs*.

Item Fit

Item fit in the Rasch Model refers to the quality of how well the individual items align with the model (Hayat, 2022). It served to determine whether each statement item functioned properly in measuring what it was intended to (Boy & Khan, 2023). If any item did not fit, it indicated a possible misconception by respondents regarding that particular statement. Item fit also helped identify items inconsistent with the Rasch Model so that improvements or eliminations could be made (Bambang Sumintono dan Wahyu Widhiarso, 2015b). According to Rasch specifications, a value one on both infit and outfit was considered ideal, and values within the $0.5 < \text{MNSQ} < 1.5$ were deemed effective for measurement (Bond, T. G., & Fox, 2015). In addition, Point Measure Correlation values in the $0.40 < \text{Pt Measure Corr} < 0.85$ could be used to identify item fit criteria (Boone, W. J., Staver, J. R., & Yale, 2014). Observations showed that 13 items were retained and fit the model, while three items were eliminated, as illustrated in the following table.

Table 4. Item Fit

Item	Measure	Infit	Outfit	PTMEA
5	1.26	0.94	1.04	0.47
13	0.95	1.40	1.43	0.47
6	0.93	1.04	1.09	0.52
4	0.62	1.33	1.32	0.45

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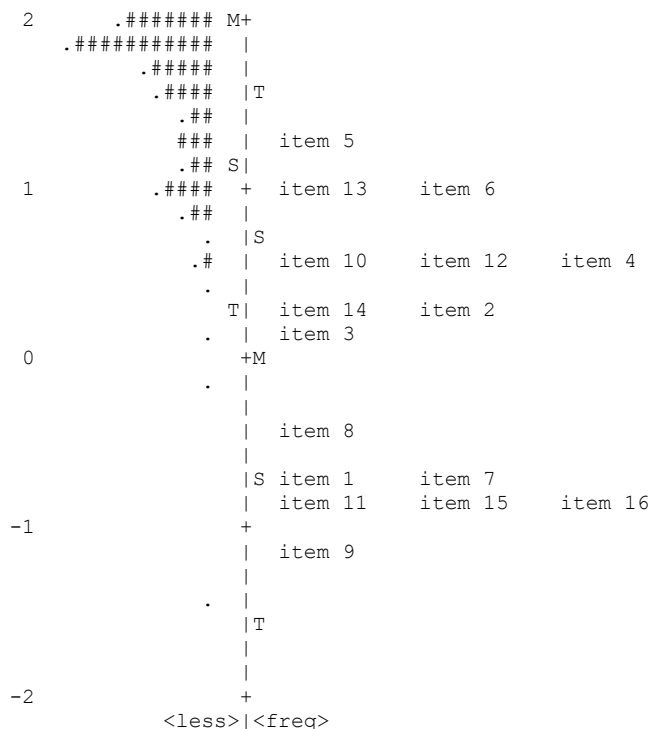


Figure 1. Wright Map

The information obtained from the image above indicates that one item was the most difficult for respondents to agree with—item 5, which had a logit value of 1.26. This item stated, "I feel a direct connection with Allah during prayer." Meanwhile, the item that was the easiest for respondents to agree with was item 9, which had a logit value of -1.09. It stated, "Getting used to giving zakat can eliminate stinginess."

Reliability Index and Separation Index

Reliability refers to the extent to which repeated measurements yield consistent results (Azwar, 2012). The reliability index of the *Tazkiyatun Nafs* instrument, based on the Ministep program output, is presented in Table 4. The item reliability index was 0.99, and the Cronbach’s Alpha value was 0.81. Both values fell into the high category (Bond, T. G., & Fox, 2015) (Nunnally & Bernstein, 1994). Meanwhile, the respondent reliability index was 0.72, which is considered moderate, as it falls within the range of 0.60 to 0.80. This means that the respondents demonstrated a reasonably good consistency in their answers. Similarly, the item and person separation indices were excellent (Boone et al., 2014).

Tabel 4. ItemReliability

	Reliability Index	Separation Index
Item	0.99	8.92
Responden	0.72	1.60
Alpha Cronbach	0.81	

Information Function

The information function is used to describe the strength of items or tests, select items, and compare test instruments (Hambleton, R. K., & Swaminathan, 2013). It indicates

the strength or contribution of a test in revealing the latent trait being measured. Figure 2 shows the results of the measurement information function analysis in the development of the *Tazkiyatun Nafs* instrument.

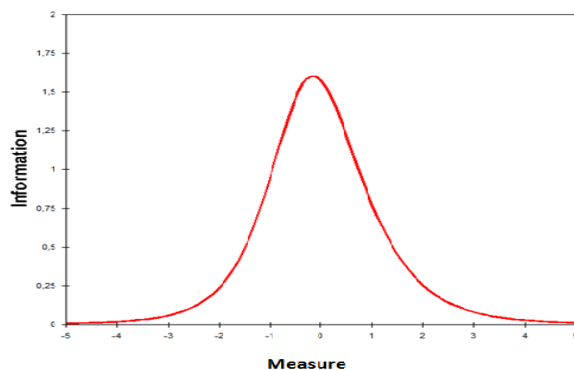


Figure 2. Information Function

Based on the figure above, it can be explained that the information obtained from the measurement was also quite low at a very low level of respondent ability. Similarly, at a very high level of respondent ability, the information gained from the measurement was also relatively low. However, at a moderate level of ability, the measurement yielded a very high level of information. This indicated that the items in the *Tazkiyatun Nafs* questionnaire provided optimal information when administered to respondents with a moderate level of *Tazkiyatun Nafs*.

Rating Scale

To test the validity and suitability of the answer choices in the *Tazkiyatun Nafs* instrument, the criteria used involved examining the average observation and the Andrich Threshold values. Table 5 shows the appropriateness of the answer choices.

Table 5. Rating Scale Validity

Kategori	Threshold	Observed count (%)	Observed average	Infit	Outfit
Almost Never	NONE	61 (1)	84	1.99	3.64
Seldom	- 57	120 (2)	58	1.20	1.47
Sometimes	-1.25	820 (13)	88	93	90
Often	62	1576 (24)	1.51	92	73
Almost Always	1.19	3884 (60)	2.54	91	94

The five response options (ranging from always, often, sometimes, to never) in the *Tazkiyatun Nafs* instrument were appropriate. This was based on the Andrich Threshold value criteria, which progressed from NONE to negative and continued increasing toward the positive. This monotonic increase indicated that the measurement process had proceeded effectively. The absence of equivalent values among the five options showed that respondents were not confused and could clearly distinguish between "strongly disagree" responses and "strongly agree." Based on Figure 3 below, it was evident that the five rating scale options in the *Tazkiyatun Nafs* instrument were appropriate (Bond & Fox, 2015). The response results for each item were displayed in Figure 3 to determine the boundaries of scale calibration.

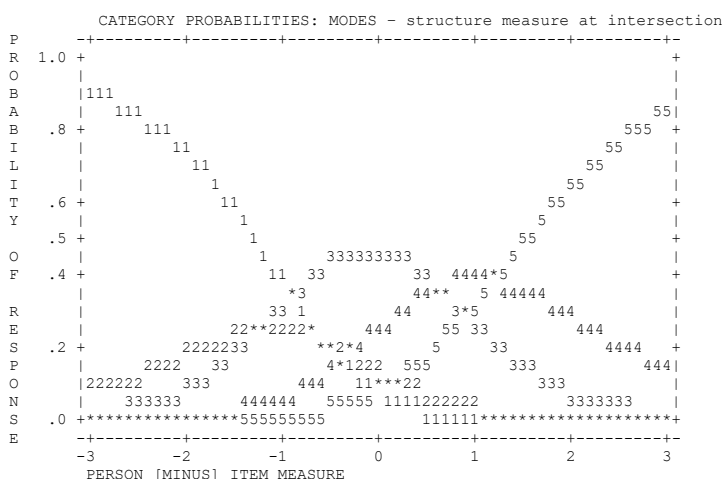


Figure 3. The Calibration Structure of the Rating Scale

Discussion

Using statistical analysis methods, this research is the first step toward creating a *Tazkiyatun Nafs* measurement tool for madrasah teachers. The questionnaire was used to identify *Tazkiyatun Nafs*, which is closely related to human efforts to connect with God. The basic reasoning is that people cannot approach God with impure souls because God is Holy and can only be reached by those with purified spirits. As a result, the degree of closeness, approval, and love humans have for Him highly depends on their souls' purity.

Tazkiyatun Nafs emphasizes the importance of human behavior and actions, which are highly dependent on the condition of one's heart. If his heart is clean and good, his behavior will be positive; if his heart is dirty, his behavior will be negative. The cleanliness of the heart should take precedence over physical cleanliness. A person with a clean heart will be happy and calm while living. This is consistent with previous research, which found that religion plays an important role in human life and can promote positive behavior (Awaad et al., 2019). As a result, spiritual values for teachers and prospective teachers should be instilled as early as possible (Achmad, 2017) because religious morality in the context of "having a good soul" can be a solution to a variety of individual problems (Pusvitasari & Zarkasyi, 2024; Tatala & Walesa, 2020; Wahyudin & Fitriani, 2026). Spiritual values serve as a formative foundation for teachers, enabling them to model ethical behavior, cultivate intrinsic motivation, and integrate moral principles into instructional practice. Teachers with strong spiritual grounding are better positioned to shape students' character and guide them toward meaningful life understanding (Samad et al., 2023)

Apart from teachers, *Tazkiyatun Nafs* is also an important thing that must be present in students. The cultivation of spiritual competence can be facilitated through activities such as performing the dhuha prayer, Qur'an recitation, midday and Friday prayers, supplications and dhikr, sermon practice, and participation in other religious programs (Fithriyyah, IntanAly & Nurhidayat, 2023). The study results report that a teacher needs to instill the values of *Tazkiyatun Nafs* in students, to raise their awareness of behavior and noble character (Dinata, 2022). Internalization of these values is carried out through teacher awareness to provide good examples and role models.

Tazkiyatun Nafs as part of spiritual competence needs to be introduced more widely among educators. The results of other studies report that teachers' spiritual competence can influence students and even the teachers themselves (Eva & Istiyono, 2022). Spiritual

competence is the key to motivating teachers to teach seriously, responsibly, disciplined and sincere (Samad et al., 2023). Teachers will be better at carrying out the learning process (preparation, process and evaluation). Sincerity, trust and responsibility will motivate students to do more and give them a deep meaning, as is the essence of the meaning of *Tazkiyatun Nafs* itself, namely growing and developing better. If the journey of soul purification goes on the right path and successfully overcomes the obstacles, then it will definitely produce sweet results in this world and in the afterlife. He will obtain happiness in the world, his soul will be noble, he will feel the richness of his soul, peace of mind, he will be able to achieve noble goals, his morals will be good, and he will live a good life (Sofia, 2018).

Statistically, the results of the instrument's development were reliable. The validity of the items, as determined by the infit and outfit Mean Square criteria and the Point Measure Correlation values, was well established. The outfit MNSQ range fell between 0.84 and 1.40, indicating that the average values were excellent. Likewise, the Pt Measure Correlation (Pt MEA Corr) values for all 13 items ranged from 0.40 to 0.85. Construct validity results, based on unidimensionality testing, also met the requirements. The eigenvalue for the unexplained variance was under 15%, while the proportion of variance in the data explained by the measurement was above 30%. This showed that the *Tazkiyatun Nafs* instrument was built on a single construct. Additionally, the reliability of the instrument met the necessary standards. Based on the Winsteps analysis, the data showed that the item reliability was 0.99, respondent reliability was 0.72, and Cronbach's Alpha was 0.81, all considered acceptable. The item separation index was also at an excellent level. Therefore, it could be concluded that the quality of the items in this development was reliable.

As for item grouping information, the items were categorized into four groups corresponding to the dimensions of Tauhid (TAU), Ibadah (IBA), Muamalah (MUA), and Muhasabah (MUH). The first group consisted of very difficult items to agree with: IBA 5, MUH 15, and IBA 6. The second group included generally difficult items to agree with: MUA 10, MUA 12, TAU 4, MUH 14, TAU 2, and TAU 3. The third group comprised items that were relatively easy to agree with: TAU 3, TAU 1, IBA 7, MUA 11, MUH 15, and IBA 6. The fourth group contained items that were very easy to agree with: IBA 9. The following are the instrument items developed based on indicators that refer to the construct of the *Tazkiyatun Nafs* variable.

Table 6. The Items of *Tazkiyatun Nafs* Instrument

Dimension	Code	Number	Statement
<i>Tauhid</i>	A1	1	I like to talk about other people's bad behavior.
	A2	2	I am patient when disaster strikes.
	A3	3	I easily despair if my dream is not fulfilled.
<i>Ibadah</i>	B1	4	I feel direct communication with Allah during prayer.
	B2	5	I perform sunnah prayers when I am free.
	B3	6	I can control my anger when fasting.
	B4	7	I avoid <i>haram</i> goods when breaking my fast.
<i>Muamalah</i>	C1	8	I give to charity using my halal assets
	C3	9	I give to charity secretly.

Dimension	Code	Number	Statement
	C4	10	I feel happy after sharing with others.
<i>Muhasabah</i>	D1	11	I regret making a mistake (sin).
	D2	12	I do good to cover up the mistakes I have made.
	D3	13	I work to pursue social status.

CONCLUSION

Based on the results of construct validity using the Rasch Model, there was evidence that the *Tazkiyatun Nafs* items were highly satisfactory. The evaluation of the test's psychometric properties provided valuable information regarding unidimensionality, item difficulty level, item and person reliability, test information function, and the distribution of personal ability. The alternative answer choices also functioned well, as respondents did not experience confusion when distinguishing between the options. From the comprehensive analysis using the Rasch Model, it could be concluded that the *Tazkiyatun Nafs* instrument demonstrated strong psychometric properties and was therefore applicable for use in both research and assessment contexts. This study contributes to the advancement of Islamic-based measurement tools through the application of the Rasch Model, thereby enriching scholarly discourse in religious and educational measurement. The resulting instrument offers a framework for evaluating affective competencies among teachers and provides evidence-based insights for decision-making. While the study is limited to regional samples from Banten and Lampung, the sample size is adequate for psychometric testing. Future research employing larger and more diverse samples is recommended to obtain more comprehensive and generalizable psychometric properties.

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