

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN OVERCOMING ADOLESCENT CHARACTER CRISIS IN THE DIGITAL ERA: A LITERATURE STUDY

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Abstract

The crisis of adolescent character in the digital era has become an increasingly complex issue along with the rapid development of technology, information globalization, and changes in social interaction patterns. Although many studies have highlighted the moral issues of the younger generation, studies that specifically examine the role of Islamic Religious Education (PAI) in integrating religious values with digital ethics are still limited. This study aims to analyze the strategic role of PAI in shaping the character of Muslim adolescents who are moral, integrity, and wise in using technology in the midst of the challenges of the digital era. This research uses a qualitative approach with a literature study design (library research) that focuses on the analysis of various scientific articles, books, and previous research results that are relevant to the themes of Islamic education, morality, and adolescent social behavior. The results of the study show that adolescent character crises are characterized by decreased spiritual awareness, weakened social empathy, increased consumptive behavior, and dependence on technology which leads to moral degradation. In this context, PAI has a fundamental role in overcoming these various symptoms through strengthening spiritual values, internalizing morals, teacher examples, and Islamic digital literacy. The implementation of technology adaptive PAI not only instills religious understanding cognitively, but also forms ethical awareness and moral responsibility in the use of digital media. This research contributes theoretically to the development of contextual and integrative Islamic education concepts, and practically provides a new direction for educational institutions to design curricula and learning strategies that are relevant to the challenges of the digital era. The conclusion of this study emphasizes that the transformation of PAI pedagogy is a necessity so that religious education not only functions as a transmission of spiritual values, but also as a means of forming digital characters based on Islamic values, so as to be able to give birth to a young generation who are religious, noble, and ethical in the virtual and real world.

Keywords: Islamic Religious Education, adolescent character crisis, digital era, digital ethics, moral formation, spiritual literacy.

Abstrak

Krisis karakter remaja di era digital menjadi isu yang semakin kompleks seiring dengan pesatnya perkembangan teknologi, globalisasi informasi, dan perubahan pola interaksi sosial. Meskipun banyak penelitian telah menyoroti persoalan moral generasi muda, kajian yang secara khusus menelaah peran Pendidikan Agama Islam (PAI) dalam

mengintegrasikan nilai-nilai religius dengan etika digital masih terbatas. Penelitian ini bertujuan untuk menganalisis peran strategis PAI dalam membentuk karakter remaja Muslim yang berakhlak, berintegritas, dan bijak menggunakan teknologi di tengah tantangan era digital. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi literatur (library research) yang berfokus pada analisis berbagai artikel ilmiah, buku, serta hasil penelitian terdahulu yang relevan dengan tema pendidikan Islam, moralitas, dan perilaku sosial remaja. Hasil kajian menunjukkan bahwa krisis karakter remaja ditandai oleh menurunnya kesadaran spiritual, melemahnya empati sosial, meningkatnya perilaku konsumtif, serta ketergantungan terhadap teknologi yang berujung pada degradasi moral. Dalam konteks ini, PAI memiliki peran fundamental dalam menanggulangi berbagai gejala tersebut melalui penguatan nilai spiritual, internalisasi akhlak, keteladanan guru, dan literasi digital Islami. Implementasi PAI yang adaptif terhadap teknologi tidak hanya menanamkan pemahaman keagamaan secara kognitif, tetapi juga membentuk kesadaran etis dan tanggung jawab moral dalam penggunaan media digital. Penelitian ini berkontribusi secara teoritis terhadap pengembangan konsep pendidikan Islam yang kontekstual dan integratif, serta secara praktis memberikan arah baru bagi lembaga pendidikan untuk merancang kurikulum dan strategi pembelajaran yang relevan dengan tantangan era digital. Kesimpulan dari penelitian ini menegaskan bahwa transformasi pedagogi PAI menjadi keharusan agar pendidikan agama tidak hanya berfungsi sebagai transmisi nilai spiritual, tetapi juga sebagai sarana pembentukan karakter digital yang berlandaskan nilai-nilai Islam, sehingga mampu melahirkan generasi muda yang religius, berakhlak mulia, dan beretika di dunia maya maupun nyata.

Kata kunci: Pendidikan Agama Islam, krisis karakter remaja, era digital, etika digital, pembentukan akhlak, literasi spiritual

INTRODUCTION

Islamic Religious Education (PAI) plays an important role in shaping the character of students, because moral values derived from the Qur'an and Hadith are guidelines for individuals in behaving (Yahya & Rahman, 2024). Muh Yahya emphasized that although theoretically the concept of Islamic religious education is ideal, in practice various challenges arise, especially in the modern era which is influenced by technological advances and globalization trends. He continued that digital developments expose students to external influences that can affect the understanding and practice of religious teachings, so that the application of religious education in daily life becomes increasingly important (Yahya & Rahman, 2024).

In the context of the current digital era, Naswa & Muthoifin explained that digital technology has a great impact on character building, where moral challenges are increasingly diverse due to the unfiltered flow of information and unlimited virtual interactions. They also highlighted the increasing phenomena such as cyberbullying, hoaxes, and antisocial behavior that are proof of the urgency of character education (Naswa & Muthoifin, 2025). Social changes due to globalization and technological transformation have given rise to an increasingly real moral crisis. Mohammed Emier Azka said that traditional moral values are being eroded, and educational institutions face great challenges to remain relevant. They emphasized that educational institutions, both

formal and informal, have been a pillar of instilling moral values, but now face heavy pressure from the strong influence of digital.(Azka et al., 2025)

In this situation, PAI has a very important role. Miftakhul Amin stated that the development of global technology and information has caused various moral problems such as juvenile delinquency, promiscuity, and drug abuse, so that PAI functions as a moral and spiritual foundation. Moral values in PAI such as honesty, responsibility, discipline, and tolerance are the basis for the formation of students' character (Amin, 2025). The role of PAI is increasingly important in the digital era that brings new challenges such as cyberbullying and moral identity crises. Hanifa Naufa Putri emphasized that PAI is not only a means of delivering religious knowledge, but also a forum for the formation of students' digital ethics. He added that PAI functions as a moral fortress in forming a generation of Muslims who are faithful and wise in facing the dynamics of cyberspace (Putri, 2025).

However, the researchers found a significant research gap. Naswa & Muthoifin mentioned that most of the research still focuses on the theoretical aspects of character education (Naswa & Muthoifin, 2025) Miftakhul Amin added that studies on the dynamics of adolescent behavior influenced by social media are still minimal (Amin, 2025). Mohammed Emier Azka also emphasized the lack of empirical research on the effectiveness of digital literacy-based PAI (Azka et al., 2025). while Hanifa Naufa Putri found a lack of studies on the synergy of schools, families, and digital communities (Putri, 2025). Therefore, this study tries to fill this gap through a literature study that emphasizes the integration of religious values, digital ethics, and innovative learning strategies.

Based on this description, the formulation of this research problem includes: (1) the challenges of PAI in shaping the character of students in the digital era; (2) the implementation of effective Islamic education principles in the lives of modern adolescents; (3) the role of PAI in strengthening digital morality, morals, and ethics; (4) relevant and contextual Islamic education strategies; and (5) synergy between schools, families, and digital communities in supporting the formation of Islamic character. The objectives of this study are: (1) to analyze the challenges of PAI in character formation; (2) identify the implementation of Islamic education principles in the modern context; (3) explain the strategic role of PAI in the formation of digital morals and ethics; (4) formulate innovative, creative, and adaptive learning strategies; and (5) evaluate collaboration between schools, families, and digital communities in strengthening the character formation of students.

From the point of view of researchers, this topic has a high urgency given that digitalization has changed the learning patterns and moral behavior of adolescents. Islamic education needs to be transformed into an adaptive, contextual, and centered education on the formation of *digital ethics* based on Islamic values. The research gap found also shows the need for in-depth and implementable studies so that PAI is not only theoretical, but able to answer the real challenges faced by the young generation of Muslims. This research is expected to contribute to strengthening the concept and practice of Islamic character formation that is relevant to today's digital reality.

METHODS

This research uses a qualitative approach based on literature studies (library research). The qualitative approach was chosen because the problem of adolescent character crisis in the digital era is complex, dynamic, and meaningful, so it requires a deep understanding of the social context, values, and dimensions of Islamic religious education (PAI) that play a role in character formation. According to Sugiyono, qualitative methods are appropriate to use when the research problem is "not clear, still dimly lit or even dark." (Sugiyono, 2013). This approach also allows researchers to understand the meaning behind the data, as various social phenomena have meanings that cannot be explained through numbers or statistics alone. In the context of this study, adolescent character crises characterized by moral degradation, abuse of digital technology, and weak self-control, demand an interpretive approach to interpret Islamic values and character education practices from various scientific sources. Therefore, this research focuses on exploring the meaning and relevance of the application of Islamic Religious Education values to adolescent social phenomena in the digital era.

In terms of design, this study adopts a qualitative literature study model that is inductive and develops flexibly. This design follows the principle of qualitative research as emphasized by Sugiyono that in qualitative research, "the research design is still temporary and will develop after the researcher enters the research object" (Sugiyono, 2013). In this study, the object studied is not an individual or institution, but a collection of scientific texts such as journal articles, books, results of previous research, and academic reports that are relevant to the theme of Islamic Religious Education and adolescent character crisis.

The main instrument in this study is the researcher himself (human instrument). In the qualitative approach, researchers play an important role in determining the direction of research, choosing sources, analyzing content, and interpreting the meaning of each data found. This is in accordance with Sugiyono's view that "qualitative researchers as human instruments function to determine the focus of research, select informants, collect data, assess data quality, analyze data, and make conclusions" (Sugiyono, 2013). In this process, the researcher is responsible for determining relevant literature criteria, evaluating the quality of the content, interpreting the value message contained, and compiling a thematic synthesis based on the data obtained.

The data collection technique is carried out through documentation studies, which is to examine various written sources such as books, national and international journal articles, previous research results, and academic reports relevant to the research topic. The documentation was chosen because it corresponds to the characteristics of the literature study, which relies on text as the primary source of data. In addition, the researcher also conducts analytical memos, which is a reflective recording of important findings, thematic patterns, and relationships between concepts that arise during the literature review process. This technique helps to improve the validity of the data because each finding is always verified through cross-source comparisons, as suggested by Sugiyono

regarding the importance of using various data sources in qualitative research (Sugiyono, 2013).

The data analysis in this study uses the Miles and Huberman model which consists of three main stages, namely data reduction, data presentation, and conclusion or verification. At the data reduction stage, the researcher summarized and selected the most relevant information to the research focus, namely issues surrounding adolescent character crises, their causative factors in the digital era, the role of the PAI curriculum, and digital moral and ethical development strategies. Sugiyono explained that data reduction means "summarizing, choosing the main things, focusing on the important things, and looking for the themes and patterns"(Sugiyono, 2013).

The next stage is data display, which is the process of organizing literature findings into the form of narrative and thematic descriptions, making it easier for researchers to understand the relationship between conceptual variables. Data from various sources were presented systematically to see theoretical tendencies, differences of views, and the relationship between the principles of PAI and the formation of adolescent characters. The last stage is conclusion drawing and verification, in which the researcher interprets the data that has been reduced and presented, to find patterns of meaning and conceptual synthesis. According to Sugiyono, the conclusions in qualitative research are temporary and can change if new evidence is found (Sugiyono, 2013). Therefore, the verification process is carried out through literature triangulation, which is comparing various sources to ensure the consistency and validity of the findings.

Thus, this research method as a whole is designed to produce an in-depth understanding of the role of Islamic Religious Education in dealing with adolescent character crises in the digital era, through a systematic analysis of relevant academic literature. This approach is expected to be able to make a theoretical contribution to the development of character education based on Islamic values as well as practical implications for educational institutions in implementing PAI that is contextual, reflective, and adaptive to changing times.

RESULTS AND DISCUSSION

The results of this study show that the adolescent character crisis in the digital era is a complex problem influenced by changes in moral, cultural, social, and technology use patterns. Based on the researchers' observations, it was found that five adolescent characters do not reflect Islamic values: low awareness of worship, the emergence of un-Islamic behavior, decreased empathy and social concern, high dependence on technology, and weak awareness of Islamic moral values such as honesty, trust, and patience. These findings are in line with various literature studies from five journal references analyzed in this study.

First, the low awareness of worship can be seen from the irregularity of adolescents in carrying out prayers, reluctance to read the Qur'an, and their neglect of other spiritual obligations. Hafidzah noted that digital developments cause serious distractions to the spiritual aspect, where teenagers are more busy with digital entertainment than worship

activities (Hafidzah et al., 2025). Syifa and Ridwan also emphasized that the tendency of teenagers to spend time in cyberspace makes them further away from fostering spiritual values that should be the foundation of Islamic character (Syifa & Ridwan, 2024). Second, the emergence of un-Islamic behaviors such as rude speech, hedonistic behavior, lack of respect, and the tendency to follow foreign popular culture are evidence of moral degradation. Hafidzah mentioned that digital culture often contradicts moral values, encouraging adolescents to imitate consumptive, individualistic, and unethical lifestyles (Hafidzah et al., 2025). Syifa & Ridwan added that changes in social values influenced by Western culture have led to a shift in behavior and a weakening of adolescent manners in the digital space (Syifa & Ridwan, 2024).

Third, the decline in empathy and social concern can be seen from the interaction patterns of adolescents who are increasingly individual and cyber-based. Syifa showed that the dominance of digital activities reduces direct social interaction, so that the character of empathy and care gradually weakens (Syifa & Ridwan, 2024). Burhan emphasized that the loss of balance between mind and heart causes adolescents to be easily trapped in behavior that does not care about the social environment. He emphasized the importance of *Tafakkur Insaniyah* as a framework for the formation of strong social morals (Nudin, 2020).

Fourth, dependence on technology is the main cause of many adolescent character problems. Hafidzah said that the uncontrolled use of technology including social media and online games shifts the moral orientation of adolescents (Hafidzah et al., 2025). Burhan Nudin assessed that digitalization has brought a big change in the way teenagers communicate, behave, and interpret life, so it requires educators who are adaptive and able to be role models in the use of technology (Nudin, 2020). Priyanto emphasized that the weakness of adolescent self-control often stems from excessive use of the internet without moral supervision (Priyanto, 2020).

Fifth, the lack of internalization of Islamic values such as honesty, patience, trust, and compassion is also an important problem. Syifa & Ridwan stated that character education from the perspective of Imam Al-Ghazali emphasized the importance of *Tazkiyatun nafs*, spiritual tarbiyah, and the habituation of moral values as a means of forming a noble personality (Syifa & Ridwan, 2024). Al-Ghazali's emphasis that character can be formed through repetitive practice is in line with the need to re-reinforce adolescent moral values in a digital context. Meanwhile, Arip emphasized that the example of teachers and families is a key factor in maintaining the internalization of adolescent moral values (Febrianto & Shalikhah, 2021).

In addition to these five core findings, this study also reveals that PAI's strategy in shaping adolescent character must be comprehensive and adaptive. Hafidzah emphasized that PAI teachers must optimize digital media as a means of moral education and da'wah that is relevant to the lifestyle of adolescents, such as short videos, infographics, and creative da'wah content (Hafidzah et al., 2025). This shows that Islamic religious education cannot run by traditional methods alone; Innovation is an urgent need. Burhan Nudin added that Islamic education must reconcile with the era of disruption through technological

integration, learning model innovation, and redefinition of materials to remain relevant to the needs of students. Intelligent technology integration allows PAI to be more engaging and meaningful for adolescents (Nudin, 2020). Syifa & Ridwan also revealed that the formation of Islamic character must integrate the role of school, family, and society. Parents must strengthen the habituation of moral values at home, while society becomes a social space that shapes the real behavior of adolescents (Syifa & Ridwan, 2024). This collaboration is important so that the values instilled do not only stop in the classroom, but are internalized in their daily lives.

Overall, the results of this study show that adolescent character crisis in the digital era cannot be seen as a single phenomenon, but is the result of the interaction of various factors: digital media, weak moral coaching, cultural change, lack of role models, and weak character education in the family and school environment. In the midst of this crisis, Islamic Religious Education has a strategic role as a moral, spiritual, and digital moral fortress for teenagers. Through a holistic approach—which includes strengthening spiritual values, moral habituation, ethical digital literacy, and synergy between schools, families, and communities, PAI can be an effective instrument in shaping adolescents with Islamic character, noble character, and wisdom to face the dynamics of the digital era.

The development of digital technology in the modern era has a wide impact on the lifestyle and character of teenagers. The rapid flow of information, cultural openness, and the tendency to use social media intensively have created significant changes in the way we think, behave, and interact. In such a situation, Islamic Religious Education (PAI) plays a strategic role in shaping the character of the younger generation so that they do not fall into moral crises. The results of a study of various literature show that the character crisis among Muslim adolescents is caused by a decrease in awareness of worship, a weakening of moral control, and a lack of fostering moral values that are relevant to the digital context.

Hafidzah explained that the rapid flow of digitalization has made teenagers more focused on online entertainment than worship activities and spiritual coaching. (Hafidzah et al., 2025, p. 56) As a result, religious awareness declines, and social behavior is often no longer guided by Islamic values. Syifa and Ridwan added that popular culture that develops through social media often fosters hedonistic, individualistic attitudes, and a decrease in social empathy (Syifa & Ridwan, 2024). This phenomenon is in line with the findings of Burhan Nudin who assessed the adolescent character crisis as a form of imbalance between the potential of the mind and the heart; When the intellect is dominated by worldly desires, the conscience loses the function of moral control (Nudin, 2020).

In a more specific context, Fadhilah and Aini found that the younger generation is experiencing a crisis of religious identity due to uncontrolled exposure to digital media (Fadhilah et al., 2025). Learning Islamic religious education in schools tends to be cognitive, emphasizing the memorization of religious texts without deep spiritual coaching. This results in Islamic values only stopping at the theoretical level, not to the

practice of life. Hidayat emphasized that Islamic religious education must carry out a paradigm transformation, from just dogmatic teaching to participatory and reflective learning, so that religious values can be internalized contextually (Hidayat, 2025).

The findings confirm the idea Yahya & Rahman, (2024) and Naswa & Muthoifin, (2025) which states that the role of Islamic religious education is very important in maintaining moral values in the midst of globalization. However, the two studies still place religious education in a theoretical framework. This study expands on it by showing that technology can actually be an effective medium to instill Islamic values if integrated with digital ethics. Nazla Desyulita and Faelasup reinforce this view with the results of their research that the application of active methods such as *project-based learning* and *inquiry learning* proven to increase awareness of Islamic values because students are directly involved in social practices with religious nuances (Desyulita & Faelasup, 2025). Munir stated that Islamic education must be adaptive to social and global changes. The world of education, especially PAI, must be able to combine technological excellence with a depth of spiritual value (Munir, 2018). In line with that, Puji Astutik and Mukhammad Anieg explained that PAI teachers do not only play the role of teachers, but also as *Value Facilitator* which guides students to understand the relevance of Islamic teachings in modern life (Astutik & Anieg, 2025). Islamic Religious Education teachers must have digital skills as well as moral sensitivity in order to instill Islamic values through media that is close to the world of teenagers.

A study conducted by Erlan Muladi in *Reflection Journal* also reinforcing these findings. He emphasized that the transformation of Islamic education in the modern era requires not only mastery of religious knowledge, but also a deep reflection of values. Religious education must train students to think critically, ethically, and have moral responsibility in dealing with the complexities of digital life (Maesak et al., 2025). This view is in line with Agnes Tri Muryati who highlights the importance of a humanistic technology-based PAI strategy as a way to respond to the moral crisis of adolescents without abandoning spiritual values (Muryati et al., 2025). Haris Adnan Alwi introduces the *Psycho-Religious* in Islamic education as an alternative to developing adolescent character. He explained that strengthening psychological and religious aspects can increase students' moral resilience in facing cyber temptations (Alwi & Jannah, 2025). This approach is in line with the concept put forward by Hidayat, namely that Islamic education must integrate the dimensions of *faith*, *knowledge*, and *Charity* to produce people who are moral, intelligent, and globally competitive (Hidayat, 2025). In addition, Aulia Herawati in her research shows that Islamic values such as honesty, responsibility, and compassion are in accordance with universal ethical principles. Islamic education serves not only as a guardian of the individual's morals, but also as a reinforcer of social cohesion (Herawati et al., 2025). This indicates that character formation through PAI must be directed to two dimensions: religiosity and community. Thus, PAI not only forms an individual pious person, but also cares and benefits his social environment.

From these various studies, it can be concluded that Islamic education has great potential to become a character development system that is adaptive to the changing times. Hafidzah pointed out that the use of social media and digital platforms as a means of

creative da'wah can increase students' interest in religious values (Hafidzah et al., 2025). However, Febi Syafitria, Naylah Agastiya Rinaldib, Gusmaneli reminded that the digitization of education without moral supervision can cause deviations from Islamic values (Syafitri et al., 2025). Therefore, a balance between technological innovation and strengthening Islamic ethics is needed so that religious education continues to function as a moral guide.

The theoretical implication of this study is the need to develop an integrative and reflective model of Islamic education, where technology is not considered as a threat, but as a medium for the dissemination of Islamic values. Practically, the results of this study encourage teachers, parents, and educational institutions to synergize in creating a value-oriented learning environment. Arip emphasized the importance of the role model of teachers and families in strengthening the internalization of values. Family support is the main foundation so that character education in schools can run continuously at home (Febrianto & Shalikhah, 2021).

The limitation of this study lies in its literature-based nature, so it has not been empirically described the effectiveness of the proposed learning strategies. Some of the literature used also has different educational contexts, both in terms of level and social environment. In addition, the rapid development of technology requires periodic review updates to remain relevant to the actual conditions of adolescents. Puji Astutik and Mukhammad Anieg emphasized that the success of Islamic character education depends on the consistency of educators' examples and the synergy of the social environment (Astutik & Anieg, 2025). Therefore, follow-up research is recommended using a mixed approach (*mixed methods*) to measure the direct impact of digital-based PAI implementation on students' moral behavior.

Overall, the results of the synthesis of all literature confirm that Islamic Religious Education has a very vital role in dealing with the character crisis of adolescents in the digital era. Through the transformation of adaptive, reflective, and value-based learning, PAI is able to become a strategic instrument in shaping a generation of Muslims who are religious, intelligent, and have moral integrity. Digital technology is not an obstacle to moral building, but a potential means to creatively expand the preaching of Islamic values. With collaboration between teachers, families, and the community, Islamic education can give birth to a young generation that is spiritually and ethically resilient in the virtual and real world.

CONCLUSION

The conclusion of this study emphasizes that adolescent character crisis in the digital era is a complex phenomenon that stems from the weakening of spiritual coaching, the rapid influence of global popular culture, and the use of technology without control of moral values. The results of the synthesis show that Islamic Religious Education (PAI) has a strategic role in overcoming the crisis by serving as a moral, spiritual, and ethical foundation for teenagers. PAI, when implemented adaptively and contextually, can be an effective means of shaping Islamic character through the integration of religious values, digital literacy, and exemplary-based learning. The findings of this study also reveal that

the phenomenon of declining awareness of worship, weakening of social empathy, consumptive behavior, and dependence on technology can be minimized through an educational approach that combines spirituality, strengthening self-control, and habituating morals in digital life.

Theoretically, this research enriches the scientific treasures of Islamic education by introducing an integrative framework between religious values and digital ethics. This framework affirms that PAI not only functions in the spiritual and ritual realms, but also as a character building system that is relevant to the challenges of the digital age. From a methodological perspective, this research contributes to the development of a qualitative literature study model with thematic analysis that can be applied to examine the relationship between religious education and contemporary social phenomena. As for practically, these findings offer direct implications for Islamic educators and educational institutions in designing innovative, reflective, and humanistic technology-based learning strategies, so that PAI can be transformed into a more contextual and applicative moral development instrument.

The limitation of this research lies in its literature-based nature, so it has not been able to empirically describe the effectiveness of the application of digital-based PAI learning strategies on students' moral behavior. Therefore, further research is recommended to develop an empirical approach with mixed methods to measure the direct impact of the application of Islamic values in the digital space. Future studies also need to explore learning models that integrate psychological, religious, and technological aspects simultaneously, as well as examine collaboration between schools, families, and digital communities in forming a synergistic Islamic education ecosystem. With the direction of this research, PAI is expected to be able to evolve into a responsive, adaptive, and sustainable education system in shaping a young generation of Muslims who have faith, morals, and ethics in the midst of the challenges of digital civilization.

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