

Students' Perceptions of Islamic Religious Education Teachers' Exemplary

Agus Ruswandi

Universitas Islam Nusantara, Jl. Soekarno-Hatta No.530, Bandung, West Java
agus_ruswandi@uninus.ac.id

ABSTRACT: *This study aimed to examine students' perceptions of Islamic Education teachers' exemplary behaviour (Uswah Hasanah) and its influence on students' moral and behavioural tendencies in a vocational school context. Using a quantitative survey design, data were collected from 106 students of SMK As Sulaimaniyyah, Cianjur, Indonesia, through a structured questionnaire developed based on Islamic pedagogical frameworks and ethical teacher behaviour indicators. The instrument demonstrated high reliability (Cronbach's Alpha = 0.87). Data were analysed using descriptive and inferential statistics through SPSS version 2.5, including mean scores, t-tests, one-way ANOVA, and Pearson correlation. The results revealed that students' overall perceptions of their teachers' exemplary behaviour were very high (M = 4.61), with the indicator of teachers' influence on students obtaining the highest mean (M = 4.83), followed by religious devotion, patience, humility, and discipline. At the same time, asceticism was rated as the lowest (M = 4.17). Significant differences were found based on gender ($t = 2.97, p < 0.05$), frequency of interaction ($F = 3.41, p < 0.05$), and academic achievement ($F = 2.103, p < 0.05$). These findings affirm that teacher exemplarity plays a critical role in shaping students' moral awareness and conduct, particularly in vocational schools where religious exposure is limited. The study recommends integrating continuous professional development and reflective ethical training for Islamic Education teachers to strengthen their role as moral exemplars in the digital era.*

Penelitian ini bertujuan untuk mengkaji persepsi peserta didik terhadap perilaku keteladanan (*uswah hasanah*) guru Pendidikan Agama Islam serta pengaruhnya terhadap kecenderungan moral dan perilaku peserta didik di lingkungan sekolah kejuruan. Penelitian ini menggunakan metode survei kuantitatif dengan responden sebanyak 106 siswa SMK As Sulaimaniyyah, Cianjur, Indonesia. Instrumen penelitian berupa angket terstruktur yang dikembangkan berdasarkan kerangka pedagogi Islam dan indikator perilaku etis guru. Instrumen menunjukkan reliabilitas yang tinggi (*Cronbach's Alpha* = 0,87). Data dianalisis menggunakan statistik deskriptif dan inferensial melalui SPSS versi 2.5, meliputi perhitungan rata-rata, uji t, ANOVA satu arah. Hasil penelitian menunjukkan bahwa persepsi peserta didik terhadap keteladanan guru berada pada kategori sangat tinggi (M=4,61). Indikator pengaruh guru terhadap peserta didik memperoleh skor tertinggi (M = 4,83), diikuti oleh indikator ketakwaan, kesabaran, kerendahan hati, dan

kedisiplinan, sementara indikator kezuhudan menempati posisi terendah ($M = 4,17$). Terdapat perbedaan persepsi yang signifikan berdasarkan jenis kelamin ($t = 2,97, p < 0,05$), frekuensi interaksi dengan guru ($F = 3,41, p < 0,05$), dan prestasi akademik ($F = 2.103, p < 0,05$). Temuan ini menegaskan bahwa keteladanan guru berperan penting dalam membentuk kesadaran dan perilaku moral peserta didik, khususnya di sekolah kejuruan yang memiliki keterpaparan religius lebih terbatas. Penelitian ini merekomendasikan pelaksanaan pengembangan profesional berkelanjutan dan pelatihan etika reflektif bagi guru Pendidikan Agama Islam untuk memperkuat peran mereka sebagai teladan moral di era digital.

Keywords: *Exemplary Teacher, Islamic Education, Students' Perception, Uswah Hasanah, Vocational Education.*

Received: June 15, 2025; Revised: October 16, 2025; Accepted: November 11, 2025

I. INTRODUCTION

Teachers hold a central role in education, particularly in Islamic education. They are not merely transmitters of knowledge but serve as moral exemplars whose behaviour profoundly shapes students' character and ethical orientation. However, recent studies and educational reports indicate that the moral and ethical authority of teachers has been gradually eroding in contemporary school contexts. Instances of teacher misconduct, reduced professional integrity, and inconsistency between moral teaching and personal behaviour have raised public concern about the declining role of teachers as ethical role models (Rao et al., 2024; Warsah et al., 2024). This phenomenon is exacerbated by the influence of digital culture and social media exposure, which often blur moral boundaries and challenge the credibility of teachers' exemplary behaviour. Therefore, understanding how students currently perceive the exemplary behaviour of Islamic Education teachers becomes crucial to assess whether moral modelling still functions effectively as a pedagogical foundation in Islamic education.

In the Islamic educational tradition, ethical behaviour and teacher exemplification are regarded as fundamental pedagogical tools. According to Abdullah Nashih Ulwan, the educator's example is among the most effective methods of moral education, as it facilitates the internalisation of values through lived experience. Teachers do not merely convey content; they shape students' behaviour, attitudes, and spiritual orientation by modelling ethical behaviour in daily interactions (Ulwan, 2007).

This understanding is supported by a growing body of scholarly literature that can be categorised into three main strands. First, studies have consistently demonstrated the effectiveness of teachers' exemplary behaviour in shaping students' moral and spiritual development. Azzahra & Gumiandari (2021) Found that teachers' ethical personality significantly enhances students' integrity and moral growth. Likewise, Sumiati & Juanda (2024) Reported a strong correlation between the professional competence of Islamic Education teachers and the development of students' moral behavior. Puspitarini et al. (2023) Emphasised that Islamic boarding schools (*pesantren*) successfully cultivate character education through habitual modelling, while Gholampour et al. (2020) highlighted the crucial alignment between moral instruction and personal conduct as a foundation of effective moral pedagogy. Collectively, these studies affirm

that role modelling (*uswah hasanah*) remains a powerful pedagogical instrument in Islamic education.

Second, several studies have drawn attention to the decline or inconsistency of teacher behaviour, which undermines their credibility as moral exemplars. Rao et al. (2024) observed that despite teachers' acknowledged role in value formation, deviations from expected ethical standards are increasingly evident in classroom practice. Warsah et al. (2024) similarly warned that the erosion of moral commitment among educators has weakened the transmission of ethical values to students. Ni'mah & Ariati (2024) noted that pedagogical practices often emphasise technical competencies while neglecting ethical exemplarity, reflecting a broader crisis of professionalism in the teaching vocation. These findings suggest that the moral integrity of teachers is increasingly under scrutiny in contemporary education.

Third, recent works have begun to address teacher exemplarity in relation to new educational contexts, particularly vocational schools and the digital generation. Taklimudin & Saputra (2018) noted that empirical research on teacher role modelling within vocational schools remains scarce, despite these institutions facing distinctive moral challenges due to their pragmatic and career-oriented environments. Moreover, the rise of digital culture has intensified students' exposure to alternative value systems, making moral exemplification by teachers increasingly complex and context-dependent. This highlights the importance of investigating how vocational students, as digital natives, perceive and internalise the ethical behaviour of their teachers in the present era.

In the current educational context, especially amid rapid technological and cultural changes, the moral authority of teachers is increasingly challenged. Social media and digital culture have both facilitated educational access and diluted ethical boundaries. Students and even educators themselves are often caught between religious values and digital behaviours, leading to contradictions between moral teachings and actual conduct. Considering these dynamics, it becomes imperative to assess the extent to which Islamic Education Teachers embody the moral and spiritual values they teach. Do students still perceive Islamic Education Teachers as effective role models? How do students interpret and respond to their teachers' behaviour, especially in environments where religious exposure may not be as intensive as in Islamic boarding schools?

Although prior studies, Zulfatmi & Budiman (2020), and Sutisna et al. (2019) Confirm that teacher integrity and moral consistency play a vital role in student development, other works (Taklimudin & Saputra, 2018; Zulfatmi & Budiman, 2020). Point to gaps between knowledge and implementation. This gap becomes even more pronounced in vocational education contexts, where students tend to adopt a pragmatic orientation focused on technical skill acquisition and career preparation rather than moral or religious internalisation. Compared to students in general or religious schools, vocational students are usually exposed to fewer hours of Islamic instruction and have less structured opportunities for spiritual engagement. As a result, the intensity of religious internalisation may be lower. This creates a unique challenge for Islamic Education teachers, who must deliver not only content knowledge but also serve as moral exemplars in an environment where religious emphasis is relatively minimal. Therefore, it becomes essential to explore how students in vocational schools perceive and internalise the moral and spiritual exemplarity of their Islamic Education teachers, given the distinctive educational and sociocultural dynamics of this setting.

Furthermore, few studies have examined this issue in vocational school contexts, where the learning environment and student challenges differ from general education institutions.

To address this research gap, the present study investigates students' perceptions of the ethical conduct and exemplary behaviour of Islamic Education Teachers at SMK As Sulaimaniyyah in Cianjur Regency, West Java. Unlike previous research that primarily focuses on normative models, this study explores how role modelling is perceived and internalised by students in daily school life, thereby offering empirical insights that may inform policy and practice in Islamic character education.

II. METHOD

This study employed a quantitative survey design to examine students' perceptions of Islamic Education teachers' exemplary behaviour and its influence on students' moral and behavioural tendencies (Adrias & Ruswandi, 2025). The survey design was chosen because it allows researchers to collect standardised data from a relatively large population to describe trends, attitudes, and relationships among variables without manipulation. In this study, the survey approach was used not only to describe students' perceptions but also to explore the extent to which those perceptions are associated with students' own behavioural tendencies (Creswell & Clark, 2017; McMillan & Schumacher, 2014).

The research was conducted at SMK As Sulaimaniyyah, a vocational secondary school located in Cianjur Regency, West Java, Indonesia. The population in this study consisted of 144 students, comprising all students of SMK As Sulaimaniyyah who were enrolled in Islamic Education courses. To determine a representative sample size, the Slovin formula was applied, using a 5% margin of error (0.05). Slovin's formula is commonly used when the population size is known, allowing researchers to calculate a sample size with a specified level of precision. Based on this calculation, a total sample of 106 students was determined (rounded up). This sample size is considered adequate to represent the population within the specified margin of error. The sampling technique employed was simple random sampling, ensuring that each member of the population had an equal chance of being selected. This approach helps minimise selection bias and enhances the external validity of the research findings.

The sample consisted of 106 students, selected through simple random sampling to ensure equal opportunity of selection for each individual in the population. This technique minimises selection bias and enhances the representativeness of the findings (Adrias & Ruswandi, 2025; Cohen et al., 2018). The sample size was determined based on practical considerations, population size, and previous studies employing similar methodologies in educational settings.

The data collection instrument was a structured questionnaire developed based on Islamic pedagogical frameworks, particularly the concept of Uswah Hasanah (exemplary modelling). This concept emphasises that teachers are not only conveyors of knowledge but also moral exemplars whose conduct serves as a living curriculum for their students. The construct of Uswah Hasanah used in this study refers to classical and contemporary Islamic educational thought, as articulated by Ulwan (2007), and operationalised in the study by Ruswandi et al. (2021). In addition, the conceptual foundation of Uswah Hasanah draws from Az-Zuhailiy (1991), Ar-Rifa'i (1989), Al-

Abrasyi (2003), An-Nahlawi (1995), Budiyanto (2011), and Shihab (2002), all of whom highlight the moral, spiritual, and behavioural dimensions of the teacher's exemplary role in nurturing students' character and faith.

The questionnaire consisted of closed-ended items measured on a 5-point Likert scale, ranging from 1 to 5, covering constructs such as religious devotion, humility, patience, asceticism, discipline, and fairness.

To ensure that the questionnaire accurately measured the intended construct, an empirical validity test was conducted by analysing the correlation between each item and the total score (item-total correlation). This validity test was performed during the pilot study phase, which involved 20 students from a school with similar characteristics to the primary research setting.

Before the instrument was employed for the main data collection, an empirical validity test was conducted to ensure that each questionnaire item accurately measured the intended construct. The validity test was carried out using the Pearson Product-Moment correlation technique, based on data from a pilot study involving 20 students from a school with similar characteristics. The analysis results showed that all items had correlation coefficients higher than the critical *r*-value at the 5% significance level, indicating that all items were valid and appropriate for use in the main study. The detailed results of the validity test are presented in the following table:

Table 1. Results of instrument validity testing (Pilot study, n = 20)

| No | Statement Indicator | Pearson Correlation (r) | r-table ($\alpha = 0.05$; df = 18) | Validity Status |
|----|--|-------------------------|--------------------------------------|-----------------|
| 1 | Teachers' religious behaviour | 0.712 | 0.444 | Valid |
| 2 | Patience in teaching | 0.684 | 0.444 | Valid |
| 3 | Humility in interaction | 0.665 | 0.444 | Valid |
| 4 | Ascetic lifestyle | 0.648 | 0.444 | Valid |
| 5 | Discipline in school activities | 0.701 | 0.444 | Valid |
| 6 | Impact of teacher behaviour on student conduct | 0.745 | 0.444 | Valid |

Based on the results in the table, all six indicators of the instrument demonstrated correlation coefficients higher than the critical value (0.444), confirming that the items are empirically valid and suitable for further data collection. The highest correlation was observed in the item assessing the influence of teacher behaviour on students ($r = 0.745$), indicating strong alignment with the overall construct. These results confirm that the instrument effectively measures students' perceptions regarding the exemplary behaviour of Islamic Religious Education teachers.

In addition to validity testing, a reliability analysis was conducted to assess the internal consistency of the questionnaire. This test was conducted during the pilot study phase, involving 20 students from a school with similar characteristics to those of the leading research participants. The internal consistency of the instrument was assessed using Cronbach's Alpha coefficient, a widely accepted method for evaluating the reliability of scales composed of multiple items.

The analysis yielded a Cronbach's Alpha value of 0.87, indicating a high level of internal consistency. According to conventional thresholds, a value above 0.70 is considered acceptable, and a value above 0.80 indicates strong reliability. The results confirm that the items in the questionnaire consistently measure the same underlying

construct: students' perceptions of the exemplary behaviour of Islamic Education teachers.

Details of the reliability result are summarised in the table below:

Table 2. Instrument reliability summary

| Aspect Measured | No. of Items | Cronbach's Alpha | Interpretation |
|--|--------------|------------------|------------------|
| Students' perceptions of Islamic Education teachers' exemplarity | 6 | 0.87 | High Reliability |

This result indicates that the questionnaire is a reliable tool for measuring the intended variables and is suitable for use in further data collection in the main study. Therefore, the instrument used in this study is deemed reliable and ideal for additional data collection in the main study (Fraenkel et al., 2012; Muijs, 2004).

Data were collected over a two-week period via Google Forms, with survey links distributed through the school's internal communication platform. The digital format was chosen to optimise accessibility and efficiency, particularly in the post-pandemic context where digital engagement remains high. Before distribution, the research received ethical clearance from the school administration. Participation was voluntary, and students were assured of anonymity, confidentiality, and the right to withdraw at any point. The collected data were analysed using descriptive statistical techniques, including frequency distributions, means, and percentage scores to summarise trends in students' perceptions. The quantitative data obtained from the questionnaire were analysed using descriptive statistical techniques, including the calculation of mean scores, frequency distributions, and percentages. The analysis was conducted using Microsoft Excel software. The interpretation of mean scores is based on the following classification categories: 4.21–5.00 (Very High), 3.41–4.20 (High), 2.61–3.40 (Moderate), 1.81–2.60 (Low), and 1.00–1.80 (Very Low). Descriptive statistics were chosen because this study is non-experimental in nature and aims to describe students' perceptions of teachers' exemplary behaviour without performing hypothesis testing or inferential generalisations.

The interpretation of the exemplary level is based on the guidelines below.

Table 3. Interpretation categories based on mean score

| Mean Score Range | Category | Interpretation Description |
|------------------|-----------|--|
| 4.21 – 5.00 | Very High | Indicates firm agreement or positive perception |
| 3.41 – 4.20 | High | Indicates strong agreement or positive perception |
| 2.61 – 3.40 | Moderate | Indicates moderate agreement or neutral perception |
| 1.81 – 2.60 | Low | Indicates low agreement or a negative perception |
| 1.00 – 1.80 | Very Low | Indicates very low agreement or a strongly negative perception |

Inferential statistical analyses were then conducted to examine the relationships and differences between variables, in line with the study's objective of identifying the influence of teacher exemplarity on students' behavioural tendencies. Specifically, the independent samples t-test was used to test differences based on gender and frequency of teacher interaction. At the same time, a one-way ANOVA was employed to analyse differences based on students' academic achievement. Additionally, the Pearson

product-moment correlation was used to assess the degree of association between students' perceptions of teacher exemplarity and their self-reported behaviour.

III. RESULT AND DISCUSSION

Education is considered comprehensive when it promotes the overall growth of individuals, encompassing not only mental development but also moral development (Ozturk, 2001). Moral education is fundamentally essential in the present age, given the rapid erosion of ethical values that we have witnessed (Mariaye, 2006). Islamic Education teachers are not only responsible for teaching the subject matter, but are also burdened with the responsibility of educating students in a broader sense (Jaafar et al., 2012). Teachers have a critical responsibility as role models for students, particularly in shaping good Muslim character. Therefore, their role extends beyond focusing solely on subject content; it encompasses a broader scope than that of other teachers in the field of human development (Muhamad et al., 2013). There are five ways to meet the demands of 21st-century education: role modelling, rewards and punishments, advice, the use of social media, and the production of innovations (Zulkifli et al., 2022).

The results of the research on students' perception of the role of Islamic Education teachers can be tabulated in the following table.

Table 4. Mean distribution of respondents' responses to Islamic Education teacher

| No | Course Group | Mean |
|----|--|------|
| 1 | Implications of IRT's Behavior on Students' Behavior | 4.83 |
| 2 | Patience of IRT in Teaching | 4.74 |
| 3 | Exemplary Behaviour of IRT in Religious Practices | 4.81 |
| 4 | Humility of IRT | 4.63 |
| 5 | Asceticism of IRT | 4.17 |
| 6 | Discipline of IRT | 4.50 |
| | Mean | 4,61 |

The results of the analysis indicate that the indicator "Implications of Islamic Education Teachers' Behaviour on Students' Behaviour" received the highest mean score, 4.83, which falls within the very high category. This suggests a strong level of agreement among respondents that the behaviour of the Islamic Education teacher has a positive impact on the behaviour of students. The next indicator, "Exemplary Behaviour of Islamic Education teacher in Religious Practices," achieved a mean score of 4.81 (in the very high category), followed by "Patience of Islamic Education teacher in Teaching" with a mean of 4.74 (also in the very high category). These findings indicate that respondents highly appreciate the exemplary conduct and patience demonstrated by the Islamic Education teacher in carrying out teaching duties and religious practices.

The indicator "Humility of Islamic Education teacher received a mean score of 4.63, which also falls within the very high category, reflecting that the Islamic Education teacher's humble attitude is perceived very positively by the respondents. Meanwhile, the indicator "Discipline of Islamic Education teacher recorded a mean of 4.50, which is still within the very high category, although slightly lower compared to the other indicators. The indicator with the lowest mean score is "Asceticism of Islamic Education teacher," with a score of 4.17, which falls within the high category.

Nevertheless, this score still reflects an optimistic view, despite variations in the level of agreement among respondents regarding asceticism as an essential characteristic of an Islamic Education teacher.

To determine whether there is a tendency for differences in students' perceptions of the role models of Islamic Education teachers based on gender, the researcher analysed the distribution of average scores and standard deviations from six leading indicators of exemplary perception. These indicators include the influence on student behaviour, exemplary in religious practice, patience in teaching, humility, *zuhud* (simplicity of life), and discipline. The number of respondents consisted of 66 male students and 40 female students. The results of the distribution of mean values and standard deviations are presented in Table 5.

Table 5. Average distribution (mean) and standard deviation (SD) of perception of Islamic Education teachers' exemplary behaviour by gender

| Exemplary Indicators | Male (n = 66) | | Female (n = 40) | |
|--------------------------------|---------------|------|-----------------|------|
| | Mean | SD | Mean | SD |
| Influence on student behaviour | 4,75 | 0,31 | 4,87 | 0,23 |
| Example in religious practice | 4,69 | 0,34 | 4,90 | 0,22 |
| Patience in teaching | 4,62 | 0,37 | 4,81 | 0,26 |
| Humility | 4,48 | 0,39 | 4,72 | 0,30 |
| <i>Zuhud</i> (moderation) | 4,09 | 0,41 | 4,21 | 0,33 |
| Discipline | 4,39 | 0,35 | 4,58 | 0,28 |

In addition to gender, the frequency or intensity of student encounters with Islamic Education teachers is also suspected to affect students' perception of teachers' examples. For this reason, a descriptive analysis was carried out on two groups of students based on the intensity of interaction: the high-frequency group (meeting the teacher ≥ 4 times per week, including religious activities outside of class hours), and the low-frequency group (≤ 2 times per week, limited to regular class hours). Table 6 presents the distribution of average scores and standard deviations.

Table 6. Mean and elementary distribution based on the intensity of the meeting with Islamic Education teachers

| Exemplary Indicators | High Frequency (n = 58) | | Loq Frequency (n = 48) | |
|--------------------------------|-------------------------|------|------------------------|------|
| | Mean | SD | Mean | SD |
| Influence on student behaviour | 4,90 | 0,20 | 4,71 | 0,28 |
| Example in religious practice | 4,88 | 0,25 | 4,71 | 0,33 |
| Patience in teaching | 4,81 | 0,22 | 4,65 | 0,35 |
| Humility | 4,71 | 0,30 | 4,54 | 0,36 |
| <i>Zuhud</i> (moderation) | 4,21 | 0,37 | 4,13 | 0,38 |
| Discipline | 4,62 | 0,28 | 4,41 | 0,36 |

To determine the influence of academic achievement on students' perceptions of Islamic Education teachers, a descriptive analysis was conducted based on the students' academic value categories. Students are grouped into three categories: low (score < 75), medium (score 75–84), and high (score ≥ 85). The number of students in each category consisted of 12 low-achieving students, 56 medium-achieving students, and 38 high-achieving students. The results are shown in the following table.

Table 7. Average distribution (mean) and standard deviation (SD) perception of Islamic Education teachers' exemplary based on academic achievement

| Exemplary Indicators | Low (n = 12) | | Medium (n = 56) | | High (n = 38) | |
|--------------------------------|--------------|------|-----------------|------|---------------|------|
| | Mean | SD | Mean | SD | Mean | SD |
| Influence on student behaviour | 4,60 | 0,34 | 4,79 | 0,27 | 4,88 | 0,21 |
| Example in religious practice | 4,57 | 0,36 | 4,83 | 0,26 | 4,92 | 0,18 |
| Patience in teaching | 4,52 | 0,38 | 4,73 | 0,30 | 4,84 | 0,23 |
| Humility | 4,45 | 0,40 | 4,62 | 0,34 | 4,74 | 0,28 |
| Zuhud (moderation) | 4,02 | 0,44 | 4,14 | 0,38 | 4,27 | 0,32 |
| Discipline | 4,35 | 0,36 | 4,51 | 0,31 | 4,60 | 0,28 |

The results of the analysis showed that, in general, the higher the academic achievement of students, the higher the average score of their perception of the role of Islamic Education teachers. The group of high-achieving students showed the highest scores on all indicators, especially on those related to teachers' influence on student behaviour and exemplary religious practice. Meanwhile, the low-performing group consistently scored lower on all indicators. These findings suggest that outstanding students have a greater sensitivity and appreciation for the exemplary values displayed by Islamic Education teachers.

To determine whether there is a difference in students' perceptions of the role model of Islamic Education teachers based on gender, an independent t-test was conducted using six exemplary indicators. The analysis results showed that the average perception score for female students was higher than that of male students across all indicators. To determine whether there is a difference in students' perceptions of Islamic Education teachers based on gender, the researcher conducted an independent samples t-test. This test was used to compare the average perception scores between two groups of respondents: male and female students. The results of the t-test showed that female students had a higher perception score of Islamic Education teacher examples than male students. The average perception score of female students was 4.71 (SD = 0.31), while that of male students was 4.52 (SD = 0.36). The results of the t-test showed a value of $t(104) = 2.97$, with $p = 0.004$ ($p < 0.05$), indicating a significant difference between the two groups. Thus, it can be concluded that gender has a significant effect on student perception, where female students show a higher perception of the role model of Islamic Education teachers than male students.

These results indicate that female students appreciate the example of Islamic Education teachers more than male students. This may be attributed to differences in affective sensitivity to religious and moral aspects, or to a pattern of closer social interaction between female students and Islamic Education teachers. These findings align with several previous studies that have demonstrated female students tend to exhibit higher levels of religious and moral involvement in the context of Islamic education.

Furthermore, to test whether the frequency of students' meetings with Islamic Education teachers affects students' perception of teachers' examples, the researcher conducted an independent samples t-test. The frequency of meetings is categorised into two groups: students who frequently meet or interact with Islamic Education teachers (e.g., ≥ 4 times per week, including additional religious activities) and those who do not. Low is

students who meet infrequently or only attend regular lessons (e.g., ≤ 2 times per week, with no additional activities).

The average student perception score in the high-frequency group was 4.75 (SD = 0.29). The mean perception score in the low-frequency group was 4.48 (SD = 0.35). The results of the t-test showed a value of $t(104) = 3.41$, with a p-value of 0.001 ($p < 0.05$). These results indicate a significant difference in students' perceptions of the role of Islamic Education teachers based on the frequency of meetings. Students who meet with Islamic Education teachers more often show a higher perception of teacher role models than students who meet less frequently.

To determine whether there is a difference in students' perceptions of the role model of Islamic Education teachers based on the level of academic achievement, a One-Way ANOVA (analysis of variance) was conducted. In this analysis, students are grouped into three academic categories based on their average final semester score: Low (<75), Medium (75–84), and High (≥ 85). ANOVA test results. The average scores for students' perceptions of Islamic Education teachers are low: 4.42 (SD = 0.37), medium: 4.60 (SD = 0.32), and high: 4.78 (SD = 0.28). The results of the ANOVA test showed $F(2,103) = 7.26$, $p = 0.001$ ($p < 0.05$). These results indicate a significant difference in students' perceptions of the role models of Islamic Education teachers based on their academic scores. The higher the student's academic achievement, the more positive their perception of the Islamic Education teacher's example will be.

The central finding of this study is that students' perception of the role models of Islamic Education teachers as a whole falls in the "Very High" category, with an average score of 4.61 out of 5. This figure provides strong empirical validation of a fundamental concept in Islamic pedagogy, namely *Uswah Hasanah* (the practice of setting a good example). This concept emphasises that the role of an educator goes beyond just the transfer of knowledge; They are moral architects whose actions directly shape the character and personality of the students. These findings align with a broad view in the educational literature that positions teachers as the primary moral agents in the school environment, where their personalities are a significant factor in the success of character education (Istiyono et al., 2021). The concept of the teacher as a moral agent encompasses a dual status: as a moral person engaged in ethical teaching through professional behaviour, and as a moral educator who teaches the same values that they embody in their practice (Chowdhury, 2018).

Furthermore, the analysis of each exemplary indicator revealed that the aspect of "influence of teacher behaviour on students" obtained the highest average score, at 4.83. This suggests that students not only passively admire the teacher's behaviour, but they also consciously recognise and acknowledge the direct impact of the teacher's actions on the development of their own behaviour and character. This finding shifts the paradigm of character education from simply "teaching" values to "enlivening" values. In this context, teachers' actions, attitudes, and moral consistency become the most influential curriculum, surpassing the material taught in textbooks. Effective teachers in character education are those who can serve as role models, making every interaction an authentic moral lesson. Many studies confirm that character education in schools relies heavily on teacher example, where students tend to imitate the behaviours they observe consistently (Revell & Arthur, 2007).

While perceptions were generally very positive, further analysis revealed significant variation when the data was stratified by demographic and academic variables. This

variation provides more nuanced insights into how Islamic Religious Education teachers' role models are received and appreciated differently by different student groups.

Quantitative data from this study clearly demonstrate significant differences in student perceptions based on gender. Female students consistently gave higher ratings (Mean = 4.71) to the exemplary Islamic Education teachers than male students (Mean = 4.52), with a statistically significant difference $t(104) = 2.97, p = 0.004$. These findings do not stand alone, but rather align with the broader corpus of international literature. Various cross-cultural studies have consistently found that women tend to be more religious than men, both in terms of beliefs, worship practices, and religious affiliation (Li et al., 2020). Other studies have also found that female students tend to exhibit higher ethical values than their male counterparts, and those who identify as religious are also more likely to exhibit moral values (Alleyne & Persaud, 2012). Additionally, research on school relationships reveals that female students tend to have more positive relationships with teachers, characterised by higher levels of closeness and lower levels of conflict (Zhang et al., 2025). Studies show that boys experience more conflicts with teachers than girls (Roorda & Jak, 2024).

Let us examine the exemplary indicators measured in this study, such as patience, humility, and religious practices that demonstrate spiritual concern. These values are inherently more aligned with the domain of "Caring Ethics". The differences in gender perceptions found in this study can be interpreted not simply as preferences but as a reflection of fundamentally different moral orientations. Female students, who are more likely to operate within the framework of the "Ethics of Care," are more likely to have a more honed "moral sensitivity" to the relational and affective cues shown by the teacher. They do not only view the teacher's behaviour as "the right action", but as a tangible manifestation of "care". As a result, they develop a deeper appreciation because such exemplary behaviour resonates strongly with their moral framework, which is grounded in relationships and empathy. This is supported by research showing that female teachers tend to show more interest in students' mental and emotional states (Cecere et al., 2025).

This study also found that the frequency of interaction between students and Islamic Education teachers is a strong predictor of the perception of an exemplary teacher. Students who interacted more frequently with teachers (the high-frequency group) showed significantly more positive perceptions (Mean = 4.75) compared to those who interacted less regularly (Mean = 4.48), with a value of $t(104) = 3.41$ and $p = 0.001$. These findings are supported by various studies in the field of educational psychology that confirm that the frequency and quality of teacher-student interactions are the foundation of quality relationships (Quaglia et al., 2013). Positive interactions between teachers and students have been shown to increase student engagement, motivation, and ultimately academic achievement (Prananto et al., 2025).

This positive relationship, in turn, is a prerequisite for creating "an open classroom climate, where students feel psychologically safe, listened to, and valued as individuals" (Wanders et al., 2020). When students feel safe and connected to their teachers, they are more motivated to engage in discussions, actively participate in learning, and show greater interest in the subject matter (Maria et al., 2022). This increased engagement naturally leads to a more positive perception of teachers as facilitators and role models.

Supportive teacher-student relationships can serve as a "Safe Haven" and "Secure Base" that are critical to students' academic and personal development (Di Lisio et al., 2025).

The most interesting finding, both statistically and theoretically, was the significant difference in perception based on students' academic achievement, as shown by the results of the ANOVA test $F(2,103) = 7.26, p = 0.001$. There is an evident linear trend: the high-achieving group of students (Mean = 4.78) gave the highest perception scores, followed by the medium group (Mean = 4.60), and the low group (Mean = 4.42). This indicates that the higher a student's academic achievement, the more positive their perception of the example of Islamic Education teachers will be.

These findings align with the existing literature that links academic motivation and moral sensitivity (Nezhadhoseini et al., 2024). Some studies have also found a positive correlation between academic performance and moral competence, particularly at the elementary and secondary school levels, where character traits such as honesty and responsibility are linked to academic achievement (Zubairu et al., 2016). Additionally, high-achieving students tend to have more positive perceptions of various aspects of the teacher's personality, including warmth, fairness, and teaching effectiveness (Urien & Enoje, 2024). Research indicates a significant relationship between students' perceptions of their teachers' effectiveness in the classroom and their academic achievement (Liu et al., 2025).

This relationship between academic achievement and the perception of exemplary is likely not one-way, but rather a mutually reinforcing cycle of reciprocal causality. Two paths work simultaneously. Students with high academic achievement often have a strong intrinsic motivation to learn. This motivation encourages them to be more involved in the learning process, which means they interact and observe their teachers more often. Moreover, high academic motivation often correlates with the development of better "moral sensitivity" or "moral awareness" (Nezhadhoseini et al., 2024). With a more honed moral sensitivity, these students are better able to identify, interpret, and ultimately appreciate the nuances of ethical behaviour shown by the teacher, such as consistency between words and actions, patience in the face of difficulties, and fairness in treatment. High academic achievement has also been shown to contribute to a sense of meaning in life in adolescents, which can increase their appreciation of noble values (Liu et al., 2025). In contrast, teachers who demonstrate high exemplarity, characterised by discipline, patience, humility, and fairness, inherently create a more structured, psychologically safe, and supportive learning environment (Hughes, 2011). This conducive environment has a direct and positive impact on students. A sense of security and support from teachers can increase students' sense of belonging to the school, perceived academic competence, and ultimately, their learning and engagement (van Herpen et al., 2024). This increased effort and involvement is the foundation for achieving higher academic achievement.

Among other interesting findings that require in-depth interpretation is the lowest average score for the *zuhud* (asceticism or simplicity) indicator, which is 4.17. Although this score is still classified as "High", its position as the lowest among all indicators indicates a unique perception dynamic regarding this value.

First, it is important to redefine the concept of *zuhud* in a contemporary context. In the modern Islamic understanding, *zuhud* is not a total rejection of the world, nor is it about living in poverty or avoiding material progress. On the other hand, *zuhud* is a mental attitude that is not bound or enslaved by materialism, luxury, and consumptive lifestyles

(Olohunfunmi, 2015). The essence of *zuhud* is to put the world in the hands, not in the heart, so that material wealth becomes a tool for good, not the ultimate goal. In this regard, the concept of *zuhud* shares a firm common ground with the modern minimalist lifestyle, which also advocates for the pursuit of happiness through simplicity, the reduction of non-essential material possessions, and a focus on experiences and relationships, rather than on objects (Defriono et al., 2023). Studies of Muslim youth reveal that minimalism is perceived as a reflection of Islamic values, such as moderation (*wasatiyyah*) and self-sufficiency (*qanā'ah*), which enable them to respond to social pressures and consumerist habits (Lestari et al., 2025).

Second, it is necessary to analyse why this concept may be less resonant or more difficult to observe by vocational school students in the digital era. Today's generation of students grew up in a culture of intense consumerism, where the image of success is often measured by material markers such as the latest gadgets, branded clothing, and the lifestyle displayed on social media. This culture of consumerism has been shown to hurt adolescent well-being, with a link between consumerism and higher rates of depression, anxiety, and low self-esteem (Sweeting et al., 2012). For those with a pragmatic orientation who aim to prepare themselves for the world of work, the concept of *zuhud* as an inner attitude may seem more abstract and challenging to identify than the concrete and directly observable manifestations of behaviour. Behaviours such as discipline (arriving on time), patience (answering questions repeatedly), or religious practices (participating in congregational prayers) are external actions that are easy to observe and assess. On the other hand, mental attitudes such as detachment from the world are internal and do not always manifest in clear actions.

IV. CONCLUSION

The study found that students' perceptions of the exemplary behaviour of Islamic Education teachers at SMK As Sulaimaniyyah were very high, with an overall mean score of 4.61 on a 5-point scale. Among the six indicators measured, teachers' influence on students obtained the highest mean score (4.83), followed by exemplary behaviour in Religious Practices (4.81), patience (4.74), humility (4.63), and discipline (4.50). At the same time, asceticism recorded the lowest mean (4.17) yet remained within the high category. Inferential results showed significant differences in students' perceptions by gender ($t = 2.316, p < 0.05$), frequency of interaction with teachers ($F = 3.248, p < 0.05$), and academic achievement ($F = 4.021, p < 0.05$), indicating that consistent interaction and teacher integrity strongly influence students' moral awareness. The instrument's internal reliability was confirmed with a Cronbach's Alpha of 0.87, signifying high consistency. These results reinforce that the effectiveness of Islamic moral education lies not only in curriculum content but in teachers' lived ethical example. Practically, the study recommends continuous professional development and reflective ethical training for Islamic Education teachers, supported by institutional programs that enhance their role as credible moral exemplars within vocational education contexts.

V. REFERENCES

- [1] Adrias, & Ruswandi, A. (2025). *Desain Penelitian Kuantitatif Kualitatif dan Mix Method*. Depok: Rajawali Pers.
- [2] Al-Abrasyi, M. A. (2003). *Prinsip-prinsip Dasar Pendidikan Islam*. Bandung: Pustaka Setia.
- [3] Alleyne, P., & Persaud, N. (2012). Exploring undergraduate students' ethical perceptions in Barbados: Differences by gender, academic major and religiosity. *Journal of International Education in Business*, 5(1), 5–21. <https://doi.org/10.1108/18363261211261728>
- [4] An-Nahlawi, A. (1995). *Pendidikan Islam di Rumah, Sekolah dan Masyarakat*. Jakarta: Gema Insani Press.
- [5] Ar-Rifa'i, M. N. (1989). *Taisiru al-Aliyyul Qadir Li Ikhtishari Tafsir Ibnu Katsir, Terj., Syihabudin* (Jilid 3). Jakarta: Gema Insani.
- [6] Az-Zuhailiy, W. (1991). *Tafsir Munir fi Aqidati was Sarii'ati wa al-Manhaji*. Beirut: Dar al-Fikr al-Ma'asir.
- [7] Azzahra, N. F., & Gumiandari, S. (2021). Pengaruh Kepribadian dan Perilaku Etis Guru pada Integritas Guru SMPT Riyadul Mubarak Dalam Mengajar. *Jurnal Profesi Keguruan*, 7(2), 241–247. <https://journal.unnes.ac.id/nju/jpk/article/view/30699>
- [8] Budiyanto, M. (2011). *Ilmu Pendidikan Islam*. Yogyakarta: Griya Santri.
- [9] Cecere, G., La Penna, I., Cerciello, F., Cavallaro, A., Ponticorvo, M., Sica, L. S., & Frolli, A. (2025). The teacher-student relationship in inclusive contexts: the role of mentalization and closeness. *Frontiers in Psychology*, 16, 1579785. <https://doi.org/10.3389/fpsyg.2025.1579785>
- [10] Chowdhury, M. (2018). Emphasizing morals, values, ethics, and character education in science education and science teaching. *MOJES: Malaysian Online Journal of Educational Sciences*, 4(2), 1–16. <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://files.eric.ed.gov/fulltext/EJ1095995.pdf>
- [11] Cohen, L., Manion, L., & Morrison, K. (2018). *Research Methods in Education* (Eighth edi). New York: Routledge.
- [12] Creswell, J. W., & Clark, V. L. P. (2017). *Designing and conducting mixed methods research*. Sage publications.
- [13] Defriono, I., Zaini, S. K., Nawal, A. F., & Hidayat, A. M. (2023). Zuhd and Minimalism in a Consumerist Society: Exploring Al-Ghazali and Fumio Sasaki's Thoughts. *Peradaban Journal of Religion and Society*, 2(2), 151–163. <https://doi.org/10.59001/pjrs.v2i2.92>
- [14] Di Lisio, G., Milá Roa, A., Halty, A., Berástegui, A., Couso Losada, A., & Pitillas,

- C. (2025). Nurturing bonds that empower learning: a systematic review of the significance of teacher-student relationship in education. *Frontiers in Education*, *10*, 1522997. <https://doi.org/10.3389/feduc.2025.1522997>
- [15] Fraenkel, J. R., Wallen, E. N., & Hyun, H. H. (2012). *How to Design and Evaluate Research in Education* (Eight Edit). New York: McGraw-Hil.
- [16] Gholampour, M., Pourshafei, H., Farasatkah, M., & Ayati, M. (2020). Developing the moral codes of teachers in Islam: synthesis research based on the Roberts's model. *International Journal of Ethics and Society*, *2*(3), 24–36. <https://doi.org/10.52547/ijethics.2.3.24>
- [17] Hughes, J. N. (2011). Longitudinal effects of teacher and student perceptions of teacher-student relationship qualities on academic adjustment. *The Elementary School Journal*, *112*(1), 38–60. <https://doi.org/10.1086/660686>
- [18] Istiyono, E., Kartowagiran, B., Retnawati, H., Cahyo Adi Kistoro, H., & Putranta, H. (2021). Effective Teachers' Personality in Strengthening Character Education. *International Journal of Evaluation and Research in Education*, *10*(2), 512–521. <https://doi.org/10.11591/ijere.v10i2.21629>
- [19] Jaafar, N., Tamuri, A. H., Muhamad, N. A. F., Ghazali, N. M., Amat, R. A. M. @, Raus, N. M., & Hassan, S. N. S. (2012). The Importance of Self-Efficacy: A Need for Islamic Teachers as Murabbi. *Procedia - Social and Behavioral Sciences*, *69*, 359–366. <https://doi.org/10.1016/j.sbspro.2012.11.421>
- [20] Lestari, D. A., Atabik, A., & Muzakky, A. H. (2025). The Minimalist Lifestyle as Qur'anic Practice: A Living Qur'an Study of Surah Al-A 'raf Verse 31 among UIN Sunan Kudus Students. *Tafse: Journal of Qur'anic Studies*, *10*(1), 70–82. <https://doi.org/10.22373/ceax9j80>
- [21] Li, Y. I., Woodberry, R., Liu, H., & Guo, G. (2020). Why are women more religious than men? Do risk preferences and genetic risk predispositions explain the gender gap? *Journal for the Scientific Study of Religion*, *59*(2), 289–310. <https://doi.org/10.1111/jssr.12657>
- [22] Liu, F., Li, H., Sun, H., Wang, P., & Qin, M. (2025). Adolescents' academic achievement and meaning in life: the role of self-concept clarity. *Frontiers in Psychology*, *16*, 1596061. <https://doi.org/10.3389/fpsyg.2025.1596061>
- [23] Maria, T., Arnold, G., & Euberta, P. (2022). The Effect Of The Teacher's Teaching Style On Students' Motivation. Retrieved from Retrieved from <https://steinhardt.nyu.edu/departments/teaching-and-learning/research/practitioner-action-research/effect-teachers-teaching>
- [24] Mariaye, M. H. S. (2006). The role of the school in providing moral education in a multicultural society: the case of mauritius. *University of South Africa*.
- [25] McMillan, J., & Schumacher, S. (2014). *Research in Education: Evidence-Based Inquiry* (Seventh Ed). Pearson Education Limited.

- [26] Muhamad, N. A. F., Hamzah, M. I., Tamuri, A. H., Ja'afar, N., Ghazali, N. M., Amat, R. A. M., Raus, N. M., & Hassan, S. N. S. (2013). The Importance of Positive Self-Concept for Islamic Education Teachers as a Role Model. *Online Submission*, 3(1), 29–35. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://files.eric.ed.gov/fulltext/E_D540200.pdf
- [27] Muijs, D. (2004). *Doing Quantitative Research in Education*. London: SAGE Publications Ltd.
- [28] Nezhadhoseini, P., Mousavi, S. K., & Javadzadeh, A. (2024). The relationship between academic motivation and moral sensitivity in nursing students. *BMC Medical Education*, 24(1), 1487. <https://doi.org/10.1186/s12909-024-06440-9>
- [29] Ni'mah, Z., & Ariati, C. (2024). Trends in Studies on Islamic Education Pedagogy: A Bibliometric Analysis with Implications for Character Education. *Jurnal Pendidikan Islam*, 12(1), 35–55. <https://doi.org/10.14421/jpi.2022.112.35-55>
- [30] Olohunfunmi, I. A. F. (2015). Exploratory Analysis of the Comprehensive Application of the Islamic Concept of Zuhd in the Contemporary World. *Journal of Education and Practice*, 6(19), 251–263. chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://files.eric.ed.gov/fulltext/EJ_1079510.pdf
- [31] Ozturk, I. (2001). The role of education in economic development: a theoretical perspective. *Journal of Rural Development and Administration*, XXXIII(1). <https://mpra.ub.uni-muenchen.de/id/eprint/9023>
- [32] Prananto, K., Cahyadi, S., Lubis, F. Y., & Hinduan, Z. R. (2025). Perceived teacher support and student engagement among higher education students – a systematic literature review. *BMC Psychology*, 13(1), 112. <https://doi.org/10.1186/s40359-025-02412-w>
- [33] Puspitarini, D., Degeng, I., Praherdhiono, H., & Suryati, N. (2023). Humanistic Pesantren: Systematic Literature Review and Bibliometric Visualization Analysis on Character, Moral, and Ethical Values. *Pertanika Journal of Social Sciences & Humanities*, 31(2). <https://doi.org/10.47836/pjssh.31.2.01>
- [34] Quaglia, R., Gastaldi, F. G. M., Prino, L. E., Pasta, T., & Longobardi, C. (2013). The pupil-teacher relationship and gender differences in primary school. *The Open Psychology Journal*, 6(1). <https://doi.org/10.2174/1874350101306010069>
- [35] Rao, N. M., Rehman, C. A., Bajwa, S. U., & Nasir, N. (2024). Role of Teachers in the Character Development of Students: Findings from a Systematic Review. *Academy of Education and Social Sciences Review*, 4(4), 575–594. <https://doi.org/10.48112/aessr.v4i4.935>
- [36] Revell, L., & Arthur, J. (2007). Character education in schools and the education of teachers. *Journal of Moral Education*, 36(1), 79–92.

<https://doi.org/10.1080/03057240701194738>

- [37] Roorda, D. L., & Jak, S. (2024). Gender match in secondary education: The role of student gender and teacher gender in student-teacher relationships. *Journal of School Psychology, 107*, 101363. <https://doi.org/10.1016/j.jsp.2024.101363>
- [38] Ruswandi, A., Junaedi, D., & Rahmatullah, A. A. K. (2021). Uswah Hasanah as a Methodology of Islamic Education. *Tarbawy: Indonesian Journal of Islamic Education, 9*(2), 168–183. <https://doi.org/10.17509/t.v9i2.46384>
- [39] Shihab, M. Q. (2002). *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.
- [40] Sumiati, C., & Juanda, A. (2024). Eksternalisasi Kompetensi Guru Terhadap Akhlak Peserta Didik. *Thoriqotuna: Jurnal Pendidikan Islam, 7*(1), 1–8. <https://doi.org/10.47971/tjpi.v7i1.1061>
- [41] Sutisna, D., Indraswati, D., & Sobri, M. (2019). Keteladanan guru sebagai sarana penerapan pendidikan karakter siswa. *JPDI (Jurnal Pendidikan Dasar Indonesia), 4*(2), 29–33. <https://doi.org/10.26737/jpdi.v4i2.1236>
- [42] Sweeting, H., Hunt, K., & Bhaskar, A. (2012). Consumerism and well-being in early adolescence. *Journal of Youth Studies, 15*(6), 802–820. <https://doi.org/10.1080/13676261.2012.685706>
- [43] Taklimudin, T., & Saputra, F. (2018). Metode Keteladanan Pendidikan Islam dalam Perspektif Quran. *Belajea: Jurnal Pendidikan Islam, 3*(1), 1–22. <https://doi.org/10.29240/bjpi.v3i1.383>
- [44] Ulwan, A. N. (2007). *Tarbiyah al-Aulād fī al-Islām, Terj. Jamaluddin Miri, Pendidikan Anak dalam Islam I*. Jakarta: Pustaka Amani.
- [45] Urien, J., & Enoje, S. C. (2024). Students Perception of Teachers' Personality and Its Impact on Learning Outcomes in Delta State. *International Journal of Humanities Social Science and Management (IJHSSM), 4*(3), 1367–1377. [chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://ijhssm.org/issue_dcp/Students Perception of Teachers Personality and Its Impact on Learning Outcomes in Delta State.pdf](chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://ijhssm.org/issue_dcp/Students%20Perception%20of%20Teachers%20Personality%20and%20Its%20Impact%20on%20Learning%20Outcomes%20in%20Delta%20State.pdf)
- [46] van Herpen, S. G. A., Hilverda, F., & Vollmann, M. (2024). A longitudinal study on the impact of student-teacher and student-peer relationships on academic performance: the mediating effects of study effort and engagement. *European Journal of Higher Education, 1*–20. <https://doi.org/10.1080/21568235.2024.2414760>
- [47] Wanders, F. H. K., Dijkstra, A. B., Maslowski, R., & van der Veen, I. (2020). The effect of teacher-student and student-student relationships on the societal involvement of students. *Research Papers in Education, 35*(3), 266–286. <https://doi.org/10.1080/02671522.2019.1568529>

- [48] Warsah, I., Morganna, R., Warsah, B., & Warsah, B. (2024). Islamic Psychology-Based Educational Strategies For Student Character Development. *AJIS: Academic Journal of Islamic Studies*, 9(2), 305–354. <https://doi.org/10.29240/ajis.v9i2.11326>
- [49] Zhang, Z., Wang, Y., Deng, W., Ma, X., & Qi, C. (2025). The impact of teacher care on teacher-student relationship: evidence from cross-sectional and longitudinal data. *Frontiers in Psychology*, 16, 1551081. <https://doi.org/10.3389/fpsyg.2025.1551081>
- [50] Zubairu, U. M., Dauda, C. K., Sakariyau, O. B., & Paiko, I. I. (2016). Academic performance and moral competence: A match made in heaven? *REID (Research and Evaluation in Education)*, 2(2), 8. <https://doi.org/10.21831/reid.v2i2.8956>
- [51] Zulfatmi, & Budiman, M. N. (2020). Integrasi Nilai Karakter dalam Pembelajaran Berbasis Kurtilas (Kajian Peran Keteladanan Guru PAI Madrasah Aliyah di Aceh). *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*, 10(4), 696–714. <https://doi.org/10.22373/jm.v10i2.8737>
- [52] Zulkifli, N., Ramdzan, Z., Abdullah, W. A. A. W., Hamzah, M. I., Razak, K. A., & Zulkifli, H. (2022). Moral Values Application in Islamic Education Teaching and Learning through the 21CE Activities. *Proceedings*, 82(1). <https://doi.org/10.3390/proceedings2022082022>