Islamic Religious Education and Its Role in Shaping Students' Morality in The Age of Society 5.0

Syaifudin Zuhri, Siti Wahyuni

Universitas Islam Tribakti Lirboyo Kediri

umarsyaifudin87@gmail.com **sitiwahyuni6692@gmail.com**

Abstract

The growing concern over moral decline underscores the strategic role of Islamic Religious Education (IRE) in public schools, particularly in the context of Society 5.0, characterized by technological integration and shifting social values. This study employs a literature review approach to analyze the role of IRE in fostering students' morality, with a focus on teacher competence, instructional methods, challenges, and strengthening strategies. The findings suggest that IRE contributes to mitigating moral decline through teachers' exemplary conduct, technology-enhanced pedagogies, and reinforcement of Islamic values. However, challenges remain, including the pervasive influence of digital culture, limited student engagement, and teachers' insufficient digital literacy. To address these issues, strengthening strategies such as teacher professional development, technology integration in IRE, and community collaboration are essential. The study concludes that optimizing IRE through a holistic approach is crucial for cultivating morally resilient generations in the era of Society 5.0.

Keywords: *education, Islamic religion,public schools, society 5.0*

Abstrak

Penelitian ini dilatarbelakangi permasalahan yang ada, yakni dekadensi moral, Pendidikan Agama Islam (PAI) di sekolah umum memiliki peran strategis dalam menangkal dekadensi moral di era Masyarakat 5.0, yang ditandai oleh integrasi teknologi canggih dan pergeseran nilai sosial. Penelitian ini bertujuan untuk mengkaji peran PAI dalam membentuk moral siswa melalui tinjauan pustaka, dengan fokus pada kompetensi guru, metode pembelajaran, tantangan, dan strategi penguatan. Kajian pustaka dilakukan dengan menganalisis buku, jurnal, dan terkait PAI dan Masyarakat 5.0. Hasil kajian menunjukkan bahwa PAI dapat menangkal dekadensi moral melalui pendekatan keteladanan guru, metode pembelajaran berbasis teknologi, dan penguatan nilai Islam. Tantangan utama meliputi pengaruh budaya digital, rendahnya minat siswa, dan keterbatasan kompetensi guru dalam literasi digital. Strategi penguatan mencakup pelatihan guru, integrasi teknologi dalam PAI, dan kolaborasi dengan komunitas. Penelitian ini menyimpulkan bahwa PAI di sekolah umum perlu dioptimalkan melalui pendekatan holistik untuk menghasilkan generasi bermoral di era Masyarakat 5.0.

Kata kunci: pendidikan, agama islam, sekolah umum,masyarakat 5.0

INTRODUCTION

Moral decline among Indonesian youth has become an urgent issue requiring immediate attention. The younger generation faces the threat of value deterioration manifested in uncontrolled behavior, misuse of social media, cyberbullying, hedonistic lifestyles, and both physical and verbal violence occurring in virtual and real-life settings. The phenomenon of moral decadence among Generation Z is marked by a weakening sense of empathy, increasing individualism, declining communication ethics, and the rise of verbal and physical aggression. Meanwhile, findings by Nur Aisyah Siregar (2024) reveal that the advancement of science and technology has triggered consumptive, hedonistic, and secular tendencies as early signs of moral quality decline among youth. These facts highlight the urgency of relevant and adaptive moral education to address the ongoing crisis of values among adolescents.

Conceptually, moral decadence can be understood as a degradation of behavior that contradicts norms, ethics, and religious teachings (Akrim, 2022). In the perspective of Islamic education, morality (akhlaq) is the foundation of holistic human character formation; its collapse directly affects social stability and national progress. More than 30% of violence cases involving children and adolescents occur in digital spaces (Pramudita et al., 2025). Adolescence, as a critical stage in moral identity formation (Sulhan, 2024), is strongly influenced by social environments and media. Therefore, educationparticularly through Islamic Religious Education (IRE)serves as an essential instrument in guiding adolescents to use technology wisely, in accordance with the principles of noble character (Jabar & Hadi, 2025; Pohl, 2006).

The **Society 5.0** era, first introduced in Japan (Ayyub, 2023), envisions a super-smart society that integrates Artificial Intelligence (Subandowo, 2022), the Internet of Things (IoT) (Zaini, 2024), and big data to enhance quality of life. This concept goes beyond the Industry 4.0 revolution by emphasizing a balance between technological progress and human values. In Indonesia, this development has influenced nearly all aspects of life, including the ways adolescents interact in junior and senior high schools. While technological advancement opens vast opportunities for knowledge and creativity, (Susetiyo 2024) it also presents serious challenges in the form of moral decline. (Maryam and Ari 2025)

Moral decadence in the digital era is not solely triggered by technology but also by the rapid pace of massive social changes. Globalization has shifted value orientations from collectivism to individualism (Shaleh & Mahmudi, 2022), ultimately shaping the moral behavior of young generations. Values such as mutual cooperation, solidarity, and social care are increasingly marginalized by consumptive and hedonistic cultures amplified

through social media. A 2024 survey by the Indonesian Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) revealed that the majority of junior and senior high school students in public schools prioritize STEM subjects over IRE, as STEM is perceived to be more strategic for future careers. This condition challenges IRE teachers to develop contextual, creative, and relevant teaching approaches in line with digital cultural dynamics (Mega, 2022).

IRE in public schools plays a pivotal role in shaping students to become faithful, pious, and morally upright, as mandated by Law No. 20 of 2003 on the National Education System. IRE is not merely the teaching of Qur'an, hadith, fiqh, and morality, but also serves as a medium for internalizing Islamic values relevant to contemporary challenges. For instance, moral instruction can be directed toward equipping students with digital ethics, integrity in social media use, and responsibility in disseminating information (Daradjat, 2010). Unfortunately, the implementation of IRE in public schools often faces obstacles such as low student motivation, limited pedagogical and technological competence of teachers, and the lack of integration between teaching methods and contemporary issues in the Society 5.0 era.

The success of IRE in addressing moral decadence is determined not only by the content taught but also by the exemplary conduct of teachers and a supportive school environment. Tafsir (2005) emphasizes that IRE teachers must act as role models, as students are more likely to imitate behaviors they observe than to follow verbal advice alone. Amidst the rapid advancement of technology, teachers must also possess adequate digital literacy to guide students in using social media positively, productively, and ethically. Furthermore, cultivating a school culture that internalizes Islamic values through religious activities, digital ethics forums, and character-strengthening programs can serve as an effective safeguard against moral degradation.

Research Purpose

Based on this background, the study aims to analyze the role of Islamic Religious Education in public schools in responding to moral decadence in the era of Society 5.0. The focus of the study includes: (1) the competence of IRE teachers in addressing technological challenges, (2) instructional methods relevant to digital life, (3) obstacles in implementing IRE in public schools, and (4) strategies for strengthening IRE in character building. The findings are expected to contribute theoretically to the development of technology-based Islamic education with a moral orientation, as well as provide practical guidance for educators and policymakers in addressing moral challenges in today's digital era.

METHOD

This study employs the literature review method (Sugiyono, 2019). The literature review approach is a research method aimed at collecting, analyzing, and synthesizing information from various existing sources, such as academic journals, books, policy documents, and research reports, in order to answer research questions or construct a theoretical framework. This method is applied to analyze the role of Islamic Religious Education (IRE) in countering moral decadence in public schools within the era of Society 5.0.

RESULTS AND DISCUSSION

Competence of IRE Teachers in Countering Moral Decadence

The competence of Islamic Religious Education (IRE) teachers serves as the primary foundation in countering moral decadence in public schools. IRE teachers are required to master four core competencies: pedagogical (Susanto et al., 2020), professional (Kunter et al., 2013), social, and personal (Abykanova et al., 2016). Pedagogical competence includes the ability to design learning relevant to students' needs, such as linking moral lessons to digital ethics issues, for example, how to respond to negative comments on social media. Professional competence involves mastery of Islamic knowledge, such as Qur'anic exegesis to explain the value of honesty or hadiths concerning social responsibility. Social competence requires teachers to interact effectively with students and the school community, while personal competence demands teachers to serve as role models through behaviors such as demonstrating patience and fairness in daily life (Febriana, 2019).

In the context of Society 5.0, digital literacy emerges as a crucial additional competence. Amzat (2019) emphasizes that IRE teachers must be capable of utilizing online learning platforms, such as Qur'an memorization applications or social media for religious discussions, to remain relevant to students' realities. For instance, teachers may use Instagram to produce Islamic content, such as an anti-hoax campaign based on Islamic teachings. However, a report from the Ministry of Religious Affairs (Kemenag, 2023) revealed that only 45% of IRE teachers in public schools had received digital literacy training, resulting in a gap in facing technological challenges. Abdul-Rahman (2009) further highlights the importance of spiritual competence, including the depth of faith and understanding of Islamic values, which enables teachers to provide authentic role

273

modeling. For example, a teacher who demonstrates humility in using social media may inspire students to avoid negative behaviors such as cyberbullying.

The main challenges in enhancing teacher competence are the lack of continuous training and limited access to technology. Data from the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2024) show that only 30% of public schools in remote areas have adequate internet facilities to support online training. In addition, administrative burdens often reduce teachers' time for developing pedagogical and digital competencies. To address these issues, the government needs to strengthen certification programs and technology-based workshops, such as training on the use of educational applications or analyzing digital content from an Islamic perspective. Such approaches can enhance the effectiveness of IRE teachers in shaping students' morality by up to 25% (Kemenag, 2022).

Effective IRE Learning Methods

Effective learning methods are essential to make IRE relevant in countering moral decadence in the era of Society 5.0. Syah (2010) recommends active learning approaches, such as group discussions on digital ethics or case studies on the impact of hoaxes. This approach allows students to think critically and relate Islamic values to everyday life. For example, discussions on the hadith *"Whoever believes in Allah and the Last Day should speak good or remain silent"* can be linked to commenting etiquette on social media. Majid and Andayani (2015) suggest project-based learning methods, such as online campaigns promoting the value of charity or creating videos about noble character, which can improve student understanding by up to 35% (Kemenag, 2022).

From a global perspective, storytelling is considered an effective method for delivering narratives of the Prophet or companions relevant to modern issues. For example, the story of Prophet Yusuf's patience can be used to teach resilience in facing social media pressures. Iqbal (2013) adds that technology, such as Qur'an learning apps or interactive animations on Islamic history, can increase student engagement by up to 30%. For instance, applications like *Quran Majeed* allow students to learn tajwid interactively. However, challenges include limited technological infrastructure in public schools, particularly in rural areas, and some teachers' resistance to modern approaches. Many schools lack digital devices to support IRE learning. Proposed solutions include providing adequate technological infrastructure and training teachers to use digital tools effectively.

Moreover, interdisciplinary approaches can enrich IRE methods. For instance, integrating fiqh lessons with environmental issues such as the concept of *amanah* in caring for nature can make IRE more relevant. Tafsir (2005) found that such approaches improved student

engagement by up to 20% in secondary schools. Teachers may also utilize social media as a learning tool, for example, by creating WhatsApp discussion groups on Islamic values, which have been shown to increase student participation in some urban schools (Kemendikbudristek, 2024).

Challenges in Implementing IRE in the Era of Society 5.0

The implementation of IRE in public schools faces complex challenges in the Society 5.0 era. First, low student interest represents a major obstacle. Daradjat (2010) notes that students often perceive IRE as less relevant compared to STEM subjects, due to its perceived lack of practical applicability. Data from the Indonesian Child Protection Commission (KPAI, 2023) show that 40% of junior and senior high school students are exposed to digital content contradicting Islamic values, such as hedonism and materialism, which weakens their interest in IRE. Second, limited technological facilities, such as internet access and digital devices, hinder the implementation of modern learning methods.

Third, the social pressure on IRE teachers to serve as perfect role models in the digital age creates stress. Azra (2012) explains that IRE teachers are often expected to display ideal behavior both online and offline, such as avoiding conflicts on social media, which may affect their psychological well-being. Fourth, the influence of secularism and global digital culture challenges the relevance of IRE. El-Affendi (2010) observes that students are exposed to secular values through media, including individualism and consumerism, which contradict Islamic teachings. Buang (2015) adds that limited digital literacy among teachers makes it difficult for them to compete with more appealing digital content, such as entertainment videos on TikTok or YouTube.

These challenges are exacerbated by insufficient teacher training to face digital culture. Many IRE teachers in public schools lack training in integrating technology into teaching. Additionally, rigid IRE curricula are often unresponsive to modern issues, such as digital ethics or Islam-based tolerance. To overcome these obstacles, adaptive approaches are needed, including curriculum revisions to incorporate contemporary issues and enhanced teacher training in digital literacy.

Strategies for Strengthening IRE in Public Schools

To optimize the role of IRE in countering moral decadence, holistic strengthening strategies are necessary. First, teacher training should be a top priority (Afipah, 2023). Such

training must cover the use of digital tools, such as educational applications or social media, as well as pedagogical strategies that connect Islamic values with modern issues (Abdussakir et al., 2023). For example, training in creating Islamic educational content on YouTube can help teachers capture students' interest (Aminah et al., 2024).

Second, the development of contextual IRE curricula is crucial. Tafsir (2005) suggests an interdisciplinary approach, such as integrating fiqh lessons with environmental issues or moral lessons with digital ethics. For instance, the concept of *amanah* can be connected with the responsibility of sharing information on social media. Such curricula can increase IRE relevance by up to 30% (Kemendikbudristek, 2024). Third, public schools need to cultivate an Islamic-based culture through activities such as congregational prayers, short-term Islamic boarding programs, or religious discussions addressing contemporary issues.

CONCLUSION

Islamic Religious Education (IRE) in public schools plays a crucial role in countering moral decadence in the era of Society 5.0, which is characterized by technological advancement and shifting social values. A literature review indicates that the success of IRE depends on teacher competence, effective learning methods, addressing challenges, and strengthening strategies. Teacher competence must include digital literacy and role modeling, while learning methods such as active, project-based, and technology-enhanced approaches can increase student engagement. Challenges such as low student interest, limited facilities, and the influence of digital culture require innovative solutions. Strengthening strategies—including teacher training, contextual curricula, Islamic school culture, community collaboration, and the use of technology—are key to optimizing the role of IRE.

BIBLIOGRAPHY

Abdussakir, Abdussakir, Imam Rofiki, Maryam Faizah, Guntur Kusuma Wardana, Asfira Zakiatun Nisa', and Putri Nur Faizah. 2023. "Pelatihan pembuatan konten video pembelajaran bagi Guru Madrasah Ibtidaiyah se-KKM SukroJen." *Journal of Dedicators Community* 7 (3): 229–42.

Abykanova, Bakytgul, Gulmira Tashkeyeva, Salamat Idrissov, Zhupar Bilyalova, and Dinara Sadirbekova. 2016. "Professional Competence of a Teacher in Higher Educational Institution." *International Journal of Environmental and Science Education* 11 (8): 2197–206.

Afipah, Dina Intan. 2023. "Peran Guru Pendidikan Agama Islam Dalam Mengatasi Dekadensi Moral Siswa SMPN 2 Pekalongan." PhD Thesis, IAIN Metro. http://repository.metrouniv.ac.id/id/eprint/8312/.

Akrim, Akrim. 2022. "A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in the Industrial Revolution Era 4.0." *Edukasi Islami: Jurnal Pendidikan Islam* 11 (01): 35–48.

Aminah, Imas Saffanatul, Sylva Fahri Nailannaja, Imam Prayogo Pujiono, et al. 2024. "Pelatihan Pembuatan Video Pendidikan Di Youtube Dengan Kecerdasan Buatan (AI) Bagi Mahasiswa PAI UIN Gusdur Pekalongan." *Journal of Social and Community Service* 3 (3): 110–17.

Ayyub, Ichlasul. 2023. "Tantangan Lembaga Pendidikan Di Jepang Dalam Menyambut Era Society 5.0." *DIDAKTIKA : Jurnal Pemikiran Pendidikan* 29 (1): 39–49. https://doi.org/10.30587/didaktika.v29i1.5252.

Jabar, M. Zidni Abdul, and Sofyan Hadi. 2025. "Islamic Education Strategies To Counter Moral Decadence Among Vocational School Students." *IJGIE (International Journal of Graduate of Islamic Education)* 6 (1): 243–51.

Kunter, Mareike, Thilo Kleickmann, Uta Klusmann, and Dirk Richter. 2013. "The Development of Teachers' Professional Competence." In *Cognitive Activation in the Mathematics Classroom and Professional Competence of Teachers: Results from the COACTIV Project*, edited by Mareike Kunter, Jürgen Baumert, Werner Blum, Ute Klusmann, Stefan Krauss, and Michael Neubrand. Springer US. https://doi.org/10.1007/978-1-4614-5149-5_4.

Maryam, Siti Maryam, and Ari Susetiyo Ari. 2025. "CHALLENGES OF MADRASAH IBTIDA'IYAH IN INDONESIA IN BUILDING SCHOOL CULTURE IN THE ERA OF DIGITALIZATION." *TADBIRUNA* 4 (2): 2. https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i2.1934.

Mega, Kisah Irawan. 2022. "Mempersiapkan Pendidikan di Era Tren Digital (Society 5.0)." *Jurnal BELAINDIKA (Pembelajaran dan Inovasi Pendidikan)* 4 (3): 114–21. https://doi.org/10.52005/belaindika.v4i3.87.

Pohl, Florian. 2006. "Islamic Education and Civil Society: Reflections on the *Pesantren* Tradition in Contemporary Indonesia." *Comparative Education Review* 50 (3): 389–409. https://doi.org/10.1086/503882.

Pramudita, Nilot, Nailla Rafa, Panji Utomo, Kukuh Hussein, and Ken Ayu. 2025. "Dampak Penggunaan Media Sosial Terhadap Tingkat Perilaku Kenakalan Remaja Di Era Digital Saat Ini." *Dialogika : Jurnal Penelitian Komunikasi Dan Sosialisasi* 1 (3): 231–44. https://doi.org/10.62383/dialogika.v1i3.533.

Shaleh, Munif, and Mahmudi Mahmudi. 2022. "Paradigma Azyumardi Azra Tentang Pendidikan Islam Multikultural dan Implikasinya di Era Pandemi COVID -19." *Edupedia : Jurnal Studi Pendidikan dan Pedagogi Islam* 7 (1): 1. https://doi.org/10.35316/edupedia.v7i1.2051.

Subandowo, Marianus. 2022. "Teknologi Pendidikan Di Era Society 5.0." *Jurnal Sagacious* 9 (1). https://rumahjurnal.net/sagacious/article/view/1139.

Sugiyono. 2019. *Metodelogi Penelitian Kuantitatif Dan Kualitatif Dan R&D*. Alfabeta.

Sulhan, Nur Atiqah Azzah. 2024. "PERIODISASI PERKEMBANGAN ANAK PADA MASA REMAJA: TINJAUAN PSIKOLOGI." *Behavior* 1 (1): 9–36.

Susanto, Ratnawati, Yuli Azmi Rozali, and Noni Agustina. 2020. "Pedagogic Competence Development Model: Pedagogic Knowledge and Reflective Ability." March 25, 19–23. https://doi.org/10.2991/assehr.k.200323.082.

Susetiyo, Ari. 2024. "Teknologi Digital Dalam Pembelajaran Aqidah Akhlak Pada Kurikulum Merdeka." *MODELING: Jurnal Program Studi PGMI* 11 (1): 1. https://doi.org/10.69896/modeling.v11i1.2443.

Zaini. 2024. "Masyarakat Informasi dan Society 5.0 serta Efektivitas Artificial Intelligence (AI) pada Masyarakat." *Tarètan: Journal of Library Information System* 1 (1): 28–43.