

The Contribution of Islamic School Culture and Teacher Role Modeling to Students' Moral Character Formation Di MTs Unggulan Kota Probolinggo

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ABSTRACT

This study aims to analyze the influence of teacher examples and Islamic school culture on the formation of students' moral character in MTs Unggulan Tunas Bangsa. This study uses a quantitative approach with the type of associative research. The research population is all students of MTs Unggulan Tunas Bangsa which totals 80 students. The research sample was determined using the proportional random sampling technique and calculated with the Slovin formula at an error rate of 5%, so that 44 respondents were obtained. Data collection was carried out using a five-point Likert scale questionnaire. Data analysis was carried out through normality tests, simultaneous tests (F tests), and determination coefficients (R²) with the help of the SPSS version 25 program. The results of the study show that Islamic school culture has a positive and significant effect on student morale. In addition, the example of teachers and Islamic school culture simultaneously had a significant effect on student morale with an F score of 16.384 and a significance of 0.000 < 0.05. The value of the determination coefficient (R Square) of 0.444 showed that the two independent variables were able to explain 44.4% of the variation in student morale, while the remaining 55.6% were influenced by other factors outside the study.

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1. INTRODUCTION

Education has a fundamental role in shaping the personality, moral values, and morals of students, especially during the period of character development at school age. In the context of Islamic education, education is not only oriented towards academic achievements, but aims to form human beings with noble character (insan kamil) who are balanced between intellectual, spiritual, and social intelligence. Character education is understood as the process of internalizing moral and ethical values that are manifested in the real behavior of students (Dr. Zubaedi, 2015). However, the phenomenon that occurs in various educational institutions shows a tendency to moral degradation,

such as reduced respect for teachers, low discipline, and increased deviant behavior among students (Aisyah & Fitriatin, 2025). This reality shows that character education has not been fully run optimally as a sustainable moral development system. Therefore, a stronger and applicable educational strategy is needed, especially through the example of teachers and strengthening the Islamic school culture as a behavior-forming environment.

The issue of moral degradation of students has high significance, both in terms of character education theory and in terms of the practice of Islamic education management in schools. Theoretically, Islamic education places the development of moral character as the main goal, so that the failure to build students' morals becomes a fundamental problem that must be answered scientifically (Al-Ghazali, 2000; Anwar, 2022; Fikri Fathul Aziz & Irfan Maulana Adnan, 2025; Rohayati, 2011; Vasalou, 2022). Practically, low student morale has an impact on the quality of the learning climate, learning effectiveness, and social relations between teachers and students. In addition, this issue is relevant to the national development agenda, especially strengthening the quality of human resources in the field of education that emphasizes character, discipline, and social responsibility. In the context of Asta Cita, this research is in line with Asta Cita point 4, which is to strengthen the development of human resources (HR) through education, including strengthening moral values and character. Thus, the study of teacher examples and Islamic school culture is important because it can be a real strategy in building an educational ecosystem that is oriented towards character formation.

A number of studies show that teacher role models have a big role in shaping students' moral character. Teachers not only play the role of delivering material, but also as models of behavior that students imitate, both in terms of honesty, discipline, responsibility, and politeness (M. T. Wibowo & Ok, 2023). (J. Amelia, 2021; M. Amelia & Ramadan, 2021) proves that teacher examples contribute strongly to improving student discipline and responsibility in Islamic primary schools. The findings confirm that exemplary is an effective approach to character education because it works on the cognitive, affective, and psychomotor aspects of students.

In addition to the example of teachers, Islamic school culture is also an important factor that strengthens the internalization of moral values. Islamic school culture is not only in the form of religious ritual activities such as congregational prayers, reading the Qur'an, and prayer together, but also includes the values of *ukhuwah*, discipline, social responsibility, and respect for teachers who are accustomed to school life. Maulana's study shows that Islamic school culture is able to strengthen the internalization of moral values while suppressing negative behavior of students. In other words, a conducive school environment becomes a space for habituating moral values that work systemically, not just individually.

Although the role models of teachers and Islamic school culture have been extensively studied separately, research examining the simultaneous influence of these two factors on the formation of students' moral character is still relatively limited, especially in the context of contemporary Islamic education. Some studies emphasize more on one dominant variable, such as teacher example alone (J. Amelia, 2021). or Islamic school culture alone (Maulana). In fact, the formation of moral character in Islamic education is integrative, namely influenced by example, environment, and habituation of religious values at the same time (Fikri Fathul Aziz & Irfan Maulana Adnan, 2025). The limitations of this simultaneous research have led to the lack of a strong picture of the comprehensive relationship between teacher examples, Islamic school culture, and the formation of students' moral character. As a result, schools often implement character programs in a partial and immeasurable impact. Therefore, this research is important to fill these gaps with a more thorough analysis.

The main problem raised in this study is how the example of teachers and Islamic school culture affect the formation of students' moral character. The moral degradation of students characterized by low discipline, weak respect for teachers, and increasing deviant behavior shows that character education has not been running optimally (Aisyah & Fitriatin, 2025; Maulidiyah et al.,

n.d.; Syahrin, 2023; Syahrin et al., 2025). This condition indicates the need for a more effective approach through exemplary-based educational strategies and school culture habituation. Thus, this study is directed to test the influence of these two factors in a more measurable manner.

If this problem is not taken seriously, schools have the potential to lose their strategic function as a moral development ecosystem. In the long run, the weak moral character of students can have an impact on declining the quality of human resources, weakening the culture of discipline, and increasing social problems in the community. In terms of Islamic education, the failure to form morals means that the main goal of tarbiyah is not achieved, which is to form a person with moral character (Budiono & Wiratama, 1979; Putry, 2019). In addition, without synergy between the example of teachers and Islamic school culture, character education tends to be only a formal program without the internalization of real values. Therefore, scientific studies are needed that can provide an empirical basis for strengthening students' moral formation strategies.

Based on this background, this study asks the main question: the extent to which the role models of teachers and Islamic school culture have an effect on the formation of students' moral character. This question is important because the moral character of students is the main indicator of the success of moral-oriented Islamic education. In addition, this research question departs from the need to answer the problem of moral degradation that occurs in schools (Aisyah & Fitriatin, 2025). Thus, this study is designed to provide a stronger empirical understanding of the determinants of the formation of students' moral character.

This study aims to analyze the influence of teachers' exemplary on the formation of students' moral character, analyze the influence of Islamic school culture on the formation of students' moral character, and test the influence of these two variables simultaneously. This goal was compiled to answer the limitations of previous research that still separates the study of teacher examples and Islamic school culture. Through this goal, this research is expected to provide a comprehensive overview of the most effective character education strategies in the context of Islamic education. The results of this research are also expected to be the basis for strengthening school programs based on Islamic culture and example.

Academically, this research contributes to enriching the literature on Islamic education, especially in the study of the formation of students' moral character through an integrative approach. This research reinforces the perspective that moral coaching is not enough through cognitive value teaching, but requires the example of teachers and a supportive school culture system. In addition, this research contributes to the development of Islamic character education theory that emphasizes the synergy between example, environment, and habituation of religious values (Anwar, 2022; Arifin, 2018). With a simultaneous approach, this research is also expected to provide a more complete conceptual model in explaining the formation of student morals.

Practically, this research can be a reference for Islamic schools in designing more effective and measurable character education programs. The results of the research can be used by principals and teachers to strengthen exemplary strategies in learning and social interaction in schools. In addition, schools can develop Islamic culture that is not only ritualistic, but also touches on aspects of discipline, responsibility, and respect between school residents. The findings of this study can also be the basis for education policy makers in developing a program to strengthen the character based on Islamic school culture. Thus, this research is expected to provide direct benefits for improving the moral quality of students in the context of Islamic education.

2. METHODS

This study uses a quantitative approach with a type of associative research, which is research that aims to analyze the relationship and influence between variables. This research is focused on examining the influence of teacher role models and Islamic school culture on the formation of students' moral character. The quantitative approach was chosen because it allows the objective measurement of variables through structured instruments, as well as allows for systematic testing of hypotheses using statistical analysis. Thus, this study is expected to be able to provide an

empirical picture of the extent to which teacher examples and Islamic school culture contribute to shaping the moral character of students.

The population in this study is all students at MTs Unggulan Tunas Bangsa with a total of 80 students. The research sample was determined using the proportional random sampling technique, which is random sampling carried out proportionally at each grade level, so that each group in the population has an equal chance of being represented. The number of samples was determined using the Slovin formula at an error rate of 5%, so that a sample number of 44 respondents was obtained. This technique was chosen so that the sample used could represent the characteristics of the population in a more proportionate and representative manner.

The variables in this study consist of three components, namely teacher exemplary (X_1), Islamic school culture (X_2), and the formation of students' moral character (Y). The variables of teacher exemplary include aspects of teachers' attitudes, speech, and behavior that can be used as role models by students. The variables of Islamic school culture include religious values, norms, and customs that grow and are applied in the school environment, such as religious activities, Islamic discipline, and interactions between school residents that reflect Islamic values. The variables of the formation of students' moral character describe the extent to which moral values and noble morals are internalized in students' daily behavior.

Data collection was carried out using a questionnaire instrument with a five-point Likert scale, which was used to determine the level of approval of respondents to the statements given. The collected data was then analyzed using statistical analysis to determine the influence of free variables on bound variables. The data analysis included the classical assumption test, the t-test to test the influence partially, the F test to test the influence simultaneously, and the determination coefficient (R^2) to determine the contribution of the teacher's exemplary and Islamic school culture to the formation of students' moral character. The entire data processing process is carried out with the help of the SPSS version 25.0 program.

3. FINDINGS AND DISCUSSION

Based on the results of the research, it can be obtained that Islamic school culture has a significant influence on student morale, while the teacher's example does not show strong significance. These findings were produced by analyzing data that showed that Islamic school culture has a positive and significant value for student morale. This analysis uses SPSS software which shows that this study is normal with a significance value of $0.062 > 0.05$ so that the data supports the validity of further analysis.

The coefficient of determination (R^2) is used to see the magnitude of the ability of the independent variable to explain the bound variable. The greater the value of R^2 , the stronger the free variable explains the variation in the bound variable. The following are the results of the coefficient determination:

Table. 1 Coefficient of determination

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.666a	.444	.417	3.073

a. Predictors: (Constant), Islamic school culture (X_2), teacher role model (X_1)

Based on the Model Summary Table above, it is known that the value of the determination coefficient (R Square) is 0.444. This shows that 44.4% of the variation in the moral variables of

students can be explained by the variables of teacher examples and Islamic school culture. In other words, the two independent variables have a contribution of 44.4% to the dependent variables in the regression model. While the rest, which is 55.6%, is influenced by other variables that are not included in this research model, such as family environmental factors, association, motivation, or other external factors.

The F-test was used to test the significance of the regression model simultaneously, while the t-test was used to test the significance of the influence of each independent variable on the partially bound variable. The following analysis results can be seen in the table below:

Table 2. Simultaneous Test (F Test)

		ANOVA				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	309.515	2	154.757	16.384	.000b
	Residual	387.281	41	9.446		
	Total	696.795	43			

a. Dependent Variable: Student morale (Y)

b. Predictors: (Constant), Islamic school culture (X2), teacher role model (X1)

Based on the analysis in the table above, the results of the F test show that F is calculated as 16.384 with a significance of $0.000 < 0.05$. This shows that both independent variables simultaneously have a significant effect on student morale

DISCUSSION

The results of the study show that the regression model that tests the influence of teacher example (X1) and Islamic school culture (X2) on student morale (Y) has a fairly strong explanatory ability. The R Square value of 0.444 shows that 44.4% of the variation in student morale change can be explained by these two independent variables. These findings show that the moral formation of students does not stand alone, but is related to the educational environment designed through school culture and the role of teachers as educational figures. This concept is in line with the view of character education which emphasizes that the character of students grows through a system that is built consciously, structured, and sustainable in school institutions. (Dr. Zubaedi, 2015).

Furthermore, based on the results of the Simultaneous Test (F Test), an F value was obtained = 16.384 with a significance of $0.000 < 0.05$, which means that the example of teachers and Islamic school culture together have a significant effect on student morale. This finding confirms that the formation of student morality cannot only rely on one element, but is the result of the interaction between the teacher's exemplary pattern and the school culture that becomes the educational atmosphere. In the context of Islamic education, the moral and moral development of students is very closely related to the habituation of Islamic values, both through learning and religious culture that lives in the daily life of schools (Muthoharoh, 2019; Suryadi, 2024; Ulya & Marzuki, 2024).

Theoretically, Islamic school culture can be understood as a set of values, customs, and traditions that are carried out consistently so that they become the identity of the school. This culture plays an important role because students not only learn through subject matter, but also through repetitive daily experiences and habit-forming. Research on school culture shows that students'

religious character is strongly formed through routines, habituation, and strengthening of values that are the collective norms of schools (Aini, 2020; Bimrew Sendekie Belay, 2022). The same thing was also found in the study of school culture implementation which emphasized that religious character would be easier to form if schools had a structured habituation system and were carried out consistently (Bimrew Sendekie Belay, 2022)

Islamic school culture can also be understood as a form of internalizing religious values through the environment. When schools have regular religious programs, worship habituation activities, and social rules based on Islamic values, students are encouraged to practice morals in the form of real behavior. This is strengthened by research that shows that the habituation of Islamic activities has an influence on students' social manners, both to fellow friends and to teachers (Basri et al., 2023; Cahyaningrum et al., 2017; Lestari et al., 2023). Thus, Islamic school culture is not just a religious symbol, but a mechanism for moral formation through the process of habituation.

The findings that Islamic school culture affects student morale are also consistent with research that shows a positive relationship between school religious culture and student morals. In the context of Islamic schools, religious culture becomes a "social tool" that leads students to adjust behavior according to the prevailing moral values (Muthoharoh, 2019; Suryadi, 2024). Even in early childhood education, school culture through habituation has proven to be effective in developing Islamic character, because early childhood is a period of strong habit formation (Cusmawati et al., 2025). These findings are also in line with research that states that religious culture is effectively used to build children's character from an early age through routine activities, exemplary, and value strengthening (Purwaningsih & Syamsudin, 2022).

On the other hand, the example of the teacher in your research mentioned does not show strong significance. However, the results of the simultaneous test prove that the teacher's role model still has a role when combined with the Islamic school culture. This suggests that teacher role models may not work predominantly independently, but their contributions become more meaningful when they are in a supportive school cultural ecosystem. This concept can be understood because the example of teachers requires a consistent social space so that the values exemplified do not collide with the daily reality of students at school. In research on the role of PAI teachers, exemplary role models are understood as an important element in the formation of students' religious character, especially when teachers are able to display Islamic behavior in real life (M. Amelia & Ramadan, 2021).

Teacher example is basically a moral learning mechanism through example. Teachers are not only transmitters of knowledge, but also figures who shape students' perceptions of how religious values are embodied in action. Research on teachers as an example confirms that Islamic religious education will be more effective when the values taught are evident in the teacher's daily behavior (Ginting & Desky, 2024). In addition, PAI teachers have a strategic role in transforming students' characters because teachers are the main actors who connect religious teachings with students' real lives (Muhammad et al., 2024).

However, if the teacher's example is not strongly significant, this can indicate that student morale is not only influenced by the individual figure of the teacher, but more strongly influenced by the school system as a whole. Student morale is easier to form if the school presents a consistent culture, so that the reinforcement of values does not only come from one teacher, but from the entire social structure of the school. Research on the example of moral teachers shows that example can have an effect on the formation of students' character, but this influence is highly dependent on the consistency and strengthening of the school environment (A. Wibowo et al., 2022; Wibowo & Risa Udayani, 2021). This means that teachers' examples need to be supported by the school culture system so that the impact is stronger.

In a broader context, your research results are relevant to the current social realities of Indonesia which is facing a moral crisis of the younger generation. Many studies show that the moral decadence of the younger generation is becoming more visible, so that moral education in schools

is becoming increasingly important (Aisyah & Fitriatin, 2025). Moral crises are also widely associated with the condition of generation Z who live in fast social and media currents, so that Islamic religious education is an important instrument to maintain the moral direction of the younger generation (Budi Ismanto et al., 2022; Sakman, 2019; Zakaria, 2021).

Therefore, Islamic school culture is the right strategy because it works not only through theory, but through systems that form habits. Islamic school culture can also prevent students' moral decadence through habituation of religious values, the formation of a supportive environment, and the involvement of teachers in the coaching process. This is in line with research on the role of ISMUBA teachers which emphasizes that instilling religious character can be a preventive effort to avoid declining student morale (Hamami & Nuryana, 2022; Siswo & Wibowo, 2017). Thus, the results of your research reinforce that schools have a real role to play in confronting the challenges of moral crises through school culture and the role of educators.

In addition, your findings also support research showing that internalizing Islamic educational values can improve students' religious character. The internalization process will be more effective if it is carried out through a strong school system and through a living culture, not just through lectures or theories (Cahyaningrum et al., 2017; Sukitman, 2016). Thus, Islamic school culture can be understood as a concrete form of internalizing Islamic values carried out through school routines, rules, and social climate.

Overall, the results showed that student morale was significantly influenced by the teacher's example and Islamic school culture simultaneously, with an explanatory contribution of 44.4%. These findings confirm that student moral development is more effective if schools not only rely on formal learning, but also strengthen Islamic school culture as a system of habituation and value reinforcement. The findings also confirm that moral education efforts should be seen as the collective work of schools, not solely the responsibility of individual teachers. In the framework of character education, schools need to ensure consistency between teachers' examples, cultural habits, and a supportive environment, so that student morale is formed more steadily (Zubaidillah, 2018).

4. CONCLUSION

Based on the results of research conducted on students of MTs Unggulan Tunas Bangsa, it can be concluded that Islamic school culture has a positive and significant influence on the formation of students' moral character. These findings show that school culture built through consistent values, norms, and religious habits can be the main force in shaping students' moral behavior. With the existence of Islamic culture applied in daily life at school, students gain direct experience that encourages the internalization of moral values, discipline, manners, and respect for others.

In addition, the results of statistical analysis also show that the example of teachers and Islamic school culture simultaneously have a significant effect on student morale. This emphasizes that the formation of student morality in the context of Islamic education is a process that does not stand alone, but is influenced by the school ecosystem as a whole. Islamic school culture serves as a system that shapes students' habits and behavior patterns through repetitive routines, discipline, religious activities, and social interactions that reflect Islamic values.

Based on the value of the determination coefficient (R Square) of 0.444, it can be seen that the example of teachers and Islamic school culture is able to explain 44.4% of the variation in student moral changes. Thus, the results of this study confirm that strengthening Islamic school culture is a relevant and effective strategy to improve the moral quality of students. The remaining 55.6% was influenced by other factors outside this research model.

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