

## Grounding Islamic Religious Education in Contemporary Social Reality

<sup>1</sup>Lutfi Firdausi, <sup>2</sup>Rohmatul Faizah, <sup>3</sup>Muh. Ibnu Sholeh, <sup>4</sup>Siti Fatinnah binti Ab Rahman

<sup>1</sup> UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

<sup>2</sup> Universitas Pembangunan Nasional (UPN) “Veteran” Jawa Timur, Surabaya, Indonesia

<sup>3</sup>STAI KH. Muhammad Ali Shodiq Tulungagung, Indonesia

<sup>4</sup>University College MAIWP International, Malaysia

<sup>1</sup> [al\\_boyox2000@yahoo.com](mailto:al_boyox2000@yahoo.com), <sup>2</sup> [rohmatulfaizah.ih@upnjatim.ac.id](mailto:rohmatulfaizah.ih@upnjatim.ac.id), <sup>3</sup> [indocellular@gmail.com](mailto:indocellular@gmail.com),  
<sup>4</sup> [fatinnah@ucmi.edu.my](mailto:fatinnah@ucmi.edu.my)

Correspondence Email/WA: [al\\_boyox2000@yahoo.com](mailto:al_boyox2000@yahoo.com)

**Abstract:** *The main problem in this research is how to strengthen the implementation of Islamic Religious Education so that it remains relevant and is able to shape the moral character and social concern of students amidst contemporary social changes influenced by globalization and digitalization. This study aims to analyze strategies for grounding Islamic Religious Education within social realities through a conceptual approach oriented toward integrating religious values with community life practices. The research employs a qualitative approach using a library research design that draws upon various scholarly sources, including books, journal articles, and relevant academic documents. Data were collected through documentation techniques and analyzed using descriptive-analytical methods involving data reduction, data presentation, and conceptual interpretation. The findings indicate that the implementation of Islamic Religious Education can be strengthened through contextualizing learning materials, reinforcing reflective-dialogical approaches, integrating digital and social literacy, applying social experience-based learning, promoting educators' role modeling, strengthening universal humanitarian values, and implementing practice-based social evaluation. These strategies enable religious education to be understood not merely as the transfer of normative knowledge, but as a process of value internalization that influences social behavior. This study underscores the importance of developing adaptive, humanistic, and socially relevant approaches to religious education in response to modern societal developments.*

**Keywords:** *Contemporary social realities; Learning strategies; Value internalization*

### INTRODUCTION

The dynamics of contemporary society, characterized by globalization, technological advancement, and evolving patterns of social interaction, require education systems to continuously adapt in order to remain relevant to societal needs (Hanandini, 2024). Education no longer functions merely as a means of knowledge transfer, but also as a medium for character formation, moral values, and social awareness capable of guiding individuals in confronting the complexities of modern life. Islamic Religious Education holds a strategic position in this context

because it contains teachings that emphasize balance among the spiritual, intellectual, and social dimensions of human life(Hanandini, 2024; Taufik, 2020). Values such as honesty, responsibility, tolerance, and social concern are fundamental principles that are essential for building harmonious societies. Increasingly plural and dynamic social realities demand that religious education move beyond theoretical domains and be applied in everyday life. Strengthening religious education that is relevant to social conditions is expected to shape generations who are not only faithful but also sensitive to social issues(Sahri, 2023; Sandberg, 2020). This strategic role makes Islamic Religious Education an important instrument in maintaining a balance between modern progress and moral values. Therefore, studies on strengthening the implementation of religious education in contemporary social realities remain essential to be further developed.

Rapid social transformation has significantly reshaped societal values, cultural orientations, and patterns of religious practice in everyday life (Rahman, 2025). The flow of digitalization opens wide spaces for interaction, yet simultaneously presents challenges such as ethical crises, uncontrolled information dissemination, and declining social sensitivity among some individuals. Such conditions require educational approaches that are not only informative but also transformative in building students' moral awareness. Islamic Religious Education is expected to serve as a foundation for internalizing spiritual values while fostering social responsibility in facing modern realities(Rahman, 2025; Suudin Aziz, Sahri, 2025). Integration between religious learning and social experience is necessary to ensure that students understand the relevance of religious teachings in real-life contexts. Adaptive approaches to changing times are also required so that religious education is not perceived as rigid or detached from social realities. Strengthening the integration of religious values with social dynamics is a crucial step toward enhancing educational meaningfulness. Thus, developing Islamic Religious Education that responds to social change is an agenda that cannot be overlooked.

Various challenges still arise in the implementation of Islamic Religious Education amid continuously evolving social life. Learning processes often remain oriented toward memorization of concepts without strengthening their practical application, resulting in religious values not being deeply internalized. Limited integration between learning materials and social realities causes students to struggle in relating religious teachings to their everyday experiences. Additional

challenges emerge from digital media influences that shape instant mindsets, reduce the quality of social interaction, and encourage behaviors inconsistent with moral values. The lack of habituation in social practices grounded in religious values also weakens sustainable character formation. Imbalance between cognitive aspects and attitudinal development further limits the impact of religious learning. These conditions indicate the need to renew learning strategies to become more responsive to social realities. Such issues demonstrate that the implementation of Islamic Religious Education continues to face challenges requiring both academic and practical attention.

Research conducted by Abdullah (2022) shows that Islamic religious education based on religious intersubjectivity is able to build attitudes of tolerance, interreligious dialogue, and a more inclusive religious understanding in multicultural societies (Abdullah, 2022). Research conducted by Nahuda et al. (2024) shows that the implementation of Islamic religious education in universities plays an important role in integrating Islamic values with the development of knowledge as well as responding to social changes in society (Nahuda & others, 2024). Research conducted by Faruq, Raharjo, and Sholeh (2024) shows that the essence of the Islamic religious education curriculum lies in the integration of Islamic values with contemporary education in order to shape students who are religious, adaptive, and relevant to the development of the times (Faruq et al., 2024). Research conducted by Hefni and Ahmadi (2022) shows that partnerships between Islamic universities and Islamic religious counselors need to be strengthened to face contemporary religious challenges through the reinforcement of religious moderation in society (Hefni & Ahmadi, 2022).

Previous studies have examined Islamic Religious Education from various perspectives, including character strengthening, curriculum development, and the effectiveness of learning methods in formal educational environments. These studies have contributed significantly to understanding the role of religious education in moral formation, yet they tend to focus on internal pedagogical aspects within educational institutions. Research directly linking the implementation of religious education with contemporary social dynamics remains relatively limited and has not sufficiently emphasized strategies for contextualizing values in community life. Approaches integrating social experience, digital literacy, and reflective learning as components of strengthening religious education have not been comprehensively explored. This research gap

provides opportunities for further investigation into strategies for grounding religious education so that it becomes more responsive to social change. Studies connecting religious values with real social practices are expected to enrich academic perspectives while contributing practical insights. Identifying this gap forms an important basis for determining relevant research focus. Therefore, this study is directed toward addressing the gap through a more integrative and contextual approach.

This study aims to analyze the role of Islamic Religious Education in responding to the dynamics of contemporary social realities and to examine implementative strategies that can strengthen the relevance of religious values in societal life. It also seeks to identify challenges encountered in learning processes and formulate approaches capable of enhancing the internalization of moral and social values among students. Furthermore, this research explores the integration of religious learning with social experience as a means of sustainable character formation. Developing strategies for contextualizing religious values constitutes an important objective to ensure religious education adapts to changing times. This study is expected to contribute conceptually to the development of religious education scholarship while serving as a practical reference for educators in designing more relevant learning processes. The findings are also anticipated to strengthen understanding of the relationship between spiritual values and social responsibility in education. This orientation affirms that the research focuses not only on theoretical aspects but also on implementative implications. Accordingly, the study aims to generate comprehensive understanding of strategies for grounding Islamic Religious Education within contemporary social realities.

## **METHOD**

This study employs a qualitative library research design to critically examine the implementation of Islamic Religious Education within contemporary social realities through an in-depth analysis of relevant scholarly literature and credible academic sources. The qualitative approach was chosen because the research does not focus on numerical measurement, but rather on developing an in-depth understanding of meanings, ideas, and intellectual constructs within religious education studies (Majid, 2017; Mardawani, 2020). The data sources consist of primary literature materials such as academic books, scholarly journal articles, conference proceedings,

and educational policy documents related to the research theme, as well as secondary literature in the form of supporting academic publications that enrich analytical perspectives. Data collection was conducted through documentation techniques by tracing scientific databases, digital libraries, and academic repositories to ensure the relevance and validity of the sources used. Literature selection was carried out systematically by considering topic relevance, publisher credibility, and substantial contribution to the research discussion. Each selected source was critically analyzed to identify key ideas, argumentative patterns, and relevance to the study focus. This approach enables the researcher to construct a comprehensive conceptual framework in understanding the phenomenon under study. Therefore, the library research method serves as an appropriate means to develop in-depth and systematic theoretical analysis.

Data analysis in this study was conducted through several stages, including data reduction, data presentation, and interpretative conclusion drawing to produce a comprehensive understanding of strategies for grounding Islamic Religious Education in contemporary social life. The data reduction stage involved grouping information relevant to the research focus and simplifying the data without eliminating its essential meaning. The data presentation stage involved organizing the results of literature review thematically so that relationships among concepts could be observed systematically and logically. The interpretation process examined the interconnections between theory, previous research findings, and evolving social realities to generate an argumentative synthesis of ideas (Nurfajriani et al., 2024; WIjaya, 2018). Data validity was maintained through source triangulation techniques by comparing references from different perspectives to obtain more objective understanding. A descriptive-analytical approach was applied to elaborate the data in depth while providing critical interpretation of the studied phenomenon. The results of the analysis were then formulated into academic narratives illustrating the relationship between religious education concepts and social dynamics. These procedures ensure that the research produces systematic, credible findings with clear conceptual contributions.

## **RESULT AND DISCUSSION**

### **Islamic Religious Education in Contemporary Social Reality**

Islamic Religious Education holds a strategic position in shaping the moral and spiritual orientation of students living amid rapid social change driven by technological development,

globalization, and increasingly complex and diverse cultural dynamics(Aida & Khasanah, 2025; Mukhlis et al., 2026). The presence of digital media, high social mobility, and cross-cultural interaction creates both opportunities and challenges for the internalization of religious values. Students no longer interact solely within local environments but also engage with global discourses that influence their ways of thinking and acting. Such conditions require religious education to remain relevant and adaptive. Strengthening Islamic values cannot rely solely on rigid and textual approaches. Learning must engage with the realities of students' lived experiences. The relevance of religious education depends on its ability to respond to contemporary needs. Its role becomes increasingly important in guiding the moral development of younger generations.

Contemporary social transformation also affects how individuals understand identity, values, and social relationships, requiring Islamic Religious Education to develop approaches that foster critical awareness while strengthening students' spiritual foundations. Furthermore, phenomena such as individualism, consumerism, and the rapid flow of information require a stronger emphasis on social responsibility values. Religious education can serve as a means to balance individual freedom with collective concern. Learning processes should encourage reflection on real social experiences. Students are guided to understand the moral implications of their life choices(Hedberg, 2017). Strengthening spiritual awareness provides a foundation for navigating social change. Religious values function as guiding principles for life orientation. Religious education helps maintain moral identity stability amid transformation.

Various social challenges including intolerance, value conflicts, misuse of digital media, and weakening direct social interaction indicate that the internalization of religious values has not been fully effective in certain educational and social contexts. These realities reveal a gap between normative understanding and everyday practice. Religious education often remains focused on theoretical mastery. Students' social experiences are not fully utilized as learning resources. Dialogical interaction is not always optimally established. This situation demands innovation in educational approaches. Strengthening social experience-based learning becomes essential. Religious values must be presented in practical ways. Social challenges can serve as meaningful learning spaces.

Efforts to reposition Islamic Religious Education require the integration of pedagogical

approaches that emphasize critical reflection, social literacy, and character formation through real experiences, ensuring that learning is not merely informative but transformative in shaping students' social behavior. Teachers act as facilitators of moral awareness development. Educational environments must support consistent value-oriented cultures. Learning activities may be directed toward social projects. Open dialogue broadens students' perspectives. Reflective engagement strengthens value comprehension. Religious education becomes a process of personality formation. Spiritual values merge with social action. Such approaches enhance the relevance of religious education. This perspective aligns with the Qur'anic principle that meaningful social transformation begins with personal change, as stated in QS. Ar-Ra'd [13]:11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Meaning: *Indeed, Allah does not change the condition of a people until they change what is in themselves* (QS. Ar-Ra'd [13]: 11)

Ultimately, the presence of Islamic Religious Education in contemporary social realities functions not only as a means of transferring religious knowledge but also as a civilizational force that nurtures humanitarian sensitivity, social responsibility, and readiness to contribute to an evolving society. Students are guided to become individuals of integrity. Religious values are reflected in social interaction. Moral awareness becomes part of personal identity. Learning generates long-term impact. Social life gains positive contributions. Religious education strengthens social harmony. Spiritual values serve as the foundation of action. Its role remains relevant in addressing the challenges of changing times.

### **Strategy for Grounding Islamic Religious Education in Contemporary Social Reality**

Islamic Religious Education does not merely function as a medium for transferring normative knowledge, but also as a means of shaping character, social ethics, and spiritual awareness that are relevant to the dynamics of modern societal life (Mulhem et al., 2020). Within contemporary social realities marked by technological advancement, cultural globalization, and the complexity of moral and social issues, religious education is required to adapt without losing its essential values. Therefore, contextual, dialogical, and reflective learning approaches become crucial so that religious teachings can be understood as practical life guidance rather than being

detached from students' everyday realities. Efforts to ground Islamic Religious Education require strategic steps that integrate normative values with real social practices in order to address contemporary challenges while strengthening a moderate and inclusive religious identity. This process demands the involvement of multiple stakeholders, including educators, educational institutions, and the broader community, in creating a relevant and impactful learning ecosystem.

The strategies that may be implemented include:

### **1. Contextualization of learning materials**

Islamic Religious Education becomes more meaningful when the material presented does not stop at abstract normative concepts, but is directly connected to the realities of students' daily lives within social environments that are continuously evolving and influenced by global dynamics. Contextualizing learning materials means that educators attempt to translate Islamic values into concrete examples relevant to social phenomena such as cultural diversity, shifts in digital communication patterns, moral challenges among youth, and humanitarian issues emerging in society. This approach enables students to understand that religious teachings are not merely theoretical, but practical guidelines for responding to real-life problems (Amirudin et al., 2025). The learning process becomes more engaging because students perceive the material as related to their own experiences. When this relevance is established, learning motivation tends to increase and understanding deepens. Religious values are no longer memorized but internalized. The ultimate outcome is the development of awareness that religion is present in every aspect of social life.

Efforts toward contextualization may be implemented by linking learning topics with current issues developing in society, such as social media ethics, environmental awareness, social solidarity, and tolerance within multicultural life characteristic of modern society. Teachers can introduce real case studies that allow students to analyze social problems through the perspective of Islamic values in a critical and reflective manner (Assalihee et al., 2024). This approach not only fosters conceptual understanding but also develops analytical and moral reasoning skills. Students are encouraged to recognize the relationship between religious principles and their own social actions.

Classroom discussion becomes a medium for building collective awareness of social responsibility. Learning materials no longer feel detached from real-life contexts. This process strengthens the relevance of religious education in addressing contemporary challenges.

Contextualizing learning materials also requires educators' creativity in selecting delivery methods that enable active student engagement through dialogue, simulations, or exploration of their own social experiences as learning resources. Teachers are not merely conveyors of information but facilitators who assist students in discovering the meaning of religious teachings in real-life situations. The use of varied instructional media can enrich understanding and stimulate learning interest. Active student participation fosters a sense of ownership in the learning process. This helps cultivate critical and open-minded attitudes. Learning becomes more participatory and dynamic. Interaction strengthens the relationship between religious values and social experience.

Ultimately, the implementation of contextualized learning aims to create a religious education process that remains closely connected to social realities, thereby shaping individuals who are adaptive, reflective, and sensitive to their surrounding environment. Religious education becomes a medium for developing social awareness grounded in spiritual and moral values. Students not only understand religious teachings textually but are also able to implement them in real actions. This process helps build a balance between intellectual comprehension and value internalization. Learning becomes more meaningful and produces long-term impact. Religious values function as life guidance. In this way, religious education truly becomes grounded in contemporary social life.

## **2. Strengthening reflective and dialogical learning approaches**

Reflective and dialogical learning approaches in Islamic Religious Education represent an effort to shift the orientation of learning from mere knowledge transmission toward the development of critical awareness that enables students to understand, internalize, and interpret religious teachings in relation to the realities of their lived experiences (Karwadi et al., 2025). This approach positions students as active subjects who not only receive information but are encouraged to think, question, and reflect on religious

values in connection with their social, moral, and spiritual experiences. Open dialogue and deep reflection help foster a democratic learning atmosphere that respects diverse perspectives. Students develop the ability to listen, express opinions respectfully, and appreciate the views of others. This process strengthens communication skills as well as social sensitivity. Religious learning is no longer one-directional but becomes a dynamic interaction. Consequently, religious understanding grows through awareness rather than mere memorization.

The implementation of reflective approaches may take the form of analyzing personal experiences, engaging in group discussions, writing reflective journals, or conducting self-evaluations of daily behavior linked to Islamic values, allowing students to perceive the relationship between learned theory and lived practice. Reflection enables students to develop deeper moral awareness as they critically assess their actions and decisions. Teachers serve as guides who facilitate reflection without dominating students' thinking processes. The learning atmosphere becomes more personal and meaningful. Learning experiences extend beyond the classroom. Students are encouraged toward self-improvement. The result is a more authentic and responsible understanding of religion.

Dialogical approaches also emphasize two-way interaction between educators and students through the exchange of ideas, question-and-answer sessions, and discussions of relevant social issues, transforming learning into a space for intellectual and moral growth open to constructive exploration of thought (Kent & Lane, 2021). Dialogue allows students to develop critical thinking and social empathy while strengthening confidence in expressing their views respectfully. Teachers do not merely convey normative truths but facilitate collective meaning-making. Learning relationships become more humanistic and participatory. The classroom atmosphere supports courage in thinking and speaking. Religious values are understood contextually. Such interaction enriches the overall learning experience.

Ultimately, strengthening reflective and dialogical learning contributes to shaping individuals who demonstrate intellectual maturity, the ability to consider moral values in decision-making, and readiness to interact within pluralistic and dynamic societies without

losing their spiritual and ethical Islamic foundations. Students grow into individuals who not only comprehend religious teachings but can articulate them through wise social actions. The learning process builds balance between rational thought and spiritual appreciation. Critical awareness develops gradually through sustained learning experiences. Religious education becomes a medium for reflective character formation. Its impact is evident in social life. Thus, this approach reinforces the relevance of religious education in contemporary contexts.

### **3. Integration of digital and social literacy**

The integration of digital and social literacy within Islamic Religious Education represents a strategic step to ensure that students not only possess technological skills but are also able to understand the social, moral, and spiritual implications of their activities in digital spaces that increasingly shape modern human interaction (Hendawi & Qadhi, 2024). The ability to access information is no longer sufficient without ethical awareness and social responsibility. Students need to recognize that every digital action carries consequences for themselves and others. Religious education plays an important role in providing a value-based foundation for navigating unlimited information flows. Teachers can connect values such as honesty, responsibility, and respect for others with media-related behavior. Learning thus becomes a means of developing character-based digital awareness. This process helps students use technology wisely.

The implementation of digital literacy integration may be carried out through activities such as analyzing online information, evaluating source credibility, and discussing digital communication ethics linked to Islamic principles emphasizing honesty, verification (*tabayyun*), and respect for human dignity. Such learning activities help students understand the importance of caution before disseminating information. Critical thinking skills develop through evaluating facts and opinions. Awareness of the consequences of spreading misinformation increases. Teachers may present real-case simulations as discussion material. Learning experiences become more relevant to everyday life. Students learn to make responsible decisions. The outcome is the formation of more ethical digital behavior.

The integration of social literacy emphasizes empathy, care, and the ability to understand diverse perspectives in digital interaction so that students do not fall into individualistic attitudes or harmful communication practices. Digital media often generates conflict due to misunderstanding or lack of social sensitivity(Reuter et al., 2020). Religious education can foster awareness of maintaining harmonious relationships. Students are guided to understand values of brotherhood and mutual respect. Group discussions may serve as platforms for practicing social empathy. Healthy interaction strengthens communication skills. These experiences support the formation of mature social character. Digital behavior becomes more humane.

The successful integration of digital and social literacy contributes significantly to shaping a generation that is not only technologically competent but also morally sensitive, socially responsible, and spiritually aware, capable of balancing technological progress with human values. Religious education functions as guidance for the use of technology. Students develop into individuals who can evaluate the broader impact of their actions. Such awareness helps prevent technological misuse. Learning produces sustainable attitudinal change. Ethical values become part of daily habits. Technology is used responsibly. This integration strengthens the relevance of religious education in the modern era.

#### **4. Experiential learning**

Experiential social learning in Islamic Religious Education positions students' real-life experiences as the primary source for developing an understanding of religious values, ensuring that learning does not occur only at the conceptual level but also engages with the practical realities they encounter in society. Real experiences provide space for students to perceive the relevance of religious teachings in everyday social actions(Knoblauch, 2024). Direct involvement in social activities helps strengthen the internalization of moral and spiritual values. Religious education becomes more dynamic and applicable. Students do not merely learn religious teachings but experience their application. The learning process evolves into meaningful experience. Religious values are embedded through real action.

The implementation of social experiential approaches may take the form of

community service activities, social care projects, or observation of social life that allows students to understand humanitarian issues through direct interaction with diverse and dynamic social realities. Such activities broaden students' perspectives regarding societal needs and challenges. Interaction experiences foster empathy and concern for others. Values of social solidarity develop through active participation. Teachers can link these experiences reflectively with religious teachings. Students learn to understand the meaning of social worship. Moral awareness becomes stronger. Learning produces tangible effects on social attitudes.

The role of educators is crucial in guiding reflective processes regarding students' social experiences so that each activity becomes not only practical engagement but also a means to interpret the religious values underlying such actions in a deeper and more responsible manner(Lundie et al., 2022). Reflective guidance helps students recognize the relationship between experience and spiritual values. Classroom discussion becomes a space for exchanging understanding. Interpreting experiences strengthens self-awareness. The learning process becomes more directed. Students are able to identify moral values embedded in their actions. Experience does not remain merely social activity. Learning develops into a process of personal transformation.

Sustained experiential social learning has the potential to shape individuals who are sensitive to societal needs and prepared to contribute positively to evolving social life, carrying religious values as behavioral foundations guiding their actions consistently. Religious education fosters caring and responsible individuals. Social experiences strengthen connectedness with the environment. Students learn to recognize their roles within society. Collective awareness develops through real engagement. Learning produces long-term impact. Religious values are manifested in social actions. This approach strengthens the relevance of religious education for societal life.

##### **5. The role model of educators and institutional culture**

The exemplary conduct of educators and institutional culture plays a fundamental role in grounding the values of Islamic Religious Education, as students tend to learn through observing the real behaviors they encounter daily rather than solely through

theoretical explanations in the classroom. Teachers' attitudes and actions become living representations of the values they teach (Lombardi et al., 2020). Integrity, honesty, and responsibility demonstrated by educators exert a strong influence on students' character formation. Such interactions create authentic learning experiences. Students witness the connection between values and real actions. The process of value internalization becomes more natural. The educational environment transforms into a space for character development. Religious education gains strength through concrete role modeling.

The manifestation of exemplary conduct can be observed in the ways educators communicate, make decisions, resolve conflicts, and show care toward students, allowing each interaction to serve as an opportunity to demonstrate ethical and spiritual values in everyday life. Respectful interaction builds trust. Students feel valued as individuals. Positive relationships encourage openness. Values of courtesy and responsibility are conveyed indirectly. These experiences shape students' perceptions of how religious values are practiced. Learning occurs through relational experience. Role modeling becomes an effective educational method.

An institutional culture that supports the reinforcement of religious values also contributes to creating a consistent educational environment in instilling ethics and morality through rules, traditions, and collective habits that reflect respect for humanity and spirituality. Shared practices shape the identity of the educational setting. Students experience an atmosphere aligned with the values being taught. Collective activities strengthen shared awareness. Social responsibility develops through active participation. A conducive environment facilitates character formation. Religious values are present in everyday practice. Institutional culture sustains the continuity of value-based learning.

The success of educator role modeling and strengthened institutional culture produces long-term impacts in shaping individuals who not only understand religious values conceptually but also develop habitual ethical behavior reflected in their social interactions across various life contexts. Religious education generates tangible attitudinal change. Positive habits grow through repeated experience (Nursobah et al., 2025; Sahri et al., 2023). Students build stable moral identities. Educational environments become spaces

for character formation. The influence of role modeling endures over time. Religious values are lived through social action. This approach reinforces the relevance of religious education in modern life.

#### **6. Strengthening character education and universal humanitarian values**

Strengthening character education and universal human values through Islamic Religious Education aims to shape students who maintain a balance between spiritual depth, moral maturity, and social sensitivity, enabling them to contribute positively to diverse and evolving societies. Religious education does not merely teach ritual worship, but also instills humanitarian principles that respect the dignity of every individual (Bunthawee, 2025; Sahri & bin Mohd Saufi, 2025). Values such as honesty, responsibility, empathy, and justice serve as foundations for social behavior. Students need to understand the relevance of these values in everyday life. Character-oriented learning processes help build moral identity. Character formation develops through continuous learning experiences. Moral awareness grows through social interaction. Religious education thus becomes a medium for holistic personality development.

Efforts to strengthen character may be carried out by integrating moral values into all learning activities so that these values do not stand as separate materials but are embedded within the entire educational process, guiding students to understand the relationship between religious teachings and their social actions. Teachers can connect learning content with attitudes of responsibility and social care. Discussions help students grasp the moral consequences of actions. Reflective experiences strengthen self-awareness. Learning becomes a space for cultivating positive attitudes. Humanitarian values develop through active participation. Students learn to evaluate actions ethically. Religious education shapes orientations toward social behavior.

Universal human values such as tolerance, respect for differences, and social solidarity must be cultivated so that students are able to live harmoniously within diverse global societies characterized by cross-cultural interaction and increasingly open perspectives. Understanding diversity fosters mutual respect. Religious education reinforces awareness of human brotherhood. Students are encouraged to view differences

as social richness. Group interaction supports the learning of these values. Social experiences broaden humanitarian perspectives. Inclusive attitudes develop through habituation. Humanitarian values become part of personal identity. Religious education contributes to social harmony.

The successful strengthening of character education and universal human values results in individuals who not only possess religious knowledge but also demonstrate ethical behavior, social concern, and readiness to contribute to society with openness and responsibility. Religious education cultivates stable moral awareness. Students grow into individuals of integrity. Learning experiences reinforce behavioral consistency. Social relationships are built on respect and empathy(Jia et al., 2025). Positive character becomes habitual. Humanitarian values are reflected in real actions. Learning generates long-term impact. This approach reinforces the relevance of religious education in modern life.

#### **7. Learning evaluation based on attitudes and social practice**

Evaluation of learning based on attitudes and social practices in Islamic Religious Education aims to ensure that learning success is not measured solely by mastery of subject matter, but also by behavioral change, social sensitivity, and students' ability to apply religious values in their daily lives in a concrete and sustainable manner. Assessments that focus only on cognitive aspects often fail to capture character development comprehensively. Therefore, religious education requires a more holistic evaluation approach. Observation of social behavior can provide a more complete picture of value implementation, encouraging students to demonstrate the practical application of religious teachings. In this context, assessment becomes a means of guidance, where moral awareness develops through feedback and evaluation contributes to character formation.

The implementation of attitude-based evaluation can be carried out through behavioral observation, self-assessment, and reflective experiences that enable educators to understand students' moral development while maintaining objectivity and fairness in the assessment process. Assessment instruments must be systematically designed so that behavioral records can serve as important references for evaluating change(Lambert et al., 2017). Through this process, students learn to assess themselves honestly, develop

responsibility, and understand evaluation as part of learning. Teachers play a crucial role in providing constructive guidance, allowing evaluative interactions to strengthen educational communication and support character development.

Assessment of social practice may include students' involvement in social activities, their ability to collaborate, and their tangible contributions to the environment. Thus, evaluation does not merely consider individual outcomes but also the impact of students' actions on others and society. Social participation becomes an important indicator of value development, while teamwork reflects the growth of interpersonal competence. Social activities reinforce empathy, and real-life experiences demonstrate the application of religious values. Teachers can document such involvement so that students understand the meaning of social contribution, and assessment incorporates relational aspects that support value-oriented learning.

The success of attitude- and social practice-based evaluation provides a more comprehensive picture of learning and assists educators in designing follow-up strategies to strengthen the internalization of religious values. Education therefore extends beyond knowledge transmission toward behavioral transformation that produces real social impact. Assessment serves as a foundation for subsequent instructional development, offering meaningful feedback and encouraging continuous self-improvement. Ultimately, religious values are reflected in students' social actions, and this evaluative approach reaffirms the strategic role of religious education in society.

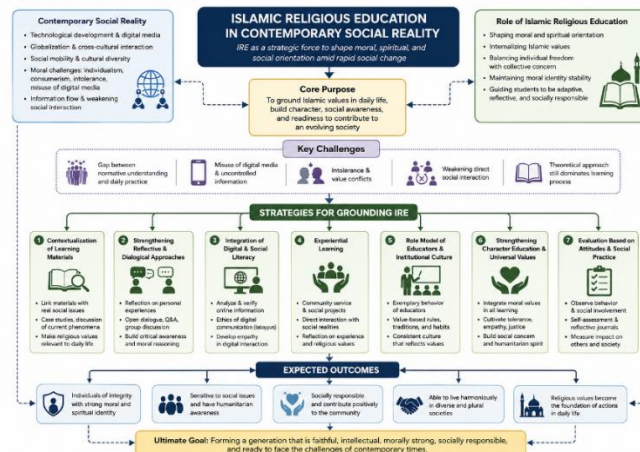


Figure 1 Islamic Religious Education in Contemporary Social Reality

## CONCLUSION

Islamic Religious Education plays a strategic role in shaping students' character, social awareness, and moral orientation amid the dynamics of modern life. Strengthening the values of faith, morality, and social responsibility cannot be achieved merely through the delivery of subject matter, but must be accompanied by contextual approaches that connect religious teachings with the realities of everyday life. Efforts to ground religious education through the integration of technology, the reinforcement of exemplary conduct, dialogical learning, and engagement in social practices represent important steps to ensure that these values do not remain at the conceptual level. Such transformation encourages students to think reflectively, adopt moderate attitudes, and behave ethically when confronting complex social challenges. Therefore, Islamic Religious Education must continue to be developed adaptively and innovatively to remain relevant as a foundation for forming individuals of integrity who contribute positively to society.

## REFERENCE

- Abdullah, M. A. (2022). Islamic religious education based on religious intersubjectivity: Philosophical perspectives and phenomenology of religion. *Jurnal Pendidikan Agama Islam*, 19(1), 141–164.
- Aida, F. L., & Khasanah, N. (2025). The Impact of Globalization on Islamic Values and the Identity of Islamic Religious Education. *International Journal on Education Issues*, 1(2), 46–51.
- Amirudin, A., Muzaki, I. A., & Nurhayati, S. (2025). Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension. *Educational Process: International Journal*, 18, e2025412.
- Assalihee, M., Bakoh, N., Boonsuk, Y., & Songmuang, J. (2024). Transforming islamic education through lesson study (ls): a classroom-based approach to professional development in southern thailand. *Education Sciences*, 14(9), 1029.
- Bunthawee, J. (2025). Integrating Religious Principles into Education for Enhancing Quality of Life in Contemporary Society. *Asian Journal of Humanities and Social Innovation*, 2(1), 27–45.
- Faruq, A., Raharjo, R., & Sholeh, N. (2024). The essence of Islamic religious education curriculum: Integrating Islamic values with contemporary education. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 13(2), 85–98.
- Hanandini, D. (2024). Social transformation in modern society: A literature review on the role of technology in social interaction. *Jurnal Ilmiah Ekotrans & Erudisi*, 4(1), 82–95.

- Hedberg, P. R. (2017). Guiding moral behavior through a reflective learning practice. *Journal of Management Education*, 41(4), 514–538.
- Hefni, W., & Ahmadi, R. (2022). Facing religious contemporary challenges: Redefining the partnership of Islamic higher education and Islamic religious instructors in mainstreaming religious moderation. *Jurnal Penelitian*, 109–118.
- Hendawi, M., & Qadhi, S. (2024). Digital Literacy-Based Learning in Islamic Education. *Ar-Fachruddin: Journal of Islamic Education*, 1(1), 45–58.
- Jia, K., Kang, R., Wang, Y., Ma, L., & Liu, X. (2025). Constructing an empathy education system: Values, principles, and approaches. *Journal of Moral Education*, 1–29.
- Karwadi, Bin Zakaria, A. R., Setiyawan, A., & Ferdi Hasan, M. (2025). Integration of critical pedagogy in Islamic education: a case study of pre-service teacher training. *British Journal of Religious Education*, 1–22.
- Kent, M. L., & Lane, A. (2021). Two-way communication, symmetry, negative spaces, and dialogue. *Public Relations Review*, 47(2), 102014.
- Knoblauch, C. (2024). Experiencing religious diversity in teacher training: The dynamics of learning in encounter. *International Journal of Advanced Corporate Learning*, 17(2), 76.
- Lambert, J. D., Greaves, C. J., Farrand, P., Cross, R., Haase, A. M., & Taylor, A. H. (2017). Assessment of fidelity in individual level behaviour change interventions promoting physical activity among adults: a systematic review. *BMC Public Health*, 17(1), 765.
- Lombardi, D., Heddy, B. C., & Matewos, A. M. (2020). Values, attitudes, and beliefs: Cognitive filters shaping integration of multiple representations and multiple perspectives. In *Handbook of learning from multiple representations and perspectives* (pp. 329–345). Routledge.
- Lundie, D., Ali, W., Ashton, M., Billingsley, S., Heydari, H., Iqbal, K., McDowell, K., & Thompson, M. (2022). A practitioner action research approach to learning outside the classroom in religious education: Developing a dialogical model through reflection by teachers and faith field visitors. *British Journal of Religious Education*, 44(2), 138–148.
- Majid, A. (2017). *Analisis Data Penelitian Kualitatif* (Cet. I). Aksara Timur.
- Mardawani. (2020). *Praktis Penelitian Kualitatif: Teori Dasar dan Analisis Data dalam Perspektif Kualitatif*. Deepublish.
- Mukhlis, M., Sabda, S., Yaqin, H., & Hamdan, H. (2026). Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism. *AL*

GHAZALI: *Jurnal Pendidikan Dan Pemikiran Islam*, 6(1), 170–200.

Mulhem, H., Pilotti, M. A. E., El Alaoui, K., & Al Kuhayli, H. A. (2020). Islamic knowledge or Saudi knowledge? Female religious students and the problem of cultural norms in a changing Arabian society. *Religious Education*, 115(5), 522–535.

Nahuda, N., & others. (2024). Islamic Religious Education in Higher Education Implementation of Science and Social Change. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(04), 653–664.

Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 826–833.

Nursobah, A., Arjuna, A., Ulhaq, M. M., & Ariska, M. (2025). Integrative Model of Religious Habituation in Building Students Religious Character. *Fitrah: Journal of Islamic Education*, 6(2), 310–325.

Rahman, M. A. (2025). The significance of religious values in forming sustainable life and economic progress. *International Journal of Scientific Interdisciplinary Research*, 6(1), 60–87.

Reuter, C., Stieglitz, S., & Imran, M. (2020). Social media in conflicts and crises. *Behaviour & Information Technology*, 39(3), 241–251.

Sahri. (2023). Implementation Of Prophetic Education In Building Religious And Social Culture At Al Fattah Islamic High School. *Re-JIEM (Research Journal of Islamic Education Management)*, 6(1), 18–28.

Sahri, S., & bin Mohd Saufi, M. S. A. (2025). Integration of Islamic Character Education in the Islamic Religious Education Curriculum to Prevent Bullying in High School. *At-Tadzkir: Islamic Education Journal*, 4(2), 133–148.

Sahri, S., Syafi'i, A., & Sodik, S. (2023). Direction and strategy of islamic education ministry of religious affairs of Indonesia. *Tarbawi: Jurnal Pendidikan Islam*, 20(1).

Sandberg, K. (2020). Teaching for social impact: integrating generational goals and concerns into religious education. *Journal of Religious Education*, 68(3), 417–434.

Suudin Aziz, Sahri, M. S. A. bin M. S. (2025). Higher Education Strategic Partnership Management Model for the Independent Campus Internship. *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 9(3), 809–823.

Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, 20(1), 86–104.

Wijaya, H. (2018). *Analisis Data Kualitatif ilmu Pendiidkan Teologi*. Sekolah Tinggi Theologia Jaffray.