
The role of PAI teachers in forming students' morals in the era of society 5.0 at SMPN 3 Wonomerto

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Abstrac: The Society 5.0 era, marked by advances in digital technology, demands transformation in the education system, including in fostering students' morals. This study aims to analyze the role of Islamic Religious Education (PAI) teachers in shaping students' morals at SMPN 3 Wonomerto, as well as identifying challenges and strategies applied in the context of digitalization of education. This study uses a qualitative approach with a case study method, through interviews, observations, and documentation. The results of the study indicate that PAI teachers have a strategic role as educators, role models, and moral guides amidst the rapid flow of digital information. Although not yet optimal in utilizing technology, conventional approaches that are contextual and relational have proven effective in internalizing Islamic values. The challenges faced include limited facilities, low parental digital literacy, and the negative influence of social media on student behavior. In response, PAI teachers implement strategies for habituating worship, role models, communicating with parents, and strengthening character based on Islamic values. This study recommends strengthening collaboration between schools and families and increasing teacher capacity in technological literacy to face the challenges of moral education in the Society 5.0 era. In conclusion, strengthening moral education in the digital age requires adaptive strategies and shared responsibility between educators and families.

Keyword: Islamic Religious Education Teacher, Student Morals, Society 5.0

How to Cite: Pramudita, A., Agustin, M. (2025). The role of PAI teachers in forming students' morals in the era of society 5.0 at SMPN 3 Wonomerto. *Al-Fikru: Jurnal Pendidikan dan Sains*, 6(1), 56-67. <https://doi.org/10.55210/al-fikru.v6i1.2171>

Introduction

In the era of Society 5.0, the role of Islamic Religious Education (PAI) teachers is increasingly significant in shaping students' moral character. The rapid advancement of technology and information in the Society 5.0 era has not only transformed the paradigm of education but also brought about significant moral and ethical challenges for students. This condition highlights the urgency of character education that is not merely value-neutral, but rooted in Islamic teachings to guide students in navigating the digital world responsibly and ethically. The acceleration of digital transformation in the Society 5.0 era not only enhances access to information and learning tools but also exposes students to ethical dilemmas, moral relativism, and negative influences from unfiltered digital content. In this context, Islamic character education becomes essential to build students' moral resilience and guide them in using technology responsibly. Society 5.0 combines advanced technologies such as the Internet of Things (IoT), Artificial Intelligence (AI), and virtual learning environments, emphasizing a human-centered educational approach to encourage student innovation and creativity (Triana et al., 2023). This shift increases the accessibility of educational resources and promotes personalized learning experiences that meet the various needs of students (Yanuarto et al., 2021).

In the modern education paradigm, the role of educators continues to evolve. The role of teachers has shifted from merely conveying knowledge to active learners who utilize technology to create more engaging and interactive learning experiences (Agustin, 2024). This involves the implementation of

innovative teaching approaches such as transformed classrooms and project-based learning, which encourage active student participation and critical thinking skills. For example, the transformed classroom model allows students to access learning materials through various digital platforms outside of class hours, so that class sessions can focus on in-depth discussions and collaborative projects. This approach not only enhances conceptual understanding but also trains analytical thinking and problem-solving skills that are essential in 21st-century education (Susanto et al., 2024). In addition, integrating digital skills into the curriculum is essential because it prepares students with the competencies needed to navigate a technology-driven society (Majid et al., 2023).

In addition, the integration of technology in education is in line with the dynamics of the ever-evolving job market, where technical skills (hard skills) and interpersonal skills (soft skills) are increasingly valued. The emphasis on lifelong learning and self-directed learning plays a vital role in strengthening students' ability to adapt and remain resilient. Therefore, educational institutions must go beyond mere knowledge transfer by fostering critical thinking and problem-solving skills to prepare students for future challenges (Surbakti et al., 2023).

Islamic moral education plays an important role in shaping the character of individuals and society so that they have noble values. In the era of Society 5.0 which is marked by the integration of technology and everyday life, the importance of moral education is becoming increasingly important. This period is marked by the rapid advancement of information and communication technology, which brings opportunities as well as challenges for the development of morals and ethics. Therefore, the urgency of moral education is increasingly prominent, because without a strong moral foundation, technological advances are at risk of being misused, which can ultimately trigger various serious social problems (Ridwan et al., 2023). In the context of Society 5.0, traditional education methods need to be modernized and adapted to the latest media and technology developments in order to optimize the dissemination of moral values to the younger generation more effectively and relevantly (Madjid et al., 2023). Moral education plays an important role in the formation of individual personality and morals, especially in children and adolescents. Early age is a crucial phase in character formation, where instilling strong moral values is the foundation for building a generation with good character (Khairunnisa, 2024).

PAI teachers are not only tasked with conveying Islamic teachings, but also providing examples and instilling moral values that are in line with Islamic principles. Through a holistic approach, PAI teachers guide students to be able to apply these values in their daily lives. In addition, the integration of religious values in the curriculum, such as the habit of praying before and after lessons, also contributes to shaping the character of students with noble morals (Halim et al., 2023).

The task of forming students' moral character is becoming increasingly complex due to rapid technological advances and ongoing social changes. The rapid circulation of digital information that is often not in line with Islamic values can significantly affect students' character and behavior. In addition, the lack of family involvement in moral education due to the busyness of parents adds to the burden of responsibility of Islamic Religious Education teachers in guiding students. Teachers are also faced with the challenge of optimizing the use of technology wisely in moral education, for example through interactive digital learning media. Therefore, Islamic Religious Education teachers need to adopt innovative strategies, strengthen role models, and build effective communication with students. By improving competence and implementing relevant learning methods, Islamic Religious Education teachers can play a role in forming a generation with noble morals who are ready to face the challenges of the digital era (Halim et al., 2023).

Several previous studies have explored the role of Islam in shaping students' moral education Kholis et al., (2024) focused on the role of Islamic religious education (PAI) teachers in improving students' literacy skills (Thoriq Al-Ziyad Hasan & Ramli, 2023) In Addition, (Laili Zufiroh et al., 2023) explored the challenges faced by PAI teachers in a wider social environment. However, previous studies have not specifically examined the strategies employed by PAI teachers in addressing character

development within the digital challenges of the Society 5.0 era. Therefore, this study seeks to bridge that gap by offering a detailed analysis of the practical models, strategies, and adaptive approaches used by PAI teachers to foster students' moral values in a digital learning environment. This research contributes scientifically by presenting contextual best practices, identifying structural and cultural obstacles in school and family settings, and proposing a framework for character education rooted in Islamic values yet responsive to technological shifts. Unlike the three prior studies, which addressed related topics from general or theoretical perspectives, this study integrates empirical findings from a real-world school context, offering actionable insights for Islamic education in the digital age.

This study focuses on a case study conducted at SMPN 3 Wonometo, which examines the role of Islamic Religious Education teachers in shaping students' moral character within the framework of Society 5.0. This study also examines the strategies used by these teachers to face the challenges that arise in this ever-evolving era. SMPN 3 Wonometo is known as an educational institution dedicated to fostering students' moral growth through Islamic religious teachings. This effort is carried out through various approaches, such as spiritual guidance and character development grounded in Islamic values. However, in practice, Islamic Religious Education teachers at SMPN 3 Wonometo face various challenges, these challenges are increasingly complex in the context of Society 5.0, especially in the formation of students' morals. One of them is the low awareness of students in practicing religious values in everyday life, which is exacerbated by the influence of the social and digital environment that does not support the formation of noble morals. In the digital era, Islamic values are often sidelined because of the rapid and unfiltered flow of information, which can influence students' thoughts and behavior (Sugianto, 2024). In addition, differences in perspective between teachers and parents pose significant challenges to student development. Although digital platforms are designed to facilitate communication, barriers such as unequal access to technology and lack of coordination can hinder efforts to develop students' moral character. Therefore, the strategies used by teachers are crucial in guiding students to use technology responsibly, fostering moral development, and strengthening communication with parents. Integrating religious values with technological advancements offers a meaningful way to demonstrate the relevance and significance of Islamic principles in the era of Society 5.0.

In response to the problems described, this study aims to examine the role of Islamic religious education teachers in improving students' moral development in the context of Society 5.0, with a special focus on SMPN 3 Wonometo. This study also considers the various challenges faced by teachers during the learning process and attempts to identify effective strategies to overcome these obstacles. This study is intended to contribute to the advancement of Islamic religious education by strengthening teachers' pedagogical competence in moral teaching and supporting institutional development. Ultimately, this study aims to provide a framework for designing effective moral education that can adapt to the demands of the Society 5.0 era.

Method

This study employed a qualitative approach with a case study method to analyze the role of Islamic Religious Education (PAI) teachers in shaping students' moral character in the context of Society 5.0. Informants were selected using purposive sampling, focusing on those directly involved in moral education practices, including PAI teachers, students, and the school principal. The selection was based on their involvement and relevance to the research objectives. Data collection was carried out using three main techniques. First, interviews were conducted with PAI teachers, students, and the principal to obtain a comprehensive understanding of the teacher's role in shaping students' moral values in the Society 5.0 era (M, 2023). Second, direct observation was conducted at SMPN 3 Wonometo to observe the teaching and learning process, moral development activities, and student behavior in the school environment (Rosyida et al., 2024). Third, documentation was used to collect supporting information,

such as school policies related to character education and written notes on strategies implemented by teachers to foster student morals (Ningsi & Somantri, 2021).

The data analysis technique in this study followed Miles and Huberman's interactive model (Miles, M. B., & Huberman, 1994). consisting of three stages: (1) data reduction, where relevant information was selected, categorized, and focused in accordance with the research questions; (2) data display, where the information was organized systematically in the form of descriptive texts, matrices, and coding charts to facilitate interpretation; and (3) conclusion drawing and verification, where patterns, relationships, and meanings were identified and tested for consistency across the data. To enhance the validity and reliability of the findings, this study applied data triangulation by cross-checking information obtained from interviews, observations, and documentation. Triangulation ensured that the findings were corroborated from multiple sources and strengthened the credibility of the analysis.

Results and Discussion

The role of Islamic Religious Education teachers in the formation of student morals in the Society 5.0 era at SMPN 3 Wonomerto

In particular, the role of teachers has an important role in the learning process. Teachers are often considered the primary educators, because early childhood education institutions and elementary education have a major impact on student development (Bullying et al., 2024). Secondary school education and training further shape this role. In the context of Islamic religious education, teachers act as agents of moral and spiritual transformation, playing an important role in guiding students. An interview with an Islamic Religious Education teacher at SMPN 3 Wonometo revealed that the teacher's responsibilities go beyond instruction, these responsibilities include the holistic development of students' moral character.

The role and responsibility of teachers have great significance in shaping the moral character of students at SMPN 3 Wonometo, especially in the current era of Society 5.0. Teachers play an important role in instilling character values that are the basis for life and the formation of students' identities. In this case, Islamic education has a major contribution in improving commendable behavior among students. Islamic religious education teachers at SMPN 3 Wonometo carry it out well, which is reflected through the learning process, providing guidance, and being an example in daily attitudes and behavior.

Wahyu Yuyun Utami, M.Pd as the principal added that Islamic Religious Education teachers are the spearhead in maintaining student morality, especially amidst the rapid flow of information and degradation of values due to increasingly complex external influences.

"The Islamic Religious Education teachers in our school not only act as subject teachers, but also as moral educators for students. Many students come from different family backgrounds, and the presence of Islamic Religious Education teachers is very helpful in shaping the personality and self-control of students at school" (interview with the principal 2025).

The statement underlines that religious education has a strategic function in fostering students' character, as well as being a strengthening element in creating a religious and moral school climate amidst digital progress. The role of Islamic Religious Education teachers cannot be separated from the success of fostering students' morals (Najma Fajriani et al., 2024).

The development of students' morals is closely related to the learning methods used in the learning process. Islamic Religious Education teachers at SMP Negeri 3 use various traditional approaches that are relevant and effective. *The effectiveness of these approaches is supported by interview data, where one student remarked, "Every morning we are accustomed to reciting prayers and shalawat together, so it feels more calming and motivating to learn."* In addition, teachers employ lecture methods and exemplify good behavior, which effectively touch the students' emotional and spiritual aspects. This demonstrates that traditional approaches still hold a significant role in shaping students' character and

religious values, especially when implemented consistently and aligned with students' needs. such as interactive lectures, discussions, questions and answers, storytelling (al-qashash), and reflection methods. Although education is currently entering an era that should be maximized with technology integration, the reality at SMP Negeri 3 shows that Islamic Religious Education learning is still carried out manually and simply. Based on observations, the teaching process mainly relies on the lecture method without the use of digital media such as LCD projectors or online learning platforms. Teachers frequently use the whiteboard and printed textbooks as primary resources, while students take notes manually in their notebooks. This indicates that technological integration in PAI learning at the school remains very limited. Nevertheless, strong interaction between teachers and students remains a valuable asset in strengthening moral values.

Based on the interview results, Islamic Religious Education (PAI) teachers at SMPN 3 Wonometo stated that the main obstacles lie in the lack of adequate facilities and inadequate training in utilizing technology for learning purposes. However, PAI teachers strive to keep Islamic values alive through a contextual approach that is linked to students' daily lives. Teachers emphasize understanding and practicing values more than simply delivering material. This shows that technology is not the only indicator of the success of moral education. In fact, a humanistic and relational approach between teachers and students is the key to success in shaping character, especially in schools with limited facilities. This finding is in line with research (Maharani Sartika Ritonga, 2023), which identified that limited resources, including facilities and technology, as well as lack of teacher training and skills, are inhibiting factors in PAI learning innovation. Nevertheless, teachers continue to strive to carry out meaningful learning through an approach that is relevant to the student's context. In addition, the application of a humanistic approach in Islamic religious education has proven effective in developing student character. This strategy fosters a conducive and consistent learning environment where teachers act not only as guides but also as companions in the mental and intellectual growth of students. Based on interview findings, one student stated, *"I feel comfortable learning because the Islamic Education teacher feels like a friend, so I'm not afraid to ask questions or share stories."* This statement reinforces the idea that the teacher's role is not merely authoritative, but also approachable and open. Furthermore, classroom observations revealed that students frequently interacted directly with the PAI teacher both during and outside of class, indicating a warm relationship that supports both moral and intellectual growth. Through this approach, students are better able to internalize and practice Islamic values in everyday life (Firstisya et al., 2025).

Thus, despite the limitations in the use of technology, the humanistic and relational approach applied by Islamic Religious Education teachers at SMPN 3 Wonomerto remains effective in shaping students' morals. This confirms that the success of moral education does not solely depend on the sophistication of technology, but more on the quality of interaction and the approach used in the learning process.

Although they have not used technology in learning, Islamic Religious Education teachers at SMPN 3 Wonomerto consistently instill Islamic values as a moral foundation, so that students have critical skills in responding to the negative influences of technology. Instillation of values is carried out through habituation and repeated internalization of values. Islamic religious education teachers are not only conveyors of religious principles, but also guardians of cultural values that are in line with Islamic teachings (Khoiriyah, 2024). Thus, Islamic values are not just theoretical concepts, but also become practical guidelines for behavior. This shows that Islamic religious education teachers not only face challenges in the learning process in the classroom, but also have an important role in guiding the younger generation in facing global challenges and the digital era.

In an effort to shape the morals of students as a whole, SMPN 3 Wonomerto does not only limit character building in the classroom or school environment alone. The school implements a holistic coaching pattern, where Islamic Religious Education (PAI) teachers and all teachers collectively play

an active role in monitoring and directing student behavior outside of class hours. This shows that character building in schools is not partial, but rather continuous and oriented towards the long term. Supervision of students at home is also strengthened by the existence of communication groups such as WhatsApp between teachers, through this media teachers can convey student development quickly and provide relevant parenting education. PAI teachers specifically often remind the importance of parental role models at home, and invite students to create a home atmosphere that supports children's spiritual and moral development.

In addition to teachers and principals, field data was also obtained through direct interviews with students as the main subjects in the education process. This aims to find out how students view the role of Islamic Religious Education teachers in shaping morals and the extent to which Islamic Religious Education learning has an impact on moral awareness and daily behavior. As stated by one of the second grade junior high school students named Faiz:

"I think the PAI teacher really helps me understand the difference between what is good and what is not. He often reminds us to be honest, respect our parents, teachers, and also friends. So I know how to behave properly"

The statement emphasizes the PAI learning approach through habituation and role modeling, which shows that students respond actively. Teachers are seen not only as educators but also as examples that significantly influence the development of student behavior in the school environment. This reinforces the importance of teacher-student interpersonal relationships as a key component of moral education, especially amidst the complex social dynamics of the digital era.

Thus, Islamic religious education at SMPN 3 Wonometo has an important role and remains relevant in shaping the moral character of students in the community, despite limitations in terms of facilities and infrastructure. Islamic religious education teachers not only teach religious knowledge, but also function as role models, spiritual guides, and liaisons who actualize and disseminate Islamic values in students' daily lives. With a conventional, contextual and relational approach, such as interactive lectures, role models, habituation of worship, and strengthening values through intensive communication with students and parents, teachers are able to instill moral values effectively. The commitment of teachers in carrying out their dual role as educators who guard morals amidst the challenges of the digital era shows that the strength of character and personal integrity of teachers remain the main foundation in the success of moral education, that when technology has not been fully utilized in the learning process.

Challenges for Islamic Religious Education teachers in shaping students' morals in the era of Society 5.0 at SMPN 3 Wonomerto

The Society 5.0 era poses concrete challenges for Islamic Religious Education (PAI) teachers at SMPN 3 Wonomerto, such as the rise of digital distractions among students, declining attention to spiritual values, and a gap between technological advancement and the predominantly traditional teaching practices. In this context, PAI teachers are tasked not only with fostering students' moral character but also with addressing the impacts of rapidly advancing information technology. Generation Alpha and safe students are now exposed to various information that is not always positive, so they need to be guided to sort out between values that are in line with religious teachings and the influence of social media which is sometimes negative (Ardiansyah, 2024; Lestari & Jupriaman, 2024). Moral education that is sourced from Islamic teachings requires continuous internalization of values, both through learning in the classroom and through habits in the school and home environment. However, in the midst of the digital era marked by the flow of unlimited information, the formation of morals is no longer linear and simple.

One of the main challenges is the increasing exposure of students to social media and digital platforms that tend to display a permissive, consumerist, and individualistic lifestyle. Although students are not allowed to bring mobile phones to school, interviews with PAI teachers reveal that students'

behavior outside of school is heavily influenced by the digital content they access at home. One teacher stated, *“Many students have become harder to manage at school because at home they often watch YouTube or TikTok content that lacks educational value.”* Observations also indicate a decline in student participation in religious activities such as tadarus or congregational prayers, which they used to follow more regularly. Many students experience a shift in attitudes, as well as an increase in behavior imitating digital figures that do not reflect Islamic values, this phenomenon indicates a shift in the social paradigm in students who make digital media a reference for values compared to religious values taught in schools (Tajuddien & Praditya, 2022). In this context, teachers not only act as transmitters of learning materials, but also as agents of moral transformation who offer real examples amidst the ongoing digital disruption.

In addition, the fundamental challenges faced by Islamic Religious Education teachers are the heterogeneity of students' family backgrounds, students come from different social, economic, and geographical environments, including students from rural areas with limited access to information and communication technology. This condition causes not all parents to have the ability or facilities to accompany and monitor the development of their children optimally, especially in the habituation of religious values outside of school hours. The results of an interview with Mr. Khairul as an Islamic Religious Education teacher at SMPN 3 Wonomerto, explained that there were obstacles in establishing communication with parents of students, especially those who live in remote areas, many parents do not have WhatsApp or an internet network. This shows a communication gap between teachers and parents which has a direct impact on the sustainability of student moral development outside of school. In fact, from the perspective of Islamic education, the education process is a shared responsibility between the school and the family. When communication is not established properly, character building efforts carried out at school do not have continuity at home (Fauzan et al., 2024).

This inequality is increasingly complex due to the reality that the digital era demands digital literacy skills in technology, both from teachers, students, and parents. Interviews with Islamic Religious Education (PAI) teachers at SMPN 3 Wonomerto revealed that many parents lack awareness of the positive use of technology, while some teachers also face difficulties in integrating digital media into their teaching. a PAI teacher stated: *“Not all of us are used to teaching with technology. Many parents also struggle to assist their children with online learning tools.”* Meanwhile, some parents who live in rural areas are not yet accustomed to using technological devices for educational purposes. As a result, parental control over children's activities in the digital world is weak. Islamic Religious Education teachers often do not receive sufficient information about students' lives at home, including students' habits in accessing social media or other digital applications that have the potential to influence values and morals. This phenomenon is a serious challenge, because morals are not only formed through teaching in the classroom, but also through consistent habits and supervision in everyday life.

Follow-up interviews with Islamic religious education teachers revealed that while some students exhibited positive behaviors both inside and outside the school environment, others displayed such behaviors only while at school. This disparity is attributed to several factors, including parenting styles at home, peer influence outside school, and the consistency of religious value reinforcement from the family. One PAI teacher explained that students from families who actively instill religious teachings tend to maintain positive behavior consistently, whereas those who lack such support at home often behave positively only under teacher supervision. This underscores the critical need for collaboration between teachers and parents in character development. Interviews with Islamic Religious Education (PAI) teachers at SMPN 3 Wonomerto revealed a gap between students' positive behavior at school and their conduct outside. Some students exhibit discipline and religiosity only when under teacher supervision. Teachers noted that this relates closely to the role of parents in guiding children at home. Although not all parents are familiar with using mobile phones or digital platforms, the school maintains communication through offline methods, such as regular parent-teacher meetings, sending updates through students, and involving parents in joint religious activities. These simple forms of collaboration

remain effective in bridging character education between home and school. Without the active involvement of parents especially in supervising children's use of technology, Islamic religious education teachers face difficulties in implementing effective and appropriate interventions. As a result, the challenges faced by teachers stem not only from internal school factors but also from external elements, especially the unpredictable nature of the family environment, which plays a significant role in supporting moral education in the digital age. Another significant challenge lies in the different perceptions among parents regarding moral education, as some tend to delegate the entire responsibility for moral and religious development to the school without their active participation.

In addition, the limited time, facilities, and teachers' competence in utilizing technology for value-based learning present significant challenges at SMPN 3 Wonomerto. Observations and interviews revealed that Islamic Religious Education (PAI) teachers tend to rely on conventional methods such as lectures, face-to-face discussions, and written assignments. This is largely due to the lack of technological equipment such as projectors, unstable internet connections, and limited training in the use of digital learning media. As a result, the delivery of religious values remains largely one-directional and lacks interactivity, failing to engage students who are more accustomed to digital media. These limitations directly impact the learning process by reducing the effectiveness of value internalization through less contextual and engaging educational experiences. Not all teachers have the capacity and facilities to present interesting, adaptive, and contextual learning through digital media. As a result, Islamic Religious Education lessons are often considered monotonous and unable to compete with the appeal of more visual and interactive digital content.

From all these challenges, it can be concluded that the formation of students' morals in the digital era is not only determined by the capacity of teachers, but also by family involvement, readiness of communication infrastructure, and the influence of the digital environment. To answer this challenge, Islamic Religious Education teachers are required to be more adaptive to technological developments, establish intensive collaboration with parents, and be able to integrate Islamic values into the context of students' lives in a relevant manner.

Islamic Religious Education Teachers' Strategy in Instilling Moral Values in the Society 5.0 Era at SMPN 3 Wonomerto

The Society 5.0 era requires the education sector to integrate technological sophistication while strengthening character values (Harly et al., 2025). However, in practice, not all educational institutions are able to implement a technology-based approach effectively in teaching Islamic Religious Education (PAI). Interviews with PAI teachers at SMPN 3 Wometo revealed that their strategies mainly focus on conveying moral values that are relevant to students' daily lives. Although this method is traditional, teachers remain committed to instilling a strong moral foundation through direct interaction and personal involvement. The lack of adequate digital infrastructure and limited access to technology training are among the main obstacles preventing the integration of PAI learning with technological advances in this school. As a result, teaching continues to be delivered through face-to-face methods, emphasizing discussion, dialogue, and character building.

Although they have not utilized technology to its full potential, schools still run moral development programs to strengthen students' character. One approach that can be used is through the habituation of religious activities at school, activities such as congregational prayer, reading the Koran, praying before lessons, commemorating Islamic holidays, and religious development programs are the main means of educating students to have good morals (Khodijah & Halili, 2023). This habituation provides students with direct experience that strengthens moral values in everyday life and helps them internalize Islamic teachings in a modern context. The effectiveness of this habituation method is supported by B.F. Skinner's behaviorist theory, particularly the concept of reinforcement which posits that positive behaviors are shaped through repetition and reinforcement (Putri & Sutarto, 2023). Thus,

habitual activities such as congregational prayers, routine tadarus, and daily supplications at SMPN 3 Wonomerto serve as essential tools in systematically instilling noble Islamic values.

In addition, the use of the story or narrative method in Islamic Religious Education learning at SMPN 3 Wonomerto has also proven effective in instilling character values. This method is not only interesting for students, but can also convey moral messages subtly without feeling forced. The exemplary stories of the Prophet Muhammad and other prominent Islamic figures are integrated into learning through oral storytelling during lectures and reflective class discussions. For example, PAI teachers at SMPN 3 Wonomerto frequently convey stories about the Prophet's honesty (*sidq*) and patience (*shabr*) during learning sessions, especially when discussing moral topics such as trustworthiness, empathy, and discipline. These stories are delivered in a narrative style during face-to-face sessions and are sometimes followed by student reflections or short writing tasks to internalize the values. Although digital media is not widely used due to technological limitations, the direct storytelling method remains effective in capturing students' attention and encouraging moral reflection. (Lutfiati, 2024). Thus, Islamic Religious Education teachers not only act as providers of theoretical knowledge but also as role models who connect religious teachings with the real experiences of students in the digital era (Prayogi & Najiyah, 2023).

The school policy at SMPN 3 Wonomerto plays an important role in supporting the success of Islamic Religious Education (PAI) learning which focuses on moral formation. Bu Yuyun as the principal emphasized that in an effort to maintain student morality, all teachers are given collective responsibility to participate in supervising and developing student character every day. Not only PAI teachers, but all teachers are directed to be role models and guardians in learning activities and social interactions.

One of the policies is the routine activity of reading short letters every morning before learning begins, this activity not only accustoms students to memorizing and reciting the Qur'an, but also becomes a form of spiritual warm-up to condition the hearts and minds of students to be calmer and ready to receive learning, then, every Friday male students are directed to perform congregational Friday prayers at the nearest mosque, while female students continue to perform congregational prayers at school. Not only in a formal context, the school also actively integrates religious control into students' lives outside of school. Each homeroom teacher is included in a communication group with students, which is routinely used to remind students to continue performing congregational prayers at home and send daily ngaji documentation in the form of videos. As a reinforcement of discipline, SMPN 3 Wonomerto also implements a strict prohibition on bringing mobile phones (HP) to the school environment, this policy was taken as a response to the negative potential of uncontrolled use of technology, which has the potential to weaken the focus of learning.

However, the school does not turn a blind eye to the moral challenges that continue to arise in the field. In the observations conducted, based on observations and interviews with teachers, student delinquency at SMPN 3 Wonomerto is still found in several forms. In the past semester, there were at least 5 reported cases of students caught smoking in the school environment. Additionally, cases of dating behavior and verbal teasing among students occur almost weekly, indicating a recurring pattern that requires serious attention. These incidents reflect the ongoing challenges faced by teachers in shaping student character, particularly in the face of external influences, and not a few students who tend to misuse technology for unproductive activities, such as creating less educational entertainment content on social media. This is a challenge in itself in character building and strengthening Islamic values in schools. In response to this, the school does not apply physical punishment or repressive sanctions, but chooses a coaching approach. Students who commit violations are given direction through a spiritual approach, receive direct coaching from Islamic Religious Education teachers, and in some cases coordination with parents for further assistance. In addition, the school provides coaching on social

media ethics and the wise use of technology so that students are able to distinguish between the use of technology that is beneficial and that which is destructive to moral values.

Although schools have not yet implemented a comprehensive digital monitoring system, student monitoring is more focused on a character building approach through teacher role models. In addition, Islamic Religious Education teachers actively communicate with parents to remind them of the importance of monitoring technology use at home. This collaboration between schools and families is an important foundation in creating effective continuity of moral education in the digital era.

Islamic Religious Education Teachers of SMPN 3 Wonomerto have high hopes for moral learning in the future, especially in the midst of the development of the Society 5.0 era. Teachers hope that moral learning in the future will not only be delivered through lectures and oral teaching, but also developed in the form of interesting, interactive, and contextual digital media, such as educational videos, digital simulations, and Islamic-based e-learning platforms. In addition, Islamic Religious Education Teachers hope that the use of technology can be directed to strengthen students' character, the digital era should not be a current that drags students into moral degradation, but must be an effective means to spread Islamic values in a creative and adaptive manner to the development of the times. Thus, moral values can continue to be instilled in a relevant manner, not left behind by the development of the times and become the main foundation in the formation of a complete student character in the digital era.

Conclusion

This study highlights the crucial role of Islamic Religious Education (PAI) teachers in shaping students' moral character in the Society 5.0 era. Distinct from previous studies, this research emphasizes the effectiveness of relational and contextual strategies such as humanistic approaches, role modeling, worship habituation, and personal communication with parents within schools that face technological limitations. These methods, although conventional, prove successful in building students' character through strong teacher-student interactions and consistent value reinforcement. The novelty of this study lies in its exploration of how character education can thrive in low-digital-access schools through interpersonal and contextual strategies. Rather than relying on digital integration, the moral development process is rooted in everyday interactions and localized practices that reflect real school dynamics. Although the study is limited to SMPN 3 Wonomerto, the local context provides valuable insight into practical models of moral education in under-resourced environments. Future research should expand to other institutions and social contexts to examine the scalability of these findings and explore adaptive PAI learning models suited to the demands of Society 5.0

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