

REVITALIZATION OF ISLAMIC MORAL EDUCATION IN STRENGTHENING THE RELIGIOUS CHARACTER OF ELEMENTARY SCHOOL CHILDREN IN THE DIGITAL AGE

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Abstract:

Islamic moral education plays a strategic role in shaping the religious character of elementary school students amid the rapid development of the digital age. The main challenges in elementary education today lie not only in cognitive aspects but also in the erosion of moral values, digital ethics, and the lack of religious guidance for children in their use of technology. This study aims to analyze the revitalization of Islamic moral education in strengthening the religious character of elementary school students in the digital age, with a focus on school policies, religious practices, and collaboration between schools and parents. The study employs a qualitative approach using a descriptive field study design. The research location is SDN 3 Kalapasawit in Lakbok Subdistrict, Ciamis Regency, which was selected for its consistent efforts to foster a religious culture and address the digital challenges faced by students. The research subjects included school principals, teachers, school committees, and parents. Data collection was conducted through observation, in-depth interviews, and documentation. Data analysis utilized an interactive model that included data reduction, data presentation, and drawing conclusions. The research findings indicate that the revitalization of Islamic moral education is implemented through systematic school policies, consistent religious practices, and active collaboration between schools and families. Religious practices have been shown to foster students' discipline, responsibility, politeness, and awareness of religious duties, as well as contribute to the regulation of digital behavior. Synergy between schools and parents reinforces the continuity of religious values between the school and home environments. This study confirms that Islamic moral education, when managed in an integrated and collaborative manner, serves as a crucial foundation for shaping the religious character of students who are adaptable and responsible in the digital age.

Abstrak:

Pendidikan moral Islam berperan strategis dalam membentuk karakter religius siswa sekolah dasar di tengah pesatnya perkembangan era digital. Tantangan utama dalam pendidikan dasar saat ini tidak hanya terletak pada aspek kognitif tetapi juga pada erosi nilai-nilai moral, etika digital, dan kurangnya bimbingan agama bagi anak-anak dalam penggunaan teknologi. Penelitian ini bertujuan untuk menganalisis revitalisasi pendidikan moral Islam dalam penguatan karakter keagamaan siswa SD di era digital, dengan fokus pada kebijakan sekolah, praktik keagamaan, dan kolaborasi antara sekolah dan orang tua. Penelitian ini menggunakan pendekatan kualitatif menggunakan desain studi lapangan deskriptif. Lokasi penelitian adalah SDN 3 Kalapasawit di Kecamatan Lakbok, Kabupaten Ciamis, yang terpilih karena upayanya yang konsisten untuk menumbuhkan budaya religius

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dan menjawab tantangan digital yang dihadapi oleh siswa. Subjek penelitian meliputi kepala sekolah, guru, komite sekolah, dan orang tua. Pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi. Analisis data menggunakan model interaktif yang meliputi pengurangan data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa revitalisasi pendidikan moral Islam dilaksanakan melalui kebijakan sekolah yang sistematis, praktik keagamaan yang konsisten, dan kolaborasi aktif antara sekolah dan keluarga. Praktik keagamaan telah terbukti menumbuhkan disiplin, tanggung jawab, kesopanan, dan kesadaran akan kewajiban keagamaan siswa, serta berkontribusi pada pengaturan perilaku digital. Sinergi antara sekolah dan orang tua memperkuat kesinambungan nilai-nilai agama antara lingkungan sekolah dan rumah. Penelitian ini menegaskan bahwa pendidikan moral Islam, ketika dikelola secara terpadu dan kolaboratif, berfungsi sebagai landasan penting untuk membentuk karakter religius mahasiswa yang mudah beradaptasi dan bertanggung jawab di era digital.

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INTRODUCTION

Islamic moral education is the cornerstone of religious character development for elementary school-aged children, especially during the phase of moral and spiritual development when they are still highly malleable. At this stage, children need not only cognitive reinforcement but also the internalization of akhlakul karimah values as a guide for thinking and acting in their daily lives. However, social realities show that the development of digital technology has brought significant changes to interaction patterns, learning methods, and the value systems accepted by children. Exposure to electronic devices, social media, and unfiltered digital content often leads to a weakening of religious attitudes, a lack of respect toward teachers and parents, and an increase in individualistic behavior among elementary school students (Bozzola et al., 2026; Firdausia & Dafit, 2025; Ma'mur et al., 2025). This situation underscores that Islamic moral education can no longer be conducted in a conventional manner but requires a revitalized approach that is adaptive to the challenges of the digital age.

On the one hand, the digital age offers great opportunities for educational development; on the other hand, it poses serious challenges to the formation of children's religious character. Rapid and unlimited access to information is often not balanced by adequate moral and spiritual literacy. Research shows that uncontrolled use of digital technology among elementary school-aged children is correlated with a decline in empathy, religious discipline, and awareness of Islamic values (Geng et al., 2023; Widiyanti et al., 2025). Islamic moral education serves not only to transmit values but also as a protective mechanism that equips children with the ability to discern, filter, and interpret digital information in an ethical and religious manner. Strengthening religious character through Islamic moral education is an urgent need that cannot be postponed.

The revitalization of Islamic moral education requires a renewal of paradigms, strategies, and teaching practices that are contextual to children's digital lives. Revitalization is understood as an effort to revive Islamic moral values through curriculum integration, teachers serving as role models, the cultivation of religious

habits, and the use of technology as a medium for internalizing values not merely as a form of entertainment. Several studies confirm that the success of religious character education is greatly influenced by the consistency of values between school, family, and children's digital environments (Dian Komalasari et al., 2025; Rahayu et al., 2023). Thus, Islamic moral education must be developed holistically, involving synergy among educators, parents, and school policies that are responsive to the dynamics of the digital age.

Although research addresses character education and digital literacy, studies that specifically examine the revitalization of Islamic moral education in strengthening the religious character of elementary school students in the digital age remain relatively limited. Research has focused on aspects of learning technology or character building in general, without delving deeply into the integration of Islamic moral values as the foundation for religious character formation (Kurnia & Acetylena, 2025; Suryanti & Ikawati, 2025). This study is important for filling this academic gap by comprehensively analyzing how the revitalization of Islamic moral education can be effectively implemented in the context of elementary education in the digital age. It is hoped that this study will provide theoretical contributions to the development of Islamic education research as well as practical recommendations for elementary schools in strengthening students' religious character.

1. Islamic Moral Education

Islamic moral education is the core of Islamic education, serving to instill moral, ethical, and spiritual values as guidelines for students' behavior from an early age. In the context of elementary education, Islamic moral education is not merely understood as the transfer of normative knowledge about right and wrong, but as a process of internalizing values that continuously shapes children's moral and religious consciousness. Research indicates that Islamic moral education plays a strategic role in shaping children's personalities to be oriented toward the values of divinity, humanity, and social responsibility (Irpan & Sain, 2024; Puteri, 2025). Islamic moral education also emphasizes harmony among the cognitive, affective, and psychomotor aspects so that moral values do not remain merely at the conceptual level but are manifested in students' actual behavior (Ma'arif et al., 2024). In practice, Islamic moral education requires teachers to serve as role models, the cultivation of religious habits, and a conducive educational environment so that the values of *akhlakul karimah* can be effectively instilled (Latipah et al., 2025a; Wahyu Hidayat, 2025). Thus, Islamic moral education serves as the primary foundation for shaping the holistic and sustainable religious character of elementary school children.

The revitalization of Islamic moral education is understood as an effort to renew educational approaches, strategies, and practices so that they remain relevant to social dynamics and the changing times. A number of studies confirm that conventional approaches to moral education tend to be less effective in addressing the complexities of modern life, particularly in the digital age (Nadila Juanda et al., 2025; Ririn Linawati et al., 2026). The revitalization of Islamic moral education is aimed at integrating moral values into the curriculum, school culture, and daily learning activities. (Brata et al., 2025) demonstrate that revitalizing Islamic moral education through school policies and the cultivation of religious habits can enhance the consistency of students' religious behavior. Revitalization also requires the wise use of media and technology as tools for internalizing values, rather than

merely as entertainment (Nurizah & Amrullah, 2024). With well-planned revitalization, Islamic moral education does not lose its substantive values but instead becomes more contextual and adaptive to the needs of elementary school students.

2. Religious Character

Religious character is a manifestation of faith values reflected in an individual's attitudes, behaviors, and habits in daily life. For elementary school students, religious character encompasses the dimensions of belief, religious practice, moral attitudes, and ethical awareness in interacting with their social environment. Research confirms that religious character is not formed instantly but rather through a systematic and continuous educational process (Najib Syam et al., 2023; rahmawati & Sari, 2023). Religious character is also closely related to the development of children's self-control, empathy, and social responsibility (Niyonizeye et al., 2024; Riantina, 2025). In the context of Islamic education, religious character is viewed as the result of the integration of education in faith, worship, and moral conduct, carried out consistently (Latifah & Nurhikmah, 2024). Strengthening religious character in elementary school children requires a holistic approach that involves learning, habit formation, and modeling within the educational environment.

Strengthening religious character through Islamic moral education requires well-planned and context-specific pedagogical strategies. One strategy frequently recommended in research is the practice of religious habits carried out routinely and consistently within the school environment (Jakandar et al., 2025; Rukmana et al., 2024). Practices such as congregational prayer, Quran recitation, and group prayer have proven effective in fostering children's internal religious awareness. Teachers' exemplary behavior is a key factor in the success of strengthening religious character, as elementary school-aged children tend to imitate the behavior of figures they consider significant (Zubairi Muzakki & Nurdin, 2022). Research also emphasizes the importance of integrating religious values into all subjects so that religious character is not confined solely to Islamic Religious Education (Khaerunnisa et al., 2025; Kiftiyah & Susanto, 2025). With the right strategies, Islamic moral education can serve as an effective tool for sustainably building children's religious character.

3. The Digital Age

The digital age presents significant challenges to the development of moral values and religious character among elementary school students. Widespread and uncontrolled access to technology has the potential to influence children's mindset, behavior, and moral values. Research indicates that exposure to age-inappropriate digital content can lead to a decline in discipline, empathy, and religious awareness among children (Widya Nurkayatin et al., 2024). Excessive use of electronic devices results in reduced social interaction and religious practice among children (Benu et al., 2025; Hamidah & Listiyandini, 2022). Islamic moral education serves as a moral bulwark that equips children with the ability to discern digital information ethically and religiously. The challenges of the digital age demand an approach to Islamic moral education that is adaptive, protective, and oriented toward strengthening religious character values.

Synergy between Islamic moral education and digital literacy is an urgent need to strengthen the religious character of elementary school students in the digital age. Digital literacy encompasses not only technical skills in using technology,

but also ethical and moral awareness in utilizing it (Sugiarto & Farid, 2023; Tanjung et al., 2024). Research shows that integrating Islamic moral values into digital literacy can improve children's self-control in using technology (Wahyuni et al., 2023). This synergy is further strengthened through collaboration between schools and parents in guiding children in the digital environment (Khair, 2025). Through a collaborative and integrative approach, Islamic moral education not only endures amid the digital wave but actually becomes a solid foundation for shaping children's religious character that is, a character that is adaptive, responsible, and marked by *akhlakul karimah* (Sari et al., 2024; Woodhouse et al., 2024).

RESEARCH METHODS

This study was conducted at SDN 3 Kalapasawit, located in Lakkok Subdistrict, Ciamis Regency. The selection of the research location was based on the consideration that the school actively implements an Islamic moral education program through various religious practices integrated into the school culture. Additionally, SDN 3 Kalapasawit faces challenges of the digital age that are relevant to the research focus, making it an appropriate location to examine the strengthening of religious character among elementary school students.

This study employs a qualitative approach in the form of a descriptive field study. The qualitative approach was chosen because this study aims to gain an in-depth understanding of the processes, meanings, and implementation of Islamic moral education in strengthening students' religious character. Through this approach, the researcher can explore social and educational phenomena holistically based on the perspectives of informants within the school environment.

The research subjects consisted of four main informants: the school principal, teachers, the school committee, and parents. The school principal served as a key informant regarding policies and programs for religious character education at the school. Teachers provided information on the implementation of Islamic moral education in classroom activities and daily routines. The school committee provided a perspective on community participation, while parents offered insights into the program's impact on their children's behavior within the family environment.

Data collection methods included observation, interviews, and documentation. Observation was used to directly observe the implementation of religious habit-forming activities and student interactions within the school environment. In-depth interviews were conducted with informants to obtain data regarding the planning, implementation, and impact of Islamic character education. Meanwhile, documentation was used to supplement the data, including school records, activity programs, practice schedules, and supporting photographs relevant to the research focus.

Data analysis was conducted interactively through three stages: data reduction, data presentation (data display), and data verification. Data reduction involved selecting, focusing, and simplifying data from observations, interviews, and documentation. Next, the data is presented in the form of a systematic narrative description to make it easy to understand. The final stage is data verification, which involves drawing conclusions based on the research findings on an ongoing basis to ensure the validity and consistency of the data in addressing the research objectives.

RESULTS AND DISCUSSION

School Policy on the Revitalization of Islamic Moral Education

The revitalization of Islamic moral education at SDN 3 Kalapasawit is understood as a strategic effort by the school to reinvigorate religious values so that they can adapt to the challenges of the digital age. This program is not only oriented toward strengthening religious cognitive development but also emphasizes the internalization of Islamic moral values through school policies, school culture, and collaboration with parents. In this context, revitalization serves as a crucial tool to shield students from the negative influences of digital technology.

The research findings indicate that school policies are a key factor in the program's success. Based on interviews with the school principal, these policies were disseminated through a socialization process to build a shared consensus and provide clear direction for character education practices, thereby enabling them to play an active role in supporting the Religious Character Strengthening Program at SDN 3 Kalapasawit. (RF) (50) stated:

"Together with the teachers at SDN 3 Kalapasawit, we systematically formulated an Islamic character education policy and shared it with the committee and parents to ensure a shared vision in protecting children from the negative influences of the digital age." (Wawancara, personal communication, December 15, 2025).



Gambar 1. Jadwal Kegiatan



Gambar 2. Sosialisasi Program

Sumber : data/dokumen pribadi (dokumen sekolah)

In practice, the revitalization of Islamic moral education is achieved through the integration of religious values into learning, daily routines, and social interactions at school. Values such as discipline, responsibility, honesty, and Islamic etiquette are instilled through teachers' exemplary behavior and the strengthening of school culture.

School policies are designed based on participatory educational management, involving committees and parents in program planning and evaluation. These school policies reflect a collaborative approach to school governance, in which religious character education is not only the responsibility of the school, but also of families and the community.

Documentation of policy outreach is conducted through parent-teacher meetings, committee meetings, and school circulars. This outreach serves as a form of mutual agreement to strengthen a shared vision among all relevant parties, so that the revitalization of Islamic moral education can proceed consistently and sustainably in the digital age.

1. Implementation of Religious Habit-Forming Activities as a Character-Building Strategy

The implementation of Islamic moral education at SDN 3 Kalapasawit is carried out through various religious habit-forming activities conducted routinely and consistently. Activities such as the Dhuha prayer, congregational

Dhuhr prayer, Quran recitation, and group prayer are part of the students' daily routine. These practices are designed to instill religious values naturally and sustainably. Religious habit formation is at the core of the Islamic moral education program, which aims to shape students' religious character. It is understood as a pedagogical process that instills religious values through routine activities, thereby fostering students' internal religious awareness and attitudes.

The research findings indicate that religious practices have a significant impact on changes in students' attitudes and behaviors. These changes are evident in increased discipline, responsibility, independence, and religious awareness among students, both at school and within their families. These changes serve as indicators of the success of the Islamic character education program. Religious practices are not merely ceremonial activities but rather a means of internalizing Islamic moral values. Changes in students' character are the result of an integrated and continuous educational process. The principal (RF) (50) explained, "We see tangible changes in students' attitudes; they are more polite, disciplined, and responsible. Through religious practices, students have become more disciplined and mindful of their worship. We want students to get into the habit of doing good deeds without coercion, so that religious values are truly ingrained in them." (Wawancara, personal communication, December 15, 2025). Teachers also play a crucial role in ensuring that the implementation of religious practices is effective. This aligns with the explanation provided by teacher (SM) (46), who noted that children initially need guidance, but over time they become accustomed to and perform their religious practices of their own accord. This program emphasizes that the process of instilling these habits requires consistent role modeling and guidance from teachers. (Wawancara, personal communication, December 15, 2025).



Gambar 3. Sholat Dhuha



Gambar 4. Tadarus Al Qur'an

Sumber : data/dokumen pribadi (dokumen sekolah)

Examples of religious practices include the Dhuha prayer, congregational Dhuhr prayer, Quran recitation, group prayer, and the cultivation of polite and respectful behavior. These activities are carried out routinely and on a scheduled basis, thereby fostering a religious culture within the school environment. This demonstrates that character is shaped through consistent practice. Teachers also observe changes in student behavior during the daily learning process. This aligns with the explanation provided by Teacher (SM) (46), who noted that students now show greater respect for teachers and appreciation for their peers, and take greater responsibility for their assignments. (Interview, December 17, 2025). This program demonstrates that Islamic moral education has a direct impact on students' ethics and learning behavior. The school committee added that the changes in student behavior reflect the success of the collaboration between the school and the community. School Committee Member (S) (46)

stated, "Students are now more disciplined in their use of technology because they have been equipped with religious values and ethics." (*Wawancara*, personal communication, December 15, 2025). This is relevant to the goal of addressing the challenges of the digital age. Students' parents also corroborate this with their experiences at home. A parent (RS) (46) remarked, "My child is now more independent and more aware of his obligations as a Muslim." (*Wawancara*, personal communication, December 15, 2025) This program demonstrates that Islamic moral education not only has an impact at school but also continues into family life.

The school's policy supports the cultivation of religious values by integrating them into the school schedule and teachers' mentoring duties. This policy demonstrates sound managerial planning to ensure that the cultivation of religious values is not merely incidental but rather an integral part of the school's educational system. Teachers are guided not only to teach subject matter but also to instill moral values in every learning activity. This indicates that the school's policy is practical and impacts daily educational practices. Documentation of religious practices is recorded in school agendas, activity reports, and visual records. Parents are informed so that these religious practices can be continued at home, ensuring that character education takes place holistically between the school and the family. The school committee believes that religious practices help create a conducive school environment with a religious atmosphere.

The Impact of Islamic Education on Changes in Students' Attitudes and Behavior

Synergy among relevant parties is a key prerequisite for successfully strengthening religious character in the digital age. This synergy is understood as systematic cooperation between schools, committees, and parents in monitoring, guiding, and supporting students in their use of technology. Based on interview results, Principal RF (50) emphasized that schools cannot work alone to shield children from digital influences without a shared awareness of the importance of collaboration. (*Wawancara*, personal communication, December 15, 2025).

This synergy is evident in parents' involvement in continuing religious practices at home and in monitoring their children's use of technology. Their involvement through program outreach helps control children's behavior, particularly regarding the use of electronic devices. Schools serve as centers of values, while families provide a space for strengthening children's religious character. Thus, parental involvement is one of the keys to shaping children's character.

School policy explicitly encourages partnerships with parents and committees through intensive communication and joint evaluation. This policy reflects a partnership-based approach to educational management that is relevant to the challenges of the digital age. Documentation of efforts to promote this synergy can be seen in meeting minutes, circulars, and records of parent-teacher meetings. These outreach efforts reinforce a shared commitment to revitalizing Islamic moral education as a foundation for the religious character of elementary school students.

3. Revitalizing Digital-Based Religious Character Education

(Purba et al., 2026) emphasize that religious character education will be effective if supported by institutional policies that are values-oriented and

consistently implemented. School policies that integrate Islamic moral values into both instructional and non-instructional activities reflect a values-based approach to educational management. Policies that are systematically designed and mutually agreed upon by all stakeholders serve as a strong foundation for building a religious culture within the school. Research indicates that school policies play a strategic role in the success of revitalizing Islamic moral education at SDN 3 Kalapasawit and (Sarip et al., 2023) show that school policies that prioritize character education can sustainably strengthen students' internalization of religious values. Furthermore, (Achadah et al., 2022) emphasize that Islamic moral education policies must be adaptive to the challenges of the digital age in order to shield students from the negative influences of technology. Thus, the school policies examined in this study can be understood as strategic instruments that bridge the gap between normative Islamic values and the reality of students' digital lives.

School policies serve not only as administrative regulations but also as value-based guidelines that direct daily educational practices. Policies that involve teachers, committees, and parents reflect a participatory approach relevant to the demands of 21st-century character education. (Agustina et al., 2025) state that Islamic moral education requires collaborative governance so that the values instilled are not fragmented between school and home. School policies serve as a binding force for shared commitment to building a common vision in strengthening religious character. (Irwan et al., 2025) emphasize that consistency in school policies is a key factor in fostering a religious climate conducive to students' development. Policies that grant teachers the authority to integrate Islamic moral values into every subject reinforce the position of character education as a collective responsibility, rather than solely the domain of religious education. School policies can be viewed as the structural foundation for the revitalization of Islamic moral education in the digital age.

Religious acculturation is a key strategy for instilling Islamic moral values in students. Routine activities such as the Dhuha prayer, congregational Dhuhr prayer, Quran recitation, and group prayer have been shown to gradually and continuously foster students' religious awareness. (Bahiyah, 2025) state that religious habit formation is the most effective method for shaping the religious character of elementary school-aged children. Habituation allows religious values to be not only cognitively understood but also experienced and practiced in real life. A study by Prasetyo and (Hidayah et al., 2021) confirms that consistent religious habituation can enhance students' discipline, responsibility, and awareness of worship. (Abidin et al., 2025) explains that religious habit formation serves as a mechanism for children's self-control in the face of a digital culture that tends to be permissive. In this study, religious habit formation is not merely ceremonial but constitutes the core of effective Islamic moral education.

Religious habituation in this study indicates significant changes in students' attitudes and behaviors, both at school and at home. These changes confirm that Islamic moral education, when implemented consistently, can shape religious character from within, rather than merely fostering external compliance. (Karnoto & Syafi'i, 2025) state that religious character is formed through the repetition of values in a supportive environment. In the context of the digital age, religious habit formation also serves as a balancing force between children's digital and spiritual activities. (Oktari et al., 2025) found that children

accustomed to engaging in religious activities exhibit better self-control in their use of technology. (Revandi et al., 2025) emphasize that religious practices, when combined with teachers' exemplary behavior, can foster a more stable sense of moral awareness in students. In this study, religious practices can be understood as a pedagogical strategy that is relevant and adaptive to digital challenges.

An analysis of the synergy among schools, parents, and committees in strengthening students' religious character. This synergy creates continuity in values between the school and home environments, so that students do not experience conflicts of values in their daily lives. (Latipah et al., 2025) emphasize that Islamic moral education will be effective if it involves the active role of families as partners with the school. A study by (Ritonga, 2022) shows that parental involvement in character education can strengthen the internalization of religious values and supervision of children's digital behavior. (Setiyorini & Jayanti, 2025) emphasize that multi-stakeholder synergy serves as an important moral bulwark in facing the complex challenges of the digital age. Through intensive communication and mutual agreement, Islamic character education does not end in the classroom but continues in the students' family and social lives.

The revitalization of Islamic moral education must be understood as a systemic process that involves school policies, religious practices, and parental collaboration as a cohesive whole. (Nurjanah et al., 2024) emphasize that strengthening religious character in the digital age requires a holistic and collaborative approach. (Mumthaza et al., 2026; Zuhri et al., 2026) assert that integrated Islamic moral education can enhance children's moral resilience against the negative influences of technology. Furthermore, (Shinta Novia et al., 2025) conclude that the success of religious character education is largely determined by the consistency of the values children are exposed to in various environments. Thus, the revitalization of Islamic moral education is not merely a matter of program innovation, but a strategic necessity for basic education in shaping a religious, principled, and responsible generation in the digital age.

CONCLUSION

The revitalization of Islamic moral education implemented through school policies, religious practices, and collaboration with parents has proven to make a significant contribution to strengthening the religious character of elementary school students in the digital age; however, this success does not occur automatically without systematic and consistent management. This study confirms that Islamic moral education should not merely be positioned as a normative or symbolic activity but must become an integral part of school educational management. Value-oriented school policies can foster a conducive religious culture, while sustained religious practices serve as an effective means of internalizing the values of *akhlakul karimah* in students. Thus, the revitalization of Islamic moral education serves as a strategic foundation for shielding students from the challenges of moral degradation and value disruption caused by the development of digital technology.

Reflectively, this study shows that the strengthening of religious character cannot be separated from a holistic approach that integrates structural, cultural, and relational dimensions in education. Islamic moral education implemented in a piecemeal manner tends to produce only temporary behavioral changes, whereas

an integrated approach between school and family is capable of fostering consistent values in students' lives. This study reinforces the view that religious character is formed through a process of habit formation, role modeling, and continuous environmental reinforcement. In the context of the digital age, Islamic moral education serves not only as a means of moral formation but also as a mechanism for self-control and digital ethics for elementary school students.

Based on this study, it is recommended that elementary schools develop Islamic moral education policies that are systematically integrated into school culture and involve parents as active strategic partners. The reinforcement of religious practices must be carried out consistently and adaptively in response to the challenges of the digital age so that religious values are not eroded by the tide of technology. Education policymakers are expected to provide support through regulations and by strengthening teachers' capacity in religious character education. Future research could examine models for revitalizing Islamic moral education in different educational contexts and levels to expand theoretical and practical contributions to the development of relevant and sustainable Islamic education. Thus, Islamic moral education is expected to serve as a strong foundation for shaping a generation that is religious, of good character, and wise in navigating the digital age.

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