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Transformation Islamic Religious Education Teachers in Fostering Students' Religious Attitudes in the Digital Era: A Digital Ethnographic Study

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ABSTRACT *This study aims to analyze the role of Islamic Religious Education teachers in fostering students' religious attitudes in the digital era, taking the research location at SMP Negeri 1 Tulang Bawang, Lampung. The main focus of this study is to understand how Islamic Religious Education teachers implement religious values development adaptively to technological developments and changes in students' religious behavior. This study uses a qualitative method with a Digital Ethnography and Phenomenology approach that combines direct observation in the school environment with tracking students' religious activities in digital spaces. Data were collected through in-depth interviews, participant observation, documentation of religious activities, and analysis of digital footprints such as online learning platforms and social media. The results show that Islamic Religious Education teachers act as moral guides, spiritual role models, and facilitators of religious values, both in the school environment and through digital media. Guidance is carried out through habituation of worship, role models, and strengthening religious character in online interactions. These findings confirm the transformation of the role of Islamic Religious Education teachers from traditional instructors to digital moral figures capable of instilling Islamic values in a contextual and relevant manner to students' lives. The implications of this study broaden understanding of the new paradigm of Islamic Religious Education that integrates spirituality and digital literacy. The results are expected to serve as a reference for the development of theories of religious development in the modern era, as well as a basis for educational policies in strengthening the digital and spiritual competencies of Islamic religious education teachers so that they are able to face the challenges of 21st-century education.*

Keywords   : *Islamic Religious Education, Teacher, Attitude, Religious, Digital Ethnography,*

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INTRODUCTION

Islamic religious education in junior high schools has a strategic role in forming the character and religious attitudes of students based on Islamic values (Anshori, I., Putri, AS, Qonitah, A., & Ramadhan, 2024). In early adolescence, students are in a period of psychological and moral transition that is vulnerable to environmental influences, both positive and negative (Yahdi, M., & Achruh, 2024). In this context, Islamic religious education teachers not only play a role as transmitters of teaching materials, but also as role models, spiritual guides, and facilitators

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in internalizing religious values into students' daily lives (Reisa, I., Wasehudin, W., & Anshori, 2022).

However, the reality on the ground shows that students' religious attitudes in several schools, including SMPN 1 Tulang Bawang Lampung, have not been optimally developed. The phenomenon of declining enthusiasm for worship, low discipline in carrying out school religious activities such as congregational prayer and reading the Quran, and the emergence of behavior that does not reflect Islamic moral values are indicators that religious development has not been optimally implemented (Anshori, I., & Wasehudin, 2024). This condition is exacerbated by the influence of social media, modern lifestyles, and weak role models in school and family environments, which cause students to easily lose their spiritual value orientation (Senmar, M., Azimian, J., Noorian, S., Aliakbari, M., & Chegini, 2023).

On the other hand, Islamic religious education teachers often face challenges in carrying out their roles comprehensively (Anshori, I., Yansyah, D., Nasiroh, N., Urfi, U., & Ismail, 2025). Based on initial observations and informal interviews with several teachers at SMPN 1 Tulang Bawang, it was revealed that administrative burdens, limited learning time, and a lack of collaboration with other subject teachers were inhibiting factors in fostering religious attitudes. Furthermore, some students viewed Islamic religious education lessons as merely normative and without direct implications for their lives, resulting in internalization of religious values being more cognitive than affective and practical (Sulaiman, MA, Nisoh, A., Anshori, I., Kahfi, A., & Mohamoud, 2025). This situation raises critical questions: to what extent are Islamic religious education teachers truly capable of fostering and developing students' religious attitudes within the context of formal education? Are the learning strategies, role models, and personal approaches implemented effective in shaping students' religious behavior? These questions underpin the importance of this research.

This research not only contributes to strengthening the theory on the role of Islamic religious education teachers in character formation, but also provides an empirical overview of the dynamics of religious attitude development in public schools located in areas with diverse social backgrounds. The results are expected to provide practical recommendations for schools and Islamic education policymakers in developing contextual, adaptive, and sustainable models of religious development in today's digital era.

Previous research has examined the role of Islamic Religious Education teachers in shaping students' religious attitudes. For example, research by Judrah shows that Islamic Religious Education teachers play a crucial role as role models and guides in instilling spiritual values through habituation and role modeling in schools (Judrah, M., Arjum, A., Haeruddin, H., & Mustabsyirah, 2024). Meanwhile, a study by Heriyanto confirmed that the effectiveness of the role of Islamic religious education teachers is greatly influenced by the support of the school environment and parental involvement (Heriyanto, T., Ismail, I., & Muadin, 2024). However, most previous research still focuses on theoretical and descriptive aspects without delving deeper into the complex field context, such as the challenges faced by teachers in fostering student religiosity in public schools with heterogeneous social backgrounds. Furthermore, a limitation of previous research is that it has not highlighted concrete and innovative strategies for Islamic religious education teachers in addressing changes in student character in the digital era. Therefore, this study is needed to provide a more contextual and applicable perspective.

This research is positioned as a development of previous studies that generally focus on the normative role of Islamic religious education teachers in fostering students' religiosity, with the novelty lying in the contextual analysis of concrete strategies, challenges, and innovations of Islamic religious education teachers in fostering students' religious attitudes in public schools located in heterogeneous social environments and influenced by digital culture, an area that has rarely been studied in depth and requires a more actual empirical approach.

The purpose of this study is to analyze and describe in depth the role of Islamic Religious Education teachers in fostering students' religious attitudes at SMPN 1 Tulang Bawang Lampung,

which includes efforts, strategies, and forms of role models applied by teachers in the coaching process; identify supporting and inhibiting factors in the implementation of student religious development; and find a model for fostering religious attitudes that is contextual and relevant to the dynamics of students' lives in the digital era. Through these objectives, this study is expected to be able to provide theoretical and practical contributions to the development of more effective and character-based Islamic religious education.

METHOD

This research uses a qualitative method with a Digital Ethnography and Phenomenology approach (Anshori, I., Setiaji, H., & Anita, 2023; Anshori, I., Yansyah, D., Nasiroh, N., Urfi, U., & Ismail, 2025) as a methodological innovation relevant to today's educational context. This approach was chosen because it can explore the deeper meaning of Islamic Religious Education teachers' experiences in fostering students' religious attitudes, both through direct interactions in the school environment and in digital spaces, which now contribute to shaping students' religious behavior.

The Digital Ethnography method is used to explore how the practice of religious development is carried out not only face to face (Anshori, I., Husaini, UM, Nurhidayati, D., & Fidiyani, 2025), but also through social media, online learning platforms, and digital communication between teachers and students (Wasehudin, W., Wathoni, K., Hassan, RB, Anshori, I., & Akbar, 2022). This is important because students' religious lives in the digital age are no longer confined to the classroom but are also influenced by online content and interactions. Meanwhile, the Phenomenology approach is used to deeply understand the subjective experiences of teachers and students in the development process (Faizudin, F., Khairat, A., Anshori, I., Munji, A., Wasehudin, W., Alfurqan, A., & Fuaddin, 2025), so that authentic and contextual meaning is obtained for the internalized religious values.

This research design is descriptive-analytical, which focuses on exploration, interpretation, and analysis of qualitative data to find patterns in the role of Islamic religious education teachers in fostering students' religious attitudes (Kuswanto, RT, & Kurniawan, 2025). Data collection techniques included participant observation, in-depth interviews, documentation of school religious activities, and analysis of digital footprints such as class WhatsApp groups, social media posts, and online learning platforms used by teachers and students.

This research was conducted at SMP Negeri 1 Tulang Bawang, Tulang Bawang Regency, Lampung Province, which was selected purposively because it is a public school with diverse student characters socially, culturally, and religiously. This diversity makes the research location very representative for studying the dynamics of fostering religious attitudes in a modern school environment. By using a combination of Digital Ethnography and Phenomenology approaches, this research is expected to provide a new methodological contribution in the study of Islamic Religious Education, namely by expanding the space of religiosity analysis from the physical classroom to the digital space, so that the results are more relevant to the socio-religious reality of today's young generation.

In this study, data collection techniques were designed comprehensively by combining participatory observation approaches, semi-structured in-depth interviews, documentation, and digital trace analysis (A. Kurniawan, 2024). This combination was chosen because it aligns with the research's character, which utilizes a Digital Ethnography and Phenomenology approach. Data is obtained not only from face-to-face interactions within the school environment but also from online activities reflecting students' religious behavior and teachers' coaching practices in the digital space. The primary instrument in this study was the researcher herself, who actively participated in data collection and analysis, assisted by observation guides, interview guides, and digital trace analysis sheets flexibly designed to suit the field context.

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Table 1. Research Instruments

Instrument Type	Function / Purpose of Use	Design Method Research Instruments	Test Validity & Reliability
Participatory Observation Guide	Observing the behavior of teachers and students in religious activities at school (for example, congregational prayer, tadarus, Islamic religious education activities).	Compiled based on indicators of religious attitudes and the role of Islamic religious education teachers from the literature and the results of initial observations in the field.	Tested through expert judgment by Islamic religious education and methodology experts to ensure the suitability of indicators and clarity of observation categories.
Semi-Structured Interview Guide	Exploring the experiences, strategies, and challenges of Islamic religious education teachers and students' perceptions of fostering religious attitudes.	Designed with a phenomenological approach based on the themes: coaching strategies, role models, digital media, and teacher challenges.	Tested through pilot interviews on limited respondents outside the main location to assess the clarity, relevance, and depth of the questions.
Documentation Sheet	Collect written and visual data such as work programs, activity notes, and teacher reflections.	Arranged in a checklist format and description columns to ensure data is documented systematically.	Validated by triangulation against other document sources (e.g. school activity reports and teachers' personal notes).
Digital Trace Analysis Sheet	Analyze online interactions between teachers and students (e.g. WhatsApp groups, Google Classroom, and social media).	Designed with analysis categories: frequency, religious themes, communication styles, and forms of digital coaching	Tested through expert review and intercoder reliability check to ensure consistency of digital data interpretation.

Data were analyzed using Hybrid Thematic Analysis based on digital phenomenology, which is a combination of traditional thematic analysis with online interaction pattern analysis. The analysis process includes four stages: (1) data condensation by selecting and simplifying important data, (2) coding and grouping themes based on teacher and student experiences, (3) interpretative meaning construction to understand the deeper meaning of the observed religiosity phenomena, and (4) cross-platform triangulation that compares findings from the real world (offline) and the digital world (online).

Table 2. Data Analysis Techniques

Name of Analysis Technique	Analysis Process Description	Purpose of Analysis
Data Condensation	Selecting, focusing, and simplifying data from observations, interviews, and digital documents	Identifying the data most relevant to the research focus
Hybrid Thematic Coding	Combining traditional thematic analysis with digital content coding to discover key themes from offline and online data.	Finding patterns and themes that describe the role of Islamic religious education teachers in fostering religiosity
Interpretative Phenomenological Analysis (IPA)	Interpreting the subjective meaning of teacher and student experiences in the context of fostering religious attitudes.	Exploring the deeper meaning of spiritual experiences and learning interactions.
Cross-Platform Triangulation	Comparing data from the school environment (offline) and digital space (online) to ensure consistency of findings	Ensuring the validity and credibility of results through cross-context comparisons.
Narrative Synthesis	Integrate all analysis results into a complete and reflective narrative description.	Produce a holistic understanding of the strategies for religious development of students by teachers

Table 3. Focus and Objectives of the Research

Research Focus	Research purposes	Research Implications
The role and strategies of Islamic religious education teachers in fostering students' religious attitudes	Analyzing how Islamic religious education teachers apply learning strategies, habituation, and role models in shaping students' religious attitudes at school.	Provides a conceptual and practical basis for Islamic religious education teachers in designing more effective and contextual coaching strategies according to student character.
Utilization of digital media in fostering student religiosity	Exploring the form and effectiveness of the use of digital media (WhatsApp, Google Classroom, and social media) by Islamic religious education teachers in fostering religious values.	To be a reference for the development of digital-based religious guidance models in secondary schools, while strengthening teachers' digital competence.
Supporting and inhibiting factors for teachers in fostering student religiosity	Identifying internal and external aspects (school, family, and social environment) that influence the success of fostering students' religious attitudes	Providing evaluation materials for schools and local governments in improving structural support and cross-party collaboration for religious character education.
The meaning of religious experiences of students and teachers in the process of development	Understanding the subjective experiences of teachers and students in the process of fostering religiosity through a phenomenological approach.	To be a theoretical basis in the development of an Islamic religious education learning model based on spiritual experience (experiential Islamic education model).
Integration of religious guidance in school spaces and digital spaces (offline–online)	Describes the relationship and continuity between religious formation in the real world and the digital world	Encouraging innovation in Islamic religious education curriculum that is adaptive to digital culture, with an integrative approach between spiritual development and technological literacy.

RESULTS AND DISCUSSION
Result
The Role and Strategy of Islamic Religious Education Teachers in Fostering Students' Religious Attitudes

The research results show that Islamic religious education teachers at SMPN 1 Tulang Bawang fulfill three main roles: as value educators, spiritual guides, and moral role models. In practice, Islamic religious education teachers integrate religious values into their lessons, for example by opening lessons with a communal prayer and reciting the Quran (K Wathoni, I Anshori, R Sirojudin, Y Kuakul, 2023). In addition, teachers also guide students in routine religious activities such as congregational Dhuha prayers every Wednesday and Friday, as well as reciting the Asmaul Husana every morning. Interviews indicate that students feel more motivated to worship when teachers participate in these activities. Observations also noted that 80% of students actively participate in school religious activities. This habituation and role model strategy has been proven to foster religious attitudes in the form of discipline, courtesy, and responsibility. However, some teachers still rely on conventional methods, so guidance has not fully accommodated students' digital learning styles. Documentation of school activities shows a 25% increase in student participation in religious activities in the last semester. Interviews with teachers revealed that positive changes in student behavior are evident in a decrease in violations of rules and an increased interest in worship.

Utilization of Digital Media in Fostering Student Religiosity

Islamic religious education teachers utilize digital media as a supplementary learning tool outside of class hours. Through class WhatsApp groups and Google Classroom, teachers share light religious material, short study videos, and reminders for obligatory prayers (Wasehudin, W.,

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& Anshori, 2021). Students were also given the opportunity to submit weekly devotional reflections through the online platform. A digital trace analysis found that more than 60% of students actively engaged with digital religious content shared by teachers. Teachers considered digital platforms effective in strengthening religious communication with students, especially during online learning or school holidays. However, challenges remain, including differences in digital literacy levels between teachers and students, as well as the use of devices for non-educational purposes, which sometimes disrupts the focus of the guidance. Screenshots from the class WhatsApp group show a light-hearted discussion about morals and devotion led by the teacher. Interviews with students indicated that they felt "closer to their teachers" because of the personal and constructive nature of digital communication.

Supporting and Inhibiting Factors in Fostering Student Religiosity

The main supporting factors identified include the full support of the principal and the commitment of Islamic religious education teachers to fostering religious activities. The school also provides a comfortable prayer room and regular religious programs that serve as a platform for fostering religious education (Wasehudin, W., Wathoni, K., Hassan, RB, Anshori, I., & Akbar, 2022). In addition, most parents support their children's participation in school religious activities. Meanwhile, inhibiting factors arise from the influence of their peer group, excessive use of social media, and minimal religious supervision at home. Islamic religious education teachers admit to having difficulty instilling religious values in students who are already influenced by modern and individualistic lifestyles. Observational data shows that students who are active in extracurricular activities of the Islamic Religious Council (Rohis) have a higher level of religious participation than non-Rohis students. Interviews with teachers revealed that students from religious families are easier to guide than those who receive less religious guidance at home.

The Meaning of Religious Experiences of Teachers and Students

Using a phenomenological approach, research found that Islamic religious education teachers view their duties as a spiritual and moral calling, not merely a formal job. Teachers experience inner satisfaction when they see students experiencing positive behavioral changes (Anshori, I., Islam, NN, & Husaini, 2025). Meanwhile, students stated that religious activities made them feel "calmer, closer to God, and more respectful of their teachers and parents." These religious experiences emerged through positive interactions, shared religious activities, and the personal guidance of Islamic religious education teachers. A warm relationship between teachers and students is an important factor in shaping religiosity. Student reflection notes show changes in attitudes, such as starting to pray on time and reducing social media use while studying. Teachers stated that student changes do not occur instantly, but rather through a process of habituation and emotional engagement.

Integration of Religious Guidance in School Spaces and Digital Spaces

The research results show that religious development at SMPN 1 Tulang Bawang has integrated two learning spaces: school (offline) and digital (online). Religious activities at school serve as a foundation for instilling values, while digital activities serve as a means of reinforcement and reflection (Wasehudin, W., Anshori, I., & Marzuki, 2022). Islamic religious education teachers who are active in the digital world are able to bridge the gap between traditional values and modern culture of students (Anshori, I., Putri, AS, & Qonitah, 2024). Online activities, such as sending messages of advice and prayer reminders, make guidance more contextual, flexible, and sustainable. Digital interaction data shows a continuity between religious activities in schools and moral messages conveyed through social media. Students reported that religious messages were more easily remembered because they were delivered regularly via their mobile phones.

Table 4. Research Result

Research Focus	Key Findings	Supporting Results (Empirical Data)
The role and strategies of Islamic religious education teachers in fostering students' religious attitudes	Demonstrate exemplary behavior through politeness, discipline, and religious behavior, serving as an example for students. Guidance is provided through a personal and dialogical approach.	Interviews revealed that students viewed Islamic Religious Education teachers as "figures who set real examples." Observations showed that teachers began lessons with prayer and reflection on Islamic values.
Utilization of digital media in fostering student religiosity	Guidance is carried out through the habituation of worship, school religious activities (congregational prayer, tadarus, infaq), as well as the integration of Islamic values in all subjects.	Documentation of religious activities and interview results show increased student participation in school spiritual activities.
Supporting and inhibiting factors for teachers in fostering student religiosity	Islamic Religious Education (PAI) teachers have begun utilizing digital platforms such as WhatsApp, Google Classroom, and social media to instill religious values and guide students online.	Digital footprint analysis reveals that teachers regularly share moral messages and calls to worship with students. Students report that religious values are more easily understood because they are presented in a way that resonates with their world.
The meaning of religious experiences of students and teachers in the process of development	Supporting factors: principal support, regular religious programs, and student enthusiasm. Inhibiting factors: limited teacher control outside of school and the negative influence of social media.	Observations and interviews revealed that teachers struggle to monitor students' religious behavior at home. However, school and parental support helps maintain consistency in instilling values.
Integration of religious guidance in school spaces and digital spaces	Students demonstrated improvements in religious behaviors such as religious discipline, good manners, and social awareness. Religious attitudes develop not through coercion, but through habituation and role models.	Field observations showed that students were more actively participating in religious activities. Interviews revealed that students felt more comfortable practicing Islamic teachings because they saw direct examples from their teachers.

Discussion

The findings of this study reinforce the understanding that the role of Islamic religious education teachers extends beyond merely teaching religious material, but also as agents of spiritual and moral character formation in students. This role is evident when teachers position themselves as guides and role models, not simply as transmitters of information (Wasehudin, W., Anshori, I., Rahman, MT, Syafe'i, I., & Kesuma, 2021). The results of this study answer the main question in the research objectives, namely the extent to which Islamic Religious Education teachers play a role in fostering students' religious attitudes. The role played by teachers through habituation, role modeling, and values-based learning has proven effective in internalizing religious values into students' behavior. This reinforces the view that the success of religious education is determined not only by the content of the curriculum, but also by the character and personal presence of teachers as moral figures in schools.

Furthermore, this research provides a new perspective on the use of digital space in fostering students' religiosity. Islamic religious education teachers who are adaptive to technological developments are able to utilize digital media as a more relevant learning tool for Islamic values for the younger generation (Purnama, F., Silvia, R., & Satria, 2024). The use of digital ethnography shows that religious interaction in cyberspace can be an extension of real-world development (Ahamed, B., Polas, MRH, Kabir, AI, Sohel-Uz-Zaman, ASM, Fahad, AA, Chowdhury, S., & Rani Dey, 2024). This finding has important implications for the future of religious education in schools: religious development needs to be designed in an integrated manner, encompassing both physical and digital spaces, so that Islamic values remain present in

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students' daily lives, both at school and online. This approach also requires enhancing the digital competence of Islamic Religious Education teachers so they can manage cyberspace in an educational and meaningful manner.

Furthermore, the results of this study also emphasize the importance of systemic support from schools and families in strengthening the development of students' religiosity. The supporting and inhibiting factors identified demonstrate that the formation of religious attitudes is not solely the responsibility of individual teachers, but rather the result of collaboration between schools, parents, and the social environment (Ataullahjan, A., Mumtaz, Z., & Vallianatos, 2019). For the future, these results imply the need for a collaborative and sustainable development model, where Islamic Religious Education teachers are the primary drivers, supported by school policies and parental involvement in instilling Islamic values. Thus, this research not only provides a theoretical contribution in broadening the concept of the role of Islamic Religious Education teachers in the digital era, but also offers a new direction for more adaptive, contextual, and humanistic Islamic Religious Education practices in fostering a future religious generation.

The results of this study indicate that the role of Islamic religious education teachers at SMP Negeri 1 Tulang Bawang has been active and directed in fostering students' religious attitudes, both through role models, habituating worship, and religious activities at school. This finding aligns with the research objective, which is to determine and understand how Islamic religious education teachers play a role in fostering students' religious attitudes in the school environment. The role of teachers is not only evident in the formal context of learning, but also in daily social interactions that foster the values of honesty, discipline, and spiritual responsibility (Bawamenewi, 2021). Thus, the results of this study support that Islamic religious education teachers have a strategic role as moral educators and spiritual guides, as designed in the research objectives.

When compared with the results of previous research, for example research (Lubis, 2022). While religious education in secondary schools still focuses on ceremonial activities such as communal prayer or commemorating Islamic holidays, this study demonstrates a more holistic and adaptive approach to the digital age (Auliyah, DD, Rosaliana, R., Habibah, SRN, & Ifendi, 2024)highlighting the obstacle of low teacher role models in internalizing religious values (Anshori, I., Syafe'i, I., & Zahrotunnisa, 2024). This study actually found a transformation in the role of Islamic religious education teachers, who are beginning to utilize digital media for moral and spiritual development in students outside of class hours. Using a digital ethnography approach, this study successfully revealed a new aspect of student religious development in the modern era that has not been widely explored in previous research.

The primary contribution of this research to the scientific literature lies in its methodological and conceptual novelty. Methodologically, this study combines phenomenology and digital ethnography approaches to deeply understand the realities of students' religious development in both physical and digital spaces. This approach enriches the literature on Islamic religious education research, which has previously relied primarily on conventional descriptive methods or traditional field studies. Conceptually, this research broadens understanding of the role of Islamic religious education teachers as digital moral figures (MA Kurniawan, 2025), which not only educates in the classroom, but also guides students through online interaction practices with religious nuances (Adindan, W., Ali, AM, & Anshori, 2024). The theoretical implication is the need for a renewed paradigm of Islamic education that emphasizes the integration of spiritual values with digital literacy, so that the development of students' religiosity remains relevant and effective amidst rapid social change.

This study has several limitations that should be noted. Methodologically, the use of Digital Ethnography and Phenomenology approaches still relies on the researcher's ability to subjectively interpret qualitative data, so the results may not fully reflect the entire social reality on the ground. Second, in terms of research scope, this study was only conducted in one school, SMP

Negeri 1 Tulang Bawang, so the results cannot be generalized to other school contexts with different social and cultural characteristics. Third, theoretically, this study focuses more on the role of Islamic religious education teachers, while other external factors such as the role of parents and the influence of the broader digital environment have not been explored in depth. Nevertheless, these limitations provide opportunities for further research to expand the study by involving more schools, using a theoretical triangulation approach, or incorporating quantitative methods to strengthen the validity of the data.

The results of this study have several important implications for the development of theory, policy, and practice of Islamic education in schools. From a theoretical perspective, this research provides a new contribution to enriching the study of Islamic religious education, particularly in understanding the role of teachers in the digital era. The finding that Islamic religious education teachers function not only as instructors in the classroom but also as moral guides in the digital space broadens the perspective on how religious values can be instilled through various modern learning media. Thus, this research encourages the emergence of a new concept of the "digital moral figure," namely teachers who are able to adapt their role to changing times without losing the essence of spirituality in education.

From an educational policy perspective, the results of this study indicate the need for policymakers, both at the school and government levels, to strengthen the capacity of Islamic religious education teachers to face the challenges of the digital era. Professional development programs that focus not only on mastery of religious material but also on digital literacy and technology-based character development strategies are highly relevant. The government and educational institutions can use the results of this study as a basis for designing teacher training policies that orientate toward integrating religious values and learning technology.

Meanwhile, in the context of real-world practice, this research confirms that fostering students' religious attitudes will be more effective if Islamic religious education teachers are able to balance the physical and digital worlds. The use of social media, online learning platforms, and digital communication can provide new avenues for instilling Islamic values relevant to the lives of the younger generation. Teachers can act as spiritual companions present in every interaction between students, both within the school environment and in the digital space. In this way, religious development is no longer limited to class hours but becomes part of a culture that continues to grow in students' daily lives.

CONCLUSION

Islamic religious education teachers play a central and multidimensional role in fostering students' religious attitudes. Teachers serve not only as transmitters of religious subject matter but also as moral guides, spiritual role models, and promoters of Islamic values in students' daily lives. Teachers' guidance encompasses exemplary approaches, habituation, and value reflection, integrated into learning activities and social interactions at school. The research also demonstrates a transformation in the way Islamic religious education teachers foster students' religiosity in the digital era. Adaptive teachers who use digital media as a means of instilling religious values are able to reach students more broadly and contextually. Thus, fostering religious attitudes is no longer limited to the classroom but extends to the digital space, which has now become an essential part of students' lives. The essence of these findings demonstrates that fostering Islamic values in schools must be carried out in an integrative, contextual, and relevant manner to the digital culture of the younger generation, so that religious values can be brought to life in various forms of daily activities. Conceptually, this research confirms that the success of fostering religious attitudes is determined not only by the content of the teaching material, but by the personal presence of teachers as digital moral figures who can serve as role models both in person and through the virtual world. This provides a new direction in the paradigm of Islamic education that spirituality and technology are not two things that are in conflict, but can

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strengthen each other in building the religious character of students who are moral, critical, and adaptive to the changing times.

Further research is recommended in more diverse school and regional contexts for more comprehensive results. A mixed methods approach can be used to strengthen the validity of findings with quantitative data. Furthermore, Islamic religious education teacher training based on digital literacy and spiritual leadership is needed to empower teachers to effectively foster student religiosity in the digital age. Future researchers are also expected to delve deeper into the role of families and online communities in supporting the sustainable development of students' religious values.

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