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Family Based Islamic Religious Education: A Strategy for Strengthening Adolescent Morals in the Dynamics of Modern Life

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Abstract

The development of modern life presents various challenges in the formation of adolescent morality, primarily due to changes in social interaction patterns, the development of digital technology, and shifts in values in everyday life. In this context, the family holds a strategic position as the primary educational environment, playing a role in instilling religious values and shaping adolescent character. This study aims to analyze the role of family-based Islamic religious education in strengthening adolescent morality and identify aspects of family education that contribute to the formation of religious and moral behavior. This study used a quantitative approach with a survey method. Data were collected through a questionnaire that measured the implementation of Islamic religious education in the family and the level of adolescent morality. Data were analyzed using descriptive statistics and inferential analysis to determine the relationship and contribution of Islamic religious education in the family to adolescent morality. The results show that Islamic religious education in the family plays a role in strengthening adolescent morality through several key aspects, namely parental role models, habituation to religious practices, providing advice and guidance, monitoring behavior, and creating a religious family environment. Modeling and habituation are important aspects because they enable Islamic values not only to be understood cognitively but also to be internalized through daily experiences and behavior. These findings indicate that strengthening adolescent morals requires consistent family involvement that adapts to the dynamics of modern life. Family-based Islamic religious education can be developed as an educational strategy that integrates value instillation, role modeling, habituation, communication, and mentoring into daily life.

INTRODUCTION

Education is a fundamental process in shaping human beings who possess not only intellectual abilities but also character, morals, spirituality, and social responsibility. From an Islamic perspective, education has a broader orientation because it is directed at developing individuals who possess a balance between knowledge, faith, appreciation of values, and behavior (Izza et al., 2025; Indriani, 2025).

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Islamic religious education thus serves not only to provide an understanding of religious teachings but also as a means of internalizing values reflected in daily attitudes and behavior. The success of religious education can be seen from the extent to which Islamic values are realized in life, particularly through behavior that reflects honesty, responsibility, politeness, discipline, respect for others, and self-control (Merlianda et al., 2026).

The family plays a strategic role in this process because it is the first educational environment that interacts intensively with children. Before receiving formal education at school, children gain experience with values, norms, customs, and behavioral patterns through family life (Agustia et al., 2025; Yuneta, 2025). Parents play a role not only in meeting their children's physical and social needs but also in providing religious education and shaping their personality. Parental role models, instilling habits of worship, communication, advice, guidance, supervision, and the creation of a religious family atmosphere are essential components of Islamic religious education within the family. Religious values consistently conveyed and manifested through parental behavior can serve as a foundation for children's moral and ethical development (Saputra & Supratama, 2025).

The urgency of religious education within the family increases when associated with adolescence. Adolescents are in a developmental phase marked by physical, emotional, psychological, and social changes, as well as an increasing need to establish a self-identity. During this phase, the influence of the environment outside the family expands through peers, schools, communities, social media, and various digital information sources (Apriliah et al., 2025). Technological developments provide opportunities for adolescents to acquire knowledge and communicate more broadly, but at the same time, they present various challenges to the formation of values and behavior. Adolescents are confronted with a variety of information, lifestyles, interaction patterns, and values that do not always align with the principles of Islamic education. This situation indicates that strengthening morals is not sufficient through formal education, but requires ongoing mentoring and reinforcement of values within the family environment (Hafidzah et al., 2025).

Adolescent morals are not formed instantly through the transmission of religious knowledge, but through a process of internalization of values that occurs repeatedly and consistently. Knowledge about honesty, responsibility, politeness, respect for parents, and concern for others needs to be translated into concrete habits in daily life (Arizal & Husniyah, 2025). In this context, the family can be the primary space for this process through role models, habituation, communication, providing direction, and proportional supervision. Religious education that is solely oriented towards delivering material has the potential to produce cognitive understanding without being followed by behavioral changes, while education that integrates knowledge with life experiences and practices can strengthen the process of moral formation (Syaidah et al., 2025).

The dynamics of modern life also demand changes in the pattern of religious education in the family. Parents' busy schedules, changing communication patterns, the increasing use of digital devices, and the expanding social environment of adolescents can influence the intensity of interactions between parents and children. In these conditions, families need to develop educational patterns that are not only instructive, but also dialogical, adaptive, and oriented toward developing self-awareness. Parents need to be role models and mentors who can help adolescents understand Islamic values in facing contemporary life issues (Lubis et al., 2026). Thus, family-based Islamic religious education needs to be understood as an ecosystem that integrates role models, habituation, communication, guidance, supervision, and a family environment that supports adolescents' religious development.

Numerous studies have discussed the role of the family in religious education and character formation in children. However, there is still room for research to examine family-based Islamic religious education as a more integrated strategy for strengthening adolescent morals, particularly considering the dynamics of modern life (Astutik et al., 2025). Studies on the family often position parents as supporting factors in education without integrating various forms of family education practices within a single framework for moral formation. In fact, adolescent morals are the result of the ongoing interaction of various educational experiences. Therefore, studies are needed that view the family as an educational ecosystem that allows religious values to be not only taught but also practiced, habituated, and internalized in daily life (Laila et al., 2026).

The novelty of this research lies in the family-based approach to Islamic religious education as a strategy for strengthening adolescent morals through the integration of role models, religious habits, communication, guidance, and supervision within family life. This approach positions the family not merely as a supportive environment for formal education, but as the primary space for internalizing religious values and shaping behavior (Pasaribu & Islamiyah, 2025; Muslimah et al., 2026). This perspective is crucial because today's adolescents live in a dynamic social and digital environment, requiring a strong foundation of values as well as the ability to apply those values independently in various situations.

Based on this description, this study aims to analyze family-based Islamic religious education as a strategy for strengthening adolescent morals. This research is expected to contribute to the development of Islamic religious education studies, particularly regarding optimizing the family's function in moral formation, as well as providing practical implications for parents and educators in developing religious education patterns that are consistent, contextual, and responsive to the dynamics of modern life.

METHODS

This study uses a quantitative approach with a survey research design to analyze the contribution of family-based Islamic religious education to strengthening adolescent morals. The quantitative approach was chosen because the study was directed at obtaining measurable data regarding the implementation of Islamic religious education in the family and the condition of adolescent morals, then analyzing the relationship and influence between the two variables empirically. The study was conducted on adolescents who met the characteristics as research subjects, with the family as the primary context of the religious education studied. The study population included adolescents in the adolescent age range and still receiving educational support from their families (Haris, 2025; Onah & Mataluwo, 2025; Satria et al., 2025). The sample was determined using a purposive sampling technique based on certain criteria, namely adolescents who live with their families and receive religious education and guidance from their parents or family members. Data collection was carried out using a questionnaire as the main research instrument. The research instrument consisted of two variables: family-based Islamic religious education as the independent variable (X) and adolescent morals as the dependent variable (Y). The variable of family-based Islamic religious education is measured through several indicators, including parental role models, instilling religious practices and behavior, providing advice and guidance, religious communication, behavioral supervision, and creating a religious family environment. Meanwhile, the variable of adolescent morality is measured through indicators reflecting behavior toward Allah SWT, oneself, parents and family, fellow human beings, and the environment. Each indicator is broken down into a number of statements using a Likert scale to obtain

quantitative data regarding the level of implementation of religious education and the moral condition of respondents

Before being used in primary data collection, the research instruments first underwent validity and reliability testing. Validity testing was conducted to ensure that each statement item was able to measure aspects that correspond to the research construct, while reliability testing was used to determine the instrument's level of consistency in generating data. Instruments that met the validity and reliability criteria were then used to obtain research data. Data collection was conducted by administering questionnaires to respondents directly or through media that allowed for structured completion. Respondents were given an explanation of the research objectives and procedures for completing the instruments, and the data obtained were used for academic purposes. The research data were analyzed in two stages (Engkizar et al., 2024; Asril et al., 2026; Langputeh et al., 2026). The first stage used descriptive statistical analysis to describe the characteristics of respondents and the distribution of answers for each indicator of family-based Islamic religious education and adolescent morality. Descriptive analysis was presented in the form of frequencies, percentages, mean values, and standard deviations according to the analysis requirements. The second stage used inferential statistical analysis to examine the effect of family-based Islamic religious education on adolescent morality. Prior to inferential analysis, the data were tested using relevant prerequisite tests, such as normality and linearity tests (Dhulfiqaar, 2025; Rizal et al., 2026). Furthermore, hypothesis testing was conducted using simple linear regression analysis to determine the direction and magnitude of the contribution of family-based Islamic religious education variables to adolescent morality. The research significance level was set at $\alpha = 0.05$. The results of the analysis were used to determine whether family-based Islamic religious education significantly contributes to strengthening adolescent morality.

To maintain research quality, data collection and processing were conducted systematically. Respondent identities were not disclosed in the research report, and the data were used solely for academic purposes. Interpretation of the research results was based on the empirical data obtained, taking into account the context of family education and the characteristics of the adolescents as research subjects. With this design, the research is expected to provide an empirical overview of the role of Islamic religious education in the family as a foundation for strengthening adolescent morals in facing the dynamics of modern life.

RESULT AND DISCUSSION

The research findings indicate that Islamic religious education within the family plays a crucial role in strengthening adolescent morals. Religious education occurs not only through the imparting of knowledge about Islamic teachings, but also through the process of role modeling, habituation, guidance, supervision, and the creation of a family environment that supports religious development. The research findings demonstrate that strengthening adolescent morals occurs through five main aspects: parental role modeling, habituation to religious practices, providing advice and guidance, monitoring behavior, and creating a religious family environment. These five aspects are interrelated in shaping educational experiences that enable Islamic values to be internalized in adolescent behavior.

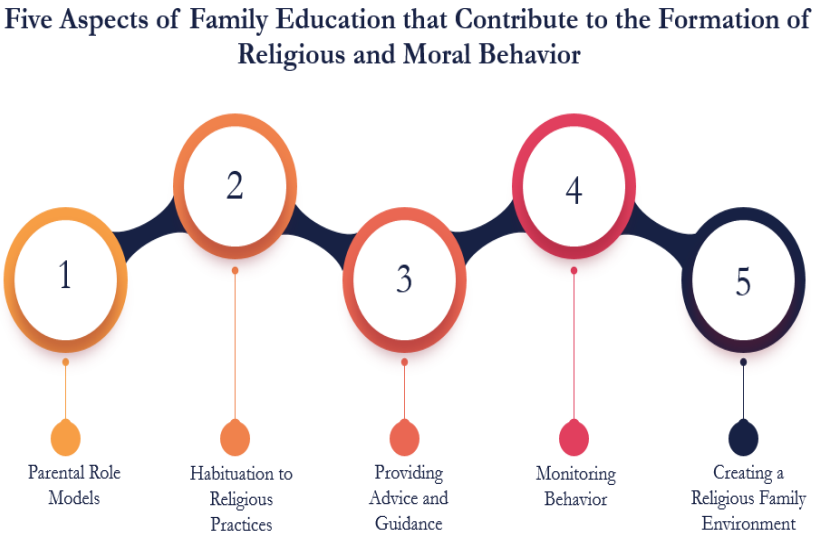


Fig 1. The Strengthening of Adolescent Character Takes Place Through Five Key Aspects.

Parental Exemplary Behavior in Strengthening Teenagers' Morals

Research results indicate that parental role models are a crucial aspect of family-based Islamic religious education to strengthen adolescent morals. Role models are not only related to parents' ability to provide religious guidance or advice, but are primarily demonstrated through consistent behavior that can be directly observed by adolescents in their daily lives. Honesty, discipline, responsibility, polite communication, respect for others, adherence to religious practices, and the ability to control emotions are all behaviors that can serve as models for adolescents in developing their own behavioral patterns (Susiana et al., 2026). Therefore, religious education in the family takes place through a direct and contextual learning process, as adolescents acquire values not only from what is conveyed but also from what they see and experience. Parental role models have educational power because the family is the closest environment to adolescents' lives. The intensity of interaction between parents and children allows for repeated observation of various parental behaviors. When parents practice speaking politely, keeping promises, carrying out responsibilities, and treating family members with respect, adolescents gain concrete experience in the application of moral values (Zahro et al., 2026). These experiences can serve as a reference in determining behavior when adolescents interact with peers, teachers, and the community. Thus, role modeling serves as an educational process that connects religious values with everyday life practices.

Research findings also indicate that consistency between parents' words and actions is a crucial element in the success of role models. Advice about honesty, for example, will have stronger meaning when adolescents see their parents practicing honesty in various situations. Likewise, teachings about discipline will be more easily understood if parents demonstrate regularity in carrying out obligations and fulfilling responsibilities. This alignment between words and actions creates a consistent educational message, making it easier for adolescents to understand that religious values are not merely rules to be known, but principles that need to be embodied in behavior. Modeling is also closely linked to the development of adolescents' moral awareness (Kunaepi & Yusuf, 2026). During adolescence, individuals begin to develop the ability to assess and question the various behaviors they encounter. They no longer passively receive information but begin to compare the values taught with

the reality they observe. In this context, parental behavior can serve as an important reference for adolescents in developing an understanding of what is considered good and responsible behavior. When parents are able to provide consistent examples, the process of moral education can take place through more concrete and meaningful experiences (Zahra, 2026).

In the perspective of Islamic education, role models have an important position because the formation of morals cannot be separated from the process.*new*or providing good examples. The values of honesty, trustworthiness, patience, compassion, responsibility, and respect for others will be more easily internalized if they are present in the behavior of people who are important figures in the lives of adolescents (Riswanto, 2025). Therefore, parents not only play a role as transmitters of religious knowledge, but also as moral figures who present Islamic values through concrete actions. Role models are becoming increasingly important in facing the dynamics of modern life. Today's adolescents acquire various behavioral models from their wider environment, including social media, the internet, peers, and popular culture. The various figures they encounter through digital media can influence their way of thinking, communication style, behavioral choices, and the standards by which they judge themselves and others (Noverta et al., 2025). In this situation, families need to provide role models who are real and close to the lives of adolescents. Parental role models can serve as a foundation that helps adolescents establish a value reference when faced with various behavioral models from outside the family.

However, being a role model does not mean that parents must demonstrate perfection in every aspect of life. Moral education can actually be strengthened through parents' ability to admit mistakes, apologize, correct behavior, and demonstrate the learning process to their children. These attitudes teach lessons in humility, responsibility, and the courage to self-evaluate (Kibtiyah et al., 2025). Thus, role modeling encompasses not only established positive behaviors but also how a person responds to mistakes and strives to correct them. Based on these findings, parental role modeling can be understood as a key mechanism in the internalization of religious values in adolescents. Role modeling connects normative teachings with practical experiences. When Islamic values are consistently embodied in family life, adolescents have the opportunity to observe, understand, imitate, and gradually internalize these values as part of their behavior (Hartanto et al., 2025). Therefore, strengthening adolescent morality through Islamic religious education requires that parents not only serve as teachers but also as moral models within the family environment.

Habituation of Religious Practices as a Process of Internalizing Values

The research results show that fostering religious practices within the family is an important aspect of family-based Islamic religious education to strengthen adolescent morals. Fostering these practices is not only about repetitive religious activities, but also an educational process that helps adolescents internalize Islamic values in their daily lives. Practices such as performing prayers, reading the Quran, praying, remembering God, maintaining polite speech, and cultivating honest and responsible behavior are part of the religious experience that gradually shapes adolescents' behavioral patterns (Haris, 2025). Therefore, religious education within the family does not stop at imparting religious knowledge, but is directed towards realizing the values learned through concrete actions. Fostering these practices plays a crucial role because moral values are more easily ingrained when acquired through consistent experiences. Adolescents who are routinely exposed to family environments that foster religious practices have the opportunity to observe, follow, and repeat these practices in their daily lives. Consistent repetition allows religious

activities to evolve from external obligations into conscious habits. At this stage, fostering these practices serves as a bridge between religious knowledge and moral behavior. Teenagers not only know that an action is good, but also become accustomed to doing it in various life situations.

In the family context, the process of habituation also occurs through simple activities that are often not considered formal education. The habit of greeting upon entering the house, reciting prayers before engaging in activities, respecting parents, maintaining cleanliness, speaking politely, helping family members, and practicing deliberation when facing problems are forms of moral education that occur naturally. These activities provide adolescents with direct experience of how Islamic values are applied in social relationships. Therefore, the success of family-based Islamic religious education is determined not only by the amount of religious material presented, but also by the extent to which these values are present in the family's routine. Habituating religious practices is also closely related to developing adolescent discipline and responsibility. When families establish regular worship routines, adolescents learn to manage time, fulfill obligations, and maintain commitment to established activities. For example, the habit of praying on time not only has a religious dimension but also teaches discipline and responsibility. Similarly, the habit of regularly reading the Quran can foster perseverance and consistency. These values can then be carried over into adolescents' academic, social, and personal lives, thus religious habituation has broader implications for character formation.

The process of internalizing values through habituation also requires active parental involvement. Parents not only establish rules or schedules for religious activities but also provide guidance and create a supportive atmosphere. An approach that overemphasizes commands and punishments can potentially lead to religious practices being perceived as mechanical obligations. Conversely, habituation accompanied by explanations of the meaning, purpose, and benefits of worship can help adolescents understand the reasons behind their behavior. Thus, habituation ideally moves from repetition of behavior to understanding, awareness, and ultimately, an internal commitment to the values practiced. The context of modern life further reinforces the importance of habituating religious practices within the family (Mutathahirin et al., 2026). Today's adolescents interact with various sources of information and values through social media, the internet, their social circles, and popular culture. These various influences can provide diverse behavioral models, including behaviors that do not always align with Islamic values. In such circumstances, the family needs to be a space that provides consistent value orientation. Habituating religious practices can be one way to build an internal foundation so that adolescents have guidance when facing various choices and influences from the external environment (Hasanah & Maseri, 2025).

Furthermore, habituation to religious practices will be more effective if implemented flexibly according to the adolescent's age and characteristics. During adolescence, individuals begin to develop critical thinking skills and a desire for autonomy in making choices. Therefore, religious practices should not only be provided through instruction, but also through dialogue and opportunities for adolescents to understand the meaning of these activities. Parents can engage adolescents in discussions about the values of honesty, responsibility, patience, respect for others, and self-control based on their own concrete experiences. This approach ensures that habituation is not coercive but develops into a learning process relevant to adolescents' lives (Hasibuan, 2023; Samsuddina et al., 2025). Therefore, habituation to religious practices within the family can be understood as a gradual process of establishing a connection between religious values, habits, awareness, and behavior. Values that are consistently introduced and practiced in

family life have a greater chance of becoming part of an adolescent's character. Habituation is not simply the repetition of religious activities, but rather an educational process that helps adolescents transform religious values into relatively permanent behavioral patterns. From the perspective of family-based Islamic religious education, the family thus functions as the first space for the internalization of values to take place, while parents act as companions who guide religious practices to develop into morals that are reflected in the personal and social lives of adolescents.

Providing Advice and Guidance in the Formation of Moral Awareness

Research results show that providing advice and guidance is an important form of family-based Islamic religious education in shaping adolescents' moral awareness. Advice serves not only to convey religious prohibitions and commands, but also as a means of educational communication that helps adolescents understand the values, reasons, and consequences of actions. Through appropriate advice, parents can guide adolescents to distinguish between behavior that aligns with Islamic values and behavior that conflicts with moral principles (Dacrud & Yusra, 2018). Thus, advice and guidance serve a broader function than simply correcting mistakes, namely helping develop adolescents' ability to understand and consider moral values before making decisions. In family life, the process of providing advice occurs through daily communication. Parents can provide guidance when adolescents face problems at school, interacting with friends, using social media, or when facing conflict with family members. These situations provide opportunities for parents to connect adolescents' concrete experiences with religious values. For example, when adolescents face conflict with friends, parents can direct them to resolve the issue through good communication, patience, and mutual respect (Septoyadi et al., 2025; Mustofa, 2026). With this approach, religious values are not conveyed as abstract concepts but are placed in the context of real-life issues adolescents face.

The effectiveness of advice is greatly influenced by how parents deliver it. Advice delivered politely, in dialogue, and taking into account adolescents' emotional state tends to create space for reflection. Conversely, advice delivered through anger, insults, or comparisons with others can lead to rejection and make the moral message difficult to accept (Janna & Umam, 2021). Therefore, moral guidance within the family needs to consider interpersonal communication. Parents not only talk to adolescents but also listen to their experiences, questions, and the reasons behind their behavior. This two-way process allows for a more open educational relationship and supports the development of moral awareness. Providing advice also plays a role in developing adolescents' ability to understand the consequences of their actions. During adolescence, individuals begin to face various choices related to relationships, technology use, education, and social life. In these circumstances, parents cannot always control every adolescent's actions. Therefore, moral education needs to be directed at developing internal awareness so that adolescents can determine their behavior when outside of family supervision (Khasanah, 2025). Advice and guidance provided on an ongoing basis can help teenagers develop moral judgment so that decisions taken are not solely based on momentary desires or environmental pressure.

In addition to providing guidance, parents also need to make adolescents' experiences part of the moral learning process. When adolescents make mistakes, parental responses should not stop with reprimands, but rather continue with dialogue about the cause of the error, its impact, and possible corrective actions. This approach helps adolescents understand that mistakes are part of the learning process and that every action has consequences that must be accounted for (Salim & Suratman, 2023). In the context of Islamic education, this process can strengthen the

values of honesty, responsibility, patience, self-control, and a willingness to correct mistakes. The dynamics of modern life make parental guidance increasingly important. Adolescents obtain information from various sources, not all of which share the same value orientations. Social media and the digital environment allow adolescents to interact with diverse perspectives, lifestyles, and behavioral patterns. In these situations, parents need to act as mentors, helping adolescents filter information based on religious values and moral considerations. Guidance does not mean restricting adolescents' access to the digital environment, but rather helping them develop the ability to assess information, understand risks, and determine responsible behavior (Saridudin, 2025).

Providing effective advice also needs to be done consistently and proportionally. Advice given only when a violation occurs tends to be understood as a reprimand, whereas routine guidance can build a culture of moral communication within the family. Parents can use mealtimes, travel, religious activities, or daily conversations as spaces to discuss life values. Thus, moral education does not occur only when problems arise, but becomes part of ongoing family interactions (Mahrus, 2024). Furthermore, advice and guidance will have a stronger influence when supported by role models and habituation. The moral messages conveyed by parents need to be consistent with the behavior displayed in daily life. Similarly, values explained through advice will be more easily understood if adolescents have the opportunity to practice them through habituation (Mahrudin et al., 2025). These three aspects—exemplars, habituation, and guidance—complement each other in the process of family-based Islamic religious education. Modeling provides concrete examples, habituation shapes behavioral patterns, while advice and guidance help provide understanding and awareness of the moral reasons behind those behaviors.

Thus, providing advice and guidance within the family is an educational process oriented toward developing moral awareness, not simply controlling behavior. The ultimate goal is for adolescents to understand religious values, consider the consequences of their actions, and make decisions based on this inner awareness (Hidayat et al., 2025). From the perspective of family-based Islamic religious education, parents act as educators and dialogue partners, helping adolescents navigate the complexities of modern life. When advice is provided consistently, communicatively, and supported by role models and practices, the family can become a powerful space for the development of adolescents' moral awareness and morals.

Behavioral Monitoring as a Form of Youth Guidance

The results of conceptual analysis indicate that the development of digital technology not only brings changes in the way humans obtain information and communicate but also influences individual thought patterns, behavior, and value systems. In this context, digital literacy cannot be understood solely as the technical ability to operate technological devices, but also encompasses cognitive, ethical, social, and moral abilities in using technology responsibly. Therefore, the formation of human character in the digital era requires the integration of digital literacy and Islamic values so that technological development remains within the corridors of humanity and morality (Rochmat et al., 2024; Idhar, 2025). Digital literacy is fundamentally related to an individual's ability to access, understand, evaluate, create, and utilize information through digital technology effectively. However, this technical ability is not enough to guarantee the formation of good digital behavior. A person can have high skills in using technology, but not necessarily have ethical awareness in using that technology. Phenomena such as the spread of false information, hate speech, privacy violations, consumer culture, digital media addiction, and low communication ethics demonstrate that technological skills need to be balanced with moral maturity.

From an Islamic educational perspective, digital literacy needs to be placed within the framework of developing human beings with moral responsibility. Technology is a tool whose value depends on how humans use it. Therefore, Islamic education does not view technological development as a threat to be avoided, but as an instrument that needs to be guided based on ethical principles and the public interest (Raman, 2025; Akib, 2025). The integration of digital literacy with Islamic values aims to build awareness that digital activities are part of human responsibility as moral beings. One important principle in the integration of digital literacy based on Islamic values is the concept of*trust*This principle affirms that humans are responsible for all their actions, including activities in the digital space. The use of technology, the dissemination of information, the creation of content, and interactions through digital media must be based on the awareness that every action has moral consequences. Therefore, a digital character based on Islamic values emphasizes not only the ability to use technology but also the ability to be accountable for its use.

In addition to the principle of trust, the concept*tabayyun*has strong relevance in facing the challenges of digital information. The rapid flow of information allows individuals to receive and disseminate information without adequate verification. From an Islamic perspective, a critical attitude towards information is part of a moral responsibility to prevent individuals from becoming a source of falsehoods or causing harm to others (Marasabessy & Dahunang, 2026). Therefore, Islamic-based digital literacy requires developing information evaluation skills based on the principles of truth, prudence, and social responsibility. The integration of digital literacy with Islamic values is also related to the formation of digital communication ethics. The digital space often leads to a reduction in social boundaries because interactions take place without direct face-to-face contact. This condition can give rise to communication behaviors that are inconsistent with the values of politeness, respect, and compassion. From an Islamic perspective, communication is part of human morality, so the principles of guarding one's words, respecting others, and avoiding harmful actions must be maintained in digital communication.

In addition to communication aspects, the integration of Islamic values into digital literacy is also necessary to develop self-control in technology use. The development of digital platforms designed to retain users' attention can lead to dependency and reduce individuals' ability to manage time and life priorities. In this context, Islamic education provides a spiritual foundation through the concepts of self-control, balance, and awareness of life's purpose, enabling humans to use technology proportionally (Firdaus et al., 2026). The need to integrate digital literacy and Islamic values is increasingly important in educational settings. Educational institutions need to not only teach technological skills but also foster ethical awareness in their use. Students need to be guided to become critical, creative, and responsible users of technology. This can be achieved through the development of a curriculum that connects digital competencies with Islamic character values, such as honesty in managing information, responsibility in communication, and concern for the social impact of technology.

In the context of family and society, integrating digital literacy based on Islamic values also requires the involvement of various parties. Parents need to understand technological developments to be able to provide appropriate guidance to their children. Society also needs to build a healthy digital culture through social norms that value ethics, responsibility, and respect for others. Therefore, digital character development is not solely the responsibility of educational institutions but also part of a social movement involving all aspects of human life. Based on this analysis, integrating digital literacy with Islamic values is a strategic necessity in shaping human

character in the technological era. This integration does not aim to limit technological development, but rather to provide moral direction so that technology can be used to support human well-being. Islamic education plays a crucial role in developing a generation that not only possesses digital competence but also possesses ethical awareness, self-control, and spiritual responsibility in utilizing technology. Thus, human character in the digital era can develop in a balance between modern skills and humanitarian values based on Islamic teachings.

Creating a Religious Family Environment

Research results indicate that creating a religious family environment is an important aspect of family-based Islamic religious education to strengthen adolescent morals. The family environment is not only understood as a place to live, but also as an educational space that allows religious values to be learned, practiced, and formed through daily interactions. A religious environment provides an atmosphere that supports the development of positive habits, discipline in worship, polite communication, and relationships between family members based on the values of compassion, respect, and responsibility (Izza et al., 2025; Indriani, 2025). Thus, the family atmosphere contributes to the formation of religious experiences that become part of adolescents' lives. A religious family environment can be realized through various simple activities carried out consistently. Performing congregational prayers, reading the Quran together, praying before and after activities, commemorating religious moments, and habituating conversations containing Islamic values are examples of activities that can build a religious atmosphere at home. These activities do not always have to be carried out in a formal manner (Yuneta, 2025). Daily interactions such as greeting, respecting elders, helping family members, maintaining cleanliness, and resolving problems through deliberation are also part of the formation of a family's religious culture. Through these habits, religious values are clearly present in the lives of adolescents.

The creation of a religious environment is also related to the quality of interpersonal relationships within the family. A religious environment is characterized not only by numerous religious activities but also by how family members treat each other. Compassion, respect, openness, patience, and mutual assistance are values that have both religious and social dimensions. When adolescents experience being in a family that respects and treats them well, they have the opportunity to learn morals through direct experience (Merlianda et al., 2026). Therefore, family religiosity needs to be reflected in relationship patterns, communication methods, conflict resolution, and how family members carry out their respective responsibilities. A religious family environment can also provide a sense of security for adolescents in facing various life changes. Adolescence is a period when individuals begin to expand their social relationships and interact with various environments outside the family. At the same time, adolescents may face peer pressure, identity changes, educational demands, and various influences from digital media. Families with a religious atmosphere and harmonious relationships can be a place for adolescents to regain their value orientation. When facing problems, adolescents have a space to discuss and receive support without losing their moral compass (Agustina et al., 2025).

In the dynamics of modern life, creating a religious family environment has become increasingly complex because family life is also influenced by technological developments. The use of smartphones, social media, and various digital platforms has become part of everyday life. Therefore, a family's religious culture needs to include the development of ethical standards in technology use (Saputra & Supratama, 2025). Parents can establish agreements regarding device usage times, the type of content consumed, communication ethics, and responsible use of digital media. In this way, religious values are not only applied in conventional worship

activities but also serve as guidelines for navigating the digital space. Creating a religious environment does not mean making the home a space full of rules and prohibitions. A religious environment that supports adolescent development requires a balance between values, compassion, discipline, and responsible freedom. Adolescents need to understand that religious rules are intended to foster goodness and safeguard the common good, not simply to restrict freedom (Hafidzah et al., 2025). Therefore, parents need to explain the values behind the rules and provide opportunities for adolescents to ask questions and express their views. This kind of dialogue can help adolescents build a more conscious relationship with religious values.

The success of creating a religious family environment is closely related to parental consistency. A religious environment will be difficult to establish if there is a gap between the values taught and the behavior displayed by parents. When parents practice worship, guard their words, respect family members, resolve conflicts wisely, and demonstrate responsibility, adolescents gain direct experience in the application of religious values (Apriliah et al., 2025). Thus, a religious environment is the result of an accumulation of ongoing behaviors and interactions, not just the result of religious activities carried out at specific times. Furthermore, a religious family environment can serve as a reinforcement for other aspects of religious education. Parental exemplary behavior provides behavioral models, habituation to religious practices establishes routines, advice and guidance provide understanding, and supervision helps maintain behavioral consistency. All of these aspects find space for actualization in a supportive family environment (Afrizal & Husniyah, 2025). In other words, a religious environment serves as a context that unites various processes of religious education so that moral formation does not occur in isolation but becomes part of the culture of family life.

In the context of adolescent moral formation, a religious family environment can also help build a moral identity. Adolescents not only learn what is permissible and unacceptable, but also gradually understand the values that underlie their behavior. When religious values are consistently present in family relationships, daily activities, problem-solving, and the use of technology, these values have a greater chance of becoming part of adolescents' life orientations. The moral identity formed through family experiences can then serve as a guide when adolescents encounter the broader social environment (Lubis, 2025). Therefore, creating a religious family environment is an integral part of a family-based Islamic religious education strategy to strengthen adolescent morality. A religious environment is not only related to the intensity of religious activities but also encompasses the entire family culture that places religious values as the basis for thinking, communicating, acting, and making decisions. Families that are able to create a religious, harmonious, communicative, and exemplary atmosphere can serve as educational spaces that help adolescents develop morality sustainably. In the dynamics of modern life, the family thus functions not only as a place to live but as a primary ecosystem that builds the moral and religious foundations of adolescent life (Muslimah et al., 2025).

CONCLUSION

This study shows that family-based Islamic religious education plays a crucial role in strengthening adolescent morals amidst the dynamics of modern life through an educational process that is not only oriented towards the transfer of religious knowledge, but also towards the internalization of values in everyday life. Moral strengthening occurs through five main aspects: parental role models as behavioral models, habituation of religious practices as a process of internalization of values, providing advice and guidance to strengthen moral awareness, monitoring behavior

as a form of mentoring and developing responsibility, and creating a religious family environment as a space for the formation of moral culture. These five aspects complement each other in shaping adolescent behavior that reflects the values of honesty, discipline, responsibility, politeness, self-control, and concern for others. Thus, the family needs to be positioned as an integrative ecosystem for moral education, because consistency between role models, habituation, communication, mentoring, and a religious atmosphere within the family can strengthen adolescents' ability to face various social and digital influences and implement Islamic values consciously and responsibly in everyday life.

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