Role of Islamic Education Teachers in Shaping Students' Religious Character in the Digital Era: A Case Study of SDN 1 Kondangsari, Cirebon

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Abstract: This qualitative study explores the multifaceted role of Islamic Education (PAI) teachers in shaping students' religious character amid the digital era's challenges at SDN 1 Kondangsari, Cirebon. Employing a case study approach within a Field Research design, the research integrates semi-structured interviews, non-participant observations, and document analysis, analyzed through Miles and Huberman's interactive model to ensure a comprehensive understanding. The findings reveal that PAI teachers are facilitators, mentors, environmental providers, communicators, role models, evaluators, innovators, moral and political agents, cognitive agents, and managers in cultivating students' resilient, religious character. They adeptly utilize digital tools, instill Islamic practices through habituation, and embody exemplary conduct, equipping students to navigate modern society's intricacies. The study underscores the importance of integrating traditional religious teachings with digital advancements and calls for further research to assess these pedagogical strategies' broader applicability and long-term impact. The research highlights the critical need for continuous innovation in teaching approaches to bridge the gap between faith and technology, contributing to the field of religious education and societal development. The implications of this study underscore the necessity for comprehensive teacher training programs, supportive school environments, and collaborative efforts involving educators, parents, and the community in character-building initiatives.

Abstrak: Penelitian kualitatif ini mengeksplorasi peran multifaset guru Pendidikan Agama Islam (PAI) dalam membentuk karakter religius siswa di tengah tantangan era digital di SDN 1 Kondangsari, Cirebon. Dengan menggunakan pendekatan studi kasus dalam desain Penelitian Lapangan, penelitian ini mengintegrasikan wawancara semi-terstruktur, observasi non-partisipatif, dan analisis dokumen, yang dianalisis melalui model interaktif Miles dan Huberman untuk memastikan pemahaman yang komprehensif. Temuan menunjukkan bahwa guru PAI memainkan peran kunci sebagai fasilitator, mentor, penyedia lingkungan, komunikator, model peran, evaluator, inovator, agen moral dan politik, agen kognitif, dan manajer dalam menumbuhkan karakter religius yang tangguh pada siswa. Mereka dengan cekatan memanfaatkan alat digital, menanamkan praktik Islam melalui habituasi, dan menunjukkan perilaku teladan, sehingga mempersiapkan siswa untuk menghadapi kompleksitas masyarakat modern. Studi ini menekankan pentingnya mengintegrasikan ajaran agama tradisional dengan kemajuan digital dan mengajak penelitian lebih lanjut untuk menilai aplikabilitas dan dampak jangka panjang strategi pedagogis ini. Penelitian ini menyoroti kebutuhan mendesak untuk inovasi berkelanjutan dalam metode pengajaran untuk menjembatani kesenjangan antara iman dan teknologi, berkontribusi pada bidang pendidikan agama dan pengembangan masyarakat. Implikasi dari penelitian ini menekankan perlunya program pelatihan guru yang komprehensif, lingkungan sekolah yang mendukung, dan kerja sama antara pendidik, orang tua, dan masyarakat dalam inisiatif pembentukan karakter.

1. Introduction

The rapid advancement of technology in the era of globalization has significantly impacted various sectors of society and the surrounding environment. This progress has played a crucial role in business, economics, politics, medicine, industry, society, education, etc.[1] Easy access to the digital era through the internet, social media, digital platforms, and various other digital devices has proven positive effects. One example is providing various learning resources for students to deepen their understanding of learning materials in school. For instance, educational websites, instructional videos, e-books, and educational applications can supplement students' knowledge and insights.[2]

However, on the other hand, the digital era also negatively impacts the development of students' religious character. For example, the abundance of advertisements promoting consumerist lifestyles, online entertainment and games that trigger laziness, and social media can lead to a decline in students' religious character.[3] Therefore, efforts are needed to restore or cultivate students' religious character through character education. Religious character assesses human attitudes towards the creator (God), other humans, oneself, the environment, and the nation.[4]

Character education is essential for society and education, particularly in digital environments. In an era dominated by technological advancements and global connectivity, the need to instill values and foster positive character traits in individuals is paramount.[5] Understanding the dynamics of character education, especially within the framework of Islamic principles, becomes imperative for educators and policymakers alike.

In this case, the role of Islamic Education teachers in shaping students' religious character is crucial and highly significant. Therefore, forming a religious character from an early age requires special attention from teachers, especially Islamic Education teachers. The research findings of Edi Kuswanto indicate that teachers play a dominant role in the learning process, serving as instructional designers, guardians of values (role models), and surrogate parents.[6] Elly Manizar demonstrates that learning outcomes are optimal when there is motivation from teachers, which consistently increases students' learning efforts. Additionally, motivation encourages students to act, determine the direction of their actions, select their actions, and serve as a driving force for effort and achievement.[7] Furthermore, Adulsyah indicates that disciplined character in students can

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[1] Suyadi et al., "Academic Reform and Sustainability of Islamic Higher Education in Indonesia," *International Journal of Educational Development* 89 (2022): 102534, doi:https://doi.org/10.1016/j.ijedudev.2021.102534.

[2] Esty Setyo Utaminingsih et al., "A Systematic Review: Digital Literacy for Strengthening Character in Facing the Era of Society 5.0," *Research and Development Journal Of Education* 9, no. 2 (2023): 638–47.

[3] Şeyma Toker, "Subtle Islamization of Teacher Education: A Critical Discourse Analysis of Turkey's 'Inclusive' Education Initiative for Refugee Integration," *Linguistics and Education* 63 (2021): 100923, doi:https://doi.org/10.1016/j.linged.2021.100923.

[4] Sami Shoucair et al., "Impact of Surgical Resident Education and EMR Standardization in Enhancing ERAS Adherence and Outcomes in Colorectal Surgery," *Journal of Surgical Education* 81, no. 2 (2024): 257–66, doi:https://doi.org/10.1016/j.jsurg.2023.10.010.

[5] Yuliani Nurani, Niken Pratiwi, and Lathipah Hasanah, "Digital Media Based on Pancasila Values to Stimulate Character Building in Early Childhood," *Journal for ReAttach Therapy and Developmental Diversities* 5, no. 1 (2022): 41–49.

[6] Edi Kuswanto, "Peranan Guru PAI Dalam Pendidikan Akhlak Di Sekolah," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 6, no. 2 (2014): 194–220, doi:doi.org/10.18326/mdr.v6i2.194-220.

[7] Elly Manizar, "Peran Guru Sebagai Motivator Dalam Belajar," *Tadrib: Jurnal Pendidikan Agama Islam* 1, no. 2 (2015): 171–88.

be formed through the role of Islamic education teachers, including the provision of religious materials, habituation, and exemplification.[8]

Moreover, Islamic Education teachers are also responsible for guiding, teaching, and applying Islamic principles in students' daily lives. The role of Islamic Education teachers is crucial in providing a balanced perspective regarding the use of technology and helping students understand how to integrate technology with Islamic principles. As role models and mentors, Islamic Education teachers can inspire students to make the right choices and promote respect for religious values, especially in the digital age.[9]

Previous studies have shed light on various aspects of character education and its implementation across different contexts. For instance, research by Lee et al. highlighted the role of cognitive ability in shaping the effectiveness of e-character education while emphasizing the influence of gender and discipline orientations. Similarly, Kiliyamannil underscored the significance of political and jurisprudential factors in shaping Muslim lives in South Asia, challenging prevailing teleological approaches.[10]

Moreover, studies such as those conducted by Prayitno have identified prophetic education values embedded in Indonesian language textbooks, contributing to the development of positive politeness and character education among junior high school students.[11] Efforts to enhance Islamic religious education in the millennial generation, as evidenced by Fathuddin, have also focused on leveraging teaching methods and educational technology to create more effective learning environments.[12]

Furthermore, Saada's discourse on Islamic global citizenship education and Elnadi's discourse on the influence of individual characteristics on entrepreneurial endeavors further enrich our understanding of character development in diverse contexts. Additionally, research by Costa highlighting the impact of teachers' implicit attitudes on burnout and the necessity for innovation in Islamic educational institutions underscores the multifaceted nature of character education.[13]

Despite these advancements, gaps remain in the literature regarding the role of Islamic religious education teachers in shaping religious character among students in the digital era. Thus, this study aims to analyze and elucidate the role of teachers in Islamic religious education (PAI), fostering religious character among students in the digital era, focusing specifically on SDN 1 Kondangsari Cirebon.

By examining the dynamics of character education within this context, this research seeks to contribute to the broader discourse on character education in digital

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[8] F Aidulsyah, "The Rise of Urban Salafism in Indonesia: The Social-Media and Pop Culture of New Indonesian Islamic Youth," *Asian Journal of Social Science* 51, no. 4 (December 2023): 252–59, doi:10.1016/j.ajss.2023.07.003.

[9] Titin Nurhidayati, "Pemikiran Seyyed Hossein Nasr: Konsep Keindahan Dan Seni Islami Dalam Dunia Pendidikan Islam," *FALASIFA : Jurnal Studi Keislaman* 10, no. 1 (2019): 27–44, doi:10.36835/falasifa.v10i1.150.

[10] Thahir Jamal Kiliyamannil, "Neither Global nor Local: Reorienting the Study of Islam in South Asia," *Asian Journal of Social Science* 51, no. 4 (2023): 244–51, doi:https://doi.org/10.1016/j.ajss.2023.07.002.

[11] Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): e10016, doi:https://doi.org/10.1016/j.heliyon.2022.e10016.

[12] Fauziah Fathuddin, Nurdin Nurdin, and Rustina Rustina, "The Challenges of Teaching Islamic Education In the Millennial Generation Era," *International Journal of Contemporary Islamic Education* 5, no. 1 (2023): 66–75, doi:doi.org/10.24239/ijcied.Vol5.Iss1.66.

[13] Sarpendi Sarpendi and Maya Ayu Komalasari, "The Role of Islamic Education Management in Improving Human Resources: A Review of the Implementation of Islamic Education in Indonesia," *Bulletin of Science Education* 3, no. 3 (2023): 60–67, doi:10.51278/bse.v3i3.831.

environments, providing insights and recommendations for educators and policymakers alike.

2. Method

This qualitative investigation adopted a Field Research design, integrating a case study methodology to delve into the intricate role of Islamic Education teachers in cultivating students' religious character amidst the digital age challenges at SDN 1 Kondangsari, Cirebon. The choice of a case study was instrumental in providing an in-depth, contextual analysis of this phenomenon within its real-life setting, especially valuable given the dynamic interplay of social contexts, relationships, and processes inherent in educational environments.[14] Data collection was meticulously conducted through a triangulated approach encompassing semi-structured interviews with pivotal figures, including the school principal, Islamic education teachers, and five students, complemented by non-participant observations and thorough document analysis to capture the multifaceted interactions and practices within the school setting. The analytical framework was guided by Miles and Huberman's interactive model, entailing Data Reduction, Data Display, and Conclusion Drawing/Verification phases to ensure a systematic and robust analysis.[15] This involved a careful distillation of data to extract pertinent information, the organization of this information into accessible formats for analysis, and the iterative coding of narratives to unearth significant themes and insights. Such a rigorous process facilitated the identification of key patterns and implications related to the educational practices and the overarching role of Islamic Education in shaping religious character. Data triangulation was employed to bolster the study's validity and reliability, allowing for cross-verification of findings across diverse data sources, thereby adhering to the principles of integrity and thoroughness in qualitative research. This methodological rigor ensured a comprehensive exploration of the subject matter, grounded in empirical evidence and reflective of the complex realities of imparting religious education in a digitally pervasive era.

3. Result and Discussion

3.1. Efforts and Strategies of Islamic Education Teachers at SDN 1 Kondangsari in the Digital Era to Shape Students' Religious Character

The efforts and strategies of Islamic Education (PAI) teachers at SDN 1 Kondangsari in shaping students' religious character amid the digital era underscore the crucial role of teachers in guiding and directing students to understand religious values and develop religious character in today's digital age. The following are the results of scholarly discussions on the role of PAI teachers at SDN 1 Kondangsari in this context:

Firstly, as facilitators, PAI teachers provide engaging and relevant learning experiences tailored to students' needs in the digital era. They utilize various media and technologies to facilitate interactive learning and foster a deep understanding of religious teachings. Secondly, as mentors, PAI teachers provide guidance and encouragement to students to develop a deeper understanding of religious values and apply them in everyday life. They serve as role models, inspiring students to emulate religious teachings in various situations. Thirdly, PAI teachers create a conducive learning environment for the development of students' religious character. They foster a classroom atmosphere

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[14] John W Creswell, *Qualitative, Quantitative and Mixed Methods Approaches* (United States of America: Sage, 2013).

[15] Matthew B. Miles and Johnny Huberman, A. Michael , Saldana, *Qualitative Data Analysis: A Methods Sourcebook 4th Edition* (London. UK: Sage Publications, 2018).

that supports students' spiritual and moral growth and encourages positive social interaction. Fourthly, as communicators, PAI teachers effectively convey religious teachings in ways that students in this digital era easily understand. They employ various communication methods, including social media and other digital platforms, to interact with students and facilitate in-depth discussions about religious values. Fifthly, PAI teachers serve as examples for students practicing religious teachings daily. They demonstrate integrity, sincerity, and compassion in their actions and behavior, setting a positive example for students.[16]

Additionally, sixthly, PAI teachers consistently evaluate students' understanding and application of religious values. They provide constructive feedback and support to help students enhance their understanding and skills in practicing religious teachings. Seventhly, PAI teachers continuously innovate in providing engaging and relevant learning experiences in line with technological advancements in this digital era. They create new teaching methods and strategies that utilize technology to enhance students' understanding and engagement in understanding religious teachings. Interviews have explained that PAI teachers consistently innovate in the learning process for students. Eighthly, PAI teachers act as moral and political agents guiding students in understanding ethical and moral values in the context of religion. They teach students to be responsible citizens and contribute positively to society.

This is supported by interviews that explain that PAI teachers always contribute to developing the values held by students. Ninthly, PAI teachers assist students in developing a deep understanding of religious teachings and applying them in various life contexts. They facilitate critical and reflective thinking processes and help students relate religious concepts to their personal and social experiences. Tenthly, PAI teachers manage learning and classroom environments effectively, ensuring that all students have equal opportunities to learn and grow spiritually. They also manage time and resources efficiently to achieve learning goals.[17] Interviews have explained that PAI teachers always guide students patiently so that students understand and achieve learning goals.

The roles performed by PAI teachers at SDN 1 Kondangsari in shaping students' religious character, according to Hamalik's theory on the roles of teachers in schools, are as follows: Firstly, facilitator. Secondly, mentor. Thirdly, environmental providers. Fourthly, communicator. Fifthly, role models. Sixthly, the evaluator. Seventhly, innovator. Eighthly, moral and political agents. Ninthly, cognitive agents. Tenthly, the manager.[18] By effectively performing these roles, PAI teachers at SDN 1 Kondangsari can significantly contribute to shaping students' religious character in this digital era, preparing them to be individuals with moral integrity, intense spirituality, and the ability to contribute to society positively.

3.2. Methods of Islamic Education Teachers at SDN 1 Kondangsari in the Digital Era for Shaping Students' Religious Character

In the context of the rapidly evolving digital era, the role of Islamic Education teachers at SDN 1 Kondangsari is pivotal in shaping students' religious character. PAI teachers have successfully integrated Islamic values into teaching through various practical methods and approaches, instilled behaviors aligned with religious teachings, and provided inspiring examples.

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[16] Neviyarni Suhaili Jumrawarsi, "Peran Seorang Guru Dalam Menciptakan Lingkungan Belajar Yang Kondusif," *Ensiklopedia Education Review* 2, no. 3 (2020): 50–61, doi:doi.org/10.33559/eer.v2i3.628.

[17] Ibid.

[18] Oemar Hamalik, "Proses Belajar Mengajar," 2006.

Firstly, habituation methods are practical in shaping students' religious character. PAI teachers at SDN 1 Kondangsari consistently exemplify behaviors following Islamic teachings in daily life. For instance, they habituate students to perform the five daily prayers at school collectively, regularly read the Quran, and behave courteously according to Islamic etiquette. Thus, students gradually become accustomed to and educated in practicing religious teachings daily. The habituation method applied at SDN 1 Kondangsari aligns with the theory of behavior change through classical conditioning, developed by pioneers of behaviorism such as Ivan Pavlov and Edward Lee Thorndike.[19] The principle of classical conditioning dictates that a new reflex can be formed by introducing a stimulus before the reflex occurs.[20]

Secondly, the integration of Islamic values into teaching is also a primary focus in the teaching methods of PAI teachers at SDN 1 Kondangsari. They not only teach religious materials theoretically but also relate them to the real-life contexts of students. For example, in lessons on morality, PAI teachers take examples from daily life and teach how to apply Islamic values in social interactions, such as helping others, sharing, and respecting others. Because understanding is the initial basis for behavioral change, understanding the meaning of individual character values is crucial, as without this understanding, achieving the goals of the taught values will be challenging. This method is consistent with the cognitive learning theory, which emphasizes learning accompanied by understanding, as proposed by Wolfgang Kohler.[21]

Thirdly, the exemplary behavior demonstrated by PAI teachers also has a significant impact on shaping students' religious character. These teachers do this not only through words but also actions. They serve as role models for students practicing Islamic teachings daily. For example, these teachers consistently demonstrate honesty, patience, and perseverance in facing various challenges, allowing students to observe and emulate such behaviors. This increases students' trust in teachers, laying the foundation for students to accept materials from teachers. This finding is evidence of the effectiveness of the social learning theory pioneered by Albert Bandur.[22] Through the combination of these three methods, PAI teachers at SDN 1 Kondangsari have successfully shaped students' religious character amidst the digital era filled with challenges and distractions. They teach religious teachings theoretically and encourage students to apply them in daily life through habituation, integration of Islamic values into teaching, and the exemplary behavior they demonstrate. Thus, students can grow into individuals with solid religious characters capable of facing various changes in time firmly grounded in religious values.

3.3. Supporting and Inhibiting Factors of Islamic Education Teachers at SDN 1 Kondangsari in Shaping Students' Religious Character in the Digital Era

An academic discussion on Islamic Education teachers' supporting and inhibiting factors (PAI) at SDN 1 Kondangsari in shaping students' religious character amidst the digital era can focus on several key factors. The following are the results of the discussion: Supporting Factors: (1) Teacher Competence: PAI teachers with solid competencies in

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[19] Jodene R Baccus, Mark W Baldwin, and Dominic J Packer, "Increasing Implicit Self-Esteem through Classical Conditioning.," *Psychological Science* 15, no. 7 (July 2004): 498–502, doi:10.1111/j.0956-7976.2004.00708.x.

[20] Timothy Andrew Furze and Brandon Bennett, "Using the Principles of Classical Conditioning to Learn Event Sequences," 2011.

[21] William Swann, "The Impact of Applied Cognitive Learning Theory on Engagement with E-Learning Courseware," *Journal of Learning Design* 6, no. 1 (2013): 61–74, doi:10.5204/jld.v6i1.119.

[22] Michele Smith and Zane L Berge, "Social Learning Theory in Second Life," *Learning* 5, no. 2 (2009): 439–45.

religious and teaching fields can be crucial factors in shaping students' religious character. They can provide quality teaching and inspire students to practice religious values in daily life. (2) Technological Utilization: (a) Utilization of Social Media: Teachers can use social media to disseminate religious messages and moral values to students outside of class hours. This can help strengthen students' religious character formation in the digital era; (b) Utilization of Educational Applications: Teachers can utilize engaging and interactive educational applications to teach religious subjects to students. Consequently, learning can be more effective and enjoyable. (3) Parental Involvement: Parents play an essential role in shaping students' religious character. Teachers can collaborate with parents to provide support and guidance in developing religious values in their children. (4) School Environment Development: A conducive and supportive school environment can also be a supporting factor in shaping students' religious character. Schools can organize religious and moral activities to strengthen students' religious values.

Effective religious education faces several inhibiting factors that can significantly impact the quality and efficacy of teaching and learning in this vital area. One of the primary challenges is the scarcity of resources, including quality books and teaching materials, which are crucial for providing a comprehensive and enriching educational experience. This limitation can prevent educators from offering a diverse and profound understanding of religious concepts and practices, affecting students' engagement and learning outcomes. Moreover, the digital era introduces additional distractions, such as gadgets and social media, which can divert students' attention away from religious studies. These technological distractions present a significant challenge for teachers, who must find innovative ways to create engaging and interactive learning environments that captivate students' interests and foster meaningful engagement with religious content.

Furthermore, the effectiveness of religious education is often compromised by the lack of support from schools and communities. This can manifest in various ways, such as insufficient space for religious activities within schools or general apathy towards participation in religious education and related activities within the community. Such an environment can create a disconnect between the educational institution and the broader community, undermining the potential for a holistic and supportive approach to religious education. Additionally, time constraints pose a significant challenge, as religious education often competes with other subjects within a packed curriculum. This competition for time can lead to insufficient allocation for religious studies, making it challenging for educators to cover the curriculum comprehensively and deepen students' understanding and appreciation of their religious traditions.

Addressing these challenges requires a multifaceted approach that involves enhancing resource availability, integrating technology to support rather than detract from religious education, fostering more robust support from schools and communities, and creatively managing curriculum time.

By acknowledging and strategically addressing these inhibiting factors, educators can work towards a more effective and impactful religious education that imparts knowledge and nurtures students' religious character and understanding. By understanding these supporting and inhibiting factors, PAI teachers at SDN 1 Kondangsari can design more effective teaching strategies for shaping students' religious character in the digital era. Collaboration between teachers, schools, parents, and communities is also essential in creating a supportive environment for shaping students' religious character.

3.4. The Role of Islamic Education Teachers at SDN 1 Kondangsari in Shaping Students' Religious Character in the Digital Era

The pivotal role of Islamic Education teachers at SDN 1 Kondangsari in molding students' religious character in the digital age is undeniable. These educators play a crucial part in guiding students to comprehend religious values and develop religious character amidst the challenges posed by technological advancements. Through their multifaceted approach, they act as facilitators, mentors, creators of conducive learning environments, effective communicators, exemplary figures, evaluators, innovators, moral and political agents, cognitive agents, and managers. The findings underscore the importance of recognizing and supporting the diverse roles of Islamic Education teachers in character formation. Educators can effectively nurture students' religious character in the digital era by employing comprehensive teacher training programs and fostering supportive school environments that engage parents and the community.

In this study, we aimed to analyze and elaborate on the role of Islamic Education (PAI) teachers in shaping the religious character of students in the digital era at SDN 1 Kondangsari, Cirebon. The discussion encompasses various aspects, including the role and methods employed by PAI teachers and the factors that support or hinder their efforts in character formation.

The results indicate that the role of PAI teachers in SDN 1 Kondangsari is pivotal in guiding and directing students to understand religious values and develop religious character in the current digital era. Through various discussions, it is evident that PAI teachers play multiple roles, including facilitators, mentors, creators of conducive learning environments, communicators, role models, evaluators, innovators, moral and political agents, cognitive agents, and managers.[23] These roles align with the theoretical framework Hamalik proposed regarding teachers' roles in schools.

The methods employed by PAI teachers, such as habituation, integration of Islamic values into learning, and demonstration of exemplary behavior, have proven effective in shaping the religious character of students.[24] These methods are consistent with classical conditioning and cognitive learning theories, emphasizing the importance of understanding and practical application of religious values in daily life.[25]

Furthermore, the discussion explores various factors that support or hinder the efforts of PAI teachers in character formation. Factors such as teacher competence, utilization of technology, parental involvement, and school environment contribute positively to the effectiveness of character formation by Lee et al., Prayitno, Fathuddin, and Saada.[26] Conversely, limited resources, technological distractions, lack of support from the school and community, and time constraints pose significant challenges to PAI teachers.[27]

By understanding these factors, PAI teachers at SDN 1 Kondangsari can design more effective teaching strategies and foster collaboration with stakeholders to create a conducive environment for character formation. Additionally, the study highlights the

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[23] Hamalik, "Proses Belajar Mengajar."

[24] Ching-Yieh Lee et al., "E-Character Education among Digital Natives: Focusing on Character Exemplars," *Computers & Education* 67 (September 2013): 58–68, doi:10.1016/j.compedu.2013.02.020.

[25] Habib Maulana Maslahul Adi, "Teori Belajar Behaviorisme Albert Bandura Dan Implikasinya Dalam Pembelajaran Bahasa Arab," *Lisanuna: Jurnal Ilmu Bahasa Arab Dan Pembelejarannya* 10, no. 1 (2020): 22–31, doi:https://doi.org/10.22373/ls.v10i1.7803.

[26] Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective."

[27] Costa et al., "Does Teachers' Ethnic Bias Stress Them out? The Role of Teachers' Implicit Attitudes toward and Expectations of Ethnic Minority Students in Teachers' Burnout."

importance of continuous innovation and adaptation to technological advancements in shaping students' religious character in the digital era.

Previous studies have provided valuable insights into various aspects related to character formation, Islamic education, and the role of teachers in different contexts. Lee et al. identified grade-level differences in the effectiveness of e-character education,[28] while Kiliyamannil emphasized political and jurisprudential aspects in understanding Muslim movements.[29] Prayitno[30] and Fathuddin[31] discussed integrating Islamic values into education and efforts to improve Islamic religious education, respectively.

Moreover, studies by Saada,[32] Elnadi,[33] and Costa[34] explored topics such as Islamic global citizenship education, digital entrepreneurship, and implicit biases among teachers. These studies provide valuable insights into the broader context of education and its implications for character formation and societal development. In conclusion, the findings of this study contribute to the existing body of knowledge by offering insights into the role of PAI teachers in character formation in the digital era. By building on previous studies and addressing current challenges, educators can better equip students with the necessary skills and values to navigate the complexities of contemporary society.

4. Conclusion

This study meticulously analyzed the role of Islamic Education (PAI) teachers at SDN 1 Kondangsari, Cirebon, in the formation of students' religious character within the digital era, illustrating a comprehensive array of roles, including facilitators, mentors, environmental providers, communicators, role models, evaluators, innovators, moral and political agents, cognitive agents, and managers. Through the strategic employment of digital tools, the instillation of Islamic practices via habituation, and the embodiment of exemplary conduct, PAI teachers adeptly cultivate a resilient, religious character in students, equipping them to face the intricacies of modern society. Despite the study's rich insights, its focus on a singular educational setting prompts a call for broader research to validate these findings across diverse contexts and to assess the enduring impact of such pedagogical strategies on the religious character development of students. The findings from this research not only highlight the critical influence of PAI teachers in bridging traditional religious teachings with the digital world's demands but also advocate for a continuous evolution in teaching approaches to meet the challenges and opportunities presented by the ever-changing digital landscape, thereby enriching the field of religious education and contributing to the formation of morally grounded individuals capable of making positive societal contributions.

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[29] Kiliyamannil, "Neither Global nor Local: Reorienting the Study of Islam in South Asia."

[30] Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education."

[31] Fathuddin, Nurdin, and Rustina, "The Challenges of Teaching Islamic Education In the Millennial Generation Era."

[32] Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective."

[33] Elnadi and Gheith, "The Role of Individual Characteristics in Shaping Digital Entrepreneurial Intention among University Students: Evidence from Saudi Arabia."

[34] Costa et al., "Does Teachers' Ethnic Bias Stress Them out? The Role of Teachers' Implicit Attitudes toward and Expectations of Ethnic Minority Students in Teachers' Burnout."

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