



Islamic Religious Education and Social Environment as Alternative Solutions to Address Moral Degradation Resulting from Promiscuity Among Generation Z Students at SMP Negeri 1 Prigen, Pasuruan

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Abstract

The decline in moral values among Generation Z adolescents has become an increasingly serious concern amid the wave of digitalization. This study aims to analyze the influence of Islamic Religious Education and the social environment on mitigating the moral decline among Generation Z students at SMP Negeri 1 Prigen, Pasuruan. A quantitative approach using a survey method was employed in this study, involving 54 eighth-grade students selected through random sampling. Data collection was conducted through the distribution of a Google Forms-based questionnaire, while data analysis utilized multiple linear regression with the aid of IBM SPSS Statistics 25. The results indicate that Islamic Religious Education has a significant influence in curbing the decline in student morality, as evidenced by the reinforcement of the values of discipline, honesty, and self-control. Similarly, the social environment, whether at school, within the family, or in the community, was found to play a crucial role as a space for the internalization of moral values through daily interactions. Collectively, these two variables contributed 55.7% to mitigating moral decline, while the remainder was influenced by other factors beyond the scope of this study. These findings confirm that Islamic Religious Education and a supportive social environment are two complementary pillars in shaping the moral character of Generation Z students. Implicitly, strengthening formal religious education must be accompanied by the creation of a conducive social environment, whether at school, within the family, or in the community.

Keywords

Islamic religious education; Social environment; Moral decline; Generation Z



Introduction

A generation is defined as a group of individuals born within a similar time frame who share comparable social conditions and technological advancements that collectively shape their distinctive characteristics (Kusyairi et al., 2024). Generation Z those born between 1995 and 2012 are currently in adolescence, with ages ranging from approximately 12 to 21 years for females and 13 to 22 years for males (Hisan Mursalin, 2024). This generation has grown up amid rapid advances in digital technology, making them highly familiar with and dependent on the internet for social interaction, education, and information-seeking. Generation Z adolescents are typically enrolled in junior high school (SMP), senior high school (SMA), or higher education institutions (Lestari Ayu & Komalasari, 2024).

While scientific and technological advancements have brought significant convenience to daily life, they have also introduced negative social consequences. Changes in values, norms, and ethics have occurred within society, and some individuals have become increasingly distanced from Islamic values (Ainun et al., 2024). In the digital era, many students are exposed to harmful content on social media, uneducational platforms, and negative peer influences. Moreover, some adolescents place greater trust in online information than in advice from parents or teachers (Rahman et al., 2023). As a result, courtesy, responsibility, and integrity are gradually eroding, signaling a moral decline among the younger generation.

Indonesia's Generation Z currently faces a serious challenge: moral degradation. One of the primary causes is the influx of foreign cultural influences absorbed directly through social media without adequate filtering (Hisan Mursalin, 2024). Peer groups also play a significant role in shaping student behavior (Firmansyah et al., 2024). A positive social environment tends to foster good morals, whereas a negative one increases the likelihood of deviant behavior. Adolescence is a critical period of self-discovery and character formation, making young individuals highly vulnerable to violence, drug abuse, alcohol consumption, and risky activities.

A preliminary survey conducted among 54 students at SMP Negeri 1 Prigen, Pasuruan, revealed that 76% of respondents exhibited behavioral tendencies in the high category across the measured indicators, while approximately 8.37% fell into the low category. The overall average score of 4.21 (on a 1–5 scale) indicates that the students' moral condition is generally classified as "good." However, the presence of some students showing signs of moral decline suggests that the potential for moral deviation remains and requires attention through Islamic religious education and the cultivation of a positive social environment.



Moral decline among today's youth has become a growing concern, driven by environmental influences, promiscuity, and the misuse of social media (Lubis, 2025). Forms of adolescent delinquency including gang fights, bullying, drug and alcohol use, and premarital sexual behavior are increasingly prevalent. Promiscuity, in particular, represents a significant deviation from moral and social values. According to data from the National Population and Family Planning Board (BKKBN), 60% of adolescents aged 16–17 have engaged in sexual intercourse, while 20% of those aged 14–15 and 20% of those aged 19–20 have also done so, indicating weak self-control and insufficient moral education at an early age (Kasingku & Sanger, 2023; Nikmatur, 2025).

Several previous studies have examined the role of Islamic religious education and social environments in shaping students' moral character. Hisan Mursalin (2024) found that Islamic religious education significantly influences the character development of Generation Z, particularly in enhancing religious awareness and moral behavior (Hisan Mursalin, 2024). Kasingku and Sanger (2023) revealed that religious education serves as a bulwark against deviant adolescent behavior. Additionally (Kasingku & Sanger, 2023), Firmansyah et al. (2024) confirmed that the social environment, particularly peer groups, substantially influences students' social and moral development (Firmansyah et al., 2024)..

Despite the established importance of Islamic religious education and social environments in theory, a gap remains between these theoretical expectations and real-world conditions. Moral decline continues to manifest among students, including those at SMP Negeri 1 Prigen Pasuruan, as evidenced by low discipline, inappropriate language use, lack of participation in religious activities, and promiscuous behavior that deviates from social norms.

Based on this gap, the present study focuses on analyzing the influence of Islamic religious education and the social environment on moral degradation resulting from promiscuous behavior among Generation Z students. Specifically, this research aims to examine the influence of each variable, both individually and collectively, in addressing students' moral issues. This study is expected to contribute to the development of Islamic religious education and the fostering of a more conducive social environment for character formation among the younger generation.

This research explores how Islamic religious education and the social environment influence moral degradation stemming from promiscuity, with a specific focus on Generation Z students at SMP Negeri 1 Prigen, Pasuruan. Use the following title: Islamic Religious Education and Social Environment as Alternative



Solutions to Address Moral Degradation Resulting from Promiscuity Among Generation Z Students at SMP Negeri 1 Prigen, Pasuruan.

Method

This study employs a quantitative survey design, a research method that focuses on collecting and analyzing numerical data to objectively and measurably test relationships between variables (Waruwu et al., 2025). Through this approach, the data obtained can be analyzed using statistical techniques, so the research results are expected to be objective, systematic, and highly generalizable.

Data collection in this study was conducted using a questionnaire designed based on indicators for each research variable. The questionnaire employed a Likert scale with five response categories: never, rarely, sometimes, often, and always. This scale allowed respondents to indicate the frequency or intensity of their experiences with each statement. Subsequently, the data from the completed questionnaires were analyzed using statistical software to determine the relationships among the variables under study.

The population in this study consists of all eighth-grade students at SMP Negeri 1 Prigen Pasuruan, totaling 269 students. Given the relatively large population size, the researcher selected a portion of the population as the study sample. The sampling technique used was random sampling, a method that gives every member of the population an equal chance of being selected as a respondent. This technique was chosen to ensure that the sample obtained would objectively represent the characteristics of the population.

In determining the sample, this study used random sampling. According to Suharsimi Arikunto (Abdullah, 2015), if the population size is less than 100, the entire population should be included; however, if the population size is large enough, the sample can range from 10% to 25% or more. Based on these guidelines, the researcher selected 20% of the total population of 269 students. Consequently, a sample size of 53.8 was obtained, which was then rounded up to 54 respondents.

The subjects of this study are Generation Z students attending SMP Negeri 1 Prigen, Pasuruan. In the context of this study, Generation Z is defined as individuals born between 1997 and 2012. Therefore, all students at SMP Negeri 1 Prigen, Pasuruan, fall into the Generation Z category and are suitable as research subjects.

This study aims to examine the influence of two independent variables, Islamic religious education and social environment, on the dependent variable, namely moral degradation resulting from promiscuity. Research data were collected using a questionnaire designed around indicators for each research variable. The



questionnaire was designed as a Likert scale with five response options: never, rarely, sometimes, often, and always, allowing respondents to indicate the frequency of their behavior or experiences in relation to the statements presented.

The collected data were then analyzed using statistical software. The initial stage of the analysis involved testing the research instrument, which included validity and reliability tests. The validity test aimed to ensure that each item in the questionnaire accurately measured the variable under study (Rindiasari et al., 2021). The instrument is deemed valid if the calculated r value is greater than the table r value at a 5% significance level. In addition, content validity is also assessed through expert evaluation (validators). Reliability testing is conducted to determine the instrument's consistency using Cronbach's Alpha coefficient, with the criterion that the instrument is deemed reliable if the Alpha value exceeds the established significance threshold (Darma, 2021).

Next, classical assumption tests were conducted as a prerequisite for regression analysis, including a normality test. The normality test was performed to determine whether the data were normally distributed by examining the significance value of the Kolmogorov-Smirnov test (Nurhaswinda et al., 2025).

Hypothesis testing was conducted using multiple linear regression analysis. Multiple linear regression analysis was used to determine the direction and magnitude of the influence of each independent variable on the dependent variable (Aflah et al., 2025). Additionally, the coefficient of determination (R^2) was used to assess the extent to which Islamic religious education and the social environment explain the variation in moral degradation resulting from promiscuous behavior among Generation Z students at SMP Negeri 1 Prigen Pasuruan (Mardiatmoko, 2020).

Results

Based on the research findings collected in the field, this study involved 54 respondents who were eighth-grade students at SMP Negeri 1 Prigen Pasuruan. Data collection was conducted by distributing a questionnaire via Google Forms from November 15–17, 2025. The collected data was then analyzed using IBM SPSS Statistics 25, allowing for a more systematic and accurate analysis of the research instrument, classical assumptions, and hypotheses.

1. Research Instrument Validation

Validity Testing



This validity test was conducted using Pearson's correlation method with SPSS version 25. The results of the validity test indicate that the variable is valid if the calculated r-value is greater than the table r-value.

Table 1. Validity Test Results

Variable	Statement	r calculate	r table	Description
Islamic Religious Education	X1.1	0,439	0,266	Valid
	X1.2	0,652	0,266	Valid
	X1.3	0,583	0,266	Valid
	X1.4	0,378	0,266	Valid
	X1.5	0,628	0,266	Valid
	X1.6	0,576	0,266	Valid
	X1.7	0,522	0,266	Valid
	X1.8	0,486	0,266	Valid
	X1.9	0,521	0,266	Valid
	X1.10	0,443	0,266	Valid
	X1.11	0,551	0,266	Valid
	X1.12	0,546	0,266	Valid
	X1.13	0,494	0,266	Valid
	X1.14	0,478	0,266	Valid
	X1.15	0,649	0,266	Valid
	X1.16	0,687	0,266	Valid
Social Circle	X2.1	0,276	0,266	Valid
	X2.2	0,492	0,266	Valid
	X2.3	0,385	0,266	Valid
	X2.4	0,416	0,266	Valid
	X2.5	0,284	0,266	Valid
	X2.6	0,392	0,266	Valid
	X2.7	0,456	0,266	Valid
	X2.8	0,573	0,266	Valid
	X2.9	0,669	0,266	Valid
	X2.10	0,531	0,266	Valid
	X2.11	0,637	0,266	Valid
	X2.12	0,443	0,266	Valid
	X2.13	0,579	0,266	Valid
	X2.14	0,616	0,266	Valid
	X2.15	0,532	0,266	Valid
	X2.16	0,777	0,266	Valid
	Y1	0,646	0,266	Valid
	Y2	0,744	0,266	Valid
	Y3	0,692	0,266	Valid
	Y4	0,740	0,266	Valid



Variable	Statement	r calculate	r table	Description
Moral Decline	Y5	0,552	0,266	Valid
	Y6	0,674	0,266	Valid
	Y7	0,725	0,266	Valid
	Y8	0,674	0,266	Valid
	Y9	0,592	0,266	Valid
	Y10	0,619	0,266	Valid
	Y11	0,550	0,266	Valid
	Y12	0,484	0,266	Valid
	Y13	0,590	0,266	Valid
	Y14	0,392	0,266	Valid
	Y15	0,589	0,266	Valid
	Y16	0,488	0,266	Valid
	Y17	0,589	0,266	Valid
	Y18	0,615	0,266	Valid

Based on Table 1, all statements are deemed valid, as the calculated value of the Corrected Item-Total Correlation r is greater than the table value of r . Based on a sample size of 54 respondents, the degrees of freedom (df) were calculated to be 52. Since this df value is not listed directly in the r table, the nearest df value, 55, was used. At a 5% significance level, the r table value was 0.266. Thus, the study of these three variable items can proceed.

Reliability Test

The results of this reliability test can be seen in the Cronbach's Alpha column following a reliability analysis conducted using SPSS version 25. Based on the reliability test results, the variable can be considered reliable if the Cronbach's Alpha value is greater than 0.6.

Table 2. Results of the Reliability Test for Variable X1

Reliability Statistics	
Cronbach's Alpha	N of Items
.825	16

Table 3. Results of the Reliability Test for Variable X2

Reliability Statistics	
Cronbach's Alpha	N of Items
.782	16



Table 4. Results of the Reliability Test for Variable Y

Reliability Statistics	
Cronbach's Alpha	N of Items
.888	18

Based on the data in Tables 2, 3, and 4, the researcher found that the reliability coefficient for the Islamic religious education variable was 0.825, for the social environment variable was 0.782, and for the moral degradation variable was 0.888. It is evident that each of these variables exceeds the reliability standard of 0.6. Thus, all variables are deemed reliable and can be used in the study as data collection tools.

2. Test of Classical Assumptions

Normality Test

The normality test is part of the classical assumption tests; this test aims to determine whether the residual values are normally distributed or not. (Nugraha, 2022) A good regression model has normally distributed residual values. The normality test in this study uses the Kolmogorov-Smirnov test with the following criteria: if the Exact Sig (2-tailed) value is > 0.05 , the data can be declared normally distributed; and if the Exact Sig (2-tailed) value is < 0.05 , the data is declared non-normally distributed.

a. Kolmogorof-Smirnov

Table 5. Results of the Normality Test

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		53
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	6.70735847
Most Extreme Differences	Absolute	.102
	Positive	.102
	Negative	-.094



Test Statistic	.102
Asymp. Sig. (2-tailed)	.200 ^{c,d}
a. Test distribution is Normal.	
b. Calculated from data.	
c. Lilliefors Significance Correction.	
d. This is a lower bound of the true significance.	

Table 5 shows that the Asymp. Sig. (2-tailed) value is 0.200. Since this value is greater than the significance level of 0.05, it can be concluded that the residual data are normally distributed. Thus, the assumption of normality in the regression analysis has been met, and the model is suitable for use in the next stage of analysis.

3. Hypothesis Testing

After conducting the classical assumption testing phase, the researcher proceeds to the final phase of the study, which is hypothesis testing. The researcher can conduct hypothesis testing using the F-test, multiple linear regression, and the coefficient of determination.

F-TEST

This test is used to determine whether all independent variables in the study simultaneously influence the dependent variable. (Mardiatmoko, 2020) If the Sig. value is < 0.05 or the calculated F-value is $>$ the critical F-value, then it can be concluded that the independent variables simultaneously have a significant effect on the dependent variable.

Table 6. Results of the F-Test

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3679.895	2	1839.948	32.111	.000 ^b
	Residual	2922.253	51	57.299		
	Total	6602.148	53			
a. Dependent Variable: Y						



b. Predictors: (Constant), X2, X1

Based on the test results in Table 6, it is found that the calculated F-value is 32.111, while the critical F-value is 3.18. These results indicate that the calculated F-value is greater than the critical F-value, a finding supported by the significance level (Sig.) of 0.000, which is less than 0.05. Therefore, it can be concluded that variables X1 and X2 have a significant simultaneous effect on variable Y.

a. Multiple Linear Regression Analysis

Multiple linear regression is an analytical method used to determine the strength of the relationship and the influence of several independent variables (X) on a single dependent variable (Y).

Table 7. Results of Multiple Linear Regression Analysis

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-4.801	10.101		-.475	.637
	X1	.739	.195	.485	3.784	.000
	X2	.444	.176	.325	2.531	.014
a. Dependent Variable: Y						

Based on Table 7, the multiple linear regression equation is obtained

$$Y = \alpha + b_1X_1 + b_2X_2$$

$$= -4,801 + 0,739X_1 + 0,444X_2$$

This means:

When X1 and X2 = 0, Y is -4.801

If X1 increases by 1 unit, Y increases by 0.739

If X2 increases by 1 unit, Y increases by 0.444

The coefficient value for variable X1 is 0.739 with a significance level of $0.000 < 0.05$, indicating that X1 has a significant effect on Y. Furthermore, variable X2 has a coefficient of 0.444 with a significance level (Sig.) of 0.014



< 0.05 , so X_2 also has a significant effect on Y . Thus, it can be concluded that both X variables have a positive and significant partial effect on variable Y .

b. Test of the Coefficient of Determination

This test is conducted to determine the extent to which the independent variable explains the changes in the dependent variable. This is indicated by the R-squared value (R^2). The higher the R^2 value, the stronger the influence of the independent variable on the dependent variable.

Table 8. Results of the Coefficient of Determination Test

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.747 ^a	.557	.540	7.570	.557	32.111	2	51	.000
a. Predictors: (Constant), X_2 , X_1									

Based on the data in Table 8, the R-squared value is 0.557. Therefore, based on the results processed using SPSS version 25 and using the formula $KP = 0.557 \times 100\% = 55.7\%$. This indicates that the contribution of the independent variables Islamic religious education (X_1) and social environment (X_2) to the dependent variable, moral degradation (Y), is 55.7%, while the remaining 44.3% is influenced by other variables.

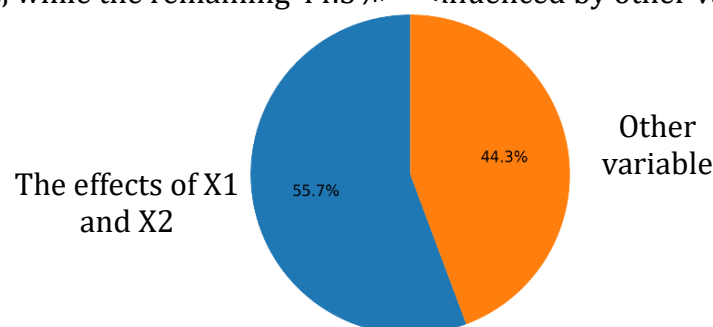


Figure 1. Pie Chart Showing the Percentage Influence of Islamic Religious Education and Social Environment on Moral Decline



Discussion

This study involved 54 eighth-grade students at SMP Negeri 1 Prigen, Pasuruan. Data were collected through a questionnaire distributed via Google Forms on November 15–17, 2025. All research instruments underwent validity and reliability testing with adequate results the calculated r-values for all items were greater than the table r-values (0.266), and Cronbach's Alpha for each variable was 0.825 (X1), 0.782 (X2), and 0.888 (Y) making them suitable for use. The Kolmogorov-Smirnov normality test indicated that the residual data were normally distributed (Asymp. Sig. = 0.200 > 0.05), satisfying the classical assumptions for multiple linear regression analysis.

1. The Effect of Islamic Religious Education on the Decline in Morality Among Generation Z Students

The results of the multiple linear regression analysis indicate that Islamic Religious Education (PAI) has a significant effect on the decline in morality among Generation Z students at SMPN 1 Prigen Pasuruan ($\beta=0.739$; $p=0.000$). This finding confirms that the more effectively PAI is implemented through classroom instruction, the practice of religious rituals, and teachers' exemplary behavior, the lower the potential for a decline in moral values among students.

This finding is particularly interesting when considered in light of the characteristics of Generation Z, which has grown up in a digital environment. This generation has broad access to information, yet their ability to filter values often lags behind, making them vulnerable to promiscuous behavior and shifting social norms. In this context, PAI serves as a bulwark of values that fosters personal integrity and ethical awareness a function that is increasingly crucial given that Generation Z spends an average of 7–9 hours per day in front of screens (Williams, 2020). Effective PAI for Generation Z must go beyond a purely doctrinal approach; it must be dialogic and relevant to the digital reality they face, for example, by integrating issues of digital ethics into the learning process.

From a theoretical perspective, these findings reinforce Al-Ghazali's concept of moral education, which views education as a process of purifying the soul and shaping human character (Asari et al., 2023). In line with this, Athiyah Al-Abrasy emphasizes that the core of Islamic education lies in character development, not merely the acquisition of knowledge (Suratin et al., 2024). What is particularly interesting about this study is that it empirically demonstrates using measurable statistical data that these classical concepts remain relevant for Generation Z, even amid the rapid tide of digitalization. Religious teachings not only prevent students



from engaging in deviant behavior but also foster their ethical standards in the use of technology and social interactions in the modern era.

Furthermore, this study reveals that students who actively participate in PAI activities tend to exhibit better moral character a finding consistent with Kohlberg's theory of moral development. Kohlberg posited that moral values evolve from obedience driven by fear of punishment toward higher levels of moral consciousness (Meydiningrum, 2020). PAI, with its approach that not only teaches theory but also instills daily habits discipline, honesty, responsibility, and politeness encourages students toward higher-order moral reasoning, where they begin to understand the ethical reasons behind an action, rather than merely avoiding punishment.

When compared to previous research, these findings reinforce Putri's study, which stated that PAI can reduce deviant behavior among adolescents. However, this study provides an important update: its regression coefficient of 0.739 and p-value of 0.000, the resulting empirical evidence is statistically stronger, and it uses a specific Generation Z sample that has different characteristics from previous generations (Nabila et al., 2025). In other words, this study both confirms and updates previous findings in a more contemporary context.

2. The Influence of the Social Environment on the Decline in Morality Among Generation Z Students

In addition to PAI, this study also found that the social environment has a significant influence on the decline in morality among Generation Z students ($\beta=0.444$; $p=0.014$). Although its contribution is smaller than that of PAI, this influence remains significant and cannot be ignored. A one-unit increase in the social environment variable will increase students' morality scores by 0.444.

This relatively weaker influence is worth analyzing. The social environment may show a lower coefficient than PAI because PAI provides an explicit and structured framework of values, while the social environment exerts a more implicit influence that is not always consistent. In the context of Generation Z, students live in two social realms simultaneously: the physical world and the digital world. These two realms can conflict with one another at school, they are taught noble values, but on social media, they are exposed to content that contradicts those values. As a result, the influence of the social environment becomes more "fluid" and not as strong as the influence of structured formal education.

Nevertheless, these findings confirm that moral education cannot be effective without a conducive social environment. The social environment reinforces the values taught through PAI. PAI provides a framework of values, while the social environment provides the context in which those values are tested and reinforced.



If the social environment is negative for example, promiscuity or bullying then the values taught in the classroom will quickly fade. This explains why parental and teacher supervision of students' online activities has become increasingly crucial in the digital age.

The results of this study reinforce Fu'adah's findings, which identified the influence of peers as a significant factor in shaping adolescent behavior (Fu'adah, 2024). This study expands on those findings by demonstrating that, in the context of middle school students, the social environment whether at school, within the family, or in the community collectively determines students' moral development.

A religious school environment and a supportive family will reinforce the character instilled through Islamic Education (PAI), creating a complementary dynamic between formal and informal moral education.

Theoretically, these findings align with Kohlberg's theory of moral development, which states that moral progress occurs through social interaction (Meydiningrum, 2020; Sutriyono et al., 2023). Within Kohlberg's framework, students will reach higher moral stages if they have supportive social experiences. The social environment, in this context, functions as a moral laboratory where students learn to distinguish right from wrong based on concrete examples from the people around them. The role of positive role models teachers, parents, and good peers serves as a crucial instrument in translating abstract moral principles into concrete behavioral norms.

3. The Simultaneous Influence of Islamic Religious Education and the Social Environment on the Moral Decline of Generation Z Students

The F-test results indicate that Islamic Religious Education (PAI) and the social environment simultaneously have a significant influence on students' moral decline ($F=32.111>3.18$; $p=0.000$). This finding shows that the two variables do not operate independently but function synergistically. Islamic Religious Education shapes students' internal value systems, while the social environment provides the arena where these moral values are applied, tested, and reinforced.

This synergy is crucial because religious values taught in the classroom will quickly fade if they are not supported by a consistent social environment. Conversely, a social environment lacking a clear value foundation from PAI would lose its moral compass. In the context of Generation Z, this synergy becomes increasingly crucial because they face more complex moral challenges than previous generations exposure to diverse values and ideologies via the internet demands strong moral filters, which can be acquired through comprehensive religious education supported by a positive social environment.



The results of the coefficient of determination (R^2) analysis show that these two variables account for 55.7% of the decline in moral values, while the remaining 44.3% is influenced by other variables. This figure falls into the moderate-to-high category in social research (Cohen, 1988), indicating that this research model has fairly strong predictive capacity. Other variables influencing the remaining 44.3% may include individual internal factors (emotional intelligence, self-concept, spiritual awareness), other external factors (the influence of social media, popular culture, school policies), demographic factors (economic background, parenting styles), or contextual factors (living environment conditions, access to digital content).

These findings reinforce Kohlberg's theory, which states that moral development occurs through a combination of internal values and external influences (Sutriyono et al., 2023). These results are also consistent with the research by Nisa Cahaya Karima et al., which shows that adolescents' moral development is optimal when the internalization of religious values is combined with guidance from the social environment (Karima et al., 2022), as well as the research by Ahmad Yani, which states that character development is more effective when conducted through two simultaneous strategies: religious activities and monitoring of the social environment (Yani, 2024).

What distinguishes this study from previous research is the simultaneous testing, which yielded strong statistical evidence a combined contribution of 55.7% with a significance level of 0.000. Previous studies tended to test each variable separately. With a regression equation constant of -4.801 meaning that if PAI and the social environment are set to zero, the moral score falls into negative territory this finding confirms that without both factors, the risk of moral decline would be extremely high. Thus, the integrative perspective offered by this study provides a more comprehensive framework for understanding the moral challenges facing Generation Z in the digital age.

4. Final Reflections: The Synergy Between PAI and the Social Environment in the Context of Generation Z

Overall, this study demonstrates that PAI and the social environment have a complementary relationship in shaping students' morality. PAI provides a normative and doctrinal foundation of values, while the social environment provides the practical context in which those values are internalized through daily experiences. The two are like two sides of the same coin that cannot be separated.

The unique characteristics of Generation Z who have grown up as digital natives make this synergy even more important. They need not only moral instruction but also real-life examples from their surroundings on how to live out



these values in a fully digital world. This study demonstrates that when PAI and the social environment work in tandem, they together contribute more than half (55.7%) to shaping students' moral development. This is good news for educators and parents: structured interventions through PAI and the creation of a positive social environment are key to preventing a decline in moral values among Generation Z.

Conclusion

Based on the results of a study conducted at SMPN 1 Prigen Pasuruan, it was found that Islamic religious education and social environments have a significant influence on the moral degradation of Generation Z students at SMPN 1 Prigen Pasuruan. Specifically, Islamic religious education plays a role in shaping students' religious attitudes, discipline, and self-control, while social environments influence students' social behavior through interactions with peers and within the family environment. Simultaneously, these two variables make a significant contribution to mitigating moral degradation among students. These findings point to the fact that the moral decline among students cannot be addressed in isolation but requires synergy between Islamic religious education and a supportive social environment. The implications of this study are the need to strengthen the implementation of Islamic religious education one that is not merely cognitive but also applicable in daily life as well as the importance of fostering a positive social environment through the active roles of schools and families. Thus, efforts to prevent moral degradation among students can be carried out more effectively and sustainably.

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