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Peran Guru PAI dalam Membentuk Nilai Kepemimpinan Siswa SMA Negeri 7 Kecamatan Tambun, Kabupaten Bekasi, Jawa Barat

The Role of Islamic Religious Education Teachers in Shaping Students' Leadership Values at SMA Negeri 7 Tambun, Bekasi Regency, West Java

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Abstrak

Penelitian ini bertujuan menganalisis peran guru Pendidikan Agama Islam (PAI) dalam membentuk nilai kepemimpinan siswa di SMA Negeri 7 Tambun, Kabupaten Bekasi, Jawa Barat. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus agar pembentukan kepemimpinan dapat dipahami dalam konteks sekolah yang sebenarnya. Data lapangan dikumpulkan melalui wawancara mendalam dengan guru PAI dan siswa yang terlibat dalam proses pembinaan, observasi terhadap pembelajaran dan kegiatan sekolah, serta dokumentasi kegiatan yang relevan.

Data dianalisis melalui kondensasi data, penyajian data, dan penarikan kesimpulan dengan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa guru PAI berperan sebagai pengajar, teladan moral, pembimbing, dan motivator dalam menanamkan keadilan, tanggung jawab, kejujuran, disiplin, kemandirian, dan kerja keras. Pembentukan kepemimpinan tidak hanya berlangsung melalui materi PAI di kelas, tetapi juga melalui pembiasaan dan pengaitan nilai-nilai Islam dengan pengalaman siswa dalam kegiatan OSIS, pramuka, kerohanian, dan olahraga.

Temuan juga menunjukkan bahwa pengaruh keluarga, lingkungan digital, keterbatasan sumber daya, dan konsistensi pendampingan menjadi tantangan penting. Dengan demikian, peran guru PAI dalam pembentukan kepemimpinan siswa bekerja melalui keteladanan, internalisasi nilai, pendampingan reflektif, dan penguatan pengalaman kepemimpinan di sekolah.

Keywords: *Islamic Religious Education Teacher; Islamic Leadership; Student Leadership; Character Education; Senior High School*

Abstract

This study examines the role of Islamic Religious Education (PAI) teachers in shaping students' leadership values at SMA Negeri 7 Tambun, Bekasi Regency, West Java. A qualitative case-study design was employed to understand leadership formation within the school's actual educational context. Field data were gathered through in-depth interviews with PAI teachers and students involved in leadership development, observations of learning and school activities, and relevant documentation.

The data were analyzed through data condensation, data display, and conclusion drawing, with source and technique triangulation used to strengthen credibility. The findings indicate that PAI teachers act as instructors, moral exemplars, mentors, and motivators in cultivating justice, responsibility, honesty, discipline, independence, and perseverance. Leadership formation occurs not only through PAI classroom content, but also through habituation and the connection of Islamic values with students' experiences in student council, scouting, religious, and sports activities.

The findings further identify family influence, the digital environment, limited resources, and the consistency of mentoring as important challenges. The study therefore positions PAI teachers as value-based educational leaders whose contribution to student leadership operates through role modelling, value internalization, reflective guidance, and the reinforcement of practical leadership experiences at school.

INTRODUCTION

Leadership education at the secondary-school level is inseparable from character formation. Students learn leadership not only through formal organizational positions but also through repeated experiences of responsibility, fairness, self-discipline, decision-making, and service to others. In Islamic education, these qualities are connected with moral accountability: education is expected to develop knowledge while simultaneously shaping ethical and social conduct.1

Within this framework, Islamic Religious Education (PAI) teachers occupy a strategic position because they work at the intersection of curriculum, moral formation, and everyday school interaction. Their influence extends beyond explaining religious concepts in the classroom. Through personal example, guidance, feedback, and the interpretation of students' experiences, PAI teachers can translate Islamic values into observable practices of leadership. Studies of Islamic teacher education similarly emphasize that teaching Islamically requires

1Mark Halstead, "An Islamic Concept of Education," Comparative Education 40, no. 4 (2004): 517–529, https://doi.org/10.1080/03050060420002845 10.

pedagogical competence together with an explicit ethical orientation.[2]

Islamic leadership is not limited to formal authority. It is associated with justice, trustworthiness, responsibility, moral consistency, and the ability to direct others toward beneficial purposes. Research on the moral foundations of Islamic educational leadership highlights that leadership legitimacy depends on the integration of competence and ethical conduct rather than on position alone. For adolescents, this makes school an important environment in which leadership values can be rehearsed before students assume wider social responsibilities.[3]

Recent studies also show that PAI teachers can function as teacher-leaders in senior high schools. Their roles may include mentoring students, modelling disciplined conduct, supporting achievement, coordinating religious and character-development activities, and helping students connect religious norms with everyday decisions. A qualitative case study in an Indonesian public school further demonstrates that value-based leadership by Islamic education teachers can shape students' discipline through consistent guidance, habituation, and coordination with the wider school environment.[4][5]

Leadership development, however, is strengthened when values are linked to practice. Research on PAI-based leadership-character development indicates that leadership values become more meaningful when they are inserted into learning materials and reinforced through active learning and field experience. Likewise, extracurricular settings such as scouting can provide concrete opportunities for students to practise responsibility, teamwork, initiative, and social service. These findings suggest that classroom instruction and extracurricular experience should be analyzed as

2Nadeem Memon, "What Islamic School Teachers Want: Towards Developing an Islamic Teacher Education Programme," British Journal of Religious Education 33, no. 3 (2011): 285–298, https://doi.org/10.1080/01416200.2011.595912.

3Rusnadi Rusnadi and Hafidhah Hafidhah, "Nilai Dasar dan Moralitas Kepemimpinan Pendidikan Islam," Jurnal Pendidikan Agama Islam 16, no. 2 (2019): 223–244, https://doi.org/10.14421/jpai.2019.162-06.

4Muaddyl Akhyar, Ilpi Zukdi, and Nurfarida Deliani, "Value-Based Leadership of Islamic Education Teachers and Its Role in Disciplinary Religious Practice Formation: A Qualitative Case Study in an Indonesian Public School," Jurnal Pendidikan Islam 13, no. 2 (2024): 97–105, https://doi.org/10.14421/jpi.2024.132.97-105.

5Hidayatus Sholihah, Fatah Syukur, Ismail, Ahmad Zaenur Rosyid, and Khajyet Amantai, "The Roles, Opportunities, and Challenges of PAI Teacher's Leadership in Senior High Schools," Cendekia: Jurnal Kependidikan dan Kemasyarakatan 22, no. 1 (2024): 29–43, https://doi.org/10.21154/cendekia.v22i1.8185.

complementary rather than separate domains.[6][7]

The present study therefore focuses exclusively on SMA Negeri 7 Tambun, Bekasi Regency, West Java. The earlier draft referred extensively to SMP Muhammadiyah 7 Surabaya, creating a mismatch between the title, introduction, methodology, and findings. Those references have been removed because they represent a different institution, educational level, and geographical context. This revision treats SMA Negeri 7 Tambun as the single case and asks how PAI teachers contribute to the formation of students' leadership values, how those values are connected with classroom and extracurricular experiences, and what factors facilitate or constrain the process.

RESEARCH METHODS

This study employed a qualitative case-study design focused on SMA Negeri 7 Tambun, Bekasi Regency, West Java. A case study was selected because the research examines a bounded educational setting and seeks to understand how leadership values are formed through the interaction of PAI teaching, teacher example, student experience, and school activities rather than through numerical measurement.[8]

The field-based methodological claim in the abstract is retained and made consistent throughout the manuscript. Data were collected through in-depth interviews, observation, and documentation; the previous statement that the study relied on a literature-study approach has been removed. Informants were selected purposively from PAI teachers and students on the basis of their direct involvement in the teaching, mentoring, and practice of leadership-related values at the school. PAI teachers served as key informants because they were responsible for religious instruction and moral guidance, while students provided supporting perspectives on the way these values were experienced in school life.

Interviews explored the teacher's understanding of Islamic leadership, strategies for modelling and communicating leadership values, perceived challenges, and the role of school activities in providing leadership experience. Observation focused on the enactment of values such as punctuality, fairness, discipline, responsibility, guidance, and student participation in learning and school activities. Documentation was used to examine

6Miftahul Jannah, Sitti Fathir Rahmah, and Mukhairir Fikri Ihsan, "Pengelolaan Kepramukaan dalam Membentuk Karakter Kepemimpinan Siswa di SMA Negeri 1 Bireuen Provinsi Aceh," Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam 1, no. 2 (2022), https://doi.org/10.18860/rosikhun.v1i2.14216.

7Waway Qodratulloh Suhendar, Ajeng Ayu Milanti, Ida Suhartini, and Rini Rahman, "Strategi Pengembangan Karakter Kepemimpinan Mahasiswa melalui Pembelajaran Pendidikan Agama Islam di Politeknik," Humanika: Kajian Ilmiah Mata Kuliah Umum 23, no. 1 (2023): 73–80, https://doi.org/10.21831/hum.v23i1.53509.

8Robert K. Yin, Case Study Research and Applications: Design and Methods, 6th ed. (Thousand Oaks, CA: SAGE Publications, 2018); John W. Creswell and Cheryl N. Poth, Qualitative Inquiry and Research Design: Choosing among Five Approaches, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

activity records and other school materials relevant to student leadership development. The available draft preserves the substance of the interview evidence but does not contain a complete original transcript or a verified participant roster. Consequently, this revision does not invent an exact sample size or fabricate quotations; interview evidence is presented as attributed paraphrase, except where a first-person statement was preserved in the source manuscript.

Data analysis followed an interactive qualitative process consisting of data condensation, data display, and conclusion drawing and verification. The material was organized around recurring categories: teacher role-modelling, internalization of Islamic leadership values, guidance and motivation, leadership practice through extracurricular settings, and contextual challenges. Credibility was strengthened through source triangulation between teacher and student perspectives and technique triangulation across interviews, observations, and documents. Claims were retained only when they were consistent with the available field record and the focus of the SMA Negeri 7 Tambun case.[9]

RESULTS AND DISCUSSION

1. PAI Teachers as Moral Exemplars and Leadership Models

The findings position the PAI teacher not merely as a transmitter of religious knowledge but as a visible model of leadership conduct. The field account emphasizes punctuality, fairness toward students, responsibility, disciplined behaviour, and consistency between what is taught and what is practised. These behaviours are significant because leadership values become credible when students observe them in the teacher's everyday conduct rather than encounter them only as abstract concepts.

This finding is consistent with value-based perspectives on Islamic educational leadership, which place moral integrity and responsibility at the centre of legitimate influence. It also parallels recent evidence that Islamic education teachers can function as teacher-leaders whose influence is expressed through guidance, example, and student development rather than through formal managerial authority alone. In this case, role-modelling can be understood as the first mechanism of leadership formation: students are introduced to a behavioural standard before they are asked to reproduce it in their own actions.[10][11]

9Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, Qualitative Data Analysis: A Methods Sourcebook, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).

10Sholihah et al., "The Roles, Opportunities, and Challenges of PAI Teacher's Leadership in Senior High Schools."

11Rusnadi and Hafidhah, "Nilai Dasar dan Moralitas Kepemimpinan Pendidikan Islam."

2. Internalizing Leadership Values through PAI Learning and Habituation

The interview material indicates that the PAI teacher deliberately connects religious learning with leadership values such as discipline, honesty, independence, hard work, responsibility, justice, and wise conduct. The source manuscript preserves a first-person statement from the teacher: "And of course, as a PAI teacher, I always convey and teach about leadership values by always teaching theories about the noble values of human beings so that students can understand, practice, and practice them." Although the wording reflects the original field-note translation, the statement is important because it shows that leadership education is intentionally embedded in religious instruction rather than treated as an unrelated extracurricular topic.

Analytically, this practice represents value internalization through three linked stages: conceptual introduction, moral interpretation, and behavioural rehearsal. The teacher first identifies a value, explains its religious and ethical meaning, and then encourages students to apply it in actual situations. The use of prophetic stories, noted in the field account, supports this process by providing narrative models through which students can compare abstract virtues with concrete acts of courage, fairness, patience, and responsibility. This pattern is consistent with research showing that PAI learning can contribute to leadership-character development when leadership concepts are explicitly integrated into learning and reinforced through active practice.[12]

3. Extracurricular Activities as Contexts for Leadership Practice

The field data identify student council (OSIS), scouting, religious activities, and sports as school contexts that help students practise positive and leadership-oriented behaviour. The important analytical point is not simply that these activities exist, but that they create different forms of responsibility. Student council activities expose students to organization, coordination, and decision-making; scouting emphasizes discipline, teamwork, initiative, and service; religious activities reinforce ethical responsibility and spiritual self-control; and sports provide opportunities for cooperation, perseverance, rule-observance, and fair competition.

The available evidence does not justify claiming that PAI teachers directly manage every extracurricular program. Rather, the teacher's specific contribution is best understood as interpretive and mentoring: linking students' practical experiences to Islamic values, offering guidance and motivation, and helping students reflect on whether their conduct demonstrates responsibility, fairness, discipline, and respect. This distinction strengthens the validity of the argument because it avoids attributing institutional functions to the PAI teacher that were not demonstrated by the field record.

The role of extracurricular practice is supported by research on scouting-based leadership formation, which shows that structured student activities

12Suhendar et al., "Strategi Pengembangan Karakter Kepemimpinan Mahasiswa melalui Pembelajaran Pendidikan Agama Islam di Politeknik."

can cultivate independence, social responsibility, and leadership dispositions when students are entrusted with real tasks and organizational responsibilities. Thus, the interaction between PAI instruction and extracurricular experience can be interpreted as a bridge between normative values and lived leadership practice.[13]

4. Challenges to the Formation of Islamic Leadership Values

The study also identifies contextual constraints. The teacher's account points to internal influences associated with family background and external influences associated with the wider environment, particularly digital technology. The concern is not technology itself, but the possibility that uncontrolled use can reduce students' motivation to learn and participate in constructive activities. Limited resources and the need for patient, continuous mentoring further complicate the process.

These challenges show that leadership formation cannot be reduced to a single lesson or teacher intervention. It is a cumulative process that depends on consistency across school, family, peer, and digital environments. For PAI teachers, this means that moral guidance needs to be dialogical and sustained: students must be helped to interpret competing influences, exercise self-control, and make responsible choices. Teacher leadership research at senior-high-school level similarly indicates that the effectiveness of teacher-leaders depends on institutional support and the distribution of leadership opportunities within the school.[14]

Overall, the SMA Negeri 7 Tambun case suggests a four-part mechanism: PAI teachers model leadership values, explain their Islamic meaning, connect them to students' school experiences, and reinforce them through guidance and reflection. The contribution of the PAI teacher is therefore strongest when classroom learning, personal example, and student participation are mutually reinforcing.

CONCLUSION

First, the study confirms that PAI teachers at SMA Negeri 7 Tambun contribute to student leadership formation primarily through moral example, value-based instruction, guidance, and motivation. The leadership values emphasized in the field record include justice, responsibility, honesty, discipline, independence, hard work, and wise conduct. These values are made more credible when the teacher demonstrates them consistently in everyday school interaction.

Second, leadership development is strengthened when PAI learning is connected with practical student experiences. OSIS, scouting, religious activities, and sports provide different

13Jannah, Rahmah, and Ihsan, "Pengelolaan Kepramukaan dalam Membentuk Karakter Kepemimpinan Siswa di SMA Negeri 1 Bireuen Provinsi Aceh."

14Sholihah et al., "The Roles, Opportunities, and Challenges of PAI Teacher's Leadership in Senior High Schools"; Carina Schott, Henrico van Roekel, and Lars G. Tummers, "Teacher Leadership: A Systematic Review, Methodological Quality Assessment and Conceptual Framework," Educational Research Review 31 (2020): 100352, https://doi.org/10.1016/j.edurev.2020.100352.

arenas for practising responsibility, teamwork, discipline, service, and decision-making. The evidence supports the interpretation that the PAI teacher's role is to connect these experiences to Islamic moral principles rather than to claim direct control over every extracurricular program.

Third, family influence, the digital environment, limited resources, and the need for consistent mentoring remain important challenges. Effective leadership formation therefore requires collaboration between teachers, school structures, students, and families. Because the available manuscript did not preserve complete interview transcripts or a full participant roster, future reporting should retain verified verbatim excerpts, participant details, and a clearer audit trail of triangulation so that the empirical basis of the findings can be reconstructed more fully.

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