

Teachers as Murabbi in the Formation of Students' Spiritual Intelligence in Secondary Schools

Khozin, Abdul Hamid

Muhammadiyah University of Malang, Indonesia

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.910000677>

Received: 01 November 2025; Accepted: 06 November 2025; Published: 20 November 2025

ABSTRACT

This study aims to analyze the role of teachers as murabbi in shaping the spiritual intelligence of students in secondary schools through a religious habit formation approach integrated into school culture. In the perspective of Islamic education, teachers not only function as conveyors of knowledge (mu'allim), but also as spiritual guides (murabbi) who instill divine values through exemplary worship, morals, and spiritual discipline. This study used a qualitative approach with a case study type conducted at SMP Negeri 1 Sumberasih, Probolinggo Regency. Data collection techniques used participatory observation, in-depth interviews, and documentation, with the main informants consisting of the principal, Islamic Education teachers, and students. Data analysis was carried out through the stages of data reduction, data presentation, and conclusion drawing using source triangulation techniques to maintain the credibility of the information. The results of the study show that students' spiritual intelligence is formed through three main dimensions of teacher role modeling, namely: (1) role modeling in worship, such as performing the dhuha prayer in congregation, reciting the Qur'an, and the active involvement of teachers in sunnah worship; (2) moral exemplarity reflected in a friendly, humble, and compassionate attitude, as well as the teacher's ability to control their words and emotions when interacting with students; and (3) spiritual discipline exemplarity through the teacher's consistency in arriving early for congregational prayers, reminding students of prayer times, and providing continuous spiritual motivation. These three forms of exemplary behavior not only create a religious atmosphere, but also gradually internalize spiritual values in students through the mechanisms of habituation, identification, and internalization of values. This study concludes that teacher exemplary behavior is the most effective instrument in shaping students' spiritual intelligence because it provides concrete examples that students can imitate, feel, and internalize in their daily lives.

Keywords: Teacher Role Model, Murabbi, Spiritual Intelligence, Islamic Education, Religious Habituation

INTRODUCTION

Islamic education is essentially not only oriented towards the development of cognitive aspects, but also directed at the comprehensive development of students' morals and spiritual awareness. In the Islamic tarbiyah paradigm, the educational process is not merely a process of knowledge transfer, but more than that, it is a process of transmitting values and shaping personalities based on divine values or 'ubudiyah [1]. This is in line with the national education objectives in Law Number 20 of 2003 on National Education, which states that education aims to develop the potential of students to become people who are faithful, pious, have noble character, and are capable of becoming responsible citizens [2]. Thus, ideal education is education that produces a generation that is not only intellectually intelligent but also spiritually mature.

In the context of secondary school, the development of students' spiritual intelligence is an urgent need, given that the modern era is characterized by technological advances and globalization, which on the one hand offer convenience, but on the other hand bring negative impacts in the form of a moral crisis, moral degradation, and the emergence of deviant behavior among teenagers [3]. Phenomena such as low awareness of worship, declining respect for teachers, and weakening social empathy are symptoms that indicate the weakness of students' spiritual

intelligence [4]. This condition requires an educational strategy that is not only theoretical but also practical and touches on the affective and psychomotor dimensions through habituation and exemplary behavior.

From an Islamic educational perspective, teachers have a strategic position as central figures in shaping students' character and spiritual intelligence. Al-Ghazali in *Ihya Ulumuddin* emphasizes that teachers are the heirs of the prophets who have moral and spiritual responsibilities in guiding students towards closeness to Allah SWT and salvation in the hereafter [5]. Teachers are not only *mu'allim* (teachers of knowledge), but also *murabbi* (spiritual educators) who set an example through their behavior, attitude, and spiritual life. The concept of *uswah hasanah* (role modeling) is a key instrument in the Islamic education process, as exemplified by the Prophet Muhammad SAW, who successfully shaped a generation of companions not through theoretical rhetoric alone, but through real moral and spiritual role modeling [6].

Empirical phenomena at SMP Negeri 1 Sumberasih, Probolinggo Regency, show that the formation of students' spiritual intelligence is not only carried out through the formal Islamic Education curriculum but more through the school's religious culture manifested in the form of teacher role models. The researchers found that teachers consistently set an example in worship, such as performing the *dhuha* prayer in congregation, leading the recitation of the Qur'an, beginning lessons with prayer, and actively performing *sunnah* prayers before and after lessons. In addition, the teachers' moral exemplary behavior was reflected in their polite speech, loving attitude, empathy towards students who were experiencing difficulties, and spiritual discipline, such as arriving early for congregational prayers and reminding students of prayer times. This exemplary behavior has a tangible influence on the formation of students' spiritual awareness, which is marked by increased discipline in worship, a sense of responsibility, and awareness of God's presence in daily life.

The concept of spiritual intelligence used in this study refers to the views of Zohar and Marshall (2001), who define spiritual intelligence as an individual's ability to understand the meaning of life deeply, have transcendental awareness, and the ability to integrate spiritual values into daily behavior [7]. From an Islamic perspective, spiritual intelligence correlates with a person's level of faith, piety, and morals in carrying out Allah's commands and avoiding His prohibitions. Emmons (1999) adds that spiritual intelligence involves the ability to be patient, grateful, have social empathy, and use life experiences as a means of getting closer to God [8]. Thus, spiritual intelligence is not merely an intellectual ability, but rather the deepest human awareness in interpreting one's existence as a servant of God and a caliph on earth.

Previous studies have emphasized the importance of religious culture in schools in shaping students' spirituality. However, the majority of studies are still general in nature and have not specifically highlighted the role of teacher role models as a major determinant in shaping students' spiritual intelligence. Research conducted by Wening & Hasanah (2020), for example, focuses more on the model of structural reinforcement of religion in school culture without exploring in depth the aspect of teachers as role models for the internalization of values [9]. In fact, in the context of Islamic education, teachers are not only facilitators but also living models whose presence serves as a moral and spiritual reference for students.

Therefore, this study has an important position and novelty because it specifically examines the exemplary role of teachers as *murabbi* in shaping the spiritual intelligence of students. This study not only describes the practice of teacher exemplarity but also analyzes the process of students' spiritual transformation from the stage of externalization to internalization of values, resulting in the formation of authentic and sustainable spiritual intelligence.

Based on this background, the main focus of this study is to answer the following questions: What is the role of teachers' exemplary behavior as *murabbi* in shaping students' spiritual intelligence in secondary schools, and how does the conceptual model of spiritual value internalization work in the school environment? This study aims to (1) describe the forms of teacher exemplarity in the dimensions of worship, morals, and spiritual discipline; and (2) analyze the mechanisms of spiritual value internalization that shape students' spiritual intelligence. Theoretically, this study is expected to contribute to the development of a spiritual pedagogy paradigm in global education. Practically, this study provides strategic recommendations for improving teachers'

spiritual competence and transforming school culture towards the formation of a generation with strong spiritual character.

RESEARCH METHOD

This study uses a qualitative approach with a case study type because it aims to deeply understand the phenomenon of teacher role models as murabbi in shaping the spiritual intelligence of students in secondary schools. This approach was chosen to describe the process of internalizing spiritual values through the natural exemplary behavior of teachers in the context of real school life, in accordance with Robert K. Yin's (2018) view that case studies are effective for exploring complex educational phenomena when the boundaries between the research object and its environment are difficult to separate [10]. The research location was determined to be SMP Negeri 1 Sumberasih, Probolinggo Regency, using purposive sampling because this school consistently implements a religious culture despite its status as a public school and has teachers who not only act as cognitive educators but also as spiritual role models for students in their daily lives.

The research subjects included the principal, Islamic Education teachers, general subject teachers who were active in religious activities, and students. Informants were selected using snowball sampling to obtain data from parties who had relevant and in-depth information about the phenomenon being studied. Data was collected through participatory observation, semi-structured in-depth interviews, and documentation. Observations were conducted to directly observe the exemplary practices of teachers in religious activities such as congregational dhuha prayers, Quran recitation, and the cultivation of noble character. Interviews were used to explore informants' perceptions of the influence of teacher role models on the formation of student spirituality, while documentation was obtained from school archives, religious activity agendas, and school vision and mission documents as complementary data to validate field findings [11].

Data analysis used Miles and Huberman's interactive model, which includes data reduction, data presentation, and conclusion drawing with verification through source triangulation and techniques [12]. Triangulation was carried out by comparing information from various informants and testing the suitability of data from observations, interviews, and documentation. To maintain data credibility, the researcher conducted member checking to ensure that the interpretation was in accordance with the informants' reality. The study also paid attention to research ethics by requesting official permission from the school and maintaining the confidentiality of the informants' identities. With this systematic and holistic approach, the study is expected to be able to reveal the authenticity of the teacher's role as a murabbi in shaping the spiritual intelligence of students comprehensively in accordance with the context of school life.

RESULTS

The results of the study show that the formation of students' spiritual intelligence at SMP Negeri 1 Sumberasih takes place through the process of teacher exemplification, which is reflected in three main dimensions: (1) exemplification of worship, (2) exemplification of morals in interactions, and (3) exemplification of spiritual discipline. Through observation and in-depth interviews, it was found that the role of teachers as murabbi is not only apparent in the theoretical delivery of religious material, but is also very strong in daily practices that have a direct impact on the formation of students' spiritual awareness. The process of internalizing spiritual values occurs naturally through habituation, identification, and imitation.

Teachers' Exemplary Worship in Shaping Students' Transcendental Awareness

Teachers consistently set an example in performing obligatory and sunnah worship in the school environment. Observations show that Islamic Education teachers and several general teachers arrive early before teaching and learning activities to perform the dhuha prayer in congregation. Students participate in these activities not because they are forced to, but because they see the commitment of teachers who perform worship with sincerity.

One seventh-grade student stated in an interview:

"At first, I joined the dhuha prayer because my friends invited me, but after seeing the teachers also praying solemnly and always arriving early, I felt ashamed not to join. Now I feel lighthearted when praying dhuha, as if my heart is calmer after doing it."

This shows that students' spiritual intelligence develops through direct spiritual experiences gained from imitating the teachers' behavior. A PAI teacher said:

"We don't just tell students to pray, but we also have to set an example. Exemplary behavior is stronger than words. When students see their teachers being steadfast, they are motivated to follow consciously, not because they are afraid of punishment."

Field observations show that teachers always lead prayers before and after lessons and recite the Qur'an every morning. These activities create a spiritual atmosphere that guides students towards awareness of Allah's presence in every learning activity.

The first dimension found is the teacher's consistent worship practices, which are witnessed directly by the students. Teachers regularly perform the dhuha prayer in congregation, lead Quran recitation, and make it a habit to pray before and after lessons. Students understand this behavior not only as a religious routine but also as a form of the teacher's closeness to Allah, which radiates spiritual tranquility. Through repeated observation, students experience affective changes that encourage a sense of need for worship as a source of inner peace. Many students who were initially passive in spiritual activities began to show active participation and internalize worship as an existential need, not just a formal obligation. These findings show that the worship exemplified by teachers has an affective power that can naturally stimulate students' transcendental awareness.

Teachers' Moral Exemplarity as an Instrument for Spiritual and Emotional Character Building

Teachers' moral exemplarity is evident in the way they interact with students with compassion, use polite language, avoid harsh words, and demonstrate humility. Teachers not only teach religious material theoretically, but also exemplify moral values such as patience, empathy, and sincerity in their daily lives.

In an interview, a ninth-grade student revealed:

"I often see PAI teachers never getting angry even though the class is noisy. They always remind us gently. I feel that religion is not only about rules, but also about attitude."

The principal emphasized the same point:

"We always remind teachers at this school to be role models in their words, attitudes, and even facial expressions. This is because students learn more from what they see than what they hear."

The moral exemplary behavior of teachers creates a positive emotional bond between teachers and students, which supports the formation of spiritual intelligence in the dimensions of hubbullah (love for Allah) and hubbul ikhwan (love for fellow human beings), in accordance with the concept of spirituality in Islam.

Research has found that teachers' attitudes in interacting with students are an important element in the formation of spiritual intelligence. Teachers consistently demonstrate commendable character traits such as patience, empathy, humility, and the ability to manage emotions wisely. Students say that they feel emotionally valued, which leads to a sense of respect and emotional attachment to teachers as role models. This exemplary character triggers spiritual transformation in students, because moral values are not taught normatively, but are displayed in real behavior that can be felt and imitated. Teachers' character effectively builds emotional intelligence, which in turn leads students to a deeper spiritual awareness, namely awareness of their relationship with God, which is manifested through good relationships with fellow human beings.

Teachers' Exemplary Discipline as a Mechanism for Forming Spiritual Commitment

The dimension of spiritual discipline is very prominent in the school culture. Teachers not only arrive early, but also play a key role in reminding students to perform their prayers on time, maintain purity of heart and intention, and obey the school's religious rules.

In an interview, a guidance teacher stated:

"I always try to be consistent in worship, arriving before the call to prayer, preparing the place of prayer, and calling students not with harsh commands, but with invitations accompanied by motivation. Discipline must start with the teacher first, then it can be imitated by students."

An eighth-grade student shared the impact of the teachers' discipline:

"The teachers always come early for congregational prayer. If we are late, we feel ashamed because the teachers are already waiting. Over time, we got used to coming on time and realized that prayer is an obligation, not just a routine."

Observations also show that teachers have a habit of giving spiritual advice after congregational prayers, which strengthens the students' spiritual understanding. This activity not only teaches structural discipline but also internalizes the values of sincerity and spiritual responsibility.

The third dimension found is the spiritual discipline of teachers in maintaining consistency with religious values. Teachers not only perform worship at certain times, but also arrive early, persuasively remind students of the importance of worship, and demonstrate integrity in maintaining time, intention, and spiritual responsibility. This consistency creates a religious atmosphere that encourages students to adjust their behavior to the spiritual norms that apply at school. Through the repetition of behavior and non-verbal supervision from teachers, students experience the formation of spiritual habitus, namely spiritual behavior that is carried out consciously, voluntarily, and continuously. Teacher discipline becomes a catalyst for the transformation from external consciousness to internal spiritual consciousness.

Synthesis of Findings

Overall, the results of the study prove that teacher role modeling is a key element in the formation of students' spiritual intelligence. The internalization process occurs through three simultaneous stages:

1. Externalization: Teachers display spiritual behavior in a tangible way in their daily activities through worship, morals, and discipline.
2. Objectification: Teachers' behavior becomes a school norm and is accepted as a collective culture.
3. Internalization: Students imitate, feel the spiritual benefits, and make this behavior part of their self-awareness by practicing it in their daily lives.

These findings show that the role of teachers as murabbi is far more effective than a purely instructional approach, because role modeling provides concrete spiritual experiences and voluntarily moves students' hearts to draw closer to Allah. This process results in spiritual intelligence that is reflected in awareness of worship, the ability to manage emotions in an Islamic manner, moral responsibility, and the desire to draw closer to Allah in every activity.

DISCUSSION

The results of this study confirm that the exemplary behavior of teachers as murabbi is the strongest instrument in shaping the spiritual intelligence of students, because the process of spiritual education does not only take

place through the delivery of cognitive material, but also through the internalization of values obtained affectively and psychomotorically through observation of the teacher's actual behavior. This is in line with Albert Bandura's (1977) view in social learning theory, which states that individual behavior can change through the process of modeling, namely imitating the behavior of others who are considered to have moral and spiritual authority [13]. In the context of Islamic education, teachers are positioned as *uswah hasanah* who not only convey religious teachings but also embody them in their daily lives as a non-verbal educational medium that is more effective than verbal instruction [14].

The Role of Teacher Exemplarity as Murabbi in the Perspective of Islamic Education

Teacher role modeling has a fundamental position in Islamic education. In the concept of *tarbiyah*, teachers are not only instructors (*mu'allim*), but also spiritual educators (*murabbi*) who are tasked with guiding the spiritual development of students towards maturity in faith [15]. Al-Ghazali in *Ihya Ulumuddin* emphasizes that teachers must instill the values of sincerity, piety, and noble character through concrete examples in their lives [5]. The findings of this study show that teachers at SMP Negeri 1 Sumberasih have carried out this role through exemplary worship, morals, and spiritual discipline, which directly influence the development of students' spiritual intelligence.

This is in line with the concept of *uswah hasanah* in Q.S. Al-Ahzab verse 21, which emphasizes that the Prophet Muhammad SAW is the ultimate role model in all aspects of life [16]. Teachers, as successors to the prophetic message, should play a similar role in the context of education. The exemplary behavior of teachers becomes a medium for shaping students' transcendental awareness, which cannot be achieved through lectures or lesson materials alone, but rather through spiritual experiences that students observe and feel directly.

Teachers' Exemplary Worship and the Formation of Transcendental Awareness

The findings show that teachers consistently perform the *dhuha* prayer in congregation, recite the Qur'an, and lead prayers before and after lessons. Students are not motivated to worship because of school rules or regulations, but because they witness the teachers' commitment to worship sincerely and consistently. This practice is not merely ritualistic, but serves as a spiritual stimulus for students to feel the presence of Allah in their learning activities. According to Zohar and Marshall (2001), spiritual intelligence is a person's ability to connect behavior with a higher meaning of life and an awareness of the transcendental dimension [7]. When students see teachers performing worship consistently, internalization occurs through learning by observing and learning by doing, which makes worship a spiritual need, not just a formal obligation. This phenomenon shows a process of internalization of meaning as described by Zohar and Marshall, that spiritual intelligence arises when individuals are able to connect behavior with the meaning of life and transcendental goals. From an Islamic perspective, the teacher's worship practices serve as *al-'amalu bil 'ilmi* (practicing knowledge), which is the main stimulus for the growth of *taqarrub ilallah* (closeness to Allah) in students [17].

Nurnazar Pirnazarov (2021) emphasizes that spirituality develops through spiritual modeling, which is the process of imitating the behavior of people who are considered to have moral and spiritual authority [18]. This is evident in this study, where students stated that they were motivated to worship not because of coercion, but because they felt ashamed if their teachers showed spiritual commitment first. This process signifies the formation of self-awareness and God consciousness, which are the core of spiritual intelligence according to Imam Al-Ghazali, namely awareness of Allah's supervision (*muraqabah*) and the desire to always be close to Him [19]. Thus, the worship exemplified by the teacher is not merely a ritual, but a spiritual manifestation that cultivates awareness of the importance of a vertical relationship with God as the foundation of spiritual intelligence.

Teachers' Moral Exemplary Behavior as an Implementation of Spiritual Character Education

The exemplary character of teachers is reflected in their friendly, humble, gentle, and empathetic attitudes towards students. In the perspective of Islamic education, the character of teachers is a reflection of their spiritual intelligence. Teachers who have spiritual depth will show patience, honesty, and compassion, which serve as

examples for students to build emotional and spiritual bonding. This is in line with Al-Ghazali's view that morals are the fruit of a pure heart and an enlightened mind [20]. When teachers consistently demonstrate praiseworthy morals, students undergo a process of spiritualization through the mechanism of identification, which is absorbing values from role models [21].

In addition, exemplary moral character creates a psychological atmosphere conducive to spiritual learning. The relationship between teachers and students built on the basis of love and respect makes it easier for teachers to transfer values affectively. This reinforces Emmons' (1999) finding that one indicator of spiritual intelligence is a person's ability to show compassion and empathy towards others as a manifestation of love for God [8]. Teachers with noble morals shape students' spiritual intelligence through experiential learning, where religious values are not only taught but also exemplified in real life. In Islamic teachings, the character of teachers reflects the quality of tazkiyatun nafs (purification of the soul), which is the core of spiritual education. The exemplary character of teachers serves as a spiritual mirror that reflects divine values to students, encouraging them to shape their behavior based on internal self-awareness rather than external pressure [9].

Teachers' Spiritual Discipline as a Means of Internalizing Values

The aspect of teachers' spiritual discipline has a significant influence in shaping students' religious spirit. Teachers who arrive early for congregational prayers, maintain purity of heart and intention, and consistently remind students of their religious obligations become real role models in spiritual character building. This habit formation process results in the internalization of values through three stages as described by Peter L. Berger, namely: externalization, objectification, and internalization [22]. First, teachers externalize spiritual values through concrete actions. Second, these values are accepted as objective culture in schools. Third, students internalize these values as part of their personality and consciousness. This exemplary behavior encourages students to develop a self-driven spiritual commitment, namely the awareness to practice religion due to internal motivation, not merely obedience to school rules.

In the context of Islamic education, spiritual discipline is a manifestation of mujahadah an-nafs or sincerity in training the soul to submit to Allah. This is in line with the view of Suely Ferreira Deslandes et al. (2023) that worship discipline not only trains the body but also shapes high spiritual awareness and the ability to control oneself from lust [23]. Teachers as role models of spiritual discipline help students achieve certain spiritual levels, such as patience, gratitude, sincerity, and trust in God, which are characteristics of people with high spiritual intelligence.

Transformation of Spiritual Intelligence through Teacher Role Models: An Integrative Perspective

The three dimensions of teacher role modeling found in this study form an integrative model for the formation of students' spiritual intelligence. Role modeling in worship shapes transcendental awareness (vertical relationship with Allah), role modeling in morals shapes moral awareness and empathy (horizontal relationship with fellow human beings), and spiritual discipline shapes self-awareness (self-control and personal responsibility). These three aspects are in line with the Islamic concept of tazkiyatun nafs, which is the purification of the soul through worship, morals, and continuous spiritual discipline.

Thus, the role of teachers as murabbi becomes a determining factor in the formation of spiritual intelligence because the example set by teachers has affective and psychological power that cannot be replaced by verbal instruction. This finding reinforces Ibn Miskawaih's view that the morals and spirituality of an educator influence the souls of students just as fire influences iron. Teachers are not only sources of knowledge but also sources of values, meaning, and spiritual inspiration that foster divine consciousness in students.

Novelty of Research and Scientific Contribution

This discussion shows the novelty of the research, namely the formation of a conceptual model of the teacher spiritual role-model framework which explains that the exemplary behavior of teachers as murabbi is the main

determinant in the formation of students' spiritual intelligence. This model not only describes symbolic practices or religious rituals in schools, but also shows the mechanism of spiritual transformation that occurs through the process of internalizing values. This research also reinforces an integrative perspective between Western theory (Bandura, Emmons, Berger & Luckmann) and classical Islamic concepts (Al-Ghazali, Ibn Miskawaih, and the concept of tarbiyah) by presenting a conceptual framework of spiritual education that is globally relevant and theologically authentic.

Through these findings, teachers are positioned not only as facilitators of learning, but as agents of spiritual transformation (spiritual transformers), initiators of religious culture (religious culture initiators), and creators of spiritual habitus (spiritual habitus builders). This provides a theoretical contribution to the development of contemporary Islamic education by emphasizing that students' spiritual intelligence is not formed through a cognitive approach alone, but through affective role modeling and transcendental experiences that are internalized through intensive interaction with the murabbi figure.

Conceptual Model of Teacher Role Modeling as Murabbi in the Formation of Spiritual Intelligence

The conceptual model found in this study shows that teacher role modeling as murabbi is central to the process of shaping students' spiritual intelligence through a layered and continuous mechanism of value internalization. This process begins with the dimension of value externalization, which is when teachers display spiritual behavior in a tangible way through consistent worship, polite manners, and spiritual discipline.

At this stage, spiritual values are not yet present in students' internal consciousness, but are represented through the observable, tangible behavior of teachers that can be observed, felt, and repeated in the context of school life. The next stage is the objectification of values, which is when students and the school community accept the spiritual behavior of teachers as a collective social and cultural norm that must be respected and emulated. In this phase, spiritual values begin to shift from the individual behavior of teachers to an institutional culture that morally binds the entire school community. The third stage is the internalization of values, which is the process whereby students begin to absorb the spiritual values displayed by teachers as part of their personal consciousness and existential beliefs. At this stage, religious practices are no longer understood as formal routines, but are interpreted as spiritual needs; morals are not merely social ethics, but a reflection of faith; and spiritual discipline is no longer a form of coercion, but a manifestation of personal commitment to God. This transformation of values leads students to the formation of spiritual intelligence, which, in Emmons' (1999) perspective, is reflected through an awareness of the meaning of life, self-control based on divine values, the ability to feel the presence of God in every activity, and a life orientation that is always directed towards spiritual goodness [8].

Through this model, teachers act as spiritual transformative agents who initiate the process of forming spiritual intelligence not through verbal instruction, but through living examples that touch the deepest affective and conscious realms of students. The example of worship produces transcendental awareness (vertical transcendence), the example of morals gives rise to spiritual empathy and emotional intelligence (horizontal spirituality), while spiritual discipline creates a religious habitus that ultimately gives birth to the integration of spiritual values in the souls of students. Thus, this conceptual model provides a new epistemological framework in Islamic education in which the teacher as murabbi is the center of the school's spirituality, driving the process of internalizing values through affective, cognitive, and practical mechanisms simultaneously, to form the spiritual intelligence of students that is conscious, continuous, and transformative.

Theoretical Implications

This study makes a significant contribution to the development of Islamic education theory and spiritual pedagogy by presenting a new conceptual model that places teachers as the main actors in shaping the spiritual intelligence of students, not just as facilitators of learning. The teacher spiritual role-model framework model produced in this study broadens the perspective of Islamic education from a cognitive-instructional approach to an affective-transformative approach, in which teacher exemplarity is understood as a strategy of dakwah bil hal

that effectively internalizes spiritual values into students' consciousness. Theoretically, this model enriches the field of education by integrating the classical concept of murabbi in Islam with modern psychological theories such as spiritual intelligence theory (Emmons; Zohar & Marshall), social learning theory (Bandura), and internalization of values (Berger & Luckmann). These findings prove that spirituality cannot be taught solely through teaching materials, but must be formed through repeated and consistent role modeling as a form of embodied and experiential education. Thus, this study not only confirms existing theories, but also offers a new paradigm of spiritual pedagogy that can be applied globally in the context of religious education.

Practical Implications

Practically, this research provides strategic direction for schools, educators, and policymakers in improving the quality of religious education by strengthening the role of teachers as spiritual role models. The results of this study show the importance of teacher professional development programs that include spiritual guidance, spiritual leadership training, and strengthening personal integrity so that teachers can become inspirational figures for students to emulate. The implementation of this role model model can be applied through religious culture-based school policies designed not only as formal activities but as a spiritual atmosphere that lives in all school activities. This study also provides an empirical basis for the need for a teacher evaluation system that not only assesses pedagogical and professional competencies but also spiritual competencies and moral exemplarity. In addition, these findings can be used by the government and educational institutions to develop a curriculum based on the formation of spiritual intelligence that is capable of responding to the challenges of the moral crisis of the younger generation in the digital age. By applying teacher role modeling as the core of religious learning strategies, schools can create an educational environment that not only educates intellectually but also purifies the soul and shapes students with strong and transformative spiritual character.

CONCLUSION

This study confirms that the exemplary behavior of teachers as murabbi is a determining factor in the formation of students' spiritual intelligence in secondary schools. The role of teachers does not stop at the cognitive delivery of religious subject matter, but extends to being spiritual role models who influence the formation of students' transcendental awareness, emotions, and spiritual commitment through consistently displayed worship, morals, and spiritual discipline. Exemplary worship gives rise to a sense of transcendence that encourages students to make worship a spiritual necessity; exemplary morals build emotional and moral relationships that stimulate the formation of religious character; and exemplary spiritual discipline creates a spiritual habitus that encourages the continuous internalization of values. Thus, the formation of spiritual intelligence does not occur mechanically or instructionally, but through an inner transformation that originates from the real role modeling of teachers in their daily lives.

Theoretically, this study makes an important contribution to the development of a contemporary Islamic education paradigm by presenting the teacher spiritual role-model framework as a new conceptual model that integrates modern spiritual psychology theory with classical Islamic tarbiyah (education) knowledge. These findings broaden the understanding of religious education from a cognitive-instructional approach to an affective-transformative approach centered on exemplary behavior as the core of spiritual pedagogy. Practically, the results of this study provide recommendations to educational institutions to strengthen teachers' spiritual competencies through spiritual leadership-based training, foster a vibrant religious culture in the school environment, and make exemplary behavior a key component in assessing teacher professionalism. Policy implications should also be directed toward establishing national standards for religious education that emphasize the spiritual dimension of teachers as a key requirement for the success of character education and faith development in the younger generation.

SUGGESTIONS AND RECOMMENDATIONS

This study has limitations in terms of its single location, so it cannot describe the variation in teacher role modeling practices in the context of other educational institutions with different social backgrounds. Therefore,

further research is recommended to use a multi-site approach or mixed methods to measure the effectiveness of the teacher role modeling model on students' spiritual intelligence in a more comprehensive and generalizable manner. In addition, it is important to explore the role of families and religious communities outside of school as part of the ecosystem for the holistic development of children's spiritual intelligence. Thus, the results of this study are expected to serve not only as a theoretical basis but also as a practical reference in designing education policies oriented toward developing a generation with strong spiritual character in the era of digital disruption.

REFERENCES

1. M. Q. Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Berbagai Persoalan Umat*, no. November. 2007.
2. D. RI, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," Departemen Pendidikan Nasional, 2003. .
3. M. Nasir and M. K. Rijal, "Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia," *Indones. J. Islam Muslim Soc.*, vol. 11, no. 2, pp. 213–241, 2021, doi: 10.18326/ijims.v11i2.213-241.
4. K. S. Abdulwahid, "Social Factor Effects on Linguistic Performance, Emotional and Spiritual Intelligence," *Int. J. Islam. Educ. Psychol.*, vol. 2, no. 1, pp. 15–35, 2021, doi: 10.18196/ijiep.v2i1.11851.
5. A. Ghazali, "Ihya Ulumuddin Terjemahan Jilid 1." pp. 1–1051, 1963.
6. [6] Rahmadani, V. Miftahuljannah, and Z. Lubis, "The Role of Educators," in *Jurnal Multidisiplin Sahombu*, vol. 4, no. 02, 2024, pp. 196–204.
7. D. Zohar and I. Marshall, *SQ - Spiritual Intelligence, the ultimate intelligence*. 2001.
8. R. A. Emmons, *The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality*. 1999.
9. M. H. Wening and E. Hasanah, "Strategies for Developing Religious Culture To Shape, the Character of Students," *Int. J. Educ. Manag. Innov.*, vol. 1, no. 3, pp. 262–270, 2020, doi: 10.12928/ijemi.v1i3.2592.
10. R. k. Yin, *Qualitative Research from Start to Finish*, Second Edi., vol. 1, no. 1. New York London, 2018.
11. P. Leavy, *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*. 2015.
12. M. B. Miles, A. M. Huberman, and J. Saldana, *Qualitative Data Analysis*, 3rd ed. United States of America, 2014.
13. A. Bandura, "Social learning theory," in *General Learning Press*, New york, 1977, pp. 1–46.
14. S. Arif, Faridi, and Sunarto, "Strategies For Developing Students Religious Character Through Muhammadiyah Education At Muhammadiyah Lementary School 4 Malang City," *Al-Madrasah J. Ilm. Pendidik. Madrasah Ibtidaiyah*, vol. 9, no. 4, pp. 2129–2144, 2025, doi: 10.35931/am.v9i4.5522.
15. O. Andrei, "Enhancing religious education through emotional and spiritual intelligence," *HTS Teol. Stud. / Theol. Stud.*, vol. 79, no. 1, pp. 1–7, 2023, doi: 10.4102/hts.v79i1.7887.
16. Al-Qur'an, *Al-Qur'an dan Terjemahan*. Jakarta: Departemen Agama Republik Indonesia, 2019.
17. O. Khasawneh and A. R. M. Altakhaineh, "Teacher Education from an Islamic Perspective," *Int. J. Relig. Spiritual.*, vol. 10, no. 3, pp. 1–16, 2020, doi: 10.18848/2154-8633/CGP/v10i03.
18. N. Pirnazarov, "Structural Model Of Spirituality As A Philosophical Phenomenon," *Adam alemi*, vol. 88, no. 2, pp. 10–17, Jun. 2021, doi: 10.48010/2021.2/1999-5849.02.
19. M. M. E. I. Bali and D. Ruzifah, "Mitigation of Student Deviant Behavior through Al-Ghazali's Perspective Spiritual Values in the Disruptive Era," *J. Pendidik. Progresif*, vol. 11, no. 1, pp. 63–76, 2021, doi: 10.23960/jpp.v11.i1.202106.
20. U. Rosidah, N. Nurhakim, and K. Khozin, "Thinking of Moral Education According To Al Ghazali and Al Zarnuji Perspective on Epistimology and Axiology," *J. Konseling Pendidik. Islam*, vol. 5, no. 1, pp. 203–216, 2024, doi: 10.32806/jkpi.v5i1.131.
21. J. Balakrishnan and Y. K. Dwivedi, "Role of cognitive absorption in building user trust and

- experience,” *Psychol. Mark.*, vol. 38, no. 4, pp. 643–668, Apr. 2021, doi: 10.1002/mar.21462.
22. P. L. Berger and T. Luckmann, “The Social Construction of Reality: A Treatise in the Sociology of Knowledge.” Anchor Books, New York, pp. 1–219, 1966.
23. S. F. Deslandes, B. M. S. Freitas, and T. R. de S. C. Ferreira, “‘A vara da disciplina’: discursos de religiosos em defesa de castigos físicos para a educação de crianças e adolescentes,” *Interface - Comun. Saúde, Educ.*, vol. 27, no. 1, pp. 1–16, 2023, doi: 10.1590/interface.220587.