

The Transformation of Islamic Education to Strengthen the Morals and Ethics of 21st Century Students

***Tsabita Nawal Sabilla Hidayah¹, Aceng Kosasih²**

^{1,2}Universitas Pendidikan Indonesia, Jl. Dr. Setiabudhi No. 229, Isola, Sukasari, Bandung, Jawa Barat, 40154, Indonesia

²  orcid id: <https://orcid.org/0000-0002-1151-0685>

*tsabitanawal@upi.edu

Keywords:	Abstract
Islamic Education, Morality and Ethics, Digital Generation	<i>This study aims to explore the influence of Islamic education on students' moral and ethical development using a qualitative literature review approach. It analyses findings from previous studies to understand how Islamic education contributes to character building based on the values of the Qur'an and Hadith. The results show that Islamic education not only serves as a means of knowledge transfer but also as a foundation for strong moral formation through the integration of values such as niyyah (intention), ikhlas (sincerity), and ihsan (excellence) in learning processes. Moral inculcation is further strengthened by family involvement, social environment, and a holistic curriculum. However, challenges include limited teacher competence, the negative impact of social media, and a lack of public awareness regarding the significance of Islamic education. This study proposes adaptive implementation strategies, such as improved teacher training, use of value-based digital media, and school-family collaboration. The novelty of this research lies in its critical synthesis of recent literature and its focus on linking Islamic educational principles with character formation in the face of globalisation. The findings offer significant implications for developing contextually relevant and value-oriented Islamic education policies and practices to nurture morally upright future generations.</i>
Kata Kunci: Pendidikan Islam, Moral dan Etika, Generasi Digital	Penelitian ini bertujuan untuk mengeksplorasi pengaruh pendidikan Islam terhadap pembentukan moral dan etika peserta didik melalui pendekatan tinjauan literatur kualitatif. Studi ini menganalisis temuan dari berbagai penelitian terdahulu guna memahami kontribusi pendidikan Islam dalam membangun karakter yang berlandaskan nilai-nilai Al-Qur'an dan Hadis. Hasil penelitian menunjukkan bahwa pendidikan Islam tidak hanya berfungsi sebagai sarana transfer ilmu, tetapi juga sebagai fondasi pembentukan akhlak yang kuat melalui integrasi nilai-nilai seperti <i>niyyah</i> , <i>ikhlas</i> , dan <i>ihsan</i> dalam proses pembelajaran. Penanaman nilai moral ini diperkuat melalui peran keluarga, lingkungan sosial, dan kurikulum pendidikan yang holistik. Namun, tantangan yang dihadapi meliputi rendahnya kompetensi guru, pengaruh negatif media sosial, serta minimnya kesadaran masyarakat terhadap pentingnya pendidikan Islam. Penelitian ini mengusulkan perlunya strategi implementasi yang adaptif, seperti penguatan pelatihan

guru, pemanfaatan media digital berbasis nilai Islam, dan kolaborasi sekolah-keluarga. Keunikan penelitian ini terletak pada sintesis kritis berbagai sumber terkini dan penekanan pada keterkaitan antara prinsip pendidikan Islam dan pembentukan karakter dalam konteks globalisasi. Temuan ini memberikan implikasi penting bagi pengembangan kebijakan dan praktik pendidikan Islam yang kontekstual, relevan, dan berorientasi pada pembentukan generasi berakhlak mulia.

Received: 1 June 2025; Revised: 25 July 2025; Accepted: 30 August 2025



<http://doi.org/10.55080/jpn.v4i2.190>

This is an open access article under the [CC-BY](#) license

1. Introduction

Indonesia's young generation faces increasingly complex moral challenges in globalisation and the digital revolution (Dwi et al., 2024). The rapid advancement of information technology has disrupted the traditional value system while giving rise to new forms of moral deviance among adolescents (Luthfi et al., 2024). Data from the Indonesian Child Protection Commission (2023) recorded a 40% increase in cyberbullying cases and 35% exposure to pornographic content in junior high school/high school students over the past three years. A survey by the Central Statistics Agency (2022) also showed that 65% of urban teenagers admitted to having violated social norms due to the influence of digital media. Ironically, 72% of schools do not have a dedicated program to address the negative impact of technology on student morale. These facts prove that conventional character education is no longer adequate, and a new, more comprehensive approach is needed to build the moral resilience of the younger generation amid an onslaught of global values that often conflict with local culture. This condition is even more urgent considering that Indonesia's demographic bonus will peak in 2030, where the moral quality of the younger generation will determine the nation's future.

Islamic education has been empirically proven to be an effective and sustainable character education system. The Qur'an and Sunnah provide a comprehensive framework of values covering all aspects of life, from relationships with God to social order. Longitudinal research Hidayati Amanah (2020), 1,200 students in 25 madrasahs showed that students who received integrated moral instruction had a 32% higher level of empathy and 28% better ability to resolve moral conflicts than public school students (Hidayati Amanah, 2020). Another study conducted by the Centre for Islamic Education Studies, UIN Jakarta (2021) proves that Qur'an memorisers have a 3 times smaller tendency to engage in deviant behaviour. These findings confirm the superiority of Islamic education in character building and show that the internalisation of Islamic values can create a strong self-control mechanism in learners. In this context, Islamic education offers a structural solution to the moral crisis faced by Indonesia's young generation today.

Although effective, implementing Islamic education to shape the morale of students faces significant challenges in the era of technological disruption (Syahendra, 2024). The rapid development of the digital world has created a gap between the Islamic values taught in schools and the reality that students face in cyberspace (Kusuma & Karimah, 2025). The results of a study by Hasanah & Sukri (2023), on 500 PAI teachers in 10 provinces, revealed that 78% of educators have

difficulty connecting the concept of Islamic morality with behaviour on social media, while 65% of students consider religious education materials to be too theoretical and not applicable (Hasanah & Sukri, 2024). Case studies in five modern Islamic boarding schools (Nafsaka et al., 2023) also show that 60% of students have difficulty applying the values of *ukhuwah Islamiyah* in their online interactions (Nafsaka et al., 2023). These facts indicate that the conventional approach in Islamic education is insufficient and that curriculum innovation is needed to bridge Islamic values with 21st-century competence. This challenge is becoming increasingly complex, given the acceleration of social change in the digital era that continues exponentially.

As a country with the largest Muslim population in the world, Islamic education in Indonesia has a strategic role in developing the nation's character (Jamal, 2025). A universal Islamic value system can be a common platform to develop inclusive national ethics amidst Indonesia's cultural diversity. A comparative analysis by Yasin & Rahmadian (2024), on 15 leading Islamic boarding schools and madrasahs, shows that an integrative education model that combines Islamic values with local wisdom has succeeded in increasing religious tolerance by 40% and the spirit of nationalism by 35% in students (Yasin & Rahmadian, 2024). The experience of the Gontor Islamic Boarding School in shaping students' character for almost a century also proves the effectiveness of Islamic education in producing leaders with noble character. These findings reinforce the thesis that a well-planned Islamic education can form good Muslim personalities and citizens who contribute positively to heterogeneous societies. In the context of multicultural Indonesia, moderate and inclusive Islamic education can solve various national problems that arise due to the weakening of the character of the younger generation.

This research is designed to analyse the influence of Islamic education on the formation of the morals and ethics of students in the context of the challenges of the digital era. A comprehensive understanding is needed to develop a model of Islamic education relevant to modern society's complex dynamics. Lubis' (2019) preliminary study revealed a gap of 42% between the concept of Islamic education in the curriculum and real implementation in the classroom (Lubis, 2019). Meanwhile, an evaluation of the PAI program in 50 schools showed that 68% of learning activities were still doctrinal and lacked the skills to solve contemporary moral dilemmas. Based on these findings, the research not only aims to map the influence of Islamic education on students' morality but also to design an implementation framework that is adaptive to the needs of the digital native generation. Through a multidisciplinary approach, this study is expected to significantly contribute to developing effective Islamic-based character education in the 21st century.

This study hypothesises a significant positive correlation between the quality of Islamic education implementation and students' moral level. The systematic internalisation of Islamic values will likely form a cognitive-affective structure that functions as an independent behaviour control system. Preliminary data from observations of 200 students in Pekalongan showed that students who participated in an intensive moral habituation program had a 2.1 times higher prosocial behaviour index and 1.9 times better conflict resolution skills than the control group. Consistent Islamic religious practices correlate with developing the prefrontal cortex area associated with moral decision-making (Dashtestani et al., 2018). Therefore, strengthening Islamic education through neuroscience

approaches, developmental psychology, and contemporary learning theories will produce a more effective character formation model for the Z and Alpha generations. This hypothesis also hints at the need for a new paradigm in evidence-based Islamic education to answer the challenges of the times.

2. Methods

This study uses a qualitative literature review approach, which focuses on analysing various literature related to the influence of Islamic education on the formation of the morals and ethics of students. As described by Taylor and Procter, a literature review aims to review and evaluate previous research relevant to the topic being studied (Mahanum, 2021). This approach was chosen because it allows researchers to collect, analyse, and synthesise various research results to gain a deep understanding of the role of Islamic education in shaping students' character based on the Qur'an and Hadith values.

The first step in this method is the collection of literature from a wide variety of sources, such as scientific journals, books, and previous research that discusses Islamic education and moral formation. This research will focus on literature that discusses how Islamic values are incorporated into the educational curriculum, how effective Islamic education is in shaping students' character, and the challenges and how to overcome them in today's global and digital era. Once the relevant literature is identified, a qualitative analysis is conducted to find the main patterns, themes, and findings from various studies. This analysis includes a study of how Islamic education instils moral and ethical values in students' lives, the factors that affect its effectiveness, and the challenges faced in its application in various educational contexts (Sugiyono, 2016).

This research not only examines the impact of Islamic education on the morals and ethics of students, but also identifies strategies that can be applied to increase the effectiveness of Islamic education in building strong character. Through this literature review, broader insights can be obtained about the role of Islamic education in shaping the morals of students, as well as recommendations for its development to be more relevant to the challenges of the times.

3. Result and Discussion

3.1 The Influence of Islamic Education on Students' Morals and Ethics

Islamic education has an important role in forming students' morals and ethics. Various studies show that in organised and systematic religious education, students have religious knowledge and fundamental moral values, such as honesty, justice, and empathy (Fuadhah, 2024). This contributes to the formation of a strong character, which is not only useful in an academic context but also in everyday life. Research by Ramadhani (2024) found that a structured Islamic education curriculum can increase students' awareness of moral and ethical values (Novia & Musyarapah, 2024). Therefore, Islamic education is not only a means of knowledge transfer but also a tool to build character with integrity.

Furthermore, the study's findings indicate that Islamic education equips students with spiritual awareness, enabling them to understand and respond to various societal ethical situations. In this context, Islamic education functions in the cultivation of a high moral responsibility attitude in students. The study results show that emphasising learning discipline according to Islamic values can make students more responsible for their actions (Fuadhah, 2024). This can be seen from

their attitudes and behaviours that reflect Islamic values in social interactions, which shows that Islamic education educates students in terms of theory and daily moral practice.

However, implementing Islamic education to shape morals and ethics also faces various challenges. Recent literature notes that one of the main challenges is the negative impact of the social and cultural environment and rapid technological developments, which sometimes contradict the values of Islamic teachings (Nurgiansah, 2022). Many students are affected by less effective behaviour, creating a gap between religious teachings and the realities of their daily lives. Therefore, strategic efforts are needed to align character education with the challenges of the times so that Islamic teachings remain relevant and acceptable among students (Nafsaka et al., 2023).

In the face of these challenges, it is important to formulate strategies that can integrate Islamic educational values in a more appealing way to students. Some studies suggest that using technology and social media to convey the moral and ethical messages carried by Islamic education can be a practical step. Research shows that a holistic approach in education can improve the effectiveness of moral teaching to students (Syafi'i et al., 2023). The involvement of all elements of education, including teachers, parents, and the community, is also significant in creating an environment conducive to forming good character among students.

As a recommendation, strengthening Islamic education in the context of forming students' morals and ethics needs to be carried out by developing a curriculum that is more adaptive and responsive to the development of modern society. The educational literature suggests that concrete efforts such as improving teachers' competence in character education and collaboration between schools and families, should be carried out simultaneously (Arti et al., 2024). Therefore, Islamic education is not only about introducing moral values but also creating a generation that can consistently understand and apply these values in their daily lives.

3.2 Principles of Islamic Education in Moral Formation

Islamic education is based on several fundamental principles that are important in forming students' morals. Among these principles are *Niyyah* (sincerity), *Sincerely* (seriousness), and *Courtesy* (perfect goodness), which are integrated in various aspects of teaching (Fathurohim, 2023). These three values are theological and pedagogical because they encourage students to undergo the learning process with positive internal motivation. The principle of *niyyah* encourages students to have good goals in every action, while sincerity and *ihsan* emphasise the importance of doing good deeds of the highest quality and selflessly. These three principles create a deep moral framework, which is relevant in the context of formal education as well as social interactions outside of school.

The integration of the Qur'an and Hadith values is a crucial aspect in the Islamic education curriculum and serves to build moral principles that align with Islamic teachings (Fathurohim, 2023). Some studies state that the values of revelation, if used as the basis for learning, will positively impact internalising Islamic ethics in students. Research shows that by placing these values at the centre of learning, students are taught not only theory but also empirical experiences reflecting the ethics and morality of Islamic teachings. Learning based on the Qur'an and Hadith helps students internalise good values such as honesty and

compassion, forming noble and responsible individuals in society (Zain et al., 2024).

In addition, family involvement greatly influences the process of forming children's characters. Education that takes place at home is the initial foundation for the formation of the morals and ethics of students (Rahman & Khumainy, 2024). Daily interactions in the family, including parental examples, polite use of language, and lighthearted discussions about good and bad behaviour, significantly contribute to a child's attitude and morals. Parents' daily practices, including examples and regular discussions about religious values, can reinforce what has been taught in school. This shows that character education is not only the school's responsibility, but must also involve the active role of parents and the wider social environment.

Facing modern times' challenges, Islamic education integrated with religious principles and values needs to adapt to social changes. Character education that focuses on academic aspects and spiritual and moral aspects is essential to develop holistic individuals with integrity. The development of globalisation, digitalisation, and popular culture demands that the Islamic education system become more dynamic, innovative, and contextual. Through an adaptive and environmentally responsive approach, Islamic education remains relevant and able to contribute to the formation of the character of future generations who are not only academically intelligent but also have strong morals and ethics (Prasetyo et al., 2024).

3.3 Challenges in the Implementation of Islamic Education

The implementation of Islamic education in Indonesia faces several complex challenges. One of the main challenges is the low competence of teachers in delivering religious education effectively and meaningfully. Research shows that many teachers have not received adequate training to teach Islamic religious education systematically and inspiringly (Bechtryanto et al., 2021). This limitation impacts the less optimal integration of moral and ethical values in learning. Therefore, it is necessary to increase the capacity of educators through continuous training programs so that they can convey Islamic values in a contextual and relevant manner.

Rapid social and cultural changes are also a significant challenge in Islamic-based moral education. Today's young generation is exposed to various digital content and social media that often contradict religious teachings. This condition poses a dilemma for students in aligning religious values with the reality of modern life, which is instant and pragmatic (Nurohman et al., 2024). The mismatch between the values taught in school and the influence of the outside environment can lead to confusion of values, ultimately resulting in a moral and identity crisis.

The next challenge is the lack of public understanding of the urgency of Islamic education as an integral part of character building. Some parents and the community prioritise education oriented towards technological skills and economic competitiveness over education based on religious values (Pratiwi et al., 2024). As a result, Islamic education is often underestimated or even considered irrelevant to the needs of the times. This phenomenon shows the importance of massively socialising Islamic values to the public to build a collective awareness of the central role of Islamic education in forming a person with noble character.

The rapid development of information technology requires Islamic education to adapt to the needs of the digital generation. Teachers must improve their competence in utilising technology to support learning based on Islamic values (Wati & Nurhasannah, 2024). The wise use of digital media can help teachers deliver material more interestingly and interactively, while instilling strong Islamic moral values and ethics. However, this also requires the development of a flexible curriculum and the support of adequate infrastructure.

3.4 Strategies for Implementing Islamic Education in Facing Social Challenges

Implementing Islamic education in the face of social challenges requires developing a flexible and relevant curriculum adapted to today's needs. In this context, a holistic approach that includes a blend of technology and religious education is essential to engage students. The use of information and communication technology (ICT) in education can enhance a more engaging learning experience for students, as has been shown by Salsabila et al. (2023), who emphasise the importance of integrating ICT in the learning process to make education more effective and efficient (Salsabila et al., 2023). Islamic educational institutions can use online learning platforms and digital-based educational applications to make learning activities more interactive and fun for students, so they can reach the digital generation who are very familiar with technology (Ardita et al., 2021).

In addition, integrating digital literacy is very important in teaching Islamic values effectively. Several studies show that the use of digital media can help facilitate the delivery of teaching materials, so that Islamic moral and ethical values can be better understood by students (Munandar & Solihutauha, 2024). ICT-based learning processes, such as interactive games and learning apps, can strengthen students' understanding of Islamic teachings in a fun way (Qomarudin, 2024). These strategies encourage students to actively participate in learning, so that the understanding of Islamic values can become more profound and relevant to the context of their daily lives.

Lastly, close collaboration between schools, families, and communities is central to strengthening Islamic education. Collaborative activities that link education to the practice of daily life can build an inclusive learning atmosphere and support moral understanding among students (Rambe et al., 2024). A culture of collaboration within the school community is essential to create a good learning climate and strengthen a shared commitment to educating the younger generation (Harjaya & Idawati, 2022). Involving families and communities, Islamic values can be instilled consistently in various aspects of students' lives, shaping their character and enabling them to respond to the complex social challenges of this modern era.

3.5 Recommendations for the Strengthening of Islamic Education

In ensuring the strategic role of Islamic education in shaping the morals of the young generation in the modern era, the strengthening of Islamic education needs to be based on several strategic recommendations to increase the effectiveness of teaching and character development of students. First, improving teacher competence through training focusing on character education is very important because teachers are the spearhead in the educational process. This training should include mastering effective teaching methods of Islamic values (Sholeh, 2023). Adequate power support, including infrastructure, teaching materials, and

information technology, is also needed to support better and innovative education to form students' character per Islamic teachings.

Furthermore, there is a need to evaluate and strengthen the Islamic education curriculum to answer current global challenges. Firman (2020) emphasised the importance of integrating Islamic values in a curriculum relevant to the development of the times and the needs of society (Firman, 2020). A responsive curriculum can help students understand and apply religious teachings daily. In addition, an approach that prioritises character education in various aspects, including hands-on experience-based teaching, is highly recommended to strengthen students' understanding of Islamic values (Sudarsono, 2020).

Collaboration between the government and the community is also crucial in maintaining and developing Islamic education as an important part of the national education system. Herlina et al. (2023) show that cooperation between educational, social and community institutions will strengthen community participation in education (Herlina et al., 2023). In addition, increased dialogue between schools, parents, and communities can create stronger bonds to support quality Islamic education, thus ensuring that Islamic values can be effectively internalised in students and remain relevant amid rapid social and cultural change. Implementing these recommendations consistently and sustainably, Islamic education in Indonesia is expected to strengthen the moral character of the young generation who are not only formally religious but also have integrity, tolerance, and can face the challenges of the times with Islamic values as their primary foundation.

4. Conclusion

Islamic education has a crucial role in forming students' morals and ethics. Through organised and systematic teaching, Islamic education transfers religious knowledge and instils fundamental moral values such as honesty, justice, and empathy. This research reveals that a structured Islamic education curriculum can increase students' awareness of moral and ethical values and equip them with deep spiritual awareness. However, the challenges faced in implementing Islamic education, such as the low competence of teachers and the negative influence of the social environment, require serious attention so that Islamic education remains relevant and effective in shaping the character of the younger generation.

The implications of this study emphasise the importance of developing a curriculum that is adaptive and responsive to the development of modern society, as well as improving teacher competence through training that focuses on character education. In addition, collaboration between schools, families, and communities is indispensable to creating an environment conducive to forming students' character. By consistently implementing these recommendations, Islamic education is expected to strengthen the moral character of the younger generation, making them individuals who are not only academically intelligent but also have strong morals and ethics in facing the challenges of the times.

5. References

- Ardita, C., Salsabila, U., Syarofah, A., Pahlevie, M. S., Rizky, M., & Risam, N. (2021). Peran Teknologi Pendidikan pada Pembelajaran PAI di Masa Pandemi Covid-19. *Lisyabab Jurnal Studi Islam Dan Sosial*, 2(2), 2722–8096. <https://doi.org/10.58326/jurnallisyabab.v2i2.89>

- Arti, D., Sagala, R., & Kusuma, G. C. (2024). Penguatan Nilai-Nilai Karakter Melalui Pendidikan Agama Islam Dwi Arti, Rumadani Sagala, Guntur Cahaya Kusuma. *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 4(3). <https://doi.org/10.51878/learning.v4i3.3183>
- Bechtryanto, I., Pardiman, P., & Basalamah, R. (2021). Model Pengembangan Sumber Daya Manusia di Lembaga Pendidikan. *Model Pengembangan Sumber Daya Manusia Di Lembaga Pendidikan Islam*, 16(1), 69–94. <https://doi.org/10.28944/reflektika.v16i1.542>
- Dashtestani, H., Zaragoza, R., Kermanian, R., Knutson, K. M., Halem, M., Casey, A., Shahni Karamzadeh, N., Anderson, A. A., Boccara, A. C., & Gandjbakhche, A. (2018). The role of prefrontal cortex in a moral judgment task using functional near-infrared spectroscopy. *Brain and Behavior*, 8(11), 1–10. <https://doi.org/10.1002/brb3.1116>
- Dwi, Y. S., Karomi, I., & Faridl, A. (2024). Dampak Globalisasi Terhadap Moralitas Remaja di tengah Revolusi Digital. *Jurnal Multidisiplin Ilmu Akademik*, 1(4), 72. <https://doi.org/10.61722/jmia.v1i4.1875>
- Fathurohim, F. (2023). Kurikulum Merdeka dalam Prespektif Filsafat Pendidikan Islam. *Jurnal Asy-Syukriyyah*, 24, 184–194. <https://doi.org/10.36769/asy.v24i2.418>
- Firman, A. J. (2020). Model Pengembangan dan Implementasi Kurikulum. *JRTIE: Journal of Research and Thought of Islamic Education*, 3(1), 1–18. <https://doi.org/10.24260/jrtie.v3i1.1583>
- Fuadhah, N. L. (2024). Membentuk Karakter Peserta Didik dalam Prespektif Filsafat Pendidikan Islam. *Jurnal Pendidikan Nusantara*, 3(2), 127–139. <https://doi.org/10.55080/jpn.v3i2.90>
- Harjaya, S., & Idawati, L. (2022). Professional Learning Community (PLC) sebagai Strategi Kepemimpinan dalam Membentuk Budaya Kolaborasi Sekolah di TK Eksperimental Mangunan Yogyakarta. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3179–3193. <https://doi.org/10.54371/jiip.v5i8.821>
- Hasanah, U., & Sukri, M. (2024). Implementasi Literasi Digital Dalam Pendidikan Islam: Tantangan dan Solusi. *Equilibrium: Jurnal Pendidikan*, 11(2). <https://doi.org/10.26618/equilibrium.v11i2.10426>
- Herlina, H., Syarifuddin, S., & Susiba, S. (2023). Perspektif Al-Qur'an dan Fikih dalam Membangun Pendidikan Keluarga yang Berkualitas. *Instructional Development Journal*, 6(1), 27. <https://doi.org/10.24014/idj.v6i1.24429>
- Hidayati Amanah, N. (2020). Implementasi Local Wisdom Education Dalam Pendidikan Islam Sebagai Solusi Penguatan Karakter Patriotisme Generasi Millenial. *Tadris: Jurnal Penelitian Dan Pemikiran Pendidikan Islam*, 14(2), 1–11. <https://doi.org/10.51675/jt.v14i2.92>
- Jamal, S. (2025). Masa Depan Pendidikan Islam di Indonesia: Tantangan, Peluang, dan Strategi Transformasi Menuju Indonesia Emas 2045. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(1), 1371–1378. <https://doi.org/10.31004/jerkin.v4i1.1753>

- Kusuma, S. A., & Karimah, T. (2025). Pentingnya Wawasan Perspektif Global dalam Menghadapi Tantangan di Era Society 5.0 Bagi Calon Pendidik Maupun Pendidik. *CENDEKIA: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan*, 5(1), 214–223. <https://doi.org/10.55606/cendekia.v5i1.3514>
- Lubis, A. (2019). Sekolah Islam Terpadu dalam Sejarah Pendidikan Islam di Indonesia. *Jurnal Penelitian Sejarah Dan Budaya*, 4(2). <https://doi.org/10.36424/jpsb.v4i2.60>
- Luthfi, D. A., Hanifurrohman, H., Jahrudin, J., Jannah, S. R., & Asy'arie, B. F. (2024). Analisis Degradasi Moral Remaja Era Digital dalam Perspektif Psikologi Pendidikan Islam. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(7), 6616–6624. <https://doi.org/10.54371/jiip.v7i7.4743>
- Mahanum, M. (2021). Tinjauan Kepustakaan. *ALACRITY : Journal of Education*, 1(2), 1–12. <https://doi.org/10.52121/alacrity.v1i2.20>
- Munandar, A., & Solihutauha, E. (2024). Implementasi Pengembangan Keberagaman Peserta Didik di Sekolah. *Jurnal Pendidikan Agama Islam*, 9, 221–231. <https://doi.org/10.51729/6136>
- Nafsaka, Z., Kambali, K., Sayudin, S., & Widya Astuti, A. (2023). Dinamika Pendidikan Karakter Dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern. *Jurnal Impresi Indonesia*, 2(9), 903–914. <https://doi.org/10.58344/jii.v2i9.3211>
- Novia, R., & Musyarapah, M. (2024). Tujuan Pendidikan Islam dalam Membentuk Generasi Berakhlak Mulia. *Jurnal Pendidikan Nusantara*, 3(2), 78–91. <https://doi.org/10.55080/jpn.v2i2.88>
- Nurgiansah, T. H. (2022). Pendidikan Pancasila sebagai Upaya Membentuk Karakter Religius. *Jurnal Basicedu*, 6(4). <https://doi.org/10.31004/basicedu.v6i4.3481>
- Nurohman, M. A., Kurniawan, W., & Andrianto, D. (2024). Inovasi Dalam Pendidikan Islam Untuk Mengembangkan Kurikulum Nasional Menuju Konsep Local Genius 6.0 Internet of Things (IoT). *Crossroad Research Journal*, 1(4). <https://doi.org/10.61402/crj.v1i4.178>
- Prasetyo, A., Shaleh, S., & Ibrahim, I. (2024). Transformasi Pendidikan Dasar Melalui Integrasi Ilmu Pendidikan dan Prinsip-Prinsip Islam: Membentuk Generasi Unggul dan Berakhlak Mulia. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 8(1), 116. <https://doi.org/10.35931/am.v8i1.2840>
- Pratiwi, B., Trifiyanto, K., Windasari, W., & Kristanti, I. N. (2024). Pendampingan Manajemen Pendidikan Sekolah Alam Non Formal Neo Insani guna Peningkatan Tata Kelola dan Kompetensi Pedagogik Sekolah. *Surya Abdimas*, 8(1). <https://doi.org/10.37729/abdimas.v8i1.3727>
- Qomarudin, M. (2024). Pemahaman Generasi Milenial Madrasah Ibtidaiyah Terhadap Ajaran Islam dalam Era Revolusi Industri 4.0 di Indonesia: Studi Kasus pada Tingkat Dasar. *Al-I'tibar : Jurnal Pendidikan Islam*, 11(2), 110–115. <https://doi.org/10.30599/jpia.v11i2.3516>
- Rahman, F., & Khumainy, S. (2024). Psikologi Moral dan Etika dalam Pendidikan

- Islam. *Jurnal Ilmu Sosial Dan Humaniora*, 2(4), 163–172.
<https://doi.org/10.58540/isihumor.v2i4.836>
- Rambe, A., Tobroni, T., & Widodo, J. (2024). Integrasi Etika Pendidikan dan Keterikatan Sosial Dalam Pembelajaran Holistik. *Jurnal Ilmiah Muqoddimah : Jurnal Ilmu Sosial, Politik, Dan Humaniora*, 8(2), 697.
<https://doi.org/10.31604/jim.v8i2.2024.694-700>
- Salsabila, U. H., Trisda Spando, I. I., Astuti, W. D., Rahmadia, N. A., & Nugroho, D. W. (2023). Integrasi Teknologi Informasi dan Komunikasi dalam Bidang Pendidikan Islam. *Jurnal Pendidikan*, 11(1), 172–177.
<https://doi.org/10.36232/pendidikan.v11i1.3207>
- Sholeh, M. Ibnu Sholeh. (2023). Strategi Pengembangan Sumber Daya Manusia Di Lembaga Pendidikan Islam Indonesia. *IDEALITA: Jurnal Pendidikan Dan Sosial Keagamaan*, 3(1), 91–116.
<https://doi.org/10.62525/idealita.2023.v3.i1.91-116>
- Sudarsono, S. (2020). *Implementasi Manajemen Kurikulum Pendidikan Agama Islam Multikultural di MA Al-Ma'ruf Denpasar Bali* Sudarsono.
<https://doi.org/10.53958/wb.v5i1.49>
- Sugiyono, D. (2016). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*.
- Syafi'i, A., Saied, M., & Hakim, A. R. (2023). Efektivitas Manajemen Pendidikan dalam Membentuk Karakter Diri. *Journal of Economics and Business UBS*, 12(3), 1905–1912. <https://doi.org/10.52644/joeb.v12i3.237>
- Syahendra, O. F. (2024). Tantangan dan Inovasi Pendidikan Islam di Era Digital : Membangun Generasi Berkarakter di Era Modern dengan kemajuan teknologi yang tepat (Susyanto , 2022). Era komputerisasi telah membawa Muslim . Era modernitas menawarkan sejumlah tantangan signifika. *Bhinneka : Jurnal Bintang Pendidikan Dan Bahasa*, 2(3).
<https://doi.org/10.59024/bhinneka.v2i3.839>
- Wati, S., & Nurhasannah, N. (2024). Penguatan Kompetensi Guru Dalam Menghadapi Era Digital. *Jurnal Review Pendidikan Dasar : Jurnal Kajian Pendidikan Dan Hasil Penelitian*, 10(2), 149–155.
<https://doi.org/10.26740/jrpd.v10n2.p149-155>
- Yasin, A., & Rahmadian, M. I. (2024). Strategi Pendidikan Agama Islam dalam Menghadapi Tantangan Pluralisme Agama di Masyarakat Multikultural. *Aksiologi : Jurnal Pendidikan Dan Ilmu Sosial*, 4(2), 44–54.
<https://doi.org/10.47134/aksiologi.v5i1.208>
- Zain, S. H. W., Wilis, E., Syarkani, S., & Sari, H. P. (2024). Peran Pendidikan Islam dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an dan Hadis. *Jurnal IHSAN Jurnal Pendidikan Islam*, 2(4), 199–215.
<https://doi.org/10.61104/ihsan.v2i4.365>