

Empowering Educators Through the Transformational Teacher Program: Enhancing Students' Religious Practices

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ARTICLE INFO

Keywords:

transformational teacher program;
student religious practice;
spiritual development;
program evaluation

Article history:

Received 2024-12-13

Revised 2025-04-23

Accepted 2025-04-29

ABSTRACT

This study investigates the effect of the Transformational Teacher Program on students' religious practices aimed at strengthening moral and ethical values and fostering appreciation for diversity. The research addresses concerns over declining student morals, ethics, and engagement with religious activities in junior high schools in Central Lombok Regency. A quantitative research design was employed, utilizing a survey method. Data were collected from 426 junior high school students through a structured questionnaire. SmartPLS version 4.0 was used for data analysis, applying factor analysis to examine the influence of independent variables on dependent variables. The results reveal that the Transformational Teacher Program significantly affects students' religious practices ($p < 0.05$; $t > 1.96$), accounting for 10.7% of the variance. As role models, teachers were found to play a crucial role in promoting religious and moral values, reinforcing social solidarity, strengthening collective memory, fostering unity, and creating environments supportive of religious engagement. In conclusion, the Transformational Teacher Program positively influences the religious practices of junior high school students, contributing to the development of students' religious character, enhancing social bonds, and promoting consistent religious behaviour in daily life.

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1. INTRODUCTION

This study identifies a significant issue regarding low religious practice within various educational settings. It highlights that certain students, particularly those residing in urban areas, engage in infrequent religious practices and possess limited knowledge about religion. Factors contributing to this situation include a lack of direct guidance due to work commitments, a dilution of faith, exposure to heretical teachings, promiscuous behaviour, substance abuse, and conflicts among students (Irzum Farihah, 2014). The transformational teacher program serves as a solution to foster a holistic and comprehensive learning environment for students, addressing academic abilities and enhancing character and religious practices (Rahmadi & Pancarania, 2020). Teacher Leaders develop programs facilitating active student learning

experiences, including regular religious activities, discussions on moral values, and daily worship practices within the school environment (Al-Disis & Rawadieh, 2020). This approach enables students to acquire theoretical religious knowledge while actively participating in religious practices that enhance their faith and character (Nurbaiti et al., 2020).

Education is a fundamental practice with a cognitive-developmental approach. Moral development through qualitative stages: Moral development is based on the stimulation of thinking and problem-solving (Mainuddin et al., 2023). Through programs that favour students, transformational teachers can carry out their roles as: (1) Becoming learning leaders, (2) Becoming mentors for other teachers, (3) Encouraging collaboration between teachers, (4) Realizing student leadership, (5) Mobilizing a community of practitioners (Darma, 2022). The presence of this program from the Moving Teacher has a positive impact by accustoming students to participate in various religious activities, such as congregational worship, morning spiritual activities, reading prayers together, and short student lectures that are carried out routinely (Arlina et al., 2024). This program creates a school atmosphere that supports the formation of positive religious attitudes and behaviours in students (Zulkarnain & Haq, 2020). With a systematic program, students can more easily understand, appreciate, and practice religious values in their daily lives, both at school and at home (Alfarikh et al., 2021).

Consequently, every program inevitably encounters challenges during its implementation, particularly in the context of restricted time and resources. Not all institutions have the necessary facilities and personnel to conduct religious activities intensively. Additionally, confident educators encounter challenges in encouraging students to engage in these activities consistently, particularly those not accustomed to religious activities outside of the classroom (Rahmadi & Pancarania, 2020). Furthermore, the sustainability and supervision of the program are associated with challenges. The long-term effectiveness of programs developed by Teacher Leaders is challenging to assess because they are not always evaluated regularly (Ye et al., 2024). Consequently, despite the positive initial impact of this program, there are still obstacles to its sustainable positive influence on students' religious practices (Kusuma et al., 2022).

Collaborative efforts among Transformational Teachers, schools, and parents are essential to facilitate the effective implementation of this curriculum (Apriono, 2013). Enhanced training for educators in creating appealing religious programs and augmenting support resources from schools can bolster program execution (Manalu, 2022). Furthermore, it is essential to do frequent supervision and assessment to ensure the program evolves according to student requirements (Cortes et al., 2024). This study aims to emphasize the significance of programs developed by Transformational Teachers in enhancing students' religious practices and to identify challenges that must be addressed for optimal and sustainable impact.

2. METHODS

This study uses a quantitative approach to test the effect of the program designed by the Teacher Activator on students' religious practices because it can provide objective results and allows testing of relationships between variables that can be measured statistically (Agung, 2018). The study was conducted from October 2023 to August 2024. The population of this study was all students who participated in the program created by the Teacher Activator in several schools. The sampling method used was proportional sampling to ensure a proportional representation of 426 students representing various schools and program implementations. The instrument used was a questionnaire to measure students' perceptions of implementing the Teacher Activator program and its impact on religious practices (Junianto et al., 2020). The initial study involved 50 students not included in the primary sample to test its validity and reliability. The final questionnaire consisted of statements with a Likert scale of 1-5. The independent variable in this study was implementing the Teacher Activator program, which was measured through a program that favoured students. The dependent variable is a variable that measures students' religious practices, worship, understanding of religious teachings, and application of religious values in daily life.

Data was collected in one session at each school to maintain consistency. Data collection was scheduled outside of major religious activities or exams to minimize external factors that could influence the results. The questionnaire was distributed in the classroom with direct supervision from the researcher and school facilitator to ensure a conducive environment for students to provide honest and reflective answers. Data was analysed using Smart Partial Least Squares (SmartPLS) software version 4.0 (Hair et al., 2019a). SmartPLS was chosen to make it easier for researchers to analyze measurement models and structural models simultaneously compared to other methods; SmartPLS provides robust results in the context of exploratory research and ensures precision in hypothesis testing. This study was conducted with strict ethical considerations. Informed consent was obtained from all respondents. Data confidentiality was maintained by anonymizing respondents and storing data securely. Data analysis includes validity and reliability tests, structural model analysis, and bootstrapping.

3. FINDINGS AND DISCUSSION

3.1. Respondent Characteristics by Gender and Class

The characteristics of the respondents were gathered depending on their gender, as indicated in the following table, out of the 426 data that were successfully acquired from the total respondents.

Table 1. Respondent data by gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	152	35.7	35.7	35.7
Female	274	64.3	64.3	100.0
Total	426	100.0	100.0	

Out of 426 respondents, the characteristics of respondents by gender in the above table indicate that some of the respondents are more dominating than the male respondents in this study.

Table 2. Respondent data based on class

	Frequency	Percent	Valid Percent	Cumulative Percent
Grade 8	225	52.8	52.8	52.8
Grade 9	201	47.2	47.2	100.0
Total	426	100.0	100.0	

The following are the characteristics of respondents by class, as shown in the above table: The majority of respondents in this study, out of a total of 426 respondents, were in grade 8.

3.2. Respondent satisfaction based on the Transformational teacher program

The variables of the Transformational Teacher (Transformational teacher) Program questionnaire analysis findings reflect the distribution of frequencies and percentages in different categories. 76 individuals (17.84%) out of the 426 respondents fell into the "Very High" group, meaning their average score was higher than 102.50. A total of 104 individuals (24.41%) with average scores ranging from 94.17 to 102.50 fell into the "High" group. The majority of responses (177, or 41.55%) fall into the "Medium" group, with an average score ranging from 85.83 to 94.17. In all, 15 individuals (3.52%) fell into the "Very Low" group with an average score of less than or equal to 77.50, while 54 individuals (12.68%) fell into the "Low" category with an average score between 77.50 and 85.83. A total of 426 individuals responded, representing a 100% response rate.

To learn more about how satisfied people are with the Transformational Teacher Program, see the graphic below:

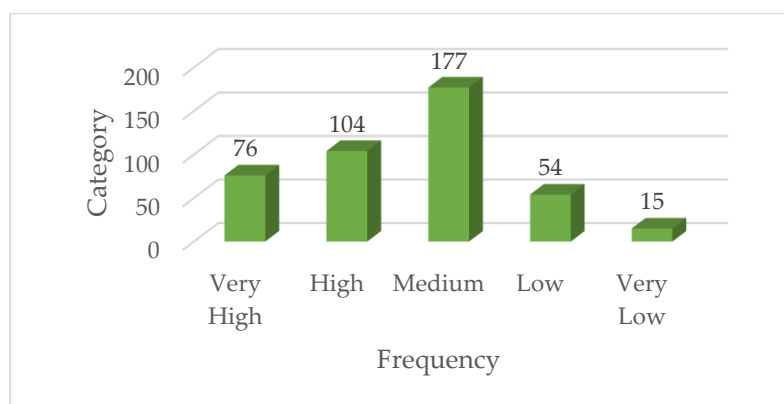


Figure 1. Satisfaction with the Transformational Teacher (Transformational teacher) Program

With 177 students in the "Medium" category, 104 in the "High" category, and 76 in the "Very High" category, the following statistic shows that most students evaluate the function of transformational instructors through the programs they administer. In contrast, there are fewer pupils in the "Low" and "Very Low" categories 54 and 15, respectively.

The Teacher Transformational Program is rated "Low" or "Very Low" by students for a number of possible causes. First, some students feel less involved in the curriculum because they believe they are not given the chance to express themselves completely. Second, some students lack intrinsic motivation as they feel too sluggish to do the assignment even after the transformational instructor encourages them to do so. Third, some students lack a lot of ideas for discussions since they find the Teacher Transformational Program dull, which makes them not want to participate.

3.3. Categorization of Respondents Based on Religious Practices

The distribution of frequency and percentage in different categories is shown in the findings of the Religious Practice variable questionnaire analysis. With a score of more than 106.75, 68 individuals (15.96%) out of the 426 respondents fell into the "Very High" group. The "High" group had 96 individuals (22.54%) who scored between 97.92 and 106.75. With 137 respondents (32.16%), the "Medium" group had the highest number of respondents, scoring between 89.08 and 97.92. 39 individuals (9.15%) were in the "Very Low" group with a score of less than or equal to 80.25, while 86 individuals (20.19%) were in the "Low" category with a score between 80.25 and 89.08. There were 426 responders in all, representing a 100% response rate.

For further information on the religious activities that students engage in, as seen in the figure below:

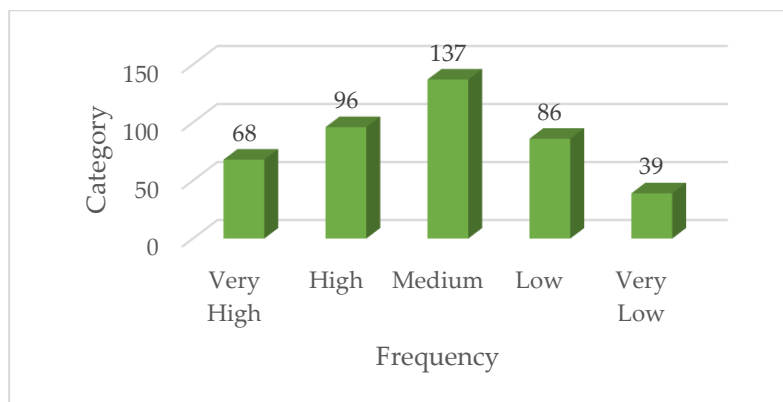


Figure 2. Categorization of Religious Practice Variables

The distribution of frequencies and percentages in different categories is shown in the questionnaire analysis findings for the Religious Practice variable. The bulk of the 426 respondents are just somewhat enthusiastic about their religious practice activities. According to the findings, 137 pupils, or the majority, fall into the "moderate" category and are enthusiastic about taking part in religious activities both inside and outside of the classroom. Meanwhile, 39 pupils are categorised as having very low excitement. This is caused by a number of factors, such as: (1) disliking activities involving mutual collaboration, (2) often postponing prayer times, and (3) forgetting after prayer.

3.3. Data Validity and Reliability Test

Analysis of the gathered data is done to make sure the model can be used as a measurement. The latent link between the variable and its indicators is one example of this. Convergent validity, reliability, and validity of discrimination are the three measurement types that will be utilised to evaluate feasibility.

The measuring model is evaluated in order to determine feasibility. The study's measuring technique includes both formative and reflective models, with religious practices being assessed pragmatically and religious experience variables being measured reflectively (Hair et al., 2019b). A loading factor of ≥ 70 , composite reliability of ≥ 70 , mean-variance (AVE ≥ 50), and disciplinary validity—specifically, the Lacker and Fornel criteria and an HTMT (Heterotrait Monotrait Ratio) < 0.90 —are used to evaluate the reflective measurement model. The relevance of the outer weight and the lack of multicollinearity between the measures from the outer VIF below 5 indicate an evaluation of the formative measurement model (Hair et al., 2021).

Table 3. Tabel Outer Weight, outer loading dan Outer VIF

Variable	Measurement Indicators	Indicator	Outer Weight	P-Value Outer weight	Outer Loading	P-Value Outer Loading	Outer VIF
Religious Practices	Y-1	Maintaining solidarity	0.234	0.000	0.780	0.000	1.894
	Y-2	Strengthening social bonds	0.212	0.000	0.702	0.000	1.583
	Y-3	Promotes a sense of unity	0.267	0.000	0.848	0.000	2.328
	Y-4	Worship (religious)	0.245	0.000	0.796	0.000	1.926
	Y-5	Practice (manipestasi)	0.277	0.000	0.889	0.000	2.898

According to the above table, which shows the findings of the analysis of religious practices, each of the following indicators has an outer loading above 0.70, indicating that it significantly improves religious practice: maintaining solidarity (Y-1), strengthening social ties (Y-2), encouraging a sense of unity (Y-3), worship (religious) (Y-4), and practice (manifestation) (Y-5). All of the outside VIF values are less than 5, indicating that there is no multicollinearity among the measurement items, according to an analysis of the formative measurement model. In accordance with the theory and formative measuring process suggested by Hair et al. (2021), the model retains all indicators with outer loading greater than 0.50.

The analysis's findings, therefore, demonstrate that a number of factors significantly impact religious practices and self-regulation, with some indicators having a greater impact than others.

Table 4. Tabel outer loading, Composite Reliability dan AVE
Stage 1

Variable	Measurement Indicators	Indicator	Outer Loading	Composite Reliability	AVE
Transformational Teacher (Transformational teacher) Program	X-1	Aligning with Students	0.682	0.867	0.639
	X-2	Reflective	0.730		
	X-3	Self-sufficient	0.823		
	X-4	Collaborative	0.759		
	X-5	Innovative	0.805		
	X-6	Pancasila Student Profile	0.834		

Unless indicators like X-1 favour pupils with an outside load below 0.7, which are deemed invalid, the majority of indicators, as seen in the above table, have an outer load over 0.7 and are deemed genuine. This indicates that phase 2 validity testing is conducted and the indication is removed from the exam. The following are the results of phase 2 testing.

Table 5. Tabel outer loading, Composite Reliability dan AVE
Stage 2

Variable	Measurement Indicators	Indicator	Outer Loading	Composite Reliability	AVE
Transformational Teacher (Transformational teacher) Program	X-2	Reflective	0.730	0.867	0.639
	X-3	Self-sufficient	0.823		
	X-4	Collaborative	0.759		
	X-5	Innovative	0.805		
	X-6	Pancasila Student Profile	0.834		

According to the accompanying table, all of the Transformational Teacher Program's indicators are deemed valid after the validity of phase 2. The discriminate validity of each construct is ascertained by looking at the reflective measurement model, which demonstrates that CR and AVE have enough convergent validity. The results are shown in the following table. Additionally, hypothesis testing is done, as seen by the findings below.

Table 6. Causal Relationship Between Variables

Hypothesis	Path Coefisiens	T Statistik	p-value	F square	Results
Transformational teacher program → Religious Practices	0.107	2.160	0.031	0.017	Significant Influence

According to the above table, the t-static value for the data analysis of Central Lombok junior high school pupils using structural equation modelling was more than 1.96. Furthermore, if the p-value is less than 0.05 (5%), it shows how much the variable that influences.

Discussion

With a p-value of 0.031 and a path coefficient of 0.107, the Transformational teacher program demonstrated a strong correlation with religious behaviour. The impact is constant and substantial, according to the confidence interval (0.011–0.204). Though it is still there and genuine, the very low F square of 0.017 suggests that the influence on religious practice is negligible. This is demonstrated by how students practise (manifestation) religious activities, which foster a strong sense of student unity with an influence of 0.889 and 0.848. However, further attention should be paid to how students can maintain solidarity, improve their worship practices, and fortify their social ties to the school and society. The findings support earlier research by Yibing Li and Richard M. Lerner that school involvement, in this case, school residents, have a role in student involvement towards their commitment to academic activities and social media in schools (Li & Lerner, 2013). Transformational teachers can accomplish this through programs that have a greater impact on students, more innovative programs, reflective programs, programs that create independence for students, and programs that emphasise the character of the Pancasila Student Profile.

Regarding religious activities in the classroom, they are often linked to the moral and ethical principles that children are taught (Al-Disis & Rawadieh, 2020). Training and development programs for teachers may also have an impact on how they instruct and provide an example of religious practices for pupils (Siregar et al., 2021). According to the notion of character education, instructors may affect students' religious practices by serving as role models for the instillation of moral and religious values (Nisak, 2023). These results demonstrate how religious activities conducted via the Teacher Transformational Program may support students' social cohesion and the long-term viability of the school community (Casram, 2016). According to Durkheim, religious rites have a significant role in fostering a feeling of community and strengthening social ties (Hardy, 2019). In an attempt to preserve unity and solidarity, schools might use teacher mobilisers to implement creative and thoughtful programs that foster social ties among students and foster an atmosphere that encourages religious practice.

Furthermore, the idea put out by Bronisław Malinowski that religious activities provide people peace and stability is equally pertinent in this situation (Acim & Suharti, 2023). Through religious activities, the Teacher Transformational Program may help students cope with life's challenges and uncertainties by offering them emotional support and stability. This is consistent with research that demonstrates the program's potential to motivate students to engage in more religious pursuits that provide their lives security and support. Religious practice, according to Ancok and Suroso's idea, is a component of religiosity that includes personal acts or behaviours associated with religious convictions (Ancok, 2011). Religious activities are one way that the Teacher Transformational Program assists students in putting religious teachings into practice in their everyday lives (Berthold & Ruch, 2014). Thus, by enhancing daily practice, this program influences students' religious character development in addition to their academic performance.

These results highlight how crucial the Teacher Transformational Program is in helping students adopt more religious practices, fortifying social ties, and establishing an educational setting that fosters students' spiritual and religious growth (Villatte et al., 2022). The growth and development of students' positive behaviour in everyday life can be greatly influenced by a variety of creative and cooperative programs. Additionally, teachers' professional development and training can be utilised to gain experience and knowledge in creating religious programs that directly affect students' behaviour in daily life (Mohd et al., 2014).

It is possible to interpret the Teacher Mobiliser program, which demonstrates the influence on students' religious practices, as an attempt to improve social ties and solidarity among students. The

backing of all stakeholders, including parents, reinforces the moral principles and ethics that are ingrained in students' everyday conduct (Birhan et al., 2021). According to how the limbs interact and feel one another, students will be better equipped to fulfil the role of community members who support and care for one another when they participate in religious activities and are provided with sufficient facilities that can promote a sense of unity and togetherness (Habashy et al., 2024). This might serve as a basis for highlighting the significance of students' religious activities, which enhance their relationships with the Divine and with other people in a spirit of solidarity and harmony.

4. CONCLUSION

The findings of this study indicate that the Transformational Teacher Program has a significant positive influence on students' religious practices, contributing to the development of stronger moral and ethical values, enhanced social connections, reinforced solidarity, and the cultivation of consistent religious behaviour in daily life. However, the research is limited by its reliance on self-reported data from a single region, which may affect the generalizability of the results to broader populations. Additionally, the study focused solely on quantitative analysis without exploring the underlying mechanisms in depth. Future research should consider employing mixed-method approaches to capture a more comprehensive understanding of how transformational teaching strategies impact students' religious and moral development. Expanding the study across different cultural and educational contexts is also recommended to validate and extend these findings.

Acknowledgements: Thank you for all the Principals of Public and Private Junior High Schools in Central Lombok Regency, Mr. and Mrs. Teachers who have helped to distribute the questionnaire, so that it makes it easier for researchers to get data, as well as all students who have given answers according to the actual conditions so that the author can easily get the data needed.

Conflicts of Interest: The author stated that there was no conflict of interest during the study, this study was only to see the extent to which the role of the Transformational teacher influences the formation of behavior and morals in daily life both in the school environment and outside.

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