

## Original Article

# The Role of Islamic Religious Education in Maintaining Adolescent Moral Values

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## Abstract

This research is motivated by the problem of moral decline recently affecting several generations of teenagers. Symptoms of moral decline include the spread of cases of drug abuse, promiscuity, crime, violence, and other less than commendable behavior. Even the behavior of acts of violence lately is so viral and has become a concern, which is carried out by teenagers. The purpose of this study was to determine the role of Islamic religious education teachers in building student character. This study used descriptive qualitative research, while data collection techniques were carried out through a literature review. The results of this study indicate that the supporting and inhibiting factors of Islamic religious education teachers in fostering student character, namely in terms of supporting factors are the family environment and conducive school environment and the existence of communication between teachers and parents of students while the inhibiting factors usually occur due to the lack of awareness of students about the importance of character values and the environmental conditions in which students live and also their peers in society.

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## Introduction

Religious education is a process of education that provides knowledge, shapes the personality, attitudes, and skills of adolescents in practicing the norms, values, and teachings of their religion. Furthermore, Islamic religious education expects people who already know the teachings to be able to practice and apply them in their daily lives. This is because the teachings of Islam are good teachings for all humanity. The role of religion in the lives of adolescents related to social and cultural values has undergone a very long process of awareness. The quality of adolescents is greatly influenced by education and experience. Religiousness received from



childhood, especially from the family environment during early adolescence (15-16 years).

The role of religious education is crucial for the lives of today's youth, as it is essentially a key driver in the development of morals and good character. Educated youth, particularly in religious education, differ from uneducated youth. Educated youth are those who consistently think about their actions and limit themselves to their capabilities, as the Indonesian proverb goes, "Unlike uneducated people, they always act without thinking about what will happen next."

Religious education is closely related to faith education. Speaking of faith, it relates to etiquette, manners, and so on. It is essential for today's adolescent social life, which is increasingly deviating and far from previous morals. Therefore, religious education has a significant impact on the morals of today's adolescents, because religious education highly upholds moral values. If adolescents no longer possess morals, the morals of the nation's next generation will be destroyed. Therefore, moral education for children from an early age is essential, such as providing good role models, as reflected in the life of the Prophet Muhammad (peace be upon him). As stated in the Quran, "indeed, there was in the Messenger a good example." Therefore, regarding adolescent morals, we all need to examine the morals and ethics in adolescent social life.

### **Literature Review**

Islamic Religious Education (PAI) plays a strategic role in shaping and maintaining adolescent moral values, particularly in the modern era fraught with the challenges of globalization and technological advancement. Previous studies have emphasized that religious education serves as a means of internalizing spiritual and ethical values, including honesty, responsibility, discipline, and social awareness (Huda, 2017; Nasution, 2019). Several studies have also shown that a sound understanding of religious material can reduce deviant behavior, increase religious awareness, and encourage adolescents to make ethical decisions. However, most of these studies tend to emphasize religious education in general without highlighting how its implementation mechanisms are implemented in the specific context of adolescents, including the influence of social interactions, family, and the school environment on strengthening moral values.

Unlike previous studies, this study specifically highlights the role of Islamic Religious Education (PAI) in maintaining adolescents' moral values through a holistic approach encompassing classroom instruction, instilling values into practice, teacher role models, and collaboration with parents and the community. The focus of this study is not only on cognitive understanding of religious material, but also on how these values are internalized and applied in adolescents' daily behavior. This study emphasizes that the success of moral education is not solely determined by mastery of the material, but also by the inculcation of values through religious activities, active participation in social activities, and consistent guidance from teachers and the surrounding environment. Thus, this study closes the gap from previous, more descriptive studies by presenting an integrative and applicable perspective on the role of Islamic Religious Education (PAI) in strengthening adolescent morals, while emphasizing the importance of a contextual and participatory approach in religious education to address the challenges of moral development in modern adolescents.

## Methodology

This article is based on research findings using a qualitative approach, a method focused on in-depth observation, and a literature review. The literature review method includes theories relevant to the research problem. The research question is "The Role of Islamic Religious Education in Maintaining the Moral Values of Adolescents."

This section examines the concepts and theories used based on available literature, particularly articles published in various scientific journals. A literature review serves to develop concepts or theories that serve as the basis for the research. A literature review is a mandatory activity in research, particularly academic research, whose primary goal is to develop theoretical aspects and practical benefits. Therefore, by using this research method, the author can easily address the research problem.

## Results and Discussion

### Results

Moral values are defined as correct behavior as guided or defined by each society. Morals contain values and norms rooted in the deepest conscience of humans. This enables humans to resist reprehensible behavior. This journal focuses on the morals or behavior of adolescents. Society's assumptions about adolescents are more negative than positive. This is because adolescents are inherently curious and often neglect the future. Islam plays a significant role in adolescent moral values.

A person is said to be moral if the person has a fundamental characteristic, namely responsibility. The responsibility in question includes the needs and welfare of individuals and others, self-involvement and participation and the consequences for others, moral values or perfect character (perfect morals), the intrinsic value of social relationships in everyday life and in Islam is called morals. Good and commendable morals will guide his/her behavior so that the behavior of the person/child is in accordance with societal norms and Islamic teachings, conversely, reprehensible morals encourage someone to behave inappropriately and/or contrary to societal norms and their religion.

### Discussion

#### 1. The Meaning and Role of Morals

The word morality is usually abstract, morality comes from the Latin word *mores* which means manners, etiquette, behavior, and etiquette in life (Hasanah, 2018). On the other hand, morality can also be interpreted as guidance on right or wrong given to a person, which is determined by society. Morality is defined as correct behavior as directed or defined by society at that time. Morality can be interpreted as correct or good behavior according to the norms that apply in society. Morality includes the content of values and standards that arise from a person's deepest conscience. So that society can prevent the emergence of reprehensible behavior. (Purwati, Muhammad Japar, 2016).

Morality defines "right" and "wrong" behavior, for example, whether a person should be fair or unfair to others. It is useful in explaining the social behavior of individuals living together in groups (Haidt & Kesebir, 2010). Furthermore, morality is essentially viewed as a balance between individual interests, rights, and obligations and group interests. Morality is defined as a balance between personal interests and

environmental interests resulting from the balance of these components. Meanwhile, according to Higgins (1981:67), a person is considered moral if he possesses a basic quality, namely responsibility. These duties include:

1. The needs and well-being of individuals and others.
2. Participation and initiative and influence on others.
3. Moral values or perfect character.
4. The intrinsic value of social relationships.

Based on the description above, it can be said that morality is a code of good behavior that originates from the conscience. Although morality originates from the conscience, morality is universal. Morality, namely the values of good and bad, and if morality is a form of behavior, then good and bad behavior must be in accordance with Islamic teachings. The word morality comes from the Arabic *khuluq*, the plural form of which is *akhlaq*, which means character or nature. Linguistically, morality comes from the Arabic *isim*, from the words *akhlaqa*, *yukhliq*, *lasi* which mean *al-sajiyah* (behavior), *al-tabi'ah* (behavior, character, basic character), *al-adat* (customs), *al-muru'ah* (good civilization) and *al-din* (religion) (Rachmasisca, 2018). Al-Ghazali explains in (Sahmiar, 2011) that the moral values taught by Islam are based on four virtues (Fadhail) as follows:

1. Al-hikmah, the cognitive ability to make the best thinking decisions, attitudes and actions;
2. Al-'Adalah, a state of mind that is able to control desires, emotions and subjectivity and direct tendencies towards truth and objectivity;
3. Al-Iffah, flexibility in responding to attitudes and to act in such a way that one does not get entangled by material greed and hedonistic preferences;
4. (4) Asy-saja'ah, moral courage to carry out duties and responsibilities with reason and moral integrity.

According to Al-Ghazal, these are the four virtues of *ummahat al-akhlaq* (the mother of moral teachings), which determine human consciousness and inner activity (*a'mal al-qulub*) and in turn determine bodily attitudes and actions (*a'amal al-jawab*). The good and bad values internalized in a person's heart become guidelines for their behavior in daily life and are called *akhlaq* in Islam.

Good and commendable morals serve as a guideline for behavior so that a person's/child's behavior aligns with social norms and Islamic teachings. On the other hand, shameful morality encourages someone to behave inappropriately and/or contrary to social and religious norms. Of course, in the application of morals, the role of teachers in learning is very important, because teachers must not only teach material to their students, but also in terms of developing student character, teachers certainly play a significant role in that. Teachers must have learning strategies so that students not only have a theoretical understanding of the values they teach, but also how these values can be used as guidelines in students' lives. environment (Subiyakto and Abbas, 2020). Teaching moral values through education can be carried out by teachers in various ways. One of them is using local wisdom as a learning tool for students. Because local wisdom itself is the identity and identity of the nation itself (Susanto, 2019).

Local wisdom encompasses political and cultural values, encompassing social values, business ethics, moral values, and cultural ethos. When local wisdom values are incorporated into students' daily lives, their moral values emerge. This is not solely applied by teachers. Parents also educate children through the practical

application of education (in any educational setting). This can be achieved by teaching them about good and bad values and their consequences, by talking to children to foster their belief in these values, instilling them in their minds, and by helping them apply them in their daily lives. A child's potential for value can develop, or conversely, cannot, whether parents allow it to develop or not. Parents must continually and consistently teach their children good and bad values. This is how values are understood, believed, and mapped into the child's brain.

The results of the process of understanding, believing, and associating are relatively permanent, well-stored in children's memories, and easily accessible for use in everyday life. The process of moral development can be carried out through role models, the important thing is that parents are role models and role models or position themselves as role models for children. Moral development through role models is believed to have a significant impact on children's morals. In the modeling process, children observe or see the behavior of parents, information obtained through observation is transmitted to the cerebral cortex for processing, the results of data processing can be directly used for behavior and are also stored in the child's memory to be used in behavior in situations.

## 2. Adolescent Growth and Development

Growth involves quantitative changes related to the number, size, and visible surface area of an organism, typically involving biological size and structure. Growth is the maturation of bodily functions, usually over a period of time. The result of growth is a quantitative increase in a child's physical structure, such as height and weight, strength, or proportions. In short, growth is a process of physical change and maturation involving changes in size or proportion.

Development is a process of qualitative change related to the quality of physical organ function rather than the physical organ itself. Therefore, the focus of development is on psychological skills manifesting themselves in physiological organs. The development process now takes a lifetime.

Growth often stops when a person has reached physical maturity.

Growth and development, namely "maturity," are called "mature" when the physical and spiritual have grown and developed to a certain extent. For example, if the genitals have grown and attitudes, feelings, and thoughts have developed, meaning there is already an attraction to the opposite sex, then it works automatically. This is what is meant by the terms "growth" and "development." According to Boring Changes, each is related to each other due to influences that affect the life of the organism. Growth is more related to the physical aspect, while development is more concerned with the psychological aspect. The two cannot be separated, although they can have specific meanings. The relationship and differences between "growth" and "development" in individuals are as follows:

### 1. Physical growth

Physical growth refers to the bodily changes that occur during adolescence. These changes include changes in body size and the maturation of male and female sexual characteristics. Physical development can be measured and observed, for example, in weight gain, height, and other physical changes. Factors influencing physical growth include food intake or dietary patterns. For example, a child with irregular eating habits who consumes foods with poor nutritional formulations will suffer from malnutrition and stunted growth. Conversely, if a

child eats regularly and in the correct, nutritious portions, they will grow well and healthily. In addition to nutrition, physical development is also influenced by heredity. For example, if a child is born to tall parents, the child will be taller because one or both parents inherited the tall trait. Gender is a factor, with boys tending to be taller and heavier than girls. Furthermore, health factors also influence the development of young people. Here are some physical changes that occur during puberty:

- a. A man: experiences changes, namely bone growth, enlargement of the testicles (testicles), growth of pubic hair, early voice changes, ejaculation (release of semen), height reaches a maximum every year, fine facial hair (mustache, beard), growth of underarm hair, thickening and darkening of facial hair, growth of hair on the chest, etc.
- b. Females: Observed changes include skeletal growth (body lengthening, limb lengthening), breast growth, growth of fine black hair in the pubic area, annual increase in maximum height, menstruation, growth of underarm hair, etc.

## 2. Development of psychological aspects.

Psychological development in adolescence is the transformation of a person's soul, spirit, and emotions toward a more mature or adult life, distinct from childhood. Psychological development cannot be measured or observed directly, but it can be seen through behavior and skills.

Factors influencing intellectual development are each individual's emotional and mental intelligence. Emotional intelligence relates to feelings, emotions, and thoughts. At the same time, spiritual intelligence is linked to faith and religion. The psychological changes that occur during adolescence are as follows:

- a. The age at which an individual integrates into adult society.
- b. Sexual maturity influences new desires and feelings.
- c. The emergence of self-awareness and re-evaluation of obsessions and ideals.
- d. The need for interaction and friendship is greater among friends of the same sex and those of the opposite sex.
- e. The emergence of conflict as a result of the transition period.

The stages of human development are explained in the Qur'an, Surah al-Hajj verse 5 as follows:

Meaning : O people, if you are in doubt about resurrection (from the grave), then (know) indeed We have created you from the ground, then from a drop of semen, then from a clot of blood, then from a lump of flesh that is perfect in its occurrence and that which is imperfect, so that We may explain to you and We will determine in the womb, what We will until the appointed time, then We will bring you out as babies, then (gradually) you will reach maturity, and some of you will be passed away. and (there are) among you whose lives have been prolonged until old age, so that he no longer knows anything that he previously knew. And you see that the earth is dry, then when

We send down water on it, the earth comes alive and becomes fertile and grows various kinds of beautiful plants. (QS. Al Hajj: 5) (Octavia, 2020)

### 3. Psychological Development of Adolescents

Environmental influences lead to an understanding of what to do (Malihah et al., 2014). According to (Nughaini, 2017), adolescent development occurs in two ways: physical and psychological. One psychological change that occurs is the effort to resist or reject regulations that are perceived as limiting the freedom to engage in deviant behavior (Unayah & Sabarisman, 2015). Psychological changes include several things, including (Nughaini, 2017, pp. 11-15):

- 1) Self-understanding: You gain a better understanding of who you are and what makes you different from others. This is not just an internal construct, but also a social construct based on your environment. Self-concept emerges through interpretations of your environment and the experiences of others, as well as your own evaluations, characteristics, and behaviors (Binti Muawanah, 2012).
- 2) According to Wechsler (Nugrahaini, 2017), intelligence is an individual's ability to act purposefully and manage their environment effectively. The more mental elements a person uses, the higher their intelligence. Young people know how to create imaginary situations and try to solve them logically.
- 3) Emotions: During adolescence, emotions become more pronounced. Young people's emotions tend to be explosive and difficult to control. This is part of the process of developing a teenager's identity. Emotions are still unstable, and the effort to express these feelings is a pathway to maturity.
- 4) Social roles, the existence of social roles within oneself in conflict, how one should behave as an adult, while at the same time having to follow one's parents' wishes. Many teenagers are disappointed because they don't get the independence they desire.
- 5) Gender roles, almost the same as how he learns social roles in society, he also has to understand his role as a man or woman in society.

### 4. Morality and Religion

Morality serves as a guideline for understanding good and bad, and adolescents at this stage need it as a guide in their lives. Religion is one factor that can control society. During this stage of development, adolescents take two types of steps: they leave their parents and join their peers (Unayah & Sabarisman, 2015). From this statement, it is clear that young people today are starting to abandon the values and standards set by their families and seek freedom by going out with their peers for fun. The role of parents in children's social lives is decreasing and being replaced by their peers (Peter, 2015).

### 5. Developmental Tasks of Adolescence

Havighurst (1953) referred to developmental tasks as "developmental tasks." A developmental task is defined as a task that occurs at or around a specific point in time and, if successful, leads to a happy stage and brings success in later tasks. However, if unsuccessful, you will experience unhappiness and difficulty in completing subsequent tasks.

The importance of developmental tasks can be interpreted as follows:

- 1) Developmental tasks are instructions that help a person understand and comprehend what society and other environments expect or demand of a person at a certain age.
- 2) Developmental tasks are a guide for a person about what and how is expected of him in the future.

Apart from that, according to Havighurst, there are ten tasks to promote young talent that must be carried out as well as possible. These tasks include:

- 1) Able to accept his physical condition
- 2) Able to accept and understand adult sex roles
- 3) Able to build good relationships with members of various types of groups
- 4) Achieving emotional independence
- 5) achieve financial independence
- 6) To develop intellectual concepts and skills essential to fulfilling the role of a member of society.
- 7) Understanding and internalizing the values of adults and parents
- 8) To develop the socially responsible behaviors necessary for entry into the adult world.
- 9) Wedding preparations
- 10) Understanding and preparing for the various responsibilities of family life

In addition, Syah (2010:48) claims that the task of promoting young talent is as follows:

- 1) To achieve a new, more mature model of human relations with different genders, in accordance with the moral and ethical beliefs prevailing in society.
- 2) Achieving the social role of men (if men) and the social role of women (if women) in accordance with the social and cultural needs of society.
- 3) Acceptance of one's physical condition and the ability to use it effectively. Appreciating, respecting, and caring for one's body.
- 4) The desire to accept and achieve a certain level of responsible social behavior in society.
- 5) Gaining emotional independence/freedom from parents and other adults and starting to be a "person" (taking care of oneself).
- 6) Preparing for a specific career (position and job) in finance.
- 7) Preparation for entering the world of marriage (household) and family life, namely as husband (father) and wife (mother).
- 8) Acquiring a set of values and ethical systems to guide behavior and develop an ideology for the purpose of national life.
- 9) Develop intellectual concepts and skills for living in society.

Meanwhile, Mappiaren (1982:99) states that the developmental tasks of adolescents are:

- 1) Accepting one's physical condition and role as a man or woman
- 2) Building new relationships with the same sex and the same sex
- 3) Gain emotional freedom from parents and other adults

- 4) Gaining certainty about freedom from economic regulation
- 5) Choose a job or position and prepare for it
- 6) To develop the intellectual skills and concepts necessary for life as an upstanding citizen.
- 7) Willing and knowing to behave as society allows
- 8) Preparation for marriage and family life
- 9) Development of conscience values according to the world view obtained from adequate scientific knowledge.

The implementation of developmental tasks can be grouped as follows:

- a. Regarding the developmental tasks themselves : This means that on some/certain types of developmental tasks, it is possible for a particular adolescent to overachieve/highly, while on some/other developmental tasks, they may underachieve or underachieve.
- b. Regarding the individual's performance itself: this means that for a certain group or an adolescent is very strong in a certain developmental task, while another group or an adolescent is less strong in the planned developmental task.
- c. As for the duration of adolescence, namely, during a certain period of life, a person may not have much interest or opportunity to carry out certain developmental tasks, while adolescents already have great interest and opportunity to carry out other developmental tasks.
- d. In relation to temporary situations and circumstances, this means that adolescents perform developmental tasks at a particular time, the intensity of which often varies, which may be due to momentary interests, needs and opportunities.

There are at least three aspects of power that work together and simultaneously in carrying out developmental tasks: individual psychological maturity, cultural pressure imposed by society (in the form of expectations and demands), values, and personal aspirations. Several inhibiting factors and factors that influence the smoothness or success of implementing youth development tasks include :

- 1) What prevents :
  - a. Regressive level of development
  - b. There is no opportunity to learn developmental or leadership tasks to master them.
  - c. No motivation
  - d. Poor health
  - e. Save the body
  - f. Low intelligence level
- 2) What helps:
  - a. Physical growth of adolescents continues normally
  - b. The psychological development of young people is revealed in the frying pan
  - c. The status or position of the child in the family
  - d. Normal or accelerated development
  - e. Opportunity to learn developmental tasks
  - f. Strong motivation
  - g. The condition is smooth and the body has no defects.
  - h. High level of intelligence

- i. Smooth implementation of previous development tasks
- j. Creativity (Octavia, 2020)

## 6. Factors Causing Moral Decline

Today, there are many changes and developments in people's lives. This is happening not only in Indonesia, but throughout the world. Globalization brings with it many changes, including economic, political, social, and cultural ones. The changes brought about by globalization are influenced by the existence of science and technological developments, which have created a homogenous cultural diversity throughout the world. (Wijayanti, n.d.).

As a result of globalization, many social problems exist in today's society. For example, the moral decline of the younger generation. This moral decline is characterized by various crimes and offenses in society, such as theft, harsh words, disrespect for parents, and so on. The presence of this negative behavior is a sign of the destruction of a nation (Syaharuddin 2016). We often see this in real life, where they have behaved beyond the limits, where they no longer have the wisdom to behave. This is very worrying in the current situation. Because without morals instilled in a person, this nation will suffer in the future. Many different factors contribute to the moral decline of young people. One factor that influences this is globalization, where globalization causes many changes in people's lives. The entry of various ideologies, technologies, and even cultures can change people's lifestyles (Mutiani 2018).

Modern foreign cultures can influence the behavior of those who embrace change. This is because, essentially, the arrival of globalization changes everything related to the order of life and behavior in society. Because society cannot fully filter rapid changes, many people are unprepared to filter which aspects of globalization affect them positively or negatively. These changes also create a moral crisis for teenagers who embrace them because they do not fully understand the impact of this globalization. Technology such as smartphones provides many conveniences in life, but it cannot be denied that technology has negative effects if users are not wise in using it.

As a result, morals, responsibility, and respect for parents are being lost, and even noble cultural values are becoming increasingly rare among young people. It's a shame that the cultural values of today's youth are starting to fade due to the changes that accompany globalization, along with the moral values they also possess. Because, fundamentally, there are many values of goodness and wisdom in local cultures, and if teenagers naturally possess these values, they will also be intertwined with moral values and norms.

## 7. Moral Values Education Model for Teenagers

Understanding the causes of moral decline outlined above demonstrates the importance of moral education for our children. The dangers of this lack of morality are significant, and we also understand the factors that have led to this recent moral decline in our country. Therefore, we must seek ways to protect the morals of children, whom we hope will become citizens who love their nation and homeland, and who can create and maintain peace and happiness in society and the nation in the future. Therefore, moral education must be intensified and implemented simultaneously in homes, schools, and communities. The models that can be implemented for moral education are as follows:

### 1. Moral Values Education in the Family

Families play a crucial role in instilling moral values in their children, including religious values and morals. According to MI Soelaeman (1978: 66), families have a religious function. This means that families are obligated to introduce and encourage children and other family members to religious life. To accomplish this, parents, as the core figures in the family, must first create a religious climate within the family that can be internalized by all members, especially the children. According to Zakiyah Darajat (1968), the model for moral values education that can be imparted to children within the family is as follows:

- a. The first thing that must be considered is preserving the relationship between parents, so that their relationships and lives can serve as examples for their children, especially children under six years old, who cannot yet understand abstract words and symbols. Meanwhile, moral education must be implemented from an early age, by accustoming children to rules and characteristics that are good, right, honest, and fair. These qualities will not be acquired by children except through direct experience and the impact they have on their daily lives. Moral education does not mean understanding what is right and avoiding methods that are considered wrong by moral values. Therefore, parents must know how to educate, understand, and implement moral values in their daily lives.
  - b. The best moral education is found in religion, because moral values that can be voluntarily adhered to without external coercion, stem solely from one's own conscience, come from religious belief. Therefore, moral education cannot be separated from religious education. The instillation of a religious spirit must be carried out from birth. For example, in Islam, every newborn baby is given the call to prayer. This means that the first experience a child receives is expected to be a holy word from God. Furthermore, the experiences a child goes through in the first years can also become the main material in developing their mental and moral development. Therefore, the education a child receives from their parents, both in social interactions and in the way they speak, act, behave, and so on, becomes an example or guideline that their children will emulate.
  - c. Parents must pay attention to their children's moral education and behavior, because the education they receive from their parents will form the foundation for their mental and moral development. Parents should never allow their children's development to proceed without guidance or simply leave it to the teachers at school. This is a common mistake.
2. Moral Values Education in Schools

Schools are the most important place for children's moral development after the family. Teachers are the second parents in the family, after mothers and fathers. The following models of moral values education can be implemented in schools:

- a. Efforts should be made to ensure that schools become a conducive environment for the mental and moral growth and development of students, in addition to providing knowledge, skills training, and developing talents and intelligence. In other words, schools should be a social environment where mental, moral, social, and all aspects of personality can thrive.
- b. Religious education must be conducted intensively, incorporating both knowledge and practice, so that students can experience it at school. If

religious education is neglected or underestimated by schools, the religious education they receive at home will not develop and may even be hindered, especially if the household is unable to provide it in a manner consistent with educational and psychological sciences.

- c. Everything related to education and teaching (teachers, staff, books, regulations and tools) should be able to lead students to healthy mental development, high morals and talent development, so that the child can be relieved and calm in his growth and his soul will not be shaken. Mental shock can cause him to be easily influenced by bad behavior.
- d. So that schools and educational institutions are cleansed of staff who lack good morals and lack religious beliefs, and efforts are made to close all possibilities of abuse.
- e. Arts, sports and recreation lessons for students must adhere to moral regulations and religious values, so that in carrying out these lessons, both theory and practice can maintain the morals and health of students.
- f. Students' interactions should receive attention and guidance from teachers so that education truly is a healthy development for children.
- g. Schools must be able to provide guidance in filling children's free time by encouraging them to engage in activities that are fun, but not destructive and do not conflict with religious teachings.
- h. Every school should, wherever possible, have a guidance and counseling office/bureau that accommodates and provides specialized guidance to children who need it. This is crucial to prevent the spread of inappropriate (moral) behavior from one child to their peers. This office/bureau is tasked with assisting children who exhibit symptoms that could lead to moral decay.

### 3. Moral Values Education in Society

The community environment also has a significant influence on children's morals. No matter how good the family and school education, a poor community environment will significantly impact children's morals. Therefore, a model of moral education is needed within the community, just as it is within the family and school environment. Some educational models that can be implemented within the community include the following:

- a. Before addressing children's education, a society that has become morally corrupt needs to be repaired, starting with ourselves, our families, and those closest to us. This societal corruption has a significant impact on children's moral development.
- b. Striving to ensure that society, including leaders and authorities, recognizes the importance of children's education, especially religious education. Moral education without religion is meaningless, as complete moral values can only be truly implemented through religious education.
- c. Books, pictures, and written material that could lead to moral decay in children should be banned from circulation. All of this will damage the morals and mentality of the younger generation, thus destroying the future of our nation.
- d. In order to avoid any possibility of actions or actions that are contrary to religious teachings in children's interactions, especially in recreation and sports areas.
- e. So that all mass media, especially radio and TV broadcasts, pay attention to all kinds of descriptions, performances, arts and expressions so that none of

- them conflict with religious teachings and lead to moral decline.
- f. So that games and places that can disturb the child's inner peace are prohibited.
  - g. So that propaganda about drugs and contraceptives is reduced, and their distribution on the free market is prohibited, because this also contributes to the possibility of moral decline in children.
  - h. So that a guidance and counseling center is created that will help children overcome their difficulties.
  - i. Intensify religious education, both for children and parents, because religious beliefs are felt based on understanding and experience.
  - j. will really be able to prevent the decline in morals and guarantee peace and tranquility of the soul.
  - k. So that class conflict within society can be reduced, if not completely eradicated, because such conflict will cause anxiety and emotional turmoil among members of society, especially young people. This inner turmoil will then make it easier for them to be influenced by external circumstances. (Komariah, nd)

#### 8. Islamic Religious Education for Teenagers

Society does not understand and practice Islamic law solely through teaching, but must be educated through the Prophet's education, in accordance with Islamic teachings, through various methods and approaches, both for their own needs and for the needs of others. Furthermore, Islamic education is not only theoretical but also practical. Islamic teachings do not differentiate between faith and good deeds. Therefore, Islamic education is both an education in faith and an education in good deeds. Because Islamic education encompasses the teaching of personal attitudes and patterns of behavior for the benefit of both individuals and society, Islamic education is both an education for the individual and for society. First, the prophets and messengers were responsible for education, then the people who Knowledgeable and intelligent are the followers of their duties and obligations. (Drajat, 1992: 25-28).

Shaleh, AR (2000) stated that religious education is important to achieve the expected results of religious education, especially at the school level during adolescence, namely: students can grow and develop faith in themselves and are able to develop good morals and understand the moral values of religion in the relationship between humans and nature and humans with their God. In addition, students can increase their knowledge of religious appreciation and experience in their lives and are able to find the relationship between religion and science and apply religious education to social life. In general, this period is the most turbulent period, so that many factors influence students to be far from religion.

Islamic religious education which is a fortress for teenagers is not obtained or applied by students in everyday life will cause problems that deviate from religious rules and legal rules, this includes juvenile delinquency. Juvenile delinquency in the Islamic perspective according to Islamic teachings among the forms of juvenile delinquency that occur include prohibitions contained in the Qur'an, Al-Ankabut letter 28-29 which explains that forms of juvenile delinquency can be in the form of disobeying school rules, not attending class or truancy, robbery, sexual abuse, impoliteness and actions that harm others, opposing and disobeying teachers and parents, planning crimes as a form of juvenile delinquency. Things that can trigger someone to engage in promiscuity, for example, adultery.

Islamic religious education teaching methods play a crucial role in achieving the goal of uncovering information about juvenile delinquency. This method, exemplified by the Prophet Muhammad's teachings, employs a gentle and gentle approach, patiently and gently conveying his message, which can be applied to classroom learning. Furthermore, this method can instill in students a sense of noble character.

The use of appropriate methods will greatly determine the effectiveness and efficiency of learning, to achieve success in Islamic religious education, teachers must vary in delivering lesson materials. For example, by using lecture methods, discussions, interviews, and more emphasis on students to be more active in interacting, and direct practice to attend religious studies at the mosque or at school through extracurricular activities carried out by the Islamic Religious Council, or joining the women's movement, thus juvenile delinquency carried out from the influence of the environment or family can be overcome or addressed with Islamic religious education. (Yusriyah, 2017)

#### 9. The Role of Islamic Religious Education in the Development of the Adolescent Soul

A teenager in his growth really needs Islamic religious education, because Islam will be a guide and direction/course. In the life of a teenager, religion has a very important role because religion can help teenagers in facing all kinds of problems faced in their lives. The author's opinion is in accordance with the opinion of Djamaludin and Aly (Aat Syafaat et al., 2008: 173) that Islamic religious education has several functions including preparing the younger generation to play certain roles in society in the future, transferring values to maintain community unity, transferring knowledge related to these roles from the older generation to the younger generation and educating children to do good deeds in the world.

The role of Islamic religious education encompasses educational work, namely introducing children to morality as a science, namely. As a correction, namely helping children to instill good and correct beliefs and develop a strong religious spirit. As an awareness, namely concern for children or adolescents so they can understand and maintain both physical and mental health. And as a lesson, namely creating opportunities and practical environments for practicing religious and moral values in life. (Zakiah Daradjat, 1992: 101).

So Islamic religious education for teenagers is very important. Because religion will guide, control and control all adolescent behavior. Because only religion can control and direct humans to the good path. In this psychological condition of life which is full of shocks, they are actually looking for a handle on their life and existence. So education and guidance with Islamic religious education must be more effective.

The role of education in schools for adolescents is crucial. Schools prepare the adolescent brain for the lessons and knowledge they absolutely need. Similarly, schools should also play a role in fostering adolescents' moral and social behavior by scheduling various free activities and forming groups that accommodate the diverse tendencies, abilities, and hobbies of students.

Zakiah Daradjat in Aat Syafa'at et al. (2008: 172) stated that Islamic religious education should be able to color the personality of teenagers, so that religion truly becomes a part of their personality that will become a controller in their lives in the future for personal development, religious education should be given by someone who truly reflects religion in their attitudes, behavior, gestures, way of dressing, speaking, facing problems and their entire personality, religious education and

development will be successful if the teachings of religion are alive and reflected in the personality of teenagers.

Strong faith, the will and ability to obey in worship, as well as the ability and will to control oneself in behavior, conduct and speech in accordance with religious prescriptions require a true religious education that understands and can feel that religion is a spiritual need for young people.

Laws and fatwas implemented without consideration for the development of the religious conscience of the younger generation leave them feeling incapable or unable to understand what they are doing. Consequently, the tendency to follow religious commands decreases as adolescents are exposed to intense emotions.

Islamic religious education for youth must foster their faith and explain the practical benefits of Islamic teachings. This ensures that they understand that faith, worship, and morality are not only their own lives, but also their obligation to God alone. Therefore, adolescents need a deep understanding of their needs, abilities, self-efficacy, the development of attitudes, the demands of early life, and how to interact with the opposite sex. This can be achieved through adult leadership without threats or pressure. Young people need freedom and practice in facing challenges and responsibilities, making decisions, and obtaining a livelihood and various services, all of which are essential for self-preparation and a deeper understanding of their future roles. Therefore, parents need to be understanding and open-minded enough to listen to their adolescents' concerns and address challenges they have never encountered before.

Islamic religious education plays a crucial role in advancing and developing the morals of the community, but in reality, Islamic religious education encompasses all aspects of education. Young people, as a minority group with a unique skin color that parents struggle to understand, are currently faced with a complex problem : the importance of religious guidance. Moral decline generally leads to a turn away from religion. Moral values that are not based on religion are constantly changing and creating chaos by leading people to live without a solid foundation. Fixed and variable values constitute religious teachings, as religious values are absolute and timeless, unaffected by time, place, or circumstances. Therefore, people with strong religious beliefs are able to uphold absolute religious values in their daily lives in society and maintain peace of mind.

Youth are expected to be the future of the nation. Where and how this country will develop in the future depends on how young people are educated now. This is where Islamic religious education for the younger generation is crucial, as only religion can guide people and guide them to do good, help one another, and contribute to achieving a good life for all. (Subur, 2016)

## **Conclusion**

Morality is complex and abstract, and its existence is influenced by various factors in life. Morality refers to values considered good and standards set by society. Morality is complex because it refers to a system of rules, social interactions, and relationships between individuals and society, and is based on the concept of well-being. Youth are a resource available to the Indonesian nation as future successors in developing a quality of life. A teenager can no longer be called a child, but is not yet mature enough to be considered an adult. Common mistakes often cause concern and discomfort for those around them, their families, and their homes, as they are all still

in the process of finding their identity. These mistakes often lead to problems in the environment, often referred to as juvenile delinquency.

Adolescents are not yet able to optimally control and utilize their physical and mental functions. Islamic teachings do not separate faith from good deeds. Therefore, Islamic education is both an education in faith and in good deeds. Because Islamic education encompasses teaching personal attitudes and social behavior patterns for the benefit of both individuals and society, Islamic education is both an education for the individual and for society. First, the prophets and messengers are responsible for education, and then those with knowledge and reason are the followers of their duties and obligations.

If students fail to master the fundamentals of Islamic religious education and apply them to their daily lives, problems arise that deviate from religious and legal rules, which constitute juvenile delinquency. Juvenile delinquency, from an Islamic perspective, is a form of juvenile delinquency that occurs according to Islamic teachings, including the prohibitions contained in the Quran.

Juvenile delinquency can take the form of violating school rules, being absent from class, extortion, sexual harassment, disrespecting and hurting others, defying teachers and parents, and disobedience. To reduce crime and juvenile unrest and provide opportunities for optimal development, it is necessary to create stable and harmonious environmental conditions, particularly within the family, school, and play/social settings.

Islamic religious education for students provides additional information on the importance of deepening religious understanding as a self-defense measure against negative influences from outside and within. Activities within Islamic religious education, such as spirituality and women's education, encourage positive traits within students, strengthening their faith, avoiding negative influences, and showing kindness to others.

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