

Received: January 2026

Accepted: January 2026

Published: February 2026

The Role of Islamic Religious Education in Shaping The Islamic Character of The Younger Generation

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Abstract

Penelitian ini menganalisis peran strategis Pendidikan Agama Islam (PAI) dalam mengatasi degradasi moral remaja di Indonesia akibat perilaku menyimpang seperti kekerasan, bullying, dan penyalahgunaan teknologi digital, dengan menekankan pembentukan karakter Islami berdasarkan kewajiban ilahi dari Al-Qur'an (Al-Tahrim: 6) dan hadis fitrah, termasuk pilar shiddiq, amanah, tabligh, dan fathonah. Menggunakan pendekatan kualitatif studi literatur dari sumber primer (Al-Qur'an, hadis, kitab kuning) dan sekunder (jurnal), analisis ini mengintegrasikan konsep pendidikan Islam al-tarbiyah sebagai pemeliharaan holistik potensi manusia (khalaqiyyah, rūhiyyah, 'aqliyyah, akhlāqiyyah) menuju kamāl; al-ta'lim sebagai transformasi pengetahuan kritis sejak lahir yang melibatkan aspek kognitif, afektif, dan psikomotorik; serta al-ta'dib sebagai pendidikan disiplin untuk pembiasaan akhlak mulia guna mewujudkan manusia adabi yang saling berkolaborasi meski dengan penekanan berbeda, demi menghasilkan generasi beriman, bertakwa, dan adaptif di masyarakat multikultural.
Kata kunci: Pendidikan Agama Islam, Karakter Islami, Pendidikan Karakter

Abstract

This study analyzes the strategic role of Islamic Religious Education (PAI) in overcoming moral degradation among Indonesian youth due to deviant behavior such as violence, bullying, and misuse of digital technology, with an emphasis on Islamic character building based on divine obligations from the Qur'an (At-Tahrim: 6) and the hadith of fitrah, encompassing the pillars of shiddiq, amanah, tabligh, and fathonah. Using a qualitative literature study approach from primary sources (the Qur'an, hadith, classical Islamic texts) and secondary sources (journals), the analysis integrates the concepts of Islamic education al-tarbiyah as the holistic cultivation of human potential (khalaqiyyah, rūhiyyah, 'aqliyyah, akhlāqiyyah) towards perfection; al-ta'lim as the transformation of critical knowledge from birth involving cognitive, affective, and psychomotor aspects; and al-ta'dib as disciplinary education for the habit of noble character to achieve human adabi which collaborate despite different emphases, in order to produce a generation that is faithful, pious, and adaptive in a multicultural society.

Keywords: Islamic Religious Education, Islamic Character, Character Education

INTRODUCTION

The increase in deviant behavior such as violence, bullying and misuse of digital technology shows the phenomenon of teenage moral degradation in Indonesia. This condition shows a weak educational function in building the character and faith of the younger generation. Islamic Religious Education (PAI) has a strategic task to instill the values of morals and social responsibility in this context. Adolescents' education and experiences greatly influence their level of awareness. Religious influences received from childhood, especially from the family, influence early adolescence, around the age of 15-16 years. Religious education is very important for modern adolescents, as it is basically the main driver in the formation of adolescents with good morals.

Islamic Religious Education (PAI) is an important part of the education system in Indonesia, especially in madrasas, yang aims to produce students who not only have good academic abilities but also have a firm religious personality. Mulyasa argues that the religious character embedded in Islamic education includes values such as faith, piety, honesty, discipline, and noble morals, all of which serve as the foundation for Islamic education.

In an Islamic perspective, the formation of an Islamic character in children is not an option, but a divine obligation. The Qur'an firmly commands in Surah Al-Tahrim verse 6: "O you who believe, protect yourselves and your families from the fire of hell." The hadith of the Prophet SAW also emphasizes, "Every child is born in a state of nature, so his parents make him a Jew, Christian or Magian" (HR. Bukhari-muslim). The Islamic character in question includes four main pillars: shiddiq (honesty), amanah (authority), tabligh (openness), and fathonah (intelligence), as formulated by scholars such as Imam Al-Ghazali in *Ihya Ulumuddin*.

The goals of Islamic Religious Education (PAI) are much broader than simply providing religious knowledge. The aim is to make people who believe, are devout and have noble character, who are able to live well in a society consisting of various races. However, Islamic religious education still faces many real-life challenges where PAI learning in schools is often normative and cognitive, and thus does not study the affective and psychomotor aspects of students.

Therefore, the importance of Islamic religious education in the formation of the younger generation cannot be ignored. Religious education not only teaches religion but also instills moral, social, leadership and spiritual traits that form the basis for a strong and high-quality young generation.

METHOD

This research is qualitative and uses a library study approach (library research). Literature studies are an important part of research that aims to develop theoretical and practical aspects. It is a type of quantitative research that uses a scientific approach and combines the basic

elements of inductive and deductive thinking. (Magdalena et al., 2021) This approach relies on the collection and analysis of data from primary and secondary literature. This approach was chosen because it makes it possible to study theoretical concepts, historical phenomena and loopholes in previous studies without the need for primary field data collection such as interviews or observations. Library studies are effective in building a solid theoretical foundation, especially in the study of Islamic da'wah management. Here, classical sources and contemporary works become one of main reference in compiling this research.

Data collected by using a systematic listening and recording method. In the initial stage, library information searches are carried out through physical libraries, digital databases such as Google Scholar, Sinta, and Garuda, as well as university repositories, such as UIN or UPI. Primary sources consist of original texts such as the Qur'an, Hadith, yellow books (such as Al-Ghazali's *Ihya Ulumuddin*), and official policy documents. Secondary sources consist of textbooks, theses, scientific journals, and research reports related to multicultural public policy or da'wah management in Indonesia. Until 2026, data must be credible, relevant and up-to-date through this process.

RESULTS AND DISCUSSION

A. Concept of Islamic Education and Character

Education is essentially a deliberate and conscious act by an adult who bears full responsibility for the child. To help children reach the appropriate level of maturity, the two must interact with each other. Social interaction is a human trait that has existed for a long time. Education is a process that helps children achieve their life goals and live their lives better and more effectively.

Undoubtedly, Islamic education and its Young Generation, as an education system, have contributed significantly to the formation of national character through various external approaches and methods normal and convincing. Islamic education has a teaching system aimed at not only increasing students' intelligence (reason) but, more importantly, to produce perfect individuals with faith and noble morals.

In the process of achieving it, education Islam is not only the responsibility of teachers, the main responsibility of parents in the household is to build their children's personalities from womb, birth, to puberty. From an early age, the role of parents can provide a sense of security and comfort for children.

It turns out there is no significant difference between morals and character. It is called a habit because both are done without thinking anymore. According to the Language Center of

the Department of National Education, character can be defined as: innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, and character. Personality, behavior, character, character and character are all aspects that shape a person's character.

Abdurrahman Al-Nahlawi believes that the best term to describe education is al-tarbiyah. Meanwhile, Abdul Fattah Jalal, another educator, believes that the term al-ta'lim is more suitable for talking about education in different contexts. phrases that describe education.

1. At-Tarbiyah

At-tarbiyah it is a core concept of education in Islam that comes from the root word *rabbā-yarubbū* (رَبَّى) in Arabic, means maintaining, growing, nurturing and developing effectively holistic to human potential from birth until it reaches perfection (*kamal*) (Aini et al., 2020). Etymologically, this term includes a gradual process such as a farmer watering, weeding and raising plants until they bear abundant fruit, so that at-tarbiyah is not just a conveyance of knowledge, but rather a comprehensive formation that integrates the physical dimension (*khalaqiyyah*), spiritual (*rūhiyyah*), reason (*'aqliyyah*), and morals (*akhlāqiyyah*) to perfect human nature according to the purpose of creation as mentioned in the Qur'an (QS. Al-Mulk: 2 and QS. At-Tin: 4). This education is of a nature *rabbāniyyah* because it imitates the pattern of Allah SWT's education towards the universe, where educators act as *murabbi* (guide of affection) who is patient, gradual (*tadarruj*), and oriented towards happiness in the world and the hereafter.

2. Al-Ta'lim

The word "ta'lim" comes from the root word "allama yu'allimu ta'lim". Linguists define teaching as "ta'lim", which means "teaching knowledge", and "tarbiyah", which means "practice". If we look back, Al-ta'lim has been used since the early 1990s. Implementation Educational Television: Scholars in the field of education argue that the word al-ta'lim has a broader definition than the words al-ta'dibi and al-ta'dibi. Abdul Fattah's statement that the word al-ta'lim is a more appropriate definition for education also supports this.

Ta'lim is a learning process that begins at birth. During this process, people continue to learn. Hearing, sight, and the heart become tools for gaining knowledge. Ta'lim also includes cognitive aspects, namely cognitive knowledge as well as psychomotor and affective knowledge. It is important for people to not only gain knowledge in their minds, but also apply it in their lives and have a positive impact emotionally. Apart from that, the word "ta'lim" in Islamic education is also related to the process of knowledge transformation; This process involves critical thinking, introspective

thinking, and applying knowledge to everyday life. Individuals are invited to reflect, analyze, and understand the relationship between the knowledge they learn and what happens in the real world. Knowledge transformation in ta'lim also includes changes in individual attitudes and values. The learning process is intended to build good character, increase moral awareness, and develop attitudes that are in accordance with Islamic teachings.

3. Al-Ta'dib

Al-ta'dib comes from a verb *addaba-yu'addibu-ta'diiban* (أَدَّبَ-يُؤَدِّبُ-تَأْدِيبًا) in Arabic, which etymologically means educating with discipline, getting used to obeying and submitting to rules (*discipline*), provide a warning or law (*punishment*), and purify through punishment (*chastisement*) so that someone is in the right proportion (*fi al-haqq*). In Islamic education, this term emphasizes the formation of noble morals through habituation, correction and self-control of God, others and nature, as explained by Syed Naquib al-Attas that ta'dib is the process of putting everything in its right place to achieve *adabi's person*.

Historically, the word "ta'dib" was used to refer to educational courses held at the king's palaces (qushur) whose disciples consisted of crown princes, princes, or people who had the potential to take over the position of king. This palace provides education aimed at preparing prospective leaders. Language lessons, speeches, good writing, histories of heroes and great commanders, and lessons in swimming, archery and horseback riding skills are therefore included in the subject matter.

From the description above, it can be understood that the terms ta'lim, tarbiyah, and ta'dib can be evaluated. When viewed in terms of emphasis, they differ from each other, but when viewed in terms of their elements, they are interrelated, for example in terms of looking after and educating children.

The focus of ta'lim is to provide true knowledge, understanding, understanding, responsibility and instilling trust in children. Therefore, ta'lim here includes all the knowledge and abilities a person needs to live and good behavioral guidelines. In tarbiyah, the aim is to help children fulfill their potential, become more complete and develop fully. namely the development of knowledge within humans and the cultivation of morals, namely the experience of knowledge in educating oneself. In the case of ta'dib, the aim is to master the true knowledge in a person to produce stable deeds and good actions. After studying the three ideas above, we can conclude that the three of them collaborate in the world of education to educate students to become "whole" people, ideal people, so that they are able to live this life well.

CONCLUSION

Islamic education plays a crucial role in shaping the character of the nation through a holistic approach involving the responsibility of parents, teachers and society to develop perfect individuals with faith, morals and physical-spiritual potential. All three core concepts al-tarbiyah as comprehensive maintenance of human potential such as farmers who care for plants until they bear fruit through the integration of the khalaqiyyah, ruhiyyah, aqliyyah and akhlāqiyyah dimensions; al-ta'lim as a transformation of critical knowledge from birth which includes cognitive, affective and psychomotor aspects to build moral awareness and apply Islamic values in everyday life; as well as al-ta'dib as disciplinary education and habituation of noble morals in order to place everything in the right proportions (fi al-haqq) collaborate with each other despite different emphases, forming ideal humans who are complete and able to live life effectively and responsibly.

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