

EFFORTS BY ISLAMIC RELIGIOUS EDUCATION TEACHERS TO ADDRESS FEUDAL PERCEPTIONS IN TEACHER-STUDENT RELATIONSHIPS AT AL-QUR'ANIYYAH ISLAMIC HIGH SCHOOL

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Abstract

This study examines the efforts of Islamic Religious Education (IRE) teachers to address feudalistic misconceptions at Al-Qur'aniyyah Islamic High School. Feudalistic misconceptions refer to the view held by some students who regard teachers as unquestionable authorities, leading them to interpret respect as absolute obedience. This study aims to identify the causes of these misconceptions and analyze the strategies employed by PAI teachers to address them. The study uses a qualitative descriptive approach with data collection techniques including interviews, observations, and documentation. Data were analyzed through data reduction, data presentation, and drawing conclusions. The results indicate that feudalistic misunderstandings are influenced by students' internal factors, family environment, school culture, and an inadequate understanding of Islamic etiquette. To address this, PAI teachers implement dialogic learning, strengthen character education, provide exemplary behavior, and foster an understanding of a balanced teacher-student relationship. The findings reveal an increase in student participation and a better understanding of respect from an Islamic perspective.

Keywords: *Feudalism; Misperception, PAI Teacher; Islamic Education; Student Attitudes.*

A. Introduction

Education has a highly strategic role in shaping students' personalities, character, and patterns of thinking (Wahyuni, 2025). Through the educational process, individuals are not only equipped with academic knowledge but also with social, moral, and cultural values that shape the way they interact in social life (Ozgen & El, 2021). Schools, as formal educational institutions, serve as the primary space for students to learn to understand social realities, including the values of equality, justice, and respect for others (Mauzifa et al., 2024).

In Islamic education, respect for teachers (*adab*) is an essential value that reflects humility, courtesy, and appreciation for knowledge (Fazry et al., 2025). However, Islamic teachings do not equate respect with blind obedience that suppresses critical thinking or discourages students from asking questions (Kaimudin et al., 2026). The tradition of Islamic learning encourages dialogue, inquiry, and the pursuit of understanding while maintaining proper manners toward teachers (Fauzi, 2023). Therefore, respect for teachers should be understood as a balanced relationship that combines courtesy with intellectual engagement. Misunderstanding this concept may lead students to perceive teachers as unquestionable

authority figures, which differs from the principles of Islamic education that promote learning through interaction, reflection, and mutual respect (Sakila & Masyithoh, 2024).

Islamic Religious Education has a strategic role in instilling Islamic values based on the principles of justice, equality, noble character, and respect for human dignity (Budiarti, 2025). Through PAI learning, students are guided to understand Islamic teachings comprehensively, not only in terms of ritual aspects but also social values that regulate relationships among individuals. PAI is expected to shape students who possess an attitude of *tawadhu'* (humility), respect differences, and uphold the values of deliberation and justice in daily life, including in the relationship between teachers and students (Hakim, 2023).

Feudalism is a social system that places rigid hierarchical relationships, in which parties in higher positions hold dominant power and often demand obedience without providing space for dialogue (Pantan, 2022). In a social context, feudalism can give rise to authoritarian culture, attitudes of superiority, and inequality in relationships between individuals or groups. Feudal values that still persist in modern society potentially contradict educational principles that emphasize equality, democracy, and respect for human rights (Heeng, 2023).

Problems arise when feudalism is perceived incorrectly or experiences a distortion of meaning (misperception). Misperceptions of feudalism often cause relationships between those who hold authority and those under them to be understood as absolute and unquestionable (Akthar, 2024). In the educational context, this condition can lead students to view teachers merely as figures to be feared, rather than as mentors and learning partners. Such misperceptions have the potential to hinder healthy communication and dialogical learning processes (Badruzaman et al., 2023).

The perception of teachers as unquestionable authority figures is often influenced by cultural and educational traditions that emphasize obedience and hierarchical relationships (Achmad, 2021). In some learning environments, students are accustomed to receiving information passively and may feel reluctant to express disagreement or ask critical questions for fear of being perceived as disrespectful (Adelia & Mitra, 2021). This situation can be reinforced by misconceptions regarding authority and respect, causing students to equate politeness with unquestioning acceptance of teachers' views. As a result, opportunities for critical discussion and active participation in learning may become limited (Fikri et al., 2025).

The phenomenon of hierarchical relationships is still evident in educational settings. Some students tend to view teachers as figures whose authority cannot be questioned, making them hesitant to express their opinions or ask questions during the learning process. Based on initial observations at Al-Qur'aniyyah Islamic High School, it was found that some students still exhibit a passive attitude in class discussions and prefer to follow the teacher's instructions without offering feedback. This situation indicates a tendency toward misperceptions in understanding the teacher-student relationship, which can hinder the creation of a dialogic and participatory learning environment. This condition is inconsistent with the principles of Islamic education, which emphasize adab, mutual respect, dialogue

(*hiwar*), consultation (*shura*), and equality (*musawah*) in the learning process (Wahyuni, 2025).

In the school environment, feudalism can be seen through overly rigid relationships between teachers and students, seniors and juniors, as well as between school authorities and other members of the school community (Ramadhan & Astuti, 2024). Relationship patterns that emphasize obedience without space for dialogue can trigger the emergence of feudal culture (Andi & Alifiyan, 2024). This condition is often marked by minimal student participation in the learning process, a lack of courage to express opinions, and the existence of different treatment based on certain statuses or positions. Such conditions contradict the objectives of education, which emphasize the optimal development of students' potential (Iddian, 2022).

Misperceptions of feudalism that develop in the school environment can lead to various negative impacts. Psychologically, students may experience fear, low self-esteem, and a lack of self-confidence. Socially, relationships among school members become less harmonious and tend to be hierarchical (Fadli et al., 2022). In addition, from an academic perspective, students who feel pressured tend to be less active and are not optimal in developing critical thinking skills. Therefore, it is important for schools to identify and address forms of feudal misperception in order to create a healthy learning climate (Pantan, 2022).

Islamic Religious Education teachers play a strategic role in efforts to address feudalistic misconceptions within the school environment. This is because Islamic teachings embody the values of human equality (*musawah*), justice (*al-'adl*), consultation (*shura*), and respect for others values that stand in contrast to the hierarchical and authoritarian nature of feudal relationships (Akthar, 2024). Through instruction and by setting a good example, PAI teachers play a role in instilling an understanding of the importance of mutual respect, openness, and equality in social relationships. Therefore, PAI teachers play a crucial role in guiding students so they can understand and apply humanistic Islamic values in their daily lives (Surizkika & Haq, 2025).

PAI teachers hold a strategic position as educators as well as role models in school life. In addition to delivering teaching materials, PAI teachers are also responsible for instilling Islamic values through daily attitudes and behaviors (Ozgen & El, 2021). Teachers' exemplary conduct in being fair, respecting students, and opening space for dialogue becomes an important factor in building egalitarian relationships. Through such role modeling, PAI teachers can become figures who are able to erode feudal understandings and foster mutual respect among students (Ashimulloh & Maula, 2025).

The efforts of PAI teachers in addressing misperceptions of feudalism can be carried out through preventive and curative approaches. Preventive efforts are conducted by instilling the values of equality, deliberation, and compassion through the learning process (Laia, 2022). Meanwhile, curative efforts are carried out by providing guidance, advice, and personal approaches to students who demonstrate feudal attitudes or understandings (Khan & Iqbal, 2024). The combination of these two efforts is expected to prevent and at the

same time overcome the development of feudal understanding in the school environment (Iddian, 2022).

SMA IT Al-Qur'aniyyah, as an Islamic-based educational institution, has an important role in integrating Islamic values into all aspects of learning, including Islamic Religious Education. PAI learning at this school does not only emphasize theoretical aspects but also the application of values in daily life. A religious school environment becomes an opportunity for PAI teachers to instill values of equality and noble character, while also addressing the potential emergence of feudal understanding in social relations within the school.

Several previous studies have examined topics related to this research. A study (Khan & Iqbal, 2024), discusses the presence of a feudalistic culture in educational settings that can influence interaction patterns between teachers and students. Another study by (Ozgen & El, 2021), indicates that Islamic Education teachers play a crucial role in character development and the instillation of moral values in students. Meanwhile (Nawawi, 2023), study highlights the importance of applying the values of equality, deliberation, and respect for others in Islamic education to create an inclusive learning environment. Nevertheless, studies specifically addressing Islamic Education teachers' efforts to address feudalism-related misconceptions in integrated Islamic schools remain relatively limited.

Although previous studies have discussed feudal culture in education, teacher-student relationships, and Islamic values such as equality and consultation, limited attention has been given to misconceptions of feudalism in Islamic educational settings. Most studies focus on respect for teachers and character development, while few distinguish between Islamic respect (*adab*) and unquestioning obedience that may limit students' active participation. Moreover, research on the strategies employed by Islamic Religious Education teachers to address such misconceptions in integrated Islamic schools remains scarce. Therefore, this study aims to fill this gap by examining forms of feudalism-related misconceptions among students and the efforts of PAI teachers to address them at SMA IT Al-Qur'aniyyah.

Based on the above discussion, this study aims to analyze the forms of misperceptions regarding feudalism that have emerged at Al-Qur'aniyyah Islamic High School and to describe the efforts of Islamic Religious Education teachers in addressing these misperceptions through the learning process, character building, and setting a good example in school life. It is hoped that the results of this study will contribute to the development of Islamic education that is more humanistic, egalitarian, and oriented toward the values of justice and respect for human dignity.

B. Method

This study employed a qualitative approach with a descriptive research design to obtain an in-depth understanding of the phenomenon of feudalism-related misconceptions and the efforts of Islamic Religious Education teachers in addressing these misconceptions within the school environment. The research was conducted at SMA IT Al-Qur'aniyyah, an integrated Islamic senior high school that emphasizes the implementation of Islamic values

in both academic and social interactions. The study was carried out from January 2026. A qualitative descriptive approach was considered appropriate because it enables researchers to explore participants' experiences, perceptions, and interpretations related to the phenomenon under investigation.

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Data were collected through in-depth interviews, observation, and documentation. Interviews were conducted using semi-structured interview guidelines focusing on participants' understanding of feudalism, forms of feudalism-related misconceptions among students, and the strategies employed by the PAI teacher to address these misconceptions. Observations focused on classroom learning activities, communication patterns between teachers and students, student participation in discussions, questioning behavior, and teacher responses during the learning process. Documentation was used to support the findings obtained from interviews and observations and included lesson plans, school regulations, learning activity records, and photographs related to educational activities and character-building programs.

Data analysis followed the qualitative analysis model proposed by Miles, Huberman, and Saldaña, consisting of data reduction, data display, and conclusion drawing. During the data reduction stage, interview transcripts, observation notes, and documentation were selected, categorized, and organized according to themes relevant to the research objectives. Data were then displayed in the form of narrative descriptions and thematic classifications to facilitate interpretation. Conclusions were drawn by identifying patterns, relationships, and recurring findings related to feudalism-related misconceptions and the efforts of PAI teachers in addressing them. To ensure the trustworthiness of the findings, source triangulation was conducted by comparing information obtained from different informants, while technique triangulation was carried out by comparing data collected through interviews, observations, and documentation.

C. Finding and Discussion

Finding

The findings of this study are presented based on data obtained through interviews, observations, and documentation conducted at SMA IT Al-Qur'aniyyah. The data reveal various forms of misperceptions regarding feudalism that emerge within the school environment, the factors contributing to these misperceptions, the efforts undertaken by

Islamic Religious Education teachers to address them, and the impacts of these efforts on students' attitudes and social interactions. The presentation of findings is organized into four main themes to provide a comprehensive understanding of the phenomenon and the role of PAI teachers in fostering more egalitarian and Islamic-based relationships within the school community.

Misconceptions about Feudalism at Al-Qur'aniyyah Islamic High School

Misconceptions about feudalism at Al-Qur'aniyyah Islamic High School manifest themselves in the form of an inaccurate understanding of the relationship between teachers and pupils. Some pupils interpret respect for teachers as an obligation to always follow every instruction without offering any feedback, questions or differing opinions. In fact, in an ideal educational process, respect for teachers can go hand in hand with a critical mindset and openness to discussion. This inaccurate understanding leads some students to tend to be passive when participating in classroom learning activities.

Misperception is a condition in which a person has an inaccurate understanding, interpretation or perception of an object, event or social phenomenon. Misperception can arise due to a lack of information, limited experience, the social environment, or a process of interpretation that does not correspond to the actual circumstances (Khan & Iqbal, 2024). In an educational context, misperception can influence how students understand a value or social relationship, thereby potentially leading to attitudes and behaviours that are inconsistent with the intended educational objectives.

This form of feudalism is also evident in the patterns of communication between pupils and teachers. Some pupils tend to limit their interactions with teachers to formal situations and avoid more open communication. This makes pupils feel reluctant to ask questions or discuss the learning difficulties they are experiencing. Consequently, the learning process becomes less interactive, as pupils prefer to receive information rather than engage actively in discussion.

In addition to the relationship between teachers and pupils, perceptions of feudalism are also evident in peer relationships. Some pupils still view older pupils or those holding certain positions within the school organisation as figures who must always be obeyed, with no room for expressing differing opinions. Although this does not lead to negative behaviour, such patterns of interaction indicate a hierarchical tendency that can influence social dynamics within the school environment.

The emergence of this perception is influenced by various factors. One of these is an understanding of respect for teachers that has not been fully grasped in a balanced manner. Some students believe that respecting teachers means they must not ask questions, engage in discussion, or offer differing views. Furthermore, the influence of a culture that still highly values hierarchical relationships helps shape students' perspectives on authority and an individual's standing within a social context.

Based on the results of observations and interviews, the most common form of perception is the belief that teachers are figures who must not be questioned under any circumstances. This understanding leads some pupils to remain silent even when they do not understand the material being taught. This situation indicates that the perception of

feudalism is not only related to respect for teachers, but also to the way pupils understand social relationships and communication within the educational environment.

One Islamic Education teacher explained that some pupils still tend to avoid expressing their opinions because they are worried they will be seen as disrespectful to the teacher. The teacher stated:

“There are still some pupils who actually want to ask questions or give their opinions, but they choose to remain silent because they believe teachers must not be questioned. They are afraid of being seen as defiant or disrespectful towards the teacher” (PAI Teacher, Interview, January 2026).

This finding indicates that the perception of teachers as unquestionable authorities can create psychological barriers that discourage students from actively participating in the learning process. The fear of being considered disrespectful limits students’ willingness to ask questions and express opinions, even when they experience difficulties in understanding the lesson. As a result, classroom interaction tends to become one-directional, reducing opportunities for meaningful dialogue between teachers and students.

Another teacher also remarked:

“This kind of understanding usually arises because students interpret respect for the teacher too strictly, so they lack the confidence to participate in class discussions” (PAI Teacher, Interview, January 2026).

This finding suggests that students’ understanding of respect is often interpreted in a rigid manner, leading them to equate respect with passive obedience. In the context of Islamic education, respect for teachers should not prevent students from engaging in constructive discussions or seeking clarification. Therefore, this perception reflects a misunderstanding of the balance between *adab* (proper conduct) and active participation in learning, both of which are important elements of educational development.

A similar finding was also reported by another Islamic Education teacher, who stated:

“Some students believe that their role is merely to listen and accept whatever the teacher says. Yet we always provide opportunities for questions and discussion during lessons” (PAI Teacher, Interview, January 2026).

This finding demonstrates that the persistence of feudalistic perceptions is influenced not only by teacher practices but also by students’ prior assumptions regarding educational authority. Although teachers have created opportunities for dialogue, some students continue to position themselves as passive recipients of knowledge. This condition indicates the need for continuous efforts to foster a more dialogical learning culture in which students understand that asking questions, expressing opinions, and engaging in discussions are compatible with Islamic values of respect and learning.

This statement suggests that the perception of feudalism stems largely from the way students understand the teacher’s position as an educational authority. Although the relationship between teachers and students at Al-Qur'aniyyah Islamic High School generally runs smoothly, an inaccurate understanding of the meaning of respect and obedience remains a form of misperception that requires attention.

One student explained:

“I sometimes want to ask questions when I do not understand the lesson, but I worry that it might seem as though I am challenging the teacher. Because of that, I often choose to remain silent and listen” (Student 1, Interview, January 2026).

This finding indicates that some students associate questioning with a lack of respect toward teachers. Such perceptions create barriers to classroom interaction and limit opportunities for students to clarify concepts they do not understand. As a result, learning tends to become more passive, reducing the effectiveness of the educational process and reinforcing feudalistic perceptions of teacher authority.

Another student stated:

“I was taught from an early age that teachers should always be obeyed. Therefore, I sometimes feel uncomfortable expressing a different opinion, even when the teacher asks for discussion or feedback” (Student 2, Interview, January 2026).

This finding suggests that students’ perceptions of teacher authority are influenced by values and habits acquired through family and social environments. Although respect for teachers is an important aspect of Islamic education, interpreting it solely as unquestioning obedience may discourage critical thinking and active participation. The statement demonstrates how feudalistic perceptions can shape students’ behavior and contribute to a more hierarchical pattern of teacher–student interaction.

The perception of feudalism at Al-Qur'aniyyah Islamic High School is evident in the students’ belief that the relationship between teachers and pupils must be one-way, with the teacher always being right and beyond question. This understanding leads some students to prefer passively receiving information rather than actively engaging in the learning process. In some situations, students feel hesitant to express their opinions, ask questions, or offer feedback for fear of being seen as disrespectful to the teacher. This situation indicates that respect for teachers is still understood as a form of absolute obedience, rather than as an educational relationship that allows space for dialogue and the exchange of ideas.

Furthermore, feudalistic perceptions are also evident in the tendency for students to view differences in status or position as the primary basis for interaction. Relationships that should be built on mutual respect and cooperation are sometimes understood as relationships demanding obedience without discussion. Although this mindset does not manifest in extreme actions, it has the potential to hinder the development of students’ confidence in communicating, thinking critically, and participating actively within the school environment. Therefore, a more accurate understanding of the values of respect, equality, and healthy communication needs to be continuously instilled through the educational process.

Based on the research findings, it can be concluded that the form of misperception regarding feudalism at Al-Qur'aniyyah Islamic High School is primarily manifested through students’ perception of teachers as unquestionable figures and a tendency to view social relationships within a hierarchical framework. This perception is evident in passive attitudes during lessons, a lack of courage to express opinions, and the belief that absolute obedience is the ideal form of respect. Although this has not developed into authoritarian

or discriminatory behaviour, this situation highlights the need for ongoing guidance so that students can understand the meaning of respect, equality, and healthy communication in accordance with Islamic educational values.

Factors Contributing to Misconceptions about Feudalism

The emergence of misconceptions about feudalism at Al-Qur'aniyyah Islamic High School is influenced by internal factors originating from the students themselves. These factors relate to how students understand the relationship between teachers and pupils in the educational process. Some students tend to view the teacher's position as an authority that must always be obeyed, without considering that the learning process also provides space for asking questions, discussing, and exchanging ideas. Differences in levels of understanding, learning experiences, and self-confidence also influence the formation of these perceptions.

Family environment factors also contribute to the emergence of perceptions regarding feudalism. Educational patterns within the family that emphasise obedience without providing space for balanced communication can shape students' perspectives on figures perceived as holding authority. The habit of accepting decisions without dialogue and the tendency to avoid expressing opinions to elders can carry over into the school environment, thereby influencing how students interact with teachers or other parties holding a certain position.

In addition to family factors, school culture also plays a role in shaping perceptions of feudalism. A school environment that still prioritises relationships based on seniority or specific status can foster a hierarchical mindset among pupils. Although such a culture is not necessarily negative, a lack of understanding regarding the school's structure and rules can lead pupils to believe that those in higher positions cannot be engaged in dialogue or given feedback. This situation indirectly reinforces perceptions of vertical relationships.

Another significant factor is an inadequate understanding of proper conduct towards teachers. Some students interpret respect merely as obedience and compliance, without realising that Islam also teaches the importance of consultation, effective communication, and the pursuit of knowledge through question-and-answer sessions. Consequently, respect for teachers is often interpreted as a prohibition on expressing opinions or asking different questions. Such an understanding has the potential to create a mistaken perception of the relationship between teachers and students within the educational environment.

One Islamic Education teacher explained that the most common factor stems from the way pupils understand their relationship with older figures. The teacher stated:

"Many pupils have been accustomed since childhood to following their parents' instructions without much discussion, so when at school they carry this same pattern into their interactions with teachers" (PAI Teacher, Interview, January 2026).

This finding indicates that family socialization plays an important role in shaping students' perceptions of authority. Students who grow up in environments characterized by one-way communication may internalize obedience as the primary form of respect. As a result, they tend to transfer these interaction patterns to the school setting, viewing teachers

as figures whose opinions should be accepted without question. This condition contributes to the development of feudalistic perceptions in teacher student relationships.

Another teacher added:

“Some students feel that expressing a different opinion to a teacher is impolite, whereas in our lessons we actually encourage them to ask questions and engage in discussion” (PAI Teacher, Interview, January 2026).

This finding suggests a discrepancy between students’ perceptions and the educational practices implemented by teachers. Although teachers provide opportunities for discussion and encourage active participation, some students remain hesitant to express their views because they associate disagreement with disrespect. Such perceptions may hinder the development of critical thinking skills and limit students’ engagement in the learning process. Therefore, efforts to reshape students’ understanding of respectful communication are necessary.

A similar view was expressed by another teacher, who said:

“Environmental factors and the habits they pick up before starting school have a significant influence on how pupils perceive authority. Some believe that respecting teachers means they must always accept everything that is said without offering a response” (PAI Teacher, Interview, January 2026).

This finding demonstrates that feudalistic misperceptions are influenced by broader social and cultural factors beyond the classroom environment. Students’ previous experiences, community norms, and patterns of interaction contribute to the formation of beliefs about authority and obedience. The tendency to equate respect with unquestioning acceptance reflects an incomplete understanding of both educational relationships and Islamic teachings, which encourage dialogue, consultation, and the pursuit of knowledge through active inquiry.

Based on the research findings, the factors contributing to the misperception of feudalism at Al-Qur'aniyyah Islamic High School stem from a combination of internal factors relating to the students, the family environment, school culture, and an inadequate understanding of proper conduct towards teachers. These four factors are interrelated in shaping students’ perspectives on social relationships and authority within the educational environment. Therefore, efforts to address these misconceptions require not only guidance within the school environment but also a strengthening of understanding of Islamic educational values that emphasise a balance between respect, communication, and equality in interactions.

Efforts by Islamic Education Teachers to Address Misconceptions about Feudalism

Teachers of Islamic Religious Education at Al-Qur'aniyyah Islamic High School have sought to address misconceptions about feudalism through various strategies integrated into both teaching activities and student character development. The strategies implemented focus not only on the delivery of religious material but also on shaping students’ perspectives on social relationships in accordance with Islamic values. Teachers strive to instil an understanding that respect for teachers is part of good manners, yet this

does not mean depriving students of the opportunity to think critically, engage in discussion, and express their opinions politely.

One of the strategies employed is to provide a conceptual understanding of etiquette and human equality in Islam through classroom learning. The teacher explains that Islam teaches respect for the elderly and those with knowledge without placing anyone in a more exalted position based on their social status. Through the delivery of material, discussions and the provision of case studies, pupils are guided to understand the difference between an attitude of respect and one of absolute submission. This strategy was chosen because the teacher assessed that most misconceptions arise due to an incomplete understanding of the concept of etiquette in Islam.

In addition to classroom learning, the teacher also provides guidance through discussions and two-way communication during the learning process. The teacher actively gives students the opportunity to ask questions, express opinions, and provide feedback on the material being studied. These activities aim to build students' confidence in interacting with the teacher in a healthy and constructive manner. With an open space for dialogue, students can understand that expressing opinions politely is not a form of disobedience, but rather part of the learning process encouraged in Islam.

The next strategy is implemented through the example set by teachers in their daily lives within the school environment. Teachers strive to build warm, open, and communicative relationships with students without compromising their authority as educators. Teachers' attitudes such as valuing students' opinions, listening attentively to questions, and providing positive feedback serve as concrete examples for students of what an ideal teacher-student relationship looks like. The exemplary approach is chosen because social values are easier to understand and apply when students observe them in practice firsthand.

Classroom observations revealed that PAI teachers implemented these efforts through various dialogical learning activities. During lessons, teachers regularly opened question-and-answer sessions, encouraged students to express their opinions regarding the topics being discussed, and facilitated group discussions that required students to exchange ideas with their peers. Students were also given opportunities to present the results of their discussions before the class, while teachers provided positive feedback and appreciation for their participation. Through these practices, teachers sought to demonstrate that asking questions, expressing opinions, and engaging in discussions respectfully are consistent with Islamic values and do not contradict the principle of respecting teachers. Such activities helped students understand that the teacher-student relationship should be based on mutual respect and active learning rather than unquestioning obedience.

In practice, this strategy is implemented gradually, beginning with an explanation of the concept of proper etiquette, followed by fostering open communication, and reinforced through exemplary behavior in daily interactions. Teachers use this approach because a shift in students' perspectives cannot occur instantly but requires a continuous process. Through this strategy, teachers hope students will develop a balanced understanding between respect for teachers and an awareness of the importance of

communication, consultation, and equality in social relationships in accordance with Islamic teachings.

One teacher explained:

"We always emphasize to students that respecting teachers does not mean they cannot ask questions or express their opinions. On the contrary, in the learning process, students need to be active so that their understanding can develop properly" (PAI Teacher, Interview, January 2026).

This finding indicates that PAI teachers seek to reconstruct students' understanding of respect by distinguishing between obedience and active participation. Rather than encouraging passive acceptance, teachers emphasize that asking questions and expressing opinions are important components of the learning process. This approach reflects an educational perspective that promotes student engagement while maintaining proper adab toward teachers. By clarifying this distinction, teachers help reduce feudalistic perceptions that may hinder students' intellectual development and classroom participation.

Another teacher added:

"We strive to create an open learning environment so that students feel comfortable discussing things. In this way, they understand that the teacher-student relationship in Islam is built on mutual respect, not a feudal-like relationship" (PAI Teacher, Interview, January 2026).

This finding demonstrates that creating an open and dialogical classroom environment is a key strategy for addressing feudalistic misperceptions. Through opportunities for discussion and two-way communication, students are encouraged to view teachers not merely as authority figures but also as facilitators of learning. This strategy supports the development of more balanced teacher-student relationships based on mutual respect, cooperation, and shared responsibility in the educational process. Furthermore, it reinforces Islamic values that encourage consultation, communication, and the pursuit of knowledge through active interaction.

The role of PAI teachers extends beyond delivering religious knowledge to facilitating a learning environment that balances respect and participation. In classroom practice, teachers maintain their authority as educators while encouraging students to ask questions, express different viewpoints, and engage in discussions respectfully. This balance is important because excessive emphasis on authority may reinforce passive learning attitudes, whereas excessive informality may reduce students' appreciation for proper adab. Therefore, PAI teachers act as mediators who guide students to understand that respect for teachers and active participation are complementary rather than contradictory values.

This finding is consistent with the principles of Islamic pedagogy, which view education as a process of interaction between teachers and students based on mutual respect, consultation (*shura*), and dialogue (*hiwar*). Through teacher modelling (*uswah hasanah*), students learn that authority should be exercised through guidance and wisdom rather than domination. As a result, students are encouraged to participate more actively in learning while maintaining ethical behaviour and respect toward teachers.

The concept of human equality in Islam serves as one of the main foundations used by Islamic Education teachers to address misconceptions about feudalism. Islam teaches

that all human beings are equal before Allah SWT and are not distinguished based on social status, wealth, position, or lineage. This principle is explained in Surah Al-Hujurat, verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *“O mankind! Indeed, We have created you from a single male and a single female, and We have made you into nations and tribes so that you may come to know one another. Indeed, the most honorable among you in the sight of Allah is the one who is most righteous. Indeed, Allah is All-Knowing and All-Aware.”* (Quran 49:13).

This verse indicates that a person’s nobility is not determined by their position or social status, but rather by their piety toward Allah SWT. Therefore, Islamic Education teachers use the values contained in this verse to instill the understanding that relationships between teachers and students, as well as among students, must be built on the basis of respect, good character, and equality as fellow human beings, so that mindsets leading to feudalism can be minimized.

Based on the research findings, Islamic Education teachers at Al-Qur'aniyyah Islamic High School address misconceptions about feudalism through teaching strategies, character development, dialogic communication, and setting a good example in daily interactions. These various strategies are aimed at providing a correct understanding of the concepts of etiquette, respect, and equality in Islam so that students no longer interpret respect for teachers as a form of absolute obedience that stifles discussion and critical thinking. The reinforcement of Islamic values that emphasize consultation, mutual respect, and the equality of all human beings serves as the primary foundation for implementing these strategies. Through a sustained approach, Islamic Education teachers strive to create an educational environment that is more humanistic, communicative, and in harmony with Islamic teachings, so that misconceptions about feudalism can be reduced and healthy social relationships can flourish within the school environment.

The Impact of Islamic Education Teachers’ Efforts on Changes in Students’ Attitudes

The efforts made by Islamic Religious Education teachers to address misconceptions about feudalism have had various positive effects on changes in student attitudes at Al-Qur'aniyyah Islamic High School. These effects are evident in changes in how students perceive their relationship with teachers, increased confidence in communication, and a growing understanding of the concept of respect in accordance with Islamic values. Based on the results of interviews, observations, and documentation, the changes that have emerged are not only evident in the classroom learning process but also in students’ social interactions within the school environment.

Table 1. Changes in Students' Attitudes After the Implementation of PAI Teachers' Strategies to Address Misperceptions of Feudalism.

No.	Before the PAI Teacher's Efforts	After the PAI Teacher's Efforts
1	Some students perceived that teachers should not be questioned.	Students began to understand that asking questions and engaging in respectful discussions are part of the learning process.
2	Students tended to be passive in expressing their opinions during classroom activities.	Students became more confident in expressing opinions and participating in discussions.
3	Respect for teachers was interpreted as absolute obedience.	Students understood that respect can be demonstrated through politeness, active learning, and constructive communication.
4	Teacher-student relationships were viewed as hierarchical.	Teacher-student relationships became more open, communicative, and mutually respectful.
5	Some students had limited understanding of the concept of equality in Islam.	Students developed a better understanding of equality, consultation (<i>shura</i>), and mutual respect among individuals.

Based on the table 1, the most notable change is seen in how students view the relationship between teachers and students. Before the guidance provided by the PAI teacher, some students tended to view the teacher as an unquestionable figure, leading them to remain passive during the learning process. After being taught about the concept of proper etiquette and the importance of communication in learning, students began to realize that asking questions and engaging in polite discussions does not conflict with the value of respecting the teacher.

Changes were also evident in the level of student participation in learning activities. Observation results showed that students became more active in expressing opinions, asking questions, and providing feedback on the material presented by the teacher. This indicates that dialogic learning strategies can boost students' self-confidence while reducing the perception that two-way communication with teachers constitutes a lack of respect. Consequently, the learning environment became more interactive and supportive of the development of students' critical thinking skills.

In addition to changes in learning activities, there has been an increase in students' understanding of the values of equality in Islam. Students began to understand that every individual holds an equal status as a servant of Allah SWT and that differences in social status do not serve as a basis for judging a person's worth. This understanding encouraged students to build more positive relationships with both teachers and peers. Attitudes of mutual respect, openness in communication, and a willingness to accept others' opinions became more evident in daily life within the school environment.

Based on the research findings, the efforts of Islamic Education teachers to address misconceptions about feudalism have a positive impact on changes in student attitudes at SMA IT Al-Qur'aniyyah. These changes are demonstrated through increased student

confidence in communication, a more accurate understanding of respect for teachers, and a growing awareness of the importance of equality and mutual respect in social relationships. These results indicate that learning and guidance grounded in Islamic values can serve as an effective means of shaping students' mindsets and behaviors to be more open, egalitarian, and in line with the principles of Islamic education.

2. Discussion

The findings of this study indicate that the misperception of feudalism among students at SMA IT Al-Qur'aniyyah is manifested through the belief that teachers should not be questioned and that obedience is the primary form of respect. This finding is in line with the study of (Pantan, 2022), which found that feudalistic culture in educational institutions often creates unequal communication patterns between teachers and students. Similarly (Ramadhan & Astuti, 2024), revealed that hierarchical relationships in schools can reduce students' willingness to express opinions and participate actively in learning activities. Furthermore (Surizkika & Haq, 2025; E. S. Wahyuni, 2025), argued that learning environments characterized by excessive authority tend to inhibit critical thinking and open dialogue among students. These findings suggest that misperceptions of authority may influence students' academic participation and social interactions within the school environment.

The factors contributing to the emergence of feudalistic misperceptions in this study are consistent with several previous studies. Research conducted by (Hakim, 2023), showed that students' perceptions and social behaviors are significantly influenced by family upbringing and educational experiences. Likewise (Ashimulloh & Maula, 2025; Fadli et al., 2022), emphasized that cultural values transmitted through families and communities often shape students' attitudes toward authority figures. In addition (Sari et al., 2025), found that school culture plays an important role in constructing students' understanding of hierarchy and social relations. The findings of this study further demonstrate that misconceptions regarding adab can strengthen hierarchical perceptions when students interpret respect solely as obedience rather than as a combination of respect, communication, and mutual understanding. Therefore, the emergence of feudalistic misperceptions can be viewed as the result of interactions among individual, family, and institutional factors.

The strategies implemented by PAI teachers in this study are supported by several previous findings. Research by (Andi & Alifiyan, 2024), concluded that Islamic values emphasizing equality, consultation (*shura*), and mutual respect are effective in fostering inclusive educational environments. Similarly (Iddian, 2022), argued that Islamic education should promote human dignity, justice, and balanced social relationships rather than authoritarian patterns. Research conducted by (Khan & Iqbal, 2024), also found that teachers' exemplary behavior is one of the most effective approaches for internalizing moral values among students. The positive changes observed in students' attitudes after the implementation of instructional, dialogical, and character-building strategies support these findings. Students became more active in classroom discussions, more confident in expressing opinions, and demonstrated a better understanding of equality in Islam. This

indicates that the role of PAI teachers extends beyond knowledge transmission to the transformation of students' social perspectives and character development.

An important finding of this study is that PAI teachers do not eliminate the value of respect for teachers but rather reinterpret it within a more democratic and participatory learning framework. Respect (*adab*) is taught as an attitude of courtesy, humility, and appreciation for knowledge, while students are simultaneously encouraged to ask questions, express opinions, and participate actively in classroom discussions. This approach allows teachers to maintain their educational authority without creating rigid hierarchical relationships. As a result, students learn that respect for teachers does not require passive obedience, but can coexist with critical thinking, dialogue, and constructive communication. Such a balance is essential for preventing the development of feudalistic perceptions that position teachers as unquestionable authority figures.

These findings can also be interpreted through the perspective of Islamic pedagogy and character education. Islamic pedagogy emphasizes the principles of *adab*, consultation (*shura*), dialogue (*hiwar*), and equality (*musawah*) in the learning process. Within this framework, teachers function not only as transmitters of knowledge but also as mentors who facilitate students' intellectual and moral development. Furthermore, character education highlights the importance of exemplary behavior (*uswah hasanah*) in shaping students' values and attitudes. The efforts of PAI teachers to model respectful communication, openness, and fairness demonstrate how Islamic educational values can be internalized through daily interactions. Therefore, the reduction of feudalistic misperceptions among students reflects not only successful knowledge transfer but also the effective cultivation of character and social awareness in accordance with the objectives of Islamic education.

These findings are consistent with Al-Attas's concept of *ta'dib*, which places *adab* as a central objective of Islamic education while emphasizing the development of knowledge and moral responsibility (Ahmad, 2021). The findings also support Lickona's theory of character education, which highlights the importance of teacher role modelling in shaping students' values and behavior (Syarifah et al., 2026). Through respectful communication, openness, and fairness, PAI teachers help students develop a balanced understanding of authority and strengthen positive character in accordance with Islamic educational values.

The findings of this study can be explained through Social Learning Theory proposed by Bandura (1977). The theory states that individuals learn attitudes and behaviors through observation, imitation, and interaction with role models (Wahyuni & Fitriani, 2022). In the context of this research, PAI teachers served as role models who consistently demonstrated respectful communication, openness to discussion, and Islamic values of equality. Through continuous exposure to these behaviors, students gradually reconstructed their understanding of authority and social relationships. Consequently, the reduction of feudalistic misperceptions among students reflects the effectiveness of observational learning and value internalization in shaping more egalitarian attitudes within the school environment.

The findings of this study demonstrate that the misperception of feudalism among students can be reduced through the active role of PAI teachers in providing Islamic-based learning, character development, dialogical communication, and exemplary behavior. These efforts not only help students develop a more accurate understanding of respect and authority but also encourage the growth of egalitarian attitudes, critical thinking, and positive social interactions within the school environment. The study further confirms that Islamic educational values emphasizing equality, justice, mutual respect, and consultation are highly relevant in addressing hierarchical misconceptions among students. Therefore, PAI teachers play a strategic role in fostering a more inclusive, humanistic, and value-oriented educational culture that aligns with the principles of Islamic education.

E. Conclusion

This study concludes that the misperception of feudalism at SMA IT Al-Qur'aniyyah is reflected in students' tendencies to view teachers as unquestionable authority figures and to equate respect with absolute obedience. The findings highlight the main contribution of this study, namely that PAI teachers can reduce such perceptions by reconstructing the meaning of adab through dialogical learning, exemplary behavior, and character education grounded in Islamic values. These efforts help students develop greater confidence, active participation, and a balanced understanding of respect that supports both proper etiquette and critical engagement. Therefore, schools should strengthen dialogical pedagogy and promote a balanced understanding of adab that encourages mutual respect, consultation (*shura*), and active learning. Future research is recommended to involve students, parents, and school leaders to provide a more comprehensive understanding of the factors influencing feudalistic perceptions and the effectiveness of educational interventions in different educational contexts.

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