



Conceptual analysis of internalizing religious values through Pendidikan Agama Islam (PAI) in improving students' soft skills in the digital era

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ABSTRACT

Islamic Religious Education or Pendidikan Agama Islam (PAI), plays a crucial role in internalizing values like honesty and discipline, which are essential for addressing digital era challenges. It fosters soft skills such as communication, leadership, and cooperation, enabling students to adapt to modern life dynamics. This study explores how PAI enhances high school students' soft skills by internalizing religious values and shaping superior characters with noble qualities aligned with Islamic principles. These traits are vital for adapting, maintaining integrity, and developing critical thinking in the digital age. Using a literature study method, this research highlights the relationship between PAI and soft skill development, emphasizing the role of both formal and non-formal education in this process. Curriculum and extracurricular activities support this internalization while integrating digital technology into learning ensures PAI materials are delivered effectively and engagingly. The findings underscore the importance of PAI teachers in aligning religious values with soft skill development, equipping students to navigate the challenges of the digital world.

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ABSTRAK

Pendidikan Agama Islam (PAI) sangat penting untuk menginternalisasi nilai-nilai keagamaan, seperti kejujuran dan disiplin, yang sangat penting untuk menghadapi tantangan di era digital. PAI dapat membantu mengembangkan soft skill seperti komunikasi, kepemimpinan, dan kerja sama di tengah kemajuan teknologi yang pesat. Soft skill ini penting kaitannya untuk menyesuaikan diri dengan dinamika kehidupan modern. Penelitian ini bertujuan untuk mengkaji secara mendalam peran Pendidikan Agama Islam (PAI) dalam meningkatkan soft skill peserta didik tingkat sekolah menengah melalui proses internalisasi nilai-nilai religius, sehingga dapat membentuk karakter yang unggul dan berakhlak mulia sesuai dengan nilai-nilai keislaman, khususnya dalam menghadapi tantangan dan dinamika era digital yang menuntut adaptasi, integritas, dan kemampuan berpikir kritis. Metode penelitian yang digunakan adalah studi literatur. Di samping itu, literatur yang membahas hubungan antara PAI dan pengembangan soft skill juga dijelaskan secara deskriptif. Hasil penelitian menunjukkan bahwa internalisasi nilai keagamaan dalam pendidikan formal dan nonformal dapat memperkuat soft skill peserta didik melalui kurikulum dan kegiatan ekstrakurikuler. Aplikasi teknologi digital dalam pembelajaran sangat penting untuk menyampaikan materi PAI dengan cara yang menarik dan efektif. Studi ini menunjukkan betapa pentingnya guru PAI untuk menyelaraskan nilai-nilai keagamaan dengan pengembangan keterampilan soft skill untuk menghadapi tantangan di dunia digital.

Kata Kunci: era digital; internalisasi nilai religius; PAI; pendidikan agama Islam; soft skill

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INTRODUCTION

The Digital age has radically transformed many aspects of modern life due to technological advancements. This is evident in various aspects, including long-distance communication now possible through instant messaging apps and video calls, education via e-learning, employment through remote working platforms, commerce via e-commerce, financial services with digital wallets and fintech, transportation through ride-sharing apps, healthcare with telemedicine, entertainment through streaming services, social interaction on social media, and home management using smart devices. While technology enables access to information and improves efficiency, these advancements also present challenges. A significant concern is the influx of negative influence, such as that stemming from foreign cultures. These influences can erode national morality and identity, leading to lifestyle changes that conflict with traditional customs (Widiandari & Amin, 2023). The phenomenon of moral crisis among adolescents, characterized by harassment, bullying, and violence alongside exposure to poverty, detrimentally affects their quality of life and academic performance (Nur & Zamroni, 2023). Concurrent with the development of technology and social media, the spread of deviant behavior detrimental to adolescents' character has been increasing. Education that prioritizes solely the cognitive development of internalizing moral values for the development of virtuous character.

Learning in schools plays a crucial role in building the character and competence of students. The purpose of education, as defined in Law Number 20 of 2003 on the National Education System, is to maximize understanding, character, and competence (Maryam, 2023). Educators bear a significant responsibility in shaping responsible citizens. Problems such as violence, intimidation, and lying demonstrate the inadequacy of education when relying solely on knowledge provision to alter learners' behavior. Research conducted at SMPIT Luqmanul Hakim Bandung revealed the persistent occurrence of bullying despite the implementation of character education, underscoring the necessity for a more comprehensive approach and direct intervention in forming student character (Nugraha et al., 2024). Ketut Sumarta asserted that education in Indonesia emphasizes IQ more while neglecting EQ, SM, and TL (Tantri et al., 2023). The technological industrial revolution has transformed the culture and perspectives of individuals, leading some to detach social and religious values from educational considerations (Insani et al., 2023).

In education, applying religious principles is paramount, particularly in addressing the negative impact of technological advances. Internalization of religious values can assist learners in protecting themselves from detrimental influence in their environment (Marlina, 2024). Pendidikan Agama Islam (PAI) aims to impart Muslim moral principles, including truthfulness and discipline, manifesting in learners' attitudes and behaviors (Baqi et al., 2023). Islamic learning plays a significant role in shaping the character of the younger generation by transmitting sharia principles and attitudes and developing their emotional, intellectual, and spiritual intelligence (Iskandarsyah & Nasution, 2024). Habits fostering exemplary character can be cultivated through PAI learning, commencing with cultivating positive values and character traits (Jamaludin et al., 2022).

However, current classroom teaching frequently emphasizes knowledge and technical skills, while attitudes tend to be neglected. Learning at the secondary school level tends to prioritize hard skills over soft skills. Research indicates that critical thinking in PAI is currently categorized as low; teachers emphasize hard skills more than soft skills (Iskandarsyah & Nasution, 2024). Indeed, developing soft skills such as Creative Critical Thinking (CCT) is increasingly crucial in PAI learning today for adaptation in the 21st century. The basic soft skills pertinent to the requirements of PAI learning include interpersonal and

intrapersonal skills. Consequently, students exhibit underdeveloped soft skills; despite their intellectual abilities, they lack proficiency in interaction and collaboration.

Pendidikan Agama Islam (PAI) has significant potential to enhance students' soft skills. Indeed, PAI can facilitate the development of soft skills such as communication, leadership, and cooperation, which are crucial in the modern digital era. This is attributed to the various soft skills inherent in Islamic Education teaching, including an innovative attitude, creativity, integrity, self-control, dedication, networking, leadership, dialogue, problem-solving, self-promotion, and intrinsic drive (Iskandarsyah & Nasution, 2024). Research reveals that Pendidikan Agama Islam (PAI) positively contributes to developing soft skills, highlighting its significant contribution (Lusyana, 2024). The results of this study further emphasize that Islamic Education is not merely a religious subject but also a fundamental pillar in shaping students' character and interpersonal skills. Integrating Pendidikan Agama Islam (PAI) in the education curriculum aims to develop learners' overall character and enhance their interpersonal skills, specifically in effective communication, teamwork, and ethical leadership. PAI enables learners to speak politely and wisely, and trains them to listen empathetically.

In the contemporary technological era, learners require expertise in specific fields and broader non-technical skills such as communication, cooperation, work ethics, and leadership. The book "Soft Skills for the Workplace: A Guide for Students and Recent Graduates" published in 2020 states that mastery of soft skills can enhance an individual's prospects of success in their career (Al Mandalawi, 2024). Education focusing on soft skills is essential for the younger generation to advance the nation amidst changing times. Compared to other age groups, Indonesian teenagers are the most frequent internet users (Kusumaningrum et al., 2022).

The findings of the 2021-2022 survey by APJII (Asosiasi Penyelenggara Jasa Internet Indonesia), an organization in Indonesia that represents ISPs, indicate an internet penetration rate of 99.16% among teenagers and young adults (Muali et al., 2021). To ensure the effective development and agency of the younger generation in education, they face challenges in applying their soft skills when interacting with technology (Almu, 2019). Modern technology is not inherently neutral and may contribute to children's decreased social interaction and creativity (Madyawati et al., 2021). The goal of Islamic schools ought to be to cultivate a new generation that can establish a balance between traditional Islamic principles and modern technological advances (Insani et al., 2023).

However, previous studies have not specifically examined the internalization of religious values in PAI to enhance soft skills pertinent to the challenges of the digital era, including adaptation, integrity, and critical thinking skills. This study focuses on these aspects and offers a new perspective on the role of PAI in shaping superior character in the 21st century. Therefore, this study seeks to investigate the role of Pendidikan Agama Islam (PAI) in enhancing students' soft skills via the internalization of religious values. This aim is to offer a deeper understanding of how PAI can cultivate a superior character characterized by nobility, while equipping students with adaptation, integrity, and critical thinking skills essential for navigating the demands of the digital era.

LITERATURE REVIEW

Internalization Concept

Value internalization refers to the cultivation of values, habits, and principles from an individual's social or cultural environment, resulting in their integration as significant aspects of their beliefs and character. The

internalization of religious values is crucial for shaping the profile of Pancasila learners, particularly amidst the evolving learning landscape of the digital era (Marlina, 2024). This process involves the transfer of knowledge along with the cultivation of deeper values through experience, habituation, and reflection. This learning aims to impart moral and spiritual principles to learners through lectures, discussions, hands-on practice, and relevant extracurricular activities. Consequently, learners develop a robust understanding of these principles and the ability to apply them in real-world situations.

Religious education involves internalizing Islamic religious principles in the digital age through the creative use of digital technology (Baqi et al., 2023). Baqi et al. emphasize the importance of technology in learning to strengthen learners' faith. Through digital platforms, learners are invited to participate more actively in project-based learning and collaborative activities based on accountability, integrity, and cooperation. Outlines value transformation (introduction of concepts and values), value transaction (talks and actions that support the understanding of values), and value internalization (application of values at work, at home, etc.) (Marlina, 2024). Through these procedures, learners can understand and apply values in real-world situations. Internalizing religious values can develop learners with morality and strong interpersonal skills. This can be achieved by combining theory and practice (Baqi et al., 2023).

Religious Values in Pendidikan Agama Islam (PAI)

In the Pendidikan Agama Islam (PAI) context, religious values are principles and beliefs rooted in religious teachings, serving as guidelines for individual and group behavior. In education, these values represent standards shaping students' attitudes, morals, and character consistent with their religious teachings. These values include honesty, piety, discipline, responsibility, tolerance, and compassion. In the modern era, religious values should be integrated into the learning process to foster a strong, faith-based profile aligned with Pancasila principles (Marlina, 2024). Technology is also instrumental in enhancing students' contextual understanding of religious principles.

Pendidikan Agama Islam (PAI) is a program designed to impart Islamic religious values, including faith, worship, morals, sharia, and understanding of the Qur'an and Hadith. PAI instills religious philosophy and builds individual morals, enabling them to apply Islamic principles with awareness and responsibility consistently. PAI learning helps students internalize religious values (Hilmin, 2024).

The technological approach in Pendidikan Agama Islam learning is increasingly important. Technology can support internalizing religious values through interactive media and relevant materials (Baqi et al., 2023). In addition, modernization affects students' character and religious values (Widiandari & Amin, 2023). Therefore, education must encourage the use of technology to strengthen morality and ethics. Character education based on religious values can be a strategic solution in overcoming the moral crisis in the era of digital globalization. Through the instillation of noble moral values, character education, spiritual understanding, and wise use of technology, Islamic education can form a young generation who are not only intelligent, but also have good character, are responsible, and can maintain their morality amidst the challenges of the times (Maesak et al., 2025).

In its application, PAI aims to build students with noble morals, inner strength, and intelligence. Some of the main dimensions of PAI include sharia, which provides an understanding of character formation; *aqidah*, which teaches the principles of faith; and worship, which instills how to carry out religious rituals.

In addition, PAI encourages tolerance and social harmony, teaching students to live in diversity as an inclusive community. The overall goal of PAI is to facilitate the understanding and practical application of religious teachings, so that students can face the demands of modern society and the digital era 5.0 with strong morality and ethics (Baqi et al., 2023; Mayasari & Arifudin, 2023).

This understanding of religious values in education emphasizes the importance of building character through religious principles combined with contemporary educational methods and technology so that students' behavior, attitudes, and morality are formed to meet the needs of modern society.

Student Soft Skills

Soft skills are non-technical skills that significantly influence individual success, especially in academic and professional careers. Soft skills are paramount, including effective communication skills, social skills, and professional attitudes that facilitate successful interpersonal relationships (Hidayah & Ningrum, 2024). Furthermore, soft skills encompass various types of skills, such as communication skills, entailing the ability to speak and write clearly, and to listen with empathy. Interpersonal skills enable individuals to develop healthy relationships and understand the feelings of others, which is crucial for effective teamwork.

Critical thinking and problem-solving are also the soft skills needed to make the right decisions when facing challenges. In addition, time management and organization enable individuals to organize tasks efficiently, adaptability is key in dealing with rapid change, and leadership helps individuals motivate and influence others with strong ethical principles (Hidayah & Ningrum, 2024). Thus, developing soft skills in education is crucial to equip students with the skills to face social and professional dynamics in the modern era.

Organizations at the school level play an important role in developing students' soft skills. Activities such as the *Organisasi Siswa Intra Sekolah* (OSIS) and other extracurricular activities allow students to hone their interpersonal, communication, leadership, and teamwork skills (Ramadhanti et al., 2021). In addition, extracurricular activities such as scouts also contribute to the formation of students' soft skills. This organization teaches students to work in a team, manage conflict, and improve communication and leadership skills. In addition, Pendidikan Agama Islam learning media can be used to teach students' soft skills, such as collaboration and interaction skills (Iskandarsyah & Nasution, 2024). These skills are essential to face future social challenges. These soft skills complement technical skills that help people live and work in society.

METHODS

This research uses the literature study method to study concepts and theories regarding the role of internalizing religious values in Pendidikan Agama Islam (PAI) in developing students' soft skills in the digital era. A qualitative approach was used to explore this phenomenon thoroughly and deeply. This approach follows the research objectives, emphasizing understanding and interpretation of descriptive data. The data collection technique was carried out by purposive sampling, selecting literature based on inclusion criteria covering relevant topics such as soft skills, PAI, and the challenges of the digital era. Data were obtained from primary sources in the form of books, journals, and papers published in the last five years (2019-2024), which were taken from credible databases such as Google Scholar, Scopus, and accredited national journals to ensure the credibility and quality of the information used.

Data analysis was carried out with an inductive descriptive approach. In qualitative research, descriptive analysis describes and summarizes various conditions or situations that occur in the field without manipulating the data of the variables under study. The first stage involved thoroughly reading the literature to understand the existing concepts, followed by coding the data based on relevant topics, such as PAI, soft skills development, and the use of technology in learning. The data was then grouped into thematic categories to find relationships between concepts. The researcher uses descriptive analysis to describe the findings without manipulating variables and identify patterns from the collected data.

RESULTS AND DISCUSSION

The Role of Internalization of Religious Values in Islamic Education

Religious values are considered fundamentally accurate and hold greater weight than others; the highest truth encompasses broader values (Marlina, 2024). During internalization, norms, values, and principles originating from an individual's social or cultural environment are integrated into their belief system and character. Cultivating character values in education should be implemented contextually, following the needs and challenges of the contemporary era. Hendrowati et al., in their book "*Pendidikan Karakter: Implementasi Kontekstual untuk Generasi Unggu*" state that this process involves strengthening values through daily practices and examples provided by educators, enabling these values to shape learners' thinking and behavior. Character building of learners based on noble and honorable principles is an important aspect of Islamic education, fostering strong interpersonal skills. Evidence suggests that the concept of internalization of religious values, which involves cognitive, affective, and psychomotor elements, effectively fosters beliefs and behaviors aligned with Islamic teachings. This process occurs through formal and non-formal education, enabling learners to integrate these concepts into their daily routines.

Value internalization usually occurs during the formal and non-formal learning process conducted at school. Schools are responsible for teaching learners moral and spiritual values. Religious values serve as moral guidelines that influence how learners think, act, and reason in facing life's challenges, including the constant changes in the digital era. A religious school environment, including religious activities, the role of teachers, and support for worship facilities, contributes significantly to forming Islamic spiritual values in learners (Lestari, 2024). Internalizing religious values in formal and non-formal education is an effort to teach students moral and spiritual principles through various activities and methods. This internalization is done in formal education through a curriculum that includes Islamic Religious Science content.

In the classroom, educators serve as mentors and guides, teaching Islamic values to their students. Islamic religious education is a deliberate and planned approach to instruct students about Islam, encompassing the study of the Islamic faith from its holy books, the Qur'an and the Hadith, and the practical application of this knowledge through guidance, teaching, and personal experience. This aims to develop good character, piety, and sincere faith (Susanti & Fadriati, 2024). Students learn and adhere to Islamic teachings through direct practice, lectures, and discussions. Activities outside the classroom, such as religious guidance, lectures, and religious social activities, are also effective avenues for internalizing religious values (Nst et al., 2025). Participating in these exercises enables students to incorporate their religious beliefs into their daily routines, thereby benefiting them in developing a religious and noble character.

Non-formal education internalizes religious principles through family and community activities. As the first educational unit, the family plays an important role in instilling religious values through habituation and role models. The family can be an effective agent in helping children understand and internalize religious values from an early age (Masriah et al., 2023). In addition, through the taklim assembly, short-term Islamic boarding schools, and other socio-religious activities, the community influences students' religious beliefs. To improve students' character, models based on religious principles, such as the project-based learning model and other models grounded in religious principles, use religious values as interactive and reflective lessons. Students do more than understand these principles intellectually; they can also incorporate them into their daily routines (Mayasari & Arifudin, 2023).

Consequently, a project-based learning model integrating religious values enables learners to engage in initiatives incorporating religious principles, such as religious social activities. Through this, learners can foster a deeper faith and a better understanding of Islamic teachings. Based on religious principles, this paradigm encourages learners to participate actively in their learning. It also enhances their thinking and cooperation ability (Faisal et al., 2023). In addition, research suggests that project-based education facilitates learners' integration of religious values in daily life, preparing them to become individuals with a strong understanding of religious teachings and the ability to positively contribute to society (Riswati, 2024). These various models of faith-based learning are expected to shape students' character based on the religious values they internalize. The curriculum shapes this religiosity (Fitria & Khalimah, 2024; Susilana et al., 2020). This will cultivate highly moral individuals equipped to face challenges in the computer and internet era.

The Relationship between Religious Values and Soft Skills

Building soft skills such as communication, cooperation, and leadership depends on religious values. Pendidikan Agama Islam (PAI) greatly helps people become honest, empathetic, and responsible, which are soft skills (Lusyana, 2024). In addition, interpersonal skills can influence learners' personality development in a positive direction, including the ability to find alternative solutions, be creative, patient, and independent (Afrillyan & Syahputra, 2021). According to this study, incorporating religious values into learning also helps develop soft skills such as communication, cooperation, and leadership. The religious principles taught in PAI instill empathy, responsibility, and honesty, which form the basis of interpersonal skills. Religious projects and collaborative learning methods improve learners' ability to work together and lead groups (Fitriyah et al., 2023; Khoiriah et al., 2023). In addition, student organizations and extracurricular activities serve as effective ways to practice these skills.

As an important part of Islamic religious values, teaching ethical speaking and empathetic listening also helps people communicate better (Lusyana, 2024). Suppose religious principles are applied in both formal and non-formal education. In that case, it can help learners strengthen their soft skills and prepare them to face the challenges of the modern world with strong character and good interpersonal skills (Fitriyah et al., 2023). There are many ways to apply religious values in education. One is implementing cooperative learning, or shared learning, where learners can collaborate and gain knowledge. Learner organization activities can also improve soft skills. These activities are essential for building learners' character values. Its provisions include leadership, competent communication, autonomy, accountability, integrity, courtesy, tolerance, innovation, compassion, and efficient teamwork in the future (Fitriyah et al., 2023). Thus, religious principles can be incorporated into learning and extracurricular activities, improve learners' soft skills, and help them adapt to a multicultural world.

Religious values can be applied in learning to improve learners' soft skills. This can be achieved through activities that improve leadership, cooperation, and communication skills. Learners can gain leadership skills by participating in worship programs, Islamic holiday celebrations, Islamic boarding schools, or social services. These activities teach learners to organize, lead, and make rational decisions (Fitriyah et al., 2023). On the communication front, learners can participate in smaller da'wah activities, such as *Kultum* or *Kuliah Tujuh Menit*. These activities build learners' confidence and help them clearly express ideas. Islamic discussion and debate activities can also improve speaking skills, listening carefully, and responding politely and rationally to arguments.

Fundraising for people with low incomes, for example, is an example of a collaborative initiative based on Islamic values that can improve cooperation skills by fostering a sense of social responsibility, teamwork, and empathy (Sunarso, 2020). Cooperation activities and congregational prayers at school also increase students' sense of solidarity and bonding (Wulansasi & Ma'mun, 2019). In addition, social visits or community service at hospitals and orphanages can help improve empathy and social responsibility by increasing social care and awareness (Fahri & Zainuri, 2019). In addition, events such as Islamic-based roles teach students Islamic ways to resolve conflicts, such as patience, deliberation, and helping each other. These approaches are used in Islamic religious teaching to build students with extraordinary interpersonal skills and intellectual and character skills based on religious values.

The Digital Era and Challenges of Islamic Education

Adapting religious principles to digital media is a significant challenge for Pendidikan Agama Islam (PAI). It is crucial to verify the veracity and accessibility of religious content widespread on digital platforms, which is often unverified and has the potential to spread (Hajri, 2021). In addition, social media can trigger the spread of fake news and extremism and change the way of communication, which impacts social interactions and the moral principles of society (Fadillah & Alfarizy, 2023).

In the modern era, using technology in learning is very important to improve students' soft skills and internalize religious principles (Khoiriah et al., 2023). Digital media can be used to learn and practice worship, such as YouTube. They also allow people to interact and spread more information (Maulana, 2022). Technology integration in Pendidikan Agama Islam learning has increased student engagement and understanding of the subject matter. Interactive applications, multimedia, and online platforms allow students to learn visually and deeply, following the digital generation's learning style (Dilonia et al., 2024). Using social media as an innovative tool in project-based learning allows students to collaborate, share knowledge, and present their learning outcomes interactively. This supports 21st-century skills, including communication, collaboration, and problem solving, which are very much needed in the digital era (Anwar, 2022). In addition, project-based learning is closely related to deep learning, such as analytical reasoning, problem solving, and teamwork (Rosita et al., 2024).

Technology-based learning strategies to instill religious values and improve soft skills through digital and interactive teaching tools are attractive. PAI or Pendidikan Agama Islam teachers are believed to be able to manage the use of technology in learning, so that the teaching and learning process becomes human-based (Azhari et al., 2022). Game and simulation-based learning methods can also increase learners' desire to learn. In addition, they can help improve cooperation and critical thinking skills (Khoiriah et al., 2023). All stakeholders can actively participate in the learning process if there is good communication technology. Therefore, decision-making can be done collectively and fairly. In addition, Islamic principles can be incorporated into character education in the era of computers and the internet, thanks to technological advances that strengthen character education. Therefore, transforming Islamic principles in

digital media and applying technology-based learning methods are important steps in internalizing Islamic principles and building learners' soft skills in the modern era.

Discussion

This study provides important benefits in strengthening the role of Pendidikan Agama Islam (PAI) as a medium for internalizing religious values and developing soft skills in the digital era, especially for students at the secondary education level. Students face significant challenges in forming their self-identity at this stage amidst the rapid flow of information and technology. Therefore, the results of this study have significant practical implications. First, strengthening the curriculum based on religious values at the secondary education level is important to provide a solid ethical foundation for students. Project-based learning integrating religious values allows students to understand, practice, and hone leadership, cooperation, and decision-making (Hukubun et al., 2024). Through project-based learning that integrates religious values, students understand and practice them daily while honing leadership, cooperation, and decision-making skills. This aligns with the findings that emphasize the importance of developing soft skills in PAI learning in the era of the Industrial Revolution 4.0.

In addition, extracurricular activities based on religion, such as *Organisasi Kerohanian Islam* (Rohis), can be an effective space to train students' interpersonal skills contextually. Developing students' soft skills through the Rohis study program and religious extracurricular activities can also be a forum for developing students' religiosity (Nst et al., 2025). Programs such as socio-religious activities and religious discussions can help students develop empathy, a sense of responsibility, and a spirit of cooperation. Another implication is the importance of using technology wisely in learning. Pendidikan Agama Islam teachers play a significant role in directing the use of technology as a value-based learning medium. Methods such as digital simulations, interactive media, and educational games can attract students' interest while building their ethical awareness in using technology. The integral role of Pendidikan Agama Islam in shaping holistic character, including developing soft skills in students (Lusyana, 2024).

In addition, parental and community involvement in the education process must also be considered. This collaboration can enrich students' learning experience, where parents and the community become partners in instilling solid moral and spiritual values, complementing learning at school. For example, families can support by providing an environment that supports the practice of religious values. In contrast, the community can provide opportunities to apply these values in social activities. This is supported by research showing that synergy between families, schools, and communities plays a key role in building student character (Feranina & Komala, 2022).

To ensure the success of implementing value-based learning methods, it is important to conduct regular evaluations of students' character and social skills development. This monitoring can be done through observations of extracurricular activities, student self-assessments, and feedback from parents and the community, which provide a more holistic picture of the impact of value-based learning on their character. This approach aligns with findings that emphasize the importance of active stakeholder participation in increasing the effectiveness of implementing education policies, which ultimately contribute positively to student achievement (Merduani et al., 2024).

Furthermore, this study emphasizes the importance of improving the competence of Pendidikan Agama Islam teachers in implementing value-based and technology-based learning strategies. Teachers act as teachers and role models who can inspire students to apply religious values in the context of digitalization. Continuous teacher training is crucial to integrate technology into Pendidikan Agama Islam teaching

effectively and relevantly (Lusyana, 2024). With these implications, this study is expected to encourage renewal of the approach to religious education at the secondary level, so that it not only focuses on cognitive aspects, but also forms the character of moral students, who have integrity and are adaptive in facing challenges in the digital era.

CONCLUSION

This study shows that Pendidikan Agama Islam (PAI) has an important role in internalizing religious values that contribute to developing students' soft skills, such as communication, cooperation, and leadership. Teachers in PAI not only act as models but also as facilitators who actively teach Islamic values systematically. The study results emphasize that teaching religious values through PAI can strengthen students' character, which includes solidarity, responsibility, and moral leadership, which are very important in shaping students' attitudes and behavior. In addition, formal and non-formal activities such as short-term Islamic boarding schools and Islamic value-based projects also enrich the development of students' soft skills. The use of technology in learning has also been shown to increase the effectiveness of PAI teaching by making the material more interesting and participatory and helping students acquire interpersonal skills through digital media. Therefore, applying religious values accompanied by technology in PAI strengthens students' religious character and equips them with solid interpersonal skills necessary to face social and professional challenges in the digital era.

AUTHOR'S NOTE

In connection with the publication of this article, the authors confirm that they are not involved in any conflict of interest. The authors verify that none of them have plagiarized by using the words or ideas of others in this article.

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