

Optimizing Islamic Religious Education Teachers' Strategies in Addressing the Moral Crisis of Students in the Society 5.0 Era

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ABSTRACT. This study aims to analyze in depth the optimization of Islamic Religious Education teachers' strategies in overcoming the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian. The study used a qualitative approach with a case study design, while data were collected through observation, in-depth interviews, and documentation studies with the principal, Islamic Religious Education teachers, students, and parents. Data analysis was carried out interactively using the Miles, Huberman, and Saldaña model, while data validity was guaranteed through triangulation of sources, techniques, and time. The results of the study indicate that the optimization of Islamic Religious Education teachers' strategies is implemented through the integration of exemplary behavior (uswah hasanah), habituation of religious values, strengthening school culture, mentoring students, collaboration with families, and the use of digital literacy based on Islamic ethics so as to strengthen the internalization of students' moral values amidst the challenges of the Society 5.0 era. The conclusion of the study confirms that the effectiveness of moral development is not only determined by the learning process in the classroom, but also by the synergy between schools, families, and the digital environment in building an educational ecosystem that supports character formation. The novelty of this research lies in the development of a model for optimizing Islamic Religious Education teacher strategies based on a pedagogical-religious ecosystem, which integrates pedagogical, religious, social, and digital literacy dimensions as a unified strategy for moral development. This model contributes scientifically to the development of Islamic Religious Education theory and offers a conceptual model that can be used as a reference in developing policies and practices for fostering student moral development in the Society 5.0 era.

Keywords: *Optimizing Islamic Religious Education Teacher Strategies; Student Moral Crisis; Society 5.0 Era*

ABSTRAK. Penelitian ini bertujuan untuk menganalisis secara mendalam optimalisasi strategi guru Pendidikan Agama Islam dalam menanggulangi krisis akhlak peserta didik pada era Society 5.0 di SMA Negeri 1 Pinolosian. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus, sedangkan data dikumpulkan melalui observasi, wawancara mendalam, dan studi dokumentasi terhadap kepala sekolah, guru Pendidikan Agama Islam, peserta didik, dan orang tua. Analisis data dilakukan secara interaktif menggunakan model Miles, Huberman, dan Saldaña, sedangkan keabsahan data dijamin melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa optimalisasi strategi guru Pendidikan Agama Islam dilaksanakan melalui integrasi keteladanan (uswah hasanah), pembiasaan nilai-nilai religius, penguatan budaya sekolah, pendampingan peserta didik, kolaborasi dengan keluarga, serta pemanfaatan literasi digital berbasis etika Islam sehingga mampu memperkuat internalisasi nilai-nilai akhlak peserta didik di tengah tantangan era Society 5.0. Simpulan penelitian menegaskan bahwa efektivitas pembinaan akhlak tidak hanya ditentukan oleh proses pembelajaran di kelas, tetapi juga oleh sinergi antara sekolah, keluarga, dan lingkungan digital dalam membangun ekosistem pendidikan yang mendukung pembentukan karakter. Kebaruan penelitian ini terletak pada pengembangan model optimalisasi strategi guru Pendidikan Agama Islam berbasis ekosistem pedagogis-religius, yang mengintegrasikan dimensi pedagogis, religius, sosial, dan literasi digital sebagai satu kesatuan strategi pembinaan akhlak. Model tersebut memberikan kontribusi ilmiah terhadap pengembangan teori Pendidikan Agama Islam sekaligus menawarkan model konseptual

yang dapat dijadikan rujukan dalam pengembangan kebijakan dan praktik pembinaan akhlak peserta didik pada era Society 5.0..

Kata kunci: *Optimalisasi Strategi Guru Pendidikan Agama Islam; Krisis Akhlak Peserta Didik; Era Society 5.0*



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INTRODUCTION

The social transformation triggered by the development of digital technology in the Society 5.0 era has brought fundamental changes to the education ecosystem, including interaction patterns, learning processes, and the construction of student values and behavior. The integration of information technology, artificial intelligence, the internet of things, and social media into everyday life has created a new trend in the form of increased use of digital devices, easier access to various sources of information, and a shift in value orientations that influence the character formation of the younger generation. The consequences of this phenomenon are demonstrated by the increasing strength of various indicators of a moral crisis in the school environment, such as declining discipline, low ethics in communication, reduced respect for teachers and parents, increased intolerant behavior, misuse of social media, and weakened social awareness among students. This condition represents an emergent situation and requires a systematic pedagogical response, considering that technological advances have not been fully accompanied by a strengthening of the moral, spiritual, and religious dimensions. In this context, Islamic Religious Education teachers are required to optimize learning strategies and moral development that are oriented not only toward the transfer of religious knowledge, but also toward the internalization of values, role modeling, mentoring, and the development of digital literacy based on Islamic ethics.(Arya Bisma Nugraha & Misra Misra, 2025) Thus, research on optimizing the strategies of Islamic Religious Education teachers in overcoming the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian is relevant and urgent to produce conceptual and empirical constructions regarding moral development strategies that are adaptive to the dynamics of technological development and effective in strengthening the religious character of students.

Studies on the strategies of Islamic Religious Education (PAI) teachers in fostering students' morals have shown significant progress in recent years. Syaifudin Zuhri's research confirms that Islamic education plays a fundamental role in shaping students' social character in the Society 5.0 era by strengthening religious values, cultivating moral habits, and internalizing Islamic teachings in the learning process.(Zuhri & Wahyuni, 2025), Shobirin also emphasized that the success of character education in the Society 5.0 era depends on teachers' ability to integrate pedagogical competence with mastery of digital technology without ignoring Islamic values.(Shobirin et al., 2025) These findings are in line with Sunardi's thinking, which places Islamic Religious Education teachers as strategic actors in the process of internalizing Islamic values through role models, habituation, guidance, and the formation of a religious culture in schools.(Sunardi et al., 2024) However, when compared critically, most of these studies still focus on describing the role of teachers or the urgency of character education in a normative manner, so they have not explained in depth how this strategy is optimized as a system that is adaptive to the social, cultural, and digital dynamics that are characteristic of Society 5.0.

On the other hand, research examining Society 5.0 focuses more on technology-based learning transformation, strengthening digital literacy, integrating artificial intelligence, and developing 21st-century competencies than on fostering students' morals. Nurcholis emphasizes the importance of integrating technology into the Islamic Religious Education curriculum to ensure learning remains relevant to current developments, but has yet to outline a strategic model for teachers in responding to the moral crisis arising from the intensity of digital interactions.(Nurcholis et al., 2025) Similarly, Ahmad Afendi proved that Islamic education

programs are able to improve religiosity and social character, but the research was conducted in the context of higher education so it does not represent the dynamics of moral development of students in secondary schools. (Ahmad Afendi et al., 2025) Maulana Restu's research has linked Islamic Religious Education learning strategies with the formation of religious character in the Society 5.0 era, but it still focuses on classroom learning strategies and has not explored the optimization of teacher strategies that include role models, habituation, collaboration with families, student mentoring, and the use of technology in an educational manner as a unified strategy for developing morals. (Maulana Restu et al., 2024) A critical comparison of these various studies shows that there are conceptual and empirical gaps, namely the absence of studies that comprehensively integrate Islamic Religious Education teacher strategies, the phenomenon of students' moral crisis, and the characteristics of the Society 5.0 era in the secondary school context. Therefore, this research is directed at filling this gap through an in-depth exploration of optimizing strategies for Islamic Religious Education teachers at SMA Negeri 1 Pinolosian in overcoming the moral crisis of students, so that it is hoped to produce a moral development strategy model that is contextual, adaptive, and relevant to contemporary educational challenges. The specific aim of this article is to examine comprehensively and in depth the forms of optimization strategies implemented by Islamic Religious Education teachers in an effort to overcome the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian. In more detail, this research is directed at identifying patterns of student behavior transformation that are influenced by developments in digital technology, analyzing the pedagogical strategies used by PAI teachers in the process of internalizing and strengthening moral values, and evaluating the effectiveness of implementing these strategies in responding to the increasingly complex problem of moral degradation. Furthermore, this research also aims to formulate the construction of an adaptive, contextual and sustainable strategy model as a scientific response to the challenge of weakening students' moral values in the digitalized education ecosystem in the Society 5.0 era.

This study aims to examine in depth the optimization of Islamic Religious Education teachers' strategies in overcoming the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian. Specifically, this study is directed to reveal how Islamic Religious Education teachers construct, implement, and develop moral development strategies that are responsive to social transformation and the development of digital technology that are the main characteristics of the Society 5.0 era. This study also attempts to analyze the factors that influence the effectiveness of these strategies, both those originating from teacher competence, school culture, family support, and the social environment of students, as well as identifying various obstacles faced in the implementation process. Furthermore, this study is intended to produce an empirical understanding of the optimization model of moral development strategies that integrate pedagogical, religious, and digital literacy dimensions as an approach relevant to contemporary educational challenges. Thus, this study is expected to not only contribute to the development of Islamic Religious Education scientific knowledge, but also offer conceptual and practical recommendations for strengthening moral development strategies for students amidst the dynamics of technology-based society in the Society 5.0 era.

This study is based on the argument that optimizing Islamic Religious Education teachers' strategies is a crucial factor in successfully addressing students' moral crisis in the Society 5.0 era. A moral development strategy that is not only oriented toward delivering religious material, but also integrates role models (*uswah hasanah*), instilling religious values, strengthening school culture, mentoring students, collaborating with families, and utilizing digital technology educationally, is thought to be able to shape religious characters that are more adaptive to the challenges of a digital society. Conversely, learning strategies that are still conventional, centered on knowledge transfer, and do not accommodate social dynamics or technological developments tend to be less effective in responding to the complexity of the moral crisis faced by students in the Society 5.0 era. Therefore, this study assumes that the effectiveness of moral development is not solely determined

by individual teacher competence, but rather by the ability of Islamic Religious Education teachers to optimize various pedagogical, religious, social, and digital strategies in an integrated manner, resulting in a process of internalizing Islamic values that is contextual, sustainable, and relevant to the characteristics of today's students.

The concept of optimizing the strategies of Islamic Religious Education (PAI) teachers refers to a series of efforts carried out in a planned, systematic and sustainable manner to increase the effectiveness of the role of teachers in achieving the goals of Islamic education, especially in the formation of morals and character of students.(Tri Afrilia et al., 2025) According to Nidawati, teachers are professional staff who are responsible for managing the learning process through planning, implementation and evaluation activities in order to optimally achieve educational goals.(Nidawati, 2022) In line with this view, Anhar stated that the success of Islamic education is largely determined by the teacher's ability to internalize religious values through a pedagogical approach that is contextual and responsive to the dynamics of student development.(Anhar et al., 2025) Based on the synthesis of these various views, the optimization of Islamic Religious Education teacher strategies can be constructed as a process of increasing the capacity and effectiveness of teachers in designing and implementing various learning, coaching, and role model strategies that are adaptive, innovative, and oriented towards strengthening Islamic values, so that they are able to produce behavioral changes and the formation of students' morals more comprehensively amidst the challenges of the Society 5.0 era.

Optimizing Islamic Religious Education (PAI) teacher strategies is a process of developing learning strategies that encompass planning, implementation, and evaluation based on Islamic values. This strategy encompasses direct learning, indirect learning, role modeling, habituation, and digital technology integration. Its characteristics are adaptive, innovative, contextual, and responsive to student development in the Society 5.0 era. Its implementation is carried out through intracurricular, cocurricular, and extracurricular activities with a spiritual, pedagogical, psychological, and socio-cultural approach. Thus, optimizing PAI teacher strategies is oriented not only toward knowledge transfer but also toward character formation, moral strengthening, and holistic personality development of students.(Alsyabani et al., 2025)

The concept of a student moral crisis can be understood as a condition of degradation of moral values, ethics, and social behavior in students that shows a mismatch between actual actions and religious norms, cultural values, and educational goals. According to Al-Farabi, morality is a reflection of faith internalized in behavior, so that moral decline indicates a disruption in the process of personality development and religious education that is not running optimally.(Al-Farabi et al., 2023) In a classical perspective, Al-Ghazali emphasized that morality is a state of the soul (al-hay'ah an-nafsiyyah) which gives rise to behavior spontaneously, so that its formation is very dependent on the process of education, habituation, and a consistent environment.(Sholeh et al., 2022)

The student moral crisis is a phenomenon of moral degradation that affects spiritual, psychological, and social aspects. This crisis encompasses individual morality, such as low discipline, responsibility, and self-control, as well as social morality, characterized by reduced respect for teachers and parents, increased aggressive behavior, and rampant bullying, including cyberbullying.(Zuliani et al., 2023) The moral crisis is characterized by a weakening of the internalization of religious values, a decline in ethical awareness, and an increase in pragmatic and hedonistic behavior due to the influence of the social environment and digital technology. Its manifestations are evident in verbal, nonverbal, and digital behavior, such as impolite speech, violations of social norms, and misuse of digital media. This crisis encompasses the interconnected personal, social, and digital dimensions.(Mercy Rolando et al., 2024) Thus, the crisis of students' morals is a holistic construction of educational problems that requires a systematic, integrated, and continuous pedagogical intervention approach in order to strengthen students' moral and religious values.

The Society 5.0 era is a human-centered society that integrates physical and digital spaces through technologies such as artificial intelligence, the Internet of Things (IoT), and big data to improve the quality of life and address various social problems. According to Ega Wijaya, Society 5.0 is an era of digital transformation that integrates technological advancements with humanitarian values. Accordingly, this concept emphasizes the importance of maintaining a balance between technological innovation and moral values in modern society. (Ega Wijaya & Wibawa, 2022) Based on this synthesis, Society 5.0 can be constructed as a phase of super-intelligent society that integrates digital technology and humanistic values simultaneously to create a social life system that is more adaptive, efficient, and provides solutions to various contemporary social challenges.

The Society 5.0 era is a phase of a super-intelligent society that integrates digital technology and humanitarian values to solve various social problems. Its characteristics include the use of artificial intelligence (AI), the Internet of Things (IoT), big data, and cyber-physical systems applied in various sectors, such as education, health, the economy, and public services. Society 5.0 also emphasizes the balance between digital transformation, social change, and ethical and humanitarian values. (Rahim & Qureshi, 2024) Thus, Society 5.0 is a modern societal construct that is not only oriented towards technological progress, but also towards optimizing human welfare in a holistic and sustainable manner..

METHOD

The material object of this research is an empirical phenomenon regarding the optimization of Islamic Religious Education teachers' strategies in overcoming the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian, South Bolaang Mongondow Regency. The unit of analysis focuses on the practice of moral development and the responses of Islamic Religious Education teachers to moral challenges resulting from the development of digital technology and social transformation. The analysis includes exemplary strategies (*uswah hasanah*), habituation of religious values, guidance and advice, enforcement of discipline, strengthening religious school culture, collaboration with families, and the use of digital technology in learning and character development. The research also examines the manifestations of the moral crisis, such as declining discipline, ethical degradation, low social responsibility, and misuse of digital media. Overall, the material object of this research is understood as a social phenomenon in the school environment which is analyzed holistically to understand the dynamics and effectiveness of Islamic Religious Education teachers' strategies in fostering students' morals.

This study uses a qualitative approach with a case study design to deeply understand the optimization of Islamic Religious Education teachers' strategies in overcoming the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian. This design was chosen because the phenomenon studied is contextual, complex, and related to the social environment and educational dynamics. Data were collected through participant observation, in-depth interviews with the principal, Islamic Religious Education teachers, students, and related parties, and document review as triangulation. Data analysis was carried out inductively through data reduction, data presentation, and drawing and verifying conclusions to produce a comprehensive description of the moral development strategy. Thus, this study provides a holistic understanding while enriching the development of Islamic Religious Education science, especially in moral development in the Society 5.0 era.

The data sources for this study consisted of primary and secondary data determined through a purposive sampling technique based on the relevance, experience, and involvement of participants in the focus of the study. Primary data sources included the principal, Islamic Religious Education teachers, students, homeroom teachers, and parents at SMA Negeri 1 Pinolosian as informants who had direct experience in fostering students' morals. Secondary data sources were obtained from documents, such as operational curricula, Islamic Religious Education learning

tools, character building programs, school regulations, religious activity reports, guidance documentation, and institutional archives. The number of participants was determined based on the principle of data saturation, which is when no new information or themes are found. Thus, the research data sources are expected to produce rich, in-depth, and contextual information to understand the optimization of Islamic Religious Education teachers' strategies in overcoming the crisis of students' morals in the Society 5.0 era.

The data collection process in this study was carried out in stages, systematically, and took place in a natural setting in accordance with the characteristics of qualitative research. Data collection began with a field orientation stage to build relationships with participants, understand the research context, and identify situations relevant to the focus of the study. The next stage was carried out through participant observation of Islamic Religious Education learning activities, school culture, and various student moral development practices to obtain a factual picture of the implementation of teacher strategies in the daily context of the school. Next, the data was deepened through in-depth interviews with the principal, Islamic Religious Education teachers, students, homeroom teachers, and parents to explore their experiences, perceptions, and interpretations of the strategies implemented in overcoming the moral crisis in the Society 5.0 era. To strengthen the credibility of the findings, the researcher also conducted a documentation study of the school's operational curriculum, learning tools, character development programs, regulations, reports of religious activities, and other relevant institutional documents. The entire data collection process was carried out simultaneously with the analysis process through source triangulation, technical triangulation, and time triangulation techniques, thus enabling researchers to verify, deepen, and refine the data continuously until data saturation was reached, namely the condition when the information obtained has shown consistency and no longer produces significant new themes.

Data analysis in this study was conducted inductively, iteratively, and continuously from the initial data collection stage to the drawing of final conclusions. The analysis process refers to the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and drawing and verifying conclusions. In the data condensation stage, the researcher conducted a process of selection, coding, categorization, and simplification of data from observations, in-depth interviews, and documentation studies to identify themes relevant to the research focus. The next stage was the presentation of data in the form of matrices, descriptive narratives, and mapping of relationships between categories to facilitate interpretation of the patterns, trends, and interrelationships between the phenomena found. Based on this presentation, the researcher drew conclusions gradually through an interpretation process that was continuously verified by comparing various data sources, data collection techniques, and data collection times as a form of triangulation to ensure the credibility of the findings. The analysis was conducted cyclically through a constant comparative analysis process, so that each new finding was constantly compared with previous data until solid, consistent themes were obtained, and were able to comprehensively represent the phenomenon of optimizing Islamic Religious Education teachers' strategies in overcoming the crisis of students' morals in the Society 5.0 era at SMA Negeri 1 Pinolosian. With this approach, the results of the analysis are expected to produce rich descriptions (thick descriptions), in-depth interpretations, and conceptual constructions that have adequate levels of credibility, dependability, confirmability, and transferability in accordance with the trustworthiness criteria in qualitative research.

RESULT AND DISCUSSION

Result

Research findings show that optimizing the strategy of Islamic Religious Education (PAI) teachers in overcoming the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian is a pedagogical process that takes place systematically, adaptively and contextually.

Based on triangulation of observation results, in-depth interviews, and documentation studies, a picture was obtained that digital transformation has influenced students' behavior patterns, especially in aspects of social interaction, use of digital media, learning discipline, and character formation. These conditions encourage Islamic Religious Education teachers to adjust their moral development strategies so that they are not only oriented towards delivering religious material, but also towards strengthening students' abilities to internalize Islamic values when facing the dynamics of digital life. Thus, moral development is positioned as a transformative educational process, which integrates religious, pedagogical, social and digital dimensions simultaneously.

The results of observations made during the research process show that the implementation of moral development has been integrated into academic activities and school culture. Islamic Religious Education Teachers consistently build religious habits through prayer activities before and after learning, reading verses of the holy Qur'an, the habit of saying greetings, and reflecting on moral values that are linked to students' real experiences. In addition, the learning process shows a tendency to use a contextual approach by connecting Islamic Religious Education material to various contemporary phenomena, such as social media ethics, dissemination of unverified information, digital bullying (cyberbullying), and moral responsibility in utilizing information technology. Observation results also show that teachers prioritize dialogical strategies, modeling and reflection-based learning rather than repressive approaches, so that the process of internalizing values takes place more meaningfully.

An interview with the Principal of SMA Negeri 1 Pinolosian, Sri Asmi Rahayu Datunsolang, S.Pd., revealed that moral development is an integral part of the school's policy in creating a character-based educational environment. (Sri Asmi Rahayu Datunsolang, 2026) According to him, the challenges of education in the Society 5.0 era are not only related to improving students' digital competencies, but also require strengthening the moral and spiritual dimensions as a foundation for using technology responsibly. Therefore, schools are developing various policies that support character building through religious habituation programs, strengthening a culture of discipline, monitoring the use of digital devices in the school environment, and increasing collaboration between teachers, homeroom teachers, and parents. These findings indicate that optimizing Islamic Religious Education teachers' strategies receives institutional support through school policies oriented towards developing students' character comprehensively.

The perspectives of Islamic Religious Education teachers obtained through interviews with Ilham Hamdata, S.Pd. and Ria Revianti Kobandaha, S.Pd. indicate that moral development strategies are implemented through preventive, curative, and developmental approaches. Both informants explained that Islamic Religious Education learning is no longer understood merely as a process of transferring religious knowledge, but rather as a process of internalizing values carried out through teacher role models, habituating worship, individual mentoring, strengthening religious culture, and discussions on various moral issues that develop in the digital space. In addition, the use of digital media as a learning tool is utilized to develop digital literacy based on Islamic ethics, so that students not only have the ability to access information, but also are able to select, evaluate, and use technology responsibly in accordance with the principles of Islamic teachings.

Interviews with parents of students, including Eting Manggopa, Sitri Bonde, and Herlina Mahmud, revealed that the success of moral development is significantly influenced by the consistency of education between the school and family environments. The informants stated that the development of digital technology presents new challenges in the parenting process, particularly related to the intensity of smartphone use, access to social media, and changes in children's communication patterns within the family environment. In this context, they assessed that communication between Islamic Education teachers and parents is a crucial factor in aligning moral development patterns, ensuring that the strengthening of religious values occurs not only at school but also through educational practices within the family environment.

The research findings were further enriched by the experiences of the interviewed students, namely Salsabila Paputungan, Dzikrul Suleman, and Alfiko Paputungan. All three informants revealed that Islamic Education learning becomes more relevant when teachers connect the material to the various issues they face in their daily lives, particularly those related to social media use, adolescent relationships, and digital communication ethics. According to them, a learning approach that prioritizes dialogue, case studies, and reflection on real experiences encourages the emergence of awareness that morality is not only understood as a normative concept in subjects, but rather as a guideline that must be realized in every form of interaction, both in the real environment and in the digital space.

Analysis of the overall data indicates that the optimization of Islamic Religious Education teacher strategies at SMA Negeri 1 Pinolosian is built through the integration of several key components: teacher role models, instilling religious values, strengthening school culture, developing digital literacy based on Islamic ethics, collaborating with parents, and ongoing student mentoring. These components do not operate in isolation but interact with each other to form a comprehensive system of character development. This finding indicates that the effectiveness of character development in the Society 5.0 era is determined not only by classroom learning strategies but also by the school's ability to integrate pedagogical, religious, social, and digital aspects throughout the educational process.

The results of the documentation study indicate that the optimization of Islamic Religious Education teacher strategies in addressing the student moral crisis in the Society 5.0 era at SMA Negeri 1 Pinolosian is supported by various formal documents and school activities that consistently integrate character development into the educational system. Analysis of the Educational Unit Operational Curriculum (KOSP), Islamic Religious Education Teaching Module, Character Education Strengthening Program (PPK), school regulations, religious programs, religious habituation agendas, minutes of teacher council meetings, documentation of religious activities, and archives of communication between schools and parents shows that moral development is implemented in a planned, systematic, and sustainable manner. These documents show that Islamic Religious Education teachers not only implement competency-oriented learning, but also integrate moral strengthening through worship habituation activities, role models, Islamic ethics-based digital literacy, discipline development, and collaboration with parents in monitoring the development of student behavior. Thus, the results of the documentation confirm the findings of observations and interviews that the moral development strategy at SMA Negeri 1 Pinolosian has become an integral part of the school culture and is supported by institutional policies oriented towards the formation of students' religious character in the Society 5.0 era.

Table 1. The following is an example of documentation results

No	Document Type		Activity Type/Document Content	Main Findings
1	Educational Unit Operational Curriculum (KOSP)	Unit Curriculum	Contains the school's vision, emphasizing the development of students who are faithful, pious, and possess noble morals and character.	This demonstrates that moral development is a key focus of school policy.
2	Islamic Education Module	Religious Teaching	Learning materials integrate moral values, social media ethics, tolerance, and digital responsibility.	Proves that teachers have adapted their learning to meet the challenges of Society 5.0.

3	School Rules and Regulations	Rules regarding dress code, discipline, cell phone use, and student behavior are included.	Strengthening the implementation of character development through school regulations.
4	Religious Schedule Activity	Documented activities include Quran recitation, congregational prayers, religious sermons, and commemorations of Islamic holidays.	This demonstrates the existence of religious practices that are carried out routinely.
5	Photo Documentation of Activities	Photos of Islamic Religious Education (PAI) lessons, congregational prayers, short-term Islamic boarding schools (pesantren kilat), and community service activities.	This serves as visual evidence of the implementation of the moral development strategy.
6	Student Violation Record Book	Records violations of discipline and ethics, and follow-up actions in the form of guidance by teachers and homeroom teachers.	This demonstrates the existence of an educational guidance mechanism, not just sanctions.
6	Teacher Council Meeting Minutes	Discussing student behavior evaluations and character-building strategies.	Proving that moral development is a shared agenda for the entire school community.
7	Documentation of Communication with Parents	Meeting invitations, notification letters, and consultation notes regarding student development.	Illustrate the school's collaboration with families in moral development.
8	Religious Extracurricular Program	Schedule and reports of Islamic spiritual activities, lectures, and religious competitions.	Demonstrates that character development is carried out not only in the classroom, but also through extracurricular activities.
9	Student Attendance Summary	Data shows an increase in discipline and attendance after the implementation of the religious habituation program.	This indicates a positive impact of the coaching strategy on student behavior.

Based on the table, it can be seen that all the analyzed documents provide complementary empirical evidence to the observation and interview results. Curriculum documents, learning materials, and school programs demonstrate that moral development has been systematically designed at the planning level, while activity documentation, student development books, and meeting minutes demonstrate the implementation of this strategy in daily educational practice. Furthermore, documentation of communication between the school and parents indicates that moral development is not solely the responsibility of Islamic Religious Education teachers but is implemented through ongoing partnerships between the school and families. Therefore, the documentation findings reinforce the research findings that optimize the Islamic Religious Education teacher's strategy at SMA Negeri 1 Pinolosian through a holistic approach, integrating aspects of school policy, learning, religious culture, digital literacy, student mentoring, and collaboration with parents as a unified system of moral development in the Society 5.0 era.

The triangulation process conducted in this study demonstrated that the research findings have a strong level of credibility, supported by the consistency of information obtained through source triangulation, technical triangulation, and time triangulation. From the perspective of source triangulation, the information conveyed by the Principal of SMA Negeri 1 Pinolosian, Sri Asmi Rahayu Datunsolang, S.Pd., Islamic Religious Education teachers, Ilham Hamdata, S.Pd. and Ria Revianti Kobandaha, S.Pd., parents of students, namely Eting Manggopa, Sitri Bonde, and Herlina Mahmud, and students, namely Salsabila Paputungan, Dzikrul Suleman, and Alfiko Paputungan, shows the suitability in interpreting that effective moral development in the Society 5.0 era cannot be implemented through a partial learning approach, but requires optimizing strategies that integrate role models (*uswah hasanah*), habituation of religious values, student mentoring, strengthening school culture, collaboration with families, and development of digital literacy based on Islamic values..

The consistency of these findings was further strengthened through technical triangulation, where information obtained from in-depth interviews was confirmed through observations of the learning process, the implementation of the school's religious culture, students' social interactions, and analysis of various institutional documents including the Educational Unit Operational Curriculum (KOSP), Islamic Religious Education teaching modules, character building programs, school regulations, documentation of religious activities, and student development archives. Furthermore, time triangulation showed that data collection conducted at different times and situations whether during the learning process, religious activities, or student activities outside the classroom produced a relatively stable information pattern and did not show any substantive contradictions. The convergence of findings obtained through these three forms of triangulation strengthens the trustworthiness of the study, while also indicating that the optimization of Islamic Religious Education teacher strategies at SMA Negeri 1 Pinolosian is a practice of moral development that is implemented systematically, contextually, and sustainably through the integration of pedagogical, religious, social, and digital dimensions in response to the complexity of students' moral challenges in the Society 5.0 era. Thus, the results of this study have an adequate level of credibility, dependability, and confirmability so that they can be used as an empirical basis in developing a relevant moral development model for secondary education in the era of digital transformation.

Discussion

The results of this study indicate that optimizing the strategies of Islamic Religious Education teachers in addressing the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian is a pedagogical practice built through the integration of various dimensions of development, including role models (*uswah hasanah*), the instilling of religious values, strengthening school culture, personal student mentoring, collaboration with families, and the use of digital technology as an educational medium oriented towards the internalization of Islamic values. These findings indicate that moral development in the era of digital transformation can no

longer be understood as an instructional activity centered on the transfer of religious knowledge, but rather as a holistic and transformative educational process, integrating cognitive, affective, and behavioral aspects within the context of students' lives. Thus, the effectiveness of Islamic Religious Education teachers' strategies is determined by their ability to build an educational ecosystem that enables students to internalize and actualize moral values consistently, both in direct social interactions and in their activities in the digital space.

The implications of this research findings show that strengthening students' morals in the Society 5.0 era requires a paradigm shift from a partial approach to character education to a systemic, collaborative, and contextual approach. Practically, the results of this study confirm that the success of moral development is not solely the responsibility of Islamic Religious Education teachers, but is a collective responsibility involving the principal, subject teachers, homeroom teachers, education staff, parents, and the students' social environment. At the conceptual level, this study broadens the perspective of Islamic Religious Education by showing that digital literacy must be positioned as an integral part of moral education, not merely as a technological competency. Therefore, moral development in the Society 5.0 era requires a synergistic integration between religious, pedagogical, social, and digital dimensions to produce an educational process that is relevant to the characteristics of a technology-based society while remaining oriented towards the formation of faithful, noble, and responsible individuals.

The findings of this study can be explained by the characteristics of the Society 5.0 era, which has fundamentally changed patterns of social interaction, access to information, and the way students construct their knowledge and identity. Easy access to various digital platforms, high intensity of social media use, and the limited ability of some students to filter information have created a space that allows for shifts in values, decreased moral sensitivity, and changes in behavioral patterns. In this situation, learning strategies that are solely oriented towards delivering religious material are inadequate to address the complexity of the problems faced by students. In contrast, the strategy developed by Islamic Religious Education teachers at SMA Negeri 1 Pinolosian demonstrated effectiveness because it integrated role models, religious habits, individual mentoring, digital literacy based on Islamic ethics, and ongoing collaboration with families and schools. This suggests that the emergence of research findings is influenced not only by teachers' professional competence, but also by the interaction between school culture, institutional support, family participation, and the characteristics of the digital environment that shape students' learning experiences.

When compared critically with previous research, the results of this study show substantive differences. Zuhri and Wahuni's research focuses more on the integration of technology in Islamic Religious Education learning as an effort to improve the quality of the learning process (Zuhri & Wahyuni, 2025). Meanwhile, Arya Bima's research focuses on the contribution of Islamic education to religiosity in the context of higher education. Meanwhile, Maulana Restu's research links Islamic Religious Education learning strategies to religious character formation, but his analysis is still limited to the dynamics of classroom learning. (Maulana Restu et al., 2024) In contrast to these studies, this study positions the optimization of Islamic Religious Education teacher strategies as a development system that involves the connection between role models, religious habits, strengthening school culture, digital literacy based on Islamic ethics, student mentoring, and school-family partnerships within a unified pedagogical framework. This difference indicates that this study not only fills the empirical gap regarding the practice of moral development in secondary schools, but also expands the conceptual construction of Islamic Religious Education teacher strategies in facing the challenges of Society 5.0. Thus, the theoretical contribution of this study lies in developing the perspective that moral development in the digital era needs to be understood as a pedagogical-religious ecosystem built through dynamic interactions between educational

actors, school culture, family environment, and digital space, thereby enriching the theory of character education in the context of contemporary Islamic Religious Education.

Based on these findings, this study recommends an action plan oriented towards strengthening the sustainable moral development system in schools. This action plan includes integrating moral education and digital literacy into the Educational Unit Operational Curriculum (KOSP), developing contextual Islamic Religious Education learning tools to address the challenges of Society 5.0, enhancing teacher professional competence through training on technology-based moral development strategies, and strengthening religious school culture supported by intensive collaboration mechanisms with parents and the community. Furthermore, schools need to develop a moral development evaluation system that measures not only cognitive achievement but also affective and behavioral dimensions through measurable and sustainable indicators. The implementation of this action plan is expected to produce an adaptive, contextual, and sustainable moral development model that can be replicated in other educational units with similar characteristics. At the same time, this model has the potential to serve as a conceptual reference in developing Islamic Religious Education theory that is more responsive to the dynamics of digital society in the Society 5.0 era.

CONCLUSION

This study found that optimizing the strategies of Islamic Religious Education teachers in addressing the moral crisis of students in the Society 5.0 era at SMA Negeri 1 Pinolosian is a holistic, adaptive, and sustainable development process. The most important finding of this study shows that the effectiveness of moral development is not determined by the implementation of a particular learning strategy, but by the integration of various complementary strategies, including role models (*uswah hasanah*), habituation of religious values, strengthening school culture, personal student mentoring, continuous collaboration with families, and the use of digital technology as an educational medium based on Islamic values. The integration of these strategies allows for the development of a more contextual process of internalization of values so that students not only understand Islamic teachings cognitively, but are also able to implement moral values in real life, including in interactions in the digital space. Thus, this study confirms that moral development in the Society 5.0 era requires an approach that goes beyond classroom learning and develops into an educational ecosystem that involves all elements of the school, family, and social environment.

From a scientific perspective, this research provides conceptual and empirical contributions to the study of Islamic Religious Education, particularly in the field of moral development in the era of digital transformation. Conceptually, this research broadens the understanding of Islamic Religious Education teacher strategies by demonstrating that moral development needs to be positioned as a pedagogical-religious ecosystem that integrates pedagogical, religious, social, and digital literacy dimensions within an interconnected framework. Empirically, this research fills a gap in previous research by presenting a comprehensive overview of the practice of optimizing Islamic Religious Education teacher strategies in the secondary school context, which has previously been studied more partially through the perspectives of character education, learning strategies, or technology integration separately. Therefore, the findings of this research can serve as a reference for the development of Islamic Religious Education theory as well as the basis for formulating policies and models for more contextual moral development in facing the challenges of the Society 5.0 era.

However, this study has several limitations that need to be considered when interpreting the results. This study used a case study design in a single educational unit, namely SMA Negeri 1 Pinolosian. Therefore, the findings reflect the characteristics of the school's social, cultural, and institutional context and are not intended to be statistically generalized to all secondary schools. Furthermore, the study focused on the perspectives of the principal, Islamic Education teachers, students, and parents, thus failing to broadly accommodate the views of other stakeholders, such

as school supervisors, community leaders, or education policy managers. This study also failed to evaluate the long-term impact of moral development strategies on student behavioral change through a longitudinal design. Therefore, future research is recommended to expand the research location, involve more diverse participants, use a multi-site or longitudinal approach, and combine qualitative and quantitative approaches (mixed methods) to obtain a more comprehensive understanding of the effectiveness of Islamic Education teachers' strategies in fostering students' morals in various educational contexts in the Society 5.0 era.

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