

THE ROLE OF TEACHERS AS ROLE MODELS IN INSTILLING ISLAMIC VALUES IN STUDENTS IN THE SUBJECT OF ISLAMIC CULTURAL HISTORY

Fresilia Arisya Difit, Tuti Alawiyah, Muhammad Akhir

Universitas Islam Sumatera Utara

Email. difitsisil@gmail.com, tuti@fai.uisu.ac.id, mhd.akhir@fai.uisu.ac.id

Abstrak

Penelitian ini bertujuan menganalisis peran guru sebagai *role model* dalam menanamkan nilai-nilai Islami melalui pembelajaran Sejarah Kebudayaan Islam pada siswa kelas VIII di MTs Az-Zuhri Tanjung Morawa. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data diperoleh melalui wawancara mendalam, observasi nonpartisipan, dan dokumentasi dengan informan yang terdiri atas guru Sejarah Kebudayaan Islam, siswa kelas VIII, dan kepala madrasah. Keabsahan data diuji melalui triangulasi sumber dan teknik, sedangkan analisis data menggunakan model interaktif Miles dan Huberman melalui tahap reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa guru berperan sebagai teladan melalui perilaku disiplin, kesantunan, tanggung jawab, praktik keagamaan, serta interaksi yang baik dengan siswa. Penanaman nilai-nilai Islami mencakup tiga dimensi utama, yaitu nilai keimanan, ibadah, dan akhlak yang diperkuat melalui materi sejarah, keteladanan guru, pembiasaan, dan kegiatan keagamaan madrasah. Faktor pendukung meliputi kerja sama guru, madrasah, dan orang tua serta lingkungan religius. Faktor penghambat meliputi pengaruh sosial dan digital, keterbatasan dukungan orang tua, fasilitas pembelajaran, serta motivasi dan pengendalian diri siswa.

Kata Kunci: Role Model Guru, Nilai-Nilai Islami, Sejarah Kebudayaan Islam

Abstract

This study aims to analyze the role of teachers as role models in instilling Islamic values through Islamic Cultural History learning among eighth-grade students at MTs Az-Zuhri Tanjung Morawa. This study employed a qualitative descriptive approach. Data were collected through in-depth interviews, non-participant observation, and documentation involving Islamic Cultural History teachers, eighth-grade students, and the school principal as research informants. Data validity was established through source and technique triangulation, while data were analyzed using the Miles and Huberman interactive model through data reduction, data display, and conclusion drawing. The findings indicate that teachers function as role models through exemplary behavior, religious practices, discipline, politeness, responsibility, and respectful interaction. Islamic values are implemented through three main dimensions: faith, worship, and morality, reinforced through historical narratives, habituation, teacher modeling, and religious school activities. Supporting factors include cooperation among teachers, parents, and the school, as well as a conducive religious environment. Meanwhile, inhibiting factors include external social and digital influences, inconsistent parental support, limited learning facilities, and students' varying motivation and self-control. The study concludes that teacher role modeling strengthens Islamic Cultural History as a medium for character formation and the internalization of Islamic values in students' daily lives.

Keywords: Teacher Role Model, Islamic Values, Islamic Cultural History

INTRODUCTION

Education plays a fundamental role in preparing future generations to possess intellectual competence, moral integrity, religious awareness, and the capacity to respond constructively to social change. Within the Indonesian educational system, madrasahs occupy a strategic position because they integrate general educational objectives with the transmission and internalization of Islamic values. As Islamic educational institutions, madrasahs are expected not only to provide adequate infrastructure and qualified educational personnel but also to develop learning environments that support students' intellectual, spiritual, social, and moral development. Consequently, the quality of madrasah education cannot be measured solely through academic achievement but must also be examined through its contribution to the formation of students' character and religious identity. The historical development of madrasahs demonstrates that these institutions have consistently attempted to integrate religious values with broader educational objectives, making teachers a crucial element in translating the mission of Islamic education into everyday educational practices (Chairiyah, 2021).

This orientation becomes particularly relevant in Islamic Cultural History education. Islamic Cultural History constitutes an important component of Islamic religious education in madrasahs because it contains historical narratives, exemplary figures, intellectual traditions, cultural developments, and struggles in the development of Islamic civilization. Therefore, Islamic Cultural History should not be positioned merely as a subject concerned with memorizing historical facts, dates, figures, and events. Rather, it should provide students with opportunities to interpret historical experiences and transform the values embedded within Islamic history into meaningful principles for contemporary life. Recent research demonstrates that Islamic Cultural History learning has significant potential to contribute to students' character development and historical awareness because the subject contains moral, religious, and social values that can be contextualized within students' everyday experiences (Huda et al., 2026). The study of Islamic Cultural History can consequently become a medium through which students understand not only what happened in Islamic history but also why particular behaviors, values, struggles, and exemplary characteristics remain relevant to their lives.

The potential of Islamic Cultural History as a medium for character education, however, is not always fully realized in classroom practice. Historical subjects are frequently perceived by students as consisting primarily of narratives about the past, chronological information, and memorization. Such perceptions may reduce student engagement and create a gap between historical knowledge and moral development. When Islamic Cultural History is delivered predominantly through conventional lectures and factual memorization, students may understand historical events cognitively without necessarily internalizing the values contained within those events. Research on Islamic Cultural History learning has therefore emphasized the importance of instructional strategies that connect historical narratives with students' moral experiences, reflective thinking, and everyday behavior. Nasichatu Muslimatin (2024), for example, found that character formation through Islamic Cultural History can be supported

through inspirational storytelling, reflective discussion, and the application of historical values to students' daily lives. These approaches demonstrate that the educational value of Islamic history depends substantially on how teachers transform historical content into meaningful learning experiences.

The challenge becomes more significant because the educational function of a teacher extends beyond the transmission of subject matter. Teachers are not merely instructors responsible for explaining curriculum content; they are also figures whose attitudes, communication patterns, discipline, interpersonal relationships, and responses to students are continuously observed. In Islamic education, this dimension is particularly important because value internalization requires more than verbal explanation. Students need to encounter Islamic values in concrete behavioral forms so that abstract moral concepts can become visible and meaningful in everyday life. The teacher therefore functions as a role model whose behavior can reinforce the values communicated through classroom instruction. Research concerning the role of teachers in Islamic education indicates that teachers contribute to students' Islamic character through guidance, habituation, supervision, interpersonal interaction, and exemplary conduct. This means that character education is strongly influenced by the consistency between what teachers teach and how teachers behave.

The significance of teacher role modeling is particularly evident in the context of Islamic Cultural History because the subject contains numerous narratives concerning exemplary Islamic figures and values such as honesty, responsibility, patience, courage, discipline, justice, humility, empathy, and respect. If these values are introduced only as theoretical concepts, their educational influence may remain limited. Conversely, when teachers consistently demonstrate the same values in their professional and personal interactions with students, historical learning can become connected with an observable moral experience. Research by Munawir et al. (2024) demonstrates that Islamic Cultural History teachers have an important role in shaping students' morals, while Sihotang (2024) found that the role of Islamic Cultural History teachers has a significant relationship with students' character, values, and morals. These findings reinforce the argument that teachers constitute a central mechanism through which historical knowledge can be transformed into character formation.

The relationship between Islamic Cultural History and character development has also been confirmed by studies emphasizing the function of historical narratives as sources of moral learning. Yunita et al. (2022) argue that Islamic Cultural History can serve as a life paradigm because the stories of the Prophet Muhammad, his companions, scholars, and other Islamic figures provide examples of patience, perseverance, responsibility, discipline, social concern, and religious commitment. Such historical narratives become more educationally powerful when teachers facilitate students' reflection on the relevance of those values in contemporary situations. Similarly, recent research indicates that Islamic Cultural History learning can integrate exemplary values such as honesty, discipline, responsibility, empathy, trustworthiness, and patience through storytelling, discussion, habituation, and teacher modeling. Thus, Islamic

Cultural History possesses a dual function: transmitting historical knowledge while simultaneously providing a foundation for moral and character education.

Teacher role modeling should also be understood as a continuous process embedded within teacher–student interaction. Exemplary behavior does not occur only when a teacher deliberately explains a moral lesson. It is reflected in how teachers arrive on time, maintain classroom cleanliness, communicate respectfully, respond to student mistakes, demonstrate fairness, fulfill responsibilities, and interact with students and colleagues. These everyday practices create an implicit learning environment in which students observe and interpret the values represented by their teachers. Research on character internalization through Islamic Cultural History learning demonstrates that classroom management, teacher behavior, habituation, and interaction can collectively support the internalization of character values. Mulyawati et al. (2024), for instance, show that classroom management in Islamic Cultural History learning can become an important medium for internalizing character values at the Madrasah Tsanawiyah level.

This perspective is consistent with the Islamic concept of *uswah hasanah*, or exemplary conduct. The Qur'an states, "Indeed, in the Messenger of Allah you have an excellent example" (Qur'an 33:21). This verse establishes exemplary behavior as a fundamental principle in Islamic moral education (Departemen Agama Republik Indonesia, 2019). The Prophet Muhammad is presented not merely as a transmitter of religious teachings but as an embodiment of the values he taught. In formal education, this principle provides a strong theological foundation for understanding teachers as representatives of exemplary conduct within the school environment. Teachers of Islamic Cultural History are consequently expected not only to explain the virtues of Islamic historical figures but also to demonstrate honesty, discipline, responsibility, patience, politeness, fairness, and respect through their own conduct. The consistency between instructional messages and teacher behavior is essential for strengthening students' trust in and internalization of Islamic values.

The urgency of teacher role modeling is further strengthened by the contemporary social environment in which students encounter diverse cultural influences through family, school, peers, digital media, and broader society. Madrasahs therefore face the challenge of ensuring that Islamic values are not confined to formal classroom instruction but become part of students' daily habits and social behavior. This challenge requires an educational culture in which teachers, students, and the institution collectively reinforce Islamic values. Research on Islamic Cultural History learning has shown that teachers' strategies, learning environments, reflective activities, and exemplary conduct influence the effectiveness of character formation. Studies have also identified limitations such as restricted instructional time, differences in students' backgrounds, diverse responses to learning, and external environmental influences as factors that may hinder the internalization of character values.

This context is particularly relevant to MTs Az-Zuhri Tanjung Morawa, a madrasah located within a densely populated and socially dynamic community. Preliminary observations

indicate several issues associated with the implementation of Islamic values through teacher role modeling. Islamic Cultural History learning relies considerably on student worksheets as learning resources. Although student worksheets have practical value, their relatively limited explanations may restrict opportunities for students to explore the deeper moral and Islamic values embedded in historical materials. In terms of teacher competence, the Islamic Cultural History teacher has not yet obtained formal educator certification, which raises concerns about the continuous development of pedagogical and professional competencies required to design effective and value-oriented learning. These conditions are relevant because teacher professionalism and competence influence the capacity of educators to translate curriculum objectives into meaningful learning experiences.

Furthermore, observations indicate that the teacher has implemented several forms of exemplary conduct, but the process has not yet produced optimal results among students. Some students continue to demonstrate inadequate discipline in maintaining environmental cleanliness, while others show insufficient politeness and ethical awareness in communicating with peers. This phenomenon suggests that the process of habituation and internalization of Islamic values through teacher modeling has not yet become fully consistent. The existence of exemplary behavior by teachers does not automatically guarantee that students will immediately imitate or internalize such behavior. Internalization requires repetition, reinforcement, meaningful interaction, appropriate learning strategies, institutional support, and consistency between classroom instruction and the broader school culture.

Previous studies have established that Islamic Cultural History can contribute significantly to character development and that teachers have an important role in this process. However, a contextual gap remains concerning how teachers specifically function as role models in the everyday implementation of Islamic values through Islamic Cultural History learning at the Madrasah Tsanawiyah level. Existing research has frequently focused on teacher strategies, general character formation, the role of Islamic Cultural History learning, or the relationship between teachers and student character. Less attention has been devoted to examining the concrete forms of teacher role modeling, the Islamic values that students are expected to internalize, and the supporting and inhibiting factors that influence the effectiveness of such modeling within a particular madrasah context. This study therefore seeks to address this gap by examining teacher role modeling as a lived pedagogical practice rather than merely as a theoretical concept.

Accordingly, this study aims to analyze the role of teachers as role models in instilling Islamic values through Islamic Cultural History learning among eighth-grade students at MTs Az-Zuhri Tanjung Morawa, examine how Islamic values are implemented through Islamic Cultural History learning, and identify the supporting and inhibiting factors influencing this implementation. The novelty of this study lies in its contextual examination of teacher role modeling as an integral mechanism for connecting Islamic historical knowledge with students' moral development and everyday behavior. Rather than viewing Islamic Cultural History solely as a vehicle for historical knowledge, this study positions it as a pedagogical space in which

Islamic values are taught, demonstrated, habituated, and internalized. Scientifically, the study contributes to Islamic education scholarship by strengthening the conceptual connection between Islamic Cultural History pedagogy, teacher exemplary behavior, and Islamic character formation. Practically, its findings are expected to assist madrasahs and teachers in strengthening exemplary conduct, improving value-oriented learning practices, and developing an educational culture in which Islamic values are not merely taught but consistently demonstrated and practiced by teachers and students.

METHOD

This study employed a qualitative research design with a descriptive approach. A qualitative design was selected because the study sought to understand and describe, in depth, the naturally occurring phenomenon of teachers' roles as role models in instilling Islamic values through Islamic Cultural History learning. Qualitative research enables researchers to explore social phenomena within their natural settings and to obtain rich descriptions of participants' experiences, perceptions, behaviors, and interactions. The descriptive approach was used to provide a systematic and comprehensive account of the actual conditions encountered in the research setting without manipulating the phenomenon under investigation. The study was therefore directed toward describing how teachers demonstrated exemplary behavior, how Islamic values were implemented in Islamic Cultural History learning, and what factors supported or hindered the process of value internalization.

The research was conducted at Madrasah Tsanawiyah Az-Zuhri Tanjung Morawa, located on Jl. Simpang Kayu Besar, Pasar XV, Dusun VII, Medan Sinembah, Tanjung Morawa District. The location was purposively selected because preliminary observations indicated the existence of relevant phenomena concerning teacher role modeling and the implementation of Islamic values in Islamic Cultural History learning.

The informants were selected through purposive sampling, namely the deliberate selection of participants based on their relevance, knowledge, and direct involvement in the phenomenon being studied. The informants consisted of three categories. The key informant was the Islamic Cultural History teacher, who was considered to possess detailed knowledge regarding learning practices and the implementation of exemplary behavior. The main informants were eighth-grade students, who directly experienced the teacher's role modeling during the learning process and school activities. The supporting informant was the school principal, who provided additional information concerning school policies, institutional programs, and the development of Islamic values within the madrasah.

Data were collected through in-depth interviews, non-participant observation, and documentation. In-depth interviews were conducted with the selected informants to obtain detailed information concerning teachers' exemplary practices, the Islamic values emphasized in learning, students' responses, and factors affecting implementation. Non-participant observation was conducted by observing Islamic Cultural History lessons, teacher–student interactions,

classroom behavior, and relevant school activities without directly participating in the activities. Documentation was used to complement interview and observation data through the examination of relevant school documents, learning materials, photographs, records, and institutional information.

Data credibility was established through source and technique triangulation. Source triangulation involved comparing information obtained from the Islamic Cultural History teacher, students, and school principal. Technique triangulation involved comparing interview findings with observations and documentary evidence. Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, organizing, categorizing, and focusing the collected information according to the research objectives. The reduced data were then presented descriptively to identify patterns and relationships among teacher role modeling, Islamic value internalization, and supporting or inhibiting factors. Finally, conclusions were continuously developed and verified throughout the research process by comparing emerging interpretations with the collected evidence. This analytical process was conducted iteratively until the findings provided a coherent and sufficiently comprehensive explanation of the phenomenon under investigation.

RESULTS AND DISCUSSIONS

The Role of Teachers as Role Models in Instilling Islamic Values Through Islamic Cultural History Learning

The findings of this study indicate that the teacher of Islamic Cultural History at MTs Az-Zuhri Tanjung Morawa performs a substantial role as a role model in the process of instilling Islamic values among eighth-grade students. The teacher's role is not limited to delivering historical knowledge but extends to demonstrating Islamic values through everyday attitudes, communication, discipline, worship, and interpersonal relationships. Based on interviews, observations, and information from the school principal, the teacher consistently demonstrates exemplary behavior by arriving at school on time, dressing modestly and neatly, greeting students, speaking politely, beginning lessons with prayer, and maintaining appropriate relationships with students. These behaviors demonstrate that teacher role modeling is manifested through concrete practices that students can directly observe and potentially imitate.

The finding is important because the internalization of Islamic values cannot be achieved effectively through verbal instruction alone. Students encounter teachers not only as sources of knowledge but also as behavioral references. In this context, the teacher becomes part of what may be described as an implicit curriculum, namely values communicated through daily behavior rather than through formal lesson content. This finding is consistent with Zaini (2024), who argues that the influence of Islamic values on students' character formation extends beyond the formal curriculum and is strengthened by teachers who consistently demonstrate the values they teach. Thus, the credibility of value education is closely associated with the consistency between teachers' verbal messages and their actual behavior.

The role of the Islamic Cultural History teacher in this study can also be interpreted through Bandura's social learning theory. Observational learning occurs through attention, retention, reproduction, and motivation. The findings demonstrate these four processes in the classroom context. First, students pay attention to the teacher because of the teacher's visible and consistent behavior. Second, repeated practices such as greeting, praying before learning, maintaining classroom cleanliness, and communicating politely facilitate the retention of these behaviors. Third, students reproduce the observed values by practicing respectful communication, discipline, worship, and positive interpersonal behavior. Fourth, students' admiration of the teacher's consistency generates motivation to imitate the behavior. The research data specifically indicate that students were impressed by the teacher's ability to maintain religious practices, particularly prayer, despite professional responsibilities. This admiration encouraged some students to become more conscious of maintaining their own prayers.

The role-model function is also strengthened through habituation. The teacher does not simply advise students to behave religiously but establishes routines that repeatedly expose them to Islamic practices. Lessons begin with greetings and collective prayer, classroom cleanliness is checked, and students receive Islamic motivation before learning begins. Such routines transform values from abstract concepts into repeated practices. The observation confirms that these activities occur consistently rather than as occasional ceremonial practices. This finding corresponds with research by Munawir et al. (2024), which emphasizes the strategic role of Islamic Cultural History teachers in moral development. It also supports Sihotang's (2024) finding that the teacher's role in Islamic Cultural History learning is associated with students' character formation.

An important aspect of the teacher's role is the integration of historical narratives with contemporary student experiences. The teacher does not present Islamic history solely as a chronological account of past events but connects the exemplary qualities of Islamic figures with students' daily lives. Through simple explanations, inspirational stories, and concrete examples, historical narratives are transformed into moral lessons. Students therefore encounter Islamic Cultural History as a source of practical guidance rather than merely a subject requiring memorization. This approach is significant because historical learning becomes more meaningful when students are encouraged to interpret historical events and identify values that remain relevant to contemporary life. Such findings support the argument that Islamic Cultural History has considerable potential to contribute to character development when teachers employ reflective and contextual learning approaches (Huda et al., 2026).

The affective dimension of this process is particularly noteworthy. Students' admiration for their teacher demonstrates that role modeling operates not only cognitively but also emotionally and spiritually. When students perceive consistency between the teacher's statements and behavior, the teacher gains moral credibility. The principal's statement that teachers in Islamic education must possess noble character further reinforces this finding. The teacher's

personal integrity therefore becomes an educational resource in itself. This finding is consistent with Qowiyuddin (2022), who emphasizes that teachers play an important role in transmitting Islamic values to younger generations because students observe and evaluate teachers through their everyday conduct.

Accordingly, the role of the Islamic Cultural History teacher as a role model at MTs Az-Zuhri Tanjung Morawa can be understood as a combination of exemplary conduct, habituation, contextualization of historical values, and motivational influence. The teacher does not merely explain Islamic virtues but embodies them in daily educational practice. The findings consequently strengthen the proposition that character education becomes more effective when students are exposed to authentic behavioral models. In this context, the teacher functions simultaneously as educator, moral guide, and spiritual model. The success of Islamic Cultural History learning therefore depends not only on mastery of historical content but also on the teacher's capacity to make Islamic values visible through consistent and credible behavior.

The Implementation of Islamic Values Through Islamic Cultural History Learning

The findings further demonstrate that the implementation of Islamic values through Islamic Cultural History learning at MTs Az-Zuhri Tanjung Morawa occurs through an integrated process involving classroom instruction, religious habituation, teacher modeling, and students' everyday behavior. Three major dimensions emerged from the research: faith values, worship values, and moral values. These three dimensions are interconnected and constitute a comprehensive framework for developing students' Islamic character. Rather than treating Islamic values as separate concepts, the teacher integrates them into historical narratives, classroom practices, school routines, and interpersonal relationships.

The first dimension is faith. Faith values are introduced through stories about the Prophet Muhammad and other exemplary figures in Islamic history. The teacher connects historical narratives with students' understanding of belief in Allah, love for the Prophet, and commitment to Islamic teachings. For example, the teacher emphasizes qualities such as honesty, trustworthiness, generosity, and respect as characteristics exemplified by the Prophet Muhammad. This approach allows students to understand faith not simply as an abstract theological concept but as something reflected through behavior. Students' enthusiasm when learning about the struggles of the Prophet and their ability to identify faith-related values demonstrate that historical narratives can stimulate spiritual reflection.

This finding illustrates the pedagogical significance of Islamic historical narratives. Historical figures provide students with concrete examples of how faith can influence action. When teachers facilitate connections between historical events and contemporary life, students are encouraged to ask how similar values can be practiced in their own circumstances. Yunita et al. (2022) similarly explain that Islamic Cultural History can function as a life paradigm because narratives concerning the Prophet, companions, scholars, and other Islamic figures contain values that remain relevant to students' moral development. Therefore, Islamic Cultural History can bridge the distance between historical knowledge and religious identity by transforming historical experience into reflective learning.

The second dimension concerns worship values. The findings show that worship is not taught exclusively through theoretical explanation in Islamic Cultural History lessons but is reinforced through the religious culture of the school. The teacher reminds students about the obligation to perform the five daily prayers and asks about their prayer practices in a gentle and persuasive manner. At the institutional level, students participate in congregational Dhuha prayer, congregational Zuhur prayer, Qur'anic activities, and Yasin recitation. These practices provide repeated opportunities for students to transform religious knowledge into habitual behavior.

The integration between classroom learning and school religious routines is significant because value internalization requires continuity. A value taught in the classroom may have limited influence if it is not reinforced by the surrounding environment. Conversely, when the school culture repeatedly provides opportunities for students to practice worship, religious behavior becomes increasingly familiar. The findings therefore support the view that Islamic education should involve both instructional and environmental dimensions. Yulmiati et al. (2021) similarly emphasize the importance of integrating Islamic values into educational practice so that students experience these values through learning and broader school interactions.

The third and most dominant dimension identified in this study is moral value. The teacher emphasizes honesty, responsibility, discipline, cooperation, respect for teachers, obedience to parents, politeness, and maintaining good relationships with peers. These values are introduced through historical narratives, advice, habituation, classroom interactions, and teacher example. Observations indicate that students commonly greet teachers, communicate politely, and demonstrate respect in interactions. Students are also able to articulate the importance of honesty, respecting parents, and emulating the moral qualities of the Prophet Muhammad.

The dominance of moral values in the findings is understandable because moral conduct represents the observable dimension of Islamic education. Faith and worship ultimately need to be reflected in ethical behavior. The integration of these three dimensions therefore demonstrates that Islamic Cultural History learning at MTs Az-Zuhri Tanjung Morawa moves beyond cognitive achievement toward affective and behavioral formation. This finding is consistent with Munawir et al. (2024), who emphasize the contribution of Islamic Cultural History teachers to students' moral development. It also corresponds with Zaini (2024), who argues that Islamic values become more influential when they are embedded in learning and reinforced through teacher role modeling.

The findings further indicate that students do not simply receive values passively. Some students reported that the teacher's behavior motivated them to maintain prayer, become more persistent, and imitate positive conduct. This indicates movement from knowledge toward practice. In Bandura's framework, observed behavior becomes meaningful when learners retain it, reproduce it, and possess sufficient motivation to perform it. Therefore, the success of Islamic Cultural History learning can be evaluated not only by students' ability to recall historical information but also by their capacity to identify, appreciate, and practice the values represented in those historical narratives.

Consequently, the implementation of Islamic values through Islamic Cultural History learning at MTs Az-Zuhri Tanjung Morawa represents an integrated pedagogical process. Faith

values strengthen students' religious orientation, worship values translate religious awareness into devotional practice, while moral values transform faith and worship into everyday social conduct. The combination of historical narratives, teacher modeling, habituation, and school culture provides a relatively comprehensive mechanism for Islamic character formation. This finding reinforces the proposition that Islamic Cultural History should be positioned not merely as historical instruction but as a significant medium for the formation of students' religious identity, moral awareness, and practical Islamic character.

Supporting and Inhibiting Factors in Instilling Islamic Values Through Islamic Cultural History Learning

The effectiveness of Islamic value internalization through Islamic Cultural History learning is influenced by multiple factors operating at the individual, interpersonal, institutional, and environmental levels. The findings of this study reveal that the principal supporting factors include collaboration among the school, teachers, and parents; a religious school environment; and the quality and moral integrity of teachers. At the same time, several inhibiting factors were identified, including external social and technological influences, inadequate parental support, limited learning facilities, and students' internal difficulties in self-control and motivation.

The first major supporting factor is collaboration among the school, teachers, and parents. The teacher emphasized that character education cannot be conducted effectively by the school alone. The school provides structured habituation through religious programs, while parents reinforce these values within the home environment. When the expectations and practices of school and family are consistent, students receive a coherent moral message. Conversely, differences between school rules and practices at home can weaken the consistency of value internalization. The findings therefore indicate that Islamic character formation is fundamentally ecological rather than individualistic. It depends on the interaction between multiple educational environments.

The second supporting factor is the religious culture of the madrasah. The school provides an environment in which students repeatedly encounter Islamic practices. Congregational prayer, Dhuha prayer, Zuhr prayer, Qur'anic activities, and Yasin recitation create a social environment in which religious behavior becomes normalized. Students reported participating in these activities regularly, demonstrating that religious programs constitute an important mechanism for strengthening habituation. The religious environment consequently functions as a form of social reinforcement. Students do not practice Islamic values in isolation but within a community where teachers and peers participate in similar activities.

The third supporting factor is teacher quality and integrity. The school principal explained that teacher recruitment considers not only academic qualifications but also religious commitment, Qur'anic literacy, prayer practices, and personal character. This policy indicates that the madrasah recognizes teachers as role models rather than merely curriculum implementers. Such a policy is consistent with Zaini's (2024) argument that teacher role modeling is an important factor in character formation and with Qowiyuddin's (2022) emphasis on teachers as transmitters of Islamic values. The

finding also demonstrates that institutional policies can strengthen the individual teacher's role by creating an environment that expects teachers themselves to embody Islamic values.

However, the study also identifies substantial external challenges. One of the most significant is students' exposure to the external social environment and digital technology. Excessive mobile-phone use and uncontrolled social interactions may expose students to behaviors and values that contradict those promoted by the madrasah. This challenge demonstrates that contemporary character education operates within a complex digital ecosystem. Teachers can provide exemplary behavior at school, but students continue to encounter alternative behavioral models through peers, social media, and digital content. Consequently, teacher role modeling needs to be accompanied by digital literacy, parental supervision, and critical guidance so that students can evaluate external influences constructively.

Another inhibiting factor is the inconsistent support of some parents. When school expectations concerning discipline and Islamic behavior are not reinforced at home, students may experience inconsistent value systems. This problem is particularly important because character formation requires repetition across contexts. The findings indicate that the absence of parental reinforcement can reduce the effectiveness of school-based habituation. Thus, strengthening communication between madrasahs and parents should be regarded as an important component of Islamic character education.

Limited learning facilities also constitute an institutional obstacle. Observations revealed that Islamic Cultural History learning was conducted mainly using the blackboard and student worksheets, with limited access to visual learning media such as projectors. Students expressed a preference for more extensive explanations and visual media, but the limited availability of equipment restricted their use. Although teacher modeling can occur without sophisticated technology, inadequate learning facilities may reduce opportunities to present historical figures, events, and values through engaging visual and contextual resources. Consequently, improving instructional infrastructure could strengthen the ability of teachers to connect historical narratives with contemporary student experiences.

Finally, internal student factors such as low self-control, laziness, and fluctuating learning motivation also affect value internalization. Some students acknowledged difficulty controlling themselves and applying values learned in class consistently in everyday life. Others reported that laziness sometimes reduced their enthusiasm for understanding and practicing Islamic values. These findings demonstrate that teacher modeling does not automatically produce identical outcomes among all students. Students possess different psychological characteristics, experiences, and levels of readiness. Therefore, teachers need flexible approaches that combine modeling, encouragement, habituation, reflection, and individualized guidance.

Overall, the findings demonstrate that the successful internalization of Islamic values through Islamic Cultural History learning depends on the interaction between exemplary teachers, a supportive religious school culture, family cooperation, adequate learning resources, and students' personal readiness. At the same time, external digital influences, inconsistent family support, limited

facilities, and individual student challenges can weaken the process. The implications are therefore clear: strengthening teacher role modeling should be accompanied by institutional support, family–school collaboration, appropriate learning media, and strategies for developing students’ self-regulation. Such an integrated approach will allow Islamic Cultural History to function more effectively as a medium for transforming historical knowledge into lived Islamic values and sustainable character formation.

CONCLUSIONS

This study concludes that the role of teachers as role models is a crucial element in instilling Islamic values through Islamic Cultural History learning at MTs Az-Zuhri Tanjung Morawa. The findings show that teachers do not merely function as transmitters of historical knowledge but also as behavioral exemplars through discipline, politeness, religious practices, responsibility, and respectful interaction with students. Islamic values are implemented through three interconnected dimensions, namely faith, worship, and morality, which are reinforced through historical narratives, teacher modeling, habituation, religious activities, and daily interactions within the madrasah environment. The internalization process is strengthened by collaboration among teachers, school leaders, parents, and students, as well as by the religious culture of the madrasah. However, the process continues to face obstacles, including external social and digital influences, inconsistent parental support, limited learning facilities, and differences in students’ motivation and self-control. Therefore, the effectiveness of Islamic value formation requires consistency between what teachers teach and what they practice, supported by a conducive school environment and continuous cooperation between the madrasah and families. Islamic Cultural History learning consequently has significant potential to function not only as a means of transmitting historical knowledge but also as an educational medium for developing students’ religious awareness, moral character, and Islamic behavior in everyday life.

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