

The Contribution of the School Environment and the Competence of Islamic Education Teachers in the Formation of Morals of High School Students

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Abstract

The problem of student morality at the senior high school level remains a challenge in educational practice, reflected in low discipline, reduced respect for teachers, and the emergence of aggressive behavior in the school environment. This phenomenon indicates that the construction of student morality is not only determined by the learning process in the classroom, but is also influenced by the condition of the school environment and the competence of teachers as role models. This study aims to analyze the contribution of the school environment and the competence of Islamic Religious Education teachers to the process of forming student morality. The study used a qualitative approach with a literature study design through a critical review of articles, scientific journals, and various relevant academic references. The results of the study indicate that a conducive, orderly, and religious school environment contributes to forming positive behavioral habits through a culture of discipline, religious activities, and harmonious social interactions. On the other hand, the personality competence of Islamic Religious Education teachers, especially in the aspects of exemplary behavior, moral integrity, and discipline, also makes an important contribution to the process of internalizing students' moral values. This finding confirms that the formation of students' morals requires synergy between a supportive school environment and mature teacher competence, so that character education strategies need to be developed holistically and sustainably.

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1. INTRODUCTION

Education should not solely focus on academic achievement, but should also emphasize the internalization of character and the development of students' morals as the foundation for social skills and community life. Good education should be able to transform students' behavior to become more environmentally conscious and help them become more responsible global citizens (Gautama & Mardikaningsih, 2022; Mardikaningsih *et al.*, 2021). Amidst increasingly complex developments, the challenges to the moral development of the younger generation are increasing, requiring educational institutions to optimally carry out their developmental functions. This is crucial because education plays a significant role in providing opportunities for children, especially those living in large cities, to improve their future and social lives (Hartono & Sulisty, 2022; Hariani & Mardikaningsih, 2022).

Various factors influence this process, both from the educational environment and from the role of

educators as central figures in learning. However, we cannot ignore the fact that there are still obstacles in the world of education, such as differences in facilities and negative views in society that can impact students' learning opportunities (Rojak & Khayru, 2022; Sajjapong *et al.*, 2022). In the world of education, good management and an understanding of how to manage the learning process are very important to achieve the desired learning goals (Akma *et al.*, 2015). Therefore, it is important to understand the conditions and factors that contribute to supporting the formation of students' morals comprehensively and sustainably.

From an Islamic educational perspective, morality is understood as a condition embedded in a person's soul that encourages spontaneous actions without much deliberation. Morality is not only a cognitive understanding of good and bad, but is also reflected as an inherent disposition that is actualized in everyday behavior (El-Yunus *et al.*, 2023). The application of these Islamic values can actually be a very effective guideline for managing one's potential and human behavior in various situations (Darmawan, 2021). Morals can be formed through innate traits and habits practiced consistently in daily life. Islamic education views morals as practices that guide humans in assessing and carrying out commendable behavior and avoiding reprehensible behavior (Amin *et al.*, 2024; Dewi *et al.*, 2024). Students' success in understanding religious lessons has a significant impact on their moral character (Al Mursyidi & Darmawan, 2023). The formation of these morals is also influenced by the social environment, including the increasingly complex school environment and digital spaces (Al Irsyad & Syafi'i, 2024).

Morality is an important foundation in the formation of a student's personality because it is directly related to attitudes, behavior, and how individuals interact in social life. Morality is not only visible in outward behavior, but also reflects an inner attitude that guides a person to act consciously and responsibly. In this regard, Sagita and Darmawan (2025) emphasized that the main indicators of morality include empathy, self-control, social responsibility, justice, and compassion. Students with good morals are able to demonstrate empathy and social responsibility consistently, while those with moral weaknesses are characterized by increased aggressive behavior, low respect for teachers, and reduced concern for others, as explained by Lestariningsih *et al.* (2021). Furthermore, Sagita and Darmawan (2025) strengthened this indicator by referring to Zhou's moral character dimension (*et al.*, 2021), which consists of treating others well, self-discipline, and traditional virtues. This is in line with the Rahmatiwi *et al.* (2022) that the scope of morals includes relationships with God, fellow human beings, and the environment, which overall shows the central role of morals in building students' morality (Al Mursyidi & Darmawan, 2023).

Problems with student morality are not only evident in the form of bullying, but also in low discipline, lack of respect for teachers, and a disregard for school rules. In some cases, students view violations as normal due to a lack of role models and supervision. This situation indicates that the formation of a child's character at school is greatly influenced by those around them, from parents to playmates (Firmansyah *et al.*, 2024). In addition to formal education, activities outside of school and how children interact with their friends also greatly determine how their emotions and character are formed (Gani, 2025; Warin, 2022). Husnazaen *et al.* (2021) found that students' moral behavior is related to how teachers carry out their roles in schools. This is understandable because a teacher's ability and expertise in teaching have a direct impact on students' moral development and academic achievement in the classroom (Abbasory, 2024; Alfaaza & Darmawan, 2025). Furthermore, Lestari

and Wulantika (2025) stated that an unsupportive classroom climate can trigger aggressive behavior in students. A comfortable learning atmosphere and appropriate teaching methods are essential for students to feel motivated and achieve maximum learning outcomes (Anjaniet *al.*., 2025; Yanti & Darmawan, 2025). The role of teachers as guiding figures is also important because when control in schools weakens, the tendency for students to engage in deviant behavior will increase (Ahmad, 2021).

The environment essentially encompasses all conditions surrounding an individual and continuously influences their behavior, growth, and development. The environment extends beyond the physical realm to encompass social, cultural, customary, educational, and lifestyle elements that develop within a society. Broadly speaking, the environment is everything that is present and interacts with humans in their daily lives, thus exerting a direct and indirect influence on the formation of an individual's personality and behavior. Therefore, the environment plays a significant role in shaping a person's attitudes and character, including in formal education (Hasbullah, 2013).

Schools, as part of the formal educational environment, have a strategic role in facilitating the holistic development of students' potential. Schools serve not only as a medium for transmitting knowledge, but also as an institutional vehicle that structurally implements guidance, instructional, and training programs to optimize students' moral, spiritual, intellectual, affective, and social dimensions (Yusuf, 2011). The educational process in schools is organized, planned, and supported by professional educators and adequate facilities (Martina *et al.*., 2019). In this case, schools can also be viewed as a social system in which there are interrelated roles and statuses, which work structurally to achieve predetermined educational goals (Kholik, 2017).

Specifically, these school environmental indicators can be measured through three main dimensions: the physical dimension, which encompasses building conditions, the availability of infrastructure, and environmental cleanliness; the social dimension, which emphasizes the quality of harmonious interactions between teachers, students, and parents; and the academic dimension, which focuses on the quality of the learning atmosphere, the consistent implementation of rules, and high expectations for student achievement and behavior (Lubis, 2022).

Based on this understanding, the school environment can be defined as an educational environment that helps students interact with teachers, peers, and all elements in the school to develop their potential (Yana & Jayanti, 2014). The school environment is the second educational environment after the family, which functions as a bridge for students in the process of maturing and preparing to interact with society (Hasbullah, 2013). The school environment includes social and non-social environments, such as relationships between students, relationships between students and teachers and school staff, the physical condition of the school, facilities and infrastructure, learning atmosphere, and the implementation of academic and extracurricular activities (Syah, 2003). In Theory, *Behaviorism*, Skinner argued that learning is a behavior change influenced by reinforcement from the environment, so that behavior that is frequently reinforced will become a habit (Skinner, 1953). A well-organized school atmosphere supported by adequate facilities will create a sense of comfort, discipline, and order among students, thereby suppressing the emergence of delinquency and violations of school rules (Martina *et al.*., 2019).

The educational environment serves as a significant determinant in the process of internalizing moral values and forming students' moral structures at the senior high school level. School is the primary place where students interact, learn rules, and develop social attitudes. When

the school climate is less conducive, negative behaviors are more likely to emerge (Sumiratsih & Sriyanto, 2024). Sembiring and Tarigan (2023) explain that a weak school climate is associated with increased bullying behavior among high school students. This condition is reinforced by the findings of Khamdani and Widyastuti (2024), who showed that unhealthy social relationships and weak enforcement of school rules encourage students to engage in bullying. Other research also indicates that students' perceptions of the school atmosphere influence their daily attitudes and behavior (Annisa *et al.*, 2024).

Morals are closely related to a teacher's competency, particularly in shaping students' attitudes and behavior. Competence itself is understood as a combination of knowledge, skills, and attitudes reflected in a person's performance after undergoing education and training (Payong, 2011). Teachers' teaching abilities and a supportive school environment have been proven to stimulate students' enthusiasm for learning in the classroom (Latif & Darmawan, 2024). Simply put, competence can be defined as an individual's capability or proficiency in fulfilling their functions and responsibilities (Winarno, 2017). Teacher competence represents the integration of knowledge mastery, behavioral dispositions, and operational skills essential to realizing comprehensive learning and educational goals (Musfah, 2018). Thus, teacher competence is an ability that must be possessed and mastered in carrying out their professional duties. Normative confirmation regarding this matter is in the Republic of Indonesia Law Number 14 of 2005 concerning Teachers and Lecturers, especially Article 10 paragraph (1), which states that teacher competence includes pedagogical, personality, social, and professional dimensions as an integral configuration that cannot be separated from the implementation of educational tasks.

One dimension of competence that has a strong determinative effect on students' moral construction is teacher personality competence. This domain relates to personal integrity, disposition, and behavioral patterns of educators that reflect ethical values, morality, and professional responsibility (Rahmawati, 2020). The way teachers deliver lessons and their engaging teaching style significantly influence students' achievement and learning interest (Safitri & Darmawan, 2023; Mudzakkir & Darmawan, 2024). Teachers with strong personal maturity tend to be more effective role models, both through speech, gestures, and daily practices. This exemplary behavior has implications for the formation of a constructive and conducive learning atmosphere for strengthening students' character (, 2023). Teacher behavior patterns in the learning process also make a significant contribution to the process of forming students' attitudes and personality structures.

On the other hand, the capabilities of Islamic Religious Education teachers have substantial implications for the process of fostering students' morality. Islamic Religious Education teachers not only serve as transmitters of religious doctrine but are also required to exemplify good behavior through consistent attitudes and behavioral practices. This is reinforced by Putri's research. *et al.*(2024) who affirmed that the professional and pedagogical competence of Islamic Religious Education teachers contributes significantly to the construction of students' morals through contextual learning strategies relevant to everyday life. Similarly, research by Raito and Rahman (2025) indicates that the disposition, attitude, and personal integrity of Islamic Religious Education teachers also influence the manifestation of students' moral behavior, particularly in the subject of faith and morals.

In detail, there are several essential indicators that form this personality competency. First, a strong and stable personality, reflected through consistent behavior that aligns with legal and social

norms, while also being characterized by a sense of professional pride as an educator. Second, a mature personality, manifested in independent action and internalization of a professional teaching work ethic. Third, a wise personality, demonstrated through openness in thought and actions that are always based on the benefit of students, the school, and the community. Fourth, an authoritative personality, namely, having behavior that is respected and has a positive influence on the learning process and outcomes. The influence of teacher pedagogical competence on student learning outcomes shows that teacher competence is crucial to the quality of learning and the formation of student character (Romli & Darmawan, 2025). Finally, having noble character and being a role model, where teachers actualize religious values such as honesty, sincerity, and social concern so that their behavior is worthy of being transformed into a moral reference for students (Adzmawiyah, 2019).

The process of forming students' morals through role model mechanisms can be analyzed through the framework of Learning Theory. *Connectionism*, which emphasizes that learning is a modification of behavior as a consequence of the relationship between stimulus and response, which is formed through repeated experience and continuous experimentation (trial and error). Teacher attitudes and behavior serve as stimuli, while responses are actualized in students' attitudes and behavior during the learning process (Thorndike, 1913). Thus, consistent teacher behavior laden with moral values will directly resonate with students' character formation. Therefore, educators are required to continuously demonstrate ethical behavior, considering that every pedagogical action has the potential to be a determinant of students' moral formation (Firmansyah & Darmawan, 2023).

However, fostering students' morals cannot rely on a single factor. Islamic Religious Education (PAI) teachers' competence needs to be supported by a positive school environment for optimal results. Abbasary (2024) found that even though Islamic Religious Education (PAI) teachers have performed their duties well, changes in students' morals are not optimal without the support of a consistent school culture. This aligns with Herlena's (2017) opinion, which emphasizes the importance of improving teachers' overall competence, including social and pedagogical competencies. Therefore, fostering the morals of high school students needs to be carried out in an integrated manner through improving the school climate and continuously improving the competence of Islamic Religious Education (PAI) teachers.

The environment serves as a crucial determinant in facilitating the internalization of students' morals. A positive environment will help foster good habits and attitudes, while a less conducive environment can weaken character formation. Fathurrohman (2016) states that the environment makes a significant contribution to creating an atmosphere that supports a virtuous life. The role of teachers is an important part of this environment because students have the potential to imitate their teachers' attitudes and actions in their daily lives. Therefore, educators are required to have mature personality competencies and integrity so they can function as exemplary figures in the process of constructing students' morals (Latif *et al*, 2024). Moral education must be a fundamental priority in the overall dynamics of learning, so that educational achievements are not reduced to cognitive mastery alone, but also include the formation of character and ethical qualities of students comprehensively (Hidayat *et al*, 2024).

Thus, this study has academic urgency to comprehensively analyze the synergy between the school environment and Islamic Religious Education teacher competency in the process of forming students' morals at the senior high school level. The findings of this study are expected to be a

reference for school institutions, educators, and parents in designing a learning ecosystem that not only focuses on cognitive achievement but also on strengthening students' character and morality. In addition, the findings of this study are also expected to contribute to the development of educational policies that emphasize the continuous formation of students' character and morals.

2. METHOD

This literature-based qualitative research was designed to conceptually examine the influence of the interaction between the school environment and Islamic Religious Education teacher competency on the process of character formation in students at the senior high school level. The study focused on theoretical analysis, reference synthesis, and critical analysis of various scientific sources relevant to values, culture, and educational standards. Research data were obtained through document searches and analysis in the form of articles, scientific journals, books, and online sources related to the research objectives and the educational level studied, and in accordance with the theoretical framework used. This research is non-empirical, focusing on the exploration and interpretation of literature as the primary data base, without conducting primary data collection in the field. In this study, the school environment and Islamic Religious Education teacher competency serve as independent variables, while student character is the dependent variable. The conceptual relationship between the two variables is analyzed through a qualitative-descriptive approach, emphasizing the interpretation of meaning, comparison of previous research findings, and integration of theoretical arguments. The results of this study are expected to provide academic contributions as a strategic reference in efforts to foster and strengthen student character in the school environment.

3. RESULTS AND DISCUSSION

The study of the formation of student morality through the dynamics of the school environment and the competence of Islamic Religious Education (PAI) teachers is becoming increasingly crucial in senior high school education, particularly in subjects that emphasize moral values, ethics, and character. The school environment plays a strategic role in shaping student behavior because it serves as the primary space for social interaction, habituation of attitudes, and the instillation of values of discipline and responsibility. Literature searches through Google Scholar and various other scientific sources indicate that the collaboration between a conducive school environment and the competence of Islamic Religious Education (PAI) teachers plays a significant role in shaping student morality. The following presents 19 articles searched from Google Scholar and related scientific sources:

1. Sihombing (2024)

This research was conducted at Dharma Bakti Siborongborong High School with the aim of examining the contribution of parenting patterns and the school environment to the internalization of student character. A quantitative approach was applied with a population of 165 students and a sample of 113 students determined using a table of *Krejcie*. The data collection instrument was a closed questionnaire containing 139 statements. The analysis findings showed that parenting patterns had a significant positive impact of 31.4%, the school environment by 22.7%, and both simultaneously contributed 33.9% to student character, so H_a was accepted, and H_0 was rejected.

2. Lubis (2022)

This correlational study, conducted at Islamic Senior High Schools (Madrasah Aliyah) throughout Tangerang Regency, aimed to assess the school environment, teacher competence, and educational quality in influencing students' internalization of morality. The sample consisted of 100 students who were selected as respondents using a structured questionnaire, and the data were analyzed using multiple linear regression. The results showed that the school environment contributed 26.9%, teacher competence 38.4%, educational quality 36.19%, and the simultaneous contribution of all three variables 49.4% to students' morality.

3. Moving (2018)

The research at Al-Ashriyyah Nurul Iman High School, Parung, Bogor, aimed to analyze the extent to which the school's social environment and disciplinary character education influence students' morals. A quantitative correlational method was used on a sample of 80 students from a population of 795, with a questionnaire as the instrument. Correlation and regression analysis showed that the school's social environment ($r = 0.667$, contributing 44.5%) and disciplinary character education ($r = 0.586$, contributing 58.6%) had a significant impact, and both simultaneously contributed 67.2% in shaping students' morals.

4. Ratnawati *et al.* (2019)

A study at SMAN 1 Trimurjo on 11th-grade social studies students evaluated the impact of the school's social environment on character formation. Data was collected through a survey and analyzed using a percentage formula. Thirty-one students were randomly selected from a total of 123 students. The study found that the school's social environment contributed 51% positively to student character formation, categorized as quite good.

5. Fitriani and Muflihin (2020)

This study aims to assess the environmental factors of Islamic schools in shaping students' morals at MA Hidayatul Mubtadi'in Sayung Demak. The population was 246 students, with a sample of 62 students, and data were *collected* through documents and questionnaires. Correlation analysis was conducted. *Product moments* show a significant impact ($r_{count} 0.41 > r_{table} 0.244$), confirming that the Islamic environment supports the formation of students' morals.

6. Hasanuddin (2020)

A quantitative study at MA MA'ARIF NU 5 Sekampung examined school environmental factors on the morals of eleventh-grade students. The population was 214 students, with a sample of 64 respondents (30%). Data were collected through questionnaires and documentation. The correlation results, *Product-Moment Pearson*, show $r = 0.479$, including the moderate category, with a contribution of 22.9% to student morale.

7. Silviana and Makarim (2018)

This descriptive quantitative research at SMAN 10 Kota Bogor aims to examine the correlation between the quality of the school environment and the development of students' morals. A sample of 39 students was randomly selected, using questionnaires and interviews as instruments. Correlation testing, *product-moment*, proving that the school environment is considered good (37.05%), moral formation is very good (49.98%), with a significant correlation of $t_{count} = 0.65 > t_{table}$, so H_a is accepted.

8. Haris and Anshori (2024)

This quantitative descriptive research, conducted at MA Babussalam Mojoagung, used documentation instruments to examine school environmental factors in shaping student character. The results of SPSS processing showed a significant correlation (Sig = 0.000) and $R = 0.552 > R$ table 0.270, indicating a very strong correlation between the school environment and student character.

9. Siahaan (2017)

This study, conducted at MAS Miftahussalam Medan Petisah, examines the extent to which the school environment influences student character. Data were collected through questionnaires and observations, using a Likert scale. Findings from the calculations *product moments* show a correlation of 0.433 (medium category) and is significant (r count $>$ r table), so that the school environment has a significant impact on forming student character.

11. Hasanah et al. (2024)

This quantitative correlational study examines the personality competencies of Islamic Religious Education teachers and students' morals. The population was 130 students, with a sample of 57 students by purposive *sampling*. Data were collected through a questionnaire and then analyzed using normality, homogeneity, and correlation significance testing procedures. The results indicated a weak but statistically significant correlation between Islamic Religious Education teacher competence and student morality.

12. Hasibuan et al. (2021)

This quantitative study at MAN Labuhanbatu aims to evaluate the contribution of teacher personality competency to the formation of student morals. The total sample size was 35 students (total sampling). Data were collected through systematic observation and questionnaires, then analyzed using SPSS software, identifying significant impact patterns.

13. Siregar (2023)

Study at MAN Tapanuli Selatan, *ex post facto* research. *This* study aims to explore the influence of teacher personality competence and family communicative interaction on the formation of student morals. The population was 436 students, with a sample of 65 students by *proportionate cluster random sampling*. Analysis using SPSS 22 shows a significant impact on both partial and simultaneous relationships.

14. Winarti (2019)

Quantitative research at SMK NU Ma'arif 2 Kudus with the aim of evaluating the correlation between the personality capabilities of Islamic Religious Education teachers and the moral level of class X. The population was 175 students, and the sample was 57 students (purposive sampling). Data were collected through questionnaires and documentation, as well as the application of calculations by *product-moment*, showing a significant positive correlation between teacher competence and student morals.

15. Safitriet al. (2021)

A quantitative correlational study at SMK Cendikia Muslim Nanggung Bogor examined the extent to which Islamic Religious Education teachers' personality competencies influence students' morals. The population was 832 students, with a sample size of 40 students (stratified random sampling). Correlation analysis was used, *product moment* shows that teacher competence has a significant influence on student morale.

16. Asih (2022)

A quantitative correlational study at SMK PGRI 4 Bandar Lampung examined the relationship between Islamic Religious Education teachers' personality competencies and the morals of eleventh-grade students. A sample of 57 students was collected using a 25-item questionnaire per variable, analyzed using validity, reliability, correlation, coefficient of determination, and hypothesis testing using SPSS 22. The results showed a significant impact of teacher competency on students' morals.

17. Adzmawiyah (2019)

Quantitative research at SMA Negeri 1 Bubulan Bojonegoro aimed to examine the intensity of the influence of the personality competency of Islamic Religious Education teachers on the moral development of 11th-grade students. A population of 64 students was sampled using the technique of *simple random* sampling. Data were collected using questionnaires, structured interviews, and documentation, then analyzed using simple linear regression. The findings indicate that teachers' personality competency is in the good category, students' morality is positive, and there is a significant impact of teacher competency on students' moral development.

18. On the Road (2022)

This quantitative research was conducted at SMA Negeri 1 Sumber for three months to explore the influence of Islamic Religious Education teachers' personality competencies on the internalization of morals. Data were collected through questionnaires, structured interviews, and participant observation from teachers, students, and the committee. Data were then analyzed using percentage distribution and correlation *Product Moment*, significance test, and coefficient of determination. The results of the study indicate that teacher personality competence is in the good category, student morality is classified as sufficient, and there is a significant influence between teacher competence and the formation of student morality.

19. Azzahro (2023)

A quantitative survey study at SMA Negeri 1 Polanharjo examined the extent to which Islamic Religious Education teachers' personality competencies influence the morals of tenth-grade students. The population was 360 students, with a sample of 54 students (15%). Data were obtained using a questionnaire and then analyzed using simple linear regression. The research findings indicated a significant positive correlation between the level of teacher competence and the strengthening of students' morals.

20. Setiawati (2023)

This quantitative research, conducted at SMK Negeri 1 Kendari, explored the role of teacher personality competency in influencing student morality. The population was all vocational school students, with a sample of 94 students (simple random sampling). Data were obtained through observation, questionnaires, and documentation, then analyzed descriptively and inferentially. Findings indicate that teacher competence has a significant positive effect on internalization of student morality.

Table 1. Study on the Influence of School Environment and Islamic Education Teacher Personality Competence on the Formation of Student Morals

Resear chers	Research Location	Research Focus	Key Findings
Sihombing (2024)	Dharma Bakti Siborongborong High School	The formation of student character is seen from the perspective of parenting patterns and the school environment.	Parenting patterns and the school environment contribute significantly to shaping students' character.
Lubis (2022)	Islamic Senior High Schools in Tangerang Regency	Formation of student morals through synergy between the school environment, teacher competence, and quality of education	All variables studied collectively made a positive contribution to students' morals.
Moving (2018)	Al-Ashriyyah Nurul Iman High School, Parung District, Bogor Regency	The impact of school social interaction and disciplinary character education on students' morals	The simultaneous increase in these variables significantly encourages the formation of students' morals.
Ratnawati <i>et al.</i> (2019)	SMAN 1 Trimurjo	The impact of the school environment on student character	The school social environment has a positive influence on students' character.
Fitriani and Muflihin (2020)	MA Hidayatul Mubtadi'in Bulusari Sayung Demak	The impact of the Islamic school environment on students' morals	Schools that implement Islamic values and discipline are positively associated with students' morals.
Hasanuddin (2020)	MA Ma'arif Nu 5 Village	School environment and student morals	The impact of the school environment on students' morals is classified as moderate.

Silviana and Makarim (2018)	State Senior High School 10, Bogor City	The relationship between the school environment and students' morals	The morals that students develop are significantly related to the school environment.
Haris and Anshori (2024)	MA Babussalam Kalibening Mojoagung Jombang	The impact of the school environment on student character	The correlation between the school environment and student character is very strong.
Siahaan (2017)	MAS Miftahussalam, Medan Petisah District	The role of the school environment on student character	The character of students is formed significantly by the role of the school environment.
Hasanahet al. (2024)	PGRI 4 Vocational School, Bandar Lampung	The personality competence of Islamic Education teachers towards students' morals	Teachers' personality competencies positively influence students' morals.
Hasibuanet al.(2021)	MAN Labuhanbatu	The impact of teacher personality competence on student morals	Teachers' personality competencies contribute positively to students' morals.
Siregar (2023)	MAN South Tapanuli, Situmba Location, Sipirok District, South Tapanuli Regency	Teacher personality competency and family communication influence student morals	Teacher personality competency and quality of communication in the family simultaneously influence students' morals.
Winarti (2019)	SMK NU Ma'arif 2 Kudus	Teacher personality competency towards student morals	Teacher personality competency positively influences students' morals.
Safitriet al. (2021)	Cendikia Muslim Vocational School,	Teacher personality competency towards student morals	The role of teachers who have good personality competencies has an

	Nanggung, Bogor		impact on students' morals.
Asih (2022)	PGRI 4 Vocational School, Bandar Lampung	Students' morals are reviewed through the personality competencies of Islamic Religious Education teachers.	Significantly, the morals of students are formed through the role of Islamic Education teachers who have good personalities.
Adzmawiyah (2019)	SMAN 1 Bubulan Bojonegoro.	Students' morals are reviewed through the personality competencies of Islamic Religious Education teachers.	The role of teachers who have good personality competencies has a significant impact on students' morals.
On the Road (2022)	SMAN 1 Sumber	Students' noble morals are reviewed through the personality competencies of Islamic Religious Education teachers.	Students' morals are significantly contributed by the personality competency of Islamic Religious Education teachers.
Azzahro (2023)	Polanharjo 1 Senior High School	The relationship between the personality competency of Islamic Education teachers and the morals of class X students	Personality competencies in Islamic Education teachers are correlated with students' morals.
Setiawati (2023)	State Vocational School 1 Kendari	Teacher personality competency influences student morals	The positive and significant role of teacher personality competence in student morals is also significant.

Based on the findings of this study and consistency with previous research, it can be concluded that the climate and structure of the school environment positively contribute to the internalization of students' morals. The magnitude of the influence varies, ranging from moderate (22.9%–44.5%) to very strong (55.2%), influenced by differences in assessment criteria, research methods, and the specific characteristics of each school. This variation indicates the need for contextual strategies tailored to the conditions and needs of the school. A conducive, orderly, and religious school environment can encourage students to develop behaviors consistent with moral and religious values. Supporting factors such as a culture of discipline, religious activities, and positive interactions among school members serve as a medium for cultivating moral habits in students' daily lives. This aligns with Mulyasa's (2013) opinion, which states that a positive school climate will shape students' morals and behavior sustainably.

In addition to environmental factors, Islamic Religious Education (PAI) teacher competence has also been shown to play a significant role in shaping students' morals. Islamic Religious Education (PAI) teachers not only act as transmitters of material but also as role models in attitudes, behavior, and the application of Islamic values in daily life. Musfah (2018) states that teacher competence is an integrative construct encompassing cognitive, affective, and psychomotor dimensions, which are reflected in learning practices. Consistent teacher role models enable students to emulate positive behavior, thus forming good habits and character (Rahmawati, 2020).

The results of a study on Islamic Religious Education teacher personality competency indicate a positive correlation with student morality, with influences ranging from weak to significant, with the contribution of teacher competency to student morality ranging from 38.4% to 55.2%. This finding confirms the role of Islamic Religious Education teachers as mediators, role models, and behavioral reinforcers in the process of developing student morality (Adzmawiyah, 2019; Winarti, 2019; Hasibuan *et al.*, 2021; Safitri *et al.*, 2021; Asih, 2022; Maolla, 2022; Azzahro, 2023; Setiawati, 2023; Siregar, 2023; Hasanah *et al.*, 2024).

When compared, the school environment and the Islamic Religious Education teacher competency complement each other. A positive school environment will be more effective when supported by competent Islamic Religious Education teachers, and conversely, teacher competency will be optimal when implemented in a conducive school environment. Several studies (Mudiono, 2018; Lubis, 2022) show that the simultaneous influence of these two factors is greater than that of a partial analysis, emphasizing the importance of synergy between structural (environmental) and personal (teacher) aspects.

However, most studies are still quantitative in nature, thus failing to delve deeply into the psychological and social mechanisms behind the influence of the environment and teachers on students' morals. Furthermore, the limited population coverage, often confined to a single school or madrasah, limits generalizability to a broader range of high school education. Other variables that potentially influence students' morals, such as family influence, digital media, and local culture, are rarely analyzed simultaneously. In fact, excessive use of social media and a lack of parental attention often hinder students from achieving good academic performance (Muzayyin & Darmawan, 2025; Sidqi & Darmawan, 2025). The influence of the family environment on students' learning motivation indicates that external factors also play an important role in shaping students' character (A'yun *et al.*, 2025).

These findings are consistent with the Behaviorist Theory framework, which asserts that human behavioral configurations are formed through habituation and reinforcement mechanisms facilitated by the social and physical environment (Skinner, 1953). The school environment serves as a stimulus that shapes students' behavioral responses, while teachers play a role in providing positive reinforcement for expected behavior. In Islamic education, this view aligns with Al-Ghazali's thinking, which emphasizes that students' morals can be formed through habituation, role models, and a positive environment (Al-Ghazali, 2010).

Critically, the results of this study indicate that the formation of students' morals is the result of a synergy between a conducive school environment and the competence of mature Islamic Religious Education (PAI) teachers. The school environment serves as a social platform and a vehicle for the instillation of values, while teachers serve as mediators and reinforcers of behavior. Therefore, an effective moral education strategy must be holistic, encompassing teacher quality improvement, school culture development, and the integration of moral and religious values into all school activities.

Thus, this study not only strengthens previous literature, but also opens up opportunities for further research to explore the influence of teacher-student interactions qualitatively on the internalization of morals, examine other contextual variables such as the influence of family, media, and local culture, and develop an integrated learning model that combines the school environment, teacher competence, and pedagogical innovation based on moral and religious values. The strategy of Islamic Religious Education teachers in overcoming the habit of students using foul language and impoliteness shows that the right approach from teachers is very necessary in moral development (Alfaaza *et al.*, 2025). Overall, the results of this study confirm that the formation of students' morals requires optimal synergy between the school environment and the competence of Islamic Religious Education teachers, where both aspects must be developed simultaneously so that moral values are embedded consistently and sustainably.

4. CONCLUSION

Based on the results of the study and research findings, the formation of students' morals is influenced by the role of a conducive school environment and the personality competence of Islamic Religious Education (PAI) teachers. An orderly, religious school environment that supports moral values can foster positive behavior in students' daily lives, including attitudes, behavior, and social interactions at school. Furthermore, the competence of Islamic Religious Education (PAI) teachers, particularly in the aspects of role modeling, discipline, and responsibility, plays a crucial role as concrete examples for students in the process of internalizing moral values.

The formation of students' morals is also influenced by other supporting factors, both internal to the students themselves, such as awareness and discipline, and external to the students, such as school culture, peer relationships, and family support. This study confirms that a positive school environment and the competence of Islamic Religious Education (PAI) teachers complement each other in creating an educational atmosphere that supports optimal moral formation in students. Therefore, it is necessary to strengthen the role of Islamic Religious Education (PAI) teachers as educators and role models, as well as joint efforts from schools and parents in creating a conducive educational environment, so that the formation of students' morals can take place sustainably and comprehensively.

5. BIBLIOGRAPHY

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