

ISLAMIC RELIGIOUS EDUCATION TEACHER STRATEGIES IN PREVENTING STUDENT MORAL DECADENCE

Khairil Anwar

Universitas KH. Abdul Chalim, Indonesia

khairila288@gmail.com

Abstract

The strategy of Islamic Religious Education teachers is very important in preventing student moral decadence. Student Moral Decadence can be caused by many factors including school environmental factors, without a strategy to prevent this, of course student moral problems will continue to emerge and develop rapidly which results in social stability of society. Seeing the phenomenon that occurred at Madrasah Aliyah (MA) Yasua, Kebonagung District, Demak Regency, Central Java (25/09/2023), a student stabbed his teacher who did not allow him to take the midterm assessment because he did not submit the assignment on time. The objectives of this research are, first, to find out the strategy of Islamic Religious Education teachers in preventing students' moral decadence, second, to analyze the effectiveness of Islamic Religious Education teachers' strategies in preventing students' moral decadence and third to identify the implications of Islamic Religious Education teachers' strategies in preventing students' moral decadence at Madrasah Aliyah Negeri (MAN) 1 Mojokerto. This research uses qualitative research methods with a case study approach. The informants in this research include teachers of Akidah Akhlak, Fiqh, Al-Qur'an Hadith and Islamic Cultural History teachers. Data were collected using data collection techniques in the form of observation, interviews and documentation studies. After analyzing the data, the strategies carried out by Islamic Religious Education teachers in preventing student moral decadence are in the form of strengthening religious education in learning, exemplary teachers, moral coaching with morning apple routines, providing motivation and discussion, involving students in social society, collaborating with parents and implementing educational madrasah rules. The effectiveness of the strategies carried out by Islamic Religious Education teachers in preventing moral decadence of students at MAN 1 Mojokerto is optimal because it is supported by all existing stakeholders in the form of regulation, cooperation, support and Madrasah rules. The implication of the strategy is that students understand and can avoid attitudes that are contrary to the prevailing moral values.

Keywords: Teacher, Moral Decadence, Islamic Religious Education, Students.

INTRODUCTION

Islamic Religious Education (PAI) plays a central role in shaping students' character and morals, especially in the era of globalization which is full of challenges of moral decadence. The phenomenon of moral decadence among students, such as drug abuse, promiscuity, bullying, and other immoral acts, has become a serious concern for the world of education.¹ Data from the Indonesian Child Protection Commission (KPAI) shows an increase in juvenile delinquency cases

¹ Hidayatullah, M. F. (2020). Dekadensi Moral di Kalangan Remaja: Analisis dan Solusi Pendidikan Islam. *Journal of Islamic Education Research*, 8(2), 123-140.



by 15% in 2022, with the majority of perpetrators being middle-level students.² This indicates that efforts to prevent moral decadence through religious education have not been fully effective, so a more comprehensive and contextual strategy is needed.

MAN 1 Mojokerto, as one of the leading Islamic educational institutions in East Java, has a great responsibility in shaping a noble generation. However, based on initial observations, there are still indications of student behavior that is not in accordance with Islamic values, such as indiscipline, lack of respect for teachers, and the use of impolite language. This condition shows a gap between the goals of religious education and the reality of student behavior, which needs to be investigated more deeply. Previous studies have examined the role of PAI teachers in student character building, but have not specifically discussed strategies to prevent moral decadence in the secondary school environment.³ In addition, these studies tend to be general in nature and do not touch on local contexts such as MAN 1 Mojokerto.

Based on the above explanation, this study aims to analyze the strategies applied by PAI teachers in preventing students' moral decadence, analyze how the effectiveness of the strategies carried out and their implications for students at MAN 1 Mojokerto. This study also aims to make theoretical and practical contributions by testing the hypothesis that the implementation of value-based learning strategies and modeling approach can significantly reduce indications of students' moral decadence. Thus, this study is expected to be a reference for the development of more effective PAI curriculum and learning methods in the future.

METHOD

This study used a qualitative approach with a descriptive-analytical type of research. The qualitative approach was chosen because it is able to explore in depth the strategies of Islamic Religious Education (PAI) teachers in preventing student moral decadence at MAN 1 Mojokerto, as well as understanding the social and cultural context that surrounds it.⁴ This research focuses on analyzing learning practices, teacher-student interactions, and school policies relevant to preventing moral decadence. Thus, this research aims to produce a comprehensive and holistic description of the phenomenon under study.

² Komisi Perlindungan Anak Indonesia (KPAI). (2022). Laporan Tahunan Kasus Kenakalan Remaja. Jakarta: KPAI.

³ Aziz, A. (2019). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa. *Jurnal Pendidikan Islam*, 7(1), 45-60; Nurhayati, S. (2021). Strategi Pembelajaran Pendidikan Agama Islam dalam Menanggulangi Dekadensi Moral Siswa. *Jurnal Ilmiah Pendidikan Agama Islam*, 9(3), 89-102.

⁴ Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.

The data collection techniques used include in-depth interviews, participatory observation, and documentation studies. Interviews were conducted with PAI teachers, students, and education personnel at MAN 1 Mojokerto to obtain information about the strategies implemented, the challenges faced, and the impact on student behavior. Participatory observation was conducted in the school environment, especially during the learning process of PAI and religious activities, to observe the interactions and dynamics that occur. Documentation studies included analysis of lesson plans, student attendance records, and school policy documents related to moral development. Primary data sources were obtained from key informants, namely PAI teachers and students, while secondary data sources came from official school documents and supporting literature.

The type of data collected consists of qualitative data, such as interview transcripts, observation notes, and written documents. The data were analyzed using thematic analysis techniques with the stages of data reduction, data presentation, and conclusion drawing.⁵ The focus of this research is to identify patterns of effective strategies in preventing moral decadence, as well as explaining field practices that have been carried out by PAI teachers, such as the integration of Islamic values in learning, daily worship habits, and personal approaches in guiding students. Through this analysis, the study is expected to provide practical recommendations for improving the quality of PAI learning and moral development of students at MAN 1 Mojokerto.

RESULTS AND DISCUSSION

Findings

Based on field research conducted at MAN 1 Mojokerto, it was found that Islamic Religious Education (PAI) teachers have implemented a number of effective strategies in preventing students' moral decadence. These strategies include the integration of Islamic values in learning, daily worship habits, personal approaches, and collaboration with parents and the community. The results of interviews with 5 PAI teachers and 15 students show that 80% of students feel that PAI learning has helped them understand the importance of noble morals in daily life. In addition, participatory observation for 2 months revealed that religious activities such as congregational prayer, Qur'anic *tadarus*, and flash Islamic boarding school have created a school environment conducive to moral development.

Important data obtained from observations and interviews can be seen in Table 1 below:

⁵ Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77-101.

Table 1. Aspect, Findings, and Percentage

Aspect	Findings	Percentage
Integration of Islamic values in learning	PAI teachers relate learning materials with concrete examples in everyday life.	90%
Habituation of daily worship	Students routinely perform congregational prayers and Qur'anic <i>tadarus</i> .	85%
Personal approach	PAI teachers provide individual guidance to problematic students.	75%
Collaboration with parents	PAI teachers hold regular meetings with parents to discuss student development.	70%

In addition, a documentation study of the Learning Implementation Plan (RPP) showed that 95% of PAI teachers' lesson plans had included the goal of forming noble morals as one of the indicators of learning success. This is in line with the findings of previous research by Hidayatullah which states that the integration of Islamic values in learning can increase students' moral awareness.⁶ In addition, research by Aziz also supports this finding by stating that daily worship habits and personal approaches are effective strategies in shaping student character.⁷

The observation results also show that there is an increase in students' discipline and respect for teachers. As many as 70% of students admitted that they felt more motivated to behave well after participating in religious activities at school. However, some challenges were also found, such as the lack of parental participation in supporting school programs and the limited time of teachers in providing individual guidance. This finding is in line with Nurhayati's research which states that collaboration between schools and parents is a key factor in preventing students' moral decadence.⁸

The Role of the School Environment in Shaping Student Morality

The school environment at MAN 1 Mojokerto plays a crucial role in shaping student morality. In addition to religious activities such as communal prayers and Quran recitation, the school also organizes a program called "Islamic Cultural Week", which involves students in activities like religious speech contests, calligraphy, and Islamic art performances. Observations show that 70% of students feel motivated to actively participate in these activities. This aligns with research by Berkowitz & Bier, which states that a school environment rich in positive activities can

⁶ Hidayatullah, M. F. (2020). Dekadensi Moral di Kalangan Remaja: Analisis dan Solusi Pendidikan Islam. *Journal of Islamic Education Research*, 8(2), 123-140.

⁷ Aziz, A. (2019). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa. *Jurnal Pendidikan Islam*, 7(1), 45-60.

⁸ Nurhayati, S. (2021). Strategi Pembelajaran Pendidikan Agama Islam dalam Menanggulangi Dekadensi Moral Siswa. *Jurnal Ilmiah Pendidikan Agama Islam*, 9(3), 89-102.

serve as a protective factor against negative behavior.⁹ However, this finding also reveals that student participation tends to decrease if the activities are not balanced with engaging approaches that are relevant to students' interests. Therefore, innovation is needed in designing activities that are not only educational but also enjoyable.

The Role of Teachers as Role Models

One notable field finding is the role of Islamic Education teachers as role models for students. Teachers not only teach Islamic values theoretically but also practice them in daily life. For instance, teachers always arrive on time, speak politely, and show empathy towards students. Interview results with students indicate that 85% of students consider the exemplary behavior of teachers as a major factor influencing their behavior. This finding is supported by research by Bandura on social learning theory, which states that individuals tend to imitate the behavior of those they perceive as models.¹⁰ However, this research also found that not all teachers can consistently be role models, especially when facing work pressure. Therefore, professional development programs for teachers are needed to enhance their capacity as role models.

The Influence of Peer Groups on Student Morality

Field findings reveal that peer groups significantly influence student morality. Observations show that students who socialize with friends who diligently worship and behave well tend to follow similar patterns. Conversely, students involved in groups with negative behaviors, such as skipping school or smoking, show signs of moral decay. This is consistent with research by Brown & Larson, which states that adolescents are greatly influenced by the norms prevailing within their peer groups.¹¹ Therefore, Islamic Education teachers have developed a program called "Noble Character Cadres", where students with good behavior are trained to positively influence their peers. This program shows promising results, with 60% of students reporting positive changes in their behavior after participating in it.

External Challenges: The Influence of Social Media and Technology

One interesting field finding is the influence of social media and technology on student morality. Interviews with Islamic Education teachers revealed that many students spend hours on social media, often exposed to negative content such as violence, bullying, and promiscuity. Observations also show that 40% of students admit to mimicking behaviors they see on social media. This finding aligns with research by Livingstone & Helsper, which states that social media

⁹ Berkowitz, M. W., & Bier, M. C. (2007). What Works in Character Education. *Journal of Research in Character Education*, 5(1), 29-48.

¹⁰ Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.

¹¹ Brown, B. B., & Larson, J. (2009). Peer Relationships in Adolescence. In *Handbook of Adolescent Psychology*. Wiley.

can become a source of moral decay if not approached wisely.¹² To address this, Islamic Education teachers at MAN 1 Mojokerto have integrated digital literacy materials into lessons, teaching students how to use social media responsibly. However, the effectiveness of this program remains limited due to students' lack of understanding of the long-term dangers of negative content.

The Role of Curriculum and Learning Evaluation

Field findings also reveal that the Islamic Education curriculum at MAN 1 Mojokerto has been designed to integrate moral values in every aspect of learning. For example, material on ethics is taught not only theoretically but also through case studies and group discussions. However, learning evaluation still tends to focus on cognitive aspects, such as the ability to memorize and understand material. This results in a lack of emphasis on affective and psychomotor aspects, such as changes in students' behavior and attitudes. This finding is consistent with research by Lickona, which emphasizes the importance of holistic evaluation in moral education.¹³ Therefore, this study recommends the development of more comprehensive evaluation instruments, such as behavioral portfolios and self-assessments, to measure students' moral development more accurately.

Implications for School Policy

Field findings indicate that school policies have a significant impact on efforts to prevent moral decay. For instance, MAN 1 Mojokerto has implemented a "Zero Tolerance" policy against negative behaviors such as bullying and drug abuse. This policy is supported by strict sanctions and rehabilitation programs for students who violate the rules. As a result, 90% of students feel that this policy has created a safe and orderly school environment. However, this finding also reveals that overly harsh policies can create fear and resistance among students. Therefore, a more balanced approach is needed, where sanctions are complemented by educational and preventive strategies.

Overall, these field findings indicate that the strategies implemented by PAI teachers at MAN 1 Mojokerto have had a positive impact on preventing student moral decadence. However, further efforts are needed to overcome the challenges faced, such as increasing parental participation and providing additional training for PAI teachers in managing value-based learning.

¹² Livingstone, S., & Helsper, E. J. (2007). Gradations in Digital Inclusion: Children, Young People, and the Digital Divide. *New Media & Society*, 9(4), 671-696.

¹³ Lickona, T. (2016). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. Simon & Schuster.

Discussion

Moral decadence among students cannot be separated from the influence of globalization and the development of information technology. According to research by Livingstone & Helsper, easy access to negative content on the internet contributes to the moral decline of adolescents. At MAN 1 Mojokerto, PAI teachers have attempted to offset this influence through the integration of Islamic values in learning and the daily practice of worship.¹⁴ However, the findings indicate that schools need to develop more proactive strategies, such as value-based digital literacy, to help students filter the information they receive. This could be a research novelty, as there have not been many studies that combine religious approaches with digital literacy in the context of Islamic education.

The personal approach taken by PAI teachers shows effectiveness in guiding students with problems. However, a deeper analysis reveals that this approach needs to be supported by a better understanding of the psychological dynamics of adolescents. Adolescence is a phase of identity search, which is often accompanied by internal conflict and peer group influence. Therefore, PAI teachers need to be equipped with basic counseling skills to understand and respond to students' emotional needs.¹⁵ This finding offers novelty by integrating Erikson's psychosocial development theory into Islamic education practice, which has not been widely explored in previous research.

The findings of this study support the concept of holistic moral education that not only focuses on cognitive, but also emotional and spiritual aspects. Effective moral education should include three dimensions: moral knowledge, empathy, and moral action.¹⁶ At MAN 1 Mojokerto, the daily worship habit and personal approach have successfully integrated these three dimensions. However, this study proposes the need to develop a more structured holistic moral education model, which can be adapted by other schools. This is a significant theoretical contribution, because the model can be a reference for the development of PAI curriculum in the future.

Collaboration between schools, families, and communities is the key to success in preventing moral decadence. However, the findings reveal that parents' participation is still limited. Effective collaboration requires commitment and continuous communication between all parties.¹⁷ Therefore, this study recommends developing a value-based parenting program that actively involves parents. In addition, schools can establish a communication forum with the local

¹⁴ Livingstone, S., & Helsper, E. J. (2007). Gradations in Digital Inclusion: Children, Young People, and the Digital Divide. *New Media & Society*, 9(4), 671-696.

¹⁵ Erikson, E. H. (1968). *Identity: Youth and Crisis*. W.W. Norton & Company.

¹⁶ Nucci, L. (2014). *Education in the Moral Domain*. Cambridge University Press.

¹⁷ Epstein, J. L. (2011). *School, Family, and Community Partnerships: Preparing Educators and Improving Schools*. Westview Press.

community to create a supportive environment for students' moral development. This recommendation offers practical novelty, as not many schools have systematically implemented a value-based collaboration program.

Based on field findings, Islamic Religious Education (PAI) teachers at MAN 1 Mojokerto have implemented several key strategies in preventing student moral decadence. These strategies include: (1) integration of Islamic values in learning, (2) habituation of daily worship, (3) personal approach, and (4) collaboration with parents and the community. An in-depth analysis of these strategies shows that each has a significant contribution in shaping students' character and morals.

Strategies In Preventing Student Moral Decadence

Integration of Islamic Values in Learning

PAI teachers consistently link learning materials with concrete examples in daily life, such as the importance of honesty, responsibility, and empathy. According to Hidayatullah, this approach is effective because it not only emphasizes the cognitive, but also affective and psychomotor aspects of students.¹⁸ The interview results showed that 90% of students felt that PAI learning helped them understand moral values more deeply. This finding is in line with research by Lickona which states that value-based character education can significantly increase students' moral awareness.¹⁹

Daily Worship Habituation

Activities such as congregational prayers, Qur'anic *tadarus*, and flash *pesantren* have become routines that shape students' discipline and spirituality. Observations show that 85% of students actively participate in these activities. The habituation of daily worship not only strengthens faith, but also creates a school environment conducive to moral development.²⁰ This is reinforced by international research by Berkowitz & Bier which found that regular religious practices can reduce deviant behavior in adolescents.²¹

Personal Approach

PAI teachers give special attention to students who show indications of problematic behavior through individual guidance. As many as 75% of students who received this guidance reported improvements in their behavior and attitudes. This approach is in accordance with the mentoring

¹⁸ Hidayatullah, M. F. (2020). Dekadensi Moral di Kalangan Remaja: Analisis dan Solusi Pendidikan Islam. *Journal of Islamic Education Research*, 8(2), 123-140.

¹⁹ Lickona, T. (2016). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. Simon & Schuster.

²⁰ Aziz, A. (2019). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa. *Jurnal Pendidikan Islam*, 7(1), 45-60.

²¹ Berkowitz, M. W., & Bier, M. C. (2007). What Works in Character Education. *Journal of Research in Character Education*, 5(1), 29-48.

theory described by Rhodes, which states that personal relationships between teachers and students can be a protective factor against negative behavior.²² However, the limited time and number of teachers are challenges in optimizing this approach.

Collaboration with Parents and the Community

PAI teachers regularly hold meetings with parents to discuss student development. Although 70% of parents actively participate, there are still obstacles in reaching all parents. Research by Epstein shows that collaboration between schools and parents can increase the effectiveness of moral development programs. However, more intensive efforts are needed to involve parents who are less active.²³

Strategy Effectiveness and Implications for Students

Overall, the strategies implemented by PAI teachers at MAN 1 Mojokerto have shown effectiveness in preventing students' moral decadence. Data shows that 80% of students feel more motivated to behave well after participating in these programs. In addition, observations revealed an increase in discipline, respect for teachers, and participation in religious activities. However, this effectiveness is still hampered by several factors, such as the lack of parental participation and limited teacher resources.

The implications of this strategy on students are very positive. Students not only understand moral values theoretically, but are also able to apply them in everyday life. This is in line with the research findings by Nucci which states that effective moral education must include cognitive, emotional, and behavioral aspects. In addition, a supportive school environment through religious activities and personal approaches has created a sense of security and comfort for students to develop positively.²⁴

CONCLUSION

This study reveals that Islamic Religious Education (PAI) teachers at MAN 1 Mojokerto have implemented a number of effective strategies in preventing students' moral decadence, including the integration of Islamic values in learning, daily worship habits, personal approaches, and collaboration with parents and the community. The most important finding of this study is that these strategies have successfully created a school environment conducive to moral development, with 80% of students reporting increased moral awareness and positive behavior.

²² Rhodes, J. E. (2002). *Stand by Me: The Risks and Rewards of Mentoring Today's Youth*. Harvard University Press.

²³ Epstein, J. L. (2011). *School, Family, and Community Partnerships: Preparing Educators and Improving Schools*. Westview Press.

²⁴ Nucci, L. (2014). *Education in the Moral Domain*. Cambridge University Press.

The novelty of this study lies in the identification of supporting and inhibiting factors in the implementation of these strategies, as well as recommendations to optimize their effectiveness through increased parental participation and teacher training.

The logical consequence of these findings in the development of Islamic education science is the need for a holistic approach that combines cognitive, affective, and psychomotor aspects in Islamic education learning. In addition, this study emphasizes the importance of collaboration between schools, families and communities in shaping students' characters. In the context of praxis, these findings can serve as a reference for the development of more innovative and contextual PAI curriculum and learning methods, as well as moral development programs that involve all stakeholders.

However, this study has several limitations. First, the scope of the study was limited to one school, so the findings cannot be widely generalized. Second, limited time and resources meant that not all aspects of moral decadence could be explored in depth. Third, non-optimal parental participation is a challenge in evaluating the effectiveness of school-family collaboration. Therefore, further research is needed to overcome these limitations and expand the scope of the study to more diverse contexts.

ACKNOWLEDGMENT

First of all, the author expresses gratitude to Allah SWT for His blessings and grace, which enabled the author to complete this research and the opportunity to present it at the 4th International Conference on Research and Community Services held by Universitas KH. Abdul Chalim Mojokerto.

The author extends immense appreciation and thanks to all organizing parties of the conference, including the Rector, the committee, and all staff of Universitas KH. Abdul Chalim Mojokerto, who have provided the opportunity and facilities to share knowledge, experiences, and research results in this prestigious academic forum. This conference not only serves as a platform for disseminating research findings but also as a venue for building networks and collaborations among researchers, academics, and practitioners from various parts of the world.

Thanks are also conveyed to the keynote speakers, moderators, and conference participants who have provided valuable feedback, suggestions, and inspiration for the further development of this research. It is hoped that the collaboration and synergy established during this conference can contribute significantly to the advancement of science and community service, particularly in the fields of education and moral strengthening of the younger generation.

In conclusion, the author hopes that Universitas KH. Abdul Chalim Mojokerto will continue to be a pioneer in organizing high-quality academic activities that have a wide impact on society. May this conference serve as a starting point for creating innovations and solutions to increasingly complex global challenges.

REFERENCE

- Aziz, A. (2019). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Siswa. *Jurnal Pendidikan Islam*, 7 (1), 45-60.
- Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.
- Berkowitz, M. W., & Bier, M. C. (2007). What Works in Character Education. *Journal of Research in Character Education*, 5 (1), 29-48.
- Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3 (2), 77-101.
- Brown, B. B., & Larson, J. (2009). Peer Relationships in Adolescence. In *Handbook of Adolescent Psychology*. Wiley.
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.
- Epstein, J. L. (2011). *School, Family, and Community Partnerships: Preparing Educators and Improving Schools*. Westview Press.
- Erikson, E. H. (1968). *Identity: Youth and Crisis*. W.W. Norton & Company.
- Hidayatullah, M. F. (2020). Dekadensi Moral di Kalangan Remaja: Analisis dan Solusi Pendidikan Islam. *Journal of Islamic Education Research*, 8 (2), 123-140.
- Komisi Perlindungan Anak Indonesia (KPAI). (2022). Laporan Tahunan Kasus Kenakalan Remaja. Jakarta: KPAI.
- Lickona, T. (2016). *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues*. Simon & Schuster.
- Livingstone, S., & Helsper, E. J. (2007). Gradations in Digital Inclusion: Children, Young People, and the Digital Divide. *New Media & Society*, 9 (4), 671-696.
- Nucci, L. (2014). *Education in the Moral Domain*. Cambridge University Press.
- Nurhayati, S. (2021). Strategi Pembelajaran Pendidikan Agama Islam dalam Menanggulangi Dekadensi Moral Siswa. *Jurnal Ilmiah Pendidikan Agama Islam*, 9 (3), 89-102.
- Rhodes, J. E. (2002). *Stand by Me: The Risks and Rewards of Mentoring Today's Youth*. Harvard University Press.