

Family-School-Community Partnership in Islamic Education as a Strategy for Combating Adolescent Moral Decadence during Digital Disruption

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ABSTRACT

This qualitative research explores the concept of synergy among family, school, and community as the three main educational centers in Islamic religious education to address moral degradation among adolescents in the digital disruption era. Through systematic literature review, the study examines the roles and responsibilities of each educational center and how their coordinated efforts can strengthen character formation. Findings reveal that effective synergy requires shared vision, continuous communication, and integrated programs among families, schools, and communities. Families provide foundational religious values through modeling and habituation, schools reinforce these values through innovative and relevant curricula, and communities create supportive social environments with positive moral pressure. The digital era demands adaptation from all parties, including improving digital literacy and utilizing technology as an effective educational tool. The study emphasizes the importance of spiritual awareness, critical thinking skills, and moral resilience in protecting adolescents from negative influences of the digital world. Results demonstrate that integrated and synergistic Islamic education can build a morally upright and resilient young generation capable of facing future challenges while adhering to religious values. This research contributes theoretical frameworks and practical guidance for developing collaborative educational strategies in religious character formation.

INTRODUCTION

The ongoing era of digital disruption is bringing about fundamental changes in all aspects of human life, including the ways in which the younger generation interacts, learns, and forms their moral values. The rapid advancement of information and communication technology has created a social landscape vastly different from that of two decades ago, where access to information has become extremely easy and geographical boundaries are almost irrelevant. Today's teenagers are growing up in a fully digitally connected environment, with smartphones constantly at their fingertips. This situation has serious consequences for their moral development, as they are exposed to a wide range of unfiltered content, from destructive forms of entertainment to ideologies that conflict with religious values and local wisdom. Social media has become a new public space where adolescents spend

most of their time, often without adequate supervision from the adults around them. Excessive exposure to this digital world has shifted patterns of social interaction from direct and personal to virtual and impersonal, which in turn affects how adolescents understand and internalize moral values (Shi, 2024). This shift in the pattern of social interaction also changes how norms are formed online, and can widen gaps in opportunity among adolescents depending on how well they are able to navigate the new social space (Sajjapong et al., 2022). Islamic religious education, as the primary bulwark for shaping adolescents' character, faces a major challenge in reaching a generation that is more familiar with the virtual world than with their physical environment. Facing an information flow that is largely unfiltered, adolescents need stronger self-directed learning skills so they are able to select and evaluate content on their own, rather than

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simply following whatever appears on their screens (Imanuddin & Darmawan, 2024).

Moral decline among adolescents has become a serious concern for various stakeholders, particularly educators, parents, and community leaders who have witnessed firsthand the behavioral changes in today's youth (Akanle, 2021). Various forms of deviant behavior, such as dishonesty, a lack of respect for parents and teachers, increasing aggression, and a decline in concern for others, are increasingly common in daily life. Adolescents, who are supposed to be the nation's future leaders and guardians of the religion's noble values, are instead trapped in the consumerist, hedonistic, and instant lifestyle offered by global digital culture (Komala et al., 2024). Values such as patience, hard work, honesty, and responsibility are beginning to erode due to a culture of instant gratification that offers quick satisfaction without any meaningful process. Weak learning discipline and low self-regulation tend to reinforce this pattern, since adolescents grow accustomed to quick results rather than a gradual and disciplined learning process (Maharani & Darmawan, 2024). The Islamic religious education received at school and at home is often not strong enough to shield adolescents from the rapid shift in values taking place in society at large. The disconnect between what is taught in formal education and what they witness in the digital world creates deep confusion regarding values among adolescents. They live in two worlds that are often at odds with one another: the world of religious values taught formally and the digital world that offers unlimited freedom. This situation calls for a more comprehensive and coordinated approach from all parties responsible for shaping the character of adolescents.

The synergy among the three centers of education, namely the family, school, and society, is a concept long recognized in the field of education as the foundation for the development of a well-rounded and sustainable character (Listyaningrum et al., 2023). Through his concept of the "Three Centers of Education," Ki Hajar Dewantara emphasized the importance of cooperation among these three educational institutions in educating the nation's children to achieve both physical and spiritual freedom. Education does not focus solely on the development of academic abilities but also plays a role in shaping students' social awareness and sense of responsibility as part of character education (Hariani & Mardikaningsih, 2022). The family, as the first and primary educational environment, bears the responsibility of instilling fundamental religious and moral values from an early age through setting a good

example and fostering these values through daily habits. Positioning this process within the framework of Islamic human capital places moral and religious values as a core part of adolescents' long-term character formation, not merely as a complement to academic learning (Darmawan, 2021). Schools serve as formal institutions that continue and reinforce character education through systematically designed curricula, learning activities, and school culture. A well-managed school environment also plays a part in building the kind of independence adolescents need in order to grow into disciplined and responsible individuals (Haqiqi & Darmawan, 2023). Society, as the third educational environment, provides a broader social context in which children learn to interact with the various norms and values that apply in social life. These three educational centers should work harmoniously and complement one another, rather than operating independently or even contradicting one another. This synergy is crucial because the development of character requires consistency and reinforcement from the various environments in which adolescents find themselves. When families teach honesty, schools reinforce it through learning, and society rewards it, that value becomes deeply ingrained in adolescents.

However, the reality on the ground shows that synergy among families, schools, and the community in PAI education is still far from what is expected, especially amid the rapid pace of digital disruption. Families often feel overwhelmed by the negative influences of the digital world, which they find difficult to control, while schools strive to instill religious values within a very limited timeframe. Teachers face students with diverse personalities, requiring adaptive classroom management strategies to improve student discipline and active participation (Rozikin et al., 2023). The community, which should serve as a supportive environment for strengthening moral values, is often trapped in a consumerist and individualistic culture that contradicts religious teachings (Nandhikkara, 2015). These three pillars of education have yet to reach a common understanding regarding which strategies are most effective for addressing the challenges of moral decline in the digital age. The lack of communication and coordination among families, schools, and the community results in character education efforts undertaken by each party becoming unfocused and ineffective. Parents and teachers often have differing views on how teenagers should act and behave, leaving teenagers confused by these conflicting demands. In a heterogeneous society, there is no longer strong social pressure

against deviant behavior, as social norms have become more relaxed and individuals are freer to determine their own moral standards. This situation is exacerbated by the digital space, which offers alternative communities and new values that often conflict with religious and local cultural values.

Islamic Religious Education plays a strategic role in addressing moral decline among adolescents, as Islamic teachings comprehensively govern all aspects of human life, including ethics in interacting with technology and the digital world (Rahayu et al., 2023). Values such as amanah, tabligh, fathanah, and siddiq which are prophetic traits can serve as a foundation for building resilient character in adolescents amid the onslaught of digital culture. Islamic Religious Education (PAI) not only teaches about ritual worship but also about how to be honest, responsible, and caring toward others in daily life, including in the virtual world. Effective Islamic Education should equip adolescents with critical thinking skills to filter the information they receive from various digital sources. Adolescents need to be taught to distinguish between what is right and what is wrong, what is beneficial and what is harmful, and what is in line with religious teachings and what is contrary to them. Religious education also teaches the importance of guarding one's speech and behavior, which in the digital realm means being mindful of what one says and does on social media so as not to hurt others. The teachings on ukhuwah and brotherhood in Islam serve as the foundation for positive social interactions, both in the real world and in the virtual world. With the right approach, Islamic Education (PAI) can serve as a strong bulwark for adolescents to face various temptations and challenges in the era of digital disruption, as well as a guide for them to use technology wisely and responsibly.

The application of the concept of the three-pillar synergy in education within Islamic Education (PAI) requires a deep understanding of the roles and responsibilities of each party in shaping the character of adolescents in the digital age (Puspitasari et al., 2021). The family serves as the first line of defense, responsible for providing a strong religious education from an early age, fostering open communication with children about technology use, and setting an example by applying religious values in daily life. Schools are responsible for designing a PAI curriculum relevant to contemporary challenges, employing interactive and engaging teaching methods, and creating a school environment conducive to character development. Through various religious institutions and organizations, the community plays a vital role in creating a social

environment that supports the strengthening of religious values, provides positive activities for adolescents, and imposes social sanctions on deviant behavior. Effective synergy requires intensive and ongoing communication among these three parties, as well as a shared vision regarding the educational goals to be achieved. Families, schools, and the community need to come together to formulate joint strategies to address the increasingly complex challenges of moral decline. This coordination can be achieved through regular meetings, joint programs, and the development of mutually supportive resources. With strong synergy, Islamic Education (PAI) will be more effective in shaping adolescents of noble character who are capable of facing the challenges of the times.

The main challenge in achieving synergy among the three pillars of education in Islamic Education (PAI) is the lack of a unified paradigm and approach to addressing moral decline among adolescents in the era of digital disruption. Families, schools, and the community often operate based on their own assumptions and strategies, without realizing that efforts made by one party can be in vain if not supported by the others. A lack of communication and coordination leads to overlapping programs, differing approaches, and even conflicts in values between what is taught in school and what is practiced at home and in the community. Each party feels it has done its best within its capacity, but never evaluates the extent to which their contributions impact the overall character development of adolescents. Parents may believe that religious education is entirely the school's responsibility, while schools believe that character development must begin at home. Society views moral issues as a matter for each individual, and thus does not exert sufficient social pressure against deviant behavior. This disconnect creates a gap that negative influences from the digital world exploit to infiltrate and erode the moral values of adolescents. Adolescents become confused because they receive conflicting messages from different environments, so they tend to choose the path that is easiest and most in line with their own inclinations, without regard for the moral consequences.

Another issue is the inability of families, schools, and communities to adapt quickly to the changes brought about by digital disruption and its impact on adolescents' mindsets and behaviors. Although efforts to provide education and develop competencies continue, access to education that equips people to cope with digital change remains uneven (Gautama & Mardikaningsih, 2022). The digital revolution is moving at a very high speed,

while the education system and social structures tend to move much more slowly in responding to these changes. Parents and teachers who grew up in the era before mass digitization often lack an adequate understanding of the digital world that is now part of adolescents' daily lives. They may not be familiar with social media platforms, online games, or digital trends popular among adolescents, making it difficult for them to provide relevant guidance. Many Islamic Education (PAI) teaching methods in schools still rely on conventional approaches that are unappealing to adolescents accustomed to interactive and fast-paced digital experiences. Society, as the third educational institution, has also yet to develop effective mechanisms to monitor and guide adolescents in their use of digital technology. These three pillars of education appear to be stuck in outdated methods that are no longer effective in addressing the new challenges presented by the digital age. They have not yet realized that the approach to educating teenagers must change fundamentally in line with the changing environment in which they grow and develop. As a result, character education efforts have become less relevant and fail to reach the hearts and minds of teenagers who are already accustomed to new ways of accessing information and interacting socially.

This study aims to formulate a concept of synergy among families, schools, and the community in Islamic religious education as an effective strategy to address moral decline among adolescents in the era of digital disruption. The theoretical contribution of this research is the development of a conceptual model of a three-pillar Islamic religious education system that is responsive to digital challenges, integrating the roles and responsibilities of each party within a coherent framework. Its practical contribution is the provision of guidelines for parents, teachers, and community leaders to implement coordinated and sustainable religious education. These guidelines will include effective communication strategies, collaborative programs that can be carried out together, and success indicators that can be measured qualitatively. By achieving these objectives, Islamic religious education will become more effective in shaping a young generation with noble character who are capable of facing the challenges of the times wisely.

RESEARCH METHOD

This study employs a qualitative approach using a literature review design, as described by Patel and Patel (2019), as a research method aimed at collecting and synthesizing knowledge from various written

sources to produce a comprehensive understanding of a topic. This approach was chosen because the topic of the three-pronged educational synergy in Islamic Education (PAI) to address moral decline among adolescents in the digital age requires an extensive review of various theories, concepts, and findings produced by experts in the fields of education, psychology, and religious studies. Through a literature review, the researcher can access various ideas found in books, journals, and research reports, and integrate them into a coherent and organized conceptual framework. The qualitative nature of this study is reflected in the process of interpretation and critical analysis applied to the texts that serve as the primary data sources, in which the researcher does not merely cite opinions but also evaluates, compares, and synthesizes various arguments to arrive at original conclusions. Scheurich (2014) emphasizes that qualitative research, including literature reviews, allows researchers to explore the complexity of social phenomena and uncover the hidden meanings behind educational practices occurring in society. Thus, this study will produce a rich analysis of how the three-pronged synergy in education can be effectively realized within the scope of Islamic Education (PAI) and the digital challenges it faces.

The research procedure followed the general stages of a qualitative literature review, ranging from identifying research questions, searching for and collecting sources, evaluating the quality of sources, to analyzing and synthesizing data. The literature search was conducted through academic databases such as Google Scholar, Scopus, and ProQuest using relevant keywords such as the three pillars of education, school-family-community synergy, Islamic religious education, moral decline among adolescents, and digital disruption. The collected sources were then screened based on strict inclusion criteria, namely relevance to the topic, publisher credibility, and the recency of the information within the last ten years, although fundamental classical sources were also taken into consideration. Data analysis was conducted using thematic analysis, in which the researcher identified the main themes emerging from the literature and organized them into a systematic and coherent framework. Patel and Patel (2019) recommend this approach because it allows researchers to identify patterns and relationships among concepts that would not be apparent through a linear reading alone. The validity of the findings is enhanced through source triangulation that is, by comparing and contrasting the perspectives of various authors to ensure that the

conclusions drawn are unbiased. This research process also emphasizes reflexivity, in which researchers consciously examine how personal assumptions and perspectives may influence data interpretation. Through systematic and transparent procedures, this study is expected to produce credible and useful recommendations for the development of a more effective and integrated Islamic religious education.

RESULT AND DISCUSSION

The concept of synergy among the three centers of education within the scope of Islamic Education (PAI) requires a clear understanding of the roles and functions of each educational center, as well as how the three can complement one another in shaping the character of adolescents. The family, as the first and primary environment, plays a fundamental role in instilling religious values from an early age, with parents serving as the primary role models for children in understanding and practicing Islamic teachings. Schools serve as formal institutions that continue and enrich religious education through a structured curriculum designed to systematically develop students' religious knowledge, skills, and attitudes. The community serves as the broader social environment where adolescents learn to apply religious values in their interactions with others and navigate various social norms and life challenges (Ratnawati & Yahya, 2023). Effective synergy occurs when these three educational centers share a common vision regarding the goals of religious education and work in a coordinated manner to achieve those goals. Consistency in messages and approaches among families, schools, and the community is crucial so that adolescents do not experience confusion regarding values and can integrate religious teachings into all aspects of their lives. When families, schools, and the community work in harmony, religious education becomes a holistic and continuous experience for adolescents.

The synergy among the three pillars of education in Islamic Religious Education (IRE) in the era of digital disruption requires each pillar to adapt to the new realities faced by today's adolescents. In modern education, teachers face various challenges in adapting to changes in the school environment, technological advancements, and increasingly complex demands for professionalism (Liwak et al., 2023). Families must recognize that their children are part of the digital generation who spend a great deal of time in the virtual world; therefore, religious education can no longer be conducted using outdated methods that ignore digital realities.

Parents need to develop adequate digital literacy to understand the world their children are entering and provide relevant guidance on the use of technology in accordance with religious values. Schools need to design an Islamic Education (PAI) curriculum that integrates digital issues, such as social media ethics, the dangers of negative content, and how to use technology for positive religious activities. PAI teachers must use engaging and interactive teaching methods, utilize digital media to deliver content, and teach critical thinking skills to help students filter information. The community, particularly through religious institutions and youth organizations, needs to create positive digital spaces for adolescents to learn and interact within the framework of religious values (Muliatul et al., 2024). This adaptive synergy will ensure that PAI education remains relevant and capable of reaching adolescents amid the increasingly powerful onslaught of digital culture.

Implementing the three-pillar educational synergy to address moral decline requires ongoing communication and coordination mechanisms among families, schools, and the community. Effective communication enables all three parties to share information about adolescents' development, the challenges they face, and the strategies that have been implemented. Regular meetings between parents and teachers whether formal or informal can serve as a forum to discuss students' academic progress, behaviors observed at school and at home, and steps that need to be taken collaboratively. Schools can organize parenting programs that educate parents on how to raise children in the digital age, including how to monitor the use of electronic devices and social media. The community, through religious and youth leaders, can serve as a bridge between families and schools, providing support and additional resources for character education programs. Coordination can also be achieved through the development of joint programs, such as cross-sectoral religious activities involving students, parents, and the community, which strengthen bonds and a shared commitment to religious values. The use of social media to disseminate educational information not only supports communication but also fosters collaboration, transparency, and community participation (Darmawan & Fajar, 2024). Digital communication tools, such as WhatsApp groups or online collaboration platforms, can be used to facilitate the flow of information and coordination among stakeholders (Santoso, 2024). With strong communication mechanisms in place, these three educational centers can work in harmony and

reinforce one another in their efforts to address moral decline.

Strengthening the role of the family within the three-pillar synergy of Islamic Education (PAI) requires systematic efforts to enhance parents' capacity to provide religious education to their children in the digital age. Many parents feel ill-equipped to provide religious education to their children, especially when faced with critical questions arising from their children's exposure to various information online (Ratnawati & Yahya, 2023). Schools and the community need to provide support to parents through training programs, study groups, and the provision of resources that can help them carry out their religious education responsibilities at home. Parents also need to be equipped with an understanding of how to use technology wisely and how to teach their children to do the same. Consistency between the religious teachings provided at home and at school must be maintained so that children do not perceive any confusing contradictions. A harmonious and religious family provides the best foundation for shaping the character of adolescents, where religious values are not only taught verbally but also practiced in daily interactions. Parents, as the primary role models for their children, must demonstrate behavior that reflects religious values, such as honesty, patience, and social responsibility. This is consistent with Firmansyah and Darmawan (2023), who find that religious teachers' competence paired with sustained parental attention gives character formation a stronger and more lasting effect. When families are strong in religious education, they become effective partners with schools and the community in addressing moral decline among adolescents.

Strengthening the role of schools in the three-pillar synergy of Islamic Education (PAI) requires innovation in the curriculum, teaching methods, and school environment management that support the character development of adolescents in the digital age. The PAI curriculum must be designed not only to impart knowledge about religious teachings but also to develop critical thinking skills, the ability to make moral decisions, and an awareness of the consequences of every action in both the real world and the virtual world (Septianingsih et al., 2024). Teaching methods need to be varied and actively engage students, for example through moral case discussions, simulations, and social projects that allow students to apply religious values in real-life situations. The school environment must be fostered as a learning community that respects diversity,

upholds honesty, and sets an example through daily moral behavior. Religious education teachers serve not only as instructors but also as mentors and role models who demonstrate behavior consistent with religious teachings. Dena and Darmawan (2024) show that school culture, when reinforced by a supportive parenting style, has a real effect on students' character development. Schools also need to collaborate with parents and the community to develop extracurricular programs that strengthen character education, such as religious activities, community service, and leadership training. Hariani and Mardikaningsih (2022) also point out that a well-planned social education approach broadens students' awareness beyond their immediate school environment, a capacity adolescents need to navigate the wider world responsibly. With a strong and innovative role from schools, religious education will become more effective in shaping the character of adolescents who are resilient in the face of contemporary challenges.

Strengthening the community's role in the three-pillar synergy of Islamic Education (PAI) requires the active involvement of various community elements including religious leaders, religious organizations, and nongovernmental organizations to create a social environment conducive to the character development of adolescents. The community has the power to impose social sanctions on deviant behavior and to reward behavior that reflects religious values, thereby ensuring that moral norms are upheld. Religious organizations can provide positive programs for adolescents, such as religious study groups, skills training, and social activities, which serve as alternatives to the negative activities they might otherwise encounter. Places of worship, such as mosques and prayer rooms, can serve as hubs for religious and social activities that appeal to teenagers, with programs designed to meet their interests and needs. Hariani, Aliyah, and Issalillah (2021) note that legal protection of children's rights in education and health gives this collective effort a firmer basis, since safeguarding adolescents is not only a moral obligation but also a legal one. The community also needs to get involved in monitoring the digital content and activities accessed by teenagers, working together with schools and families to protect them from negative influences. The development of faith-based, character-building youth activity centers can serve as a collective community effort to provide a safe and productive space for teenagers. A community that is caring and active in character education will become a significant driving force in efforts to address moral decline among teenagers.

Building resilient character in adolescents in the era of digital disruption requires an educational approach that emphasizes the development of critical thinking and the ability to adapt to rapid change. Adolescents need to be equipped with the understanding that technology is a tool that can be used for good or bad purposes, depending on the user's intent and how it is used. Arifin and Darmawan (2021) argue that closing the gap in technology access and digital skills is a precondition for adolescents to use digital tools productively rather than falling behind or misusing them. Islamic Education (PAI) must teach adolescents not to be passive consumers of digital content, but to become active, critical, and responsible users. Critical thinking skills are essential for adolescents to distinguish between true and false information and to reject influences that conflict with religious and moral values. Teens also need to be taught about the importance of protecting their privacy, avoiding the spread of fake news, and not engaging in cyberbullying. The ability to exercise self-control and resist temptations from the digital world is a skill that must be honed through religious education and consistent practice. Character education in the digital age can no longer be dogmatic and authoritarian; rather, it must be dialogical and allow teenagers to ask questions, express doubts, and seek answers to their existential questions. With an approach that fosters awareness and independence, teenagers will be better prepared to face various moral challenges in the digital age without losing their religious identity.

Synergy among the three pillars of education in Islamic Religious Education (PAI) must be realized through concrete programs that involve the active participation of families, schools, and the community in a simultaneous and coordinated manner. Parenting programs organized by schools with the involvement of community leaders can enhance parents' ability to educate their children about religion at home and monitor their use of technology. Joint religious activities involving students, parents, and the community such as celebrations of major Islamic holidays, short-term Islamic boarding school programs, and community service can strengthen social bonds and a shared commitment to religious values. The development of an Islamic Education curriculum that incorporates input from parents and community leaders can ensure that the material taught is relevant to the circumstances and needs of adolescents in the local community.

Internship programs or visits to various community organizations can provide teenagers

with firsthand experience in applying religious values in real life. Communication forums between parents, teachers, and community leaders can serve as a platform for sharing information and developing joint strategies to address emerging challenges. Organizing contests and competitions with religious and moral themes can serve as a platform to showcase and recognize teenagers' achievements in internalizing religious values. Through well-planned and integrated programs, the synergy among the three pillars of education will become a tangible and meaningful experience for all parties.

A collaborative approach to addressing moral decline among adolescents requires the development of a support system that includes supportive policies, adequate resources, and the continuous capacity-building of all stakeholders (Brendan & Rozidu, 2021). The government, through its education and religious policies, needs to provide clear support for the implementation of the three-pillar educational synergy for example, through guidelines for character education that involve families and the community. Schools must allocate time and resources to programs that involve parents and the community, including teacher training, curriculum development, and collaborative activities. The community, through its organizations and institutions, needs to provide facilities and resources that can be used for religious and character education programs. Parents need access to training and resources that help them fulfill their role in providing religious education at home. The capacity of all parties must be continuously enhanced through ongoing training, workshops, and the exchange of experiences. Regular evaluation and reflection on the effectiveness of collaborative programs are necessary to make the required improvements and adjustments. With a robust support system, the three-pillar educational synergy will operate effectively and sustainably to address the moral decline among adolescents.

The family-school-community partnership in Islamic education is a crucial strategy for addressing the moral decline among adolescents amid the wave of digital distractions. The role of the family as the primary bulwark is reflected in the findings of Masfufah and Darmawan (2023), who emphasize that active parental involvement plays a vital role in preventing smartphone addiction, which often serves as a gateway to behavioral deviance and a decline in moral awareness among the younger generation. Schools do not operate in isolation: leadership grounded in noble values and a well-planned character-building program can

foster a culture of discipline and resilience in the face of social and technological change, as demonstrated in the study by Al Laisty et al. (2024). Meanwhile, the dynamics of reference groups and the social environment that have emerged amid the diverse flow of digital information also influence adolescents' motivation and mindset; the integration of family support, school guidance, and community-based supervision and values education is therefore essential to bridge the digital skills gap, filter out misleading information, and foster positive and ethical behavioral dynamics (Issalillah & Khayru, 2021; 2024). Shared values and exemplary leadership across the entire partnership network serve as agents of change that transform mindsets and build a shared commitment to instilling noble character, while a comprehensive guidance and counseling approach complements these efforts by strengthening the continuous development of adolescents' character (Rojak et al., 2022; 2024). Thus, a mutually supportive synergy among families, educational institutions, and the community grounded in Islamic values serves as the primary foundation for preserving the nobility of adolescents' moral character and protecting them from the harmful effects of digital distractions.

The use of digital technology as a tool to support the three-pillar synergy in Islamic Education (PAI) opens up unprecedented new opportunities to enhance the effectiveness and reach of character education programs (Aryani et al., 2024). Digital platforms can be used to facilitate communication and coordination among families, schools, and the community more efficiently and in real time. Learning apps can provide interactive PAI materials accessible to students, parents, and the community alike, creating an integrated learning experience across various settings. Social media can be leveraged to disseminate positive religious content, promote moral values, and build digital communities that support the character development of adolescents. Al Mursyidi and Darmawan (2023) found that the extent of students' involvement with social media is closely linked to their moral development, which is why this engagement needs deliberate guidance rather than being left unattended. Webinars and online forums can serve as platforms for discussion and the sharing of experiences among parents, teachers, and community leaders regarding strategies to address moral decline. Value-based educational games can be developed to engage adolescents and teach moral concepts in a fun and non-preachy way. The use of digital data can help monitor adolescents' character

development and evaluate the effectiveness of existing programs. By using technology wisely, the synergy among the three pillars of education can become more dynamic, responsive, and effective in reaching adolescents in the digital age.

Effective Islamic Education (PAI), within the three-pillar educational synergy, must emphasize the development of spiritual awareness, which serves as the foundation for consistent moral behavior in all situations, including in the digital world (Yaumi, 2024). Spiritual awareness means that adolescents realize that every action they take whether visible or not is observed by God and will be accounted for in the afterlife. This awareness encourages adolescents to act responsibly, not only out of fear of social or legal sanctions, but because of the belief that good deeds will be rewarded and bad deeds will be punished. PAI education must develop this spiritual dimension through the teaching of tawhid, worship, and ethics, which are interrelated and form a cohesive whole. An Nafisah et al. (2025) stress that measuring this spiritual dimension calls for objective, value-based assessment tools, since spiritual and social affective growth cannot be judged from outward compliance alone. Teens need to be encouraged to reflect on the meaning of their acts of worship rather than merely going through the motions mechanically, so that worship becomes a source of profound spiritual strength. Cultivating the habits of prayer, remembrance of God, and self-reflection (*muhasabah*) can help teens develop an awareness of God's presence in every aspect of life. Samsiroh, Aliyah, and Hariani (2024) add that neuroscience research helps explain how repeated practices such as memorization and remembrance of God reinforce devotion and faith at a cognitive level. When spiritual awareness is firmly established, teenagers will have a strong inner fortress to withstand the various temptations that come from the digital world. This spiritual awareness also serves as the foundation for the development of empathy and social concern, as teenagers realize that all human beings are God's creations who must be treated with respect and compassion.

The role of religious and community leaders in the three-pronged synergy of Islamic Education (PAI) is highly strategic in providing legitimacy and moral support for efforts to strengthen the character of adolescents in the digital age. Religious leaders possess moral and spiritual authority that can influence the perspectives and behaviors of the community including parents and adolescents regarding various issues they face. They can serve as persuasive advocates for the importance of

upholding religious values amid the rapid tide of modernization and digitalization. Religious leaders can also issue fatwas or religious guidance on the appropriate use of technology in accordance with Islamic law, helping the faithful make sound decisions regarding digital media. They can set an example by utilizing technology for da'wah and education, demonstrating that technology and religion need not be at odds. Religious leaders can also act as mediators to resolve value conflicts that may arise between older and younger generations due to differing understandings of technology use. The active involvement of religious leaders in tripartite educational synergy programs will lend greater weight and credibility to efforts to strengthen youth character. With the support of religious leaders, the community will be more trusting and enthusiastic about participating in the proposed character education programs.

A preventive approach to addressing moral decline among adolescents through the synergy of the three pillars of Islamic Education (PAI) is more effective than a curative approach that is only implemented after deviant behavior has occurred. Character education that is carried out systematically and continuously from an early age will prevent the development of behavior that contradicts religious values (Khusnah & Rasyid, 2023). Families, schools, and the community need to work together to create an environment that protects adolescents from exposure to negative content and provides positive, constructive alternative activities. Prudent supervision of technology use without adopting an authoritarian stance that could trigger adolescent rebellion is key to a preventive approach. Educating adolescents about the risks and consequences of deviant behavior, as well as developing the skills to resist temptation, must be an integral part of Islamic Education (PAI). Adolescents need to be equipped with the ability to say "no" to invitations that conflict with religious and moral values. Strengthening self-confidence and a positive religious identity will make adolescents more resilient to negative external influences. Through a preventive approach involving all three pillars of education, moral decay can be prevented before it occurs, enabling adolescents to grow into a generation of noble character who are beneficial to society.

An evaluation of the effectiveness of the three-pillar synergy in Islamic Education (PAI) must be conducted periodically and involve all relevant parties to ensure that the efforts undertaken truly achieve their objectives. Success indicators must be clearly and measurably defined, both in terms of

process and outcomes, so that progress can be monitored and obstacles identified early on (Husnah et al., 2024). Process evaluations can assess the extent to which communication and coordination among families, schools, and the community are functioning effectively, as well as the extent to which designed programs have been implemented as planned. Outcome evaluations can assess changes in adolescents' behavior and attitudes such as increased honesty, social concern, and diligence in religious practice—which serve as indicators of moral and spiritual strengthening. Feedback from adolescents, parents, teachers, and community leaders is invaluable for making improvements and adjustments to the program. An evaluation conducted in a participatory and transparent manner will build trust and commitment among all parties to continue improving the quality of synergy. The results of the evaluation can also serve as a foundation for developing more effective policies and programs in the future. Through ongoing evaluation, the three-pillar synergy in Islamic Education will continue to evolve and adapt to the changing needs and challenges faced by adolescents.

The success of the three-pillar educational synergy in Islamic Education ultimately depends heavily on the commitment and awareness of every individual within the family, school, and community to share responsibility for shaping the character of adolescents. No single party can address moral decline on its own, as this issue is multidimensional and requires an integrated approach (Ramadhani et al., 2024). Parents must realize that the responsibility for religious education cannot be entirely delegated to schools but must begin with themselves and the home environment. Teachers must realize that their role is not limited to classroom instruction but also includes mentoring and setting a good example for students outside of class hours. The community must recognize that every member has a moral responsibility to create an environment conducive to the character development of adolescents. This shared commitment must be manifested in concrete actions, not merely in statements or rhetoric. The sacrifice of time, effort, and resources from all parties is the price that must be paid to save the younger generation from moral decay. When all parties unite and move in the same direction, the synergy of the three pillars of education will become an extraordinary force for shaping adolescents of noble character who are capable of facing the challenges of the times with wisdom and steadfast faith.

CONCLUSION

The concept of synergy among the three pillars of education family, school, and community is a highly relevant and effective framework for addressing moral decline among adolescents in the era of digital disruption. The success of this synergy depends heavily on a shared vision, intensive communication, and ongoing coordination among the three parties to design and implement integrated religious education programs. The family serves as the foundational starting point for instilling religious values through exemplary behavior and habit formation, which are then reinforced by the school through innovative curricula and teaching methods relevant to the challenges of our time. The community provides a supportive social environment and exerts positive moral pressure on adolescents, while also serving as a partner to families and schools in supervision and guidance. The era of digital disruption demands that all parties adapt to new realities, including improving digital literacy and utilizing technology as an effective educational tool. Integrated and synergistic Islamic Education (PAI) is capable of fostering spiritual awareness, critical thinking skills, and moral resilience in adolescents to confront various negative influences originating from the digital world. Thus, the three-pronged educational synergy in PAI serves as a highly promising strategy for nurturing a young generation of noble character, resilience, and readiness to face future challenges while remaining steadfast in their religious values.

The implications of this study for educational practice are the need to develop a more structured and measurable partnership model between families, schools, and the community in the context of Islamic religious education. Schools are expected to serve as initiators and facilitators in building communication and collaboration with parents and community leaders, as well as to allocate adequate resources for collaborative programs. Parents' capacity needs to be enhanced through empowerment and parenting education programs grounded in religious values and parenting skills for the digital age. The community, through religious organizations and social institutions, needs to provide spaces and programs that support the character development of adolescents and actively engage in their supervision and guidance. Recommendations for future research include conducting empirical studies that test the effectiveness of tripartite educational synergy models across various social and cultural contexts, as well as identifying the factors that influence the success and failure of their implementation. Research on the development of instruments to measure the

effectiveness of tripartite educational synergy is also essential for more accurately evaluating the impact of these programs. Comparative research across regions or countries can provide insights into best practices that can be adapted. With more comprehensive follow-up research, the concept of three-center educational synergy in PAI will continue to evolve and make a significant contribution to efforts to shape the character of Indonesia's youth fostering noble moral values and competitiveness in the global era.

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