

# The Role of Islamic Religious Education in Preventing Sexual Deviance among Urban Adolescents: A Qualitative Psycho-Religious Study Based on the Educational Ecosystem

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## ABSTRACT

**Purpose** – This study aims to explore the role of Islamic Religious Education (IRE) in shaping the moral character of adolescents as a preventive effort against sexual deviance, particularly in urban areas of Indonesia. The study addresses the empirical gap concerning how Islamic values are internalized by adolescents within the context of digitalization and a permissive social culture.

**Design/methods/approach** – This research employs a qualitative approach with an intrinsic case study design. Data were collected through in-depth interviews, participatory observation, and document analysis involving 25 informants in the Greater Jakarta area, including IRE teachers, junior high school students, parents, school leaders, and religious figures. Thematic analysis was conducted with reference to Bronfenbrenner's ecological systems theory, Bandura's social learning theory, and Erikson's psychosocial development theory.

**Findings** – IRE contributes to the development of adolescents' moral resilience through teacher role modeling, contextual learning approaches, and the reinforcement of spiritual environments and open family communication. The main challenges arise from pedagogical limitations of teachers and the influence of digital media; however, collaborative strategies among schools, families, and communities have proven effective in supporting value internalization and self-regulation.

**Research implications** – The findings underscore the necessity of training IRE teachers in Islamic sexual literacy and developing a synergistic educational ecosystem involving schools, families, and communities. A psycho-religious intervention model is recommended as a preventive educational strategy that is adaptive to adolescents' realities. Nonetheless, the study is geographically limited to the urban Greater Jakarta area; thus, the findings require further validation in rural contexts with different social and cultural dynamics.

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## 1. Introduction

Education plays an essential role in shaping individuals holistically—cognitively, affectively, and morally—with character serving as a primary indicator of success in this process. In the national context, the main objective of Indonesian education is to produce a generation that is not only intellectually capable but also morally upright (Rusydi, 2018). One significant challenge to achieving this goal is the issue of sexual deviance among adolescents. This phenomenon has become increasingly prominent in line with the intensifying influence of globalization, advancements in digital technology, and the shifting of social values. All religions universally reject sexually deviant practices and emphasize the importance of collective efforts across communities to prevent and address them through evidence-based



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approaches (M. Pasaribu, 2022). In this regard, religiosity has been shown to significantly contribute to the development of adolescents' self-discipline and moral boundaries, thereby serving as a protective mechanism against deviant sexual behavior (Loukas et al., 2021).

Sexual deviance among adolescents in Indonesia encompasses various forms, such as premarital sex, pornography consumption, and casual sexual relationships, all of which have adverse effects on physical and mental health, as well as the moral integrity of the younger generation. The 2017 Indonesian Adolescent Reproductive Health Survey (SKRRI) reported that the prevalence of premarital sexual behavior among male adolescents aged 15–19 reached 3.6% and increased to 14% among those aged 20–24, with media exposure, limited sexual education, and the flow of globalization identified as dominant contributing factors (Ningsi, 2021). Adolescent sexual behavior is shaped by multilayered interactions between the individual and their environment, ranging from microsystems such as family and school to macrosystems that include cultural values and religious norms, as explained through the lens of Bronfenbrenner's Ecological Systems Theory (Bronfenbrenner, 1979). This implies the necessity of a holistic approach, whereby education functions as an agent of value transformation and social behavioral change.

Islamic Religious Education (IRE) occupies a strategic position in shaping adolescents' moral character. Previous studies have demonstrated that IRE serves as a vehicle for cultivating values, ethics, and social responsibility among students (Idris, 2023; Mua'lim, 2022; S. Pasaribu et al., 2023). Within the framework of social learning theory, IRE teachers function as behavioral models through whom religious values are transmitted via exemplary conduct and meaningful social interaction (Bandura, 1977). Adolescent participation in both formal and non-formal religious activities—such as in pesantren and mosque-based communities—has been shown to strengthen self-regulation and spiritual awareness, aligning with the significance of identity formation during adolescence (Erikson, 1968; Ginanjar, 2019; Khairunnisa, 2022).

Nevertheless, prior research has limitations in contextually explaining the effectiveness of IRE in addressing the specific issue of sexual deviance, especially in urban areas that are heavily influenced by the challenges of modernity. Although interactive learning methods in character education have been proposed in several studies, few have explicitly examined the application of such strategies in the context of adolescent sexual issues. Furthermore, although a social reconstructionist approach in the IRE curriculum has been proposed as a means of contextual value internalization (Ajzen, 1991; Anbiya et al., 2020), no empirical studies have systematically explored its implementation in urban settings such as Jakarta, Bogor, Depok, Tangerang, and Bekasi.

This review reveals a methodological and empirical gap (Miles, 2017), specifically the lack of in-depth qualitative studies exploring how IRE is practically implemented in multicultural urban contexts and how students internalize Islamic values as a mechanism for self-control against sexually deviant behavior. While the potential of Islamic character education in resisting the negative impacts of globalization has been highlighted, there remains a lack of comprehensive analysis regarding the challenges of implementing such values simultaneously within formal and non-formal educational spheres (Fatimah, 2018; Khairunnisa, 2022). In addition, studies that integrate participatory approaches involving schools, families, and communities as an ecosystem of character formation remain limited (Hasan, 2017; Hidayah, 2022; Nur Kafid, 2018).

Based on the aforementioned background, this study aims to:

- a. Analyze how Islamic Religious Education (IRE) shapes adolescent character in the context of preventing sexual deviance in urban areas such as Jakarta, Bogor, Depok, Tangerang, and Bekasi.
- b. Examine the process of Islamic value internalization by adolescents as moral guidance in their social and sexual lives.

- c. Identify the challenges and strategies faced by teachers, schools, and families in implementing religious education that is responsive to contemporary adolescent moral issues.

This study is significant as it offers a theoretical contribution to the discourse on the effectiveness of IRE as an instrument for character formation in facing contemporary moral challenges. Practically, the findings of this research are expected to provide an empirical foundation for the development of a more contextual IRE curriculum, as well as for learning strategies and inter-institutional collaboration aimed at constructively and preventively addressing adolescent sexual deviance.

## 2. Methods

### 2.1. Research Design

This study employed a qualitative approach with an intrinsic case study design, aiming to explore in depth how Islamic Religious Education (IRE) contributes to character formation among adolescents in preventing sexual deviance in urban areas such as Jakarta, Bogor, Depok, Tangerang, and Bekasi. This design was selected due to the high intrinsic value and contextual relevance of the phenomenon under investigation, which is not intended for broad generalization but rather for a comprehensive understanding of distinctive and complex social dynamics (Stake, 1995; Yin, 2018).

In interpreting the data, the study refers to theoretical frameworks that are relevant in analyzing the processes of value internalization, identity formation, and environmental influences within the context of adolescent behavior (Bandura, 1977; Bronfenbrenner, 1979; Erikson, 1968).

### 2.2. Participants and Sampling Technique

Participants were selected through purposive sampling, considering their active involvement in character education processes based on Islamic values. A total of 25 informants participated in the study, consisting of: 5 IRE teachers, 10 junior high school students (grades VII–IX), 5 parents/guardians, 2 school principals or vice-principals, and 3 local religious leaders. Inclusion criteria included direct experience in implementing religious education and participation in both formal and non-formal religious activities. The research sites were deliberately chosen based on their complex multicultural urban characteristics—socially, economically, and religiously—in order to reflect the dynamics of adolescent character formation within environments heavily influenced by modernity and globalization (Creswell & Poth, 2018).

### 2.3. Data Collection Techniques and Procedures

Data collection was carried out through triangulation of three primary techniques:

- a. Semi-structured in-depth interviews: Open-ended questions were posed to all categories of informants to explore narratives, experiences, and strategies related to value education and responses to issues of adolescent sexual deviance.
- b. Participatory observation: Conducted in IRE classroom settings, school religious activities, and students' social interactions. The researcher acted as an active-reflective observer to capture social dynamics naturally.
- c. Document analysis: This included the review of documents such as IRE curricula and syllabi, minutes of religious activities, and school policies related to character education.

All data were recorded, transcribed, and coded for further analysis. These procedures ensured data accuracy and depth through cross-verification (Creswell & Poth, 2018; Patton, 2015).

## 2.4. Data Analysis Technique

Data were analyzed using the thematic analysis approach through six systematic stages (Braun & Clarke, 2006):

- a. Data familiarization,
- b. Initial coding,
- c. Theme identification,
- d. Theme review,
- e. Theme definition and naming,
- f. Thematic narrative construction.

The analytical process was conducted with reference to frameworks regarding value imitation through teacher role modeling, adolescent identity formation, and the ecological layers that influence adolescent behavior (Bandura, 1977; Bronfenbrenner, 1979; Erikson, 1968). This approach enabled an in-depth interpretation of participants' experiences in relation to Islamic-based character education.

## 2.5. Data Validity and Trustworthiness

To ensure credibility and data trustworthiness, several strategies were employed:

- a. Source and technique triangulation to compare and verify data from interviews, observations, and documentation (Patton, 2015).
- b. Member checking was conducted by confirming the interpreted results with informants to ensure the accuracy of meaning (Lincoln & Guba, 1985).
- c. Audit trail was maintained through comprehensive documentation of the entire research process to allow transparent scientific tracking.
- d. Researcher reflexivity was continuously upheld through field journals and analytical notes to monitor personal biases during the data collection and analysis process (Moustakas, 1994).

## 2.6. Research Ethics

This study received approval from the ethics committee for social research at the researcher's home institution. All participants were provided with written information regarding the purpose of the research, their right to anonymity, and the freedom to withdraw at any time. Informed consent was obtained through a consent form in accordance with ethical principles in qualitative research (Creswell, 2013).

**Table 1.** Informant Profile

No	Informant Category	Number	Selection Criteria	Participation Objective
1	IRE Teachers	5	Permanent teachers in junior high schools implementing Islamic values in teaching	To explore strategies, practices, and challenges in Islamic value-based character education
2	Junior High School Students	10	Grade VII–IX students actively engaged in IRE classes and school religious activities	To understand perceptions and experiences of value internalization in their social lives
3	Parents/Guardians	5	Parents involved in religious communities or school activities	To trace family support in adolescent moral development
4	Principals/Vice Principals	2	School management responsible for character curriculum policies	To provide institutional perspectives and policy insights on character reinforcement

5	Local Religious Leaders	3	Ustaz/ustazah or youth religious community mentors	To share community perspectives on guiding adolescents spiritually
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### 3. Results

This study aims to explore the role of Islamic Religious Education (IRE) in shaping the moral character of urban adolescents as a preventive measure against sexual deviance, through the internalization of Islamic values within the educational ecosystem. Additionally, the study identifies the challenges and implementation strategies of Islamic character education, using thematic analysis informed by ecological systems theory, social learning theory (Bandura, 1977), and psychosocial development theory.

#### 3.1. The Role of Islamic Religious Education in Adolescent Character Formation

IRE teachers function as agents of moral socialization through role modeling and meaningful interaction, a process that reflects the principle of vicarious learning in which observation of the teacher's behavior motivates students to emulate the moral values demonstrated (Bandura, 1977). As one teacher explained:

"We always emphasize the importance of self-restraint, because zina is not only a physical act but begins with glances, touches, and casual interactions." (IRE Teacher 3)

However, pedagogical limitations in addressing contemporary issues such as Islamic sexual literacy indicate a gap in professional competence development. This affects the practical effectiveness of value internalization.

The use of contextual approaches such as case studies and Islamic visual media enhances the relevance of IRE content to adolescents' realities. This practice aligns with value contextualization within the *mesosystem* (Bronfenbrenner, 1979), where the school environment bridges normative values and adolescent experience.

"We often use case studies from news or Islamic short films... The students can relate better and think more critically." (Principal 2)

From the students' perspective, indoctrinative methods are considered ineffective:

"If the teacher just lectures without examples, we take it in one ear and out the other." (Junior High Student 9)

This statement highlights resistance to passive instructional approaches and supports the importance of active learning models consistent with Bandura's theory.

#### 3.2. The Process of Islamic Value Internalization among Adolescents

Religious environments such as *rohis* (Islamic student organizations) and mosque-based communities form a significant *microsystem* that strengthens adolescents' self-control, in line with Bronfenbrenner's ecological model. Religious social interactions provide a space for collective value reflection:

"When I joined youth study groups... my friends who were also on a religious journey helped me stay on track." (Junior High Student 7)

This process is also consistent with the identity formation stage, which prioritizes value cohesion in moral identity development (Erikson, 1968).

Families that practice open and religiously informed communication serve as a primary *microsystem* in the value internalization process. This aligns with the principles of positive attachment and the development of internal self-regulation (Bandura, 1977; Bronfenbrenner, 1979):

“We usually talk about dating and pornography... through a religious perspective.” (Parent 2)

Parenting school programs initiated by schools serve as a synergistic strategy between the family microsystem and educational institutions.

### 3.3. Challenges and Strategies in Implementing Islamic Character Education

Digital media and the permissive social norms of urban settings form a *macrosystem* that potentially creates value dissonance with IRE teachings. This imbalance leads to friction between internalized values and external exposures:

“We can nurture them at school, but once they’re home, they’re free to access anything on their phones.” (IRE Teacher 1)

This statement underscores the need for systemic and collaborative approaches across ecosystems to maintain value consistency.

Community-based mentoring strategies such as collaboration with mosque boards (*DKM*) and parenting forums represent effective interventions at the *mesosystem* level. These practices strengthen social networks and layered support systems in moral development:

“We work with the mosque board and Islamic youth communities... students become *rohis* mentors.” (Religious Leader 1)

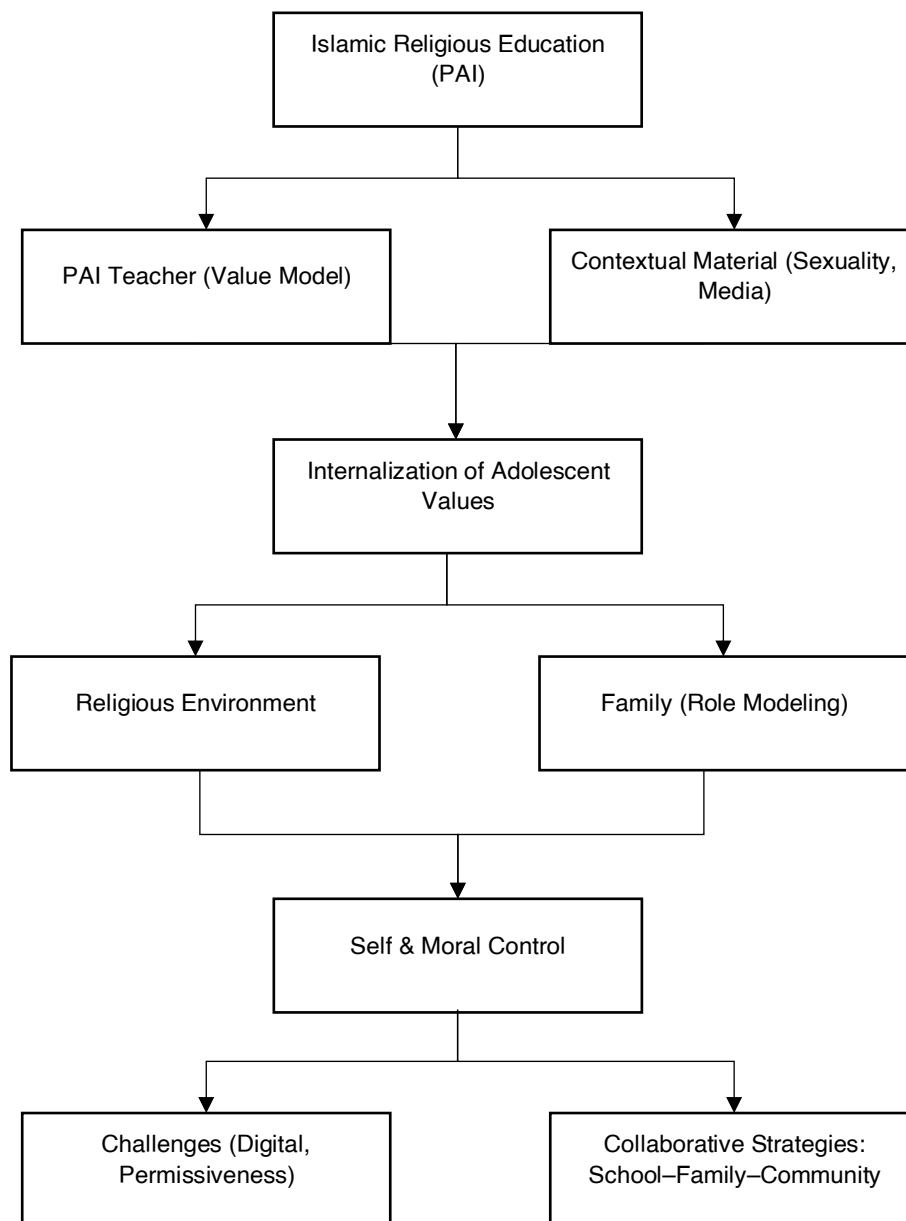
This relational approach indicates that responses to contemporary moral challenges require inter-systemic synergy.

To clarify the thematic mapping of qualitative findings, Table 1 summarizes the key themes, sub-themes, and brief descriptions representing the dynamics of IRE’s role in adolescent character formation and the challenges in its implementation.

**Table 2.** Thematic Summary of Research Findings

Main Theme	Brief Description of Findings
1. The Role of Islamic Religious Education in Adolescent Character Formation	IRE teachers serve as role models and value agents, though they face limitations in specialized training related to contemporary sexual issues. The application of contextual approaches such as case studies and Islamic films is emerging but still largely dependent on individual initiatives rather than curricular structure.
2. The Process of Islamic Value Internalization among Adolescents	Adolescent participation in religious activities strengthens self-control and moral awareness against the negative influences of peer culture and digital media. Open, religion-based communication within families is effective in instilling values and guiding adolescents in addressing sexual issues in a healthy and religiously grounded manner.
3. Challenges and Strategies in Implementing Islamic Character Education	Digital media and permissive environments are external factors that undermine the moral values instilled by schools and families. Institutional synergy through mentoring programs, parenting forums, and youth preaching initiatives demonstrates the potential for long-term strategies in deviance prevention.

### 3.4. Thematic Relational Visualization



**Figure 1.** Thematic Relational Diagram of Islamic Religious Education in Adolescent Character Formation

This diagram illustrates that the internalization of moral values in adolescents is influenced by multiple elements within the ecological system, beginning with the role of IRE teachers as value models and the use of contextualized learning content. These values are reinforced by religious environments and family role modeling, which together shape self-control and moral consciousness. On the other hand, challenges from the *macrosystem*—such as digital media and permissive culture—can weaken this process. Therefore, collaborative strategies involving



schools, families, and communities are essential in reinforcing values and preventing sexual deviance.

Based on the research findings, Islamic Religious Education (IRE) plays a central role in shaping the character of urban adolescents as a moral bulwark against sexual deviance. This character formation occurs through contextual learning approaches, teacher role modeling, and the integration of Islamic values into adolescents' daily lives. Value internalization takes place not only in the classroom but is also reinforced by spiritual environments such as *rohis* communities and the role of families that prioritize open and religious communication.

Nevertheless, the effectiveness of IRE in fostering adolescents' self-control faces serious challenges from permissive *macrosystemic* factors, particularly digital media and popular culture. Collaborative strategies involving schools, families, and communities are crucial in reinforcing values and mitigating moral dissonance. These findings indicate that a systemic approach involving inter-ecosystem interactions—as explained in the theories of Bandura, Bronfenbrenner, and Erikson—is a critical foundation for reflective and contextual moral development in adolescents.

#### 4. Discussion

The findings of this study confirm that Islamic Religious Education (IRE) plays a vital role in shaping adolescents' moral character as a preventive mechanism against sexual deviance. This aligns with the study's objective to explore the internalization of Islamic values and identify the associated challenges and strategies within an urban context. The role modeling of teachers, contextual pedagogical approaches, and the involvement of spiritual family environments and religious communities were found to contribute significantly to adolescents' self-control in the face of sexual temptation. These strategies underscore the importance of developing religious education that is not only normative but also applicative and responsive to the contemporary social realities of youth.

These findings reinforce previous studies that regard religiosity as a protective factor against deviant behavior (Loukas et al., 2021) and affirm the significance of exemplary role models and social environments in value-based character education (Bandura, 1977; Bronfenbrenner, 1979). The results also echo the argument that it is not merely religious affiliation but rather active moral surveillance by religious leaders and interpersonal counsel that contributes to healthy sexual behavior (Trinitapoli, 2009). This suggests that IRE teachers and religious figures hold considerable potential to serve, akin to religious leaders in Trinitapoli's study, as effective agents of moral guidance and oversight.

On the other hand, this study found that teachers' pedagogical limitations in integrating contemporary sexual issues remain a significant challenge. This finding is consistent with critiques that sex education approaches in Muslim societies are often framed within conservative moral and taboo discourses, which alienate adolescents from a healthy and inclusive understanding of sexuality (Tabatabaie, 2015). In this regard, the psycho-religious approach offers a strategic alternative, as religious value-based interventions delivered through psychological methods have proven effective in reducing adolescents' tendencies toward premarital sex and are more socially accepted in conservative contexts such as Indonesia (Gholizadegan Rayat et al., 2022).

Furthermore, the role of the family as a space for open dialogue and empathetic religious guidance was also found to be critical. This supports the importance of family-based approaches, indicating that the quality of family relationships also determines adolescents' propensity for engaging in risky sexual behavior (Gholizadegan Rayat et al., 2022).

Findings related to the influence of digital flows and permissive environments on adolescent moral development are also in line with critiques of how the "happy family" narrative in state policy is often used to reinforce patriarchal and heteronormative norms, while overlooking structural injustices in



discourses on sexuality and gender (Wieringa, 2015). This study illustrates that the tension between normative Islamic values and urban social realities necessitates a dialectical space that is not merely repressive, but also emancipatory and contextually nurturing. Collaborative strategies among schools, families, and communities may help bridge this tension.

Finally, pedagogical innovations observed in several Islamic schools that have successfully implemented collaborative and contextual learning demonstrate the potential of IRE in shaping adolescents who are not only religious but also socially aware and democratically oriented. This aligns with findings indicating that Islamic schools can serve as agents for cultivating a *\*Masyarakat Madani\** (civil society) by instilling democratic values, justice, and active citizenship through a synthesis of religious instruction and reflective, participatory activities (Susanti et al., 2024).

Theoretically, the findings of this study extend the applicability of Ecological Systems Theory (Bronfenbrenner, 1979), Psychosocial Theory (Erikson, 1968), and Social Learning Theory (Bandura, 1977) within the context of religious education and adolescent sexuality. These three theories prove relevant in understanding the multilayered interactions between individuals, environments, and values in the moral internalization process of adolescents. The incorporation of the psycho-religious approach (Gholizadegan Rayat et al., 2022) and the critique of hegemonic conservative moral discourse (Tabatabaie, 2015; Wieringa, 2015) further enriches the theoretical analysis by emphasizing the importance of ideological flexibility and pedagogical openness.

Practically, these findings underscore the need for professional development training for IRE teachers on contextual and applicable Islamic sexual literacy. Teachers must be equipped not only to convey normative teachings but also to serve as dialogical moral counselors relevant to the lived realities of adolescents (Trinitapoli, 2009). The development of psycho-religious-based sex education models may also serve as a preventive policy option for Islamic schools in Indonesia (Gholizadegan Rayat et al., 2022). Moreover, parenting forums and cross-institutional collaborative programs should be systematically formulated to strengthen the synergy among schools, families, and communities as a unified ecosystem for character formation.

The study's geographical limitation to the Greater Jakarta area (Jabodetabek) remains a central concern, as the urban context cannot represent the complexities of rural areas or communities with different cultural norms. While the qualitative approach provides depth, it does not allow for broad generalization. Additionally, social desirability bias during interviews remains a methodological challenge that must be considered in data interpretation.

Future research could explore the effectiveness of psycho-religious interventions in formal education settings through quantitative and longitudinal methods. Comparative studies between urban and rural schools are also needed to assess how different social contexts affect value internalization. Furthermore, approaches that integrate gender equity discourses and alternative sexualities into religious education deserve further exploration to construct a more humane and contextually grounded narrative of Islamic education (Tabatabaie, 2015; Wieringa, 2015).

This discussion affirms that Islamic Religious Education, when designed contextually and supported by an integrative social environment, can serve as a foundational framework for adolescents' moral character formation in facing challenges of sexual deviance. The incorporation of insights from various studies strengthens both the theoretical and practical foundations for expanding the scope of religious education from a purely normative approach to one that is more reflective and contextual (Gholizadegan Rayat et al., 2022; Susanti et al., 2024; Tabatabaie, 2015; Trinitapoli, 2009; Wieringa, 2015). This study contributes to the discourse on inclusive, community-based Islamic education policy that is adaptive to the moral dynamics of contemporary society.

## 5. Conclusion

This study affirms that Islamic Religious Education (IRE) plays a central role in the moral character formation of adolescents as a preventive mechanism against sexual deviance, particularly within urban areas that are socially and culturally complex. The internalization of Islamic values occurs through a multilayered process involving teacher role modeling, contextual learning approaches, active spiritual environments, and open communication patterns within families. The findings demonstrate that religious education—when delivered not merely as normative instruction but in dialogical and reflective ways—can effectively cultivate adolescents' self-control in the face of permissive environments and digital media exposure.

These findings comprehensively address the study's three main objectives. First, IRE's role extends beyond the transmission of values to function as a transformative agent for adolescent behavior through the integration of contextual learning and moral role modeling. Second, value internalization is most effective when supported by the synergy of schools, families, and religious communities. Third, although significant challenges persist, particularly due to digital exposure and the limited pedagogical capacity of teachers, collaborative strategies across educational ecosystems have shown strategic potential in constructively addressing adolescent sexual deviance.

From a practical standpoint, the results emphasize the need to enhance the professional capacity of IRE teachers through training in applied and contextual Islamic sexual literacy. A psycho-religious educational model is also recommended as a preventive strategy that is sensitive to both the religious and psychosocial dimensions of adolescence. Furthermore, the establishment of an integrative educational ecosystem involving schools, families, and communities is a strategic step toward expanding the reach of Islamic character education that is responsive to contemporary realities.

Theoretically, this study broadens the applicability of Ecological Systems Theory (Bronfenbrenner), Psychosocial Theory (Erikson), and Social Learning Theory (Bandura) within the context of religious education in urban Muslim societies. The research demonstrates that value internalization is not only shaped by direct interactions with authority figures (teachers/parents) but also by discursive dynamics within religious communities and the social pressures of digital media. Accordingly, this article offers an expanded conceptual framework for understanding how Islamic value systems can serve as protective mechanisms in a fluid and morally ambiguous landscape.

However, this study is limited by its geographical focus on the Greater Jakarta area (Jabodetabek), which does not fully represent the diversity of values and norms found in rural or indigenous communities. Additionally, while the qualitative approach offers depth of understanding, it does not permit broad statistical generalization. Social desirability bias—particularly concerning discussions of sexuality, which remain sensitive within religious communities—also presents a methodological challenge that must be considered in interpreting the findings.

Moreover, it is important to acknowledge that normative approaches in religious education still risk excluding the diversity of adolescents' sexual and gender experiences, potentially reinforcing hegemonic moral narratives. Therefore, future Islamic character education must open space for inclusive and empathetic dialogue that engages with the complexity of contemporary adolescent identities. Integrating psycho-religious approaches with an awareness of gender and sexual plurality is an important direction for further exploration, ensuring that religious education responds to the demands of the era without losing its ethical foundations.

Future research is recommended to quantitatively and longitudinally assess the effectiveness of psycho-religious intervention models and to conduct comparative studies between urban and rural contexts to capture the dynamics of values within different social environments. Studies that integrate gender equity perspectives and inclusive approaches into the IRE curriculum are also urgently needed.

to construct an Islamic educational narrative that is not only normative but also transformative, contextual, and just.

## Declarations

### Author contribution statement

Amir Mahrudin initiated the idea and led all activities in this research paper. M. Hidayat Ginanjar and Rahman served as the supervisors who guided the completion of the manuscript. Irman Suherman and Novi Maryani contributed substantially to the revision process by critically reviewing the manuscript, offering suggestions for improvement, and refining its structure.

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### Data availability statement

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

### Declaration of Interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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