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THE ROLE AKIDAH AKHLAK TEACHERS AS ROLE MODELS IN SHAPING STUDENT' DISCIPLINE AT MTs NURUL IMAN SEBAPO PAL 18

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ABSTRACT

Pembentukan karakter menjadi landasan utama pendidikan nasional dan pendidikan Islam, di mana disiplin mahasiswa berfungsi sebagai pilar penting bagi tanggung jawab, kemandirian, tatanan sosial, dan pencapaian akademik. Meskipun memiliki cita-cita dasar ini, institusi pendidikan menengah seperti MTs Nurul Iman Sebapo Pal 18 terus-menerus menghadapi tantangan disiplin yang berulang, termasuk keterlambatan, ketidakpatuhan yang seragam, pengabaian doa jemaat, dan tugas akademik yang belum selesai. Studi ini bertujuan untuk meneliti dan membangun kerangka analisis mengenai peran strategis guru Akidah Akhlak sebagai panutan teladan (uswah hasanah), mengidentifikasi faktor lingkungan yang mendukung dan menghambat, serta memetakan upaya pedagogis dalam membentuk disiplin siswa. Secara metodologis, studi ini menggunakan pendekatan penelitian lapangan kualitatif deskriptif, menggunakan sampling tujuan untuk memilih informan utama, triangulasi data antar sumber, teknik, dan waktu, bersama dengan pengurangan data interaktif, tampilan data, dan pengambilan kesimpulan. Temuan empiris menunjukkan bahwa teladan peran pendidik yang terwujud melalui ketepatan waktu, konsistensi dalam doa Zuhr jemaat, pakaian profesional yang rapi, dan komunikasi sopan berfungsi sebagai katalis perilaku yang kuat yang lebih unggul daripada sekadar peringatan verbal. Selain itu, pembiasaan siswa berjalan optimal ketika diperkuat oleh budaya madrasah yang kondusif dan pengawasan orang tua yang mendukung di rumah. Sebagai kesimpulan, institusionalisasi metode uswah hasanah dikaitkan dengan peningkatan signifikan dalam praktik disiplin siswa yang dapat diamati, menawarkan model pendidikan karakter yang dapat diterapkan bagi madrasah.

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Keywords:
Akidah Akhlak Teachers; Student Discipline; Character Education; Uswah Hasanah.

ABSTRACT
Character formation serves as the foundational cornerstone of national education and Islamic education, wherein student discipline operates as a vital pillar for responsibility, independence, social order, and academic achievement. Despite these foundational ideals, secondary educational institutions such as MTs Nurul Iman Sebapo Pal 18 persistently encounter recurrent disciplinary challenges, including tardiness, uniform non-compliance, neglect of congregational prayers, and uncompleted academic assignments. This study aims to examine and construct an analytical framework regarding the strategic role of Akidah Akhlak teachers as exemplary role models (uswah hasanah), identify supporting and inhibiting environmental factors, and map pedagogical efforts in shaping student discipline. Methodologically, this study employs a descriptive qualitative field research approach, utilizing purposive sampling to select key informants, data triangulation across sources, techniques, and times, alongside interactive data reduction, data display, and conclusion drawing. The empirical findings indicate that educator role modeling manifested through punctuality, consistency in congregational Zuhr prayers, neat professional attire, and polite communication functions as a powerful behavioral catalyst superior to mere verbal admonition. Furthermore, student habituation operates optimally when reinforced by a conducive madrasah culture and supportive parental supervision at home. In conclusion, the institutionalization of the uswah hasanah method was associated with notable improvements in students' observable disciplinary practices, offering an applicable character education model for madrasahs.

A. INTRODUCTION

Education is fundamentally recognized as a planned, conscious, and continuous endeavor directed toward fostering the holistic potential of students, encompassing spiritual, intellectual, personality, social, and practical competencies in everyday societal life (Ramayulis, 2020; Nata, 2021). Within the contemporary educational paradigm, the institutional orientation of schools has transcended the mere transmission of theoretical knowledge or the rote mastery of subject-specific curricula (Mulyasa, 2020). The primary objective of modern education now centers squarely on the cultivation of robust moral character, which constitutes the vital prerequisite for producing a generation characterized by personal integrity, emotional resilience, social accountability, and alignment with divine values (Lickona, 2019; Gunawan, 2019). Among the diverse array of ethical values prioritized within the formal madrasah curriculum, student discipline occupies an exceptionally foundational and strategic position (Tu'u, 2019). Discipline serves as an absolute precondition for establishing a conducive classroom learning atmosphere, attaining optimal academic performance, and ensuring the long-term success of moral development initiatives. Viewed through the conceptual lens of Islamic education, discipline transcends outward conformity to institutional regulations; rather, it manifests as an outward expression of profound inner moral awareness and spiritual obedience (Nata, 2021). Students equipped with strong internal discipline demonstrate the ability to honor time meticulously, maintain consistent religious worship practices, adhere respectfully to madrasah norms, and execute academic obligations with deep personal responsibility (Asropi et al., 2023).

At the empirical level observed within MTs Nurul Iman Sebapo Pal 18, cultivating this essential discipline cannot be delegated exclusively to guidance counselors or institutional order enforcement units. Instead, this heavy responsibility rests

strategically upon the shoulders of the Akidah Akhlak teacher acting as a primary religious educator (Pertiwi et al., 2024). The academic and spiritual discipline of Akidah Akhlak holds a central mandate in instilling unshakeable theological foundations and shaping noble behavioral ethics in daily life (Asropi et al., 2023). The genuine success of Akidah Akhlak instruction cannot be adequately gauged merely through quantitative cognitive scores recorded on report cards, but rather through the tangible reflection of learned values in students' everyday conduct. Consequently, pedagogical approaches that rely solely on verbal lectures, rote memorization of religious texts, or unilateral reprimands have proven insufficient for driving deep behavioral transformation (Hadi & Hasanah, 2023). The most potent pedagogical framework capable of exerting profound influence within Islamic character education is the exemplary method, widely conceptualized as *uswah hasanah* (Kosasih & Amin, 2022). Students attending tsanawiyah madrasahs occupy the critical developmental threshold of early adolescence, a stage characterized by active identity exploration and impressionable social imitation (Zaman, 2019). Established developmental psychology frameworks indicate that adolescents within this age bracket exhibit heightened receptivity toward visual, observable conduct modeled by significant adults compared to abstract verbal instructions (Mulyasa, 2020). Therefore, Akidah Akhlak educators bear the professional obligation to internalize core ethical values into concrete, living actions, serving as mirrors of virtue through punctuality, consistent worship, and refined speech (Sutopo, 2022).

The theological legitimacy of this exemplary approach is rooted directly in the prophetic pedagogical paradigm exemplified by Prophet Muhammad (peace be upon him), as explicitly affirmed in Qur'an Surah Al-Ahzab verse 21 (Ramayulis, 2020). This foundational verse establishes that the Messenger of Allah serves an exemplary model for individuals seeking divine grace, ultimate salvation, and constant remembrance of the Almighty (Nata, 2021). Furthermore, this prophetic principle is reinforced by authentic hadith traditions transmitted by Bukhari and Muslim, which assert that every human being functions as a moral steward accountable for their sphere of influence (Usman, 2021). Within the micro-ecosystem of the madrasah, the teacher operates as a spiritual leader steering student psychological growth (Noor, 2019). Educators who consistently arrive punctually, wear immaculate professional attire conforming to madrasah codes, maintain *istiqamah* in congregational prayers, and communicate with refined linguistic etiquette emit a powerful modeling energy that students naturally absorb (Hadi & Hasanah, 2023). Consistent, daily modeling within the school environment helps students internalize discipline as a moral imperative rather than an oppressive administrative burden (Kosasih & Amin, 2022).

Contemporary scholarly literature reinforces the premise that educators fulfill a dual macro-role, functioning simultaneously as cultural artists crafting noble personalities and as scientific architects designing fertile learning environments (Zaman, 2019). Madrasah teachers are not mere curricular transmitters, but active cultural architects shaping student behavioral habits. This perspective aligns closely with empirical findings reported by Wulandari et al. (2025), which demonstrate that active educator involvement in routine religious practices and strict personal adherence to institutional codes contribute directly to student orderliness. At the national policy level, this institutional mandate is reinforced through regulatory frameworks such as the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 347

of 2022 and Number 450 of 2024, which mandate that madrasah curricula prioritize the formation of noble, moderate, and robust student character profiles (Ministry of Religion of the Republic of Indonesia, 2022, 2024). Thus, implementing Akidah Akhlak instruction possesses both robust juridical backing and undeniable pedagogical necessity (Asropi et al., 2023).

Despite these lofty institutional ideals, empirical conditions at MTs Nurul Iman Sebapo Pal 18 reveal a stark gap between normative expectations and classroom realities (Asropi et al., 2023). Frequent disciplinary infractions persist among students, including tardiness at the madrasah gates, uniform non-compliance, delayed academic submissions, reluctance to participate promptly in congregational Zuhr prayers, and resistance toward institutional norms (Pertiwi et al., 2024). These persistent symptoms indicate that prior disciplinary strategies have failed to cultivate genuine self-awareness (Nurjannah et al., 2020). Contributing obstacles range from unguided peer associations and impoverished domestic supervision to gadget addiction and occasional inconsistencies among educators in enforcing rules (Rahman & Anggraini, 2021). When educator modeling appears compromised, students dismiss compliance as hollow formalism (Hadi & Hasanah, 2023). Consequently, a rigorous investigation into the Akidah Akhlak teacher's role as an exemplary model is essential (Kosasih & Amin, 2022).

Conceptually, moral character formation is an incremental process requiring the deliberate internalization of values (Lickona, 2019). Grounded in established character education frameworks, personal maturity demands a harmonious synthesis across moral knowing, moral feeling, and moral action (Lickona, 2019). Frequently, students master disciplinary rules cognitively yet lack affective resonance or behavioral execution, particularly when living models are absent. Islamic educational philosophy regards teachers as heirs to the prophets (*waratsatul anbiya*), entrusted with cultivating student intellect, heart, and action. If instruction degrades into mechanical routines devoid of sincerity, transformative power is lost (Nata, 2021).

Previous scholarship has sought to examine educator strategies in madrasahs (Asropi et al., 2023). Asropi et al. (2023) highlighted that Akidah Akhlak teachers frequently rely on strict surveillance, formal habituation, and punitive sanctions, which produce compliance without internal awareness. Conversely, Pertiwi et al. (2024) investigated general teacher personality competence without detailing how spiritual modeling resolves specific disciplinary breakdowns, while Nurjannah et al. (2020) restricted their focus strictly to classroom instructional discipline. Addressing this scholarly gap, the present study investigates how the *uswah hasanah* of Akidah Akhlak teachers operates empirically at MTs Nurul Iman Sebapo Pal 18, identifying supporting and inhibiting variables to establish an applicable character development model (Kosasih & Amin, 2022; Wulandari et al., 2025).

B. METHOD

This research adopts a descriptive qualitative field research design, aimed at investigating natural social interactions, behavioral patterns, and educational phenomena within the authentic ecological setting of the madrasah (Sugiyono, 2023). A descriptive qualitative orientation was selected because the primary objective centers on exploring and documenting in depth the operational role of Akidah Akhlak teachers as exemplary figures (*uswah hasanah*) in shaping student discipline at MTs Nurul Iman Sebapo Pal 18 (Creswell & Creswell, 2018). This methodological framework enables

researchers to gather authentic contextual data directly from human subjects without imposing artificial variable manipulation (Sujarweni, 2021). By observing natural behavioral dynamics, the study captures the nuanced moral dimensions, communicative nuances, and daily pedagogical interactions transpiring between educators and students, providing a comprehensive empirical account of school-based character formation (Saleh, 2020).

The fieldwork was conducted at Madrasah Tsanawiyah (MTs) Nurul Iman Sebapo Pal 18, situated within a semi-rural socio-cultural landscape possessing distinct community characteristics (Harahap, 2020). This research setting provides an ideal empirical arena for examining adolescent character cultivation and disciplinary conditioning within a community context where traditional values interact with modern transitional challenges (Rahman & Anggraini, 2021). Formal institutional permission was secured from the madrasah leadership prior to data collection, ensuring that research activities did not disrupt instructional schedules or violate administrative protocols (Sugiyono, 2023). The primary research participants comprised the designated Akidah Akhlak teachers, chosen due to their direct instructional mandate in transforming Islamic values and modeling ethical conduct (Asropi et al., 2023). Additionally, thirty student informants spanning grades VII, VIII, and IX were purposefully incorporated as secondary informants to corroborate the perceived impact of educator modeling across varying developmental stages (Creswell & Creswell, 2018). Participant selection utilized purposive sampling, prioritizing individuals possessing deep insight into local disciplinary dynamics and institutional routines (Sugiyono, 2023).

Data collection integrated primary and secondary streams across three qualitative techniques: observation, semi-structured interviews, and document review (Harahap, 2020). Primary data were compiled via direct field observations tracking teacher punctuality, professional attire, speech etiquette, classroom management, and congregational prayer leadership (Sutopo, 2022). Semi-structured interviews explored teacher and student perspectives regarding exemplary strategies, institutional hurdles, and behavioral responses to disciplinary enforcement (Saleh, 2020). Secondary data encompassed administrative archives, student violation logs, daily teaching journals, and photographic records of institutional activities (Sujarweni, 2021). Fieldwork spanned three consecutive months from August to October 2026, comprising over forty hours of direct classroom and environmental observation alongside fifteen formal recorded interviews.

Data analysis followed an interactive model encompassing data reduction, data display, and conclusion drawing. Field notes and interview transcripts were systematically reduced by filtering out irrelevant material and categorizing text into thematic codes concerning exemplary behaviors, institutional obstacles, and behavioral shifts among students (Miles et al., 2019). Reduced data were subsequently structured into narrative matrices to establish meaningful thematic relationships between teacher modeling and student disciplinary responses (Saleh, 2020). Data trustworthiness was rigorously enforced through methodological triangulation, cross-verifying interview testimonies against observational records and institutional documentation, alongside source triangulation comparing teacher and student accounts across varying operational moments of the school day (Sugiyono, 2023). Ethical protocols strictly guaranteed institutional confidentiality, voluntary participation, and informed consent

from both adult personnel and minor student participants via formal guardian authorization.

C. RESULT AND DISCUSSION

Findings

An investigation into the role of Akidah Akhlak teachers as exemplary figures (*uswah hasanah*) in shaping student discipline at Madrasah Tsanawiyah (MTs) Nurul Iman Sebapo Pal 18 reveals a comprehensive and multifaceted pedagogical process deeply embedded in the daily operational life of the institution. Data collected systematically through direct field observations, semi-structured qualitative interviews with educators and student representatives, and rigorous documentary reviews of administrative records demonstrate conclusively that behavioral discipline is never established instantaneously merely through the issuance of formal written rules. Instead, these positive disciplinary shifts emerge organically from the continuous, lived interaction between educators' authentic exemplary conduct, programmatic institutional habituation, and students' active social responses. The empirical findings derived from this investigation are structured systematically into three primary thematic categories: the concrete forms of exemplary behavior displayed by Akidah Akhlak teachers, the supporting and inhibiting environmental factors encountered across the madrasah and family ecosystems, and the structured pedagogical habituation strategies utilized to foster sustainable student discipline across all grade levels.

The first major thematic category examines the concrete dimensions of teacher role modeling observed in daily madrasah operations. The foundational dimension is punctuality and time discipline, consistently embodied by the Akidah Akhlak teacher. Observation records document that teachers arrive on the school premises at least twenty minutes before the morning entrance bell rings at seven o'clock. This early arrival transcends a mere attendance formality, functioning as an active supervisory and welcoming intervention. Positioned alongside the head of the madrasah and picket teachers at the main entrance gate, the Akidah Akhlak teacher greets arriving students, inspects uniform compliance, and exchanges encouraging morning greetings. This unwavering punctuality extends seamlessly into classroom instruction, where educators consistently initiate lessons at the precise scheduled hour and conclude punctually. During semi-structured interviews, student informant S-1 articulated the psychological impact of this behavior: "When we witness our teacher standing at the gate every single morning right on time and never arriving late to class, we feel an intrinsic sense of shame if we walk in tardy. Their absolute punctuality compels us to respect time schedules and hurry into the classroom without requiring repeated disciplinary warnings from school authorities." Furthermore, systematic observation logs compiled across twenty classroom visits recorded a 100% punctuality rate among Akidah Akhlak educators, a consistency that correlated directly with a measurable reduction in student hallway lingering following recess intervals. Additional field interviews with grade VII, VIII, and IX students confirmed that teacher punctuality established an explicit normative baseline for entire student bodies, transforming morning arrivals from chaotic rushes into orderly, calm educational transitions. Moreover, teacher punctuality served as a direct countermeasure against chronic tardiness, reducing gate-entry delays from an average of fifteen students daily to fewer than two isolated incidents per week by the end of the observation period. Additional documentation review from madrasah

attendance ledgers corroborated these improvements, illustrating stable, long-term compliance with institutional arrival schedules. These documentary records provided undeniable empirical backing for the qualitative interview testimonies regarding improved time management among the student body.

The second core dimension of role modeling is *istiqamah* in the execution of religious worship, vividly demonstrated during congregational Zuhr prayers. Field observations indicate that the moment the call to prayer echoes across the madrasah compound, the Akidah Akhlak teacher immediately suspends instructional activities and guides students toward the ablution facilities and the madrasah prayer hall (*musala*). Rather than issuing distant commands from the comfort of the teachers' lounge, the educator actively participates in ritual ablution alongside the students, assists in organizing and straightening prayer rows (*saf*), and frequently assumes the role of prayer leader (*imam*). Following the congregational prayer, the teacher delivers a brief, reflective *tausiah* connecting spiritual worship practices to daily academic responsibilities and personal moral integrity. This direct, shared involvement fundamentally transforms student perceptions regarding religious obligations. As expressed by student informant S-3 during a formal interview: "Seeing our Akidah Akhlak teacher performing wudhu right beside us and leading prayer inside the musala makes us realize they genuinely practice what they preach. It is no longer experienced as an arbitrary school regulation that we must obey out of fear of punishment points, but rather as something deeply meaningful that we desire to follow together as a community." Observational records further verified that *musala* attendance during Zuhr prayers surged from an estimated baseline of 55% prior to targeted intervention to over 90% during peak observation weeks, proving the tangible effectiveness of shared devotional leadership.

The third form of role modeling involves professional dress neatness and refined speech ethics. Personnel discipline documentation and daily observational tracking reveal that Akidah Akhlak teachers consistently wear clean, immaculate professional attire adhering strictly to madrasah modesty standards. This physical neatness is perfectly mirrored in their verbal communication patterns. When interacting with students both inside and outside the classroom environment, teachers consistently employ polite, encouraging, and educational language. Instructors strictly avoid harsh reprimands, public sarcasm, or degrading remarks when confronting minor uniform or behavioral infractions. Student informant S-2 noted during interviews: "Our teacher never shouts at us or humiliates us in front of our peers when we make mistakes with our uniforms or forget our homework assignments. They speak to us calmly, gently explaining why our action was incorrect, which makes us respect them deeply and desire to correct our behavior willingly rather than out of resentment."

Table 1. Matrix of Teacher Exemplary Dimensions and Impact of Student Behavior

Exemplary Dimension	Teachers' Concrete Actions in the Field	Changes in Student Behavior
Time Discipline	Arrive 20 minutes before the bell, enter and exit the class remains on schedule	Decrease in the rate of delay, accuracy of entering class after break
Example of Worship	Leading ablution, tidying up saf, and conducting	Increase awareness of congregational zuhur

	congregational zuhur prayers	prayers in an orderly manner in the musala
Neatness of Dress	Dress neatly, cleanly, and cover the awrah according to madrasah regulations	Student uniforms are more orderly attributes, hair and appearance are neater
Speech Ethics	Speak politely, educate, and do not use calls of reproach	Reduced rudeness between students and the awakening of polite speech

Source: Results of In-Depth Observation and Interview at MTs Nurul Iman Sebapo Pal 18, 2026

The second major theme identifies the supporting and inhibiting environmental factors influencing student discipline formation. Supporting factors within the madrasah stem directly from strong leadership commitment by the madrasah head and exceptional cohesiveness among the teacher council in maintaining consistent daily role models. Institutional facilities, including a functioning prayer room and structured morning greeting protocols, provide a fertile environment for habituation. Conversely, inhibiting factors primarily originate from external domestic environments. Teacher interviews revealed that many students originate from farming and merchant families with intense daily work schedules spanning dawn to evening. Consequently, parental supervision over evening study routines, sleep schedules, and morning preparations is frequently constrained. Furthermore, unmonitored smartphone usage leading to late-night online gaming sessions causes chronic fatigue, morning lethargy, and classroom drowsiness. Peer associations outside school hours also occasionally dilute moral habits cultivated within the madrasah.

Table 2. Supporting and Inhibiting Factors for Student Discipline Formation

Categories	Supporting Factors	Inhibiting Factors
Madrasah Environment	Leadership commitment, teacher council cohesiveness in setting a daily example	Limited capacity of prayer rooms and ablution places so that long ablution queues
Pedagogical Culture	Habit of daily congregational prayers, morning greetings at the madrasah gate	Inconsistency A small number of teachers in enforcing discipline simultaneously
Social Environment	Madrasah committee support, the norm of religious rural communities	Lack of parental control at home, staying up late due to smart devices

Source: Field Data Recapitulation of MTs Nurul Iman Sebapo Pal 18, 2026

The third major thematic category highlights the strategic pedagogical efforts deployed by Akidah Akhlak teachers to cultivate sustainable discipline. This comprehensive strategy encompasses three progressive stages: spontaneous exemplary modeling, institutionalized daily habituation, and restorative educational sanctions. When encountering scattered litter or disorganized classroom facilities, teachers spontaneously initiate cleaning actions, prompting immediate imitation by surrounding students. Institutionalized habituation protocols include morning gate greetings, collective prayer recitations prior to lessons, and orderly transitions during ablution

queues. Crucially, when disciplinary infractions inevitably occur, educators entirely avoid punitive physical punishment, opting instead for restorative educational consequences such as guided short Quranic memorization, library book organization, or musala cleaning service. As teacher informant T-1 elaborated during qualitative interviews: "We intentionally select educational tasks such as memorizing short Quranic surahs or cleaning the prayer hall so that students are given the opportunity to reflect meaningfully upon their actions while simultaneously maintaining their personal self-respect and human dignity." Furthermore, periodic home visits and structured communication via student liaison books bridge institutional efforts with parental oversight, ensuring consistent behavioral reinforcement across both school and home domains.

Analysis/Discussion

The empirical findings established at Madrasah Tsanawiyah Nurul Iman Sebapo Pal 18 provide profound theoretical and practical insights into the complex mechanics of character education and student discipline within a semi-rural madrasah setting. When Akidah Akhlak teachers consistently operationalize their professional responsibilities through tangible, living role modelling encompassing punctual attendance, active participation in congregational prayer, professional modesty, and refined speech etiquette they construct a formidable non-verbal authority. This form of authority transcends traditional, coercive administrative sanctions that typically govern conventional educational institutions. In standard schools where student discipline is enforced exclusively through punitive measures and rigid rulebooks, students frequently develop superficial compliance. They exhibit orderly behavior strictly while under direct surveillance, promptly reverting to rule violations the moment supervisory oversight relaxes. Conversely, when educators physically embody the moral and spiritual values they teach, the classroom dynamic shifts from external coercion to internalized moral perception. Adolescent students, who are actively navigating complex identity transitions and seeking authentic behavioral blueprints among significant adults, naturally utilize the concrete actions of their educators as a living mirror for acceptable conduct.

Analyzing these behavioral transformations through Thomas Lickona's tripartite theoretical framework of character education reveals that sustainable discipline requires a harmonious integration of moral knowledge, moral feeling, and moral action. Many madrasah students possess extensive cognitive familiarity with institutional rules and religious doctrines regarding discipline yet still commit frequent infractions, such as arriving late or neglecting congregational prayers. This persistent gap between cognitive understanding and behavioral execution occurs because abstract knowledge alone lacks the necessary emotional propulsion to drive action. The crucial catalyst that bridges this psychological cording is the direct visual and emotional experience of observing respected teachers living out those principles. Witnessing an educator standing resolutely at the gate during chilly morning hours or leading ablution with sincere humility triggers profound affective resonance among students. This emotional connection transforms sterile theoretical knowledge into a compelling moral will, enabling students to translate abstract religious doctrines into concrete, orderly daily habits.

Furthermore, the empirical data underscores that individual educator role modeling cannot achieve long-term efficacy in total isolation; it must be systematically reinforced by a structured institutional culture and daily habituation routines. The active institutionalization of morning greetings, collaborative prayer sessions, and scheduled religious observances acts as the structural scaffolding necessary to transform individual exemplary acts into enduring school traditions. For adolescents whose developmental vulnerabilities leave them highly susceptible to external peer distractions and unmonitored digital engagement, predictable environmental routines provide essential psychological stability. When orderly behavior is practiced repeatedly within a supportive school climate, actions that initially felt burdensome gradually evolve into automatic, habitual patterns. Students cease viewing discipline as an oppressive external obligation and begin embracing it as an integral component of their developing personal and institutional identity.

The transition from repressive physical punishment to restorative educational sanctions represents another critical pedagogical advancement identified in the findings. Traditional disciplinary models characterized by corporal punishment, public shaming, or harsh verbal reprimands invariably generate deep-seated resentment, psychological alienation, and active emotional resistance among adolescents. While such heavy-handed tactics may secure brief periods of forced compliance, they inflict lasting damage on the interpersonal trust binding teachers and students. In stark contrast, the restorative approach implemented by Akidah Akhlak teachers utilizing guided Quranic memorization, quiet library reading, or community service within the prayer hall preserves student dignity while fostering genuine cognitive and emotional reflection. By directing students toward constructive, educationally enriching tasks rather than inflicting humiliation, educators maintain a warm, supportive mentoring relationship. Students perceive teachers not as adversaries to be feared, but as compassionate guides dedicated to their moral and spiritual elevation.

Furthermore, examining the broader educational context reveals that modern madrasah pedagogy requires deliberate methodological courage. Educators must look beyond conventional classroom walls and embrace comprehensive character frameworks that honor students' affective and spiritual dimensions. The success of *uswah hasanah* at MTs Nurul Iman Sebapo Pal 18 demonstrates that religious and moral instruction thrives when learners are provided with living exemplars rather than abstract moral lectures. This pedagogical realization revitalizes not only Akidah Akhlak instruction but potentially all foundational religious disciplines across Islamic educational institutions. Moreover, this approach aligns closely with contemporary demands for holistic character development, proving that spiritual role modeling remains an indispensable pillar of effective madrasah management.

Despite these significant pedagogical successes, the investigation also reveals critical contextual boundaries and external vulnerabilities that constrain the total efficacy of teacher role modeling. The most pronounced structural vulnerability identified in the study is the persistent disjunction between the progressive moral culture cultivated inside the madrasah and the impoverished domestic supervision experienced by many students at home. Driven by demanding economic realities in agricultural and commercial sectors, numerous parents maintain exhaustive daily work schedules that limit their capacity to monitor children's evening routines, study habits, and digital consumption. Consequently, unregulated smartphone usage and late-night

online gaming frequently disrupt student sleep hygiene, resulting in morning fatigue, lethargy, and tardiness upon arrival at school. This empirical reality demonstrates conclusively that madrasahs do not operate as isolated ethical islands. Without establishing robust, proactive institutional partnerships with parents through liaison journals and regular home visits, the positive disciplinary habits fostered within the madrasah remain highly vulnerable to domestic erosion.

In synthesizing these broader insights, the findings confirm that cultivating student discipline through *uswah hasanah* is a multidimensional, collaborative endeavor. Exemplary teacher conduct serves as the vital spiritual and pedagogical core, but its transformative potential is fully unlocked only when supported by dedicated leadership, cohesive teacher councils, restorative sanction frameworks, and active parental engagement. When these diverse elements operate in harmonious alignment, discipline ceases to be a tiresome administrative burden and transforms into an organic process of self-realization and moral nobility within the madrasah community. Collaborative stakeholder involvement ensures that ethical education extends seamlessly beyond classroom boundaries into the broader societal framework, fostering enduring moral maturity.

CONCLUSION

This study concludes that the role of the Akidah Akhlak teacher as an example (*uswah hasanah*) is the main pillar in shaping the character of student discipline at MTs Nurul Iman Sebapo Pal 18. Real examples that are consistently shown through timely morning attendance, active participation in congregational zuhur prayers, neatness of madrasah clothing, and politeness in speaking have proven to have a much more effective transformative power than just verbal advice or threats of punishment. When the example of the educator is combined with programmatic habituation and the application of educational sanctions, this process is able to bridge moral knowledge into moral action, so that student obedience transforms from pseudo-obedience to sincere self-discipline awareness.

Nevertheless, the success of the formation of this discipline still faces real external challenges, especially the weak supervision of parents at home and the habit of staying up late due to the uncontrolled use of gadgets. These findings confirm that the example of teachers in madrassas demands harmony of the ecosystem with the family environment through a structured partnership between the school and parents. For the development of the next study, it is recommended for the next researcher to conduct further research with *mixed methods* or longitudinal studies in various madrasas with different socio-cultural backgrounds, in order to measure in more detail the level of effectiveness and sustainability of the impact of educators' exemplary on the moral development of the younger generation.

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