



The Role of Islamic Religious Education in Shaping Student Character Amid the Moral Crisis of the Modern Era

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Abstract

This study aims to analyze the role of Islamic Religious Education (PAI) in shaping student character amid the moral crisis of the modern era. Technological advancement, the global flow of information, and shifts in social values have triggered a moral crisis marked by increasing juvenile delinquency, drug abuse, promiscuity, and the emergence of LGBT trends among students. In this context, PAI serves a strategic function as a moral and spiritual foundation that fosters religious and ethical character. This research employs a descriptive qualitative approach through literature review and document analysis to evaluate the effectiveness of PAI in instilling core character values such as integrity, responsibility, empathy, religiosity, and discipline. The findings indicate that PAI is effective in shaping student character when supported by a contextual curriculum, competent educators, innovative teaching methods, and active involvement from parents and the community. The study also highlights the need for transformative PAI learning approaches, including religious digital literacy, experiential learning, and continuous teacher training. These insights are expected to contribute to the development of a more relevant and responsive PAI curriculum in addressing the moral challenges of the modern era.

Keywords: Islamic religious education, modern era, moral crisis, student character.

1. Introduction

Islamic religious education plays a crucial role in shaping student character amid the moral crisis of the modern era (Fathurrohman et al., 2025). The modern era is marked by rapid technological advancements, a relentless global flow of information, and significant shifts in social values (Hardiyanto, Irawatie, & Saryono, 2025). These changes pose various challenges, particularly in morality, where religious values are often marginalized and replaced by materialism, individualism, and hedonism. The moral crisis plaguing modern society is reflected in rising crime rates, juvenile delinquency, and irresponsible behavior. In this context, Islamic religious education serves a critical function in instilling strong moral values in students, enabling them to navigate the challenges of the modern era while steadfastly upholding noble ethics.

Islamic religious education aims to cultivate *aqidah* (faith), *akhlak* (morality), *ibadah* (worship), and *muamalah* (social interactions) based on Islamic teachings. The moral values taught in Islamic religious education – such as honesty, trustworthiness, tolerance, discipline, and patriotism – serve as essential foundations in shaping students' noble character. Through Islamic religious education, students are expected to correctly understand and practice Islamic teachings, allowing them to distinguish right from wrong, good from bad, and act in accordance with Islamic values (Nur'aini & Hamzah, 2023).

Data from the Indonesian Child Protection Commission (KPAI) shows that since 2017, there have been 22 reports concerning child-related issues, with 46 cases involving drug addiction and abuse. Additionally, 87 children involved in legal cases were under 18 years old, while approximately 1.6 million children were reported to be part of drug trafficking networks (Komisi Perlindungan Anak, 2017). According to data from the Indonesian Ministry of Health, the majority of children aged 15 to 17 have engaged in romantic relationships, with 33% having started dating before the age of 15 (Utami, Ningrum, & Nuryani, 2024).

Furthermore, the Lesbian, Gay, Bisexual, and Transgender (LGBT) phenomenon has also become a trend among adolescents (Yudiyanto, 2016), while casual sexual behavior is increasingly perceived as normal. Additionally, data from Indonesian Police Watch (IPW) in January 2018 revealed that 54 babies were abandoned in Indonesia – twice the number recorded during the same period in 2017. Throughout 2017, 179 cases of abandoned or discarded babies were reported, with 79 of them dying, 10 being fetuses, and 89 surviving (Soesanto & Shaufi, 2019). These facts are deeply concerning, given that despite rapid advancements in technology and education, they have instead triggered a moral crisis in society.

If this issue is not promptly addressed, juvenile delinquency will likely continue to rise, with adolescents no longer recognizing their actions as wrong or considering their consequences. Moreover, they may fail to view the root of the problem from a religious perspective. Therefore, as an integral part of the national development system, Islamic education holds a strategic role in achieving comprehensive national education goals and actively addressing the widening moral crisis in society (Maesak, Kurahman, & Rusmana, 2024).

A research gap has been identified regarding the effective implementation of Islamic religious education in addressing the modern era's moral crisis. Although numerous studies exist on Islamic religious education, research specifically analyzing its role in shaping student character amid moral decline remains limited. Previous studies primarily focused on millennials (Arif, Ricky, & Yahdi, 2023), rather than the current student generation, which consists of Gen Z and Alpha. Additionally, prior research only examined the role of Islamic religious education in the digital era (Afif,

Rahayu, & Ningrum, 2024; Asrori, Asep Abdurrohman, & Ismail Marzuki, 2023; Salisah, Darmiyanti, & Arifudin, 2024), without specifically addressing character formation amid the modern moral crisis.

Thus, the novelty of this study lies in its in-depth analysis of factors influencing the effectiveness of Islamic religious education in shaping student character in the modern era, as well as formulating more relevant and responsive strategies and models for Islamic religious education. This research will also analyze the role of Islamic religious teachers in instilling moral values in students and explore the influence of social and technological environments on student morality.

The objective of this study is to analyze the role of Islamic religious education in shaping student character amid the moral crisis of the modern era. The research is expected to contribute to the development of a more relevant and responsive Islamic religious education curriculum, improve the quality of Islamic religious teachers in imparting moral values, and advance knowledge in the field of Islamic religious education – particularly regarding its role in shaping student character in the modern era.

2. Method

This study employs a descriptive qualitative approach aimed at comprehensively examining and analyzing the role of Islamic Religious Education (PAI) in shaping students' character amid the moral crisis arising from social dynamics and technological advancements in the modern era. This approach was chosen for its flexibility in exploring religious education concepts, values, and policies through literature review and document analysis. The data sources for this research consist of written documents and scholarly literature, including both primary and secondary materials. Primary and secondary data were collected through a review of academic journals, textbooks, research reports, and relevant scholarly articles on the themes of character and religious education (Waruwu, 2024).

The data collection technique involved documentation studies and literature review, examining written materials that describe the practices, values, and expected outcomes of implementing Islamic Religious Education within the framework of character formation. Data retrieval was conducted systematically to identify correlations between religious education content, the character principles taught, and the moral challenges faced by students in the digital age (Fadilla & Wulandari, 2023). The data were analyzed using content analysis, which entails evaluating the content of retrieved documents and literature, identifying key themes, and interpreting the meanings and relevance of the embedded values.

The researcher categorized information based on the core character dimensions instilled through PAI—such as integrity, responsibility, empathy, religiosity, and discipline—and linked them to the morally challenging context of modern society (Sitasari, 2022). Through this method, the study is expected to contribute conceptually to the development of Islamic-based character education strategies while offering a critical analysis of the effectiveness of PAI's content and policy direction in addressing the moral crisis affecting the younger generation in the contemporary era.

3. Results and Discussion

3.1 The Strategic Role of Islamic Religious Education (PAI) in Addressing Moral Challenges in Modern Era

According to Salsabila et al. (2024), the strategic role of Islamic Religious Education (PAI) holds significant importance in responding to the moral challenges faced by society, particularly within the realm of school-based education. PAI serves as a platform for instilling and cultivating moral values grounded in Islamic teachings. Within the PAI curriculum, students are provided with a deep understanding of noble character traits, such as honesty, responsibility, compassion, and integrity, all of which contribute to the formation of a strong and virtuous character in daily life. Furthermore, PAI plays a role in fostering students' social awareness by instilling essential social values such as mutual help, empathy, and concern for the environment, which in turn shape individuals who are responsible and attuned to their social surroundings (Nurhaliza, 2024).

Amidst the era of globalization and rapid technological advancement, moral challenges have become increasingly complex (Rahman, Rohmah, Rustiani, Fatmawati, & Zahro, 2023). Uncontrolled exposure to information and the influence of foreign cultures that often contradict Indonesia's prevailing moral values pose unique challenges. In this context, PAI assumes a critical role in offering alternative moral perspectives aligned with Islamic teachings, while simultaneously guiding students to be more discerning in filtering information and navigating the temptations brought about by modernity. Moreover, PAI plays a vital role in strengthening students' mental and moral resilience, enabling them to avoid deviant behaviors such as violence, drug abuse, or other destructive conduct. Through a deeper understanding of religion and morality, students are equipped with the fortitude to face various challenges (Ikhwan, 2024).

In addition, character education through PAI facilitates the comprehension and application of Islamic moral teachings in everyday life. Lessons on morality toward God, fellow human beings, and other creatures are expected to serve as guiding principles for students in leading a more meaningful and ethical life. Beyond that, PAI also emphasizes the importance of ethics in the professional domain, focusing on values such as trustworthiness, honesty in work, and professionalism, which are

crucial in preparing students to confront moral challenges in their future careers. Overall, PAI plays a strategic role in addressing moral challenges by providing a strong moral foundation for the younger generation, enabling them to become not only intellectually capable individuals but also morally and ethically mature (Maha, 2023).

Table 1. The Strategic Role of PAI in Responding to Moral Challenges

No.	Indicator	Data	Implications for PAI
1	Private madrasahs	93-95% of total madrasahs	PAI is dominant in private madrasahs; quality improvement needed.
2	Students from low-income families	36.6% in madrasahs	PAI plays a crucial role in shaping the character of vulnerable students.
3	Intolerant university students	24.89%	PAI must instill tolerance values in higher education.
4	Students supporting the caliphate system	23.4%	PAI should clarify misconceptions about extreme religious views.
5	Internet users	215.6 million people	PAI must engage actively in digital spaces.
6	Teenagers' daily time on social media	6-7 hours/day	PAI needs to provide engaging moral content on social media.
7	Teens accessing social media hourly	44%	PAI education must be responsive to digital culture.
8	Child marriage cases (Ponorogo, 2022)	106 cases	PAI should equip students with understanding of Islamic family values.
9	National higher education participation	31.16%	PAI should be strengthened at the tertiary level for broader reach.
10	Number of PAI teachers	± 300,000	Continuous training for PAI teachers is needed to adapt to the times.

As illustrated in Table 1, Islamic Religious Education (PAI) plays a central role in addressing the diverse moral challenges faced by today's younger generation. Data from the Ministry of Religious Affairs indicate that approximately 93-95% of madrasahs in Indonesia are privately managed, with a significant portion of their students (36.6%) coming from low-income families (Hawari, 2023). This condition positions madrasahs and PAI as the frontline institutions in nurturing the moral development of students from vulnerable groups.

Furthermore, findings from surveys conducted by PPIM UIN Jakarta (2020) and Alvara Research show that around 24.89% of university students exhibit intolerant attitudes, while 23.4% express support for the caliphate ideology (Purnamasari & Rastika, 2021). These findings indicate serious challenges within higher education that must be

addressed by reinforcing religious moderation values through PAI at the university level.

On the other hand, the advancement of digital technology also significantly impacts the character formation of adolescents. The 2023 report by the Indonesian Internet Service Providers Association (APJII) noted that 215.6 million Indonesians are internet users, with most teenagers spending 6–7 hours per day on social media – 44% of whom access it every hour (Maulidi & Badriyah, 2024). This illustrates how digital spaces have become the primary environment for youth interaction, making it essential for PAI to be actively present through educational and religious content on digital platforms.

Moral challenges are also evident in the rise of early marriages, as shown in Ponorogo Regency, which recorded 106 marriage dispensation cases in 2022, the majority involving junior high school students. This situation calls for the strengthening of PAI content related to family, ethics, and social responsibility from an early age.

Despite these challenges, Indonesia possesses significant potential in terms of religious educators, with approximately 300,000 PAI teachers distributed across the country. However, many teachers still face limitations in training and professional development. Thus, enhancing teacher capacity is a strategic key to making PAI a solution to the moral issues confronting society (Kementerian Agama Republik Indonesia, 2025).

In conclusion, the data confirm that Islamic Religious Education is not only essential but also strategically significant in shaping character, instilling moral values, and addressing the ethical crises that accompany societal transformation. PAI must continue to innovate in its methods, media, and pedagogical approaches in order to respond to contemporary moral challenges in a relevant and effective manner.

3.2 Factors Influencing the Effectiveness of Islamic Religious Education (PAI) in Addressing Moral Challenges in the Modern Era

The effectiveness of Islamic Religious Education (PAI) in responding to moral challenges in the modern era is influenced by various interrelated factors that contribute to the overall quality of education. These factors may stem from both internal and external elements, encompassing not only the educational system itself but also the surrounding environment of the students. According to Ruslan & Musbaing (2023) and Nurislamiah (2024), several key factors influence the effectiveness of PAI:

First, the quality of educators (PAI teachers) is a primary determinant of the effectiveness of religious education. Teachers with high competence in religious

content mastery and pedagogical skills are better equipped to deliver the material effectively. Communication proficiency and the ability to serve as moral exemplars in daily life further enhance the success of PAI instruction.

Second, the curriculum and teaching methods play a significant role in the effectiveness of PAI. A well-structured curriculum that aligns with contemporary developments ensures that the material is both relevant and accessible to students. The use of varied instructional methods – such as problem-based learning, contextual teaching, and the integration of technology – can improve students' comprehension. Interactive approaches also foster active student engagement, thereby accelerating the learning process.

Third, the school environment and institutional support greatly influence the effectiveness of PAI. A conducive environment – both physically and psychologically – has a substantial impact on the learning process. Adequate facilities and infrastructure, along with institutional commitment to the importance of religious education, strengthen the learning experience. Schools that provide spaces for religious activities such as study circles or Islamic discussions further enhance the effectiveness of religious instruction.

Fourth, parental and community involvement plays a critical role in supporting the success of PAI. Parents who actively support and show concern for their children's religious education at home help reinforce the values taught at school. Close cooperation among schools, parents, and communities in creating a religious environment significantly improves the effectiveness of PAI in educational settings.

Fifth, student motivation and engagement in religious learning significantly affect educational outcomes. Highly motivated students are more likely to understand and apply religious values in their daily lives. Recognizing student achievements and employing engaging, relevant teaching approaches can boost motivation and foster active participation in learning activities.

Sixth, resources and technology are becoming increasingly important in PAI instruction. The use of information technology – such as religious videos, podcasts, and educational apps – enriches the learning content and makes the learning process more dynamic and accessible. Technology integration enables students to gain deeper understanding through various interactive media that make learning more engaging.

Seventh, the relevance of the material to students' daily lives also greatly impacts the effectiveness of PAI. Religious instruction that connects religious values to real-life issues encountered by students enhances understanding and acceptance of the material. By linking religious teachings to students' personal experiences, the practical benefits of religious education become more tangible.

Eighth, character education integrated into PAI is essential in forming individuals who are not only academically competent but also morally grounded. Character education that encourages students to apply religious teachings in their everyday behavior strengthens their understanding of religious values and supports the development of morally sound individuals (Solechan, Afif, Sintasari, Azizah, & Kartiko, 2024).

In sum, the effectiveness of PAI depends heavily on the synergy of these various factors. From teaching quality and environmental support to parental and community involvement and student engagement, each factor plays a complementary role in fostering positive outcomes in religious education. An integrated and comprehensive approach is key to optimizing the achievements of PAI, thereby shaping students into individuals who are intellectually capable and possess strong moral and spiritual character.

3.3. Strategies and Models for Strengthening Islamic Religious Education (PAI) in the Modern Era

In the modern era, the strengthening of Islamic Religious Education (PAI) requires strategies and models that are adaptive, innovative, and relevant to the dynamics of the times (Nurcholis, Musa, Maburri, & Arif, 2025). Religious education is no longer sufficient if it relies solely on conventional classroom approaches; instead, it must be capable of integrating technology as a medium for da'wah (Islamic propagation), learning, and the reinforcement of students' religious character.

Table.2 Strategies and Models for Strengthening Islamic Religious Education (PAI) in the Modern Era

No.	Strategy/Model	Brief Explanation
1	Integration of Digital Technology	Utilizing e-learning, Islamic video lectures, podcasts, and mobile apps for PAI.
2	Digital Religious Literacy	Enhancing students' ability to filter valid religious content and avoid digital hoaxes or radicalism.
3	Experiential Learning	Involving students in real religious projects such as digital philanthropy and Islamic digital ethics campaigns.
4	School-Parent-Community Collaboration	Synergizing in supervision, value reinforcement, and active communication through social media and Islamic webinars.

As shown in Table 2, the first strategy that can be implemented is the integration of digital technology into the PAI learning process. This includes the use of e-learning platforms, interactive videos, da'wah podcasts, educational mobile applications, and social media platforms that are grounded in Islamic values. PAI teachers need to

master digital skills in order to create engaging, contextual, and spiritually enriching content for students in a sustainable manner (Afif et al., 2024).

Second, strengthening digital religious literacy becomes a crucial aspect in shaping a generation that is not only technologically literate but also capable of filtering credible religious information aligned with Islamic teachings. In this context, students must be equipped with critical thinking skills to evaluate religious content they encounter online and be guided to access authentic references such as official Islamic institutional websites, lectures from authoritative scholars, and academic religious journals. This strategy is essential to prevent religious misinformation and the infiltration of radical ideologies that are easily spread through digital media (Ahmad, Mukhroman, & Gumelar, 2024).

Third, experiential learning models can be used to instill Islamic values in real-life contexts. PAI learning should not only be theoretical but also practical, for example, through religious social projects, digital philanthropy initiatives, or online Qur'anic literacy campaigns. These activities can encourage students to apply Islamic values in tangible actions, both in the physical world and digital space. Activities such as Islamic digital ethics campaigns on social media or religious content competitions represent learning experiences that touch the emotional and social dimensions of students.

Fourth, collaboration between schools, families, and communities needs to be strengthened to support a religious digital ecosystem. Religious education should not be seen as the sole responsibility of teachers, but rather as a collective effort involving parents and the surrounding environment. In the digital era, this synergy can be facilitated through social media groups connecting parents and teachers, Islamic parenting webinars, and joint supervision of children's online activities. Through such collaboration, religious values can be instilled more consistently and holistically across the home, school, and virtual spheres.

Lastly, strategies for strengthening PAI must include the continuous development of teacher competencies through training in the digitalization of religious learning, the provision of virtual da'wah methods, and the reinforcement of teachers' personal character as spiritual role models for students. As agents of value transformation, teachers are not only expected to master the subject matter but also to inspire students through exemplary religious behavior that is both contemporary and contextual. Blended learning models also present an ideal solution, combining face-to-face and online learning to enhance the flexibility, effectiveness, and accessibility of PAI instruction (Nurhabibi et al., 2025).

In sum, strengthening Islamic Religious Education in the digital era demands a comprehensive and integrated strategy that emphasizes the use of technology, digital

religious literacy, participatory approaches, and the application of value-based learning. This is expected to foster a generation of Muslims who are religiously devout, digitally competent, and capable of facing moral and spiritual challenges amidst the increasingly complex tide of information globalization.

4. Conclusion

Based on the research findings, Islamic Religious Education (PAI) plays a strategic role in shaping students' character amid the moral crisis of the modern era. PAI not only serves as an instrument for reinforcing moral and spiritual values but also acts as a primary bulwark against challenges posed by globalization, the digital information flow, and the influence of foreign cultures that conflict with noble values. PAI has proven effective when implemented holistically – through the support of qualified teachers, contextual curricula, innovative teaching methods, a conducive school environment, and the active involvement of parents and the community. These factors synergistically contribute to shaping individuals who are religious, ethical, and morally resilient.

To enhance the effectiveness of PAI in the modern era, it is necessary to transform learning approaches into adaptive and innovative ones. The integration of digital technology in the learning process, the improvement of digital religious literacy, and the implementation of experiential learning models should be prioritized. The government and educational institutions must also invest resources in continuous training for PAI teachers to enable them to respond to the dynamics of the times. Additionally, close collaboration between schools, families, and the community must be strengthened to create an educational ecosystem that supports the formation of well-rounded character in alignment with Islamic values.

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