



ADDRESSING STUDENTS' MORAL CRISIS IN THE DIGITAL ERA: ISLAMIC RELIGIOUS EDUCATION TEACHERS' STRATEGIES AT SMA IT NUR HIDAYAH

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ABSTRACT

The purpose of this study was to examine the strategies used by Islamic Religious Education (PAI) teachers at SMA IT Nur Hidayah in addressing students' moral crisis and to determine how well they are working to shape students' personalities in the digital age. This study employed a qualitative descriptive methodology, collecting data through observation, documentation, and interviews. Islamic Religious Education (PAI) teachers, guidance and counseling teachers, students, and purposively selected school administrators were among the research informants. Data reduction, data presentation, and conclusion drawing were used in the data analysis process. Triangulation of sources and strategies was used to ensure data quality. The results showed that students' moral crisis was characterized by a decline in respect, the use of impolite language, uncontrolled social behavior, and the negative influence of digital culture. To address this, Islamic Religious Education (PAI) teachers implemented systematic and sustainable strategies, including the (INSAN) program, fostering religious practices, strengthening social ethics, limiting gadget use, small-group guidance, and coaching-based development.

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1. INTRODUCTION

Digital technology has developed rapidly and has significantly influenced various aspects of life, including education. While digital advancement provides easier access to knowledge, it also creates serious challenges for the moral development of students. Today's students live in a digital environment strongly shaped by social media, online trends, and unrestricted access to information. Without strong character education, these influences may contribute to moral decline among adolescents. Fahdini et al. stated that technological advancement can lead to a character crisis when moral values are not properly strengthened [1].

The moral crisis among students has become increasingly complex in the digital era. It is reflected in the use of harsh language, declining respect for teachers and elders, weak social awareness, dependence on technology, and limited understanding of ethics and social manners. Students who have easy access to digital content are more vulnerable to harmful information and trends that conflict with accepted moral and religious values. Weak control over digital media use has become one of the factors contributing to deviant behavior among the younger generation [2].

Poor digital literacy further worsens this condition because students often lack the ability to critically evaluate information. As a result, values and lifestyles that are inconsistent with religious and cultural norms may be easily adopted without careful consideration. Digital literacy is therefore essential for helping students understand and filter the increasingly complex flow of information [3]. In addition, students' moral development is also influenced by family and social environments. Lack of parental supervision and insufficient moral guidance at home make students more vulnerable to negative external influences [4].

Previous studies have widely discussed character education and students' moral decline in the digital era. However, limited studies have specifically examined the concrete strategies used by Islamic Religious Education teachers in integrated Islamic schools, particularly strategies that combine the internalization of Islamic values, control of technology use, small-group mentoring, and collaboration between schools and parents. This gap is important because students' moral problems in the digital era cannot be addressed only through religious instruction in the classroom. They require a more comprehensive approach involving worship habituation, teacher role modeling, digital supervision, personal guidance, and continuous collaboration between school and family.

SMA IT Nur Hidayah was selected as the research site because it has structured moral development programs that are relevant to the focus of this study. The school implements the INSAN program, worship habituation, student mentoring, moral supervision, and specific policies regarding gadget use. These programs make SMA IT Nur Hidayah an appropriate setting for examining how Islamic Religious Education teachers respond to students' moral crisis in the digital era through systematic and sustainable strategies.

Islamic Religious Education teachers play an important role in shaping students' morals and character in Islamic-based educational institutions. They do not only deliver religious knowledge but also act as mentors, role models, and guides in students' moral development. Through the internalization of Islamic values, consistent habituation, supervision of student behavior, and collaboration with parents, teachers can help students develop stronger moral awareness and better self-control in both social and digital interactions [5].

Therefore, this study aims to examine the strategies used by Islamic Religious Education teachers at SMA IT Nur Hidayah in addressing students' moral crisis in the digital era. Specifically, this study identifies the forms of moral crisis experienced by students, analyzes the strategies implemented by Islamic Religious Education teachers, and explains the effectiveness of these strategies in shaping students' character. The findings of this study are expected to contribute to the development of Islamic character education strategies that are more comprehensive, contextual, and relevant to contemporary digital challenges.

2. RESEARCH METHODS

This study employed a qualitative research design using a descriptive approach to obtain an in-depth understanding of the strategies implemented by Islamic Religious Education (PAI) teachers in addressing students' moral crisis at SMA IT Nur Hidayah. A qualitative descriptive approach was chosen because this study aimed to explore and describe comprehensively the moral development strategies applied by PAI teachers in the school environment rather than to test hypotheses or measure variables quantitatively. This approach enabled the researchers to understand students' moral conditions, teachers' strategies, and the implementation of character education programs within their natural context.

SMA IT Nur Hidayah was selected as the research site because the school has structured moral development programs relevant to the focus of this study. The school implements the INSAN program (Internalization of Islamic and Cultural Values), worship habituation activities, gadget supervision policies, small-group mentoring, and coaching-based student guidance. These programs make the school an appropriate setting for examining strategies used to address students' moral crisis in the digital era.

The data sources consisted of primary and secondary data. Primary data were obtained from purposively selected informants directly involved in students' moral development, including 3 Islamic Religious Education teachers, 1 Guidance and Counseling (BK) teacher, 1 vice principal for student affairs, 2 homeroom teachers, and 10 students. Secondary data were obtained from school documents and supporting records related to character education programs.

The selection of informants was conducted purposively based on their direct involvement and understanding of the implementation of moral development strategies within the school environment. The researcher acted as the main research instrument (human instrument) responsible for collecting, observing, interpreting, and analyzing the data. To support the research process, interview guidelines, observation sheets, and documentation instruments were used to obtain systematic and comprehensive data.

Data collection techniques were conducted through semi-structured interviews, observations, and documentation. Semi-structured interviews were used to provide flexibility for informants to explain their experiences, perspectives, and challenges related to students' moral development while still following the research guidelines prepared by the researcher. Observations were conducted to examine students' behavior, worship

habituation activities, mentoring programs, and classroom interactions directly within the school environment. Documentation techniques were used to analyze supporting documents such as INSAN program documents, school regulations, worship habituation schedules, mentoring records, student coaching reports, and documentation of religious activities.

Data analysis was conducted interactively through the stages of data reduction, data display, and conclusion drawing. The collected data were coded, categorized, and grouped into several themes, including forms of students' moral crisis, strategies implemented by PAI teachers, supporting factors, obstacles in implementation, and the impact of the strategies on students' character development. The results were then interpreted descriptively to produce comprehensive findings relevant to the objectives of the study.

To ensure data validity and credibility, source triangulation and method triangulation techniques were applied. Source triangulation was conducted by comparing information obtained from teachers, students, school management, and documentation. Method triangulation was carried out by comparing findings from interviews, observations, and documents. In addition, ethical considerations were maintained throughout the research process by obtaining participants' consent, ensuring confidentiality, and using the collected data solely for academic purposes.

3. RESULT AND ANALYSIS

Result

The findings show that the moral crisis among students at SMA IT Nur Hidayah is reflected in several forms, including declining respect toward teachers and elders, the use of impolite language, weak social awareness, uncontrolled social interaction, and excessive dependence on digital technology. These behaviors are influenced by students' exposure to social media, online trends, and digital communication patterns that are often adopted without sufficient moral filtering.

A Guidance and Counseling teacher stated:

"Some students imitate language and behavior from social media. They sometimes consider impolite words as normal because they often see them online." (Interview, Guidance and Counseling Teacher)

To address these problems, the school first identifies students' initial moral conditions through interviews with students and parents. This identification process is used to understand students' family backgrounds, behavioral tendencies, religious understanding, and previous moral development experiences. The results of this initial identification become the basis for determining appropriate guidance and coaching strategies.

The school implements the INSAN program as an initial strategy for internalizing Islamic and cultural values. This program is conducted during the first three months of student development and focuses on strengthening students' basic understanding of worship, including *thaharah*, *wudhu*, *tayammum*, prayer, and congregational prayer. The program aims to equalize students' basic religious understanding because students come from different family and educational backgrounds.

A PAI teacher explained:

"The INSAN program helps us identify students' initial character and build the same foundation of Islamic values before they continue with other school programs." (Interview, PAI Teacher)

In addition to the INSAN program, the school applies worship habituation as a continuous moral development strategy. This includes congregational prayer, Qur'anic recitation, and the practice of Islamic manners in daily school life. Teachers also serve as role models by demonstrating discipline, polite communication, and religious commitment in their interactions with students. Through these activities, students are gradually trained to develop discipline, responsibility, and moral awareness.

A student stated:

"The daily worship activities make us more disciplined because they are carried out regularly and supervised by teachers." (Interview, Student)

The findings also show that the school applies digital control and gadget supervision in both school and dormitory environments. Gadget use is restricted and supervised to reduce students' excessive dependence on digital devices and to prevent access to inappropriate content. Teachers also provide guidance on digital ethics so that students can understand the importance of responsible technology use.

A school administrator stated:

"Gadget use is supervised because students need guidance. The goal is not only to restrict them but also to teach responsibility in using technology." (Interview, School Administrator)

Another strategy implemented by the school is small-group mentoring through Islamic Study Club activities and coaching-based guidance. These activities provide space for students to discuss their problems more openly and receive more personal guidance from teachers. Through mentoring, teachers can identify students' specific moral challenges and provide guidance according to each student's condition.

The school also applies a tiered coaching system based on the level of student violations. Minor violations are handled through advice and light guidance, while repeated or more serious violations receive more intensive coaching and communication with parents. This approach allows students to understand their mistakes and improve their behavior gradually without feeling excessively pressured.

Collaboration between school and parents is also an important part of the moral development strategy. The school communicates with parents when students show behavioral problems or require further guidance. This collaboration helps create consistency between the moral values taught at school and those reinforced at home.

The effectiveness of the strategies implemented by Islamic Religious Education teachers can be identified through several indicators. Students became more disciplined in participating in worship activities, the use of harsh or impolite language decreased, students showed better compliance with gadget-use regulations, violations of school rules gradually decreased, students became more open during mentoring activities, and communication between school and parents improved in addressing students' moral problems.

Overall, the findings indicate that the strategies implemented by Islamic Religious Education teachers at SMA IT Nur Hidayah contribute to gradual changes in students' moral behavior. These changes occur through a continuous process involving moral crisis identification, Islamic value internalization, worship habituation, digital control, small-group mentoring, coaching-based guidance, and school-parent collaboration.

Discussion

Initial Conditions of Students' Moral Crisis at SMA IT Nur Hidayah

The findings indicate that students at SMA IT Nur Hidayah come from diverse family, social, and educational backgrounds. This diversity affects their moral awareness, religious understanding, communication patterns, discipline, and ability to adapt to school values. Some students already show strong religious habits and respectful behavior, while others still require intensive guidance in controlling language, respecting teachers, managing peer interaction, and using digital technology responsibly. Therefore, the school's initial identification of students' moral conditions becomes an important stage in designing appropriate character development strategies. This process is consistent with the principle that educational research and development of student guidance programs should begin with systematic data collection and careful observation of field conditions [6].

The school responds to these varied conditions through the INSAN program, which functions as an initial moral and religious orientation program. Through this program, students are introduced to basic Islamic values, worship practices, school culture, and moral expectations. The program aims to build a shared foundation among students from different backgrounds. This finding supports the view that worship habituation and the internalization of religious practices can strengthen students' discipline and moral awareness when implemented consistently [7].

Students' moral crisis is also closely related to their social environment. Peer interaction, communication habits, and digital exposure influence how students understand politeness, respect, and acceptable behavior. In this context, moral problems cannot be separated from social psychological processes because students' attitudes and behaviors are shaped by their interaction with others and the surrounding environment [8]. This condition confirms that character education should not only focus on individual behavior but also consider the social and digital contexts that shape students' morality.

From a character education perspective, the moral crisis found among students shows the need for continuous guidance rather than temporary discipline. Character formation requires long-term habituation, moral reasoning, role modeling, and reinforcement so that values become part of students' personal awareness and daily behavior [9]. Thus, students' initial moral condition should be understood as the starting point for a gradual educational process rather than as a fixed problem.

Strategies of Islamic Religious Education Teachers in Students' Moral Development

The findings show that Islamic Religious Education teachers at SMA IT Nur Hidayah implement integrated strategies to address students' moral crisis. These strategies include Islamic value internalization, worship habituation, social ethics reinforcement, gadget supervision, small-group mentoring, gradual coaching, and collaboration with parents. The use of a qualitative approach in understanding these strategies is appropriate because the research focuses on interpreting students' behavior, teachers' experiences, and school practices in their natural setting. In qualitative research, the researcher serves as the main instrument who interprets meaning from field data, interviews, observations, and documentation [10].

The implementation of these strategies is supported by structured data collection procedures, including interviews, observations, and document analysis. These procedures allow the researcher to understand not only what strategies are implemented but also how they are practiced in daily school life. The use of interview guidelines, observation sheets, and documentation instruments helps ensure that field data are collected

systematically [11]. Furthermore, the interpretation of these findings requires descriptive analysis through data reduction, categorization, and conclusion drawing so that the strategies can be understood comprehensively [12].

In practice, the school's moral development strategy is not limited to classroom instruction. Islamic Religious Education teachers act as educators, mentors, supervisors, and role models. The INSAN program provides the foundation, while worship habituation reinforces discipline and religious awareness. Social ethics guidance helps students improve communication and interaction, while gadget supervision responds to the challenges of digital culture. These strategies indicate that character education requires cooperation among school components and the broader educational environment [13].

Teacher role modeling is one of the central elements in the strategy. Students do not only learn moral values from verbal instruction but also from teachers' daily behavior. When teachers consistently demonstrate discipline, politeness, responsibility, and religious commitment, students receive concrete examples of the values being taught. This supports the view that teacher exemplary behavior plays an important role in shaping students' character [14].

Worship habituation also becomes a major strategy in strengthening students' moral discipline. Activities such as congregational prayer, Qur'anic recitation, and daily Islamic manners provide repeated moral experiences that help students internalize values. Repetition is important because students' character is not formed instantly but through continuous practice and supervision [15].

The school also applies persuasive and dialogical approaches in guiding students. Instead of relying solely on punishment, teachers use advice, discussion, and gradual coaching to help students understand their mistakes. This approach is more constructive because it encourages students to reflect on their behavior and develop moral awareness [16]. In the digital context, the school's supervision of gadget use further strengthens this strategy. Technology is not rejected completely, but its use is controlled and directed so that students can develop responsible digital behavior [17].

Collaboration with parents is another important strategy. The school communicates with parents when students experience behavioral problems or require further guidance. This cooperation is necessary because moral education at school will be less effective if it is not supported by similar values at home [18]. Therefore, the strategies implemented by Islamic Religious Education teachers are best understood as a collaborative moral development system rather than isolated classroom practices.

Supporting Factors and Obstacles in Implementing the Strategy

The effectiveness of the school's moral development strategy is supported by several factors. First, SMA IT Nur Hidayah has structured programs such as INSAN, worship habituation, mentoring, and coaching-based guidance. Second, teachers, counseling staff, school management, and student organizations are involved in supervising students' behavior. Third, small-group mentoring allows students to receive more personal guidance. Practice-based mentoring and direct interaction help students understand moral values more concretely because they experience guidance in real situations, not only through theoretical explanation [19].

Another supporting factor is teacher consistency. Students need repeated examples and continuous guidance before moral values become part of their behavior. Consistent teacher involvement helps maintain discipline, strengthens students' trust, and creates a stable moral environment in school. Continuous guidance and teacher consistency therefore become important factors in sustaining character development [20].

However, the implementation of these strategies also faces several obstacles. The most significant challenge is the limited ability of the school to supervise students' behavior outside school, especially their gadget use and social media activity. Although the school can regulate gadget use in the school and dormitory environment, students still interact with digital content outside institutional control. This creates a gap between the values reinforced at school and the influences students encounter outside school.

Family background is another major challenge. Some students receive strong moral reinforcement at home, while others experience limited parental supervision or inconsistent moral guidance. This difference affects students' readiness to accept school programs. Students from supportive families tend to adapt more easily, while students with weaker home supervision often require more intensive mentoring.

Differences in students' responses to guidance also become an obstacle. Some students show positive changes quickly, while others need repeated coaching, emotional support, and longer adaptation. This indicates that moral education cannot be treated as a uniform process. Each student has different experiences, levels of self-control, emotional maturity, and exposure to digital culture. Therefore, school strategies must remain flexible, dialogical, and responsive to individual student needs.

The Impact of Islamic Religious Education Teachers' Strategies

The strategies implemented by Islamic Religious Education teachers have a positive impact on students' moral development. Students gradually show better discipline in worship activities, improved respect toward teachers, more polite communication, and stronger awareness of school rules. These changes indicate that

Islamic value internalization can shape students' fundamental moral character when supported by consistent habituation and supervision [21].

The impact is also visible in students' daily behavior. Through repeated religious practices and school culture reinforcement, students begin to understand that worship and morality are not merely formal obligations but part of daily life. This is consistent with the idea that Islamic education should develop values through continuous habituation so that they become embedded in students' behavior [22].

In relation to digital challenges, gadget supervision and digital ethics guidance help students develop better self-control. Students become more aware that technology use has moral consequences, especially in communication, content consumption, and social interaction. Character education in the digital era must therefore integrate digital literacy, moral control, and behavioral supervision [23].

However, the impact of these strategies is gradual and varies among students. Some students respond positively after receiving guidance, while others still struggle with emotional control, peer influence, and online habits. This shows that the success of moral education depends not only on the strength of school programs but also on students' personal readiness and the support they receive outside school.

The indicators of effectiveness found in this study include increased discipline in worship activities, reduced use of impolite language, better compliance with gadget regulations, fewer violations of school rules, greater openness during mentoring sessions, and improved communication between school and parents. These indicators show that the strategies have contributed to students' behavioral improvement, although the process requires continuity and long-term reinforcement.

The Effectiveness of Islamic Religious Education Teachers' Strategies as a Long-Term Investment

The findings indicate that the strategies implemented by Islamic Religious Education teachers function as a long-term investment in students' moral development. The process begins with identifying students' initial moral conditions, followed by Islamic value internalization, worship habituation, social ethics reinforcement, gadget supervision, small-group mentoring, coaching, and parent collaboration. This sequence shows that moral education is not a single activity but a continuous process aimed at developing students' moral independence.

Character education should be understood as a long-term effort to form students' moral responsibility, self-control, and social awareness. The strategies implemented at SMA IT Nur Hidayah show that students' behavior can improve when guidance is carried out consistently and supported by a structured school environment. This supports the view that character education is a long-term investment in students' moral independence and social responsibility [24].

Nevertheless, the sustainability of these outcomes depends heavily on collaboration between schools, families, and the broader community. If students receive moral reinforcement only at school but not at home, the internalization process may become unstable. Therefore, school-parent communication becomes essential in maintaining consistency between school values and home practices. Schools, families, and communities should function as an integrated educational ecosystem that supports students' character formation continuously [25].

Overall, the discussion shows that Islamic Religious Education teachers' strategies at SMA IT Nur Hidayah are relevant to the challenges of students' moral crisis in the digital era. The strategies are systematic because they begin with identifying students' moral conditions; preventive because they include digital supervision and value reinforcement; corrective because they provide mentoring and gradual coaching; and collaborative because they involve parents and school stakeholders. However, the findings also confirm that moral education is not free from obstacles. Gadget use outside school, differences in family background, and varied student responses remain major challenges. Therefore, the effectiveness of these strategies depends on continuity, teacher consistency, adaptive mentoring, and strong collaboration between school and family.

4. CONCLUSION

Based on the research findings, it can be concluded that the approach of Islamic Religious Education teachers in fostering students' morality involves not only short-term behavioral adjustment but also a long-term investment in moral awareness and character development. The training process begins with mapping students' initial conditions, internalizing fundamental Islamic beliefs, and consistently encouraging religious activities. This demonstrates that religious education is essential in developing a strong moral foundation. The gradual behavioral changes observed in students, such as improved self-control, increased learning awareness, and stronger discipline in dealing with environmental influences, especially in the digital era, indicate the effectiveness of this approach.

The strategies employed such as guidance systems, habituation, and the reinforcement of social and religious values also contribute to the effectiveness of this moral education by helping students understand the meaning behind every action. In addition, the cooperation among teachers, schools, and parents plays a crucial role in creating a consistent and supportive learning environment. Therefore, it can be concluded that the

approach of Islamic Religious Education teachers is effective and sustainable in producing a generation with noble character, integrity, and the ability to face contemporary challenges.

Accordingly, to ensure that the moral education process continues to function optimally, its implementation must remain consistent, teacher competencies should be continuously improved, and collaboration with parents must be further strengthened.

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