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The Role Of The School Environment In Character Formation Religious Students In The Digital Era: A Religious Education Perspective Islam

Siti Maria Ulpa[1]
[1] Universitas Islam Negeri Mataram
Dwi Wahyudiati[2]
[2] Universitas Islam Negeri Mataram
Nurul Lailatul Khusniah[3]
[3] Universitas Islam Negeri Mataram
Deddy Ramdhani[4]
[4] Universitas Islam Negeri Mataram
Universitas Islam Negeri Mataram

e-mail: 250401015.mhs@uinmataram.ac.id

Abstract

The development of the digital era has significantly influenced the moral and religious character of students in Indonesia. The growing influence of the digital environment has the potential to weaken the internalization of religious values, making the role of the school environment important in shaping students' religious character from the perspective of Islamic Religious Education (PAI). This study aims to analyze the role of the school environment, the dimensions that support the formation of religious character, as well as the supporting and inhibiting factors in the digital era. This study uses a qualitative approach with a library research method. Data collection techniques were carried out through the review of various scientific literatures, including journals, books, and relevant educational documents. The data were analyzed using content analysis techniques through data reduction, data presentation, and conclusion drawing. The results show that the school environment plays an important role in shaping students' religious character through religious school culture, the exemplary role of Islamic Religious Education teachers, habituation of worship, religious activities, and digital literacy based on Islamic values. Supporting factors include school policies, teacher competence,

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and parental involvement, while inhibiting factors include the negative influence of digital media and weak social control. This study concludes that a school environment integrated with Islamic values is able to effectively shape students' religious character in the digital era.

Keywords: School Environment, Religious Character, Digital Era, Islamic Religious Education

INTRODUCTION

The digital era has brought fundamental changes to various aspects of human life, including education. The rapid development of information and communication technology presents serious challenges to the formation of students' religious character.

The current generation is growing up in a digital environment that is open, fast-paced, and without adequate control limits, potentially eroding moral and spiritual values if not properly guided (Putri, 2018). This phenomenon indicates that the character crisis is no longer conventional but has evolved into a digital crisis that requires a more adaptive and targeted educational response.

In this context, Islamic Religious Education (PAI) plays a strategic role in reinforcing religious values within the education system. This is crucial because the solution to the digital character crisis is not simply supervision but requires a structured educational process through the internalization of Islamic values. Islamic education is not solely oriented toward the transfer of knowledge, but also toward the process of internalizing divine values, encompassing aspects of faith, worship, and morals as a whole (Fathurrohman, 2016). This process requires a supportive educational environment that is consistent, structured, and sustainable so that the instilled values can be internalized in the lives of students. One of the key environments that plays a role is the school, which serves as the second social space after the family.

In line with this, schools in the digital era are no longer understood solely as formal learning institutions, but as digital-based ecosystems for religious character formation that encompass interactions between teachers, students, school culture, and the use of technology. In other words, schools become strategic spaces that connect religious values with the realities of students' digital lives. Yanto (2020) emphasized that the formation of a religious environment can be achieved through habits such as communal prayer, Quran recitation, and consistent spiritual activities. In a modern context, these activities can be strengthened through the integration of digital media as a means of reinforcing religious values that are more adaptive to the digital native generation.

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However, the development of the digital era brings not only opportunities but also quite complex challenges. Research shows that the digital era has negative impacts in the form of exposure to immoral content, social media addiction, and the degradation of social ethics (Kambali et al., 2019). This situation demonstrates the tension between the positive and negative potentials of digitalization in education. On the other hand, digitalization also opens up opportunities for innovation in Islamic Religious Education (PAI) learning that is more interactive, contextual, and engaging for students. Rahman & Maulana (2022) emphasize that digital media can be utilized as a means of strengthening religious literacy if managed appropriately within the school environment.

Therefore, schools are required not only to serve as moral bastions but also as agents of digital transformation based on Islamic values.

Although various studies have discussed character education, Islamic education, and the impact of the digital era, studies that comprehensively integrate the school environment as a digital religious ecosystem are still very limited. This limitation indicates that the focus of previous research has been partial and has not fully examined the interconnectedness between elements of the school environment. Previous research tends to be fragmented, addressing only one aspect, such as Islamic Religious Education (PAI) learning methods, religious activities, or the influence of digital media, separately. Few studies have examined this holistically How all dimensions of the school environment interact to shape students' religious character in the digital age.

Based on this gap, this research is crucial to provide a more comprehensive and systematic conceptual mapping of the role of the school environment in shaping students' religious character in the digital age. The urgency of this research lies in the need to unify various previously separate approaches into a more integrative analytical framework. This research aims to synthesize various literature findings into a single, integrative analytical framework from the perspective of Islamic Religious Education. Therefore, the results of this research are expected to provide theoretical contributions to the development of Islamic education studies as well as practical contributions for educators and educational institutions in building a school ecosystem that is religious, adaptive, and relevant to the challenges of the digital age.

RESEARCH METHOD

This study employed a library research method, focusing on collecting, reading, recording, and analyzing relevant and credible library sources to develop a conceptual synthesis. This method was chosen because the research aimed to generate a comprehensive, literature-based

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understanding of the role of the school environment in shaping students' religious character in the digital age. The approach used was descriptive qualitative, which involved in-depth description and interpretation of various findings from the literature without the use of statistical analysis (Moleong, 2019).

The data collection technique involved four stages: identifying sources from scientific databases such as Google Scholar, SINTA, Garuda, and university repositories, selecting sources based on relevance, novelty, and credibility, classifying them based on research themes and subthemes, and critically analyzing the content of each source. Data analysis used content analysis techniques, including data reduction, presentation of data in narrative form, and drawing conclusions. Data validity was maintained through source triangulation by comparing various relevant literature and conceptual verification based on established Islamic Religious Education theory (Krippendorff, 2018).

RESULTS AND DISCUSSION

The results of this study indicate that the school environment plays a crucial role in the formation of students' religious character in the digital age. Based on a review of various literature, it was found that the school's religious culture, teacher role models, the habit of worship, and the integration of digital literacy based on Islamic values are the main factors in supporting the internalization of students' religious character. Furthermore, there are supporting and inhibiting factors that influence the effectiveness of religious character formation in the school environment. The research results and their discussion are presented below.

Results

Based on an in-depth analysis of 13 literature sources that met all selection criteria, this study identified four main dimensions of the school environment's role in the formation of students' religious character in the digital age, along with the factors that influence its effectiveness. These four dimensions are interrelated and mutually reinforce each other in forming a holistic character education ecosystem.

The detailed findings of this study are presented in the following two tables, which include a mapping of dimensi lingkungan sekolah beserta indikator implementasinya (Tabel 1), serta identifikasi faktor pendukung dan penghambat yang secara langsung mempengaruhi keberhasilan pembentukan karakter religius peserta didik di era digital (Tabel 2).

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Table 1. Dimensions of the School Environment and Their Implementation in the Formation of Religious Character from an Islamic Education Perspective

No	Dimensions of the School Environment	Religious Character Aspects	Implementation Methods in Schools	Supporting References
1	Religious Culture School	Worship, Aqidah, Morals	Daily Dhuha prayer and obligatory congregational prayers, Quran recitation and short surah recitation before teaching and learning activities, communal prayers at the beginning and end of lessons, regular commemoration of Islamic holidays (PHBI), Friday almsgiving as an Islamic social habit	Fathurrohman (2016), Arimbi & Minsih (2022), Mubin & Furqon (2023), Syaroh & Mizani (2020)
2	Exemplary Islamic Education Teacher (Uswah Hasanah)	Worship, Morals, Faith	Guru tampil dengan pakaian dan perilaku Islami setiap saat, Guru aktif menjadi imam shalat dan memimpin kegiatan keagamaan, Guru menunjukkan etika digital Islami di media social, Pendekatan komunikatif empatik dan (murabbi) kepada peserta didik, Guru membimbing peserta didik secara personal (konseling Islami)	Safiqo & Ghofur (2025), Haidar & Maulani (2025), Damayanti & Ridwan (2024), Putri & Husmidar, (2021)
3	Religious Programs Extracurricular Activities	Worship, Morals, and Brotherhood	Islamic Spirituality (Rohis): weekly study groups, religious mentoring, Quran recitation and memorization, Islamic boarding schools (Pesantren) and overnight stays (mabit), Islamic social activities: social service, orphanage assistance, digital preaching content by students (positive social media)	Fitriani (2022), Angelora (2023), Djollong & Rasyid (2018), Mubin & Furqon (2023)

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4	Integration of Islamic Digital Literacy	Faith, Morals, and Digital	Islamic Religious Education (PAI) learning based on digital media (videos, religious podcasts), social media ethics training in accordance with Islamic principles, use of digital Quran applications and online study platforms, school policies on responsible gadget use, and character development through WhatsApp groups and online Rohis study groups.	Salisah dkk. (2024), Rahman & Maulana (2022), Damayanti & Ridwan (2024)

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Table 2. Factors Supporting and Inhibiting the Formation of Students' Religious Character in the Digital Era			
1	Full parental support: Religious parents at home consistently reinforce the values instilled in school, creating synergy between formal and informal education.	Heterogeneity of student backgrounds: differences in social, economic, and religious conditions within families cause students' understanding and readiness to receive religious guidance to vary widely.	Ahsanulkhaq (2019); Fitriani (2022); Arimbi & Minsih (2022); Safiqo & Ghofur (2025); Salisah dkk. (2024); Mubin & Furqon (2023).
2	Komitmen dan visi bersama warga sekolah: kepala sekolah, guru, staf, dan seluruh komponen sekolah memiliki kesepakatan nilai untuk lingkungan yang mewujudkan bernuansa Islami secara konsisten.	Low awareness among some students: not all students have the intrinsic motivation to actively participate in religious activities, so that the practice becomes merely a formality without any real understanding.	
3	Completeness of worship and religious facilities: The availability of representative mosques/prayer rooms, which include the Quran, Islamic libraries, and other religious support facilities, creates a strong religious climate.	The negative influence of social media and digital content: exposure to immoral content, digital hedonism, and instant culture presented through devices has the potential to erode the religious values established in schools.	
4	Character Education Policy (PPK): National regulatory support, such as Minister of Education and Culture Regulation No. 20 of 2018, provides legitimacy and a legal framework for schools to develop character-building programs.	Limited Islamic Religious Education (PAI) lesson hours: The relatively small allocation of Islamic Religious Education (2–3 hours/week) is not commensurate with the intensity and duration of digital exposure students receive each day.	

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5	Digital Competence and Literacy of Islamic Religious Education Teachers: Islamic Religious Education teachers who are adaptive to technology are able to integrate digital media as a means of preaching and development, expanding the reach of character building beyond the classroom.	Weak synergy between schools, families, and communities: When the values taught in schools are not reinforced within the family and surrounding community, the process of internalizing religious character tends to be suboptimal.	
6	The exemplary behavior of the principal and all teaching staff: leaders and educators who consistently demonstrate Islamic values in their daily lives, strengthen the legitimacy and impact of the character-building program.	Lack of digital-based character-building programs: Many schools do not yet have a structured curriculum or program that systematically teaches Islamic digital ethics and religiosity.	

DISCUSSION

The findings of this study indicate that school religious culture is the most fundamental dimension in the formation of students' religious character. Fathurrohman (2016) defines school religious culture as a set of religious values, norms, attitudes, and traditions created through a continuous process of habituation and internalization within the educational institution. This culture is organic, growing from the shared commitment of the entire school community, and is reflected in every aspect of school life, from physical symbols and daily routines to the value system that serves as a guide for shared behavior. From a PAI perspective, school religious culture is a concrete manifestation of efforts to present Islamic values not only in textbooks, but in the very lifeblood of the educational institution itself.

Research by Arimbi and Minsih (2022) found that consistent implementation of the Dhuha prayer in congregation, recitation of short surahs, and guidance on noble morals can foster strong religious habituation in students.

This habituation aligns with the theory of habit formation from an Islamic educational perspective, which emphasizes that character is formed through the repetition of good actions until they become an organic part of the student's personality. Unlike cognitive learning, which is conscious and reflective, religious habituation operates at a deeper level, forming automatic response patterns that emerge even when the student is not aware of them under direct supervision. This is what makes the school's religious culture a solid and sustainable foundation

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for character development.

Furthermore, Mubin and Furqon (2023) identified that religious habituation programs in madrasas not only impact the spiritual dimension but also significantly shape students' discipline, responsibility, orderliness, and social empathy. This finding reinforces the view that religious character has a positive correlation with other social characteristics. Students who are accustomed to practicing their religious duties with discipline, for example, tend to demonstrate the same discipline in their studies and social interactions. Syaroh and Mizani (2020) also demonstrated through a study at SMAN 3 Ponorogo that structured and consistent religious behavior habits produce characters that are more resilient to the negative influences of the digital environment compared to a purely conventional Islamic Religious Education (PAI) teaching approach.

From the perspective of Islamic Religious Education, Islamic Religious Education (PAI) teachers carry out a far more complex role than simply teaching academic material. Safiqo and Ghofur (2025) emphasized that effective Islamic Religious Education teachers are those who are able to fulfill three roles simultaneously and in an integrated manner: mu'allim (teacher of Islamic knowledge), murabbi (educator of the soul and spiritual guide), and uswah hasanah (primary role model in daily Islamic attitudes and behavior). These three roles cannot be separated because the success of internalizing religious values in students depends heavily on the consistency between what the teacher teaches verbally and what is actually exemplified in real life.

Haidar & Maulani (2024) in their study on the significance of Islamic Religious Education (PAI) teachers emphasized that students more easily internalize religious values through direct observation and imitation of teachers who demonstrate consistency between words and actions, between teachings and examples. This phenomenon is closely related to Bandura's social learning theory, which emphasizes the vital role of modeling (behavior modeling) in shaping individual character. In the context of Islamic Religious Education (PAI), teachers who demonstrate piety not only in the classroom but also in all aspects of school life serve as living moral role models for students.

When students witness their teachers consistently maintaining congregational prayer, speaking politely, being honest in all matters, and being fair in every decision, these moral messages are embedded more deeply than hundreds of hours of religious lectures. In the digital age, the challenge of role modeling is increasingly complex and multidimensional.

Najmudin and Alami (2022) identified that Islamic Religious Education teachers with high digital literacy are not only able to utilize digital platforms as a means of preaching and character

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building, but also demonstrate exemplary behavior in cyberspace through ethical and wise social media management that reflects Islamic values. This digital exemplary behavior includes teachers' ability to demonstrate productive, creative, and moral use of technology: sharing useful content, responding politely to criticism, avoiding the spread of fake news, and maintaining modesty and privacy in the digital space. Teachers who are able to serve as role models in both the physical and digital worlds have a much greater influence in shaping students' religious character comprehensively and consistently.

Extracurricular religious activity programs occupy a very strategic position in the ecosystem of religious character formation within the school environment. In her research at Madrasah Tsanawiyah (Islamic Junior High School), Fitriani (2022) found that extracurricular religious activities such as Islamic Spirituality (Rohis), Quran recitation extracurricular activities, thematic interpretation studies, and short-term Islamic boarding schools (pesantren kilat) had a significant and measurable positive impact on strengthening students' morals faith, practicing worship, and developing students' morals. The main advantage of extracurricular programs compared to formal Islamic Religious Education (PAI) learning lies in the different atmosphere and modalities: a more relaxed atmosphere, a more personal relationship between instructors and participants, and a more voluntary and intrinsic motivation for participation.

Angelora (2023), in her study at Muhammadiyah Elementary School in Bandar Lampung, revealed the highly relevant finding that students who were active in extracurricular religious activities demonstrated consistently better moral resilience against the negative influence of digital content compared to students who were inactive.

This moral resilience, or what is referred to in Islamic educational psychology literature as spiritual resilience, is an individual's ability to maintain their religious values under the pressure of an unfavorable environment. These findings indicate that religious extracurricular activities not only strengthen cognitive understanding of Islamic teachings but also build psychological and spiritual strength that serve as a shield for students against the negative influences of the digital era.

In the digital era, religious extracurricular programs have evolved adaptively, utilizing digital media as a new platform that expands their reach and impact. Mubin and Furqon (2023) noted that spiritual development through digital messaging groups, online Islamic studies, the creation of creative Islamic preaching content by students, and the use of digital Quran applications are innovations that are not only relevant but also highly effective for the digital native generation. These innovations demonstrate that smart and adaptive schools are capable of transforming the

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challenges of the digital era into opportunities for character development that are broader, more flexible, and more relevant to today's students, without sacrificing the substance of the Islamic values that are at their core.

Islamic-based digital literacy within the school ecosystem. Salisah et al. (2024) argue that in this unavoidable digital era, the formation of religious character cannot ignore the increasingly dominant and complex realities of students' digital lives. Schools cannot turn a blind eye to or be antithetical to digital technology. Instead, they must strategically and structuredly integrate Islamic-perspective digital literacy education into the curriculum, culture, and overall school ecosystem.

Sari and Setiawan (2022) introduce the highly relevant concept of religious digital literacy in this context: the ability of students to understand, analyze, evaluate, and use digital technology ethically and productively in accordance with Islamic principles. Religious digital literacy encompasses at least five interrelated core competencies: first, the ability to filter and evaluate digital content (digital filtering); second, the ability to produce positive content that reflects Islamic values (content creation); third, the ability to interact ethically and politely online in accordance with Islamic etiquette (Islamic digital netiquette); fourth, awareness of the impact of technology use on spiritual and psychological health (digital wellbeing); and fifth, the ability to utilize technology as a means of drawing closer to God (digital taqarrub). Schools that successfully develop these five competencies in their students will be able to make the digital era a vehicle for strengthening, not weakening, religious character.

The findings of this research consistently show that no single dimension of the school environment is capable of optimally shaping religious character without support from other dimensions. The effectiveness of the school environment in shaping religious character is largely determined by the quality of synergy between the various interrelated and mutually reinforcing elements of the educational ecosystem. Djollong and Rasyid (2018) found that the influence of Islamic Religious Education (PAI) on religious character formation is stronger and more sustainable when supported by a religious family environment and a value-conducive community. Conversely, when there is a significant value gap between what is taught in school and what is practiced at home and in the community, the effectiveness of character development in schools tends to gradually decline.

From the perspective of Bronfenbrenner's developmental ecology theory applied to the context of Islamic education, individual character development is simultaneously influenced by layered interactions between the microsystem (family, school, peers), the mesosystem

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(interactions between these systems), the exosystem (educational policies, media), and the macrosystem (cultural values and religious norms of society). Optimal synergy occurs when the values instilled in schools are consistently reinforced at all levels of the system. Therefore, visionary schools focus not only on internal programs but also actively build communication bridges with parents through Islamic parenting programs, partner with mosques and local Muslim communities, and advocate for stronger character education policies at the national level.

In the digital era, this ecosystem synergy faces new and increasingly complex dimensions because students are now simultaneously exposed to two worlds: the physical world of school and family, and the digital world that transcends geographical and temporal boundaries. Safiqo and Ghofur (2025) emphasized that schools capable of building an integrated religious character ecosystem involving competent and exemplary teachers, actively participating parents, a supportive community, and responsible use of technology in an Islamic manner have proven to be more effective in producing students with strong religious character, adaptable to changing times, and resilient in facing the various moral challenges of the unpredictable digital era. This ecosystem synergy is not an option, but rather a necessity for the success of the mission of comprehensively and sustainably developing students' religious character.

CONCLUSION

Based on the analysis and discussion of various literature sources reviewed, this study confirms that the school environment is a key, strategic and holistic factor in shaping students' religious character in the digital era from the perspective of Islamic Religious Education. This finding reinforces the notion that religious character formation cannot rely solely on formal classroom learning processes, but must be developed through an integrated educational ecosystem, where Islamic values are continuously internalized in all aspects of school life. Therefore, the school environment serves as a space for value formation that simultaneously integrates the cognitive, affective, and spiritual aspects of students.

Furthermore, strengthening religious character requires synergy between school culture, teacher role models, religious activities, and Islamic value-based digital literacy as a unified character education system. This demonstrates that the challenges of the digital era should not be understood solely as threats, but also as opportunities to strengthen adaptive and contextual Islamic education. Therefore, a joint commitment is needed between schools, teachers, parents, and the government to build an educational ecosystem that consistently and sustainably supports the internalization of religious values. As a result, This research opens up opportunities to develop

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an implementable model for religious character formation based on the school ecosystem that can be tested at various educational levels and in different social contexts. Further empirical research using a quantitative or mixed methods approach is recommended to more measurably measure its impact on student character development in the digital era.

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