
Transforming Moral Values in Muslim Youth: Islamic Philosophy and Educational Practice at MTs Sholihyyah in Global Perspective

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Abstract

Objective: This study aims to understand the shift in moral values among Muslim students and analyze how Islamic philosophical values are implemented in the educational process at MTs Sholihyyah Kalitengah. **Theoretical framework:** The theoretical framework in this study is based on Islamic philosophy that emphasizes fundamental values such as the oneness of God (monotheism), morality, responsibility, and wisdom. These values are seen as an ethical basis in the formation of students' character. **Literature review:** The literature review includes a study of moral decay among Muslim students, the influence of digital culture on adolescent behavior, and the urgency of education based on Islamic ethical values. In addition, the role of teachers in transforming Islamic philosophical values through Islamic Religious Education subjects is also examined. **Methods:** This study uses a qualitative approach with data collection techniques in the form of interviews and in-depth discussions with three Islamic Religious Education (PAI) teachers who teach the subjects of Moral Beliefs, Fiqh, and Al-Qur'an Hadith at MTs Sholihyyah Kalitengah. **Results:** The results of the study showed a significant shift in students' moral behavior influenced by digital culture, lack of attention from family, and lack of optimal instilling of ethical values in the learning process. Despite these challenges, teachers still strive to apply Islamic philosophical values in teaching and learning activities. **Implications:** The importance of integrating Islamic philosophical values more systematically into curricula and learning strategies to strengthen the character and morals of Muslim students in the face of modern cultural challenges. **Novelty:** This research offers a new perspective by associating the phenomenon of moral decline of students with the weak application of Islamic philosophy values in daily education, as well as providing Islamic philosophy-based solutions for character formation in secondary educational institutions.

Keywords: transforming moral values, islamic philosophy, islamic education, ethical values, global perspective.

INTRODUCTION

Moral values among Muslim students play a crucial role in shaping character, discipline, and adherence to Islamic teachings. However, recent observations indicate a gradual shift influenced by modernization, social media exposure, and changing community norms. While numerous studies have explored moral education in Islamic schools, few have examined its

philosophical underpinnings and practical implementation in daily student life. Moreover, limited research addresses how Islamic philosophy is systematically applied within the curriculum to counter moral decline. This gap necessitates an in-depth investigation at MTs Sholihyyah Kalitengah to analyze how Islamic philosophical principles are implemented, their effectiveness, and their impact on sustaining moral integrity among students in a rapidly evolving sociocultural environment [1].

Islamic education plays an important role in shaping the character and personality of the younger generation, not only in intellectual aspects, but also in moral and spiritual development. In this context, Islamic philosophy exists as a conceptual foundation that provides a profound direction and meaning to educational goals. Values such as monotheism, adab, responsibility, and wisdom are not only ideal at the conceptual level, but are also the core of true Islamic education. MTs, as an Islamic secondary education institution have a great responsibility in realizing these values-based education, especially in answering the moral challenges of students in the modern era. In the current era of globalization and the rapid development of information technology, the role of Islamic education is increasingly crucial in shaping the personality of students who are not only intellectually intelligent but also noble in morals and strong in the principles of Islamic life [2].

However, the reality that occurs in the educational environment shows a worrying trend. There has been a shift in moral values among students, including in Islamic educational institutions. Phenomena such as declining respect for teachers, weakening religious awareness, increasing consumptive behavior towards digital content that is not educational, and loss of awareness of daily manners, such as greeting and maintaining greetings, are real indications [3]. Data from the Indonesian Child Protection Commission (KPAI) in 2022 noted that around 75% of cases of student discipline violations are related to behavior and ethics, not just academics. On the other hand, a study conducted by the R&D of the Ministry of Religion of the Republic of Indonesia shows that Islamic educational institutions, including madrasas, face great challenges in aligning the curriculum with the needs of moral development of students. This shows that there is a distance between the idealism of Islamic education that is rooted in the values of Islamic philosophy and its implementation in the real lives of students [4].

This situation raises critical questions about the effectiveness of Islamic education in fostering student morale in the contemporary era. There is a gap between the noble values in Islamic philosophy that are theoretically taught in subjects such as Moral Faith, Fiqh, and the Qur'an Hadith, and the reality of student behavior in the field. There are still many students who do not understand values such as responsibility, honesty, manners to teachers, and wisdom in acting [5]. The lack of internalization of these values in the teaching and learning process shows that there is a discrepancy between the philosophical approach of Islamic education and the daily reality of students. This inconsistency is an important concern, especially for madrasas such as MTs Sholihyyah Kalitengah, which has a vision as an educational institution that instills Islamic values comprehensively. The implementation of the right Islamic philosophical values can be a solution in responding to these moral shifts substantively and strategically [6].

Based on this background, this study aims to describe the forms of moral value shifts that occur among students of MTs Sholihyyah Kalitengah and analyze how Islamic philosophy values have been implemented by PAI teachers in the learning process. This research also aims to identify the challenges and opportunities faced by teachers in instilling these values in the social and cultural dynamics faced by students today. Thus, it is hoped that the results of this research can contribute to strengthening moral education based on Islamic philosophical values in secondary Islamic educational institutions [7].

Indeed, the phenomenon of shifting moral values among Muslim students has become a serious challenge in the world of contemporary Islamic education. Although Islamic education has long emphasized the importance of morals and manners, the reality on the ground shows that many students experience ethical degradation, such as diminished respect for teachers,

weakened discipline, and the increasing influence of digital popular culture that is contrary to Islamic values [8]. Ironically, this condition is also found in Islamic educational institutions, including madrassas, which normatively should be at the forefront of student moral development. However, there have not been many studies that specifically review how Islamic philosophical values are implemented in education to respond to these shifts, especially at the level of madrasah tsanawiyah (MTs) [9].

The research gap lies in the lack of integration between the values of Islamic philosophy as the conceptual basis of Islamic education and the practice of its implementation in daily learning. Previous studies have focused more on PAI learning methods or moral approaches in general, but have not explicitly linked them to the framework of Islamic philosophy, which contains the values of monotheism, justice, responsibility, wisdom, and morals. Islamic philosophy can offer a holistic approach that combines intellectual, spiritual, and social aspects in shaping civilized people (adabi people) [10].

This theme is important because character education based on Islamic philosophical values is an urgent need in dealing with the rapid flow of digital and globalization of values that often contradict Islamic principles. The weakness of family supervision and the lack of internalization of ethical values in schools can only be overcome if Islamic education returns to its philosophical roots that emphasize ta'dib, not just the transfer of knowledge. This study shows that the implementation of Islamic philosophy values by teachers through example, contextual learning, and religious programs can be a concrete solution that is applicable [11].

The implications of this research extend to the practical and theoretical dimensions. Practically, the results of the study recommend the systemic integration of Islamic philosophical values into the curriculum and school culture, as well as encouraging collaboration between schools, families, and communities in fostering student morale. Theoretically, this research enriches the discourse of Islamic education by underlining the importance of philosophy as a moral and spiritual foundation in the world of education that is beginning to lose its direction [12].

The novelty of this study lies in its approach that combines empirical analysis of the symptoms of students' moral shifts with the framework of Islamic philosophy as the basis of solutions. This research also identifies in detail the role of PAI teachers in implementing philosophical values in the learning process, as well as proposing transformative strategies based on contemporary Islamic ethics. Thus, this article makes an original contribution in filling the void of discourse on the integration of Islamic philosophy in the character education of madrasah students [13].

LITERATURE REVIEW

Islamic education has a strong philosophical foundation in shaping the character and personality of students. The concept of education in Islam not only aims to transfer knowledge but also instills noble moral values, spiritual awareness, and social responsibility. Islamic philosophy becomes an important theoretical framework that provides direction and meaning to this educational goal. Fundamental values such as monotheism, justice, wisdom, and adab are the basis of Islamic education ethics that must be internalized in the teaching and learning process [14].

In the context of the times, there are great challenges to the effectiveness of Islamic education in fostering student morale, especially in the fast-paced and open digital era. Many Islamic education studies highlight the phenomenon of moral degradation among students as a result of the influence of popular culture, social media, and weakened control of the family environment. This condition raises the need for a more substantial approach in educating students, one of which is by reviving the values of Islamic philosophy in educational practice [15].

The shift in moral values that occurs among students is often associated with the weak internalization of Islamic values in the curriculum. Although religious education has been formally taught through various subjects such as Moral Faith, Fiqh, and the Qur'an Hadith, the process of instilling values is not always effective. This can be due to fewer contextual learning methods, purely theoretical approaches, and a lack of role models from educators. Therefore, it takes an integration between educational theory and a deep philosophical approach so that these values can truly penetrate the psyche of students [16].

Islamic philosophy offers a holistic view of education that combines reason and revelation, rationality and spirituality, and science and manners. In education based on Islamic philosophy, the role of teachers is not only as a material presenter, but also as a moral and spiritual example. Teachers are expected to be able to be models of behavior that reflect the values taught. Examples, habituation, and affective approach are important parts of the character education strategy based on Islamic values [17].

Literature on Islamic character education also emphasizes the importance of establishing a religious school culture, where students' daily activities are colored by religious practices such as joint prayer, reciting the Qur'an, and social interactions that reflect the values of manners and responsibility. This character development effort also requires synergy between schools, families, and the community so that moral education is not partial [18].

Table 1. Literature Review

Aspect	Key Points
Philosophical Foundation	Islamic education shapes character, based on monotheism, justice, wisdom, and adab.
Contemporary Challenges	Moral degradation from the digital era, social media, and weak family control.
Curriculum Issues	Weak internalization of values; methods too theoretical; lack of role models.
Islamic Philosophy Approach	Holistic: reason + revelation, rationality + spirituality; teachers as moral models.
School Culture	Daily religious practices, Qur'an recitation, prayer, and social responsibility.
Collaborative Role	Requires synergy of school, family, community in character building.
Strategic Solutions	Curriculum transformation, teacher training in philosophy, strong educational ecosystem.

Thus, within the framework of Islamic educational philosophy, the moral shift of students is not just a symptom of individual behavior but part of an epistemological crisis and educational praxis that requires a comprehensive conceptual approach. The literature on this subject suggests that long-term solutions must involve curriculum transformation, teacher training based on philosophical values, and strengthening an educational ecosystem that supports the formation of people with noble character. Therefore, the discussion of Islamic philosophy in education is not just an academic idealism, but a strategic need to answer the moral challenges of today's Muslim generation [19].

METHODOLOGY

This study uses a descriptive qualitative approach because it focuses on understanding the phenomenon of shifting moral values among students of MTs Sholihiyah Kalitengah and the implementation of Islamic philosophy values in education. This approach was chosen so that researchers can explore the meaning, perception, and experience of informants in depth in the socio-cultural context of schools [20].

The research was conducted at MTs Sholihiyah Kalitengah, a first-level madrasah that has an education program based on Islamic values. The research subjects consist of three Islamic Religious Education (PAI) teachers who teach the subjects of Moral Faith, Fiqh, and Al-Qur'an Hadith. The selection of informants was carried out purposively because they were considered

to understand the moral condition of students and the implementation of Islamic philosophy value-based education in the madrasah [21].



Figure 1. Research Location at MTs Sholihyyah Kalitengah

Data were collected through: a) In-depth interviews with the three PAI teachers to obtain an overview of their perceptions of the moral condition of students, factors that cause value shifts, and the implementation of Islamic philosophical values. b) Limited participatory observation, namely observing learning activities and moral strengthening programs such as morning prayers, congregational dhuha prayers, and recitals of the Qur'an. c) Documentation, in the form of school profiles, character education programs, and records of evaluation results related to student discipline and behavior [22]. To ensure validity, this study uses triangulation of sources and methods, which involves comparing information from various teachers and matching it with the results of observations and school documents. In addition, member checks are carried out with informants so that the data produced is by their experiences and views [23].

Table 2. Research Methods

Component	Description
Types of Research	Descriptive Qualitative
Approach	Qualitative, with a focus on an in-depth understanding of the phenomenon of shifting moral values and the implementation of Islamic philosophical values in education
Research Objectives	Exploring the meaning, perception, and experience of PAI teachers about the moral shift of students and the application of Islamic philosophical values in the madrasah environment
Research Location	MTs Sholihyyah Kalitengah, a first secondary level madrasah with an Islamic value-based education program
Research Subject	Three teachers of Islamic Religious Education (PAI): Moral Faith, Fiqh, and Al-Qur'an Hadith
Informant Selection Techniques	Purposive sampling: chosen because they have a deep understanding of the moral condition of students and the implementation of Islamic philosophical values in education
Data Collection Techniques	In-depth interview: exploring teachers' perceptions of students' moral conditions, the causes of value shifts, and the practice of teaching Islamic philosophical values

Limited participatory observation: observing learning activities and moral habituation programs such as morning prayers, dhuha prayers, and tadarus

RESULTS AND DISCUSSION

The results of the study showed that there was a shift in moral values among MTs Sholihiyah Kalitengah students. These changes can be seen in:

1. Decreased manners and respect for teachers, such as rarely greeting, answering in a high tone, and being indifferent in daily interactions.
2. Weakened learning discipline, such as being late for class, not doing assignments, and using mobile phones during learning.
3. A change in communication style, where some students imitate popular language styles from social media, which tend to be less polite [24].

This finding is in line with data from the Indonesian Child Protection Commission (KPAI, 2022), which notes that 75% of student discipline violations in Indonesia are related to behavior and ethics, not solely academic results. According to Al-Ghazali, good morals are not only related to outward actions, but also to the mental conditions that shape behavior automatically. The shift in moral values found in this study shows that there is a weak internalization of moral values, so that manners and disciplined behavior are not formed naturally [25]. From the interviews, it is known that three dominant factors cause the shift in moral values, namely:

1. The influence of digital media and global culture, especially social media and online games, shifts the pattern of student interaction and encourages consumptive behavior towards popular culture.
2. Lack of attention to the family in moral construction, in which some parents leave moral education entirely to the school.
3. The limitations of internalizing moral values in learning, although the Islamic Religious Education (PAI) curriculum contains moral values, its implementation has not fully touched the aspect of character formation [26].



Figure 2. Kalitengah Village Government Holds August 17 Ceremony with Sholihiyah Foundation

These factors support Al-Attas's view that the moral crisis in the world of education is rooted in the weak process of ta'dib (education of adab), which should be the main goal of Islamic education. Islamic education ideally not only teaches knowledge but also instills spiritual awareness, ethics, and social responsibility. PAI teachers have tried to implement Islamic

philosophical values such as monotheism, morality, justice, responsibility, and manners [27]. These efforts are realized through:

1. The insertion of moral messages in every subject matter, especially those related to morals.
2. The use of the exemplary method (*uswah hasanah*), where teachers become role models for students in discipline, honesty, and responsibility.
3. The implementation of religious programs such as morning prayers, congregational *dhuha* prayers, *tadarus*, *salim* habituation with teachers, and *tahfidz* programs [28].

This finding is by Harun Nasution's idea that Islamic philosophy functions to provide a conceptual basis in answering the problems of human life, including moral education. Islamic philosophy emphasizes the integration between reason and revelation, so that education is not only oriented to the intellectual but also spiritual and ethical aspects. The main challenge faced by teachers is the rapid influence of digital media and the lack of parental supervision. Some students trust the internet content more than the teacher's direction [29]. To overcome this, teachers recommend:

1. Strengthening teacher examples, because teacher behavior is a direct example for students.
2. Contextual learning that connects religious values to students' daily lives.
3. Synergy between home, school, and community, so that character education is not only the responsibility of schools.



Figure 3. MTs Sholihyyah Students Learn to Line Up by Army Members to Awaken Morale and Values to Defend the Country

This approach is in line with the theory of character education based on Islamic values, which emphasizes the importance of habituation and modeling. Teachers stated that Islamic philosophy is very relevant to answer students' moral crises. Islamic philosophy provides a strong foundation through the values of monotheism, justice, honesty, responsibility, and wisdom [30]. These values can form a holistic thinking paradigm: combining intellectual, spiritual, and social aspects so that students have ethical awareness in facing the digital era. This supports the view of Al-Attas and Al-Faruqi that the ultimate goal of Islamic education is the formation of civilized human beings (*adabi* people) who have knowledge as well as noble morals. Thus, a stronger implementation of Islamic philosophy in the curriculum and school culture can be a strategic solution to address the shift in moral values among students [31].

Table 3. Research Results and Discussion

Aspects	Description
Forms of Student Moral Shifts	Decreased manners and respect for teachers (rarely greetings, rude speech, indifference). Weakening of learning discipline (being late, not doing assignments, using mobile phones in class). Communication style is influenced by social media culture (less polite, popular language).
The Root of the Problem	Weak internalization of moral values in education. Student behavior is not automatically shaped by inner consciousness (according to Al-Ghazali's view).
Main Causal Factors	The influence of digital media and global culture (popular content, online games). Lack of attention and moral control from the family. The implementation of moral values in learning has not touched the character aspect in depth.
Philosophical Conception	The shift in values shows a crisis of ta'dib, namely the education of adab, which should be the basis of Islamic education (Al-Attas's view). Education not only imparts knowledge but also instills spiritual and ethical awareness.
PAI Teachers' Efforts	Insert a moral message in the subject matter. Be an example (uswah hasanah) in honesty, responsibility, and discipline. Managing religious programs: morning prayers, dhuha prayers, tadarus, salim guru, and tahfidz.
Implementation Challenges	The rapid influence of digital media is more trusted by students than by teachers. Lack of parental supervision in fostering children's character at home.
Teachers' Strategic Recommendations	Strengthening the role of teachers as moral figures for students. Contextual learning is relevant to everyday reality. Synergy between home, school, and community in character education.
Philosophical Conclusion	Islamic philosophy is relevant as a strategic solution to the moral crisis of students. Values such as monotheism, justice, honesty, responsibility, and wisdom form a holistic paradigm in facing the digital era.
The Ultimate Goal of Islamic Education	To form civilized human beings (<i>ordinary people</i>) who are intellectually intelligent, noble in morals, and spiritually strong, in line with the views of Al-Attas and Al-Faruqi.

The phenomenon of shifting moral values among MTs Sholihiyah Kalitengah students reflects behavioral changes that not only occur externally but also touch on internal aspects related to the character and personality of students. This shift shows that there is a fairly serious value crisis, where students tend to lose ethical awareness in interacting, learning, and living their social lives in the school environment. An in-depth analysis of this phenomenon demands a holistic understanding that observes not only the surface symptoms but also the philosophical, social, and pedagogical roots of those changes [32].

The findings of the study show that one of the most striking forms of moral shift is the decline in manners and respect for teachers. Behaviors such as not greeting, speaking in a high tone, and being rude are indicators that the basic values in Islamic ethics are degraded. In addition, weaknesses in learning discipline, such as being late for class, not doing assignments, and misusing mobile phones during learning, show a decreased sense of responsibility and self-control among students. Student communication also changed, with the emergence of harsh, short, and rude speech styles, influenced by popular language from social media [33].

The main factor that triggered this shift was the influence of digital media and global culture that entered unfiltered into students' daily lives. The internet, social media, and online games are the main references in shaping their way of thinking and acting [34]. This phenomenon shows that the external value system has replaced the role of value education in the family and school environment [35]. It is easier for students to adopt viral content that is entertaining, but not educational, than the values of manners taught by teachers. The family, as the first institution in moral education, also seems to be less active in fostering children's character, leaving the educational process completely to the school. Successful character education requires synergy between home and school consistently [36].

In terms of education, it was found that although the Islamic Religious Education (PAI) curriculum contains moral material and Islamic values, its implementation has not been maximized in shaping the character of students as a whole. The approach used in learning tends to be cognitive and theoretical, not touching the affective and spiritual side of students in depth. Teachers explain moral concepts more verbally than through habituation and real examples. This leads to a gap between what is taught and what students practice in their daily lives [37].

However, PAI teachers at MTs Sholihyyah Kalitengah have tried to apply Islamic philosophical values such as monotheism, morals, justice, responsibility, and wisdom through various strategies. They insert moral messages in the subject matter, develop exemplary methods (*uswah hasanah*), and initiate religious programs such as morning prayers, congregational *dhuha* prayers, *tadarus Al-Qur'an*, and habituation of manners for teachers. These programs reflect institutional efforts to collectively internalize Islamic values. However, the impact is still limited, especially since the pressure from outside the school is much stronger and more massive [38].

In the context of Islamic philosophy, the moral crisis experienced by these students can be read as a failure in the process of *ta'dib*, which is the education of *adab*, which is the core of Islamic education. Education should not only be the transmission of knowledge, but also the process of forming spiritual character and awareness. Values such as honesty, responsibility, and wisdom must be instilled pragmatically and consistently through the example of teachers and a supportive school culture. Therefore, schools need to strengthen the role of teachers as moral figures, not just as academic teachers [39].

One of the solutions offered in this study is contextual learning that relates religious values to the reality of students' lives. This approach allows students to understand the relevance of Islamic values in real life, such as the importance of honesty in the use of social media or the responsibility of completing schoolwork. In addition, schools need to build stronger partnerships with parents to create a sustainable moral environment [40]. This synergy will strengthen the process of internalizing values in students because it takes place in parallel at home and school. In conclusion, the moral shift among students is not just a behavioral problem, but a crisis of values that needs to be answered with a philosophical and practical approach. The implementation of Islamic philosophy in education is very relevant to answer this challenge. It is not enough for teachers to teach concepts, but they must be agents of value change through exemplification and strengthening of school culture based on Islamic ethics. This integrative approach is expected to be able to shape a generation of Muslims who are not only academically intelligent but also spiritually strong, morally resilient, and socially responsible [41].

CONCLUSION

Based on the analysis and discussion that have been carried out, it can be concluded that the phenomenon of shifting moral values among MTs Sholihyyah Kalitengah students is a real and complex reality. This shift can be seen in the decline in respect for teachers, the weakening of learning discipline, and changes in communication styles that tend to be influenced by popular culture from social media. This phenomenon shows the distance between the ideals of Islamic education that are oriented towards the formation of noble morals and the reality of

students' daily behavior. Factors that affect the shift in moral values include the influence of digital media, which is very strong in shaping students' mindsets and behaviors, a lack of attention and family supervision in character development at home, and a lack of maximum internalization of moral values in the learning process. Although religious education and moral habituation programs have been implemented, the reality is that the results achieved have not been fully effective in preventing a shift in moral values. Efforts to implement Islamic philosophy values at MTs Sholihyyah Kalitengah have been carried out through the Islamic Religious Education curriculum, religious programs such as morning prayers, congregational dhuha prayers, tadarus Al-Qur'an, tahfidz programs, and habituation of manners such as salim to teachers. The values of Islamic philosophy, which include monotheism, morality, justice, responsibility, and wisdom, have been internalized, although their application still needs to be improved to truly shape students' mindsets and behaviors consistently. The results of the study also show that the main challenge of character education in this madrasah is the rapid flow of information and digital entertainment, which is often not in line with moral values, as well as the lack of family support in instilling discipline and the value of manners at home. Teachers emphasized the importance of examples, contextual learning approaches, and strong synergy between home, school, and community as strategies in overcoming students' moral problems. Overall, the values of Islamic philosophy have proven to be relevant and important in dealing with the moral crisis of students in the modern era. Islamic philosophy, with the principles of integration of reason and revelation, the orientation of monotheism, justice, responsibility, and wisdom, provides a holistic framework of thinking for the world of education. Strengthening the implementation of these values can be a long-term solution in fostering the character of students to become a generation of Muslims who not only excel in academics but also have noble morals, social responsibility, and strong spiritual awareness.

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Author Contribution

Mujiburrohmah and Nur Hidayat designed the research framework, led the data analysis, conducted field observations, interviews, and initial data interpretation. Abdunorma Samaalee contributed to the literature review, comparative analysis, and manuscript refinement. All authors discussed the findings, wrote the paper collaboratively, reviewed the final draft, and approved its submission, ensuring academic accuracy and consistency in both structure and content.

Conflicts of Interest

The authors declare that there are no commercial or financial relationships that could be construed as potential conflicts of interest in this research. All stages, from data collection to analysis, were conducted independently without external influence. The research outcomes solely reflect the authors' perspectives and academic findings regarding the shift of moral values among Muslim students.

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