The Determination of Teacher Role Modeling, Habituation, School Environment, and Worship Facilities in Shaping Students' Religious Spirit

Taufik Ismail[1], Muhammad Afif Zamroni[2], Zakariyah Zakariyah[3]
[1,2,3]Pendidikan Agama Islam, Universitas K.H Abdul Chalim Mojokerto, Indonesia
*taufikismail132@gmail.com

Abstract

This study aims to analyze the factors contributing to students' weak internal awareness of religious values, despite the presence of Islamic Religious Education (IRE) curriculum, adequate facilities, and school support, particularly at SMAN 1 Pangandaran and SMAN 1 Parigi Pangandaran. The research focuses on the influence of IRE teachers' role modeling, student habituation, school environment, and worship facilities on the development of students' religious spirit. Using a quantitative causal-comparative approach and Structural Equation Modeling–Partial Least Squares (SEM-PLS) with a sample of 567 twelfth-grade students, the findings reveal several key factors behind the lack of religious awareness: suboptimal teacher role modeling in terms of empathy and moral praxis; inconsistency in meaningful religious habituation; school environments that insufficiently support the internalization of spiritual values; and the limited function of worship facilities as centers for religious engagement. Student habituation emerged as the most influential factor, followed by teacher role modeling and the school environment, while worship facilities had no significant impact. Differences between the two schools were also observed in the intellectual and ritual aspects of students' religiosity. These findings reinforce Attachment Theory, Social Cognitive Theory, as well as the concepts of habit loop, place identity, and Glock's dimensions of religiosity. This study recommends strengthening empathetic teacher role modeling, consistent value-based habituation, the creation of a supportive religious school environment, and the optimization of worship facilities in shaping a holistic religious awareness among students.

Keywords: Teacher's Role Modeling, Students' Habituation, School Enviroment, Worship Facilities, SEM-PLS

Abstrak

Penelitian ini bertujuan untuk menganalisis faktor-faktor yang memengaruhi lemahnya kesadaran batin siswa terhadap nilai agama, meskipun fasilitas, kurikulum Pendidikan Agama Islam (PAI), dan dukungan sekolah telah tersedia, khususnya di SMAN 1 Pangandaran dan SMAN 1 Parigi Pangandaran. Penelitian ini menyoroti pengaruh keteladanan guru PAI, pembiasaan siswa, lingkungan sekolah, dan sarana ibadah terhadap pembentukan jiwa religius siswa. Dengan pendekatan kuantitatif kausal-komparatif melalui SEM-PLS dan melibatkan 567 siswa kelas XII, hasil menunjukkan bahwa lemahnya kesadaran nilai agama disebabkan oleh beberapa faktor

utama: kurang optimalnya keteladanan guru PAI dalam aspek empati dan moral praksis; tidak konsistennya pembiasaan religius yang bermakna; lingkungan sekolah yang belum sepenuhnya mendukung internalisasi nilai spiritual; serta kurangnya fungsi sarana ibadah sebagai pusat kegiatan keagamaan. Faktor pembiasaan siswa terbukti memiliki pengaruh paling kuat, diikuti oleh keteladanan guru dan lingkungan sekolah, sementara sarana ibadah tidak menunjukkan pengaruh signifikan. Perbedaan antara kedua sekolah juga tampak pada aspek intelektual dan ritual religius siswa. Hasil ini memperkuat teori Attachment, Social Cognitive, serta konsep habit loop, place identity, dan dimensi religiusitas menurut Glock. Penelitian ini merekomendasikan penguatan keteladanan empatik guru, pembiasaan nilai secara konsisten, penciptaan lingkungan religius yang suportif, serta optimalisasi fungsi sarana ibadah untuk membentuk kesadaran religius yang utuh.

Kata kunci : Keteladanan Guru; Pembiasaan Siswa; Lingkungan Sekolah; Sarana Ibadah; SEM-PLS.

I. Introduction

The evolution of education, particularly within schools, has generated profound changes in students' attitudes and behavior. In the midst of technological advancement and shifting social dynamics, students are increasingly challenged to balance academic achievement with the cultivation of integrity and strong moral character (Benninga & Tracz, 2023). This context compels them to reflect more deeply on the values taught in schools, to sharpen their social skills, and to nurture attitudes of tolerance, empathy, and peace in their interactions with others (Mete, 2015).

As institutions with far-reaching influence, schools are not merely centers for the transmission of knowledge but also serve as crucial agents in shaping students' personalities. Through comprehensive educational programs, schools provide students with opportunities not only to master academic content but also to internalize moral and spiritual values in their daily lives. Such integration fosters a sense of responsibility both personal and social enabling students to approach life with greater maturity and resilience (Vinokur et al., 2023).

The cultivation of religious consciousness in schools is particularly vital for realizing the holistic aims of education, which extend beyond intellectual excellence to the development of morality and character. Religion, as a central component of holistic student growth, significantly contributes to emotional, social, and mental well-being (Viezel et al., 2020). Empirical studies affirm this: spiritual and religious experiences among international students have been shown to strongly influence their cognitive, affective, and civic outcomes (Jung, 2019). Moreover, students' religious commitment has been linked to academic ethics, academic performance, honesty, and stress management, with religious involvement positively correlated with stronger academic integrity (Viezel et al., 2020). Similarly, spirituality has been associated with higher academic achievement, with students often attributing success to their spiritual practices. Spiritual development also aids students in navigating identity formation and developmental

milestones. Beyond this, religion and spirituality act as protective factors against negative behaviors such as early sexual activity, drug abuse, and delinquency, thus offering resilience in times of adversity (Martin & Cleveland, 2024).

Alarming statistics underscore the urgency of strengthening students' moral and spiritual foundations. According to data from the Online Information System for the Protection of Women and Children (SIMFONI-PPA), from January to February 2024 alone, 1,993 cases of child abuse were recorded. This figure is expected to rise, especially when compared with previous years. The National Commission for Child Protection (Komnas PA) documented 3,547 cases in 2023, while the Indonesian Child Protection Commission (KPAI) reported 2,355 violations between January and August 2023, with 861 cases occurring within schools. These included 487 cases of sexual abuse, 236 cases of physical and/or psychological abuse, 87 cases of bullying, and others related to inadequate educational facilities and harmful policies. Additionally, the Ministry of Women's Empowerment and Child Protection (PPPA) reported 2,325 cases of physical violence against children in 2023. Student brawls were also widespread, recorded in 188 villages across Indonesia (Badan Pusat Statistik, 2024).

Declining indicators of student character have been observed in SMAN 1 Pangandaran and SMAN 1 Parigi, two of the leading high schools in Pangandaran Regency. Despite their reputation, both institutions displayed downward trends in various character dimensions. At SMAN 1 Parigi, for instance, although several indicators improved between 2022 and 2023, by 2025 significant declines were recorded. The "Gotong Royong" (mutual cooperation) index dropped from 62.62 (2023) to 57.74 (2025), "Global Diversity" fell from 59.89 (2022) to 54.16 (2025), and "Independence," which peaked at 62.20 in 2022, declined steadily to 53.92 in 2025.

Scholars have sought solutions to these challenges through various approaches. One line of research highlights that integrating religious education into the curriculum can deepen students' spiritual awareness and positively shape their character. Likewise, Personal, Social, and Health Education (PSHE) with spiritual themes has been shown to support students' emotional and relational growth (Achadi & Noor Laila Fithriyana, 2020; Aflahah et al., 2023; Afriantoni et al., 2023). Experiential and multi-sensory learning also facilitates the internalization of religious values and enhances students' awareness of the broader world .

Nevertheless, despite these initiatives, a significant gap persists between efforts undertaken and the outcomes achieved. Thus, a more comprehensive solution is required one that combines teacher role modeling in Islamic education, student habituation, supportive school environments, and adequate worship facilities. Together, these factors form an integrated educational ecosystem capable of nurturing students' religious spirit in a holistic manner. This multi-dimensional approach, rather than focusing narrowly on

isolated aspects, creates synergies that are more effective and sustainable in the long term.

In this framework, teachers' exemplary behavior plays a foundational role, yet habituation is equally essential. Research indicates that systematically reinforcing desirable behaviors enables educators to promote positive habits and reduce negative ones (Hill, 2021). Moreover, the physical and academic environment of schools significantly influences students' religious identity and learning outcomes. Architectural factors such as lighting, noise, and spatial flexibility shape both behavior and academic performance (Maxwell, 2020). Pedagogical methods, school culture, and organizational practices further contribute to students' sense of identity and achievement (Viezel et al., 2020). Social interactions, especially with peers and teachers, provide emotional stability and foster belonging, while positive relationships reduce loneliness and stress (Sarkova et al., 2014).

The spiritual dimension of place should not be overlooked. Emotional attachment to particular environments often strengthens the connection between believers, place, and religion. Places of worship, therefore, constitute integral elements of spiritual development (Mazumdar & Mazumdar, 2004). Their architecture through physical, sensory, social, and functional components enhances spiritual experience and underscores the importance of well-designed sacred spaces (Sadeghi, 2015). In this regard, mosques play a particularly strategic role, as their effectiveness in supporting worship and religious education directly influences students' spiritual development.

Against this backdrop, the novelty of this study lies in constructing a developmental model of students' religious spirit that integrates multiple interrelated factors: the role modeling of Islamic religious education teachers, student habituation, the school environment, and worship facilities. Accordingly, this research focuses on examining the determination of Teacher Role Modeling, Student Habituation, School Environment, and Worship Facilities in shaping the religious spirit of students at SMAN 1 Pangandaran and SMAN 1 Parigi Pangandaran.

II. Research Method

This study employs a quantitative approach, which aims to objectively measure and analyze relationships among variables using numerical data and statistical techniques. Rooted in the positivist paradigm, the quantitative approach emphasizes systematic measurement and hypothesis testing to generate generalizable findings (Farghaly, 2018; Rauteda, 2025). In the context of education, this approach is particularly appropriate as it allows for a comprehensive depiction of the relationships among factors influencing the learning process (Mulisa, 2021). Thus, this approach is considered suitable for the

present study to examine the relationship between teacher role modeling, school environment, and the development of students' religious spirit.

The type of research employed is causal-comparative, which seeks to determine the effect of one variable on another without direct manipulation, while also comparing conditions across groups. Widely applied in educational research, causal-comparative studies are effective in explaining cause-and-effect relationships under natural conditions. By comparing two groups of students from different schools, this design facilitates an in-depth analysis of how contextual factors influence endogenous variables such as students' religious spirit (Boeren, 2019).

The method used is a survey, with questionnaires serving as the primary tool for data collection. Surveys are widely recognized in quantitative research as they can reach large populations and yield statistically analyzable data. The sample size, set at 50% of the population, follows the guidelines of Hair et al., who recommend larger sample sizes in SEM-PLS analysis to enhance reliability. A simple random sampling technique was employed to ensure equal representation among individuals, in line with best practices in social research (Chin, 2010; Mulisa, 2021).

Data analysis was conducted using Structural Equation Modeling–Partial Least Squares (SEM-PLS) with SmartPLS version 3.29. SEM-PLS is considered appropriate for examining complex relationships among constructs in studies with large samples and multiple latent variables. Its advantages include the ability to handle non-normal data and to accommodate both formative and reflective measurement models, making it highly applicable in social and educational research.

III. Result and Discussion

A. Research Findings

Based on the calculation of class intervals explained previously, the next step was to construct ranges for interpretation categories. These ranges are presented in the following table:

Table 1. Scale Value Interpretation

Value Interval	Interpretation
0 – 1.00	Not Good
1.00 – 2.00	Less Good
2.00 – 3.00	Fairly Good
3.00 – 4.00	Good
4.00 – 5.00	Very Good

From the distribution of questionnaires completed by 567 respondents, collected through Google Forms from SMAN 1 Pangandaran (284 respondents) and SMAN 1 Parigi (283 respondents), a recapitulation of respondents' answers was compiled. The data were processed to obtain the total scores and mean values for each questionnaire item.

These total scores and mean values were then compared against the respondent interpretation criteria to draw conclusions. The assessment criteria were divided into several categories: Not Good, Less Good, Fairly Good, Good, and Very Good.
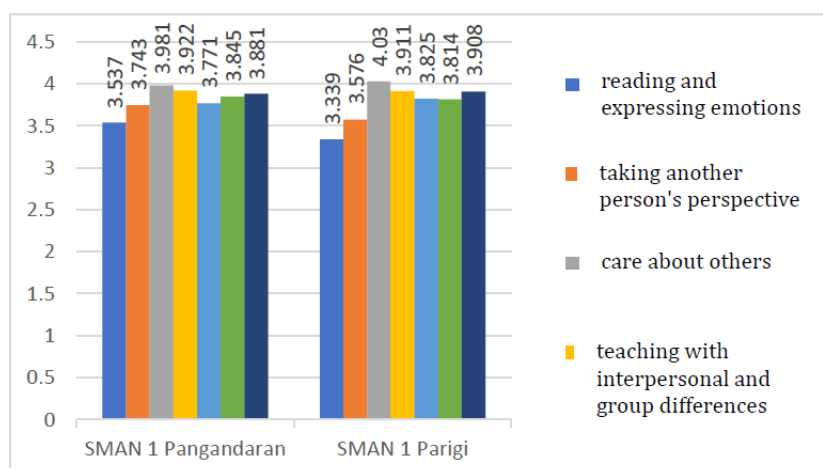
The following are the descriptive analysis results for the variable Islamic Education Teacher Role Modeling at SMAN 1 Pangandaran and SMAN 1 Parigi:.

Table 2. Descriptive Statistics of Islamic Education Teacher Role Modeling

Indicator	Mean (Pgd)	Mean (Prg)	Overall Mean	Std. Deviation
Reading and expressing emotions	3.537	3.339	3.438	0.619
Taking others' perspectives	3.743	3.576	3.660	0.612
Caring for others	3.981	4.030	4.006	0.585
Teaching with respect for individual/group differences	3.922	3.911	3.917	0.596
Preventing social bias/prejudice	3.771	3.825	3.798	0.601
Generating interpretations and options	3.845	3.814	3.830	0.584
Identifying consequences of actions and choices	3.881	3.908	3.895	0.583
Total Score	3.811	3.772	3.792	0.597

Source: Processe Primary Data, 2024

From the table above, the researcher then conducted a descriptive analysis of the variable Islamic Education Teacher Role Modeling, which can be further illustrated in the graph below:

Figure 1. Graph of Respondents Result on Islamic Education Teacher Role Modeling (X1)

Table 2 on the descriptive statistics of Islamic Education Teacher Role Modeling illustrates the results of the survey, covering seven main indicators. At SMAN 1 Pangandaran, the mean score for the indicator Reading and expressing emotions was 3.537, while at SMAN 1 Parigi it was 3.339. This indicates that students at SMAN 1

Pangandaran perceived their Islamic Education teachers as more capable of reading and expressing emotions compared to students at SMAN 1 Parigi.

For the indicator Taking others' perspectives, the mean score at SMAN 1 Pangandaran was 3.743, whereas at SMAN 1 Parigi it was 3.576, suggesting that students at SMAN 1 Pangandaran rated their teachers more positively in this aspect as well. On the indicator Caring for others, the mean score at SMAN 1 Pangandaran was 3.981, while SMAN 1 Parigi recorded a slightly higher mean of 4.030, reflecting that students at SMAN 1 Parigi perceived their teachers as more caring. For Teaching with respect for individual and group differences, the mean score was 3.922 at SMAN 1 Pangandaran and 3.911 at SMAN 1 Parigi, showing almost identical results. Similarly, for Preventing social bias/prejudice, SMAN 1 Pangandaran scored 3.771, while SMAN 1 Parigi scored slightly higher at 3.825. The indicator Generating interpretations and options yielded a mean of 3.845 at SMAN 1 Pangandaran and 3.814 at SMAN 1 Parigi, which were nearly identical. Finally, the indicator Identifying consequences of actions and choices produced mean scores of 3.881 and 3.908, respectively, also reflecting very similar evaluations.

The total mean score was 3.811 at SMAN 1 Pangandaran and 3.772 at SMAN 1 Parigi. The higher overall score at SMAN 1 Pangandaran suggests that, in general, students at this school gave slightly more favorable assessments of their teachers' role modeling compared to those at SMAN 1 Parigi. This finding indicates that students at SMAN 1 Pangandaran perceived their teachers as more competent in several aspects of role modeling, including reading and expressing emotions, adopting students' perspectives, and identifying the consequences of actions and decisions.
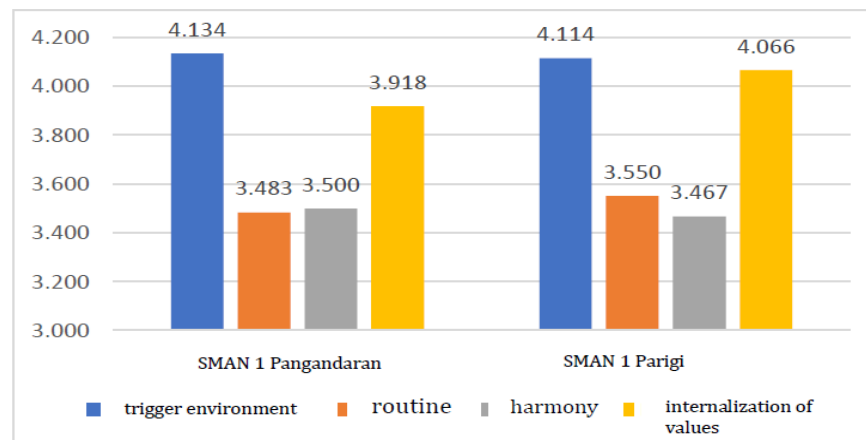
Descriptive Results of the Student Habituation Variable at SMAN 1 Pangandaran and SMAN 1 Parigi.

Table 3. Descriptive Statistics of Student Habituation

Indicator	Mean (Pgd)	Mean (Prg)	Overall Mean	Std. Deviation
Triggers	4.134	4.114	4.124	0.625
Routines	3.483	3.550	3.517	0.617
Harmony	3.500	3.467	3.484	0.828
Internalization of Values	3.918	4.066	3.992	0.587
Total Score	3.759	3.799	3.779	0.664

Source: Processed Primary Data, 2024

Based on Table 3, the researcher conducted a descriptive analysis of the Student Habituation variable, which is further illustrated in the graph below:

Figure 2. Graph of Respondents' Reslut Student Habituation (X2)

Based on Table 3, the results of the descriptive statistical analysis of the four indicators of student habituation provide a general picture of the level of implementation and students' perceptions of religious habituation in schools. The Triggers indicator obtained the highest mean score of 4.124 with a standard deviation of 0.625, indicating that external conditions such as school regulations, schedules of religious activities, and social influences within the school environment were considered highly supportive in shaping students' religious habits. This suggests that the school environment plays a strong role as a triggering factor in fostering positive habituation.

The Routines indicator recorded a mean score of 3.517 with a standard deviation of 0.617, reflecting that religious activities carried out repeatedly by students were fairly established, although not yet fully uniform or consistent across all individuals.Meanwhile, the Harmony indicator obtained a mean score of 3.484 with a relatively higher standard deviation of 0.828, which illustrates the variation in students' perceptions regarding the extent to which religious practices contribute to inner peace and comfort.

The Internalization of Values indicator showed a relatively high mean score of 3.992 with a standard deviation of 0.587, suggesting that most students had begun to internalize religious values into their personal awareness. This indicates that many students were no longer merely performing religious practices due to external obligations but were motivated by deeper conviction and value-consciousness.Overall, the total mean score of the four indicators was 3.779 with a standard deviation of 0.664, which falls into the Good category. This demonstrates that religious habituation implemented in the school environment has been fairly effective in shaping students' religious behavior and awareness, although certain indicators still require particular attention, especially in terms of harmonizing meaning and strengthening routines consistently.
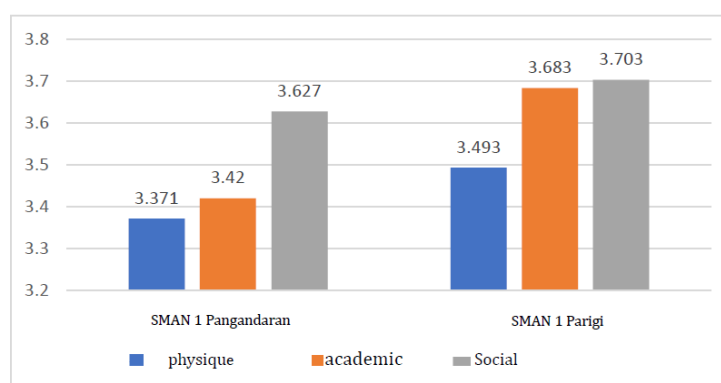
The following section presents the descriptive results of the School Environment variable at SMAN 1 Pangandaran and SMAN 1 Parigi.

Table 4. Descriptive Statistic of The School Enviroment

Indicator	Mean (Pgd)	Mean (Prg)	Overall Mean	Std. Deviation
Physical	3.371	3.493	3.432	0.759
Academic	3.420	3.683	3.552	0.603
Social	3.627	3.703	3.665	0.659
Total Score	3.472	3.627	3.550	0.674

Source: Processed Primary Data, 2024

From Table 4 above, the researcher then conducted a descriptive analysis of the School Environment variable, which is further illustrated in the graph below:

Figure 3. Graph of Respondent Results on The School Environment (X3)

Table 4 on the descriptive statistics of the School Environment illustrates that the analysis covered three main indicators. At SMAN 1 Pangandaran, the mean score for the Physical indicator was 3.371, while at SMAN 1 Parigi it was 3.493. This indicates that students at SMAN 1 Parigi gave higher evaluations of the physical condition of their school compared to those at SMAN 1 Pangandaran.

For the Academic indicator, the mean score at SMAN 1 Pangandaran was 3.420, whereas at SMAN 1 Parigi it was 3.683. This suggests that students at SMAN 1 Parigi perceived their academic environment more positively than those at SMAN 1 Pangandaran. On the Social indicator, the mean score at SMAN 1 Pangandaran was 3.627, while SMAN 1 Parigi recorded a mean of 3.703. These results show that students at SMAN 1 Parigi were more satisfied with the social environment at their school compared to students at SMAN 1 Pangandaran.

Overall, the total mean score was 3.472 with a standard deviation of 0.654 at SMAN 1 Pangandaran, and 3.627 with a standard deviation of 0.722 at SMAN 1 Parigi. The higher overall score at SMAN 1 Parigi indicates that, in general, students there gave more favorable evaluations of their school environment compared to students at SMAN 1 Pangandaran. This may suggest that students at SMAN 1 Parigi feel more comfortable and satisfied with the physical, academic, and social conditions of their school. Within the
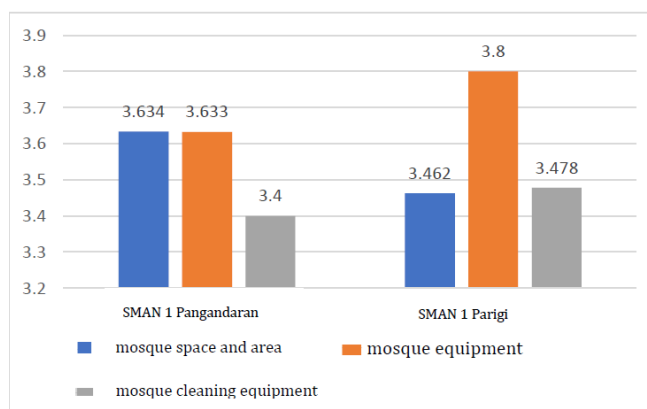
interpretation scale, where average scores between 3.00 and 4.00 fall into the "Good" category, it can be concluded that the school environments at both SMAN 1 Pangandaran and SMAN 1 Parigi were generally perceived as "Good" by students.

Table 5. Descriptive Results of Worship Facilities

Indicator	Mean (Pgd)	Mean (Prg)	Overall Mean	Std. Deviation
Mosque Space and Area	3.634	3.462	3.548	0.825
Mosque Equipment	3.633	3.800	3.717	0.770
Mosque Cleaning Equipment	3.400	3.478	3.439	0.641
Total Score	3.556	3.580	3.568	0.745

Source: Proccesed Primary Data, 2024

From Table 5 above, the researcher then conducted a descriptive analysis of the Worship Facilities variable, which is further illustrated in the following graph:

Figure 4. Graph of Respondents' Reslut on Worhsip Facilities (X4)

Table 4 on the descriptive statistics of Worship Facilities shows that the analysis covered three main indicators. At SMAN 1 Pangandaran, the mean score for the Mosque Space and Area indicator was 3.634, while at SMAN 1 Parigi it was 3.462. This indicates that students at SMAN 1 Pangandaran gave higher evaluations of the mosque space and area compared to students at SMAN 1 Parigi.

For the Mosque Equipment indicator, the mean score at SMAN 1 Pangandaran was 3.633, whereas at SMAN 1 Parigi it was 3.800. This suggests that students at SMAN 1 Parigi perceived the mosque equipment in their school as better than those at SMAN 1 Pangandaran. On the Mosque Cleaning Equipment indicator, SMAN 1 Pangandaran obtained a mean score of 3.400, while SMAN 1 Parigi scored slightly higher at 3.478. This shows that students at SMAN 1 Parigi were more satisfied with the availability of mosque cleaning equipment compared to those at SMAN 1 Pangandaran.

Overall, the total mean score was 3.556 at SMAN 1 Pangandaran and 3.580 at SMAN 1 Parigi. The slightly higher overall score at SMAN 1 Parigi suggests that, in general,

Ismail1*, Zamroni2, Zakariyah3

students there gave more favorable evaluations of their schools' worship facilities compared to those at SMAN 1 Pangandaran. This may indicate that students at SMAN 1 Parigi feel more comfortable and satisfied with the condition of mosque spaces, mosque equipment, and mosque cleaning facilities in their school.
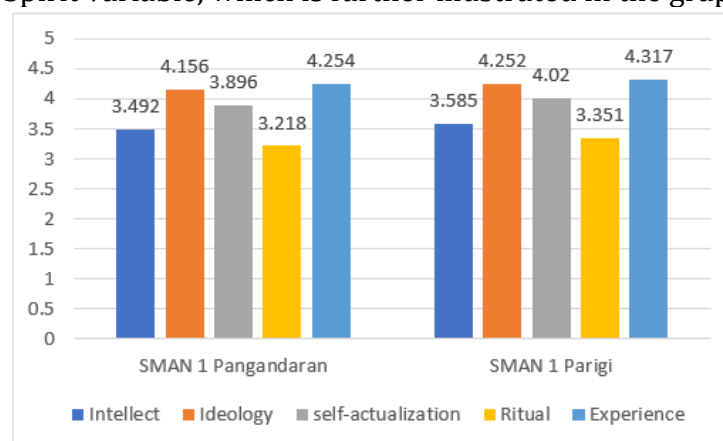
Descriptive Results of the Students' Religious Spirit Variable at SMAN 1 Pangandaran and SMAN 1 Parigi.

Table 6. Descriptive Statistic of Students Religious Spirit

Indicator	Mean (Pgd)	Mean (Prg)	Overall Mean	Std. Deviation
Intellectual	3.492	3.585	3.539	0.553
Ideological	4.156	4.252	4.204	0.619
Self-Actualization	3.896	4.020	3.958	0.619
Ritual	3.218	3.351	3.285	0.583
Experience	4.254	4.317	4.286	0.613
Total Score	3.803	3.905	3.854	0.598

Source: Proccesed Primary Data, 2024

From the table above, the researcher then conducted a descriptive analysis of the Students' Religious Spirit variable, which is further illustrated in the graph below:

Source: Processed primary data, 2024
Figure 5. Graph of Respondents' Results on the Students' Religious Spirit Variable (Y)

Based on the results of the descriptive statistical analysis of the Students' Religious Spirit variable, a general overview was obtained regarding the mean scores for each indicator among Grade XII students at SMAN 1 Pangandaran (Pgd) and SMAN 1 Parigi (Prg). The *Religious Experience* indicator recorded the highest overall mean score of 4.286 with a standard deviation of 0.613. This suggests that students possessed strong religious experiences, likely shaped through habituation, school-based religious activities, and supportive family and social environments. Following this, the *Ideology* indicator also demonstrated a high score, with a mean of 4.204 and a standard deviation of 0.619, indicating that students had strong faith in religious teachings and fundamental beliefs.

The *Self-Actualization* indicator ranked next, with a mean score of 3.958 and the same standard deviation of 0.619. This reflects that students were reasonably capable of applying religious values in their daily lives, although not yet to an optimal extent. On the other hand, the *Intellectual* indicator obtained a lower mean of 3.539 with a standard deviation of 0.553, suggesting that students' cognitive understanding of religious teachings was at a moderate level. The lowest-scoring indicator was *Ritual*, with a mean of 3.285 and a standard deviation of 0.583. This finding implies that students' performance in ritual worship and practices was not yet maximized, either in terms of frequency or discipline.

Overall, the total mean score for the Students' Religious Spirit across the two schools was 3.854 with a standard deviation of 0.598. This reflects that students' religious spirit was generally in the *high* category, although variations across indicators were evident. Religious experience and ideology emerged as the strongest aspects, while rituals remained an area requiring more focused attention, both in school-based and family contexts.

The variation in scores between SMAN 1 Pangandaran and SMAN 1 Parigi also showed a relatively consistent trend, with students at SMAN 1 Parigi scoring slightly higher across most indicators, although the differences were not substantial. Within the value interpretation scale ranging from 0 to 5, average scores above 3.00 and up to 4.00 can be interpreted as "Good." Therefore, it can be concluded that, in general, the religious spirit of students at both SMAN 1 Pangandaran and SMAN 1 Parigi falls within the "Good" category according to students' assessments.

From the research results above, students' weak awareness of religious values does not stem from a lack of facilities or curriculum, but rather from the insufficient emotional and spiritual role modeling provided by teachers, the inconsistent and less meaningful cultivation of religious habits, the school environment that has yet to fully support holistic religious practices, the underutilization of worship facilities as centers for spiritual development, and the limited number of religious activities aimed at strengthening students' religious identity. An approach that integrates all these factors into an "Islamic Soul Revolution" serves as a significant conceptual recommendation to reinforce the comprehensive internalization of religious values in students' daily lives.

B. Discussion

The findings of this study indicate that the variable of Islamic Education Teacher Role Modeling has a positive and significant influence on the development of students' religious spirit. The findings above indicate that students' weak awareness of religious values is not solely caused by limited facilities or curriculum, but is more deeply influenced by affective dimensions and social habits that have not been properly cultivated. Inconsistent teacher role modeling, religious habituation that does not reach deeper spiritual meaning, and a school environment that is not fully supportive of

authentic religious practices are the primary factors hindering students' internalization of religious values. Furthermore, although worship facilities are available, without contextual and personalized guidance, such infrastructure does not automatically foster students' religious consciousness. Therefore, strengthening consistent religious habituation systems, enhancing teachers' emotional and spiritual exemplarity, and establishing a religious culture within the school environment are strategic steps to address the low level of religious value awareness among students.

This case, that the attitudes, behaviors, and actions demonstrated by Islamic Education teachers as role models significantly affect the extent to which students are able to internalize religious values in their daily lives. Narvaez explains that ethical sensitivity develops through meaningful personal relationships in which learners experience value-laden interactions (Narvaez & Lapsley, 2009). As authoritative figures in matters of values and religion, Islamic Education teachers occupy a strategic position as living examples of the values they teach (Aflahah et al., 2023). When teachers act fairly in treatment, gently in delivering reprimands, and sincerely in helping students, learners perceive not only the outward behavior but also the moral intention behind it. This process becomes the primary context in which students' ethical sensitivity develops, especially in understanding and responding to spiritual values. Students' religious spirit grows when they grasp the moral meaning embedded in teachers' daily actions, not merely in theory or verbal explanations. Consistent and sincere role modeling by teachers creates deep emotional resonance, enabling students to sense the distinction between right and wrong at a deeper level, beyond simple compliance with rules.

Thus, the role modeling of Islamic Education teachers is not merely an educational tool, but rather a concrete moral experience for students that fosters ethical sensitivity as the foundation of their religious spirit (Alimni et al., 2022). Weaknesses in this aspect may lead to a disconnect between students' knowledge of religion and the moral awareness that should accompany it. Therefore, the success of religious education is highly dependent on teachers' ability to embody values authentically, enabling students not only to understand religion but also to experience and live it. Enhancing teachers' capacity to read and express emotions, as well as to take students' perspectives, has important implications for students' religious development. Teachers should receive intensive training focused on developing emotional intelligence and empathy, allowing them to better understand and support students' emotional needs. Schools can also implement student-based feedback systems to provide teachers with insights into their effectiveness in addressing students' feelings and perspectives. This would help teachers refine their approaches in educating students. From a policy perspective, educational institutions and government bodies must support the professional development of Islamic Education teachers through structured programs. Support in the form of training, mentoring, and the provision of a conducive school environment will motivate teachers

to continuously improve their role modeling quality. With stronger competencies in these areas, Islamic Education teachers will be more effective in helping students internalize religious values, thereby nurturing a generation that is religious, empathetic, and full of integrity.

The findings also reveal that Student Habituation has a positive and significant effect on the development of students' religious spirit. This influence is statistically significant, as indicated by a p-value of 0.000 (p < 0.05) and a t-statistic greater than 1.96. The estimated coefficient value of the inner weight is +0.433, which demonstrates a positive relationship: the more frequently students engage in positive habituation, the better their religious development. Such habituation strengthens the foundation of religious values they receive and increases the application of those values in everyday life. These results support the study of Shynta Sri Wahyuni Ginting, Syamsu Nahar, and Azizah Hanum, who found that habituation activities significantly influence students' religious behavior, and align with Logan Fiorella's view that habit-based interventions can produce long-term behavioral changes in students (Fiorella, 2020; Ginting et al., 2023). Therefore, strengthening student habituation is essential to improve the development of their religious spirit.

The process of habituation aligns with John Dewey's theory of habit formation, as articulated in Human Nature and Conduct. Dewey argued that learning occurs not only through formal instruction but also through everyday experiences and interactions. Habits, according to Dewey, are formed through repeated interactions between individuals and their environments. In educational contexts, habituation through daily experiences plays a major role in shaping students' behavior. With structured habituation, students can internalize religious values introduced during the learning process, which in turn becomes part of their lived behavior.

The findings further demonstrate that the School Environment significantly influences students' religious spirit. Results of hypothesis testing using Structural Equation Modeling–Partial Least Squares (SEM-PLS) confirmed a positive and significant effect of the school environment on students' religious development. This implies that the stronger and more supportive the school environment, the better students' religious spirit develops (A. Samad et al., 2023; Martin & Cleveland, 2024), as well as studies showing that fostering students' sense of belonging within the school community has positive effects on academic achievement (Atkins et al., 2023). A supportive school environment also has a significant impact on students' self-esteem and holistic growth (Berman et al., 2018; Sarkova et al., 2014; Shepherd & Sigg, 2015).

A positive and conducive school environment is crucial in supporting students' development through learning experiences that shape their character, morals, and behavior. Positive interactions within the school, both in formal and informal activities,

provide opportunities for students to internalize essential values, which significantly influence their religious spirit. Previous studies have confirmed that social environments particularly teacher-student relationships positively affect students' mental health (Martin & Cleveland, 2024; Martinez & Wighting, 2023). Harmonious relationships between teachers and students create a supportive learning atmosphere where students feel respected, supported, and motivated to grow. This condition not only enhances students' psychological well-being but also helps them cope with academic stress and everyday challenges. Positive interactions between teachers and students can build self-confidence, create a sense of security, and strengthen students' emotional and mental development.

Overall, the school environment serves as a strategic context for shaping students' character and the development of their religious spirit. Prophet Muhammad (peace be upon him) emphasized that education should not be limited to academic knowledge but must also nurture moral and spiritual formation. In a hadith narrated by Abu Hurairah, the Prophet said: "Every child is born in a state of fitrah (purity), and it is their parents who make them Jewish, Christian, or Magian" (Narrated by al-Bukhari and Muslim). This highlights the critical role of external factors including the school environment in shaping an individual's personality and faith. Therefore, building a school environment that supports the development of students' religious spirit is essential for the overall success of education.

The results of hypothesis testing in this study show that worship facilities do not have a significant influence on the development of students' religious spirit. This indicates that the contribution of worship facilities is weak, even negligible. Although there is some contribution, its impact remains minimal, suggesting that worship facilities do not directly exert a strong influence on students' spiritual development. This finding is interesting to examine further, considering that worship facilities should not only function as places to perform rituals but also serve to support a variety of religious activities that strengthen students' understanding and practice of religious values in daily life.

A comparison between SMAN 1 Pangandaran and SMAN 1 Parigi reveals differences in several indicators related to Students' Religious Spirit (Y). The most prominent indicators were in the intellectual aspect (p = 0.035) and personal practice (p = 0.047), with SMAN 1 Parigi showing higher mean scores. Documentation of religious activities at SMAN 1 Parigi indicates that the school organizes religious study sessions every Saturday and Sunday. In contrast, although SMAN 1 Pangandaran also conducts religious activities, their frequency and participation are lower.

Based on the data, there are small but significant differences in students' involvement in religious and worship activities between the two schools. Students at SMAN 1 Parigi are more active in attending religious gatherings such as pengajian and majlis taklim,

performing sunnah worship, reciting and memorizing the Qur'an, and participating in Islamic community-based social and charitable activities. They also take part more actively in religious seminars and workshops aimed at strengthening spirituality. These differences may reflect variations in school policies, extracurricular programs, or environmental support that shape students' religious practices. Thus, SMAN 1 Pangandaran could consider introducing more intensive religious programs such as Qur'an memorization classes, regular study circles, and training in sunnah worship and social service to increase students' engagement in spiritual and social religious activities.

In addition, for the variable of Islamic Education Teacher Role Modeling (X1), the indicator Generating Interpretations and Options emerged as a distinguishing point that reflects the pedagogical approaches in both schools. The results showed a significant difference (p = 0.038), with the mean score for SMAN 1 Pangandaran being higher than that of SMAN 1 Parigi. Overall, the difference between the two schools was relatively small, with SMAN 1 Pangandaran slightly stronger in encouraging students to think critically, engage in discussions, and express their ideas openly, while also being more receptive to students' new ideas. Conversely, SMAN 1 Parigi was slightly stronger in encouraging students to explore various solutions to problems. To improve teaching quality in both schools, the focus could be placed on creating more opportunities for students to engage in discussion, develop creative ideas, and practice problem-solving skills actively. For SMAN 1 Pangandaran, which scored lower in solution-seeking, more case studies, simulations, and innovation-based projects could be introduced. For SMAN 1 Parigi, which already excels in problem-solving, more emphasis could be given to discussion-based activities and collaborative idea generation.

Differences were also found in worship facilities, particularly in mosque space and area. The results (p = 0.049) indicate a significant difference, with SMAN 1 Pangandaran showing higher mean scores than SMAN 1 Parigi. Questionnaire data show that students at SMAN 1 Pangandaran rated mosque facilities more positively, particularly in terms of space, cleanliness, orderliness, and accessibility. This can be explained by the fact that SMAN 1 Pangandaran has two mosques, while SMAN 1 Parigi has only one small mosque. The availability of two mosques provides more space and access for students, which influences their perceptions of comfort and mosque facilities at school.

Schools must create environments that support the religious and moral development of students, enabling them to interact with others wisely, solve problems ethically, and make decisions grounded in religious and moral principles. To achieve this, an Islamic Soul Revolution is needed to shape and strengthen students' religious spirit.

The concept of the Islamic Soul Revolution is a holistic transformation of students' personalities and spirituality, making Islam the central orientation of life. It is rooted in the purification of the soul (tazkiyatun nafs), the strengthening of faith and piety, and a

commitment to Islamic values in all aspects of life. The concept encompasses five dimensions of students' religious spirit: (1) Intellectual Dimension – the ability to understand and analyze Islamic teachings rationally; (2) Ideological Dimension – commitment to Islam as the foundation of life; (3) Self-Actualization Dimension – the reflection of Islamic values in behavior and meaningful contributions; (4) Ritual Dimension – the consistent practice of daily worship; (5) Experiential Dimension – the deep spiritual connection and transcendental relationship with God.

The development of these dimensions does not occur spontaneously but is shaped by four main factors. First, Islamic Education Teacher Role Modeling (X1), which includes the ability to express emotions, take others' perspectives, show care, respect differences, prevent prejudice, encourage reflective thinking, and guide students in understanding moral consequences. Second, Student Habituation (X2), formed through triggers, routines of religious activities, harmony in collective Islamic practices, and the internalization of values. Third, the School Environment (X3), encompassing physical (facilities and comfort), academic (curriculum and Islamic learning support), and social (supportive relationships) aspects. Fourth, Worship Facilities (X4), such as mosque space, worship equipment, and cleaning facilities, which indirectly foster comfort and devotion in worship.

These four factors work synergistically to shape a mature and comprehensive religious spirit in students. Teachers inspire as moral and spiritual exemplars, habituation builds lasting religious routines, the school environment reinforces values, and worship facilities provide space for actualization. Thus, the Islamic Soul Revolution represents a process of internal transformation that guides students toward becoming holistic Muslim personalities those who not only understand Islamic teachings cognitively but also embody and practice them in real life. This concept offers an important theoretical contribution to contemporary Islamic education, emphasizing the need for a holistic approach to nurturing students' spiritual development.

IV. Conclusion

Based on the results of data analysis and hypothesis testing, it can be concluded that Islamic Education Teacher Role Modeling (X1) has a positive and significant influence on the development of students' religious spirit (Y). This is evidenced by a T-statistic of 7.263, a p-value of 0.000, and a coefficient of 0.287. Although the F-square value of 0.095 indicates that its effect is relatively small, the Caring indicator shows the highest contribution to shaping students' religious character, reflecting teachers' empathy and support for students' well-being. Furthermore, Student Habituation (X2) was also found to significantly influence the development of students' religious spirit, with a T-statistic of 8.166 and a coefficient of 0.389. The F-square value of 0.172 indicates a moderate contribution. The Trigger indicator, such as worship regulations and encouragement

from teachers and peers, emerged as the most influential aspect in shaping students' religious routines within the school environment. The School Environment (X3) also had a significant effect, although its contribution was relatively weak (coefficient 0.141; F-square 0.020). Social interactions between students and teachers, as well as participation in extracurricular activities, were perceived as the most impactful aspects. In contrast, Worship Facilities (X4) did not have a significant effect, with a p-value of 0.100 and a coefficient of 0.063. Although the facilities were considered relatively adequate, they were insufficient to deeply internalize students' religious values. Finally, significant differences were found between SMAN 1 Parigi and SMAN 1 Pangandaran in several aspects of students' religious spirit, teacher role modeling, and perceptions of worship facilities.

More deeply, the study explains why some students still have a weak sense of religious values. First, teachers may not consistently model religious values in a way that students feel and understand emotionally. Second, students' religious habits are not always consistent or meaningful some follow routines just because they have to. Third, although the school environment is generally good, it may not fully support religious growth in daily life. Lastly, worship facilities are often used more as physical spaces rather than active centers for spiritual development. To improve students' religious awareness, a more complete approach is needed. This includes strong teacher role modeling, consistent and meaningful religious practices, a supportive school environment, and better use of worship spaces. When all these factors work together, they can help students become not only knowledgeable about religion but also committed to living its values. This process is what the authors refer to as the Islamic Soul Revolution a deep personal transformation toward becoming whole, faithful, and responsible Muslim individuals.

Bibliography

A. Samad, S. A., Gade, S., Basri, H., & Ariani, S. (2023). Teacher's Spiritual Competence and Its Implicatioan in Islamic Relgious Education Learning in Pidie, Aceh. Ulumuna, 27(2), 624–648. https://doi.org/10.20414/ujis.v27i2.710

Achadi, M. W. & Noor Laila Fithriyana. (2020). Integration of Pancasila Values in Student Books of Islamic Religious Education and Character at High School Level. Jurnal Pendidikan Agama Islam, 17(2), 119–136. https://doi.org/10.14421/jpai.2020.172-02

Aflahah, St., Nisa, K., & Aldeia, A. S. (2023). The Role of Education in Strengthening Religious Moderation in Indonesia. Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi). https://doi.org/10.18784/smart.v9i2.2079

Afriantoni, A., Armelis, A., Khairunnisa, A., & Alhidayah, T. (2023). Dynamics of Religious Moderation: Analytical Study of Islamic Religious Education Learning in Junior High Schools. AL-ISHLAH: Jurnal Pendidikan, 15(4). https://doi.org/10.35445/alishlah.v15i4.4516

Alimni, A., Amin, A., & Kurniawan, D. A. (2022). The role of Islamic education teachers in fostering students' emotional intelligence. International Journal of Evaluation and Research in Education (IJERE), 11(4), 1881. https://doi.org/10.11591/ijere.v11i4.22116

Atkins, J. L., Vega-Uriostegui, T., Norwood, D., & Adamuti-Trache, M. (2023). Social and Emotional Learning and Ninth-Grade Students' Academic Achievement. Journal of Intelligence, 11(9). https://doi.org/10.3390/jintelligence11090185

Benninga, J. S., & Tracz, S. M. (2023). Continuity and Discontinuity in Character Education. In T. Lovat, R. Toomey, N. Clement, & K. Dally (Eds.), Second International Research Handbook on Values Education and Student Wellbeing (pp. 1085–1112). Springer International Publishing. https://doi.org/10.1007/978-3-031-24420-9_60

Berman, J. D., McCormack, M. C., Koehler, K. A., Connolly, F., Clemons-Erby, D., Davis, M. F., Gummerson, C., Leaf, P. J., Jones, T. D., & Curriero, F. C. (2018). School environmental conditions and links to academic performance and absenteeism in urban, mid-Atlantic public schools. International Journal of Hygiene and Environmental Health, 221(5), 800–808. https://doi.org/10.1016/j.ijheh.2018.04.015

Boeren, E. (2019). Quantitative Research in Research on the Education and Learning of Adults. Mapping out the Research Field of Adult Education and Learning. https://doi.org/10.1007/978-3-030-10946-2_8

Chin, W. W. (2010). How to Write Up and Report PLS Analyses. In V. Esposito Vinzi, W. W. Chin, J. Henseler, & H. Wang (Eds.), Handbook of Partial Least Squares: Concepts, Methods and Applications (pp. 655–690). Springer Berlin Heidelberg. https://doi.org/10.1007/978-3-540-32827-8_29

Farghaly, A. (2018). Comparing and Contrasting Quantitative and Qualitative Research Approaches in Education: The Peculiar Situation of Medical Education. Education in Medicine Journal, 10, 3–11. https://doi.org/10.5959/EIMJ.V10I1.582

Fiorella, L. (2020). The Science of Habit and Its Implications for Student Learning and Well-being. Educational Psychology Review, 32(3), 603–625. https://doi.org/10.1007/s10648-020-09525-1

Ginting, D., Devi, T., & Leviza, J. (2023). Juridical Analysis of Proof in Intellectual Property Rights Disputes that Contain Trade Secrets. International Journal …, Query date: 2023-07-12 10:41:15. https://www.jurnal.ceredindonesia.or.id/index.php/injects/article/view/879

Hill, W. F. (2021). Theories Of Learning: Teori Pembelajaran Menurut Skinner Serta Aplikasi dan Implikasinya. Nusamedia.

Jung, D. (2019). Modern Muslim Subjectivities: Religion and Multiple Modernities within Islam. Numen, 66(4), 339–359. https://doi.org/10.1163/15685276-12341543

Martin, P. P., & Cleveland, T. (2024). Spirituality and religion. In W. Troop-Gordon & E. W. Neblett (Eds.), Encyclopedia of Adolescence (Second Edition) (pp. 495–508). Academic Press. https://doi.org/10.1016/B978-0-323-96023-6.00139-1

Martinez, R., & Wighting, M. (2023). Teacher-Student Relationships: Impact of Positive Behavioral Interventions and Supports. Athens Journal of Education, 10(3), 397–410. https://doi.org/10.30958/aje.10-3-2

Maxwell, C. (2020). Cosmopolitan nationalism in the cases of South Korea, Israel and the U.S. British Journal of Sociology of Education, 41(6), 845–858. https://doi.org/10.1080/01425692.2020.1755223

Mazumdar, S., & Mazumdar, S. (2004). Religion and place attachment: A study of sacred places. Journal of Environmental Psychology, 24(3), 385–397. https://doi.org/10.1016/j.jenvp.2004.08.005

Mete, Ö. S. (2015). Contested memories: A cosmopolitan and feminist analysis of four provincial museums in Turkey. International Journal of Islamic Architecture, 4(1), 137–159. https://doi.org/10.1386/ijia.4.1.137_1

Mulisa, F. (2021). When Does a Researcher Choose a Quantitative, Qualitative, or Mixed Research Approach? Interchange, 53, 113–131. https://doi.org/10.1007/s10780-021-09447-z

Narvaez, D., & Lapsley, D. K. (2009). Moral identity, moral functioning, and the development of moral character. In D. Narvaez & D. K. Lapsley (Eds.), Personality, identity, and character: Explorations in moral psychology. Cambridge University Press.

Rauteda, K. R. (2025). Quantitative Research in Education: Philosophy, Uses and Limitations. Journal of Multidisciplinary Research and Development. https://doi.org/10.56916/jmrd.v2i1.993

Sadeghi, M. (2015). Comparative Study on Competent Forum for Civil Disputes of Trade Secrets Infringements in Digital Environment. Iranian Journal of Trade Studies, Query date: 2023-07-12 10:41:15. https://pajooheshnameh.itsr.ir/article_13612_0.html/article_13732.html?lang=en

Sarkova, M., Bacikova-Sleskova, M., Madarasova Geckova, A., Katreniakova, Z., van den Heuvel, W., & van Dijk, J. P. (2014). Adolescents' psychological well-being and self-esteem in the context of relationships at school. Educational Research, 56(4), 367–378. https://doi.org/10.1080/00131881.2014.965556

Shepherd, D., & Sigg, N. (2015). Music Preference, Social Identity, and Self-Esteem. Music Perception, 32(5), 507–514. https://doi.org/10.1525/mp.2015.32.5.507

Viezel, K. D., Williams, E., & Dotson, W. H. (2020). College-Based Support Programs for Students With Autism. Focus on Autism and Other Developmental Disabilities, 35(4), 234–245. https://doi.org/10.1177/1088357620954369

Vinokur, E., Yomtovian, A., Itzchakov, G., Shalev Marom, M., & Baron, L. (2023). Social-Based Learning and Leadership (SBL): Theory Development and a Qualitative Case Study. Sustainability, 15(22). https://doi.org/10.3390/su152215800