Portrait of Islamic Religious Education in Forming Muslim Identity in the Modern Era

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Abstract

The research objectives are, (1) to describe the identity of Muslims in the Modern era. (2) describe the application of Islamic religious education in schools as a means of forming the identity of Muslims in a modern context. In the contemporary era, Muslim identity develops due to complex interactions between religion, culture, technology and the social environment. This identity reflects the deeply rooted Islamic values inherent in every individual. Changes in the social environment, especially in the digital world, also have a significant influence in shaping Muslim identity. This research uses a literature study method with a qualitative approach. The results of this research are: First, building a strong Muslim identity requires several methods, namely (1) in-depth religious education, (2) involvement in religious practices, (3) imitating the morals of the Prophet Muhammad, (4) getting to know the history of Islam and Muslim civilization, (5) participation in the Muslim community. Second, students in the contemporary era are educated, as shown by their critical attitude, but they do not have an Islamic character, which is reflected in their behavior. In the implementation of Islamic religious education at school, it is felt that it has not been optimal in forming a Muslim identity; this is indicated by knowledge and good behavior at school not being carried over into its application in society. Apart from that, the synergy between educational institutions and students' parents is a perfect combination concept in shaping the identity of the Muslim generation in the modern era. Through good, intense communication with students' parents and innovative efforts by teachers, it is hoped that the Islamic values obtained at school can be applied by students in their daily lives, thereby creating an environment where Islamic religious values become an integral part of students' Muslim identity.

INTRODUCTION

One term often used to describe modern society is multicultural, which means people from different religions and cultures live alongside each other.[1] In situations like these, it is important to understand how Islamic religious education can effectively shape and strengthen people's religious identity in diverse societies. Students at school study Islamic religious education to form their Islamic identity, strengthening basic religious values, fostering an attitude of tolerance towards other religions, and deepening understanding of religious teachings.[2] Apart from that, they also learn how to apply Islamic values in daily behavior, understand morals and ethics, and develop a stable and balanced personality. Correct and continuous learning of the Islamic religion in children helps form an understanding of quality and responsible Islamic character.[3]

Education is very important for all individuals, because its existence cannot be separated from human life. If we discuss the foundation of an education system that must exist, then the answer is a comprehensive or in-depth education system. As a Muslim, be assured that Islam and Islamic education offer greater completeness than the education system.[4] Education and character are two elements that are very closely related and cannot be separated in our lives. The two complement each other.[5] On the other hand, character is a fundamental factor in human life. Without good morals, a person cannot be said to be a true human being. Without good morals, a person cannot become a perfect Muslim and cannot even form an attitude of love towards his nation. This is an important element in a Muslim's identity.[6] A person who does not have good character is not only unable to help himself, but also cannot make a positive contribution to others.[7] Therefore, having good morals is very important for a Muslim who wants to be useful in society. The Muslims referred to in this article are Muslim students at the high school level.[8]

Furthermore, Islamic religious education in schools is a program that transmits Islamic values through learning processes inside and outside the classroom in the form of subjects called Islamic Religious Education (PAI). PAI subjects are mandatory in the national

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[1] Rahmad Mulyadi, Diah Sartika, Hasrian Rudi Setiawan, "Pendidikan Agama Islam Sebagai Sarana Membentuk Identitas Keagamaan Dalam Masyarakat Multikultural," *Khazanah : Journal of Islamic Studies* 2, no. 3 (October 27, 2023): 90–99, https://doi.org/10.51178/khazanah.v2i3.1554.

[2] Siti Mariyah et al., "Negara, Politik Dan Pendidikan Agama (Pendidikan Agama Dalam Sistem Pendidikan Nasional) Dan Teori Globalisasi Dan Revolusi Modern Dalam Perspektif Pendidikan Islam Dan Kebudayaan Di Indonesia," *Jurnal Ilmu Multidisplin* 1, no. 2 (2022): 314–25, https://doi.org/10.38035/jim.v1i2.43.

[3] Siti Rukhayati, *Strategi Guru PAI Dalam Mebina Karakter Peserta Didik Smk Al Falah Salatiga* (Lembaga Penelitian dan Pengabdian Masyarakat (LPPM) IAIN Salatiga, 2019).

[4] Muhamad Arsad and Hapzi Ali, "Faktor Yang Mempengaruhi Sistem Pendidikan Islam: Pendanaan, Manajemen, Dan Lembaga Pendidikan," *Jurnal Ekonomi Manajemen Sistem Informasi* 3, no. 1 (2021): 1–10.

[5] Myta Widyastuti, "Peran Kebudayaan Dalam Dunia Pendidikan The Role Of Culture In The World Of Education," *JAGADDHITA: Jurnal Kebhinnekaan Dan Wawasan Kebangsaan* 1, no. 1 (2021).

[6] Agung Kurniawan, Bima Fandi Asy'arie, Mahbub Humaidi Aziz, "Strategi Pengembangan Karakter Mandiri Santri Pondok Pesantren Hidayatul Qur'an Batanghari, Lampung Timur," *Jurnal Penelitian Agama* 24, no. 2 (October 27, 2023): 153–72, https://doi.org/10.24090/JPA.V24I2.2023.PP153-172.

[7] Dina Anisa Rahmasari and Suyato Suyato, "Pentingnya Pembinaan Karakter Siswa Melalui Peran Guru Dan Kegiatan Siswa Di Sekolah Pada Era Globalisasi," *AGORA* 12, no. 1 (2023): 1–11.

[8] Muhammad Aji Suprayitno and Agoes Moh. Moefad, "Peran Pendidikan Islam Terintegrasi Dalam Pembentukan Karakter Dan Keterampilan Sosial Generasi Muda Muslim Di Era Globalisasi," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 2 (February 4, 2024): 1763–70, https://doi.org/10.54371/jiip.v7i2.3658.

curriculum from kindergarten to university level.[9] The PAI curriculum is designed according to student needs and development. PAI subjects in schools is one of the means of Islamic education. However, in the education system, the focus is often more on teaching than education.[10] In the context of the vision and mission of PAI subjects at school, the formation of a complete personality requires religious education, not just religious teachings. However, religious teaching is mostly carried out in schools, from elementary school to university level. This may be one of the causes of the decline in morals, especially among pupils, students, and the younger generation in general.[11]

There are three main missions of education, namely the Inheritance of Knowledge (Transfer of Knowledge), the Inheritance of Culture (Transfer of Culture), and the Inheritance of Values (Transfer of Value).[12] Therefore, education can be understood as transforming values in the context of personality formation with all the aspects it covers. Meanwhile, teaching is more oriented towards transferring knowledge and skills to obtain special expertise.[13] Thus, Islamic religious material in state schools should be emphasized as Islamic religious education (PAI), not just teaching Islamic religion or Islamic religious subjects. This means that the approach to delivering PAI material must be more comprehensive and sustainable, because PAI's role is to form good character that can be maintained until the end of life.[14]

This research aims to raise two main aspects, namely (1) to describe the identity of Muslims in the Modern era. (2) describe the application of Islamic religious education in schools as a means of forming the identity of Muslims in the context of the modern era. Until now, research on Islamic religious education in forming identity has brought up several different aspects. First, research related to Islamic religious education focuses on curriculum, materials, methods, and teacher strategies in the learning process at school. Research on this aspect shows that Islamic religious education in schools has a central role in shaping children's identity, accompanied by supporting and inhibiting factors, such as the role of family and environment, as explained in the research.[15;16] Meanwhile, the second trend is research that examines how the role of parents and the environment influences the development of children's

[9] Rois Hakimul Aufa et al., "Strategi Pembelajaran Pendidikan Agama Islam (PAI) Dalam Membentuk Karakter Peserta Didik Yang Islami Di Sekolah Dasar," *Adiba: Journal of Education* 3, no. 2 (2023): 185–93.

[10] Nur Zaid Salim, Maragustam Siregar, and Mufrod Teguh Mulyo, "Rekonstruksi Pendidikan Karakter Di Era Globalisasi: Studi Analisis Konsep Pemikiran Ibnu Miskawaih," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (June 2022): 28–39, https://doi.org/10.25299/al-thariqah.2022.vol7(1).9468.

[11] Yusron Nur Hadi and Niken Ayu Khoirun Nisa, "Polemik Pendidikan Indonesia Masa Kini," 2023.

[12] Zaenal Abidin, "Manajemen Peningkatan Mutu Pendidikan Karakter Berbasis Agama, Budaya, Dan Sosiologi," *Al-Afkar, Journal For Islamic Studies*, 2021; Novita Nur Inayha Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0," *Journal of Education and Learning Sciences* 3, no. 1 (2023): 73–93.

[13] Hisyam Muhammad Fiqyh Aladdin, "Peran Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan," *Jurnal: Penelitian Medan Agama* 10, no. 2 (2019): 153.

[14] Muhammad Sulaiman et al., "Analysis of Islamic Religious Education (PAI) Problems and Solutions in Facing the Development of the 21st Century," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 4 (April 21, 2024): 4256–67, https://doi.org/10.54371/jiip.v7i4.3998.

[15] Aladdin, "Peran Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan."

[16] Novena Ade Fredyarini Soedjiwo, "Analisis Penguatan Karakter Siswa Muslim Di Sekolah Dasar Minoritas Melalui Pendidikan Agama Islam," *Journal of Islamic Education* 1, no. 1 (May 21, 2023): 1–12, https://doi.org/10.61231/jie.v1i1.45.

character without reviewing the role of schools.[17;18;19] Of the five studies, each has its own style and characteristic objectives; the difference with the topic of discussion in this research is that it focuses more on the contribution of PAI in shaping Muslim personalities in the current modern era. Thus, there is a novelty in this research topic from several previous articles.

METHOD

This research uses a type of library research approach. According to Hamzah, literature or library-based research is research that uses data collection and research objects obtained by collecting and reading various books, journals, articles and so on.[20] This research analyzes literature studies related to Islamic religious education, and then analyzes how PAI attempts to shape Muslim identity in the current modern era. This research aims to collect several primary and secondary sources using literature from various sources, books, scientific journals, proceedings and similar publications related to the research topic. Then, researchers use online databases such as "Google Scholar," and "ScienceDirect" to search for related literature. Researchers used inclusion and exclusion criteria to make a selection after collecting relevant literature.

Data obtained from literature research was analyzed descriptively by grouping main themes and sub-themes related to Islamic religious education in forming Muslim identity in the modern era. This is done by looking at various models and methods used by teachers in forming Muslim identity in the modern era. Qualitative methods are used to assess literature study data processing. In this case, the research uses a data analysis model.[21] Namely, there are three stages in this model data analysis which include data reduction, data presentation, and drawing conclusions. Furthermore, in analyzing the data obtained, the researcher concluded to provide a comprehensive picture of the efforts that PAI teachers have made to shape Muslim identity in the contemporary era. By utilizing a library research approach, researchers can access and identify the strengths and weaknesses of existing literature studies and form a basic framework for further research.

RESULTS AND DISCUSSION

Modern Era Muslim Identity

As the second largest religion in the world, Islam cannot be separated from the context of modern society. Because this religion has experienced many transformations and challenges in this modern era, it is important for Muslims to understand the dynamics of their religion and

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[17] Hidar Amaruddin, Hamdan Tri Atmaja, and Muhammad Khafid, "Peran Keluarga Dan Media Sosial Dalam Pembentukan Karakter Santun Siswa Di Sekolah Dasar," *Jurnal Pendidikan Karakter* 10, no. 1 (April 29, 2020): 33–48, https://doi.org/10.21831/jpk.v10i1.30588.

[18] Heru Mahmudin and Abdul Muhid, "Peran Orang Tua Mendidik Karakter Anak Dalam Islam," *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* 11, no. 2 (April 30, 2020): 449, https://doi.org/10.30739/darussalam.v11i2.624.

[19] Rike Parita Rijkiyani, Syarifuddin Syarifuddin, and Nida Mauizdati, "Peran Orang Tua Dalam Mengembangkan Potensi Anak Pada Masa Golden Age," *Jurnal Basicedu* 6, no. 3 (April 27, 2022): 4905–12, https://doi.org/10.31004/basicedu.v6i3.2986.

[20] Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research) Kaajian Filosofis, Teoritis, Aplikasi Proses Dan Hasil* (Depok: PT Rajagrafindo Persada, 2022).

[21] A. Michael Huberman B. Miles, *Qualitative Data Analysis: An Expanded Sourcebook* (Sage Publications, 1994).

overcome the problems that arise.[22] Muslims are faced with various challenges in the modern era, including globalization, technological advances, and social and cultural changes. However, Islam is able to adapt to the evolution of the times because of its flexible nature.[23] Furthermore, it appears that spiritual values inherited from religion are often neglected due to the tendency of modern society to be more individualistic and materialist. By understanding the teachings of Islam and practicing them in everyday life, Muslim people must be able to overcome this challenge. In addition, the lives of Muslims are significantly influenced by technological advances. Although the internet and social media enable the quick and easy dissemination of information, Muslims must be able to filter the information they receive and use it for the good of themselves and society.[24]

Islamic culture and its role in forming a strong and competitive Muslim identity has become very important in an increasingly connected and integrated era of globalization. As a broad and deep religion, Islam provides a framework of values and principles that underlie Muslim life. On the other hand, culture is important in conveying these values through unique traditions, arts, and cultural practices.[25] The synergy between Islam and culture creates a complementary relationship where Islam provides a moral and spiritual foundation. Culture offers a way to apply Islamic values in the local environment..[26] One of the reasons why the synergy between Islam and culture is so important for the formation of Muslim identity is the ability of the two to work together in harmony. Muslims can maintain their local wisdom while maintaining universal Islamic values because of this synergy. Understanding and applying Islamic values through culture allows Muslims to participate actively and positively in today's global society without losing their identity.[27]

An important process for Muslim individuals in living their lives is building a strong Muslim identity; this includes in addition to the religious aspect, also identifying oneself as part of a global community that has strong Islamic values, beliefs and practices. According to Rohmah, several methods are needed to build a strong Muslim identity. Below are several strategies that can be implemented.

1. Deep Religious Education. To build a strong Muslim identity, strong religious education is a very important foundation. Individuals can gain a better understanding of their religious teachings by reading the Koran, Hadith, and basic Islamic principles. With deeper understanding, one can understand the role of the Islamic religion in everyday life and its values, ethics, and principles.

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[22] Moh. Teguh Prasetyo, "Islam Dan Transformasi Budaya Lokal Di Indonesia," *Batuthah: Jurnal Sejarah Padaban Islam* 2, no. 2 (September 29, 2023): 150–62, https://doi.org/10.38073/batuthah.v2i2.1107.

[23] Mohammad Akmal Haris, "Urgensi Digitalisasi Pendidikan Pesantren Di Era Society 5.0 (Peluang Dan Tantangannya Di Pondok Pesantren Al-Amin Indramayu)," *Islamic Management: Jurnal Manajemen Pendidikan Islam* 6, no. 1 (January 29, 2023): 49–64, https://doi.org/10.30868/IM.V6I01.3616.

[24] Hamid Sakti Wibowo, *Wawasan Islam Kontemporer: Memahami Dinamika Umat Muslim Pada Era Modern* (Unwahas Press, 2023).

[25] Nishfa Syahira Azima, Yayang Furi Furnamasari, and Dinie Anggraeni Dewi, "Pengaruh Masuknya Budaya Asing Terhadap Nasionalisme Bangsa Indonesia Di Era Globalisasi," *Jurnal Pendidikan Tambusai* 5, no. 3 (October 28, 2021): 7491–96, https://doi.org/10.31004/JPTAM.V5I3.2186.

[26] Naili Alfiatur Rohmah, "Islam Dan Kebudayaan: Sinergi Untuk Identitas Muslim Di Era Global," *Maliki Interdisciplinary Journal (MIJ)* 1, no. 2 (2023): 310–22.

[27] Gunawan Santoso Hafazfazlur, Hafaz Fazlur, "Pudarnya Nilai-Nilai Pancasila Dalam Kehidupan Masyarakat," *Jurnal Pendidikan Transformatif* 1, no. 2 (November 11, 2022): 11–17, https://doi.org/10.9000/JPT.V1I2.514.

2. Involvement in Religious Practices. One effective way to build a strong Muslim identity is to actively engage in religious activities. Strengthening your spiritual connection with Allah SWT and other Muslim people can be achieved by praying regularly, fasting during Ramadan, giving zakat, and participating in other acts of worship. These religious practices allow people to feel a direct connection to the Islamic religion, which strengthens their Muslim identity.

3. Emulating the Morals of the Prophet Muhammad. As a Muslim, the main goal is to emulate the morals of the Prophet Muhammad SAW. A strong Muslim identity depends on good morals. Building a strong Muslim identity and gaining the trust and respect of others can be achieved by following the example of the Prophet Muhammad in behaving, interacting, and showing compassion, honesty, and generosity.

4. Get to know the history of Islam and Muslim civilization. Understanding the history of Islam and Muslim civilization provides a broader perspective on the richness and contributions that Muslims have made in various aspects of life. Studying Islamic religious and cultural history allows people to appreciate their heritage and fosters a sense of pride and confidence in their Muslim identity.

5. Participation in the Muslim Community. An effective way to build a strong Muslim identity is to get involved in the Muslim community. Engaging in activities at a mosque, Islamic organization, or religious study group allows people to interact with and learn from others of the Muslim faith. In addition, the Muslim community can provide social support.[28]

Contribution of Islamic Religious Education in the Formation of Muslim Identity

A person who lives in this era of globalization must still have a character that is certainly their identity.[29] Identity is a person's characteristic, so that the religious identity of the younger generation of Muslims reflects values rooted in the teachings of the Islamic religion.[30] The development of identity in each generation is supported by the distribution of media at that time, namely how an authority plays a role in disciplining and controlling the understanding of a particular society. The current millennial era is characterized by massive use of social media. Of course, the formation of the identity of millennial Muslim children is no longer through the old religious authority, from conventional kiai or ustaz, but rather through content that children often encounter in their digital social interactions.[31]

Muslim identity is a perfect and harmonious personality between human relationships with Allah, relationships with fellow humans, and human relationships with nature. The Muslim personality in question is a complete personality that strengthens faith, morals, knowledge, and worship. However, Muslim teenagers are currently experiencing a decline in

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[28] Rohmah, "Islam Dan Kebudayaan: Sinergi Untuk Identitas Muslim Di Era Global."

[29] Firman Mansir, "Pendidikan Dan Perlindungan Anak Di Sekolah: Upaya Perlindungan Dan Pencegahan Serta Penanganan Di Indonesia," *Elementary : Jurnal Ilmiah Pendidikan Dasar* 8, no. 1 (April 2022): 15, https://doi.org/10.32332/elementary.v8i1.3370.

[30] Mubin Syahrul, "Pengaruh Globalisasi Terhadap Identitas Keagamaan Dalam Kalangan Pemuda Muslim," *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya* 1, no. 2023 (2020): 1093–1104; Tsaniyatus Sa'diyah, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *KASTA: Jurnal Ilmu Sosial, Agama, Budaya, Dan Terapan* 2, no. 3 (2022).

[31] Kirana Nur Lyansari, "Belajar Islam Melalui Literatur Visual: Pembentukan Identitas Moderat Anak Muslim Milenial," *Al-Balagh : Jurnal Dakwah Dan Komunikasi* 4, no. 2 (December 2019): 293–316, https://doi.org/10.22515/balagh.v4i2.1821.

moral or ethical attitudes, which is reflected in their behavior patterns, such as the way they interact with their peers, which recently has seen many cases of bullying,[32] especially the way they communicate with older people, the way they behave on social media and of course the fashion they display.[33] Aladdin agreed to this,[34] which states that the majority of Muslim teenagers in this modern era are educated, which is shown by their critical attitude, but do not have an Islamic character, which is reflected in unethical behavior and decreased respect, which leads to the loss of the nation's cultural identity. This is often found, especially among Muslim teenagers in urban areas, which is the impact of westernization on local culture through the flow of globalization packaged in digital media.[35] Starting from the concept of Islamic education and the meaning of Islamic religious education in schools, the existence of Islamic education subjects in schools is one of the media for Islamic education. All efforts must always refer to the concept of Islamic education. PAI's main mission is to develop students' personalities as a whole with the hope that one day they will become scientists who have faith and are devoted to Allah Swt., able to dedicate their knowledge to the welfare of humanity. This identity is a benchmark for the complete Indonesian human figure and is expected to be able to answer various global development challenges.[36]

Not only that, schools as educational institutions have a curriculum as a guide in organizing and planning everything to achieve goals. Basically, the Islamic religious education curriculum helps students strengthen their religious identity, understand fundamental Islamic values, and apply them in everyday life.[37] Each school certainly has its own curriculum characteristics which are developed to meet or answer the needs of its environment. In its implementation, of course the teacher tries as much as possible in the learning process.[38] However, there are supporting factors that require synergy between the role of teachers who provide knowledge at school with parents and the environment who play a role in applying that knowledge. In Islamic religious education, religious, ethical and moral values learned at school must receive support in real application in social life outside the school environment.[39]

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[32] Ghina Alfiyah and Dian Ari Widyastuti, "Teknik Kontrak Perilaku: Solusi Untuk Mereduksi Bullying Verbal Pada Siswa Smp," in *Prosiding Seminar Nasional Bimbingan Dan Konseling Universitas Ahmad Dahlan*, vol. 3, 2023; Zulkarnaen Zulkarnaen, Dwi Fitri Wiyono, and Faridatus Sa'adah, "Penguatan Karakter Religius Siswa Dalam Mencegah Perilaku Bullying Di Sma Islam Malang," *Vicratina: Jurnal Ilmiah Keagamaan* 8, no. 4 (2023): 320–29.

[33] E S Putri and A Andriani, "Sinergi Orang Tua Dan Guru Dalam Pendidikan Seks," *PRIMARY*, 2022.

[34] Aladdin, "Peran Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan."

[35] Mariyah et al., "Negara, Politik Dan Pendidikan Agama (Pendidikan Agama Dalam Sistem Pendidikan Nasional) Dan Teori Globalisasi Dan Revolusi Modern Dalam Perspektif Pendidikan Islam Dan Kebudayaan Di Indonesia."

[36] Aladdin, "Peran Materi Pendidikan Agama Islam Di Sekolah Dalam Membentuk Karakter Kebangsaan."

[37] Apdoludin, et al. *Desain Pembelajaran Agama Islam* (Pasaman Barat: CV.Azka Pustaka, 2024).

[38] Ismi Adelia and Oki Mitra, "Permasalahan Pendidikan Islam Di Lembaga Pendidikan Madrasah," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 21, no. 01 (August 25, 2021): 32–45, https://doi.org/10.32939/islamika.v21i01.832.

[39] Asep Nanang Yuhana and Fadlilah Aisah Aminy, "Optimalisasi Peran Guru Pendidikan Agama Islam Sebagai Konselor Dalam Mengatasi Masalah Belajar Siswa," *Jurnal Penelitian Pendidikan Islam* 7, no. 1 (June 11, 2019): 79, https://doi.org/10.36667/jppi.v7i1.357.

Apart from instilling religious values in Muslim teenagers, having a global insight is an aspect that should not be ignored in forming an ideal Muslim in this modern era.[40] According to Zahra, to address this by offering the concept of developing an education system by prioritizing interdisciplinary methods and interconnectivity, so that global insight is obtained which is of course followed by the religious values possessed by each individual. This concept has now been widely applied to schools that are classified as modern (having adequate infrastructure and resources), but this has not been applied to the majority of schools that exist today, considering the limited resources they have.[41]

Islamic religious education in schools states that Islamic religious education is oriented towards character formation, where the role of schools as a source of knowledge is not sufficient in maximally forming the identity of Muslims. Strengthening student character must be built through habituation carried out at school with control from the teacher. But apart from that, a diverse environment is considered the most influential factor in character formation, a person must be able to read and interpret it as a good opportunity for self-development.[42] This is proven; even though schools have provided education to students with the best curriculum, appropriate teacher methods, and strategies, obstacles are still found, which state that parental support is necessary to shape the child's character.[43] This statement argues that parents who implement family education, whether very strict, loose, or flexible, actually have different impacts on the child's personal formation.

In addition, the increasingly digital social environment brings a lot of teaching about science and everything that surrounds it. The form of child concern here is expected to be able to act as a filter against possible negative impacts and be able to take positive values.[44] An example of something positive in the current social space is the hijrah movement initiated by the Muslim millennial generation. This movement is an effort to change religious behavior in the context of group activities, with the aim of changing non-Islamic lifestyles so that they are more in line with the teachings of the Islamic religion. Through the hijrah movement, the millennial generation created a new religious identity and played a collective role in spreading religion. The hijra movement has developed into a popular social phenomenon and supports a more religious cultural change.[45]

This is because educational institutions and the social environment have a significant influence in shaping a child's identity. So this is where parents act as mediators between

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[40] Tyka Rahman, "Ruang Dan Identitas Sosial: Reproduksi Identitas Kelas Menengah Muslim Di Pesantren Ar Risalah Padang," *Jurnal Sosiologi Andalas* 9, no. 1 (2023): 65–77, https://doi.org/10.25077/jsa.9.1.63-75.2023.

[41] Mariyah et al., "Negara, Politik Dan Pendidikan Agama (Pendidikan Agama Dalam Sistem Pendidikan Nasional) Dan Teori Globalisasi Dan Revolusi Modern Dalam Perspektif Pendidikan Islam Dan Kebudayaan Di Indonesia."

[42] Apri Kurniasih, "Revitalisasi Pendidikan Islam Kontemporer Di Indonesia," *Jurnal Pendidikan Islam* 11, no. 1 (2021): 1–19, https://doi.org/10.38073/jpi.v11i1.566.

[43] Caca Danuwijaya et al., "Peran Guru Pendidikan Agama Islam Dalam Implementasi Psikososial Erikson Di Sekolah," *Al-Afkar, Journal For Islamic Studies* 5, no. 1 (2022): 41–55.

[44] Sigit Dwi Laksana, "Pentingnya Pendidikan Karakter Dalam Menghadapi Education Technology The 21 Century," *Jurnal Teknologi Pembelajaran* 1, no. 01 (2021): 14–22.

[45] Mila Nabila Zahara, Dadan Wildan, and Siti Komariah, "Gerakan Hijrah: Pencarian Identitas Untuk Muslim Milenial Di Era Digital," *Indonesian Journal of Sociology, Education, and Development* 2, no. 1 (2020): 52–65, https://doi.org/10.52483/ijsed.v2i1.21.

children and society, between children and the norms of life, and between children and adults.[46] The family can be said to be the main educational institution that is natural in nature, where parents play a role in forming a long-lasting system of intimate relationships characterized by personal loyalty, love and affectionate relationships which are expected to foster feelings of love and affection. able to form awareness in children. The synergy of cooperation between parents and teachers will have positive implications in the formation of children's character, because parents can monitor children's development through teachers and vice versa, teachers can obtain information about children's characteristics through their parents.[47]

Apart from that, the role of parents' contribution can create good synergy in supporting student development with several steps, such as holding meetings when accepting new students, communicating through correspondence, providing opportunities to speak during report cards, and holding school events and meetings involving students.[48] Apart from that, using a contact book can also help communicate. It is also important to hold regular meetings between teachers and parents so that information regarding student progress can continue to be updated. Teachers can also play a role in conveying information to the homeroom teacher, which can then be shared with parents, for example, via WhatsApp groups if problems arise with students. Good cooperation between teachers and parents is also very important, as is involving parents and the school committee in helping to shape students' identities.[49] This includes morals, worship, and moral values taken from religious teachings. When teachers and parents work together to develop student discipline, an environment will be created where Islamic religious values become integral to the student's identity.[50]

CONCLUSION

Islamic religious education plays an important role in shaping Muslim identity in the modern era. This education gives people a deep understanding of Islamic teachings. because, Islamic religious education can be a strong foundation for Muslims in this modern era which is full of challenges to remain firm in their religious values and face changing times. Through a good understanding of religious teachings, Muslims can form a strong identity and avoid negative influences from other cultures that conflict with their religious teachings. Therefore, the role of Islamic religious education in shaping Muslim identity in the modern era is very important to pay attention to and strengthen. Good education will give birth to a generation of

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[46] Sri Lestari and Hajar Mukaromah, "Literasi Keuangan Syariah Pengelola Koperasi Pondok Pesantren An-Nawawi Kec. Gebang, Kab Purworejo," *An-Nawa: Jurnal Studi Islam* 1, no. 1 (2019): 61–87.

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Muslims who are strong, have noble character, and are able to maintain their identity in the dynamics of modern society.

Some things that need to be underlined are: First, building a strong Muslim identity requires several methods, namely (1) in-depth religious education, (2) involvement in religious practices, (3) imitating the morals of the Prophet Muhammad, (4) knowing the history of Islam and civilization. Muslims, (5) participation in the Muslim community. Second, today's students have knowledge which is demonstrated by their critical attitude, but their behavior does not reflect the character of Islam. Apart from that, synergy between educational institutions and students' parents is an ideal idea for shaping the identity of the Muslim generation in the modern era. It is hoped that students in everyday life can apply the Islamic values learned at school through strong communication with students' parents and teachers' creative efforts. This will create an environment where Islamic religious values become an important part of students' Muslim identity.

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