

# **The Role of Islamic Religious Education (Pai) Learning in Influenced Mental Education as a Preventive Efforts Against Moral Degradation of Students at SMA Panca Budi Medan**

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## **Abstract**

This study aims to analyze the role of Islamic Religious Education (PAI) in instilling Mental Education as a preventative measure against moral degradation in students at Panca High School, Medan. The background to this research stems from the phenomenon of declining moral quality among adolescents, characterized by increased deviant behavior, lack of discipline, and weakening moral values, religious values among students. The research method used was a qualitative approach with data collection techniques through observation, interviews, and documentation studies. The results showed that Islamic Religious Education (PAI) learning at SMA Panca Medan not only focuses on cognitive aspects, but also integrates Islamic spiritual, moral, and mental values through contextual learning methods, teacher role models, and religious habits in the school environment. The applied Mental Education has been proven to strengthen religious attitudes, shape positive character, and prevent students from behavior that leads to moral degradation. Thus, Islamic Religious Education learning has a significant contribution in building Islamic moral and mental resilience in students.

**Keywords:** Mental Education, Islamic Religious Education Learning, Moral Degradation, Panca Medan High School

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## Introduction

Instilling religious and moral values in children is one of the duties and mandates given by God to every parent, including the role of teachers [1]. The phenomenon of moral degradation among adolescents has become a serious issue in Indonesian education. The current educational crisis is a wide-ranging issue, encompassing social, political, cultural, and economic issues, including poor student morality, student brawls, promiscuity, and other issues [2]. A report from the Ministry of Women's Empowerment and Child Protection (KemenPPPA) noted an increase in cases of violence between students and bullying in school environments, indicating a character crisis among the younger generation. In addition, UNICEF research results also revealed that approximately 1 in 3 Indonesian teenagers experience psychological stress due to the influence of their social environment, social media, and weak self-control, which has the potential to encourage deviant behavior. This condition indicates that the moral degradation of adolescents is not only related to weak external supervision, but also due to the fragility of the mental and spiritual foundations within the students.

Education is important, because with cultural education humans can maintain the existence of their human dignity and the natural environment around them [3]. In the context of education, the Islamic Religious Education (PAI) process holds a very strategic position as a medium for developing students' morals, mentality, and Islamic character. The challenges of modernity have eroded spiritual values in Islamic education, necessitating classroom management strategies that balance academic achievement and religious character development [4]. According to, N. Ibrahim and Luqman, islamic Religious Education is not only limited to the transfer of knowledge [5]. religion, but also a preventive instrument against moral degradation through internalization of the values of monotheism, habituation of worship, and the formation of social responsibility. This is in line with H. Rahman, A. Rukajat, and K. Ramdhani view, which emphasizes that Islamic Religious Education teachers play an important role in building students' mental resilience, especially amidst the moral crisis that is affecting the younger generation [6].

In addition, research by H. S. Lubis, R. Ependi, M. Yunan, and S. Lubis emphasized that Islamic education integrated with a holistic mental health approach is able to form spiritual, emotional and social resilience in students [3]. Thus, Islamic Religious Education (PAI) learning that focuses on developing an Islamic mentality is not only relevant to national education goals but also a pressing need in the face of globalization, digitalization, and modernization, which often carry values that conflict with Islamic teachings.

Panca Medan High School, as a secondary education institution in Medan, faces similar challenges. Its urban location makes students more exposed to outside cultural influences, hedonistic lifestyles, and digital technology developments that do not always align with moral and religious values. Schools, as educational institutions, are entrusted with educating their

students to become useful individuals for the nation and state, capable of competing in today's global era [7]. Therefore, SMA Panca Medan has a significant responsibility to ensure that Islamic Religious Education (PAI) learning is not only oriented towards cognitive aspects but also leads to the development of a holistic Islamic mentality.

Through contextual learning strategies, teacher role models, and strengthening religious culture in schools, Islamic Religious Education (PAI) can serve as a preventative measure to prevent moral degradation in students. A conducive learning process will be realized through an inspiring learning environment, effective teaching, and efficient use of resources. Interaction between teachers and students will also increase, encouraging active participation and supporting a deeper understanding of the material good [8]. Contextual learning strategies, namely learning that is adapted to the realities of students' daily lives, are key to achieving this goal. By integrating religious material with current issues faced by students, Islamic Religious Education teachers can guide students to understand Islamic teachings not merely as theory, but as applicable guidelines for life. Furthermore, teacher role models are crucial, as teacher behavior that is consistent with Islamic values will have a strong psychological influence on students. As emphasized by Saputra educator role models are an effective strategy in building students' holistic mental health because they provide real-life role models [9].

In addition to learning strategies and role models, strengthening religious culture within the school environment is also important. This can be realized through routine activities such as congregational prayer, Quranic recitation, Islamic studies, and the practice of greeting and respect among school members. These practices are not merely ceremonial but serve to create a learning environment conducive to the internalization of Islamic mental values. A religious environment helps students feel connected to prevailing moral and spiritual norms, thus preventing them from engaging in behavior that conflicts with Islamic teachings.

Based on this description, this research is relevant to examine the implementation of Mental Education through Islamic Religious Education (PAI) learning at Panca Budi School, Medan, its effectiveness in developing students' moral resilience, and the supporting and inhibiting factors encountered. The results of this study are expected to provide theoretical and practical contributions to the development of Islamic education, particularly in strengthening the morals and character of the younger generation amidst the challenges of globalization.

## **Theoretical Study**

### **The Concept of Mental Education**

Mental education is a personality development effort that integrates spiritual, emotional, and moral aspects based on Islamic values. Its goal is to develop individuals who are faithful, pious, and have noble morals capable of facing the various challenges of the times.

Mental Education functions to direct the development of students so that they have self-resilience that is in line with the Qur'an and Sunnah [10]. Hamzah emphasized that mental

education is very important in fostering a consistent attitude, self-control, and moral awareness in adolescents.

Meanwhile, R.F. Lubis, explained that Mental Education not only touches on the psychological dimension, but also builds a strong religious identity to prevent a moral crisis [11]. Mental education plays a key role in shaping a holistic personality, enabling students to develop strong resilience against negative environmental influences.

### **Islamic Religious Education (PAI) Learning**

In education, the learning process is the core of education, and teachers are the spearhead of education [12]. Islamic Religious Education (PAI) plays an important role in the formation of students' character and morals Siregar & Mardinsyah, n.d.). Islamic Religious Education (PAI) learning is the primary instrument in shaping students' Islamic personalities, encompassing aspects of faith, worship, morals, and social interactions. According to (Saputra et al., 2024). Islamic Religious Education plays a strategic role in integrating religious values into students' daily lives through contextual methods. [13] added that PAI learning must be implemented comprehensively by emphasizing cognitive, affective and psychomotor aspects.

Furthermore, A. Badwi, H. Basri, S. Tinggi, emphasized that Islamic Religious Education learning is effective if accompanied by teacher role models, habituation of religious practices, and strengthening of religious culture in schools [14]. Islamic Religious Education (PAI) learning is effective when implemented contextually and comprehensively, as it can strengthen students' Islamic knowledge, attitudes, and behavior in everyday life. A teacher's role is not merely to provide information but is also required to provide opportunities for students to construct their own knowledge through activities [15].

### **Moral Degradation of Adolescents**

Moral degradation among adolescents is a phenomenon of declining moral quality, characterized by increased deviant behavior such as promiscuity, drug abuse, violence, and consumerism. Moral degradation is influenced by weak social control and the influence of global culture [16].

Moral degradation can be suppressed through education based on Islamic values of monotheism and morals [17]. Meanwhile, A. Adrian and M. I. Syaifuddin emphasized that the role of schools in instilling religious culture is very important as a moral fortress for teenagers [19]. Moral degradation among adolescents is a serious problem that must be addressed, and religious values-based education is an important solution to prevent further deviant behavior among the younger generation.

### **Islamic Religious Education as a Preventive Effort against Moral Degradation**

Islamic Religious Education (PAI) plays a strategic role as a preventive instrument to reduce the moral degradation of adolescents. Habitullah emphasize that Islamic Religious

Education (PAI) learning, which emphasizes faith and morals, can act as a bulwark against the negative influences of globalization.

A. Saputra, S. A. Lubis, and K. Mental explained that the integration of Islamic education with holistic mental strengthening is effective in increasing students' moral resilience [20]. Meanwhile, A. Saputra, S. A. Lubis, and K. Mental added that religious habits through Islamic Education (PAI) activities in schools can prevent deviant student behavior on an ongoing basis. Islamic Education (PAI) plays a strategic role as a bulwark against the moral degradation of adolescents by providing them with Islamic values that can guide students' behavior in a positive direction.

### **Research Methods**

This research uses a qualitative approach with a case study type because the focus of the study is directed at an in-depth understanding of the implementation of Mental Education through Islamic Religious Education learning at SMA Panca Medan. The research subjects consisted of Islamic Religious Education teachers, the principal, students, and the vice principal for student affairs who were selected using a purposive sampling technique, namely based on relevance to the research problem.

The research data was obtained from two sources: primary data through in-depth interviews, observations of learning activities and religious culture at the school, and internal school documentation; and secondary data in the form of literature, scientific journals, books, and curriculum documents. Data analysis used the Miles and Huberman model, which includes data reduction, data presentation, and drawing conclusions to guarantee [21].

### **Results**

The results of this study indicate that the implementation of Mental Education through Islamic Religious Education (PAI) learning at Panca Medan High School is closely related to the underlying theoretical studies. Based on Islamic character education theory, moral formation is not only carried out through the transfer of knowledge (cognitive), but also through the process of internalizing values, habituation, and role modeling. The research findings also show how Islamic Religious Education (PAI) teachers play an active role in instilling Islamic values, both through discussions of verses from the Qur'an and Hadith, as well as through daily attitudes that reflect honesty, discipline, and responsibility. This proves that the role of teachers as good deeds become an important key in Islamic mental education.

Furthermore, strengthening religious culture in schools aligns with the concept that Islamic culture can serve as an effective mechanism of social control. School programs such as the Duha prayer (Duhur prayer) and the congregational Zuhur prayer (Noon prayer), and the commemoration of Islamic holidays serve not only as routine rituals but also as a means of internalizing Islamic moral values in students' daily lives. The consistent presence of religious

culture creates a conducive school climate, thereby preventing students from engaging in deviant behavior that often occurs among urban youth.

Furthermore, the role of family and environment in character formation is also relevant to the findings of this study. The main supporting factors are parental support at home and the involvement of religious leaders around the school, strengthening the process of developing students' Islamic mental health. However, the study also found inhibiting factors, namely the influence of urban social environments steeped in hedonistic culture, consumer behavior, and the uncontrolled flow of digital media information. This indicates that mental health education cannot rely solely on schools but must involve synergy between families, communities, and the social environment.

Thus, the research results confirm that Islamic mental-based PAI learning at SMA Panca Medan functions as a preventive measure against

moral degradation, as emphasized by Islamic character education theories. Contextual learning strategies, strengthening religious culture, and support from family and community have been proven to foster students' religious awareness, reduce juvenile delinquency, and protect them from the negative influences of globalization. Therefore, the integration of Mental Education theory and practice demonstrates that Islamic Religious Education (PAI) learning is not only relevant but also urgently needs to be developed to address the challenges of moral degradation in the modern era.

### Inhibiting and supporting factors

In the process of implementing Mental Education through Islamic Religious Education (PAI) learning at Panca High School, Medan, several factors act as both supporting and inhibiting factors. These factors arise from various aspects, including teachers, students, families, and the social environment. An explanation of these factors is as follows

**Table 1.**Supporting and Inhibiting Factors of Islamic Religious Education Teachers in Guiding Students

Aspect	Supporting Factors	Inhibiting Factors
Islamic Religious Education Teacher	<ol style="list-style-type: none"> <li>1. Good pedagogical and religious competence of teachers.</li> <li>2. Being a role model in attitude and behavior.</li> </ol>	Differences in teacher character; some teachers still focus more on cognitive aspects rather than affective aspects.
Students	<ol style="list-style-type: none"> <li>1. Enthusiasm in participating in religious activities.</li> <li>2. Motivation to improve morals and character.</li> </ol>	Influence of external environments such as free association, social media, and online games.
Family	<ol style="list-style-type: none"> <li>1. Parental support in educating children according to Islamic teachings at home.</li> </ol>	Some parents pay less attention to their children's religious education at home.

Social Environment	1. Presence of religious figures around the school who support Islamic activities.	Hedonistic, consumerist, and modern culture in urban areas.
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The implementation of Mental Education at Panca High School in Medan has both supporting and inhibiting factors. From the perspective of Islamic Religious Education teachers, strong pedagogical and religious competencies, along with exemplary behavior, are the main pillars, although some teachers still focus more on cognitive aspects than affective ones. From the perspective of students, enthusiasm

Participation in religious activities is quite high, but the negative influences of promiscuity, social media, and online games often weaken moral development. Family support is also a crucial factor, especially when parents consistently instill Islamic values at home, but some still pay little attention to their children's religious education. Meanwhile, from a social perspective, the presence of religious leaders and community support strengthen Islamic activities, even though the challenges of modern urban culture, which is hedonistic and consumerist, often conflict with the Islamic moral values taught in schools.

## Discussion

The discussion of this research shows that Mental Education through Islamic Religious Education (PAI) learning at Panca High School, Medan, has been effective as a preventative measure against student moral degradation. Islamic Religious Education teachers serve not only as instructors but also as role models, instilling the values of honesty, discipline, and responsibility through the learning process and the practice of religious practices at school.

The religious culture fostered, such as Dhuha prayer, congregational prayer, and commemoration of Islamic holidays, creates a conducive atmosphere that helps students internalize Islamic values in their daily lives. The impact of this implementation is seen in students' increased awareness of controlling themselves from negative influences such as promiscuity, consumer behavior, and excessive use of social media. Although obstacles from external factors and a lack of attention from some parents to their children's religious education remain.

Strong supporting factors, such as teacher pedagogical competence, student motivation, and support from families and community leaders, are important assets in strengthening Islamic mental education, while inhibiting factors in the form of hedonistic modern culture and the influence of digital media need to be anticipated through collaboration between schools, families, and the community.

Based on an interview with the Principal of Panca Medan High School, Mr. Sudirman, M.Hum., it was revealed that the school places great emphasis on the importance of mental

education through Islamic Religious Education (PAI) as a key strategy in developing students' character. The principal emphasized that the moral degradation of urban youth is increasingly alarming, as evidenced by the increasing number of cases of promiscuity.

Uncontrolled use of social media, and declining respect for teachers and parents in society. Therefore, schools view Islamic Religious Education (PAI) learning as positioning it not only as a formal subject but also as an instrument for moral and spiritual development.

To support this, the principal explained that SMA Panca Medan has implemented various religious programs, such as communal Dhuha prayers and congregational Dhuhr prayers, which are mandatory for all students. Furthermore, the school actively organizes religious activities such as short-term Islamic boarding schools (pesantren kilat), commemorations of Islamic holidays, and social activities based on Islamic values. According to the principal, these activities effectively create a conducive religious environment, so that students become accustomed to engaging in Islamic-themed activities both at school and in their daily lives.

The principal also emphasized that one of the key factors in the success of this program is the role model of Islamic Religious Education (PAI) teachers. Teachers are not only required to teach cognitively, but also to demonstrate Islamic behavior in their daily lives, such as discipline, politeness, and honesty. This is believed to have a positive psychological impact on students, as they are more likely to imitate what their teachers directly demonstrate.

The findings of this study also demonstrate how Islamic Religious Education teachers play an active role in instilling Islamic values, both through discussions of Quranic verses and hadiths, and through daily behaviors that reflect honesty, discipline, and responsibility. This demonstrates the role of teachers as educators. good deeds is a crucial key to Islamic mental education. Thus, Islamic mental education (PAI) learning has been proven to significantly contribute to shaping students' religious character and preventing moral degradation.

## **Conclusions**

This study shows that Mental Education through Islamic Religious Education (PAI) learning at Panca High School, Medan, has been implemented comprehensively, integrating cognitive, affective, and psychomotor aspects. Islamic Religious Education teachers not only serve as instructors but also serve as role models in attitudes and behavior, enabling students to internalize Islamic values. Religious habits such as dhuha prayer, tadarus (recitation of the Quran), and congregational prayer, coupled with strengthening religious culture through religious and social activities, have proven effective in shaping students' Islamic character.

Research results show that this program contributes positively to preventing moral degradation, as evidenced by increased student religious awareness and a decrease in school disciplinary violations. Key contributing factors to the program's success include teacher pedagogical competence, student motivation, family support, and the involvement of



community leaders. However, negative influences from the outside-of-school environment, a hedonistic culture, and a lack of parental attention remain challenges that need to be addressed through synergy between schools, families, and the community.

Thus, it can be concluded that Islamic Religious Education (PAI) learning based on Mental Education plays a strategic role in shaping religious character and serves as an effective preventative measure against the moral degradation of adolescents in the modern era. This model can serve as a reference for other schools in developing Islamic character education strategies relevant to the challenges of globalization and the development of digital technology.

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