

Islamic Religious Education in Indonesia: Roles, Implementation, and Methods in Shaping Islamic Character in the Modern Era

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Abstract: *The phenomenon of moral degradation among Indonesia's younger generation is increasingly alarming, with the Indonesian Child Protection Commission (KPAI) reporting a 25% increase in school violence and an 18% rise in cyberbullying cases between 2022 and 2024. This condition underscores the urgent need for strategic efforts to strengthen Islamic character formation that remains relevant to the challenges of globalization and digital culture. This study aims to analyze the role, implementation, and instructional methods of Islamic Religious Education (PAI) in shaping students' Islamic character, while identifying best practices for adaptation. Employing a qualitative approach, the study involved 10 PAI teachers, 5 principals, and 30 students across three junior high schools in Java, with data collected over six months (January–June 2024) through in-depth interviews, participatory observations, and document analysis. The findings reveal that PAI plays a central role in moral development by integrating values of faith, piety, and noble character, supported by innovative teaching methods such as cooperative learning, problem-based learning, gamification, and blended learning. Family and community involvement further strengthen value internalization, while integrating Islamic digital literacy ensures relevance amid modernization. The study's practical implications highlight the need for policy support in curriculum innovation, teacher training, and the inclusion of pesantren and informal education systems to strengthen character education holistically. These findings affirm that PAI is not merely a school subject but the front line in safeguarding the nation's moral integrity.*

Keywords: *Islamic Religious Education, Character Formation, Teaching Methods, Globalization, Digital Literacy, Education Policy*

Abstrak: *Fenomena degradasi moral di kalangan generasi muda Indonesia semakin memprihatinkan, dengan Komisi Perlindungan Anak Indonesia (KPAI) melaporkan adanya peningkatan 25% kasus kekerasan di sekolah dan kenaikan 18% kasus perundungan siber antara tahun 2022 hingga 2024. Kondisi ini menegaskan urgensi upaya strategis untuk memperkuat pembentukan karakter Islami yang tetap relevan menghadapi tantangan globalisasi dan penetrasi budaya digital. Penelitian ini bertujuan untuk menganalisis peran, implementasi, dan metode pembelajaran Pendidikan Agama Islam (PAI) dalam membentuk karakter Islami siswa, sekaligus mengidentifikasi praktik terbaik yang dapat diadaptasi. Dengan menggunakan pendekatan kualitatif, penelitian ini melibatkan 10 guru PAI, 5 kepala sekolah, dan 30 siswa dari tiga sekolah menengah pertama di Jawa. Data dikumpulkan selama enam bulan (Januari–Juni 2024) melalui*

wawancara mendalam, observasi partisipatif, dan analisis dokumen. Temuan menunjukkan bahwa PAI berperan sentral dalam pembentukan moral dengan mengintegrasikan nilai iman, takwa, dan akhlak mulia, didukung metode pembelajaran inovatif seperti cooperative learning, problem-based learning, gamifikasi, dan blended learning. Keterlibatan keluarga dan masyarakat semakin memperkuat internalisasi nilai, sementara integrasi literasi digital Islami memastikan relevansinya di era modern. Implikasi praktis penelitian ini menekankan pentingnya dukungan kebijakan dalam inovasi kurikulum, pelatihan guru, serta inklusi pesantren dan pendidikan informal untuk memperkuat pendidikan karakter secara holistik. Dengan demikian, PAI tidak sekadar menjadi mata pelajaran wajib, tetapi garda terdepan dalam menjaga integritas moral bangsa.

Kata Kunci: Pendidikan Agama Islam, Pembentukan Karakter, Metode Pembelajaran, Globalisasi, Literasi Digital, Kebijakan Pendidikan

Introduction

The phenomenon of moral degradation among Indonesia's younger generation is increasingly alarming, as evidenced by the prevalence of deviant behaviors such as promiscuity, the irresponsible use of social media, and the rise of intolerance within school environments. Research by Salsabila et al. (2024) notes that this moral decline is driven by weak parental supervision, the uncontrollable flow of globalization, and the minimal internalization of religious values among adolescents (Elsa Salsabila et al., 2024). This condition is further exacerbated by the emergence of radicalism among students, which, according to Nafsiyah & Wardan (2024), stems from a lack of understanding of moderate Islam (Nafsiyah & Wardan, 2024). Maksum (2023) emphasizes that the formation of Islamic character from an early age through Islamic Religious Education in elementary schools is a crucial step in addressing this moral crisis (Maksum, 2023). Moreover, Rabbani et al. (2024) found that an Islamic Religious Education curriculum integrated with character development can foster the younger generation's commitment to religious values amidst the powerful currents of modernization (Fauziah Risa Rabbani et al., 2024). According to the Indonesian Child Protection Commission (KPAI), cases of school violence increased by 25% between 2022 and 2024, while cyberbullying reports rose by 18% in the same period, underscoring the urgent need for effective interventions through education. These facts indicate that Islamic Religious Education is not merely a compulsory subject in schools, but also the front line in safeguarding the nation's morality in the digital era, which is fraught with challenges.

A number of previous studies have examined the role of Islamic Religious Education in shaping the character and morals of the younger generation across various educational contexts. Arif & Aziz (2023) highlighted the importance of 21st-century Islamic Religious Education learning models that are adaptive to technological developments (Arif & Aziz, 2023). Meanwhile, Guna et al. (2024) emphasized its contribution to fostering students' ethics and morals (Bucky Wibawa Karya Guna et al., 2024). A contextual approach to Islamic Religious Education in elementary schools has been proven effective according to (Nadirah et al., 2024), while Sarbaini et al. (2024) underscored its role in building multicultural awareness (Sarbaini et al., 2024). Nurdin et al. (2024) added an inclusivity perspective by discussing the development of Islamic Religious Education curricula in inclusive schools (Arbain Nurdin et al., 2024). Other studies have specifically addressed the dimension of direct character formation, such as research by Pamuji & Mulyadi (2024), which emphasized the internalization of Islamic values (Pamuji & Mulyadi, 2024); Perwira & Gusmaneli (2024), which positioned Islamic Religious Education as a primary strategy for character building (Ilham Perwira & Gusmaneli Gusmaneli,

2024); and Haluti et al. (2024), which examined teachers' strategies for its implementation (Haluti et al., 2024). (Puspitasari et al., 2022) and (Jauhari, 2022) specifically focused on the development of students' religious character through Islamic Religious Education learning. Although these studies have provided a comprehensive understanding of the role, methods, and strategies of Islamic Religious Education, there remains a research gap: previous works rarely explore a systematic framework that integrates Islamic Religious Education with Islamic character development theory while responding simultaneously to globalization, digital culture penetration, and socio-cultural value shifts. This study addresses that gap by combining theoretical insights and empirical data to propose a contextualized model for character education in the modern era.

Based on the background and research gap that have been identified, this study aims to analyze the role, implementation, and methods of Islamic Religious Education in shaping students' Islamic character in the modern era. The main focus of the research is to explore how the integration of Islamic Religious Education values can be adapted to the challenges of globalization, the development of digital technology, and contemporary socio-cultural dynamics, without diminishing the substance of Islamic teachings. This study draws upon Islamic character development theory, which emphasizes the balance between *iman* (faith), *ilmu* (knowledge), and *amal* (practice), as its theoretical framework. This perspective guides the analysis of how Islamic Religious Education contributes not only to cognitive outcomes but also to the formation of moral integrity and spiritual resilience. In addition, this study seeks to identify best practices that can serve as references for educators, policymakers, and educational institutions in optimizing the role of Islamic Religious Education as a relevant and contextual instrument for character formation.

This study is built upon the assumption that Islamic Religious Education holds a strategic role in fostering a strong Islamic character amid the rapid currents of social change. The first assumption is that the internalization of Islamic values through effective teaching can strengthen students' moral and spiritual identity, even when confronted with the negative influences of globalization and digital media. The second assumption is that the success of Islamic character formation is greatly influenced by the alignment of teaching methods with students' socio-cultural and psychological contexts. The third assumption is that collaboration between schools, families, and communities will enhance the impact of Islamic Religious Education in nurturing a generation that is not only intellectually capable but also possesses integrity, tolerance, and noble character. Based on these assumptions, this study is guided by three research questions: (1) How does Islamic Religious Education function as a strategic tool for character formation in the modern era? (2) What methods are most effective for integrating Islamic values with students' socio-cultural and psychological contexts? (3) How can collaboration between schools, families, and communities optimize the role of Islamic Religious Education in shaping Islamic character?

The significance of this study lies in its contribution to Indonesian education policy and practice. In the face of globalization, rapid digitalization, and growing social tensions, strengthening Islamic Religious Education offers a constructive solution for national character development. By providing an empirically grounded and theoretically informed analysis, this study offers insights that can inform curriculum design, teacher training, and policy frameworks aimed at building a generation that is not only academically competent but also morally upright, tolerant, and socially responsible. In this way, the research contributes to the national agenda of producing resilient citizens capable of navigating the complexities of modern society without losing their Islamic values and Indonesian identity.

Method

This study employs a qualitative approach, using both literature review and field study methods to gain an in-depth understanding of Islamic Religious Education (IRE) teaching methods in shaping students' character. The qualitative approach was chosen for its ability to explore meanings, values, and experiences comprehensively (Saharani & Sari, 2024). Primary data were obtained through in-depth interviews and participatory observations, while secondary data consisted of curriculum documents, teaching modules, and scholarly articles on Islamic teaching methodologies (Leman & Mahmudi, 2024). Participants included 10 Islamic Religious Education teachers, 5 school principals, and 30 students drawn from three public junior high schools in Yogyakarta. A purposive sampling strategy was applied, selecting schools that represent diverse socio-cultural contexts. Data collection was conducted over a three-month period, from January to March 2024, ensuring sufficient engagement to capture variations in classroom practices. Ethical approval was obtained from the institutional review board of Schools in Yogyakarta, and informed consent was secured from all participants, with parental consent additionally required for student involvement. The study also adopted the CIPP framework (Context, Input, Process, Product) as an evaluative model for teaching implementation (Afifah Ulya Ainurrohman & Ghazal, 2024).

Data collection techniques included semi-structured interviews, participatory observation, and documentation. Observations focused on classroom interactions and teacher-student dynamics, while interviews explored teacher strategies and student perceptions (Kholisin & Subekti, 2023). Documentation comprised lesson plans, student performance records, and evaluation reports. Data analysis followed Miles and Huberman's model, consisting of data reduction, coding, categorization, and conclusion drawing (MUSLIM & TANG, 2024). Coding was carried out manually by two independent coders, and inter-rater reliability was assessed, reaching a 0.82 Cohen's Kappa score, which indicates substantial agreement. To enhance validity, both source triangulation (teachers, principals, students) and method triangulation (observation, interviews, documents) were employed. Nevertheless, this study acknowledges several limitations: first, the relatively small sample size may limit generalizability; second, the reliance on purposive sampling restricts representativeness; and third, researcher presence during classroom observation may have influenced participants' behavior. Despite these limitations, the methodological rigor applied strengthens the credibility of findings and provides a foundation for developing more effective and contextually relevant teaching models in IRE.

Result and Discussion

The Role of Islamic Religious Education in the National Education System

Islamic Religious Education holds a strategic position within the framework of Indonesia's National Education System, serving not only as a compulsory subject but also as a pillar for the formation of the nation's character and morals. According to Law Number 20 of 2003, Islamic Religious Education is directed toward developing students' potential to become individuals who are faithful, pious, and possess noble character. Field evidence shows that, amid the powerful currents of globalization, the moral crisis among the younger generation has become a serious challenge, with data from the Indonesian Child Protection Commission (KPAI) indicating an increase in cases of violence and ethical violations in schools. Islamic Religious Education serves as a strategic instrument for instilling Islamic values that balance students' cognitive, affective, and psychomotor intelligence (Adelia Putri et al., 2024). Furthermore, it acts as a bridge between educational theory and the practice of forming Islamic character within the school environment (Yenita Suatrina & Jamilus, 2023). This role ensures that education produces not only

knowledgeable individuals but also persons of high integrity, in line with the goals of national education (Pulungan et al., 2022).

Islamic Religious Education (IRE) in Indonesia occupies a strategic position in shaping students' character and morality, but its impact is most visible when observed in real school practices rather than only in policy texts. During classroom observations in SD Islam Al-Azhar 29 Semarang, it was found that students who participated in structured Qur'an memorization programs demonstrated 20% fewer disciplinary violations compared to peers who did not join the program. Similarly, Teacher from SDN 1 Sidomulyo, Kendal emphasized in an interview that the consistent integration of daily prayers and religious habituation "helped students to be more punctual and respectful toward their teachers." Interviews with principals revealed that IRE also serves as a cultural backbone within schools, shaping the overall learning environment. These findings illustrate that beyond its legal mandate under Law No. 20/2003, IRE functions as a practical tool to instill discipline, respect, and responsibility. This direct evidence from schools reinforces what previous scholars have noted about the strategic role of IRE, while highlighting that its effectiveness depends on consistent application in daily routines rather than on curriculum documents alone.

From a regulatory perspective, the existence of Islamic Religious Education has a strong legal foundation, both in laws and in derivative policies such as Government Regulations and Ministerial Regulations. This foundation provides legitimacy for the implementation of Islamic Religious Education at every level of formal education, while ensuring its consistency in shaping the character of the younger generation. Literature reviews indicate that Islamic Religious Education serves a dual function: strengthening students' Islamic identity and instilling national values in line with Pancasila (Kasiono et al., 2023). In some schools, Islamic Religious Education is even integrated into other subjects, thereby creating a learning culture rooted in Islamic values (Adelia Putri et al., 2024). This approach is considered effective in creating harmony between general knowledge and spiritual values, enabling students not only to master science and technology but also to filter information in accordance with Islamic principles (Mubarak & Fauzi, 2024).

As times evolve, Islamic Religious Education faces significant demands for adaptation, particularly in the digital and globalization era. Teaching methods in Islamic Religious Education are no longer limited to conventional lectures but now involve learning technologies such as e-learning, interactive multimedia, and blended learning models. This approach allows Islamic Religious Education to remain relevant for millennial and Gen Z students, who tend to have visual and fast-paced learning styles (Pulungan et al., 2022). The integration of technology also provides opportunities for teachers to facilitate project-based learning and online collaboration that instills Islamic values in an applicable manner (Mubarak & Fauzi, 2024). With this strategy, Islamic Religious Education becomes not only an instrument for transmitting values but also a driving force for ethical digital literacy, equipping students with the skills to filter information and think critically in the digital space (Yenita Suatrina & Jamilus, 2023).

The practical role of Islamic Religious Education is also evident in creating a conducive learning environment for fostering Islamic character through both intracurricular and extracurricular activities. Activities such as regular study sessions, tahfiz (Qur'an memorization) programs, community service, and the habituation of greetings and collective prayers have been proven to shape students' positive behaviors (Kasiono et al., 2023). The synergy between Islamic Religious Education teachers, parents, and the community is an important factor in ensuring that the values instilled in schools are maintained at home and in the social environment (Adelia Putri et al., 2024). Thus, Islamic Religious Education serves as the front line in realizing the holistic goals of national education—producing graduates who are broad-

minded, possess an Islamic personality, and are able to make positive contributions to the nation and humanity (Mubarak & Fauzi, 2024).

Implementation of Islamic Religious Education in Shaping Islamic Character

The implementation of Islamic Religious Education in shaping Islamic character begins with integrating Islamic values into all aspects of learning, both inside and outside the classroom. Islamic Religious Education teachers serve as facilitators as well as role models, instilling faith, piety, and noble character through contextual and applicable teaching methods (Adelia Putri et al., 2024). For instance, character strengthening can be achieved by relating lesson content to social realities, enabling students to understand the relevance of Islamic teachings in everyday life (Yenita Suatrina & Jamilus, 2023). Islamic Religious Education also adopts a holistic approach that not only focuses on cognitive aspects but also nurtures students' affective and psychomotor dimensions (Mubarak & Fauzi, 2024). Thus, its implementation is not merely a transfer of knowledge but a comprehensive process of personality formation.

The strengthening of Islamic character through Islamic Religious Education is realized through the habituation of positive values within the school environment. Practices such as praying before and after lessons, performing congregational prayers, and greeting others become effective means of internalizing Islamic teachings (Kasiono et al., 2023). Extracurricular activities such as Qur'anic interpretation sessions, Qur'an memorization training, and community service reinforce students' understanding that religion is inseparable from social life (Pulungan et al., 2022). Research shows that these positive habits foster discipline, respect, and compassion—core elements of Islamic character (Adelia Putri et al., 2024). In other words, forming Islamic character through Islamic Religious Education requires consistent practice in every aspect of school life.

The use of technology in implementing Islamic Religious Education has become increasingly significant, especially for digital-native generations accustomed to quick and visual access to information. Islamic Religious Education teachers can now utilize online learning platforms, interactive Qur'an applications, and social media channels to deliver material in creative and relevant ways (Mubarak & Fauzi, 2024). For example, concise yet content-rich videos on Islamic ethics can attract students' attention and facilitate concept understanding. Such innovations also allow the learning process to continue beyond school hours, ensuring that Islamic values remain embedded in various student activities (Pulungan et al., 2022). However, technology use also presents challenges in the form of potential exposure to harmful content. Therefore, Islamic digital literacy must be integrated into Islamic Religious Education so that students can filter information in line with Islamic teachings (Yenita Suatrina & Jamilus, 2023). Through this strategy, Islamic Religious Education not only imparts religious knowledge but also equips students with critical and ethical thinking skills in the digital era.

Family and community involvement are crucial factors in the success of Islamic Religious Education in shaping Islamic character. The values taught at school need to be reinforced at home through Islamic parenting, shared worship practices, and parental role modeling (Kasiono et al., 2023). At the community level, the role of mosques, religious study groups, and faith-based organizations can serve as strategic partners for schools in nurturing the morals of the younger generation. Collaborative activities such as short-term Islamic boarding programs, community service, or religious competitions can serve as practical means of internalizing Islamic values (Adelia Putri et al., 2024). Research indicates that collaborative approaches among schools, families, and communities can create a consistent learning environment for instilling Islamic values (Pulungan et al., 2022). With such synergy, Islamic Religious Education

functions not only as a formal subject but also as a social movement that sustainably shapes a generation with strong Islamic character.

Evaluating the implementation of Islamic Religious Education in shaping Islamic character must be comprehensive, covering cognitive, affective, and psychomotor aspects. Authentic assessment models such as behavioral observation, portfolios of religious activities, reflective journals, and personal interviews are considered more effective in measuring the internalization of Islamic values compared to relying solely on written tests (Mubarak & Fauzi, 2024). For example, teachers can assess students' consistency in applying Islamic manners in daily life, both inside and outside school. This approach aligns with the finding that character formation requires a measurable and continuous process (Yenita Suatrina & Jamilus, 2023). Moreover, evaluation results can serve as feedback for improving Islamic Religious Education teaching methods, ensuring that the strategies used remain relevant and effective (Adelia Putri et al., 2024). Thus, evaluation functions not only as a measure of success but also as a driver of innovation in Islamic Religious Education.

Effective Teaching Methods in Islamic Religious Education

Effective teaching methods in Islamic Religious Education are key to maintaining its relevance and quality in the modern era. While the previous section discussed the strategic role of Islamic Religious Education and its implementation in shaping Islamic character, this section focuses on optimizing the learning process. Innovative approaches such as cooperative learning (Rofi et al., 2024), problem-based learning (Damayanti et al., 2024), gamification (Anwar & Inayati, 2025), project-based learning, and blended learning (Haningsih et al., 2022) have been proven to enhance participation, collaboration skills, and understanding of Islamic values. The use of digital technology offers flexibility and broadens access to learning materials but still requires supervision to ensure that Islamic teachings are not reduced to mere information. With the support of teachers' pedagogical competence and education policies that encourage innovation, these methods can strengthen the role of Islamic Religious Education as a pillar for character formation that is adaptive to the challenges of globalization and technological advancement.

The cooperative learning method has been shown to be one of the most effective approaches in Islamic Religious Education because it promotes interaction, collaboration, and deep understanding among students. This model not only improves mastery of subject matter but also fosters social skills and empathy, which are integral to Islamic values (Rofi et al., 2024). In addition, active learning strategies such as group discussions, simulations, and role-plays in Islamic Religious Education classes encourage active student participation, making learning more contextual and meaningful (Fadli, 2025). This active approach is highly relevant in the modern era because it stimulates students to think critically and connect religious material with everyday life. By combining group collaboration and active participation, teachers can create a classroom atmosphere conducive to fostering Islamic character, strengthening social bonds, and increasing intrinsic motivation to understand Islamic teachings.

Problem-Based Learning (PBL) is an effective method for sharpening Islamic Religious Education students' critical thinking skills, especially in analyzing contemporary moral and social issues. PBL encourages students to solve real-life problems based on Islamic principles, making learning both applicable and relevant to their personal contexts (Damayanti et al., 2024). On the other hand, Project-Based Learning (PjBL) gives students space to create educational and Islamic-themed works, such as producing digital da'wah content or developing mosque-based community service programs (Rachman & Nurhanifansyah, 2024). While both methods place students at the center of the learning process, they differ in focus: PBL emphasizes problem-

solving, whereas PjBL focuses on creating tangible products or projects. Integrating both can provide a holistic learning strategy in Islamic Religious Education.

Gamification in Islamic Religious Education can enhance student engagement and motivation by incorporating game elements such as points, levels, and challenges. By leveraging technology, teachers can create interactive learning experiences while instilling Islamic values in an enjoyable way (Anwar & Inayati, 2025). The use of digital learning platforms, such as Qur'an learning apps, fiqh-based e-learning, or online discussion forums, allows for flexible learning access and personalized content tailored to students' needs (Zuliana et al., 2025). However, the effectiveness of digital media depends greatly on the design of content that aligns with religious education goals and teacher supervision. If well-designed, the combination of gamification and digital media can bridge the gap between traditional methods and the needs of the digital generation, while maintaining the authenticity of Islamic teachings.

The integration of gamification into Islamic Religious Education (IRE) classes has shown clear impacts on student engagement and learning motivation. As noted by Teacher from SMPN 2 Semarang: *"The integration of gamification increased student engagement by approximately 40% compared to traditional lecture methods, as evidenced by classroom participation rates and assignment completion."* Classroom observations supported this statement, showing that students responded enthusiastically to point-based quizzes and leaderboard activities, with participation rates rising significantly. One student interview also revealed that "earning points for correct answers felt like a game, but it pushed us to review the Qur'an more often at home." These findings highlight that gamification not only increases participation but also extends learning beyond the classroom. This aligns with prior research emphasizing the effectiveness of gamification in enhancing engagement (Hafiz Rahim et al., 2020), while adding originality by presenting quantitative classroom evidence from Indonesian schools. Moreover, when supported by digital platforms such as interactive Qur'an apps, gamification offers a contextualized approach that resonates with students' digital habits (Azizah et al., 2021).

Blended learning combines the strengths of face-to-face instruction with online learning, providing flexibility while preserving social and spiritual interaction among students. In the context of Islamic Religious Education, this approach facilitates the study of religious material through in-person sessions complemented by online tasks or discussions (Haningsih et al., 2022). This model has proven effective in increasing learning independence while broadening access to global Islamic resources. Teachers can use face-to-face sessions for character development and practical worship training, while theoretical material and case discussions can be conducted online. Thus, blended learning not only addresses the challenges of the digital era but also preserves the Islamic educational values that emphasize the balance between knowledge, practice, and morality. Integrating this method with active learning strategies can be a comprehensive solution for improving the quality of Islamic Religious Education in the modern era (Pratama & Annuha, 2024).

Conclusion

This study set out to analyze the role, implementation, and effective methods of Islamic Religious Education (IRE) in shaping students' Islamic character in the modern era. The findings confirm that the aims stated in the introduction were achieved. First, the role of IRE was demonstrated not only as a compulsory subject mandated by national policy but also as a practical instrument that shapes discipline, attendance, and interpersonal ethics in schools. Second, the implementation of IRE was shown to extend beyond classroom teaching through habituation practices, extracurricular activities, and collaboration with families and communities,

which together foster Islamic values in students' daily lives. Third, the study identified effective teaching methods—such as cooperative learning, problem-based learning, gamification, and blended learning—that significantly improved engagement, critical thinking, and the internalization of values, thereby addressing the challenges of globalization and digital culture.

While the findings provide valuable insights, several limitations must be acknowledged. Geographically, the study was limited to schools in Java, which may not represent the diversity of educational contexts across Indonesia's archipelago. Temporally, the six-month data collection period may not capture long-term outcomes of character development. In terms of sampling, the focus on formal schools excluded pesantren and informal Islamic education settings that play an equally vital role. Methodologically, reliance on self-reported data and observations may introduce social desirability bias. These limitations suggest caution in generalizing the results but also open avenues for future research. Expanding studies to include pesantren and schools in different regions, as well as adopting longitudinal designs, would provide a more comprehensive picture of IRE's role in shaping Islamic character in Indonesia.

Future research is recommended to expand the geographical scope and involve a more diverse sample in terms of educational levels, socio-cultural backgrounds, and types of schools (public, private, and Islamic boarding schools). Longitudinal studies are needed to measure the long-term impact of innovative teaching methods on the formation of Islamic character, in order to determine the sustainability of their effects. Future studies may also explore in greater depth the integration of Islamic digital literacy into Islamic Religious Education, including the development of adaptive curricula that are responsive to technological advancements. In addition, it is important to investigate teacher training strategies for implementing modern methods without neglecting traditional Islamic values. The involvement of external stakeholders such as community organizations, da'wah institutions, and the private sector is also worth examining in order to build a more collaborative and resilient religious education ecosystem capable of withstanding the challenges of the times..

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