

Trends in Students' Moral Crisis: Insights from Indonesian Islamic Education Journals

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Abstract: The moral crisis among students represents a pressing educational challenge in Indonesia, frequently manifested through bullying, academic dishonesty, and risky behaviours, which are intensified by rapid globalization and increased digital media exposure. This study addresses two research questions: (RQ1) the identification of dominant factors associated with students' moral crisis, and (RQ2) the examination of how Islamic Education (Pendidikan Agama Islam/PAI) is conceptualized and implemented in recent scholarly literature as a response to these issues. Employing a qualitative Systematic Literature Review (SLR), articles were sourced from SINTA 2-accredited Islamic Education journals published between 2021 and 2024, utilizing a structured search, inclusion and exclusion screening, and quality assessment procedures. The review synthesized 23 articles from six SINTA 2 journals, analysed through thematic and descriptive synthesis. Results for RQ1 demonstrate that the moral crisis among students is multifactorial, with recurring themes including media and technology exposure, family environment (parenting, supervision, and family disharmony), school and peer contexts (such as bullying and negative peer influence), and internal individual factors, including limited moral-religious understanding, weak self-control, and challenges in emotional regulation. Regarding RQ2, the literature primarily conceptualizes PAI as values-based education (akhlak, moral, or character) and identifies five implementation patterns: classroom-based pedagogy, institutional culture and governance, family-school collaboration, preventive and supportive programs, and moral-value learning media and experiential activities.

Keywords: Crisis; moral; character; akhlak; behaviour; SLR; sinta; Islamic education; PAI.

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INTRODUCTION

The moral crisis among students is one of the most pressing issues in education today. Globalization and technology significantly impact the role of education, especially in shaping human character (Faiz & Kurniawaty, 2022). Adolescent behaviour that violates legal norms is often classified as juvenile delinquency; however, some acts may also be considered criminal offences. For example, there was a case in Mojokerto, in which a 15-year-old junior high school student murdered a classmate out of resentment after being confronted about an unpaid debt (Izza et al., 2024). Other cases include a student involved in a spousal relationship with a teacher (Alfita et al., 2021), instances of academic dishonesty such as cheating on tests (Kenia & Uyun, 2023), and violations of religious norms, including alcohol consumption, premarital pregnancy, and other similar behaviours (Rachman et al., 2023). This phenomenon has become widespread due to society's diminishing regard for ethical and moral values.

In the Indonesian dictionary, “moral” refers to accepted teachings or attitudes regarding good and bad conduct, actions, behaviour, obligations, and so on (Kementerian Pendidikan and Kebudayaan, 2016). Morality is reflected in a person's attitude and behaviour in life. If a person's attitude and behaviour are appropriate, their morality will also be good. Otherwise, it will not be good. According to Ananda (2017), Piaget explains that cultivating religion and moral values helps students think through two different processes depending on their level of maturity. Piaget also explained that moral development occurs in two stages: 1) the heteronomous stage, in which students think contextually and consider rules as objective and unchangeable, and 2) the autonomous stage, in which individuals have the freedom to obey and accept applicable rules (Cahniyo Wijaya Kuswanto, 2019). Moral education in schools aims to develop students' character by helping them internalize beliefs and values through three domains of learning competencies: affective, cognitive, and psychomotor domains (Muhammad Qorib dan Muhammad Zaini, 2020).

Education aimed at improving students' morals is necessary, considering that technological advancements have both positive and negative impacts (Wahyuni & Adriyati, 2022). Ristekdikti emphasizes that the advancement of science and technology must be based on a revolution of thought, namely the refinement of reason and intellect, in order to balance knowledge with moral integrity (Ristekdikti, 2017). Moreover, Indonesia has one of the countries with the highest number of internet users (Fauzi et al., 2021). The internet makes it easier for students to access knowledge and information from anywhere and at anytime (Elawati Dewi, Devy Habibi Muhammad, 2022). However, content filtering must be implemented to protect students from harmful visual, audio, and audiovisual content. In this era, learners continue to enhance their knowledge and skills, particularly through internet-based learning. As a result, social networks play a significant role in globalization. One of the major negative impacts of this era is a moral crisis, including issues such as sexual harassment, bullying, Lesbian, Gay, Bisexual, and Transgender (LGBT), drug abuse, and unintended pregnancies resulting from premarital relationships.

The 2019 survey conducted by the National Narcotics Agency and Society and Culture Research Center or Indonesian Institute of Science reported that the national drug abuse prevalence rate in the previous year was 1.80% of the Indonesian population aged 15 to 64 years. In 2018, the prevalence of drug abuse among students in Indonesia was relatively high at 3.2%, equivalent to 2,297,492 individuals. Meanwhile, the prevalence rate among workers was 2.1% or 1,514,037 individuals. The head of the National Narcotics Agency, Commissioner General Heru Winarko, stated that narcotics use among adolescents has been increasing in the current era of globalization. The initial percentage was approximately 20%, but has since risen to between 24% - 28% (Puslitdatin, 2019).

According to a Kompas media report on students who experienced sexual harassment, the percentage of child sexual abuse increased from 2019 to 2021. By early 2022, the number of reported cases had reached 797. In 2021, 17 individuals died as a result of verbal and non-verbal bullying. Additionally, cases of child marriages increased after the Covid-19 pandemic. Lesbian, Gay, Bisexual, and Transgender (LGBT) communities have gained increasing legal recognition in public space (Surianti, 2021).

One of the countermeasures taken by the education sector in response to the moral crisis is the teaching of Islamic religious studies or Pendidikan Agama Islam (PAI) (Hyangsewu, 2019). This subject focuses on moral values, guiding students in developing strong ethical character and good morals. Islamic education influences students' morality,

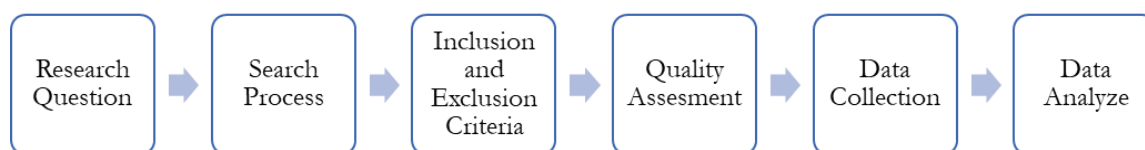
as reflected in their societal behaviour. Thus, morality encompasses values essential for life and is deeply connected to real-world experiences. Morality serves as the standard by which one judge whether an attitude or an action is right or wrong (Qorib dan Zaini, 2020). Therefore, Islamic teachings play a fundamental role in fostering good manners and reinforcing strong moral values.

The moral crisis among students is an increasingly pressing concern in education, as it significantly impacts their behaviour and character development. Understanding the factors driving this decline in moral values is crucial to effectively addressing the issue. These factors stem from various sources, including the family environment, where issues such as inconsistent parenting or a lack of parental attention affect students' moral development (Solehati et al., 2022). In schools, inadequate character education and the influence of negative peer behaviour further contribute to the problem (Putra, 2020). External factors, such as exposure to inappropriate content on social media, influence students' attitudes and perceptions of morality. Internal factors, like a lack of understanding or awareness of moral and religious values, intensify the crisis by weakening students' ethical decision-making skills. By identifying these root causes, educators and stakeholders can implement more targeted strategies to foster strong moral foundations in students. In the following discussion, this article will explore the factors contributing to the moral crisis among students.

Although there is increasing discussion regarding students' moral problems in Indonesia, existing studies remain fragmented across topics such as bullying, academic dishonesty, and risky sexual behaviour. These studies employ diverse research designs and educational contexts, which complicate efforts to develop an integrated understanding of the dominant factors associated with students' moral crises and of how Islamic Education is conceptualized and implemented in recent scholarship. To address this gap, the present study conducts a Systematic Literature Review of morality-related articles published in SINTA 2-accredited Islamic Education journals from 2021 to 2024. The review synthesizes empirical patterns and proposes a thematic categorization of PAI responses identified in the literature. This contribution includes mapping the recurring causes of the moral crisis (RQ1) and delineating the forms of PAI responses at the classroom, school culture, family-school collaboration, and program or intervention levels, thereby enabling future research and practitioners to identify underexplored areas and develop more targeted educational strategies (RQ2).

METHOD

This research uses a qualitative approach with the Systematic Literature Review (SLR) method. The SLR method is a systematic and comprehensive approach that collects, analyzes, and synthesizes research relevant to the research question or topic (Wahyuni et al., 2023). The SLR process consists of six steps:



The first step is to formulate a Research Question (RQ). The researcher defined the research problem as:

RQ1 : What are the factors that cause a moral crisis among students?

RQ2 : How is the role of Islamic Education conceptualized and implemented in scholarly articles to respond to students' moral crisis?

After determining the Research Question, the researchers conducted a Search Process (SP) by reviewing literature relevant to the research topic, sourced from the Science and Technology Index or SINTA, a digital platform managed by the Ministry of Education, Culture, Research, and Technology. The articles must be published in an accredited journal, specifically SINTA 2. The third step is the Inclusion and Exclusion Criteria (IEC); all articles were searched using the keywords "moral," "akhlak," and "behaviour" in Garuda Kemendikbud and relevant journal websites. The fourth step is the Quality Assessment (QA), which evaluates articles based on three criteria: the journal must be accredited by the Science and Technology Index 2, the article must have been published within the last 4 years (2021-2024), and it must be written in either Indonesian or English. Only articles meeting all quality assessment criteria were included in the final dataset. In the data collection step, researchers used primary data from articles published in Science and Technology Index 2-accredited journals and secondary data from books, papers, theses, and documents. After obtaining all the data, it was analysed (Susetyarini & Fauzi, 2020). Data were analyzed using thematic or descriptive synthesis, focusing on publication trends, keyword co-occurrence, thematic mapping, and distribution of research focus. The analysis aimed to identify dominant themes related to students' moral crisis and the evolving role of Islamic Education in responding to these challenges.

RESULT AND DISCUSSION

The search process or initial findings in the Science and Technology Index related to Islamic Religious Education Journals identified 81 journals. Primary data searches were conducted on the Science and Technology Index website <https://sinta.kemdikbud.go.id/> using the keywords “Islamic Education” and “Pendidikan Agama Islam”.

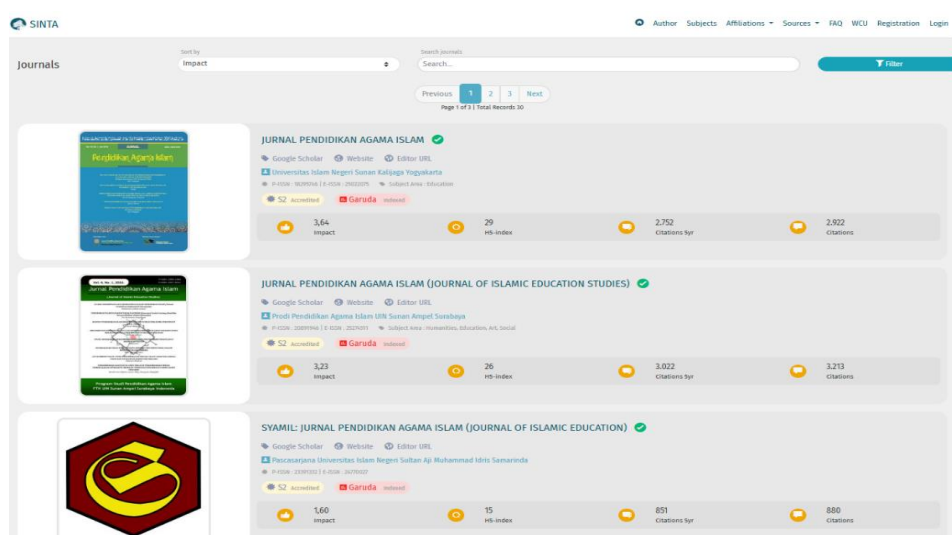


Figure 1: Search Process of Journals

The results above indicate that 74 journals not accredited by Sinta 2 cannot be used as primary data. Articles related to moral topics were searched on each Scientific Index 2-accredited website or the Garuda website <https://garuda.kemdikbud.go.id/>.

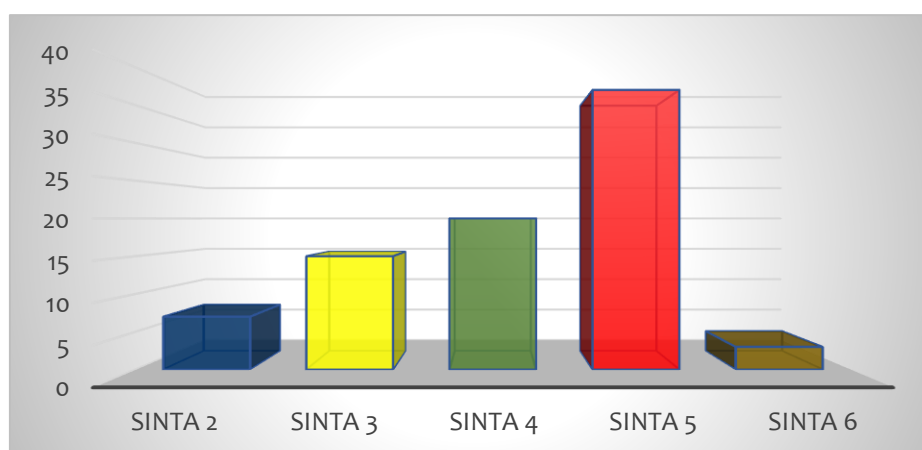


Figure 2: List of Islamic Education Journals in Science and Technology Indeks Website

The data selection focused on Islamic Education journals in the Scientific Index. All journals accredited as Scientific Index 2 served as primary data and were then analyzed using the Inclusion and Exclusion Criteria in the next step. The Garuda website was searched for articles related to the moral theme from 2021 to 2024. A total of six journals accredited as Scientific Index 2 contained 543 articles.

Table 1: List of Islamic Education Journals by Science and Technology Index 2

Name of Journal	Scientific Index	Number of Articles (2021-2024)	Related Articles
Pendidikan Agama Islam	S2	77	5
Pendidikan Agama Islam (Journal of Islamic Education Studies)	S2	26	0
Syamil: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)	S2	46	1
Tafkir: Interdisciplinary Journal of Islamic Education	S2	143	5
IJIEP: International Journal of Islamic Educational Psychology	S2	56	6
Al-Hayat: Journal of Islamic Education	S2	195	6
Total		543	23

Initial analysis showed that research on morals has been widely conducted. However, only 23 articles on the topic of this study were found for the period 2021 to 2024. The table below describes the articles relevant to the research topic and their quality assessment, including indexing in the Science and Technology Index 2, publication years 2021-2024, and language in Indonesian or English.

Table 2: List of Articles Related in Science and Technology Index 2

No	Journal	Title of Article	Author/ Year	Research Type	Research Objectives
1	Pendidikan Agama Islam	Synergy of Parents and Teachers in Students Learning to Instill Religious and Moral Values in the Pandemic Period	Munastiwi, (2021)	Qualitative	Kindergarten
2	Pendidikan Agama Islam	Student Morality Behaviour: A Contribution of Social Godliness and Religiosity	Prasetya et al., (2021)	Quantitative	Teenagers
3	Pendidikan Agama Islam	Uncovering the Moral Nexus, Morality, Akhlaq, and	Maksudin, (2023)	Qualitative	Library

No	Journal	Title of Article	Author/ Year	Research Type	Research Objectives
4	Pendidikan Agama Islam	Character in Islamic Religious Education: A Comprehensive Conceptual Analysis The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency	Fathoni et al., (2024)	Qualitative	Library
5	Pendidikan Agama Islam	The Influence of Religious Intellectual Humility (IH) in the Learning Process Shapes Student Tolerance Behaviour	Pelupessy et al., (2022)	Quantitative	University
6	Syamil: Jurnal Pendidikan Agama Islam	The Effect of Service Learning on the Prosocial Behaviour of Islamic Boarding School Students	Sabiq et al., (2024)	Quantitative	Boarding School
7	Tafkir: Interdisciplinary Journal of Islamic Education	Building Religious Character of Students in Madrasah Through Moral Learning	Rachman et al., (2023)	Qualitative	Junior High School
8	Tafkir: Interdisciplinary Journal of Islamic Education	Development of STEAM-Based Video Learning Media for Early Childhood Education with the Inclusion of Religious and Moral Values	Khasanah et al., (2024)	Research and Development	Kindergarten
9	Tafkir: Interdisciplinary Journal of Islamic Education	Moral Education in the Family and the Phenomenon of Infidelity	Mahmud et al., (2024)	Qualitative	Library
10	Tafkir: Interdisciplinary Journal of Islamic Education	Prevention of Bullying Behaviour through the Roots Program	Nengsi & Subaedah, (2024)	Qualitative	Senior High School
11	Tafkir: Interdisciplinary Journal of Islamic Education	The Influence of Client-Centered Counseling with Self-Reflection on Overthinking Behaviour of a Bilingual Islamic Boarding School Student	Sholihah & Ningsih, (2024)	Quantitative	Boarding School
12	International Journal of Islamic Educational Psychology	An Investigation into the Self-Handicapping Behaviours in Terms of Academic Procrastination	Fadhli et al., (2021)	Quantitative	University
13	International Journal of Islamic Educational Psychology	The Relationship Between Religiosity and Sexual Behaviour in Adolescents in Merdeka Square, Langsa City	Alfita et al., (2021)	Quantitative	Teenagers
14	International Journal of Islamic	Teacher Identity, Islamic Behaviour, and Project-Based Learning Methods for	Tambak et al., (2023)	Qualitative	Senior High School

No	Journal	Title of Article	Author/ Year	Research Type	Research Objectives
	Educational Psychology	Madrasah Teachers: A Phenomenological Approach			
15	International Journal of Islamic Educational Psychology	Islamic Religiosity and Perceived Behavioural Control on Academic Cheating	Kenia & Uyun, (2023)	Quantitative	University
16	International Journal of Islamic Educational Psychology	The Impact of Folklore-Based Storytelling on Empathy Behaviour in Kindergarten Children	Putri et al., (2024)	Quantitative	Kindergarten
17	International Journal of Islamic Educational Psychology	Increasing Proactive Work Behaviour Among Teachers in Islamic Senior High School: The Role of Ethical Work Climate and Perceived Organizational Support	Pradesa et al., (2023)	Quantitative	Senior High School
18	Al-Hayat: Journal of Islamic Education	Educational Solutions Amid a Moral Pandemic: Case Study at Islamic High School (MAN) 2 Kudus Boarding School	Prasetyani & Az-Zafi, (2021)	Qualitative	Senior High School
19	Al-Hayat: Journal of Islamic Education	The Concept of Moral Education in The Qur'an in Sdit Darul Huffadz Bekasi Regency	Rosadi & Sitika, (2021)	Qualitative	Elementary School
20	Al-Hayat: Journal of Islamic Education	Quality Management of Moral Learning in Islamic Boarding School	Muliawan et al., (2022)	Qualitative	Boarding School
21	Al-Hayat: Journal of Islamic Education	Parent's Contribution to Strengthening Moral Awareness of Student Religiosity Behaviour	Hendra et al., (2024)	Quantitative	Senior High School
22	Al-Hayat: Journal of Islamic Education	Development of Children's Moral Intelligence According to al-Ghozali	Izza et al., (2024)	Qualitative	Library
23	Al-Hayat: Journal of Islamic Education	Application of Behaviourist Theory Based on the Learning Experience of Students in Boarding School Environments	Muhja & Wijaya, (2024)	Qualitative	Boarding School

The depth of data analysis on morality in the Journal of Islamic Education is evident in three aspects: the number of studies, the level of research, and the type of research. These elements examine the factors contributing to the moral crisis among students and offer insights into education's response to the research question. The studies present a comprehensive analysis of moral education within an Islamic educational setting, exploring various influences on students' moral behaviour across different age groups and learning environments. The results are primarily qualitative (13 studies) and quantitative (9 studies), with one research and development (R&D) study. This suggests that most research in this field focuses on exploratory and descriptive analyses rather than experimental studies.

Research on morality has increased over the past four years (2021-2024). This topic has led to the development of problem formulations and strategies for addressing the moral crisis in education. Based on these three aspects, 23 relevant articles were identified. Among the articles published between 2021 and 2024, research on morals declined in 2022 but saw a significant increase the following year.

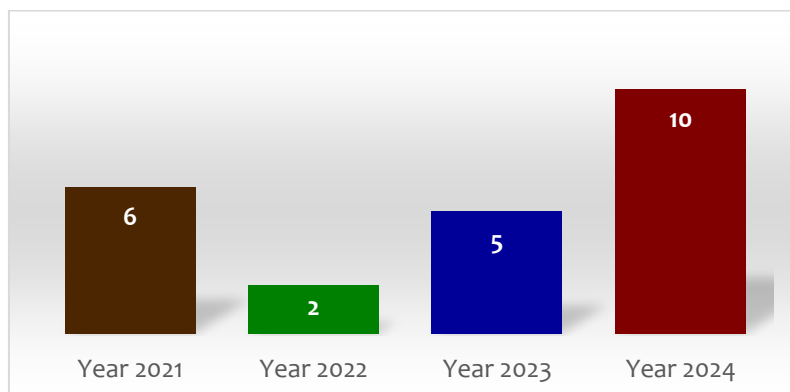


Figure 3: Total Research of The Year 2021-2024

The current era of technology enables rapid access to information, significantly impacting education. This era can positively and negatively effects students' character development (Miftakhuddin, 2020). However, easy access to information necessitates greater supervision from teachers, parents, and society (Nurfadilah, 2024). Monicha et al., (2021) highlight that Islamic education can instill *rahmatan lil 'alamin* character among students. Moral values guide them to behave in accordance with the ethical standards upheld by society (Monicha et al., 2021). Research by Rachman et al., (2023) describes the *Aqidah Akhlak* teacher as a multi-role figure, serving as both an educator and a motivator for students. Beyond teaching, they guide students in their moral and spiritual development (Rachman et al., 2023).

The analysis of research levels across each Scientific Index can be grouped by summarized as follows:

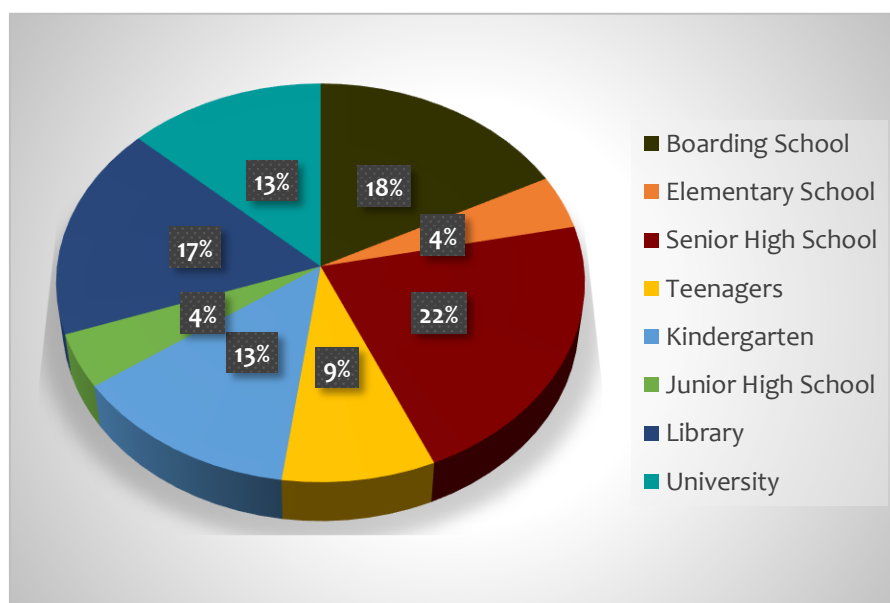


Figure 4: Research Percentage at Level

The research conducted over the last three years focused on the senior high school level, accounting for 22%. Moral issues at the high school level primarily involve unplanned pregnancies and early marriages resulting from promiscuity (Ani et al., 2022), as well as juvenile delinquency, such as fighting and drug abuse (Nulyaman, 2022). Pendidikan Agama Islam (PAI) or Islamic education incorporates a system of rewards and punishments to address these issues. It emphasizes modesty, including covering the *aurat*, appropriate socialization, and respectful interactions with the opposite sex. In practice, Islamic education emphasizes both knowledge and behaviour, while its consistent application remains minimal (Monicha et al., 2021). Student achievement, adherence to standards, and respect for rules may be hindered by family-related issues, particularly poor communication between parents and children (Hendra et al., 2024). To enhance the understanding and application of moral intelligence, Borba outlines a framework encompassing seven essential virtues: conscience, self-control, respect, kindness, tolerance, and justice. This framework has been effectively implemented across various states in the United States, serving as a valuable resource for parents seeking to cultivate their children's moral intelligence (Izza et al., 2024).

Research at the kindergarten level remains limited, even though moral habituation should begin at an early age. In previous studies, the formation of morals and the cultivation of moral values were measured through observation, documentation, interviews, and questionnaires to develop solutions for the identified issues. However, challenges remain in ensuring that students' moral development aligns with societal norms, particularly in integrating Islamic education with the actualization of good moral values. The common research methods used by many researchers are as follows:

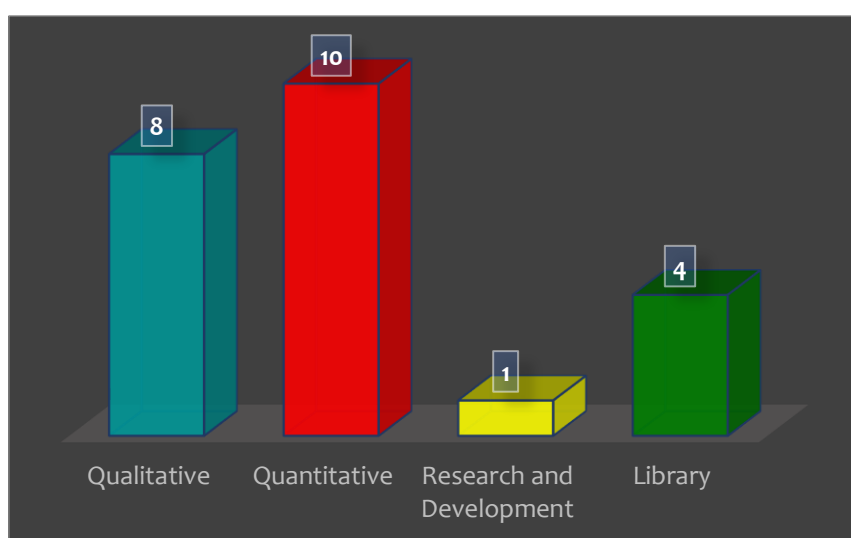


Figure 5: Type of Research

A qualitative approach is recommended for this moral topic. Where researchers can see, review, and analyze the factual events in the field directly. Field research also aims to analyze in depth all matters relating to the moral case, including background factors and the mode and purpose (Majid, 2020). Research conducted in schools should use qualitative methods because students' morals are assessed not on the cognitive but on the affective level, and this is best measured qualitatively.

Field research enables researchers to observe phenomena in their original context, such as in schools. In the case of moral crises, it provides deep insights into the factors that play a significant role in the educational environment-either supporting or hindering

character development, the interactions among students, teachers, and parents, as well as the social, economic, and cultural factors that influence students' moral behaviour (Marzuki & Hakim, 2019).

Factors causing students' moral crisis

Based on a synthesis of 23 selected articles published in 2021 and 2024, this study identifies several recurring themes associated with students' moral crisis. The first prominent theme is media and technology exposure, where unrestricted access to social media and exposure to inappropriate content are reported to undermine students' moral judgment and increase the risk of deviant behaviour. The second theme involves the family environment, including parenting styles, limited supervision, and family discord, which are consistently linked to weakened character development and problematic behaviour among students. A third theme pertains to the school and peer environment, encompassing bullying, negative peer influence, and insufficient character education within the school culture, all of which may reinforce moral issues and normalize misconduct. Additionally, several studies highlight internal individual factors, such as limited moral-religious understanding, self-control deficits, and challenges in emotional regulation, which interact with external pressures to increase moral vulnerability. Collectively, these themes indicate that the moral crisis is multifactorial and cannot be resolved through isolated interventions; instead, it necessitates coordinated efforts across family, school, and broader social systems.

Media and technology, along with the family environment, are among the most significant factors contributing to the moral crisis among students (Rosyidin & Hasyim, 2021). The consumption of age-inappropriate content or exposure to harmful values, such as violence or disrespectful behaviour, through social media can weaken students' moral integrity. Additionally, family-related issues, including divorce, internal conflict, and parental absence, can negatively impact students' character development (Munastiwi, 2021). These factors not only affect students but also shape their environment and social relationships.

The research findings of Nengsi & Subaedah, (2024) indicate that bullying is a significant moral crisis in education, with victims experiencing both verbal and non-verbal forms of harassment. The study revealed that male students experience a higher level of physical and verbal bullying than female students. In contrast, female students are more likely to face psychological bullying compared to their male counterparts (Nengsi & Subaedah, 2024). This phenomenon is influenced by both individual and social factors, including students' emotions, peers' interactions, and environmental influences (Izza et al., 2024). Additionally, family dynamics are a critical external factor influencing students' moral development. A stable and supportive family environment fosters positive moral growth, whereas family dysfunction such as, domestic violence, divorce, and infidelity, has a negative impact on children's morals (Hendra et al., 2024). Families play a crucial role in shaping the moral and ethical principles that guide individuals' daily lives. For moral education to be effective, it must engage multiple stakeholders, including families, educational institutions, and the wider society.

Al-Ghazali said that moral intelligence refers to the capacity to understand and apply moral principles, as well as the inherent potential within every individual. This capacity is believed to exist from birth, as children are born with a pure nature. While environmental factors are crucial in shaping a child's character, they do not override the impact of innate influences, such as genetics (Izza et al., 2024). This is why moral education

should begin within the family. In addition to family factors, technological factors also contribute to moral crises for students. These deviations stem from unfiltered social media exposure, which allows harmful content to spread unchecked. Leading to uncontrolled emotions that may manifest in negative behaviours. That will undoubtedly result in uncontrolled emotions and lead them in bad things (Sholihah & Ningsih, 2024). A study by Alfita et al., (2021) found that approximately 51% of adolescents in the Greater Jakarta area were no longer virgins, and 97% had watched porn videos. This phenomenon is driven by increasing exposure to inappropriate content on social media, which normalizes behaviours such as premarital sex and out-of-wedlock pregnancies. To address this issue, parents and schools play a crucial role in instilling moral values based on religious and societal norms. Therefore, a collaborative effort among all stakeholders is essential.

Conceptualization and implementation of PAI responses

Pendidikan Agama Islam is a moral education that shapes students' behaviour. PAI is commonly conceptualized as values-based education: akhlak, moral, and character, that aims to internalize moral and religious norms, not merely to transmit knowledge (Muliawan et al., 2022). In addition, the studies tend to position PAI as a school moral ecosystem that is enacted through habituation, discipline, and institutional culture, particularly in school and boarding-school contexts (Maksudin, 2023); (Munastiwi, 2021). The literature also frames PAI implementation as a collaborative responsibility involving teachers and parents to ensure consistent moral reinforcement across school and home settings (Hendra et al., 2024). Therefore, to systematically summarize how these conceptualizations are translated into practice, this study proposes a taxonomy of PAI implementation patterns:

Table 3. Taxonomy of PAI implementation

No	PAI Implementation Category	Description
1	Classroom-based pedagogy	PAI is implemented through instructional strategies that integrate moral, akhlak, values, and religiosity into learning activities; character building is strengthened through teacher modelling and classroom habituation.
2	Institutional culture & governance	PAI is operationalized through school/boarding-school culture: rules, routines, moral training, and disciplinary mechanisms (including reward–punishment) to shape students' daily conduct.
3	Family–school collaboration	PAI is implemented by strengthening parent–teacher synergy, parental involvement, home supervision, and consistent moral reinforcement between school and family contexts.
4	Preventive & supportive programs	PAI is translated into programmatic and supportive actions such as anti-bullying initiatives, counselling-based support, and behavioural guidance to strengthen self-regulation and reduce moral misconduct.
5	Moral-value learning media & experiential activities	PAI is implemented through learning media development and experiential learning activities that explicitly embed religious and moral values into resources and practice.

In the reviewed studies, the implementation of Islamic Education in responding to students' moral crisis can be summarized into several recurring patterns. First, PAI is implemented through classroom-based pedagogical strategies that integrate moral and religious values into learning and character formation (Rachman et al., 2023); (Maksudin, 2023); (Pelupessy et al., 2022). Second, PAI is operationalized through institutional culture and governance, particularly in school and boarding school contexts, where habituation,

discipline, and value-based routines shape students' daily conduct (Muliawan et al., 2022). Third, PAI responses frequently emphasize family-school collaboration, positioning parents and teachers as co-responsible actors in moral development (Munastiwi, 2021). Fourth, several studies illustrate programmatic and supportive responses, such as bullying prevention initiatives and counselling-based interventions to strengthen students' self-regulation and behaviour (Nengsi & Subaedah, 2024); (Sholihah & Ningsih, 2024). Finally, the corpus also documents implementation through media development and experiential learning activities that explicitly embed religious and moral values into learning resources and practices (Khasanah et al., 2024); (Sabiq et al., 2024).

In this review, the most dominant implementation patterns are institutional culture and governance and family-school collaboration (parent-teacher synergy and parental contribution). In contrast, implementation through learning-media innovation and research-and-development products appears limited, and rigorously evaluated PAI-based interventions with stronger evaluative designs are still rarely reported compared to descriptive qualitative and correlational quantitative studies. This distribution suggests that the recent literature more often frames PAI implementation as strengthening moral ecosystems (school culture and family involvement), while fewer studies develop and test replicable intervention packages that can be scaled across contexts.

In summary, this review indicates that students' moral crisis is shaped by multiple interacting factors, particularly media/technology exposure, family conditions, and school-peer environments, which may be amplified by individual self-regulation challenges. In response, the reviewed literature conceptualizes Islamic Education or Pendidikan Agama Islam as values-based; akhlak, moral, and character, education and documents five recurring implementation patterns: classroom-based pedagogy, institutional culture and governance, family-school collaboration, preventive or supportive programs, and moral-value learning media and experiential activities. However, the corpus still shows limited evidence on scalable learning-media innovations and rigorously evaluated PAI interventions, suggesting a need for future studies to develop and test replicable implementation packages across educational levels and contexts.

CONCLUSION

This Systematic Literature Review synthesized 23 morality-related articles published in SINTA 2-accredited Islamic Education journals from 2021 to 2024. The findings indicate that students' moral crisis is multifactorial, with recurring drivers including media and technology exposure, family conditions (parenting, supervision, and disharmony), school-peer environments (e.g., bullying and negative peer influence), and individual internal vulnerabilities such as limited moral-religious understanding, weak self-control, and emotional regulation challenges. In response to these challenges, the reviewed literature conceptualizes Pendidikan Agama Islam (PAI) or Islamic Education primarily as values-based (akhlak, moral, or character) education and documents five implementation patterns: classroom-based pedagogy, institutional culture and governance, family-school collaboration, preventive/supportive programs, and moral-value learning media and experiential activities. However, the corpus still provides limited evidence on scalable learning-media innovations and rigorously evaluated PAI interventions, suggesting a need for future studies to develop and test replicable implementation packages across educational levels and contexts using stronger evaluative designs.

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