THE EFFECTS OF TEACHER MODELING AND PEERS ON RELIGIOUS BEHAVIOR AMONG SECONDARY SCHOOL STUDENTS

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Keywords:
Islamic education; peers modeling; religious behavior; social learning theory; teacher modeling

Abstract

Students' religious behavior in the modern era faces serious challenges due to modernization, cultural globalization, and rising individualism. This study examines the influence of teacher modeling and peer influence on the religious behavior of public secondary school students in Bandung, West Java, Indonesia. Using a quantitative correlational–explanatory design, data were collected from 138 eighth- and ninth-grade students and analyzed using Pearson correlation and multiple linear regression (SPSS 29). The findings show (1) no significant differences in religious behavior based on gender (p = 0.361), (2) a moderate positive relationship between teacher modeling and students' religious behavior (r = 0.461; p < 0.001), and (3) a moderate positive relationship between peer influence and students' religious behavior (r = 0.524; p < 0.001). Regression analysis further demonstrates that teacher modeling accounts for 26.8% (β = 0.268) and peer influence accounts for 39.3% (β = 0.393) of the variance in students' religious behavior. Importantly, the results describe how these influences occur. Teacher modeling operates through Bandura's observational learning processes—attention, retention, behavioral reproduction, and motivation—in which students internalize teachers' demonstrated religious practices and ethical conduct. Meanwhile, peers shape students' religious behavior through mechanisms of social interaction, shared norms, and emotional support, reinforcing daily religious practices across Al-Ghazālī's core domains of worship, morality, and social conduct.

INTRODUCTION

Currently, Students' religious behavior faces complex barriers amid the rapid pace of modernization, cultural globalization, and the rise of individualism (Oganesyan, 2017). Phenomena such as the decline of spiritual awareness, the increase of intolerant behavior, and moral deviations in schools indicate a shift in values among adolescents (Manan & Aslamiyah, 2019; Sokolovskaya, 2020). This condition positions Islamic Education (IE) in a strategic role as a medium for fostering spiritual values and building character (Amaly et al., 2023).

From Al-Ghazali's perspective, religious character encompasses the aspects of worship (*al-ibâdât*), social transactions (*al-'adât*), and morality (*al-muhlikât wa al-munjiyât*) (Al-Ghazali, 1990). These values are instilled not only through curriculum materials but also through exemplary figures and social interactions within the school environment (Bahri, 2022; Laili & Sofa, 2025). However, in practice, the quality of role models provided by IE teachers and the influence of peer environments may vary, thereby creating different dynamics in the development of students' religious behavior.

Teachers are often regarded as primary models whose behavior is observed, evaluated, and imitated by students, whether consciously or unconsciously, in various school situations (Loughran & Berry, 2005). From the perspective of Islamic education, teachers are not only transmitters of instructional content but also *uswah hasanah*—exemplary figures who embody the moral and spiritual values they teach (Ayub et al., 2018; Nafisah et al., 2019). These values are learned not only through verbal instruction but also through modeling, in which students imitate the behaviors observed in respected authority figures (Syahrizal, 2022). More broadly, teachers' instructional skills shape students' attitudes and motivation toward religious subjects. Teachers who can relate IE materials to students' daily lives, employ interactive teaching methods, and provide constructive feedback tend to foster students' interest in learning and encourage emotional engagement (Chotimah & Samiani, 2022).

On the other hand, peers constitute a significant social environment during early adolescence, a period when individuals begin to devote most of their time, attention, and energy to interactions with groups outside the family. At this stage, emotional bonds with peers often become very strong, sometimes even surpassing parental influence in shaping values and attitudes (Updegraff et al., 2002). Peer groups can shape behavioral norms, provide emotional support, and create social pressure that directly or indirectly

influences student behavior (Choukas-Bradley et al., 2015; Ryzin & Roseth, 2018). This influence is not always negative; peers who uphold positive values can serve as sources of motivation, role models, and encouragement for improving worship and morality (Massarwi et al., 2019). Conversely, peer environments permissive toward deviant behaviors can weaken religious commitment and foster violations of moral values. This process often occurs subtly through daily conversations, shared habits, or collective activities (Desmond et al., 2011).

Social interactions developed through joint learning activities, group discussions, student organizations, or extracurricular activities such as sports and other non-academic engagements can instill character values (Abidin, 2019). Several studies highlight that peer interaction plays a significant role in shaping adolescents' religiosity (Hardy et al., 2025) , moral sensitivity (Crocetti et al., 2018), and behavioral tendencies (Nguyen et al., 2024) through processes of shared norms, emotional support, and mutual reinforcement. In the context of Islamic Education (IE), collaborative work on religious assignments or projects strengthens peer modeling, enabling students to emulate the consistency of worship habits, discipline, and ethical conduct demonstrated within their peer group (Abidin, 2022; Harianto et al., 2020; Nisak & Asmaul, 2024).

Despite these findings, previous studies have generally examined peer influence and teacher influence separately, and predominantly in relation to academic outcomes such as achievement (Afif et al., 2022; Rahmania et al., 2022) and learning motivation (Ardiansyah, 2022; Bachtiar et al., 2023; Gani et al., 2024; Khairunnisa et al., 2025; Kur'ani, 2021; Santi & Khan, 2019). This study offers a novel contribution by simultaneously examining teacher modeling and peer modeling within a single predictive framework of students' religious behavior in Islamic education settings. By integrating teachers as formal authority models and peers as horizontal socialization agents, this research addresses a theoretical and empirical gap in understanding their combined influence on students' religious behavior at the secondary school level during early adolescence.

To strengthen the theoretical foundation of this study, Figure 1 presents the conceptual framework that links teacher modeling and peer influence to students' religious behavior. The framework synthesizes key assumptions from established learning and social interaction theories to explain how these two socializing agents operate within the school environment. It also addresses the identified research gap by

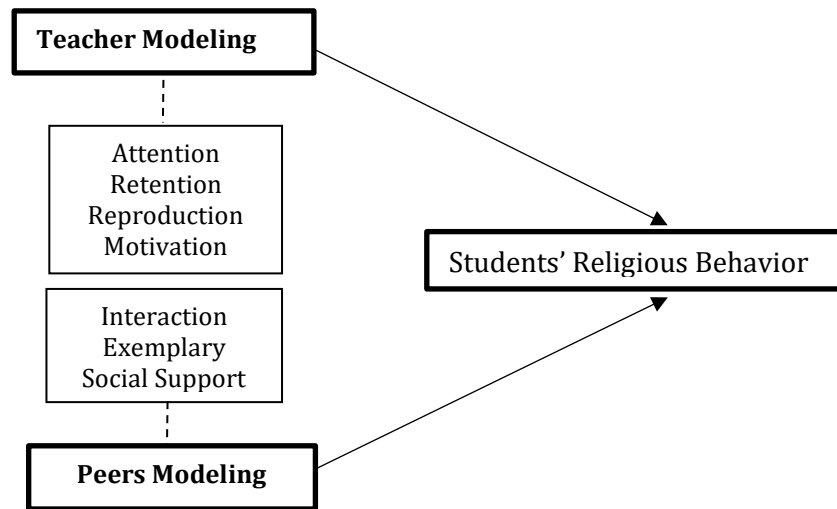clarifying the pathways through which both variables are expected to shape students' religious behavior.

Figure 1. Research Conceptual Framework

The conceptual framework in Figure 1 illustrates that the teacher modeling variable (X_1) in this study is based on the Social Learning Theory proposed by Bandura (2016), which is particularly relevant to adolescent religious behavior because religious practices and moral habits in Islamic schooling are largely internalized through repeated observation of significant role models. During early adolescence, students tend to imitate teachers' visible religious conduct—such as prayer discipline, ethical interaction, and respect for religious norms—through the processes of attention, retention, reproduction, and motivation. These observational learning mechanisms explain how teachers' demonstrated behaviors function not merely as instruction, but as lived examples that students gradually adopt as personal religious habits.

Meanwhile, the peer variable (X_2) is informed by Social Interaction Theory (Mead, 1934) and the concepts of exemplary behavior and social support (Parten, 1932). Mead's notion of the 'generalized other' helps explain how peer norms operate as symbolic references through which adolescents construct their religious identity. In daily interactions, peers reinforce or weaken religious practices by providing approval, emotional support, and shared behavioral expectations. When peer groups model consistent religious behavior, such as collective prayer or ethical conduct, these norms become internalized and sustained.

This integration provides a strong theoretical justification for examining both variables simultaneously in predicting students' religious behavior, which in this study

encompasses observable practices and internal attitudes related to worship (*ibādah*), morality (*akhlāq*), and social conduct (*mu'āmalah).*

Based on the research questions, objectives, and underlying theories, the hypotheses of this study are formulated as follows:

Ho1: There is no difference in the level of students' religious behavior based on gender.

Ho2: There is no relationship between teacher modeling and students' religious behavior.

Ho3: There is no relationship between peers and students' religious behavior.

Ho4: There is no simultaneous effect of teacher modeling and peers on students' religious behavior.

METHODS

This study employed a quantitative approach with a correlational–explanatory design. This design was used to examine the relationship and influence between two independent variables; teacher modeling and peers, on the dependent variable, namely students' religious behavior. According to Creswell & Creswell (2018), an explanatory quantitative design aims to explain causal relationships between concepts through hypothesis testing using statistical analysis, without manipulating the research variables.

The study was conducted at three public secondary schools (*Sekolah Menengah Pertama Negeri*) in Bandung City, West Java Province, Indonesia. The research sites were selected using purposive sampling, based on accessibility, the context of Islamic Education (IE) learning, and the schools' readiness to participate (Arikunto, 2019). The research took place from February to May 2025, and involved eighth- and ninth-grade students who had undergone intensive IE instruction. The population consisted of all eighth- and ninth-grade students from the three schools. The sample was determined using proportional stratified random sampling, as the population originated from different strata. The sample size was calculated using Slovin's formula with a 10% margin of error (Slovin, 1960), resulting in a minimum sample of 135 students from six classes. During data collection, all eligible students participated, bringing the total number of respondents to 138. This increase was intended to ensure data completeness and enhance statistical power.

The research instrument was a closed-ended questionnaire using a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree), developed based on theoretical indicators for each variable. Before use, the instrument underwent expert judgment for

validation. Empirical validity was then tested using Pearson's Product–Moment correlation, and reliability was assessed with Cronbach's Alpha (Arikunto, 2019). The instrument consisted of 19 items for variable X_1, 17 items for variable X_2, and 12 items for variable Y (a total of 48 items). After validity and reliability testing, several items were eliminated (X_1: A1, A3, A11, A14, A15, A16, A18; X_2: B3, B7, B16; X_3: C11), leaving 37 items deemed valid and reliable.

Data analysis was conducted in two stages. First, Pearson's correlation coefficient was used to assess the strength of the relationship between each independent variable and the dependent variable. Second, multiple linear regression analysis was used to assess the simultaneous effect of teacher modeling and peers on students' religious behavior. Prior to regression analysis, classical assumption tests were conducted, including tests for normality, multicollinearity, and heteroscedasticity. All analyses were performed using the *Statistical Package for the Social Sciences* (SPSS) version 29, with a significance level of $\alpha = 0.05$.

RESULT

The Demographic of Respondents

	Category	Frequency	Percentage (%)
Gender	Male	47	34.1
	Female	91	65.9
Grade	VIII	66	47.8
	IX	72	52.2
Age	13	22	15.9
	14	51	37.0
	15	60	43.5
	16	5	3.6

Table 1. Respondent Demographics

As shown in Table 1, the distribution of respondents indicates that the number of female students was higher than that of male students. Of the total 138 respondents, 91 (65.9%) were female, while 47 (34.1%) were male. This demonstrates a gender composition imbalance, where the predominance of female students may influence the dynamics of IE learning. In terms of grade level, the respondents were relatively evenly distributed, with 66 eighth-grade students (47.8%) and 72 ninth-grade students (52.2%). This reflects balanced representation from both levels, ensuring that a particular grade levels does not solely influence the differences in result. Based on age distribution, most respondents were 15 years old (60 students, 43.5%), followed by 14 years old (51

students, 37.0%). Meanwhile, 13-year-old students numbered 22 (15.9%), and the smallest group was 16 years old, comprising only 5 students (3.6%). This age distribution aligns with the typical age range of secondary school students in Indonesia (13–16 years), peaking at 14–15 years, which corresponds to early adolescence.

Differences in Students' Religious Behavior Based on Gender

The test of differences in students' religious behavior by gender was conducted by comparing the mean scores between male and female student groups. The results of the descriptive group statistics analysis are presented in Table 2.

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Students' religious behavior	Male	47	4.2677	.17019	.02483
	Female	91	4.2940	.15333	.01607

Table 2. Descriptive Statistics

Based on Table 2, the average score for religious behavior among female students (Mean = 4.2940) is slightly higher than that among male students (Mean = 4.2677). However, this difference is relatively small. The minimal gap between the two means indicates that gender does not play a substantial role in shaping students' religious behavior. This finding suggests that both male and female students demonstrate generally similar levels of religious engagement within the school environment.

		Levene's Test for Equality of Variances		t-test for Equality of Means						95% Confidence Interval of the Difference	
		F	Sig.	t	df	Significance One-Sided p	Significance Two-Sided p	Mean Difference	Std. Error Difference	Lower	Upper
Students' religious behavior	Equal variances assumed	1.076	.301	-.917	136	.180	.361	-.02623	.02860	-.08279	.03034
	Equal variances not assumed			-.887	85.013	.189	.378	-.02623	.02957	-.08503	.03258

Table 3. Results of Independent Samples t-test

Table 3 shows that the significance value of Levene's test is 0.301, which is greater than 0.05. This indicates that the variances of the two groups are considered equal (equal variances assumed). Therefore, the p-value (2-tailed) used is from the first row, which is 0.361. Since 0.361 is greater than 0.05, it can be concluded that there is no statistically

significant difference in religious behavior between male and female students. Thus, the null hypothesis (Ho1) is accepted.

Relationship Between Teacher Modeling and Students' Religious Behavior

This section analyzes the relationship between the teacher's role as a model and the formation of students' religious behavior in IE learning. The teacher's exemplary role as a central figure in the educational process is believed to significantly influence on the internalization of students' religious values. A correlation analysis was conducted to examine the extent to which teacher modeling contributes to the development of students' religious behavior.

		Teacher modeling	Students' religious behavior
Teacher modeling	Pearson Correlation	1	.461**
	Sig. (2-tailed)		<.001
	N	138	138
Students' religious behavior	Pearson Correlation	.461**	1
	Sig. (2-tailed)	<.001	
	N	138	138

**. Correlation is significant at the 0.01 level (2-tailed).

Table 4. Pearson Correlation Results

Table 4 shows that 138 students responded, with a correlation coefficient of +0.461. The positive sign indicates a direct relationship between the teacher modeling variable and students' religious behavior. This means that the more exemplary the teacher's behavior, the higher the level of students' religious behavior. The correlation value of 0.461 indicates a simple or moderate relationship. This value is statistically significant ($p < 0.001$), meaning that the relationship between teacher modeling and students' religious behavior is not due to chance. It can be concluded that the relationship between teacher modeling and students' religious behavior is a positive, moderate, and statistically significant. Therefore, the null hypothesis (Ho2) is rejected.

Relationship Between Peer Modeling and Students' Religious Behavior

The relationship between peer influence and students' religious behavior in IE learning was examined. Peers, as the closest social environment to students, are suspected to play an important role in shaping the religious values learners internalize. A correlation analysis was conducted to examine the extent to which interactions and other peer engagements contribute to the development of students' religious behavior.

		Peers modeling	Students' religious behavior
Peers modeling	Pearson Correlation	1	.524**
	Sig. (2-tailed)		<.001
	N	138	138
Students' religious behavior	Pearson Correlation	.524**	1
	Sig. (2-tailed)	<.001	
	N	138	138

**. Correlation is significant at the 0.01 level (2-tailed).

Table 5. Pearson Correlation Results

Table 5 above demonstrates a correlation coefficient value of +0.524. The positive sign indicates a direct relationship between the Peer Influence variable and Students' Religious Behavior. This means that the more positive the peer influence, the higher students' religious behavior. The correlation value of 0.524 indicates a moderate relationship. This value is statistically significant (p < 0.001), indicating that the relationship between peer influence and students' religious behavior is also not due to chance. Thus, it can be concluded that the relationship between peer influence and students' religious behavior is positive, moderate, and significant. Therefore, the null hypothesis (Ho3) is rejected.

The Simultaneous Effect of Teacher Modeling and Peer Influence on Students' Religious Behavior

This analysis examines the combined effect of teacher modeling and peer influence on students' religious behavior using multiple linear regression. The results are presented in three main components. First, the Model Summary shows the model's predictive power through the R^2 value, which reflects the extent to which the independent variables explain the dependent variable. Second, the ANOVA table is used to test the overall significance of the regression model and to determine whether the constructed statistically valid. Third, the Coefficients table provides detailed information on the contribution of each independent variable, namely teacher modeling and peer influence, in predicting students' religious behavior, including the magnitude of the effect and its significance level. Through this analysis, it can be identified to what extent both factors jointly shape students' religious behavior.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.574a	.329	.319	.13131

a. Predictors: (Constant), Peers modeling, Teacher modeling
b. Dependent Variable: Students' religious behavior

Table 6. Model Summary

Based on Table 6:

1. The correlation value (R) of 0.574 indicates a fairly strong positive relationship between students' religious behavior (dependent variable) and the combination of teacher modeling and peer influence (independent variables).

2. The R Square (R^2) value of 0.329 or 32.9% indicates that approximately 32.9% of the variation in students' religious behavior can be explained by the model which uses teacher modeling and peer influence as predictors. Meanwhile, 67.1% of the variation in religious behavior is influenced by other factors outside this model.

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.142	2	.571	33.118	<.001 b
	Residual	2.328	135	.017		
	Total	3.470	137			

a. Dependent Variable: Students' religious behavior
b. Predictors: (Constant), Peers modeling, Teacher modeling

Table 7. ANOVA[a]

Table 7 above shows an F-value of 33.118 > F-table (3.07) and a significance value of 0.001. These results indicate that F-count > F-table and the significance value < 0.05, so it can be concluded that teacher modeling and peer influence together have a positive and significant effect on students' religious behavior. Based on the analysis, teacher exemplary behavior and peer influence can affect the formation of students' religious behavior. In other words, R^2 is significantly greater than zero, so the overall regression model is: F (2, 135) = 33.118, p < 0.01, R^2 = 0.32.

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	1.103	.393		2.806	.006	.326	1.881		
	Teacher modeling	.300	.091	.268	3.304	.001	.121	.480	.758	1.320
	Peers modeling	.444	.092	.393	4.846	<.001	.263	.626	.758	1.320

a. Dependent Variable: Students' religious behavior

Tabel 8. Coefficients[a]

Based on the results of the multiple linear regression analysis in Table 8, the regression equation obtained is: $Y = 1.103 + 0.300X_1 + 0.444X_2$ where X_1 is the Teacher Modeling variable and X_2 is the Peer Influence variable. The regression coefficient for the Teacher Modeling variable is 0.300 with a significance value of 0.001 < 0.05, indicating a positive and significant effect of teacher modeling on students' religious behavior. This indicates that each one-unit increase in the teacher modeling score will increase the students' religious behavior score by 0.300 points, assuming other variables remain constant.

Meanwhile, the regression coefficient for the Peer Influence variable is 0.444 with a significance value of < 0.001 < 0.05, indicating that peer influence also has a positive and significant effect on students' religious behavior. This means that each one-unit increase in the peer influence score will increase the students' religious behavior score by 0.444 points, assuming other variables remain constant. Although both have significant effects, in this case the peer influence dimension slightly dominates (0.393) compared to the teacher modeling dimension (0.268).

In addition, the VIF (1.320) and Tolerance (0.758) for both variables are within safe limits (VIF < 10; Tolerance > 0.10), indicating that there is no multicollinearity problem in this regression model. Thus, both teacher modeling and peer influence play significant roles in shaping students' religious behavior. In this study, religious behavior refers to students' observable attitudes and practices related to worship, ethical conduct, and everyday religiosity demonstrated in the school environment. These attitudes are understood as the outcomes of the modeling processes students receive from teachers and peers.

DISCUSSION

The results of the first hypothesis test indicate that there is no significant difference in students' religious behavior by gender. This finding suggests that, in the context of the three secondary schools where the study was conducted, gender is not a primary determinant of religious behavior. This is consistent with the view that religious values can be internalized equally through IE instruction, regardless of gender differences. Previous studies have indeed found differences in levels of religiosity between males and females, particularly in ritual and affective aspects; however, such differences are often influenced by cultural factors, family environment, and patterns of

social interaction at school (Carapina, 2015; Moon et al., 2022; Pitel et al., 2012; Vardy et al., 2022). In this study, the greater proportion of female students than male students did not significantly affect the average score for religious behavior, indicating that the cultivation of religious character in schools occurred at a similar rate across both gender groups.

The results of the second hypothesis test show that teacher modeling has a positive, moderate, and significant relationship with students' religious behavior. This finding reinforces Bandura's Social Learning Theory (2016), which posits that learning does not occur solely through the delivery of material, but also through the observation of the social models' behavior who hold authority in the eyes of students. In the context of IE, teachers serve as role models whose behavior, speech, and attitudes are observed and internalized by students. The consistency of IE teachers in demonstrating religious behavior, ranging from punctuality in prayer, and politeness in interaction, to honesty in evaluation that provides students with a model to imitate and adopt these values. This study aligns with the findings of Khosiah et al (2022), which highlight the relationship between students' perceptions of teachers' personality competence and spiritual motivation, and supports the results of Khofiyah (2023), which emphasize the effectiveness of *the modeling the way strategy* in improving worship discipline. Thus, teachers' active involvement in exhibiting religious behavior not only strengthens students' cognitive understanding but also deepens character formation through authentic role modeling.

The results of the third hypothesis test indicate that peer influence also has a positive, moderate, and significant relationship with students' religious behavior. This result reflects the strong impact of group interaction during early adolescence, when individuals begin to develop their social identity. Emotional support, behavioral role modeling, and the intensity of peer interactions contribute to the internalization of religious values taught at school. This finding reinforces the existence of strong social influence during early adolescence. A longitudinal study among Indonesian Muslim adolescents found that peers can influence students' religiosity and religious coping strategies, although the selecting of peers with similar religiosity was not significant (Shen et al., 2023). This can also be illustrated through the mechanism of emotional support in a religious context, where students' religious experiences are shaped not only by instruction but also by interactions and emotional reinforcement within their social

environment. The emotional support dimension of the religious environment is a key mediator between intrinsic religiosity and mental well-being, indicating that the process of internalizing religious values is strongly influenced by the emotional relati onships formed around the individual (Hovey et al., 2014).

Meanwhile, the results of the fourth hypothesis test show that teacher modeling and peer influence simultaneously exert a significant effect on students' religious behavior. However, there is a slight difference in dominance, as indicated by the standardized beta coefficient, in which the peer dimension exerts a slightly greater influence than to the teacher modeling dimension. The slightly stronger effect of peer influence compared to teacher modeling can be understood in relation to the intensity and continuity of peer interactions in students' everyday school life. Frank (2018) observes that teachers primarily influence students in structured instructional settings, whereas Rosenqvist (2018) and Stein et al. (2021) note that peers interact across both formal and informal contexts. Such continuous peer interaction reinforces religious behaviors through repetition, shared routines, and collective participation. This continuous exposure makes peer-modeled religious practices more salient and easier to internalize as habitual behavior.

From the perspective of Social Learning Theory, students do not only learn from a single source of modeling, but from diverse social models that complement one another. Teachers provide direction, value frameworks, and normative role modeling, while peers reinforce or weaken those values through daily interactions (Hanna et al., 2013). This finding is consistent with Abidin's (2019) study, which emphasized the importance of integrating teachers' and peers' roles in religious extracurricular activities, however it did not directly examine the effect on religious behavior. In the context of this research, the simultaneous influence provides practical implications religious character development programs in schools will be more effective if they optimize the synergy between teachers' role modeling and peers' positive influence. Therefore, the success of religious character education depends not only on the quality of teachers but also on the school culture that encourages positive interactions among students.

Overall, the findings of this study reinforce the view that the formation of students' religious behavior is a complex social process in which various factors. Teachers and peers are not independent entities, they are part of the educational ecosystem that influences students from different directions. Thus, the development of effective IE

learning strategies needs to take these dual roles into account simultaneously. One possible strategy is to facilitate teacher–student collaboration in religious activities that involve cross-peer group interactions, so that religious values can be internalized through both formal and informal pathways. In this context, religious behavior refers to concrete attitudes and practices such as discipline in worship (prayer consistency), honesty in academic and social interactions, humility in communication, empathy and sympathy toward peers, and courteous behavior in daily school activities. These specific behaviors are more likely to develop when students simultaneously observe consistent examples from teachers and reinforce them through peer interactions.

CONCLUSION

The results of this study show that there is no significant difference in religious behavior between male and female students. Meanwhile, teacher modeling and peer influence both demonstrate moderate positive relationships with students' religious behavior, and these effects remain significant when tested simultaneously through regression analysis. Accordingly, the hypotheses regarding the influence of teacher modeling and peer interactions on students' religious behavior are supported, whereas the hypothesis regarding gender differences is not supported.

Practically, this study emphasizes the need for IE teachers not only to focus on delivering instructional material but also to consistently serve as role models of religious behavior in daily life. Schools can facilitate the formation of positive peer groups through religious extracurricular activities, group discussions, and peer mentoring programs. Theoretically, these findings enrich the application of Bandura's Social Learning Theory in the context of religious education and open the door to further exploration of peer-related indicators as supportive variables in shaping religiosity within the school environment.

This study has several limitations. First, the data were obtained from three public secondary schools in Bandung, which means the findings cannot be generalized to all educational contexts in Indonesia. Second, the measurement of variables relied on self-report questionnaires, which are prone to social desirability bias. Third, this study employed a correlational quantitative design, which cannot fully explain the causal mechanisms underlying the relationships among variables. Therefore, future research is recommended to: involve more diverse samples from various regions and educational

levels, employ mixed methods to explore qualitative dimensions of teacher and peer interactions, and examine potential mediating or moderating variables such as religious motivation or parental involvement that may influence the relationship between teacher role modeling, peer influence, and students' religious behavior.

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