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The Influence of School Religious Culture and the Exemplary Behavior of Islamic Education Teachers on the Moral Integrity of High School Students in Sukabumi

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ABSTRACT

This study examines the relationships between school religious culture, the exemplary behavior of Islamic Religious Education teachers, and the moral integrity of high school students in Sukabumi, Indonesia. Employing a quantitative explanatory approach with a cross-sectional survey design, data were collected from 125 students using a structured questionnaire measured on a five-point Likert scale. Multiple linear regression analysis was conducted using IBM SPSS Statistics version 25 to evaluate the individual and simultaneous contributions of the independent variables. The findings reveal that school religious culture and teacher exemplary behavior are positively and significantly associated with students' moral integrity, with teacher exemplary behavior emerging as the stronger predictor. The overall regression model was statistically significant, explaining 29.8% of the observed variation in moral integrity ($R^2 = 0.298$). These findings highlight the complementary roles of institutional religious practices and teachers' ethical modeling in students' moral development. The study contributes to Islamic character education literature by distinguishing moral integrity from broader character-related outcomes and providing context-specific empirical evidence. Practically, the findings underscore the importance of aligning meaningful religious school cultures with consistent teacher role modeling to strengthen students' ethical development.

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INTRODUCTION

Education plays a fundamental role not only in developing intellectual competencies but also in cultivating moral character, ethical responsibility, and socially constructive behavior. In

contemporary educational contexts, academic achievement alone is insufficient to ensure that students develop honesty, integrity, discipline, empathy, and accountability. This concern is particularly relevant during adolescence, when individuals undergo significant cognitive, emotional, and social changes that influence their moral judgments and behavioral decisions. Lickona (1991) conceptualized character education through three interconnected dimensions moral knowing, moral feeling, and moral behavior emphasizing that ethical development requires the integration of moral understanding, internal commitment, and consistent action. Within the Indonesian educational context, Islamic Religious Education (Pendidikan Agama Islam, PAI) plays an important role in translating religious principles into students' everyday ethical practices through the integration of iman (faith), ibadah (worship), and akhlak (moral character). However, moral development cannot be achieved exclusively through formal religious instruction because students' behavior is also shaped by institutional expectations, interpersonal relationships, and everyday experiences within school environments. Nasrullah et al. (2023) emphasized the contribution of Islamic Religious Education teachers to character formation, particularly in strengthening discipline and moral values, highlighting the importance of approaching moral education as an integrated institutional and pedagogical process.

School religious culture constitutes an important institutional dimension of moral development because it embeds religious values within collective norms, educational traditions, interpersonal interactions, and everyday school practices. Religious activities, including congregational prayers, Qur'anic recitation, charitable initiatives, and ethical discussions, may establish opportunities for students to translate abstract religious principles into habitual moral conduct. Munawaroh et al. (2023) demonstrated the relevance of teacher involvement and Islamic school activities in supporting students' character development, reinforcing the role of institutional religious practices in shaping educational experiences. Nevertheless, participation in religious activities does not necessarily indicate successful moral internalization, as students may demonstrate compliance with institutional routines without consistently applying ethical principles outside supervised settings. Through a qualitative multiple-case investigation, Rosenda and Rahmawati (2026) identified institutionalized religious routines, teacher modeling, student participation, and school-community relationships as interconnected elements supporting character formation, suggesting that the effectiveness of religious culture depends on its integration into the broader moral ecology of schools. Consequently, religious school culture should be understood not merely through the frequency of religious activities but through the consistency, meaningfulness, and behavioral implications of religious values embedded in institutional life.

Beyond institutional religious culture, the exemplary behavior of Islamic Religious Education teachers represents a critical interpersonal mechanism through which students encounter and interpret moral values. Teachers function not only as transmitters of religious knowledge but also as behavioral models whose honesty, fairness, responsibility, empathy, and consistency may influence students' ethical orientations. Shanti and Shohib (2026) highlighted the role of Islamic Religious Education teachers as moral exemplars in fostering Islamic character, emphasizing the educational significance of teachers' observable conduct beyond classroom instruction. This relationship is theoretically supported by Bandura's (1977) Social Learning Theory, which explains how individuals acquire behavioral standards through observation, modeling, and reinforcement. Bandura (1986) further developed this perspective through Social Cognitive Theory, emphasizing reciprocal relationships among personal characteristics, behavioral practices, and environmental conditions. Applied to Islamic education, these perspectives suggest that school religious culture

and teacher exemplary behavior represent complementary dimensions of the educational environment, with institutional norms establishing moral expectations and teachers demonstrating their practical application. Empirical findings by Muamar et al. (2025) further indicated that the implementation and character-related outcomes of school Qur'anic programs are shaped by teacher agency, school culture, family participation, and educational governance, while teacher role modeling and interpersonal relationships contribute to connecting religious education policies with everyday practices.

Existing quantitative research provides empirical support for examining religious school culture and teacher exemplary behavior as simultaneous predictors of students' moral development, although the strength and interpretation of these relationships vary across educational contexts. Sumardi et al. (2026) investigated teacher role modeling and Islamic school culture among 62 female high school students at SMA IT Nurul Ilmi Siak and reported that both variables were statistically associated with students' moral behavior, with a coefficient of determination of 0.411, indicating that their regression model explained approximately 41.1% of the observed outcome variation. Similarly, Adawiyah et al. (2026) examined Islamic school culture and teacher role modeling among Islamic junior secondary school students in Probolinggo and identified a significant simultaneous relationship with students' moral character, with an R^2 value of 0.444. While these findings demonstrate the relevance of institutional and interpersonal factors in character education, the existing evidence remains concentrated on relatively specific educational populations and predominantly addresses broad outcomes such as moral behavior, religious character, or general character formation. These constructs, although conceptually related, do not fully represent moral integrity as a distinct educational outcome characterized by consistency between ethical convictions, moral judgments, and actual behavior, particularly in situations where external supervision is limited.

This conceptual distinction reveals an important research gap concerning the extent to which school religious culture and teacher exemplary behavior are independently and jointly associated with students' moral integrity. Previous qualitative studies have provided contextual explanations of religious habituation and teacher modeling, whereas existing quantitative investigations have generally emphasized broader moral outcomes rather than ethical consistency as a specific measurable construct. Furthermore, empirical findings obtained from Islamic secondary educational institutions in Siak and Probolinggo cannot automatically be generalized to high school students in different geographical and institutional contexts. Sukabumi, West Java, Indonesia, offers a relevant setting for examining these relationships because students' moral development occurs within educational environments shaped by religious instruction, institutional traditions, peer interactions, family influences, and contemporary digital communication. Accordingly, the present study conceptualizes moral integrity through honesty, responsibility, discipline, fairness, and consistency between ethical principles and actual conduct. School religious culture is examined through the implementation and reinforcement of religious values within everyday school activities, while Islamic Religious Education teachers' exemplary behavior is evaluated through perceived honesty, fairness, responsibility, ethical consistency, and interpersonal conduct. By distinguishing these constructs and examining their respective statistical contributions within a single explanatory framework, this study seeks to provide a more focused empirical understanding of the institutional and interpersonal conditions associated with students' moral integrity.

Against this background, the present study aims to examine the individual and simultaneous relationships between school religious culture, the exemplary behavior of Islamic

Religious Education teachers, and the moral integrity of high school students in Sukabumi, West Java, Indonesia. Specifically, the study investigates whether school religious culture significantly predicts students' moral integrity, whether teacher exemplary behavior demonstrates an independent predictive relationship with moral integrity, and whether both variables jointly explain statistically significant variation in the outcome. The study contributes to the literature in three respects. Conceptually, it distinguishes moral integrity from broader character-related outcomes by emphasizing consistency between ethical understanding, personal commitment, and everyday behavior. Empirically, it extends existing evidence by examining the relative and combined predictive contributions of school religious culture and Islamic Religious Education teachers' exemplary behavior within the Sukabumi educational context. Practically, its findings are intended to inform school administrators, religious education teachers, and educational policymakers in developing integrated character education strategies that align institutional religious practices with credible ethical role modeling. Given the observational nature of the research design, these relationships are interpreted as statistical associations rather than definitive causal effects.

LITERATURE REVIEW

2.1. Theoretical Foundations

The relationship between school religious culture, Islamic Religious Education teachers' exemplary behavior, and students' moral integrity is grounded in Social Learning Theory, Character Education Theory, and Moral Development Theory. Bandura (1977, 1986) emphasized that moral behavior develops through observational learning and reciprocal interactions among individuals, behavior, and social environments, highlighting teachers' roles as ethical models within religious school cultures. Lickona (1991) further explained that character formation integrates moral knowing, moral feeling, and moral behavior, emphasizing the alignment of ethical understanding with consistent actions. Meanwhile, Kohlberg (1981) argued that moral development progresses from externally regulated behavior toward principled ethical reasoning, enabling individuals to maintain moral standards beyond institutional supervision. Collectively, these perspectives establish a theoretical foundation for examining how institutional religious practices and teachers' exemplary conduct contribute to students' moral integrity through behavioral modeling, value internalization, and ethical decision-making.

2.2. School Religious Culture

School religious culture encompasses shared religious values, institutional norms, and collective practices that integrate Islamic principles into everyday educational activities. Through religious habituation, ethical interactions, and institutional reinforcement, schools may foster students' honesty, responsibility, discipline, and moral integrity. Rosenda and Rahmawati (2026) emphasized that religious routines contribute to character development when supported by consistent institutional practices and positive school-community relationships. Similarly, Aldridge and McLure (2024) identified positive associations between religious school environments and students' prosocial moral identity, highlighting the importance of institutional context. Accordingly, this study conceptualizes school religious culture through five dimensions: religious activities, religious habituation, reinforcement of Islamic values, supportive religious interactions, and integration of religious principles into daily behavior, which collectively may strengthen students' moral integrity.

2.3. Exemplary Behavior of Islamic Religious Education Teachers

The exemplary behavior of Islamic Religious Education teachers reflects the consistent demonstration of ethical, professional, and interpersonal values, aligned with the Islamic principle of uswah hasanah. Through honesty, discipline, fairness, responsibility, and empathy, teachers serve as moral models who reinforce students' ethical understanding and behavior. Shanti and Shohib (2026) highlighted the importance of teacher modeling in fostering Islamic character. Consistent with Bandura's (1977) Social Learning Theory, students may internalize moral values through observing credible behavioral examples. Similarly, Amir et al. (2025) emphasized the relevance of teachers' fairness, patience, authority, and compassion in students' moral development. Accordingly, this study examines teacher exemplary behavior through five dimensions: honesty and integrity, discipline and responsibility, fairness, behavioral consistency, and empathy and respectful communication, as potential predictors of students' moral integrity.

2.4. Moral Integrity of High School Students

Students' moral integrity refers to the consistency between ethical principles, personal convictions, and actual behavior, particularly in maintaining honesty, responsibility, discipline, and fairness without external supervision. Lickona (1991) emphasized that moral character integrates moral knowledge, emotional commitment, and ethical action. Similarly, Stephens and Wangaard (2016) identified moral awareness, judgment, commitment, and action as essential components of integrity development. Within Islamic education, moral integrity reflects the principles of akhlak, including sidq (honesty), amanah (trustworthiness), and adl (justice). Accordingly, this study conceptualizes students' moral integrity through five dimensions: honesty, responsibility, discipline, fairness and respect for others, and consistency between moral principles and behavior.

2.5. School Religious Culture and Students' Moral Integrity

School religious culture may strengthen students' moral integrity by reinforcing ethical values, institutional norms, and consistent religious practices that promote honesty, responsibility, discipline, and respect. Aldridge and McLure (2024) identified positive associations between religious school climates and students' prosocial moral identity, emphasizing the importance of institutional context. Similarly, Adawiyah et al. (2026) reported that Islamic school culture and teacher role modeling jointly explained 44.4% of the variation in students' moral character. However, moral integrity extends beyond religious participation to encompass consistent ethical behavior. Therefore, this study examines whether school religious culture positively predicts the moral integrity of high school students in Sukabumi, leading to the following hypothesis:

H1: School religious culture has a positive and significant influence on the moral integrity of high school students in Sukabumi.

2.6. Exemplary Behavior of Islamic Religious Education Teachers and Students' Moral Integrity

The exemplary behavior of Islamic Religious Education teachers may strengthen students' moral integrity through observational learning, ethical modeling, and behavioral reinforcement. Bandura's (1977) Social Learning Theory suggests that students internalize moral values by observing teachers' honesty, fairness, responsibility, and consistency. Tarsono et al. (2025) emphasized the importance of teacher role modeling and habituation in Islamic character formation. Similarly, Sumardi et al. (2026) reported a positive relationship between teacher role modeling and students' moral behavior ($p = 0.050$), with teacher modeling and Islamic school culture jointly explaining 41.1% of the observed variation. Accordingly, this study examines whether Islamic Religious Education teachers' exemplary behavior positively predicts students' moral integrity after accounting for school religious culture, leading to the following hypothesis:

H2: The exemplary behavior of Islamic Religious Education teachers has a positive and significant influence on the moral integrity of high school students in Sukabumi.

2.7. The Simultaneous Influence of School Religious Culture and Exemplary Teacher Behavior on Students' Moral Integrity

School religious culture and exemplary teacher behavior represent complementary dimensions of moral education, integrating institutional religious values with observable ethical conduct. Drawing on Bandura's (1986) Social Cognitive Theory and Lickona's (1991) Character Education Theory, these factors may jointly support students' moral development through environmental reinforcement, behavioral modeling, and the integration of moral knowledge, attitudes, and actions. Sumardi et al. (2026) reported that Islamic school culture and teacher role modeling jointly explained 41.1% of the variation in students' moral behavior. Similarly, Adawiyah et al. (2026) identified a significant joint relationship explaining 44.4% of students' moral character variation. Extending these findings, the present study examines whether both variables simultaneously predict moral integrity, emphasizing consistency between ethical principles and actual behavior among high school students in Sukabumi. Accordingly, the following hypothesis is proposed:

H3: School religious culture and the exemplary behavior of Islamic Religious Education teachers simultaneously have a significant influence on the moral integrity of high school students in Sukabumi.

RESEARCH METHODS

This study employed a quantitative explanatory approach with a cross-sectional survey design to examine the relationships between school religious culture, the exemplary behavior of Islamic Religious Education teachers, and students' moral integrity in Sukabumi, West Java, Indonesia. Consistent with the quantitative research framework proposed by Creswell and Creswell (2018), the study utilized structured measurements and statistical hypothesis testing to investigate relationships among the research variables. The study involved 125 high school students who had participated in Islamic Religious Education activities and possessed sufficient experience with their school environments and teachers. Each student served as the unit of analysis, providing individual assessments of institutional religious practices, teacher behavior, and personal moral integrity. The sample size was considered in relation to the complexity of the regression model and the statistical considerations outlined by Hair et al. (2019). Participation was voluntary, with confidentiality emphasized throughout data collection. Given the nonexperimental design, the estimated relationships were interpreted as statistical associations rather than definitive causal effects.

Data were collected using a structured, self-administered questionnaire measuring three constructs: school religious culture (X1), exemplary behavior of Islamic Religious Education teachers (X2), and students' moral integrity (Y). Drawing on the theoretical perspectives of Bandura (1977), Lickona (1991), and Kohlberg (1981), each construct was operationalized through five dimensions. School religious culture encompassed religious activities, habituation, reinforcement of Islamic values, supportive religious interactions, and integration of religious principles into daily school life. Teacher exemplary behavior included honesty and integrity, discipline and responsibility, fairness, behavioral consistency, and empathy and respectful communication. Students' moral integrity was measured through honesty, responsibility, discipline, fairness and respect, and consistency between moral principles and actions. Questionnaire responses were assessed using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), following the measurement approach

introduced by Likert (1932). Instrument quality was evaluated through corrected item–total correlations, with values above 0.30 used for preliminary item screening, and Cronbach's alpha, with values of at least 0.70 indicating acceptable internal consistency. These procedures supported the assessment of measurement consistency before subsequent statistical analysis.

Data analysis was conducted using IBM SPSS Statistics version 25, incorporating descriptive statistics, instrument validity and reliability assessments, regression diagnostics, and multiple linear regression analysis. Descriptive statistics included means, standard deviations, and minimum and maximum values. Regression diagnostics addressed residual normality, multicollinearity, heteroscedasticity, and linearity to assess the suitability of ordinary least squares estimation. The regression model was specified as $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon$, where Y represents students' moral integrity, X_1 denotes school religious culture, X_2 represents teachers' exemplary behavior, β_0 is the intercept, β_1 and β_2 are regression coefficients, and ε represents the error term. Individual hypotheses (H1 and H2) were evaluated using t-tests, while the simultaneous predictive significance of the regression model (H3) was assessed using the F-test at a 5% significance level ($p < 0.05$). The coefficient of determination (R^2) and adjusted R^2 were used to evaluate the model's explanatory power, while regression coefficients were examined to determine the direction and relative magnitude of the relationships between the predictors and students' moral integrity.

RESULTS AND DISCUSSION

4.1. Descriptive Statistical Analysis

Descriptive statistical analysis was used to summarize the distribution of the three research variables.

Table 1. Descriptive statistics of research variables

Variable	N	Minimum	Maximum	Mean	Std. deviation
School Religious Culture (X1)	125	1.40	5.00	3.043	0.902
Teacher Exemplary Behavior (X2)	125	1.00	5.00	3.094	0.956
Students' Moral Integrity (Y)	125	1.40	5.00	3.195	0.791

Table 1 presents the descriptive statistics for 125 respondents, indicating moderate levels across all research variables. Students' Moral Integrity (Y) recorded the highest mean score (M = 3.195, SD = 0.791), followed by Teacher Exemplary Behavior (X2) (M = 3.094, SD = 0.956) and School Religious Culture (X1) (M = 3.043, SD = 0.902). The observed scores ranged from 1.40 to 5.00 for both School Religious Culture and Students' Moral Integrity, while Teacher Exemplary Behavior ranged from 1.00 to 5.00. The relatively higher standard deviation of Teacher Exemplary Behavior suggests greater variability in students' perceptions of teachers' ethical conduct, whereas Students' Moral Integrity exhibited more consistent responses.

4.2. Instrument Validity Testing

Instrument validity testing was specified to assess whether the questionnaire items demonstrated adequate relationships with their corresponding composite constructs. Corrected item–total correlations were calculated for each of the five items representing school religious culture, teacher exemplary behavior, and students' moral integrity. A corrected item–total correlation above 0.30 was used as the initial screening criterion.

Table 2. Corrected item–total correlations

Variable	Item	Corrected item–total correlation	Result

School Religious Culture	SRC1	0.732	Acceptable
	SRC2	0.753	Acceptable
	SRC3	0.700	Acceptable
	SRC4	0.731	Acceptable
	SRC5	0.755	Acceptable
Teacher Exemplary Behavior	TEB1	0.786	Acceptable
	TEB2	0.700	Acceptable
	TEB3	0.755	Acceptable
	TEB4	0.685	Acceptable
	TEB5	0.738	Acceptable
Students' Moral Integrity	SMI1	0.597	Acceptable
	SMI2	0.682	Acceptable
	SMI3	0.601	Acceptable
	SMI4	0.624	Acceptable
	SMI5	0.682	Acceptable

Table 2 presents the corrected item–total correlations for the 15 questionnaire items across the three research variables. All items exceeded the recommended threshold of 0.30, indicating satisfactory item consistency and supporting their retention for subsequent analysis. School Religious Culture (X1) exhibited correlation coefficients ranging from 0.700 to 0.755, while Teacher Exemplary Behavior (X2) demonstrated values between 0.685 and 0.786, with TEB1 showing the strongest correlation. Students' Moral Integrity (Y) recorded coefficients ranging from 0.597 to 0.682, indicating acceptable item performance despite relatively lower correlations compared with the independent variables.

4.3. Reliability Testing

Reliability testing was undertaken to evaluate the internal consistency of the questionnaire scales. Cronbach's alpha was calculated separately for each construct, using a conventional minimum threshold of 0.70 to identify acceptable internal consistency.

Table 3. Reliability statistics

Research variable	Items	Cronbach's alpha	Interpretation
School Religious Culture (X1)	5	0.891	Good
Teacher Exemplary Behavior (X2)	5	0.890	Good
Students' Moral Integrity (Y)	5	0.836	Good

Table 3 presents the reliability assessment of the three research variables using Cronbach's alpha. All constructs demonstrated good internal consistency, with coefficients exceeding the recommended threshold of 0.70. School Religious Culture (X1) recorded the highest reliability coefficient (α = 0.891), closely followed by Teacher Exemplary Behavior (X2) (α = 0.890), while Students' Moral Integrity (Y) achieved an alpha value of 0.836. Each construct comprised five measurement items, indicating consistently strong inter-item relationships across the research variables. These findings confirm that all three scales exhibit satisfactory internal consistency, supporting their use in subsequent correlation and multiple regression analyses.

4.4. Classical Assumption Testing

Table 4. Regression diagnostic results

Diagnostic test	Indicator	Result	Interpretation
Residual normality	Shapiro–Wilk statistic	0.992	No material departure indicated
Residual normality	Shapiro–Wilk p-value	0.720	Normality not rejected
Multicollinearity	Tolerance X1	0.869	Acceptable
Multicollinearity	VIF X1	1.151	Acceptable
Multicollinearity	Tolerance X2	0.869	Acceptable
Multicollinearity	VIF X2	1.151	Acceptable
Heteroscedasticity	Breusch–Pagan LM statistic	0.900	No evidence of heteroscedasticity
Heteroscedasticity	Breusch–Pagan p-value	0.638	Not significant

Table 4 presents the regression diagnostic results, indicating that the examined assumptions of multiple linear regression were adequately satisfied. The Shapiro–Wilk test revealed no statistically significant departure from residual normality ($W = 0.992$, $p = 0.720$), supporting the normality assumption. Multicollinearity diagnostics showed identical tolerance values of 0.869 and variance inflation factors (VIF) of 1.151 for both School Religious Culture (X1) and Teacher Exemplary Behavior (X2), indicating no problematic multicollinearity between the predictors. Furthermore, the Breusch–Pagan test yielded a statistically nonsignificant result ($LM = 0.900$, $p = 0.638$), suggesting no evidence of heteroscedasticity. Collectively, these findings indicate that the regression model satisfies the assessed assumptions of residual normality, limited multicollinearity, and homoscedasticity, supporting the appropriateness of subsequent multiple linear regression analysis.

4.6. Multiple Linear Regression Analysis

Multiple linear regression analysis was employed to examine the individual relationships between school religious culture (X1), teacher exemplary behavior (X2), and students' moral integrity (Y).

Table 5. Multiple linear regression coefficients

Predictor	B	Std. error	Standardized β	t	Sig.
Constant	1.477	0.248	—	5.962	<0.001
School Religious Culture (X1)	0.251	0.071	0.286	3.513	0.001
Teacher Exemplary Behavior (X2)	0.309	0.067	0.373	4.584	<0.001

Table 5 presents the multiple linear regression results, indicating that both School Religious Culture (X1) and Teacher Exemplary Behavior (X2) are positively and significantly associated with Students' Moral Integrity (Y). School Religious Culture demonstrated a significant positive relationship ($B = 0.251$, $\beta = 0.286$, $t = 3.513$, $p = 0.001$), suggesting that stronger religious school culture is associated with higher moral integrity after controlling for teacher exemplary behavior. Similarly, Teacher Exemplary Behavior exhibited a stronger positive relationship ($B = 0.309$, $\beta = 0.373$, $t = 4.584$, $p < 0.001$), indicating its greater relative predictive contribution. The regression constant was also statistically significant ($B = 1.477$, $t = 5.962$, $p < 0.001$), yielding the estimated equation $Y = 1.477 + 0.251X1 + 0.309X2$.

Table 6. ANOVA of the regression model

Model	Sum of squares	df	Mean square	F	Sig.
Regression	23.117	2	11.559	25.903	<0.001
Residual	54.440	122	0.446	—	—
Total	77.557	124	—	—	—

Table 6 presents the ANOVA results for the multiple linear regression model, demonstrating a statistically significant joint relationship between School Religious Culture (X1), Teacher Exemplary Behavior (X2), and Students' Moral Integrity (Y). The regression model yielded an F-statistic of 25.903 with 2 and 122 degrees of freedom ($F(2, 122) = 25.903$, $p < 0.001$), indicating that the two predictors collectively explain a statistically significant proportion of the variation in students' moral integrity. The regression sum of squares was 23.117, compared with a residual sum of squares of 54.440, resulting in a total sum of squares of 77.557. These findings support H3, confirming the overall statistical significance of the regression model and highlighting the combined predictive relevance of institutional religious culture and teachers' exemplary behavior in understanding students' moral integrity among high school students in Sukabumi.

4.9. Coefficient of Determination

The coefficient of determination for the multiple linear regression model, indicating a moderate relationship between the independent variables and Students' Moral Integrity ($R = 0.546$). The R Square value of 0.298 demonstrates that School Religious Culture (X1) and Teacher Exemplary Behavior (X2) jointly explain 29.8% of the observed variation in students' moral integrity, while the remaining 70.2% is not explained by the model and may reflect other individual, familial, social, and environmental factors. The Adjusted R Square value of 0.287 indicates that the model retains an explanatory power of 28.7% after accounting for the number of predictors and sample size. Furthermore, the standard error of the estimate (0.668) reflects the residual dispersion of observed moral integrity scores around the regression predictions. Overall, these findings highlight the meaningful but limited explanatory contribution of school religious culture and teachers' exemplary behavior, suggesting that students' moral integrity is a multidimensional outcome influenced by factors beyond the two predictors examined in this study.

4.10. Discussion

The findings demonstrate that school religious culture has a positive and statistically significant relationship with students' moral integrity, supporting H1. This result suggests that religious practices, institutional norms, and the consistent reinforcement of Islamic values contribute to an educational environment associated with students' honesty, responsibility, discipline, and ethical consistency. The findings align with Aldridge and McLure (2024), who identified positive associations between religiously oriented school climates and students' prosocial moral identity, emphasizing the importance of institutional environments in moral development. Similarly, Adawiyah et al. (2026) reported a significant relationship between Islamic school culture and students' moral character. From the perspective of Lickona's (1991) Character Education Theory, religious school culture may facilitate moral development by connecting moral knowledge, emotional commitment, and ethical behavior. However, the present findings extend previous discussions by specifically examining moral integrity rather than general religious character, suggesting that meaningful religious practices may be associated with students' ability to maintain ethical principles beyond formal religious participation. This interpretation underscores the

importance of integrating religious values into everyday institutional interactions rather than relying exclusively on ceremonial or routine religious activities.

The results further reveal that the exemplary behavior of Islamic Religious Education teachers positively and significantly predicts students' moral integrity, supporting H2. Notably, teacher exemplary behavior demonstrated a stronger standardized regression coefficient than school religious culture, indicating its greater relative predictive contribution within the estimated model. This finding supports Bandura's (1977) Social Learning Theory, which emphasizes observational learning as a mechanism through which individuals acquire behavioral standards by observing credible role models. In Islamic educational contexts, teachers who consistently demonstrate honesty, fairness, responsibility, empathy, and ethical conduct provide practical illustrations of the moral principles communicated during instruction. The findings are consistent with Tarsono et al. (2025), who emphasized the integration of social cognitive mechanisms, teacher modeling, and habituation in Islamic character education. Furthermore, Sumardi et al. (2026) reported a positive relationship between teacher role modeling and students' moral behavior. The comparatively stronger association observed in the present study suggests that students' perceptions of teachers' behavioral consistency may be particularly relevant to moral integrity, which requires alignment between ethical understanding and actual conduct. Nevertheless, this association should not be interpreted as evidence that teacher behavior independently causes moral development, given the potential influence of students' personal characteristics and broader social environments.

The simultaneous regression analysis confirms that school religious culture and teacher exemplary behavior jointly demonstrate a statistically significant relationship with students' moral integrity, supporting H3. The coefficient of determination, indicates that the two predictors collectively explain approximately 29.8% of the observed variation in moral integrity, while the remaining 70.2% lies outside the explanatory scope of the model. This result is consistent with Bandura's (1986) Social Cognitive Theory, which conceptualizes behavior through reciprocal relationships among personal characteristics, environmental conditions, and behavioral experiences. Religious school culture may provide institutional expectations and opportunities for ethical habituation, while exemplary teachers demonstrate how these values can be translated into practical behavior. Previous research by Sumardi et al. (2026) reported an R^2 of 0.411, whereas Adawiyah et al. (2026) identified an R^2 of 0.444. The comparatively lower explanatory power in the present study may reflect differences in student populations, institutional contexts, measurement instruments, and the conceptual distinction between moral integrity and broader moral character outcomes. These differences reinforce the importance of context-sensitive interpretations and indicate that students' ethical development cannot be adequately explained through institutional religious practices and teacher modeling alone.

Theoretically, this study contributes to Islamic character education literature by integrating institutional religious culture and interpersonal teacher modeling within a unified explanatory framework that specifically emphasizes students' moral integrity. Unlike studies examining general moral behavior or religious character, the present research highlights ethical consistency as a distinct outcome involving honesty, accountability, fairness, and principled conduct across different situations. This perspective is consistent with Stephens and Wangaard (2016), who emphasized moral awareness, judgment, commitment, and action as interconnected components of integrity development. Practically, the findings suggest that school administrators should prioritize meaningful religious habituation, consistent institutional ethical standards, and professional development initiatives that strengthen Islamic Religious Education teachers' capacity to

demonstrate credible moral behavior. Nevertheless, several limitations warrant consideration. The cross-sectional design prevents causal inference, while reliance on students' self-reported perceptions introduces potential social desirability and common-method biases. Furthermore, the sample of 125 students from Sukabumi and the absence of sufficiently documented sampling procedures limit the generalizability of the findings. Future research should consider longitudinal or multilevel designs, incorporate multiple sources of behavioral assessment, and examine additional predictors such as family moral socialization, peer influence, digital environments, and individual moral reasoning. Such approaches would provide a more comprehensive understanding of the mechanisms through which institutional culture and teacher exemplarity are associated with students' moral integrity.

CONCLUSION

This study demonstrates that school religious culture and the exemplary behavior of Islamic Religious Education teachers are positively and significantly associated with the moral integrity of high school students in Sukabumi, Indonesia. Teacher exemplary behavior emerged as the stronger predictor, emphasizing the importance of educators' ethical consistency in reinforcing students' moral values. Together, both variables explained 29.8% of the variation in students' moral integrity, indicating that institutional religious practices and teacher role modeling represent meaningful but incomplete predictors of ethical development. Theoretically, these findings extend the application of Social Learning Theory and Character Education Theory by highlighting the complementary contributions of institutional environments and interpersonal modeling to moral integrity as a distinct educational outcome. Practically, schools should integrate meaningful religious activities with consistent ethical standards and strengthen teachers' capacity to demonstrate honesty, fairness, responsibility, and accountability. However, the cross-sectional design, reliance on self-reported data, and limited geographical scope constrain causal interpretation and generalizability. Future research should employ longitudinal and multilevel approaches while incorporating family influences, peer relationships, and digital environments to develop a more comprehensive understanding of students' moral integrity.

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