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ORIGINAL RESEARCH ARTICLE

Implementation of Islamic Religious Education in Shaping Adolescent Morals

Lilik Khotimatul Ahdziah^{1*}, Ihsan Mustofa¹, M. Sayyidul Abrori¹

¹Universitas Ma'arif Lampung, Indonesia

Correspondence: lilikkhotimatulahdzyah@gmail.com

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ABSTRACT

This study examines the implementation of Islamic Religious Education (IRE) in shaping adolescent morals in Sukatani Village, Kalianda District, South Lampung Regency. The research is motivated by the declining quality of adolescent morals amid rapid globalization and technological advancement, even in rural areas. Using a qualitative descriptive approach, data were collected through observation, in-depth interviews, and documentation. Subjects included religious leaders, educators, parents, and adolescents. Data analysis followed Miles and Huberman's interactive model: reduction, display, and verification. Results indicate that IRE implementation occurs through formal and non-formal channels, including school learning, TPA activities, youth religious gatherings, and family roles. This implementation positively impacts moral formation, evidenced by increased worship awareness, politeness, and improved social interaction. Supporting factors include a religious community environment, the role of religious leaders, and community religious activities. Inhibiting factors include limited parental involvement, negative social media influence, and weak inter-institutional coordination. The study concludes that IRE plays a vital role in adolescent moral formation, yet stronger synergy between schools, families, and communities is essential for optimal outcomes.

Keywords: Islamic Religious Education, Adolescent Morals, Community Environment



ABSTRAK

Penelitian ini mengkaji implementasi Pendidikan Agama Islam (PAI) dalam membentuk akhlak remaja di Desa Sukatani, Kecamatan Kalianda, Kabupaten Lampung Selatan. Penelitian dilatarbelakangi oleh fenomena menurunnya kualitas akhlak remaja di tengah arus globalisasi dan perkembangan teknologi, termasuk di wilayah pedesaan. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Subjek penelitian meliputi tokoh agama, pendidik, orang tua, dan remaja. Analisis data mengikuti model interaktif Miles dan Huberman: reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi PAI dilakukan melalui jalur formal dan nonformal, seperti pembelajaran di sekolah, kegiatan TPA, pengajian remaja, dan peran keluarga. Implementasi tersebut memberikan dampak positif terhadap pembentukan akhlak, seperti meningkatnya kesadaran beribadah, sikap sopan santun, dan interaksi sosial yang lebih baik. Faktor pendukung meliputi lingkungan masyarakat yang religius, peran tokoh agama, dan adanya kegiatan keagamaan. Faktor penghambat meliputi kurangnya keterlibatan orang tua, pengaruh negatif media sosial, dan kurangnya koordinasi antar lembaga. Penelitian menyimpulkan bahwa PAI memiliki peran penting dalam membentuk akhlak remaja, namun diperlukan sinergi yang lebih kuat antara sekolah, keluarga, dan masyarakat agar hasilnya lebih optimal.

Kata Kunci: Pendidikan Agama Islam, Akhlak Remaja, Lingkungan Masyarakat

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1. INTRODUCTION

The era of globalization and rapid information technology advancement presents significant challenges for adolescents, affecting their character and morality. Easy access to information, including content incompatible with Islamic values, profoundly influences the behavior and mindsets of the younger generation. This phenomenon is not confined to urban areas but has extended to rural communities. Adolescents, as the nation's future generation, occupy a critical transitional phase from childhood to adulthood, characterized by dynamic physical, psychological, social, and moral changes. This period of identity exploration makes them particularly vulnerable to negative environmental influences, including consumptive lifestyles, individualism, and permissive social interactions (Sultana & Bukhari, 2020).

Understanding adolescent morals cannot be separated from theories of moral development that emphasize the importance of forming values, norms, and character from an early age. Moral formation represents the primary objective of education, as reflected in the Prophet Muhammad's mission to perfect human morals. Islamic Religious Education (IRE) thus functions not merely as religious knowledge transfer but as a means of internalizing moral and spiritual values in adolescents' daily lives. The integration of moral development theory and Islamic educational approaches is crucial for creating effective and contextual character development models.

Sukatani Village, located in Kalianda District, South Lampung Regency, is not exempt from these challenges. Despite being in a rural area with socioculturally religious characteristics and strong social bonds, several deviant behaviors have emerged among adolescents. These include reduced

respect for parents, insufficient awareness in performing religious obligations, and declining ethics in social interactions. This situation indicates serious challenges in shaping adolescent character and morals, particularly in internalizing Islamic values in daily life (Shihab, 2005).

IRE in Sukatani Village is taught through formal channels in schools and non-formal institutions such as Taman Pendidikan Al-Qur'an (TPA), majelis taklim, and youth religious study groups. However, preliminary observations in 2025 revealed that many adolescents still exhibit deviant behaviors: low respect toward parents and teachers, increased unproductive social media consumption, and the emergence of free association and juvenile delinquency. Attendance at religious activities such as youth study groups and congregational prayers averaged below 60% of registered youth. Interviews with community leaders and TPA administrators confirmed that some adolescents still display impolite behavior toward parents, excessive social media use, and low participation in community religious activities.

Zakiah Daradjat (2012) explains that religious education plays a crucial role in shaping adolescent personality and morals, yet its effectiveness heavily depends on the internalization of religious values in daily life. Similarly, Ramayulis (2015) states that IRE aims not only to provide knowledge but also to shape attitudes and behaviors reflecting noble morals. When religious education has not been fully implemented in actual behavior, the goal of moral formation has not been optimally achieved.

IRE constitutes a developmental process aimed at instilling Islamic values in individuals to form personalities with noble character. Its implementation involves not only cognitive aspects but also the formation of attitudes, behaviors, and character aligned with Islamic teachings. Islamic educational values play a significant role in shaping individual behavior through the internalization of religious teachings manifested in social and cultural life. This demonstrates that IRE functions as a means of character and moral formation based on faith, morality, and social responsibility.

Previous studies have extensively discussed the importance of religious education in shaping children's and adolescents' character. However, most have focused on formal educational environments in urban settings or have been conceptually normative (Zuhdi, 2020). Limited empirical research has explored how IRE implementation unfolds in rural communities and its actual influence on adolescent moral formation. Studies by Sukino and Utami (2020) examined IRE models in preventing negative youth behaviors, emphasizing religious value socialization and internalization. Muslih (2021) investigated IRE teachers' efforts in fostering student morals, highlighting the importance of teacher collaboration with related parties. Khan et al. (2021) analyzed the role of Islamic education in moral character building among Pakistani youth, demonstrating its significance in shaping moral identity.

The strategic role of IRE in shaping adolescent morals extends beyond classroom instruction to include extracurricular religious activities such as youth study groups, short-term pesantren programs, and spiritual guidance by religious leaders. These efforts can serve as effective means of developing adolescents into faithful, pious, and morally upright individuals. As Allah states in QS. An-Nahl verse 90: "Indeed, Allah commands justice, goodness, and giving to relatives, and forbids immorality, evil, and oppression. He instructs you so that you may take heed" (Al-Qur'an, 16:90). This verse contains moral messages about justice, goodness, and prohibition of reprehensible behavior, aligning with IRE's objectives in shaping noble morals.

Nevertheless, IRE implementation in Sukatani Village has not been fully optimized in addressing adolescent moral formation challenges. Based on preliminary observations, religious activities remain incidental and poorly coordinated among formal educational institutions, religious leaders, and the community. Parental involvement in supporting their children's religious education also remains limited. This lack of synergy potentially hinders the internalization of moral values in adolescents.

Social and cultural changes resulting from technological advancement and information flow also affect adolescent behavior. Social media, for instance, has become integral to adolescents' daily lives while simultaneously exposing them to content that is not always educational (Mustofa, 2019). In this context, religious education must transform beyond formal routine to become an effective filter against negative influences entering adolescents' lives.

The moral crisis among adolescents is not merely a local concern but a national and even global issue. Cases of juvenile crime, drug abuse, and sexual harassment indicate weak moral formation among the younger generation. Through contextual and comprehensive religious education approaches, solutions to this crisis can be developed. Theoretically, this research strengthens the relevance of character education theories in Islam that emphasize balance between cognitive, affective, and psychomotor aspects. IRE, as part of the national education system, bears responsibility not only for intellectual development but also for forming spiritually and socially superior individuals (Majid & Andayani, 2011). Therefore, IRE implementation strategies must consider integration between curriculum, learning environment, teacher role modeling, and parental involvement.

The novelty of this research lies in its empirical examination of IRE implementation in a specific rural context—Sukatani Village—which possesses unique potentials and challenges. Unlike previous studies focusing on urban formal education settings, this research explores how IRE operates through the synergy of family, school, and community in a rural environment. It identifies supporting and inhibiting factors specific to this context and analyzes the actual impact on adolescent moral behavior. This study thus addresses the gap in empirical literature on rural IRE implementation and contributes to formulating more holistic and contextual educational strategies for adolescent moral formation in similar settings.

2. RESEARCH METHODS

This research employs a phenomenological approach with a qualitative descriptive design. The qualitative approach was selected to enable comprehensive, in-depth, and naturalistic investigation of social phenomena without external intervention (Creswell, 2012). The descriptive nature of this research aims to present a complete picture of the social setting regarding IRE implementation in shaping adolescent morals in Sukatani Village, Kalianda District, South Lampung Regency. This approach allows the researcher to explore and clarify social phenomena through the description of variables related to the problem and units studied.

The research was conducted in Sukatani Village, Kalianda District, South Lampung Regency. This location was purposively selected due to its religious community characteristics and active religious education infrastructure at both formal school levels and non-formal institutions such as

mosques and majelis taklim. Sukatani Village also exhibits distinctive social tendencies where community interaction remains strong and religious norms guide daily life. These characteristics make this location appropriate for examining the relationship between IRE practices and adolescent moral development.

Research subjects and informants were determined purposively. Primary data sources included adolescents aged 13-18 years, parents, and religious leaders in Sukatani Village. Secondary data sources included RT (neighborhood unit) heads and documents or observation findings related to Islamic education and early adolescents in Sukatani Village. This multi-informant approach ensured comprehensive data collection from various perspectives on IRE implementation.

Data collection techniques employed three methods: interviews, observation, and documentation. Semi-structured in-depth interviews were conducted with IRE teachers, religious leaders, adolescents, and parents using interview guides to maintain focus on research problems while allowing flexibility for emerging themes (Rachmawati, 2007). Observations were non-participant, where the researcher observed without participating in the activities, recording phenomena related to IRE implementation. Documentation involved analyzing documents created by subjects or others, including historical records, geographical data, and activity reports related to Sukatani Village.

Data validity was ensured through technical triangulation, combining interviews, observation, and documentation from the same data sources (Alfansyur & Mariyani, 2020). Data analysis followed Miles and Huberman's interactive model comprising three stages: data reduction (selecting, focusing, simplifying, and transforming raw data), data display (organizing and compressing information for conclusion drawing), and verification/conclusion drawing (interpreting meanings from displayed data). This iterative process continued until data saturation was achieved, ensuring comprehensive and trustworthy findings.

3. RESULTS AND FINDINGS

3.1 Overview of Sukatani Village

Sukatani Village, located in Kalianda District, South Lampung Regency, has a population of 4,076 residents distributed across five hamlets. The village emerged from the merger of two areas in 1988 and was officially established as Sukamulya Village in 2000, though locally known as Sukatani. The village borders Sidomakmur Village to the north, Gunung Kedaton Village to the south, Agom Village to the west, and Tajimalela Village to the east. Land use comprises 175 hectares of settlement, 125 hectares of farmland, 240 hectares of rice fields, 1.5 hectares for schools, and 2 hectares for roads. The village is led by Head Lagiman (2013-2019 period), with five neighborhood units (RW) and fifteen community units (RT).

The village's vision is "Towards a Prosperous Community through Agriculture, Livestock, and Small Industry Balanced and Harmonious Based on Faith and Piety." This vision is supported by five missions: (1) improving micro, small, and medium enterprise potential; (2) enhancing public infrastructure; (3) developing education, training, and health programs; (4) organizing transparent,

accountable, and responsive governance; and (5) preserving local cultural values and strengthening social harmony.

3.2 Implementation of Islamic Religious Education

The implementation of IRE in Sukatani Village occurs through multiple channels involving family, school, and community. Based on interviews with adolescents, parents, and religious leaders, IRE implementation encompasses three main aspects: moral formation as servants of Allah (*habluminallah*), moral formation toward fellow humans (*habluminannas*), and moral formation toward the environment.

3.2.1 Moral Formation as Servants of Allah

Adolescents demonstrated foundational understanding of Islamic teachings encompassing *aqidah* (faith), *ibadah* (worship), and *akhlak* (morals). One adolescent stated: "Islam is my life guide. The essence is believing in Allah and carrying out His commands. I learn most from my parents at home." Another explained: "My understanding is that we must have strong faith (*aqidah*) and maintain good behavior. I usually gain knowledge from teachers at school and religious study groups at the mosque." A third adolescent noted: "Basically, we must memorize and practice the pillars of faith and pillars of Islam. My mother is the most diligent in teaching at home. Religion serves as a fortress to prevent wrong associations. I have learned from Quran teachers in this environment since childhood."

However, consistency in worship practice remains challenging. One adolescent admitted: "I actually try to pray regularly, but sometimes I'm still late, and occasionally I miss prayers." Another stated: "Sometimes I can be consistent, but sometimes not, depending on my condition and daily activities." This indicates that while IRE implementation in worship aspects is underway, continued guidance is needed for greater consistency.

Parents emphasized IRE implementation through worship habituation including prayer, fasting, and cultivating gratitude to Allah. A parent explained: "I usually provide understanding through direct examples. When the call to prayer sounds, I immediately invite my child to pray together. Occasionally I intersperse it with discussions about why we pray." Another parent stated: "I always teach my child to pray on time. I never tire of reminding them because prayer is the foundation of religion. If prayer is good, then *insyaallah* their behavior will also be good." Parents also endeavored to provide additional religious education by enrolling children in TPA for deeper religious understanding.

3.2.2 Moral Formation toward Fellow Humans

Parents in Sukatani Village emphasized the importance of politeness, honesty, and responsibility in shaping adolescent morals. One parent observed: "*Alhamdulillah*, my child is obedient, although sometimes they still need to be reminded when they're engrossed in playing with their phone." Another noted: "My child is quite polite to neighbors. They also help with household chores without being asked—that's a form of responsibility."

Religious leaders and teachers observed that adolescents in Sukatani Village generally demonstrate respect toward teachers and parents. A religious teacher stated: "Adolescents here are very respectful to teachers and parents. They are also trustworthy when given tasks in mosque committees." Another teacher observed: "Based on my observation, their prayer practices are orderly, and they show honesty and responsibility in daily life."

However, teachers also noted that some adolescents require further guidance: "Regarding worship, some adolescents are already quite good, but there are still some who are not consistent, especially in the five daily prayers." Another teacher explained: "Adolescents here actually know their obligations, but in practice they are still inconsistent and need continuous reminders." This indicates that while overall conditions are adequate, ongoing moral development efforts are necessary.

3.2.3 Moral Formation toward the Environment

Parents in Sukatani Village provide environmental education through real-life examples, such as teaching children to dispose of waste properly and maintain home cleanliness. One parent explained: "I teach my child to always be grateful and to ask permission and seek blessings when leaving the house." Another stated: "My child has learned to maintain boundaries in social interactions, knowing which friends bring good influence and which bring bad." Environmental awareness is also cultivated through participation in community service activities at the mosque or village level.



Figure 1. Implementation of Islamic Religious Education

Table 1. Adolescent Worship Consistency Based on Informant Reports

Aspect	Consistent	Inconsistent	Needs Guidance
Five Daily Prayers	40%	35%	25%
Quran Recitation	45%	30%	25%
Congregational Prayer	35%	40%	25%
Youth Religious Activities	30%	45%	25%

Table 2. Adolescent Moral Behavior Observation Results

Moral Aspect	Observed Positive Behavior	Areas Requiring Improvement
Politeness to Parents	Salam, speaking softly	Consistency when distracted
Respect to Teachers	Salam, attentive in class	Active participation
Social Interaction	Helping neighbors, cooperation	Time management
Environmental Care	Participating in community service	Consistent waste disposal
Honesty	Admitting mistakes, returning change	Peer influence resistance
Responsibility	Completing tasks, keeping promises	Self-initiated responsibility

The implementation of Islamic Religious Education (IRE) in shaping adolescent morals in Sukatani Village is supported by several enabling factors. The religious community environment provides a strong foundation through active mosque activities and community gatherings that reinforce moral development. Religious leaders, including Kyai and TPA teachers, offer consistent guidance through study groups and individual mentoring. Community religious activities, such as youth study groups and religious celebrations, create essential platforms for moral learning. Additionally, parents demonstrate awareness of their educational responsibilities and actively provide religious guidance despite facing challenges.

However, several inhibiting factors significantly challenge IRE effectiveness. Gadget and social media influence represents the primary obstacle, as excessive device usage reduces worship time and exposes adolescents to content incompatible with Islamic values. One parent stated: "The obstacle is the phone. When playing and told to pray, they just say 'yes, yes' but don't go." Uncontrolled playtime causes adolescents to lose track of time, disrupting worship schedules. Limited parental time due to work commitments restricts monitoring of children's religious development. Peer influence makes adolescents susceptible to negative behaviors, while adolescent emotional instability sometimes causes resistance to parental advice. These factors highlight the complex challenges facing IRE implementation where traditional religious structures intersect with modern technological and social pressures.

4. DISCUSSION

The findings of this research demonstrate that IRE implementation in Sukatani Village operates through an integrated model involving family, school, and community. This tripartite approach

aligns with the Islamic education framework emphasizing holistic development across multiple social spheres (An-Nahlawi, 1996). The research reveals that moral formation encompasses three interconnected dimensions: relationship with Allah (*habluminallah*), relationship with fellow humans (*habluminannas*), and relationship with the environment—reflecting the comprehensive nature of Islamic morality.

The finding that adolescents demonstrate foundational understanding of Islamic teachings yet struggle with consistent practice reflects a gap between cognitive knowledge and behavioral application. This aligns with Daradjat's (2012) assertion that religious education effectiveness depends on internalization in daily life. The research confirms that while knowledge transfer occurs through formal and non-formal channels, behavioral internalization requires sustained guidance and environmental support. This gap between knowledge and practice represents a common challenge in religious education, particularly during adolescence when identity exploration and peer influences intensify.

Parents' emphasis on worship habituation through direct example and consistent reminding reflects the importance of role modeling in moral education. Parents in Sukatani Village employ methods including direct instruction, habituation, reward and punishment, and personal example. This finding supports the theoretical framework proposed by Juwariyah (2008) identifying teaching, habituation, role modeling, encouragement, and reward/punishment as key methods in moral development. The effectiveness of parental role modeling is particularly notable, as adolescents themselves identified parental example as the most effective educational method: "The most appropriate way, in my opinion, is providing good examples from parents themselves, not just telling."

The role of religious leaders and TPA institutions in supplementing parental efforts is significant in the Sukatani context. With parents facing time constraints due to work commitments, these community-based religious institutions provide essential support for adolescent moral development. This finding corroborates Sukino and Utami's (2020) research on IRE models in preventing negative youth behaviors, which emphasized religious knowledge strengthening through various activities and tolerance attitude development through arts and sports. The TPA system in Sukatani functions as an extension of family-based religious education, providing structured learning that may not be fully available at home.

The challenges identified—gadget influence, uncontrolled playtime, limited parental time, and peer influence—reflect broader societal transformations affecting rural communities. These findings align with Mustofa's (2019) observation that social media has become integral to adolescents' lives while exposing them to content that is not always educational. The smartphone as a dual-edged tool presents particular challenges in rural contexts where parental digital literacy may be limited and supervision mechanisms less developed than in urban settings. This finding contributes to the growing literature on digital challenges in religious education, particularly in communities transitioning from traditional to connected lifestyles.

The observation that adolescents who receive consistent religious guidance from both family and TPA demonstrate better moral development compared to those with limited guidance supports the synergy model of moral education. This finding resonates with Kohlberg's theory of moral

development, which emphasizes that moral reasoning progresses through stages influenced by social interactions and educational experiences. Adolescents in Sukatani who participate regularly in religious activities appear to have more opportunities for moral reasoning development through discussion, role modeling, and practice. This suggests that the frequency and quality of religious engagement correlate with moral development outcomes.

The methods employed by parents—*pembiasaan* (habituation), *nasihat* (advice), and *hukuman* (punishment)—represent a comprehensive approach to moral formation that addresses cognitive, affective, and behavioral dimensions. Habituation through consistent worship practice develops discipline and internalizes religious values as automatic responses. Advice provides cognitive understanding of moral principles and their rationales. Punishment, when applied educationally, establishes boundaries and consequences that reinforce moral learning. This tripartite method aligns with Islamic educational principles emphasizing balanced development across intellectual, emotional, and behavioral domains.

The finding that some adolescents are more responsive to teachers' advice than parents' reflects the unique dynamics of adolescent development. During this transitional period, adolescents may seek autonomy from parental authority while remaining receptive to other respected figures. This suggests that effective moral education requires coordination between multiple authority figures in adolescents' lives. Religious leaders and teachers in Sukatani serve as complementary authority figures who can reinforce parental messages and provide alternative perspectives that adolescents may find more accessible.

The environmental dimension of moral formation—teaching adolescents to care for their surroundings through waste management and community service—represents an often-overlooked aspect of Islamic morality. This finding extends the conventional focus on ritual and interpersonal ethics to include environmental stewardship as integral to Islamic moral development. The emphasis on *kebersihan* (cleanliness) as part of faith reflects the holistic nature of Islamic ethics that encompasses all aspects of human-environment interaction. This dimension becomes increasingly relevant in the context of environmental challenges facing rural communities.

The supporting factors identified—religious community environment, religious leader roles, and community activities—suggest that community social capital plays a crucial role in sustaining IRE implementation. Sukatani's relatively cohesive community structure with active mosque-based activities provides a supportive ecosystem for adolescent moral development. This finding has implications for other rural communities facing similar challenges, suggesting that strengthening community religious infrastructure can compensate for limitations in formal educational resources. The community-based approach represents a sustainable model that leverages existing social structures for moral education.

The effectiveness of integrating formal school education, non-formal TPA instruction, and informal family guidance in Sukatani demonstrates the importance of multi-channel approaches to moral education. Each channel contributes uniquely: schools provide systematic curriculum and qualified teachers; TPA offers supplementary religious instruction and peer learning; families provide consistent role modeling and habituation. This integrated approach aligns with the Islamic educational principle that moral development requires reinforcement across all social

environments where adolescents interact. The synergy between these channels, when functioning effectively, creates a coherent moral framework that adolescents can internalize.

However, the research also reveals that coordination between these channels remains suboptimal. The incidental nature of some religious activities and limited inter-institutional coordination represent barriers to comprehensive moral education. This finding points to the need for more systematic collaboration mechanisms between schools, religious institutions, and families. Structured programs that coordinate curriculum, activities, and messaging across these channels could enhance the consistency and effectiveness of moral education. This coordination challenge reflects broader issues in educational governance where sectoral approaches often prevail over integrated strategies.

The impact of globalization and digital transformation on rural communities like Sukatani presents both challenges and opportunities for IRE implementation. While gadgets and social media introduce competing values and distractions, they also provide platforms for religious learning and connection. Adolescents in Sukatani access religious content through YouTube and social media, suggesting potential for digital religious education initiatives. This finding indicates the need for IRE approaches that harness digital tools while addressing their risks—a balance that requires digital literacy development for both adolescents and parents.

The research contributes to theoretical understanding of IRE implementation in rural contexts by identifying specific mechanisms, challenges, and supporting factors. It extends previous research focused on urban formal education settings by demonstrating how IRE operates through community-based institutions in resource-constrained environments. The findings suggest that effective IRE implementation in rural areas requires leveraging existing community structures, strengthening religious infrastructure, and developing coordination mechanisms across educational channels. The role of religious leaders as community anchors and TPA as accessible educational institutions represents a model that may be replicable in similar settings.

Future research should explore the long-term outcomes of IRE implementation on adolescent moral development, including how these early experiences translate into adult religious and moral identity. Comparative studies across rural communities with varying levels of religious infrastructure could identify best practices and contextual factors influencing effectiveness. Research on digital religious education interventions tailored to rural adolescent populations could also contribute to addressing the challenges identified in this study. Additionally, studies examining the perspectives of adolescents themselves on effective moral education approaches could inform more youth-centered educational strategies.

5. CONCLUSION

This research concludes that the implementation of Islamic Religious Education in shaping adolescent morals in Sukatani Village, Kalianda District, South Lampung Regency, has been conducted reasonably well through the integration of family, school, and community roles. Parents, teachers, and religious leaders collaborate in instilling religious values encompassing three moral dimensions: (1) adolescent morals as servants of Allah, including performing prayers, fasting, and

other acts of worship; (2) adolescent morals toward fellow humans, including respecting parents, maintaining politeness, and fostering good relationships with peers; and (3) adolescent morals toward the environment, including maintaining cleanliness and avoiding environmental damage. Despite challenges, this multi-channel approach has contributed to positive moral development among adolescents.

Family efforts to address implementation challenges include limiting gadget use and regulating children's playtime, providing religious education from home through Quran guidance and recitation monitoring, offering advice and implementing educational punishment to instill discipline, and providing religious education through institutions such as TPA. Parents employ three main methods in developing noble morals in adolescents: habituation (*pembiasaan*) through consistent example and practice, advice (*nasihat*) as an initial approach considering adolescents' developmental characteristics, and educational punishment as a firm measure to create deterrence and prevent repeated mistakes. These methods, applied in combination, represent a comprehensive approach to adolescent moral guidance aligned with Islamic educational principles. However, stronger synergy between schools, families, and communities is essential for optimal outcomes, particularly in addressing the challenges of digital technology influence and maintaining consistent moral development across all social environments.

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