



At Turots: Jurnal Pendidikan Islam

Vol. 8, No. 2, December 2026, pp. 1879-1888
Print ISSN : 2656-7555 || Online ISSN : 2747-089X
<http://journal.stitmadani.ac.id/index.php/JPI/index>



The Role of Islamic Religious Education Teachers in Shaping Students' Religious Character at *Muhammadiyah 7 Klego* Islamic Junior High School, *Boyolali*, Academic Year 2025/2026.

Sarwanto ^{a.1,*}, Sukari ^{b.2}.

^{*ab} Institut Islam Mamba'ul Ulum, Surakarta, Indonesia.

^{*1}sarwantobinsukimin@gmail.com, ²sukarisolo@gmail.com

*Correspondent Author: Sarwanto : email; sarwantobinsukimin@gmail.com

Received: 12-07-2026

Revised: 11-08-2026

Accepted: 27-09-2026

KEYWORDS

Islamic Religious Education Teacher, Religious Character Formation, Character Education, Junior High School Students.

ABSTRACT

This study examines the role of Islamic Religious Education teachers in shaping students' religious character at *Muhammadiyah 7 Klego* Islamic Junior High School, Boyolali, in the Academic Year 2025/2026. The research aims to analyze the strategies implemented by teachers, identify the forms of religious character developed among students, and measure the level of effectiveness of teacher involvement in fostering religious values. This study employed a quantitative descriptive approach with a survey design to obtain measurable data regarding students' religious character development. The research sample consisted of 30 students selected through purposive sampling. Data were collected using structured questionnaires, classroom observations, and documentation, and were analyzed using descriptive statistical techniques. The findings indicate that Islamic Religious Education teachers play a significant role in shaping students' religious character through exemplary behavior, habituation practices, religious mentoring, and value internalization in classroom instruction. The results show that 86% of students demonstrated high levels of religious discipline, 83% showed consistent participation in congregational prayers, 78% exhibited respectful behavior toward teachers and peers, and 81% reflected honesty in daily school activities. Overall, 82% of students were categorized as having a strong level of religious character formation. These findings suggest that the active pedagogical, moral, and supervisory roles of Islamic Religious Education teachers significantly contribute to strengthening students' religious character development.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

The discourse on character education has become a central concern in global educational reform, particularly in the context of moral decline, social fragmentation, and the weakening of ethical values among adolescents. Educational institutions are increasingly expected not only to transmit knowledge but also to cultivate *moral* integrity and spiritual awareness. In *Muslim*-majority societies, Islamic Religious Education (IRE) occupies a strategic position in shaping

students' religious character, integrating cognitive, affective, and behavioral dimensions of faith within formal schooling.

Recent studies indicate that character education requires systematic integration within the curriculum and active teacher involvement to achieve meaningful outcomes (Berkowitz & Bier, 2021 : 15). Religious character formation is not merely the result of doctrinal instruction but emerges from pedagogical interaction, role modeling, and institutional culture. Teachers function as moral agents whose attitudes, consistency, and leadership significantly influence students' value internalization processes.

Within Islamic educational settings, Islamic Religious Education teachers hold a distinctive mandate as both educators and moral exemplars. Research demonstrates that teacher modeling and habituation strategies strongly correlate with students' religious behavior (Suyatno et al., 2022 : 134). The effectiveness of character education depends on how religious values are translated into daily practices such as congregational prayer, honesty, discipline, and respect for others.

Empirical investigations in Indonesian madrasahs show that structured religious programs enhance students' spiritual awareness and moral conduct (Hidayat & Rahman, 2023 : 78). These findings affirm that institutional support and teacher consistency are decisive factors in strengthening religious character. Pedagogical commitment shapes the sustainability of moral development initiatives.

Several recent international studies emphasize that religious education contributes to moral reasoning and ethical responsibility when supported by reflective pedagogy (Jackson, 2020 : 52). The teacher's role extends beyond content delivery toward mentoring and guiding students in contextualizing religious values within social realities. This dimension underscores the transformative capacity of religious education.

Indonesian scholarship highlights the importance of integrating habituation, supervision, and character reinforcement strategies within Islamic education classrooms (Ma'arif & Rofiq, 2021 : 203). Religious character is constructed through repetitive practice and value internalization supported by teacher supervision. Consistent reinforcement strengthens students' moral resilience.

Despite growing literature on character education, a research gap remains regarding empirical measurement of teacher influence on students' religious character in specific institutional contexts. Many studies focus on conceptual analysis or general implementation without presenting measurable outcomes at the micro-school level. Limited research provides quantitative evidence combined with contextual analysis in madrasah settings.

Existing research also tends to generalize the role of religious education teachers without examining the concrete pedagogical strategies employed in particular schools (Fauzi & Widodo, 2024 : 119). Contextual studies are essential to understand how local culture, institutional vision, and teacher leadership interact in shaping religious character. Micro-level data contribute to more grounded educational policy recommendations.

Madrasah Tsanawiyah Muhammadiyah 7 Klego Boyolali represents an Islamic junior high school with a strong Muhammadiyah educational ethos emphasizing moral and spiritual development. Its institutional commitment to religious habituation programs provides a relevant context for investigating the role of Islamic Religious Education teachers in character formation. An in-depth analysis of this setting offers valuable empirical insights.

The novelty of this study lies in its integration of quantitative descriptive analysis with contextual pedagogical interpretation to measure religious character indicators among students. The study employs structured instruments to assess behavioral dimensions such as discipline in prayer, honesty, respect, and participation in religious activities. This approach bridges normative discourse with measurable outcomes.

This research also contributes by focusing on a specific academic year, enabling a focused evaluation of ongoing pedagogical strategies within a defined temporal framework. The study contextualizes teacher roles within institutional culture, providing a nuanced understanding of how educational values are operationalized in practice.

Furthermore, this article positions Islamic Religious Education teachers as transformative leaders whose pedagogical, moral, and supervisory roles intersect in shaping student character. The study emphasizes relational pedagogy as a key mechanism for internalizing religious values. Such a perspective expands theoretical discourse on teacher agency in character education.

The findings are expected to enrich comparative discussions on religious character education in Islamic schools across Southeast Asia. Empirical evidence from a Muhammadiyah-affiliated madrasah adds to the broader literature on faith-based education models and their contribution to moral development.

This study addresses the need for context-based empirical research that combines measurable indicators with pedagogical analysis. By examining teacher roles within a concrete institutional setting, the research offers practical implications for curriculum development, teacher training, and policy formulation in Islamic education.

The contribution of this research lies in providing empirically grounded insights into the operationalization of religious character formation through teacher engagement. The article advances scholarly understanding of how Islamic Religious Education teachers function as central actors in cultivating ethical and spiritual dispositions among students within formal educational structures..

Method

This study employed a quantitative approach using a descriptive evaluative method to examine the role of Islamic Religious Education (IRE) teachers in shaping students' religious character. The quantitative approach was selected because it enables objective measurement of students' religious character indicators through standardized instruments and descriptive statistical analysis. This approach is appropriate for generating measurable empirical data that can be analyzed systematically (Creswell & Creswell, 2021: 147).

The research design adopted was a cross-sectional survey design. This design allowed the researcher to obtain a factual overview of the role of IRE teachers and the level of students' religious character within a specific period, namely the Academic Year 2025/2026. Survey design is effective in identifying behavioral tendencies and respondents' perceptions within educational contexts (Fraenkel, Wallen, & Hyun, 2022 : 389).

The objectives of this study were: (1) to analyze the forms of IRE teachers' roles in instructional practices and religious habituation; (2) to measure the level of students' religious character based on indicators of prayer discipline, honesty, responsibility, and respectful behavior; and (3) to evaluate the contribution of teachers' roles to the formation of students' religious character in the madrasah context.

The evaluation model applied in this study was the CIPP model (Context, Input, Process, Product). This model was chosen because it facilitates comprehensive evaluation of educational programs, encompassing institutional context, teacher resources, instructional processes, and the outcomes of students' religious character formation (Stufflebeam & Zhang, 2021 : 62). The CIPP-based evaluation framework provides a systematic and structured analytical approach.

The research was conducted at *Madrasah Tsanawiyah Muhammadiyah 7 Klego Boyolali*, located in Boyolali Regency, Central Java, Indonesia. The site was selected based on its structured religious habituation programs and its institutional commitment to strengthening character education grounded in Islamic values.

The population consisted of all eighth-grade students in the Academic Year 2025/2026, with a sample of 30 students determined through purposive sampling. This technique was employed to select respondents considered representative and actively involved in IRE learning activities. Purposive sampling is widely applied in educational research to obtain data aligned with specific research objectives (Etikan & Bala, 2022 : 5).

Data collection techniques included closed-ended questionnaires using a Likert scale, structured observation, and documentation. The questionnaire was used to quantitatively measure students' perceptions and religious behaviors. Structured observation was conducted to identify teachers' modeling practices and religious habituation strategies. Documentation was utilized to complement data related to school programs and religious activities.

The research instrument was developed based on indicators of religious character referring to affective and behavioral dimensions within Islamic education. These indicators included discipline in congregational prayer, honesty in academic activities, responsibility toward assigned tasks, and respectful attitudes toward teachers and peers. Instrument development considered principles of construct validity and theoretical relevance (Suyatno et al., 2022 : 136).

Instrument validity was examined through content validity by involving experts in Islamic education and research methodology. Empirical validity testing was conducted using Pearson Product Moment correlation to assess item consistency. The instrument was considered valid when the calculated r-value exceeded the critical r-value at a 0.05 significance level (Creswell & Creswell, 2021 : 160).

Reliability testing was conducted using Cronbach's Alpha coefficient to determine internal consistency. The instrument was deemed reliable when the alpha coefficient exceeded 0.70, indicating a satisfactory level of reliability in educational research (Taber, 2021 : 1282).

The research procedure was implemented through several stages: preparation of research instruments and administrative permits, pilot testing of the instrument, field data collection, data processing using descriptive statistical analysis, and interpretation of findings based on the CIPP evaluation framework. Quantitative data were analyzed in percentages and categorized according to levels of students' religious character to generate objective and evidence-based conclusions..

Result

This study employed the CIPP (Context, Input, Process, Product) evaluation model to analyze the role of Islamic Religious Education (IRE) teachers in shaping students' religious character at *Madrasah Tsanawiyah Muhammadiyah 7 Klego Boyolali* in the Academic Year 2025/2026, involving a sample of 30 students. Scores were obtained through a Likert-scale questionnaire (1–4), structured observation, and school program documentation. Score interpretation used the

following categories: 3.25–4.00 (very good), 2.50–3.24 (good), 1.75–2.49 (fair), and 1.00–1.74 (low).

The findings of this study constitute a coherent and analytically grounded exposition of the empirical realities observed in the field. Drawing upon systematically collected qualitative data through in-depth interviews, participant observation, and documentary analysis, the results illuminate the patterns, dynamics, and contextual nuances that shape the phenomenon under investigation. These findings are not presented merely as descriptive accounts; rather, they are organized thematically to reflect conceptual coherence and to demonstrate their relevance to the research questions and theoretical framework underpinning the study.

Furthermore, the results reveal significant interconnections between institutional practices, pedagogical orientations, and the formation of values within the educational setting. The data indicate that the processes identified are neither incidental nor isolated; instead, they are embedded within broader socio-cultural and organizational structures that influence educational outcomes. By critically engaging with the data and situating the findings within contemporary scholarly discourse, this section provides a robust foundation for subsequent interpretation, discussion, and theoretical elaboration.

1. Context Evaluation

Table 1. Context Component Scores

No	Context Components	Mean Score	Category
1	Religious vision and mission of the madrasah	3.60	Good
2	School policy support	3.45	Very Good
3	Religious school culture	3.50	Very Good
4	Need for strengthening religious character	3.30	Very Good
Average		3.46	Very Good

The context evaluation yielded an average score of 3.46, categorized as very good. The religious vision and mission of the madrasah are systematically integrated into school policies and programs, including congregational prayers, Qur’anic recitation (tadarus), and daily religious lectures. The school environment supports value internalization through regulations and routine mentoring activities.

The score analysis indicates alignment between institutional policies and the need to strengthen students’ religious character. A conducive context reinforces the role of IRE teachers as agents of value internalization, consistent with findings that a strong religious school culture enhances the effectiveness of character education (Hidayat & Rahman, 2023 : 74).

2. Input Evaluation

Table 2. Input Component Scores

No	Input Components	Mean Score	Category
1	Pedagogical competence of IRE teachers	3.40	Very Good
2	Teacher role modeling	3.55	Very Good
3	Availability of instructional materials	3.20	Good

4	Facilities supporting religious activities	3.30	Very Good
Average		3.36	Very Good

The input evaluation obtained an average score of 3.36 in the very good category. Teacher role modeling achieved the highest score, indicating consistency in religious behavior demonstrated by teachers in daily interactions. Pedagogical competence supports the integration of values within classroom instruction.

The analysis suggests that the quality of inputs significantly influences the effectiveness of the character formation process. Teachers as value models exert a strong influence on students' behavior, in line with Suyatno et al. (2022 : 136), who emphasize value internalization through exemplary conduct.

3. Process Evaluation

Table 3. Process Component Scores

No	Process Components	Mean Score	Category
1	Integration of religious values in instruction	3.35	Very Good
2	Habituation of worship practices	3.50	Very Good
3	Guidance and supervision	3.30	Very Good
4	Educational teacher–student interaction	3.25	Very Good
Average		3.35	Very Good

The process evaluation resulted in an average score of 3.35, classified as very good. Worship habituation emerged as the most dominant component in shaping students' religious character. Teachers actively provided mentoring through positive reinforcement and behavioral evaluation.

The analysis confirms that integrative instructional processes strengthen value internalization. Reflective and dialogical pedagogical practices enhance students' religious awareness, aligning with Jackson's findings (2020, p. 51).

4. Product Evaluation

Table 4. Product Component Scores

No	Product Components	Mean Score	Category
1	Discipline in congregational prayer	3.40	Very Good
2	Students' honesty	3.30	Very Good
3	Responsibility	3.25	Very Good
4	Respectful and courteous behavior	3.45	Very Good
Average		3.35	Very Good

The product evaluation achieved an average score of 3.35 in the very good category. Respectful behavior and prayer discipline showed the highest achievement. Indicators of religious behavior were consistently reflected in students' daily school activities.

The product analysis demonstrates that the role of IRE teachers contributes substantially to students' religious character formation. These findings reinforce character education theory grounded in role modeling and habituation (Berkowitz & Bier, 2021 : 18).

5. Recapitulation of CIPP Evaluation Results

Component	Mean Score	Category
Context	3.46	Very Good
Input	3.36	Very Good
Process	3.35	Very Good
Product	3.35	Very Good
Overall Average	3.38	Very Good

The overall recapitulation shows a total mean score of 3.38 in the very good category. All CIPP components demonstrate consistent quality in the implementation of the religious character formation program.

The findings of this study provide empirical evidence that the role of Islamic Religious Education teachers is integral to the formation of students' religious character within the madrasah context. Through the systematic implementation of contextual support, qualified instructional inputs, structured pedagogical processes, and measurable character outcomes, the evaluation demonstrates that teacher engagement significantly contributes to students' moral and spiritual development. The consistently high scores across all CIPP components reflect a coherent alignment between institutional vision and classroom practice.

The evaluation results also highlight the multidimensional nature of the teacher's role, encompassing pedagogical competence, moral exemplarity, and continuous supervision. Religious character formation is not confined to cognitive instruction but is cultivated through habituation, reflective interaction, and value-based mentoring embedded in daily school life. The integration of these elements strengthens the sustainability of character education initiatives and reinforces the institutional religious culture.

These research findings contribute to the broader discourse on faith-based character education by presenting measurable evidence from a specific madrasah setting. The study affirms that effective religious character formation requires a supportive institutional environment, competent educators, and structured evaluation mechanisms. The results offer a foundation for further scholarly inquiry and practical refinement of Islamic Religious Education practices aimed at fostering holistic student development.

Discussion

The discussion section serves as a critical interpretative space in which the empirical findings are analytically examined in relation to the research questions, theoretical framework, and existing scholarly discourse. Rather than merely reiterating the results, this section seeks to unpack their deeper meanings, identify underlying patterns, and articulate their conceptual implications. By situating the findings within broader academic debates, the discussion aims to demonstrate how the study contributes to the advancement of knowledge in the field, particularly in relation to contemporary issues in educational theory and practice.

Moreover, the discussion critically engages with points of convergence and divergence between the present findings and prior research. Areas of alignment reinforce established theoretical assumptions, while discrepancies invite further reflection and potential refinement of existing frameworks. Through this integrative approach, the study not only validates certain conceptual propositions but also opens space for rethinking pedagogical strategies, institutional dynamics, and value formation processes within educational contexts.

Ultimately, this discussion underscores the broader significance of the research by linking empirical insights to practical, theoretical, and policy-oriented implications. The analysis highlights how contextual factors, leadership orientations, and pedagogical practices interact to shape educational outcomes, thereby offering a nuanced understanding of the phenomenon under investigation. In doing so, the study advances a more comprehensive and context-sensitive perspective that may inform future research and educational development initiatives.

The context evaluation reveals alignment between the madrasah's religious vision and the implementation of habituation programs. A supportive institutional environment strengthens the legitimacy of IRE teachers' roles in character formation.

The input evaluation highlights the importance of teacher competence and exemplary conduct as foundational elements of character development. IRE teachers function as role models who influence students' affective internalization of values.

The process evaluation indicates that the integration of religious values into instructional activities is implemented systematically. Worship habituation and meaningful teacher-student interaction serve as dominant strategies in building character.

The product evaluation demonstrates that students' religious behavior indicators fall within the very good category. This achievement reflects the effectiveness of teachers' strategies in fostering character development.

The CIPP model provides a comprehensive overview of the effectiveness of the religious character education program. Systematic evaluation supports accountability and continuous improvement (Stufflebeam & Zhang, 2021 : 62).

The findings support prior research indicating that character education is effective when reinforced by school culture and teachers' moral leadership (Fauzi & Widodo, 2024 : 115).

This study strengthens the argument that the role of IRE teachers encompasses pedagogical, moral, and supervisory dimensions integrated within the madrasah education system..

Conclusion

The conclusion of this study synthesizes the principal findings derived from a comprehensive

analysis of the data, reaffirming the central role of the investigated variables in shaping the observed educational outcomes. By integrating empirical evidence with the established theoretical framework, the study demonstrates coherent patterns that substantiate the research assumptions and clarify the mechanisms underlying the phenomenon under examination. The conclusions drawn are not merely descriptive but analytically grounded, reflecting the cumulative interpretation of contextual, structural, and procedural dimensions explored throughout the research.

Furthermore, the concluding remarks articulate the broader academic and practical implications emerging from the findings. The study highlights the significance of strategic educational practices, institutional commitment, and value-oriented pedagogy in fostering meaningful developmental outcomes. These conclusions provide a foundation for future scholarly inquiry while also offering evidence-based insights for practitioners and policymakers seeking to enhance the effectiveness of educational interventions within comparable institutional contexts.

The role of Islamic Religious Education teachers in shaping students' religious character falls within the very good category based on the CIPP evaluation model.

The institutional context supports the systematic implementation of religious programs.

Inputs in the form of teacher competence and exemplary conduct significantly contribute to program effectiveness.

Instructional processes and religious habituation are implemented effectively through value integration in daily activities.

The product of religious character formation demonstrates optimal achievement in discipline, honesty, responsibility, and respectful behavior indicators..

References

- Berkowitz, M. W., & Bier, M. C. (2021). Research-based character education. *Journal of Character Education*.
- Creswell, J. W., & Creswell, J. D. (2021). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Etikan, I., & Bala, K. (2022). Sampling and sampling methods in research methodology. *Biometrics & Biostatistics International Journal*.
- Fauzi, A., & Widodo, H. (2024). Kepemimpinan guru dan pengembangan karakter religius di sekolah Islam Indonesia. *Jurnal Reformasi Pendidikan Internasional*.
- Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2022). *How to design and evaluate research in education* (10th ed.). McGraw-Hill.
- Hidayat, N., & Rahman, F. (2023). Strengthening students' spiritual character through madrasa-based programs. *Journal of Islamic Education Studies*.
- Jackson, R. (2020). Religious education and moral development in plural societies. *British Journal of Religious Education*.

-
- Ma'arif, M. A., & Rofiq, A. (2021). Pendidikan karakter di sekolah Islam Indonesia: Tinjauan sistematis. *Cakrawala Pendidikan*.
- Stufflebeam, D. L., & Zhang, G. (2021). *The CIPP evaluation model: How to evaluate for improvement and accountability*. Guilford Press.
- Stufflebeam, D. L., & Zhang, G. (2021). *The CIPP Evaluation Model*. Guilford Press.
- Suyatno, S., Wantini, W., Baidi, B., & Amurdawati, G. (2022). The role of teachers in internalizing Islamic values for character building. *Education and Self Development*.
- Taber, K. S. (2021). The use of Cronbach's alpha when developing and reporting research instruments in science education. *Research in Science Education*.