

ISLAMIC RELIGIOUS EDUCATION IN RESPONDING TO THE TRANSFORMATION OF ADOLESCENT RELIGIOSITY IN THE DIGITAL ERA

PENDIDIKAN AGAMA ISLAM DALAM MERESPONS TRANSFORMASI RELIGIOSITAS REMAJA DI ERA DIGITAL

Fitri Nur Hidayat, Lucky Damara Yusuf

Institut Agama Islam At-Taqwa Bondowoso

*fitrinurhidayatdosenbkd@gmail.com, luckydamara95@gmail.com

*Corresponding Author

ABSTRACT

This research abstract analyzes the role of Islamic Religious Education in responding to the transformation of religiousness among adolescents in the digital age through a case study at SMAN 1 Bondowoso. The objectives of this study are to (1) identify the forms of transformation in adolescent religiosity, (2) analyze the role of Islamic religious education teachers in responding to these changes, and (3) reveal the challenges and opportunities in fostering contextual, moderate religiosity rooted in Islamic values. The research used a qualitative method with a case study approach, involving twelve informants from Islamic Religious Education teachers, deputy principals, and students. The results showed that adolescent religiosity underwent a transformation through changes in religious authority sources and more fluctuating worship practices. Islamic Religious Education teachers played an important role in facilitating critical reflection and mediating between normative Islamic teachings and digital reality. This study is expected to contribute to the development of Islamic Religious Education learning strategies that are relevant to the digital development of adolescents.

Keywords : Islamic Education Digital Age, Transformation of Adolescent Religiosity

ABSTRAK

Abstrak penelitian ini menganalisis peran Pendidikan Agama Islam dalam merespons transformasi religiositas remaja di era digital melalui studi kasus di SMAN 1 Bondowoso. Tujuan penelitian ini adalah untuk (1) mengidentifikasi bentuk-bentuk transformasi religiositas remaja, (2) menganalisis peran guru Pendidikan Agama Islam dalam merespons perubahan tersebut, dan (3) mengungkap tantangan serta peluang dalam membangun religiositas yang kontekstual dan moderat yang berakar pada nilai-nilai Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, melibatkan dua belas informan yang terdiri dari guru Pendidikan Agama Islam, wakil kepala sekolah, dan siswa. Hasil penelitian menunjukkan bahwa religiositas remaja mengalami transformasi melalui perubahan sumber otoritas keagamaan serta praktik ibadah yang lebih fluktuatif. Guru Pendidikan Agama Islam berperan penting dalam memfasilitasi refleksi kritis dan memediasi antara ajaran Islam normatif dengan realitas digital. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pengembangan strategi pembelajaran Pendidikan Agama Islam yang relevan dengan perkembangan digital remaja.

Kata Kunci: Pendidikan Islam, Era Digital, Transformasi Religiositas Remaja

1. INTRODUCTION

During this phase, individuals experience simultaneous biological, psychological, and social changes, which are often accompanied by uncertainty about values, a search for identity, and emotional instability. In the context of education, adolescents not only need cognitive reinforcement, but also continuous moral, spiritual, and affective guidance. This challenge becomes even more complex when adolescents live in the midst of massive digitalization, where religious information can be accessed very easily, quickly, and without clear scientific authority (Firmansyah et al., 2025).

The digital era has brought significant changes to the religious patterns of teenagers.

Social media, video platforms, and digital applications are not only a means of entertainment, but also a new space for the formation of understanding and expression of religiosity (Hasni & Nadra, 2025; Nur'aliya & Hanifatunnisa, 2025). On the one hand, digitization opens up opportunities for strengthening religious literacy and broader access to Islamic knowledge. However, on the other hand, it also gives rise to serious problems such as the fragmentation of religious authority, the simplification of Islamic teachings, and the emergence of instant religious understanding. that is not always in line with the values of moderation and Islamic morals. This condition shows that the religiosity of adolescents is undergoing a transformation, both in form, orientation, and practice.

In the context of high school, particularly at SMAN 1 Bondowoso, this phenomenon can be observed through the increasingly diverse religious behavior of students. Teenagers no longer rely solely on teachers or textbooks as their main source of religious understanding, but also refer to digital content such as online lectures, Islamic social media, and religious public figures on the internet. This reality poses new challenges for Islamic Religious Education, which is not only required to deliver teaching materials in a normative manner, but also to be able to respond to changes in the way students think, behave, and practice their religion in the digital age.

Islamic Religious Education has a strategic position in guiding teenagers to be able to understand religion in a holistic, critical, and responsible manner. Islamic Religious Education does not only function as a subject for knowledge transfer, but also as a means of internalizing values, character building, and spiritual guidance for students. However, this role often faces limitations when the learning approach of Islamic Religious Education is not fully aligned with the digital reality of adolescents. The gap between the school world and the digital world of students has the potential to make the learning of Islamic Religious Education lose its relevance and transformative power.

Previous studies have mostly focused on the transformation of Islamic Religious Education in terms of curriculum, teaching methods, or the integration of technology in general. Some studies also emphasize the importance of utilizing digital media in Islamic Religious Education. However, there are still relatively few studies that specifically examine how Islamic Religious Education plays a role in responding to the transformation of adolescent religiosity as a real socio-religious phenomenon in the field, especially in the context of public schools with a heterogeneous student background. Thus, there is a research gap in the aspect of the relationship between changes in adolescent religiosity and concrete strategies of Islamic Religious Education in responding to these changes.

This study aims to analyze in depth the role of Islamic Religious Education in responding to the transformation of religiousness among adolescents in the digital age through a case study at SMAN 1 Bondowoso. Specifically, this study aims to: (1) identify the forms of transformation of adolescent religiosity in the digital age; (2) analyze the role of teachers and Islamic Religious Education in responding to these changes.

The distinction of this research lies in its empirical approach based on case studies that treat adolescent religiosity as a living and dynamic phenomenon. This research does not only view religiosity as a normative achievement, but as a social process influenced by interactions between formal education, digital culture, and the personal experiences of adolescents. Thus, this research offers a new perspective in the study of Islamic Religious Education, namely viewing Islamic Religious Education as an agent that is responsive to changes in religiosity, not merely as an instrument for transmitting religious teachings.

This research is expected to contribute to three areas. Theoretically, this research enriches the scientific knowledge of Islamic Education by presenting a contextual understanding of the transformation of religiosity among adolescents in the digital age. Practically, the results of this research can be used as a reference for Islamic Education teachers and schools in designing learning strategies that are more relevant to the realities of students'

lives. Meanwhile, in terms of policy, this research can be taken into consideration by education policymakers in formulating measures to strengthen Islamic Religious Education that are adaptive to social and digital dynamics.

Thus, studies on the role of Islamic Religious Education in responding to the transformation of religiousness among adolescents in the digital age are very important and relevant. This research, entitled *The Role of Islamic Religious Education in Responding to the Transformation of Religiousness Among Adolescents in the Digital Age*, emphasizes that Islamic Religious Education is not only required to maintain the continuity of Islamic values, but also plays an active role in guiding adolescents to be able to live a religious life that is reflective, moderate, and responsible amid the complexities of the digital world

2. METHOD

The research method used in this study is a qualitative approach with a case study type of research. This approach was chosen because the study aims to gain an in-depth understanding of the phenomenon of religious transformation among adolescents in the digital age and the role of Islamic Religious Education in responding to these changes in a natural and real context. Qualitative research allows researchers to explore the meanings, views, and experiences of research subjects comprehensively, so that complex socio-religious realities can be understood in their entirety. Case studies are considered relevant because this study focuses on one particular educational unit, namely SMAN 1 Bondowoso, as an empirical context that represents the dynamics of adolescent religiosity in public high schools.

Data collection techniques were carried out through observation, in-depth interviews, and documentation. Observations were conducted to obtain an empirical picture of the implementation of Islamic Religious Education, patterns of interaction between teachers and students, and the religious atmosphere in the school environment. In-depth interviews were conducted in a semi-structured manner with all informants to explore their views on changes in adolescent religiosity in the digital age and the role of Islamic Religious Education in responding to these changes. Meanwhile, documentation was used as supporting data, including Islamic Religious Education syllabi and teaching materials, school religious programs, and other documents relevant to the research focus.

3. RESULTS AND DISCUSSIONS

Forms of Religious Transformation in Adolescents in the Digital Age

The results of the study show that the religiosity of adolescents at SMAN 1 Bondowoso has undergone a significant transformation in line with the development of digital technology. This transformation does not necessarily mean a decline in religiosity, but rather indicates changes in the form, patterns, and orientation of adolescents' religiosity. Religiosity is no longer expressed solely through formal practices in the classroom or school religious activities, but also through digital spaces that are part of students' daily lives.

One form of religious transformation that has been observed is a shift in sources of religious authority. Young people no longer rely solely on Islamic Education teachers or textbooks as their primary sources of religious understanding. Many students acquire religious knowledge through social media, video platforms, and digital religious content. This condition shows that the religiosity of adolescents is increasingly influenced by popular religious figures in the digital space. However, field findings also show that the understanding gained is often partial and not always accompanied by critical thinking skills in assessing the truth and context of the teachings conveyed.

The next transformation is evident in the worship practices of young people, which tend to be fluctuating and contextual. Some students show good awareness of worship when they are in a school environment or formal religious activities, but this consistency does not always continue outside of school. The digital age presents strong distractions, such as social

media and online entertainment, which affect worship discipline. However, this study also found new forms of religiosity, such as the habit of participating in online studies, listening to murottal through digital applications, and sharing religious content on social media, which shows the adaptation of religiosity to technology.

The transformation of religiousness among adolescents is also evident in the way they interpret Islamic moral and ethical values. Adolescents tend to interpret religious teachings in a more personal and contextual manner, especially in social issues such as socializing, tolerance, and the use of digital media. Some students show a more inclusive and open religious attitude towards differences, influenced by their interactions in pluralistic digital spaces. However, on the other hand, there is also a tendency towards moral relativism, where religious values are understood flexibly according to personal interests and situations (Johariyah & Samsuddin, 2024).

In this context, Islamic Religious Education at SMAN 1 Bondowoso serves as a space for clarification and reinforcement of values. Islamic Education teachers strive to respond to this transformation in religiosity by linking teaching materials to the digital reality faced by students. Islamic Religious Education learning does not only emphasize memorization of material, but also discussion of religious phenomena developing on social media. This helps students to reflect on their religious experiences more critically and responsibly.

The results of the study also show that the transformation of religiousness among adolescents is not homogeneous. There are differences in the level of religiosity and ways of practicing religion that are influenced by family background, intensity of digital media use, and involvement in school religious activities. Adolescents who have strong religious guidance in their families tend to be more selective in consuming digital religious content. Conversely, adolescents with minimal guidance are more susceptible to accepting instant and less profound religious understandings.

The discussion of these findings shows that the transformation of religiousness among adolescents in the digital age is a complex and ambivalent process. On the one hand, digitalization opens up opportunities to strengthen religiousness through broader access to knowledge and religious expression. On the other hand, it also brings challenges in the form of fragmentation of religious understanding and the weakening of formal educational authority. Therefore, the role of Islamic Religious Education becomes very strategic as a mediator between normative Islamic teachings and the digital reality of adolescents.

Thus, the forms of religious transformation among adolescents at SMAN 1 Bondowoso reflect changes in the way they believe, worship, and behave in their daily lives, which are influenced by digital technology. These findings confirm that adolescent religiosity does not experience a linear decline, but rather undergoes adjustments in form and medium. Islamic Religious Education plays an important role in guiding this transformation so that it remains based on moderate, reflective Islamic values oriented towards character building, so that adolescent religiosity continues to have depth of meaning amid the tide of digitalization.

Islamic Religious Education Teachers in Responding to the Transformation of Adolescent Religiosity

Islamic education teachers are also evident in their efforts to foster consistency in worship practices amid digital distractions. Teachers not only emphasize the normative obligation of worship, but also help students understand the spiritual meaning behind these practices. Using a persuasive and reflective approach, teachers relate worship to the daily experiences of young people, including the challenges of using gadgets and social media. These efforts are carried out through habit formation, role modeling, and the integration of worship values into learning activities, so that religiosity is not understood as a formal burden, but rather as a spiritual need that is relevant to their lives (Firmansyah et al., 2025; Hasni & Nadra, 2025).

In the context of shaping digital morals and ethics, Islamic education teachers play an important role as moral guides. The transformation of religiousness among adolescents in the digital age is not only related to ritual aspects, but also to social behavior in virtual spaces. Islamic education teachers strive to instill Islamic values such as responsibility, honesty, manners, and empathy in the use of digital media. Through the discussion of actual cases, teachers help students understand the moral implications of their actions in the virtual world, so that Islamic teachings can be internalized contextually.

The role of teachers as role models is also a crucial aspect in responding to changes in adolescent religiosity. Teachers' exemplary behavior in being open, moderate, and wise in responding to differences in religious views has a significant influence on how adolescents interpret religion. Teachers who are able to demonstrate a balance between religious commitment and tolerance help students understand that religious diversity is not synonymous with exclusivity. In this context, the personality and integrity of teachers are an integral part of the religious education process.

In addition, Islamic education teachers act as mediators between schools, families, and the social environment of students. The transformation of religiousness in adolescents is not only influenced by classroom learning, but also by family upbringing and social interactions outside of school. Islamic Education teachers strive to establish communication with parents and collaborate in school religious activities to strengthen the religious guidance of adolescents. This synergy is important so that the values instilled in school are not lost when students are outside of the formal educational environment.

The results of the analysis also show that the role of Islamic education teachers in responding to the transformation of religiousness among adolescents faces a number of challenges. Limited learning time, variations in student backgrounds, and the rapid flow of digital information are obstacles to the process of optimal religious guidance. However, Islamic Religious Education teachers at SMAN 1 Bondowoso have shown adaptive efforts by utilizing more dialogical and contextual learning methods and opening up closer communication with students.

Overall, the role of Islamic Education teachers in responding to the transformation of religiousness among adolescents in the digital age is multidimensional. Teachers not only function as educators, but also as spiritual guides, facilitators of religious digital literacy, moral role models, and social mediators. This role emphasizes that the success of Islamic Religious Education in addressing changes in adolescent religiosity is highly dependent on teachers' ability to understand the adolescent world holistically and accompany them empathetically. With an adaptive, reflective approach based on moderate Islamic values, Islamic Education teachers have the potential to guide the transformation of adolescent religiosity towards a more meaningful and sustainable direction amid the complexities of the digital era.

Islamic Religious Education in fostering religiousness among adolescents in the digital age faces complex dynamics, which present both challenges and opportunities. Social, cultural, and technological changes have influenced the way adolescents understand and express their religiosity. In this context, Islamic Religious Education no longer deals with passive students who are completely dependent on the school institution, but with adolescents who actively construct their religious understanding through various sources, especially digital media. This situation requires Islamic Religious Education to be able to foster religiousness that is contextual, moderate, and still rooted in authentic Islamic values.

4. CONCLUSION

The conclusions from the results and discussion of this study indicate that the religiosity of adolescents at SMAN 1 Bondowoso has undergone a significant transformation in line with the development of the digital era. This transformation cannot be simply interpreted as a decline in religiosity, but rather as a change in the form, medium, and orientation of youth

religiosity.

Youth religiosity is now expressed not only through formal practices, but also through digital spaces that influence how they understand religious teachings, perform worship, and interpret Islamic moral and ethical values. The shift in sources of religious authority, fluctuations in worship practices, and more personal and contextual interpretations of values are the main characteristics of this transformation. In this context, Islamic Religious Education has a strategic role as a mediator between normative Islamic teachings and the reality of teenagers' digital lives. Islamic Religious Education teachers play a multidimensional role as educators, spiritual guides, facilitators of critical religious literacy, moral role models, and mediators between schools, families, and social environments.

Despite facing challenges such as fragmented religious understanding, digital distractions, and social plurality, Islamic Religious Education also has great opportunities to develop contextual, moderate, and transformative learning. With an adaptive, dialogical approach rooted in authentic Islamic values, Islamic Religious Education has the potential to guide the transformation of youth religiosity so that it remains meaningful, reflective, and oriented toward character building amid the complexities of the digital era.

5. REFERENCES

- Abidin, Yunus. *Language Learning Based on Character Education*, (Bandung: Pt Refika Aditama, 2013).
- Abuddin Nata, *Islamic Education with a Multidisciplinary Approach: Normative Parentalism, History, Philosophy, Psychology, Sociology, Management, Technology, Information, Culture, Politics, Law*. 2nd ed. (Jakarta: PT. Raja Grafindo Persada, 2010).
- Adiningsih, R. P., Muthohirin, N., & Humaidi, M. N. (2023). Analysis of students' spiritual humanism through Seyyed Hossein Nasr's thoughts and its implications for Islamic learning. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 14(2), 231–255
- Afandi, Khozin. *Hermeneutics and Phenomenology: From Theory to Practice*, (Postgraduate Program, IAIN Sunan Ampel, Surabaya: 2007).
- Afryansyah, Ismail, F., Ismail, Zuhdiyah, & Nurbuana. (2025). The concept of intellectual development from the epistemological perspective of Islamic education. *TOFEDU: The Future of Education Journal*, 4(4), 989–998
- Akhyar, M., Deliani, N., & Khadijah, K. (2025). The Importance of Religious Education in the Digital Era. *International Journal of Islamic Educational Research*, 2(1).
- Anantasari, *Responding to Children's Aggressive Behavior*, (Yogyakarta: Kanisius, 2006).
- Azmi, M. (2021). The integration of knowledge in integrated Islamic school in Indonesia: Overcoming the dichotomy between religious and general knowledge. *Comparative Education*, 61, 132–154
- Dardiri, M. A., & Su'aidi, M. Z. (2024). Integrated curriculum in Islamic school: Integration of knowledge and parental involvement. *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 14(3), 307–320
- Fitriana, F., Rahmatan, H., Evendi, E., Saminan, S., & Mentari, M. (2025). Integration of religious values in biology learning and its implications for students' environmental awareness. 11(2), 716–727.
- Hadi, S., & Samsudin. (2025). The role of Hadith in learner character building: An analysis of the tradition of Muslim family education. *Jurnal Living Hadis*, 10(1), 65–81
- Jasmaludin, & Hayati. (2025). The shift of aqidah and teenager morals in the digital era. *Akhlaqul Karimah: Jurnal Pendidikan Meilisa Sajdah*, Siti Afifatun, M. Makhrus Ali, Supriyanti, Fitrah: *Journal of Islamic Education Agama Islam*, 3(2).
- Lubis, R. R., Hanafiah, M. A., Dalimunthe, R. A., & Rashed, Z. N. (2024). Modernization of Islamic Education Lecture At Islamic Higher Education Institutions In Contemporary Indonesia. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 48(2), 146–168.

- Maharani, D., Setiawan, H. R., & Lubis, R. R. (2025). Implementation of the Listening, Reading, Explaining Method in Tadabbur Qur'an Learning at Islamic Boarding Schools in Percut Sei Tuan District. *Tadrib: Jurnal Pendidikan Agama Islam*, 11(1), 209–221
- Nur'aliya, H. R., & Hanifatunnisa. (2025). Transformation of millennial religiosity in the digital era: The role of social media da'wah in shaping inclusive and exclusive religious orientations. *El-Ihsan: Journal of Contemporary Islamic Education*, 1(1).
- Rosmalina, A., Elrahman, H., Handayani, H., & Affendi, H. (2023). Islamic mental health education for adolescents in the digital era. *International Journal of Educational Qualitative Quantitative Research*, 2(1).