

Islamic Religious Education Teachers' Strategies for Fostering Students' Social-Care Character at SMPN 1 Luwuk in the Digital Era

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Abstract: *This study aims to provide a comprehensive explanation of Islamic Religious Education (IRE) teachers' strategies in developing students' social care character, the challenges faced by teachers in shaping this character in the digital era, and the efforts undertaken by IRE teachers to overcome these challenges. The research employed a descriptive qualitative method with one IRE teacher and three students selected through purposive sampling. Data were collected through in-depth interviews, observation, and documentation, and then analyzed using the Miles and Huberman model, with validation achieved through source, technique, and time triangulation. The findings demonstrate that IRE teachers employ several strategies, including emotional and personal approaches, adaptive classroom management, peer influence, the integration of practical values and contextual learning, as well as the utilization of technology in the digital era. The main challenges include reduced social interaction and digital addiction, a gap between values and behavioral implementation (cognitive–action gap), and the disintegration of the family's educational role. The teacher addressed these challenges through several efforts, namely limiting gadget use during learning activities, delivering humanistic and developmentally appropriate advice, building emotional closeness as a form of moral role modeling, collaborating with parents and the guidance and counseling unit, conducting qualitative and continuous character evaluation, and establishing strong teacher–student relationships as the foundation for successful character education. This study emphasizes that the adaptive strategies implemented by IRE teachers, along with supportive learning environments, significantly determine the success of developing students' social care character in the digital era.*

Keywords: *Digital Era; Islamic Religious Education; Social Responsibility Character*

Introduction

Islamic Religious Education (IRE) is a planned effort aimed at cultivating moral conduct and noble character grounded in Islamic teachings, including social-care character, which constitutes a fundamental value that must be instilled from an

early age.¹ The value of social concern is essential to cultivate in order to shape a generation that is empathetic and responsible, making the role of IRE teachers highly strategic in fostering this value through teaching methods that align with contemporary developments. The rapid advancement of digital technology has brought significant changes to various aspects of life, including Islamic education, which focuses on moral and character formation. On the one hand, the digital era offers substantial opportunities to enhance the quality of character education through broader access to learning resources. On the other hand, technological advancement also introduces new challenges that must be addressed to ensure that character values are preserved and can be effectively instilled in students.²

Yusri explains that IRE makes a significant contribution to students' character formation because it teaches the fundamentals of faith, which serve as the primary foundation for moral development and subsequently guide students in understanding religious values. Nevertheless, character formation is not an instant process but rather a long-term journey influenced by internal factors such as self-control, determination, conscience, and genetic aspects, as well as external factors including education and the social environment.³ In line with this, Sagala emphasizes that character education has a substantial influence on shaping a person's values and personality because it is designed to instill noble values such as honesty, responsibility, integrity, cooperation, and empathy.⁴ Jamil further adds that IRE plays an essential role in fostering humanitarian and social awareness, particularly when educational methods apply ethical and social principles in Islam. Through the integration of religious values into learning activities, students are able to gain a deeper understanding of the importance of empathy, cooperation, and solidarity in social life.⁵

Furthermore, the researcher's findings regarding several cases of moral crises in the Luwuk area highlight the importance of early character development. One prominent case involved an alleged kiosk break-in committed by five children in East Luwuk, which indicates weaknesses in moral formation among young individuals. In handling the case, the Bhabinkamtibmas of the Luwuk Police Sector mediated between the victim and the families of the perpetrators and emphasized the need for a familial approach to resolution as well as further guidance for the children involved.⁶ Another

¹ Muhammad Thoriq Al-Ziyad Hasan dan Akhmad Ramli, "Implementasi PAI dalam Membentuk Karakter Peserta Didik di Era Society," *Bourneo Journal Of Islamic Education* Vol.3, No.1 (2023) h.32

² Fitri Barokah, et al. "Peluang dan Tantangan Pendidikan Karakter di Era Digital," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* Vol.6, No.3 (17 Juni 2024) h.722

³Nadia Yusri et al. "Peran Penting Pendidikan Agama Islam dalam Membentuk Karakter Pribadi yang Islami," *Jurnal Pendidikan Islam*, Vol.1, No.2 (November 2023), h. 4

⁴Kartika Sagala, et al. "Tantangan Pendidikan karakter di era digital," *Jurnal Kridatama Sains dan Teknologi*, Vol.6, No.1 (Januari 2024), h. 2

⁵Sofwan Jamil et al. "Pentingnya Pendidikan Agama Islam dalam Membentuk Kesadaran Sosial dan Kemanusiaan", *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, Vol.1, No.2 (September 2023), h. 37

⁶TribataNews Sulteng, "Lima Bocah Diduga Membobol Kios, Bhabinkamtibmas Polsek Luwuk Lakukan Mediasi", <https://tribatanews.sulteng.polri.go.id/2024/01/17/lima-bocah-diduga-Tarbiyah-Islamiah: Jurnal Ilmiah Pendidikan Agama Islam>

case involved the apprehension of eleven adolescents who participated in a brawl in Simpong Village, South Luwuk District, at approximately 2:00 a.m. local time, during which they carried stones, wooden sticks, and sharp weapons. The incident was triggered by a joke that led to offense and eventually escalated into retaliation. The adolescents were then taken to the Luwuk Police Sector for guidance, with their parents involved in the process.⁷ These findings emphasize that Islamic Religious Education plays an essential role in shaping students' moral character and fostering their sense of social responsibility.

SMP Negeri 1 Luwuk was selected as the research site based on several considerations that align with the needs of this study, particularly the availability of adequate digital facilities such as computer laboratories and projectors that support the integration of technology into the learning process. Nevertheless, the school continues to face challenges in fostering students' character development, especially in the aspect of social care. Observations and interviews indicate that some students have experienced a decline in the quality of their social interactions due to the high intensity of digital media use. In addition, differences in students' social backgrounds and their psychological conditions upon entering junior secondary school present additional challenges for IRE teachers in instilling social-care values. Therefore, SMP Negeri 1 Luwuk represents a relevant setting for examining how IRE teachers' strategies can be effectively implemented to cultivate social-care character in the digital era.

Based on the conditions and context described above, the research questions in this study include: How do Islamic Religious Education (IRE) teachers implement strategies to develop social care character among students at SMP Negeri 1 Luwuk in the digital era? What challenges do IRE teachers face in shaping students' social care character at SMP Negeri 1 Luwuk in the digital era? And how do IRE teachers address these challenges in character education related to social care in the digital era? In line with these research questions, this study aims to understand how IRE teachers design and implement effective instructional strategies to cultivate students' social-care character by utilizing technological opportunities while simultaneously addressing various challenges that arise in digital-era learning.

Method

This study employs a qualitative method with a descriptive approach aimed at generating an in-depth understanding of the strategies used by Islamic Religious Education (IRE) teachers to develop students' social-care character at SMP Negeri 1 Luwuk in the digital era. The selection of this approach is grounded in the research

membobol-kios-bhabinkamtibmas-polsek-luwuk-lakukan-mediasi/, diakses pada hari Selasa, 13 Mei 2025

⁷TribataNews Sulteng, "Polisi Amankan 11 Remaja dalam Tawuran di Luwuk Selatan", <https://tribatanews.sulteng.polri.go.id/2024/11/03/polisi-amankan-11-remaja-dalam-tawuran-di-luwuk-selatan/>, diakses pada hari Selasa, 13 Mei 2025

questions, which require a comprehensive explanation of the strategies implemented by IRE teachers to foster social-care character, the challenges faced by IRE teachers in shaping students' social-care values in the context of SMP Negeri 1 Luwuk, and the efforts undertaken by IRE teachers to address character-education challenges in the digital era.

The research subjects were selected through purposive sampling based on the relevance of the information to the study's focus.⁸ The informants consisted of 1 IRE teacher, who served as the primary source of learning strategies, and 3 students selected due to their involvement in the process of internalizing social care values. Furthermore, the study's objects included the teacher's actions, students' behaviors and responses, and the entire IRE learning process related to the formation of social care character within the context of digital technology development. Accordingly, data were collected through in-depth interviews, direct observations, and documentation analysis of teaching materials, school activity records, and evidence of digital platform usage in IRE instruction. In addition, the researcher served as the main instrument, meaning that the researcher's ability to understand situations, interpret the meaning of actions, and analyze social data played a crucial role in ensuring the accuracy of the findings.

Furthermore, the credibility of the data was ensured through the application of triangulation, member checking, and prolonged engagement. Triangulation was carried out through three approaches. First, source triangulation, in which the researcher compared information obtained from Islamic Religion Education teachers, students, and school documents to identify the consistency of statements regarding strategies for developing social care character. Second, technique triangulation, in which the researcher compared interview results with observational findings, including whether social-habitation strategies were genuinely reflected in students' behavior, as well as documentary evidence such as the alignment between lesson plans and instructional practices. Third, time triangulation, in which the researcher conducted observations and interviews at different times to ensure that the information was not influenced by temporary or situational conditions. Furthermore, member checking was conducted by asking the primary informant, namely the Islamic Religion Education teacher, to review the transcribed interview results to verify the accuracy of the data. Meanwhile, prolonged engagement was achieved through repeated observations to ensure the stability and reliability of the findings.

Subsequently, the data analysis followed the interactive model of Miles and Huberman, which includes data collection, data reduction, data display, and conclusion drawing.⁹ In the data-reduction stage, the researcher conducted initial coding to

⁸Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi", *Jurnal Pendidikan Tambusai*, Vol.7, No.1 (2023) h. 2989

⁹Tutuk Ningsih, "Peran Pendidikan Islam Dalam Membentuk Karakter Siswa di Era Revolusi Industri 4.0 Pada Madrasah Tsanawiyah Negeri 1 Banyumas", *Insania*, Vol.24, No.2 (2019) h. 223
Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam

identify key units of information related to instructional strategies, the practice of social-care values, digital-era challenges, and efforts to address these obstacles. The initial codes were then organized into relevant categories, namely pedagogical-strategy categories, social-character values, and forms of digital-era challenges. Furthermore, a thematic-development process was conducted to identify patterns of meaning related to the research questions as sub-themes of the study, namely the strategies employed by Islamic Religion Education teachers in fostering social-care character, the challenges encountered within the digital-era context, and the efforts undertaken by teachers to address character-education challenges. The analysis process continued with the presentation of data in a structured descriptive narrative, which ultimately produced conclusions that were continuously verified to ensure accuracy. This process provided a comprehensive depiction of the strategies, the challenges faced, and the efforts made by Islamic Religion Education teachers in addressing obstacles to developing students' social-care character at SMP Negeri 1 Luwuk in the digital era.

Discussion

Strategies of Islamic Religious Education Teachers for Fostering Students' Social-Care Character in the Digital Era

Islamic Religious Education (IRE) in schools plays a central role in fostering students' social-care character. The research findings indicate that the strategies employed by IRE teachers at SMP Negeri 1 Luwuk emphasize a holistic approach that integrates emotional–personal engagement, adaptive classroom management, and peer influence, the integration of practical values and contextual learning, as well as the utilization of digital-era technology, as outlined below:

1. Personal Emotional Approach

The findings of the study based on interviews with the Islamic Religion Education (IRE) teacher indicate that the primary strategy employed is a personal and emotional approach by establishing close relationships with students, particularly by providing space for them to share stories or express their feelings. The IRE teacher does not merely teach religious material but also strives to build meaningful interpersonal connections with the students. This approach has proven effective because it allows students to feel valued and understood, making them more receptive to advice and guidance from the teacher. Such an approach is essential because it helps students feel safe and accepted, which serves as a foundation for learning how to treat others with kindness. In addition, students are trained to manage their emotions effectively when dealing with stress, disappointment, and interpersonal conflict. They are taught to practice honesty, responsibility, and empathy toward others, which are core values in Islamic teachings.¹⁰

¹⁰NNE/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

The findings of this study are highly relevant to emotional intelligence (EQ) theory and moral development theory, in which the actions of the IRE teacher in fostering a sense of being valued and understood align with the concept of basic psychological needs proposed by psychologists Edward Deci and Richard Ryan as cited in Rudy through the Self-Determination Theory (SDT). One of these basic psychological needs is the need for relatedness, which must be fulfilled for individuals to develop optimally.¹¹ Thus, when students feel safe and accepted, they become more receptive to guidance. Furthermore, the efforts of IRE teachers to train students in managing emotions, honesty, responsibility, and empathy reflect the objectives of emotional-intelligence education, as emphasized by Ady Alfian Mahmudinata, who argues that the ability to regulate one's internal emotions is a prerequisite for developing empathy and social concern. Therefore, this strategy reinforces the position of IRE teachers as facilitators of EQ development rather than merely transmitters of religious content.¹²

2. Adaptive Classroom Management and Peer Influence Dynamics

The findings from interviews and observations indicate that, in addition to implementing strategies based on a personal-emotional approach, the IRE teacher also manages the classroom by considering each student's personality and psychological condition. One of the techniques employed is the intentional arrangement of seating. Students who are diligent and well-behaved are typically placed at the front, whereas those who are less active or frequently cause disruptions are seated in the middle or positioned with peers who can provide a positive influence. This method enables students to learn from well-behaved classmates and gradually modify their attitudes.¹³ The findings from interviews and observations indicate that, in addition to implementing strategies based on a personal emotional approach, the IRE teacher also manages the classroom by considering each student's personality and psychological condition. One of the techniques employed is the intentional arrangement of seating. Students who are diligent and well-behaved are typically placed at the front, whereas those who are less active or frequently cause disruptions are seated in the middle or positioned with peers who can provide a positive influence. This method enables students to learn from well-behaved classmates and gradually modify their attitudes.¹⁴

3. Integration of Practical Values and Contextual Learning

The findings from classroom observations and interviews further indicate that during instruction, the IRE teacher integrates social-care values into the lessons.

¹¹ Rudy C. Tarumingkeng, *TEORI MOTIVASI: Self-Determination Theory(SDT)*. Bogor: RUDYCT e-PRESS, 2025. h.7

¹²Ady Alfian Mahmudinata, "Pendidikan Agama Islam dan Kecerdasan Emosional: Pendekatan Integratif untuk Peningkatan Karakter Siswa", *Sasana: Jurnal Pendidikan Agama Islam*, Vol.3, No.1 (2024), h. 145

¹³NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

¹⁴Ari Susanto dan RiPatul Mursyidah, "Identifikasi Perbedaan Individu Penyebab Proses dan Hasil Belajar", *At-Ta'lim: Jurnal Pendidikan Agama Islam*, Vol.6, No.1 (April 2024), h.27

Among these efforts, the teacher emphasizes the importance of helping others, maintaining harmonious relationships, and demonstrating kindness toward peers. These values are explained using examples that are closely connected to students' everyday experiences. For instance, the IRE teacher invites students to discuss how they should behave when a classmate is feeling sad or is being isolated by others. The teacher also provides opportunities for students to engage in concrete actions, such as helping peers who are struggling academically. Through these practices, students learn that religious education is not merely about memorization but must also be applied in everyday life.¹⁵

The integration of social-care values into Islamic Education lessons through real-life examples and opportunities for concrete action demonstrates a shift in Islamic Education instruction from ritualistic cognition toward contextual application. This strategy aligns with the principles of contextual learning, in which knowledge is constructed through real experiences that are relevant to students' lives. More importantly, it fulfills the demands of value-based character education, which emphasizes concrete action following understanding and emotional internalization.

4. Utilization of Technology in the Digital Era

The IRE teacher explained that the use of technology in the learning process has become an essential component in supporting students' understanding, particularly in Islamic Education. The teacher utilizes the internet, instructional videos, and projector devices to present material in a more engaging and interactive manner. The use of videos that are relevant to the lesson topic aims to enhance students' focus, attention, and learning motivation. However, not all students felt supported by the use of these media. Some students reported difficulty understanding the content of the videos because the explanations were delivered too quickly. This indicates that the use of digital media in the learning process must be aligned with students' characteristics and learning abilities so that the objectives of character development are not hindered.¹⁶

Furthermore, the IRE teachers' use of technology to make learning materials more engaging and interactive aligns with the importance of instructional innovation in the digital era, as emphasized by Zalik Nuryana. The integration of digital media supports the principles of multimedia learning, which enhance students' focus and learning motivation.¹⁷ The finding that some students experienced difficulty understanding video content due to the rapid pace of explanation highlights a challenge in adaptive instructional design. This indicates that the use of technology must be balanced with the principles of Universal Design for Learning and attentiveness to students' learning styles. The effectiveness of digital media does not lie merely in its

¹⁵NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

¹⁶NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

¹⁷Zalik Nuryana, "Pemanfaatan Teknologi Informasi Dalam Pendidikan Agama Islam", *Jurnal TAMADDUN - FAI UMG*, Vol.19, No.1 (2018), h. 78

availability, but in how it is adapted so that it becomes not a barrier but a bridge for achieving character-formation goals.

Challenges in Fostering Students' Social-Care Character in the Digital Era

Although the strategies implemented by IRE teachers at SMP Negeri 1 Luwuk have been carried out, the research findings identify three major challenges that hinder the development of students' social-care character in the digital era, as follows:

1. Decline in Social Interaction and Digital Addiction

Based on interviews with the IRE teacher, the findings indicate that many students exhibit a decline in direct social interaction because they prefer spending time on their devices at home. Some students have even developed an addiction to platforms such as TikTok and online games, which indirectly diminishes their sense of empathy and concern for others.¹⁸ One of the students candidly admitted that although he understands the importance of social-care values taught in Islamic Religious Education (IRE), his actual behavior often contradicts these teachings. He stated, "Even though I know I should care, when I am at home or relaxing with my phone, such as watching TikTok or playing games, I become reluctant when someone wants to talk to me or asks for help. It feels more comfortable being alone in my room. Sometimes the desire to help a friend appears after watching an inspirational video, but that feeling quickly disappears once I see a game notification."¹⁹ This statement highlights the solitary pleasure offered by digital devices, which effectively isolates students from their physical surroundings. Such comfort becomes a major barrier that prevents students from practicing empathy and social skills, both of which form the foundation of social care.

The negative effects of excessive social media and online gaming use lead to a decline in direct social interaction and a reduced sense of empathy. This phenomenon is strongly aligned with the findings of Irmawati Musa and can be explained through the displacement theory in media sociology, which states that the time spent on media-related activities (such as digital devices) replaces the time that should be allocated to other social or physical activities, such as engaging in face-to-face interactions.²⁰ From a psychological perspective, digital addiction that makes students comfortable with solitude and indifferent to their surroundings directly inhibits the development of social skills and empathy, two essential components of Emotional Intelligence (EQ). Empathy, which refers to the ability to understand and share the feelings of others, is optimally developed through face-to-face interactions that provide nonverbal cues (such as body language and facial expressions), cues that are minimal or absent in digital interactions. Consequently, digital devices create an "isolation bubble" that diminishes students' capacity to practice social care.

¹⁸NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

¹⁹MA/Siswa Kelas VIII B SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

²⁰Irmawati Musa, "Perubahan Perilaku Sosial pada Remaja Akibat Penggunaan Handphone", *Ezra Science Bulletin*, Vol.1, No.2, (Desember 2023), h. 336

2. Value-Behavior Gap and Behavioral Implementation (Cognitive-Action Gap)

Findings from interviews with a student indicate that, despite possessing an understanding of the moral values conveyed in IRE lessons, the student exhibits a pronounced tendency toward indifference in domestic or solitary contexts, particularly when engaged with digital devices.²¹ The finding that students understand the values of goodness conveyed in IRE lessons but tend to be indifferent when using digital devices at home indicates a gap between knowledge and action in character education. This situation reflects a critique of character education models that focus solely on cognitive and affective dimensions without reinforcing the conative dimension (the will to act). Students may possess knowledge (knowing they should care) and possibly feelings (being moved), yet the willingness to transform personal comfort (digital entertainment) into practical social-care actions fails to materialize. This highlights the tension between the long-term values promoted by IRE teachers (caring character) and the short-term rewards offered by digital media.

3. Disintegration of the Family and Education Roles

Another emerging challenge is the lack of parental or family-member control over children's use of digital media. In some cases, students described behaviors at school that are essentially motivated by the need to gain attention from people at home.²² The lack of family-member control over children's use of digital media constitutes a significant challenge and may even drive attention-seeking behaviors in school. These findings reaffirm the fundamental principle of the Tri-Center Education Model (Family, School, Community) advocated by Ki Hajar Dewantara. The family constitutes the primary and foremost center for character education. The absence of family control and exemplary behavior creates a value vacuum, which is subsequently filled by unfiltered values from the digital environment. Acting-out behaviors (attention-seeking) at school can be interpreted as a compensatory mechanism for unmet needs for connection or recognition at home. Consequently, character education in schools will inevitably be hindered without synergy and consistency in value cultivation between home and school.

Islamic Religious Education Teachers' Efforts to Address Challenges in Fostering Students' Social-Care Character in the Digital Era

IRE teachers' efforts to address the challenges of fostering social-care character in the digital era demonstrate a pattern of strategy implementation that aligns with modern character-education theory. Field findings indicate that teachers limit the use of digital devices during learning by collecting them in advance and permitting their use only when strictly necessary.²³ This approach aligns with the concept of self-regulated learning as described by Zimmerman as cited in Dinda, which posits that

²¹MA/Siswa Kelas VIII B SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

²²NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

²³NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

managing external distractions is a crucial component of students' self-regulation abilities.²⁴ The limitation of digital devices by IRE teachers is not intended to be repressive but is directed toward creating a conducive learning environment, enabling the optimal internalization of character values, particularly the development of social-care attitudes. This is also consistent with Lickona's view, as cited in Asri, that character education requires a supportive-environment condition in which teachers help students to 'reduce temptations' that hinder the moral-development process.²⁵

Furthermore, interview findings indicate that IRE teachers often provide guidance tailored to students' age and cognitive development. Teachers recognize that delivering advice in a harsh manner does not always yield results; therefore, IRE teachers prefer to convey moral messages gently and without coercion. This approach is considered more effective as it is delivered in a friendly atmosphere and does not make students feel lectured. Consequently, students feel comfortable, respected, and more receptive to receiving guidance.²⁶ This approach reinforces the humanistic-education theory pioneered by Carl Rogers, as cited in Syarifuddin, which emphasizes the importance of empathetic relationships, unconditional positive regard, and warm communication in supporting students' moral and emotional development.²⁷ The practice of IRE teachers in avoiding harsh methods aligns with Munawir's view that character formation should be conducted gradually, continuously, and without sanctions that cause psychological trauma. An educative, not punitive, disciplinary approach has been shown to create more meaningful moral-learning experiences, as students become open to understanding values rather than merely complying with rules.²⁸

Furthermore, interview findings revealed that IRE teachers maintain intensive communication with parents and Guidance and Counseling (GC) teachers. When students exhibit deviant behaviors or actions inconsistent with the values taught, IRE teachers adopt a personalized approach to explore the background and root causes of the issues. This approach is carried out empathetically and non-judgmentally, allowing students to feel respected and heard. In many cases, this strategy successfully encourages students to open up and accept guidance more willingly. Additionally, parental involvement is strengthened to ensure that character education is not solely the responsibility of the school but is also continued within the family environment. Through the synergy among teachers, parents, and GC staff, student character

²⁴ Dinda Permatasari Harahap, "Meningkatkan Self Regulated Learning pada Siswa Melalui Strategi Belajar Berdasar Regulasi Diri," *Journal on Education* Vol. 5, No. 3 (Februari:2023), h. 7057

²⁵ Asri Darwanti, Endang Fauziati, dan Achmad Fathoni, "Perspektif Moral Knowing Thomas Lickona Pada Pembentukan Karakter Disiplin Siswa Di Sekolah Dasar," *Jayapangus Press Cetta: Jurnal Ilmu Pendidikan* Vol 8, no. 3 (2025). h. 2

²⁶ NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

²⁷ Syarifuddin, "Teori Humanistik dan Aplikasinya dalam Pembelajaran di Sekolah," *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* Vol 6, No. 1 (30 April 2022). h.112

²⁸ Munawir, Kartika Devita Yanti, dan S. Fitriyah Nur Azizah, "Strategi Komunikasi Guru PAI Dalam Pembiasaan Akhlaqul Karimah", *Tabyin: Jurnal Pendidikan Islam*, Vol.6 No.1 (Juni 2024), h. 176
Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam

education can be implemented more comprehensively and sustainably.²⁹ IRE teachers' efforts to engage in intensive communication with parents and GC teachers underscore the relevance of Bronfenbrenner's ecological-systems theory. This theory emphasizes that students' moral development is strongly influenced by interactions across multiple environments: home, school, and other social groups. By involving parents and GC staff in addressing student behaviors, IRE teachers effectively build microsystem synergy that reinforces the consistency of values received by students across different contexts. This collaborative approach also reflects the teacher's dual function as an educator and counselor, consistent with Islamic-education counseling literature, which states that IRE teachers have a mandate for tarbiyah and taujih (guidance) to comprehensively understand students' backgrounds before providing direction.³⁰

Furthermore, interviews conducted with IRE teachers revealed that the effectiveness of character education is evaluated qualitatively by observing changes in students' behavior. Politeness, care for others, and willingness to help are assessed by IRE teachers. Teachers consistently emphasize these values, even though not all students demonstrate observable changes.³¹ Interview findings from students indicate that IRE teachers play a significant role in fostering students' social-care awareness. Regarding evaluation, IRE teachers assess the success of character education qualitatively through observation of students' daily behavioral changes. This approach aligns with Krathwohl's concept of affective evaluation, which requires longitudinal observation of students' habits, interests, emotional responses, and behavioral tendencies. The sustained emphasis on values by IRE teachers is also consistent with Thomas Lickona's character-habitation approach, which underscores the importance of habit formation in integrating moral values into students' self-identity. The fact that not all students exhibit significant changes aligns with these theories, highlighting that moral habituation requires extended time, consistency, and intensive interaction between students and their learning environments.³²

Conclusion

Based on the research findings, Islamic Religious Education (IRE) teachers' strategies for fostering students' social-care character in the digital era demonstrate a holistic and integrated approach. IRE teachers combine personal and emotional approaches, adaptive classroom management, value-based contextual learning, and selective, pedagogical use of technology. Furthermore, the development of students' social-care character faces significant challenges due to the digital culture, which

²⁹NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

³⁰Zaen Musyirifin, "Kolaborasi Guru BK, Guru Pendidikan Agama Islam, dan Wali Kelas dalam Mengatasi Perilaku Bermasalah Siswa", *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam*, Vol.12, No.1 (22 Maret 2016), h.10

³¹NNF/Guru Pendidikan Agama Islam SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

³²CA/Siswa Kelas VIII B SMPN 1 Luwuk, Wawancara Penelitian, 5 Juni 2025.

promotes social isolation, digital device addiction, and inconsistency in the family's role in character education. The gap between value comprehension and behavioral practice constitutes a major barrier, exacerbated by the instant gratification culture of digital media. Therefore, although IRE teachers have implemented various effective strategies, the success of character education requires strong synergy among the school, family, and social environment to ensure that social-care values are not only understood but also consistently manifested in students' daily behavior.

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