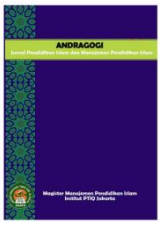
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FROM ISLAMIC RELIGIOUS EDUCATION TO LEGAL CONSCIOUSNESS: A PREVENTIVE FRAMEWORK FOR ADOLESCENT DELINQUENCY

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Abstrak
Kenakalan remaja tidak dapat dijelaskan secara memadai hanya melalui kekurangan pengetahuan agama; fenomena ini muncul dari interaksi antara pengendalian diri, proses pengaruh teman sebaya dan keluarga, iklim sekolah, penalaran moral, serta hubungan remaja dengan aturan dan otoritas. Artikel ini menganalisis bagaimana Pendidikan Agama Islam (PAI) dapat berkontribusi terhadap kesadaran hukum sebagai fondasi preventif dalam mencegah kenakalan remaja. Dengan menggunakan pendekatan kajian literatur integratif kritis, penelitian ini mensintesis kajian pendidikan Islam dengan penelitian empiris mengenai religiusitas, pengendalian diri, sosialisasi hukum, iklim sekolah, dan kenakalan remaja. Analisis mengidentifikasi empat mekanisme yang saling berkaitan, yaitu: internalisasi nilai yang mengubah aturan eksternal menjadi komitmen moral; penguatan pengendalian diri dan identitas moral; pengembangan orientasi hukum yang bersifat konsensual melalui nilai keadilan, tanggung jawab, dan penghormatan terhadap hak; serta penguatan ekologis melalui peran guru, keluarga, teman sebaya, dan budaya sekolah. Literatur juga menunjukkan bahwa religiusitas bukanlah faktor perlindungan yang bersifat universal; pengaruh preventifnya bergantung pada konteks sosial, bentuk religiusitas, dan jenis kenakalan yang diteliti. Oleh karena itu, PAI tidak seharusnya direduksi hanya sebagai penyampaian pengetahuan kognitif atau pembiasaan ritual semata. Kontribusi preventif PAI bergantung pada pedagogi yang kontekstual, dialogis, keteladanan, dan reflektif, yang mampu menghubungkan etika Islam dengan berbagai persoalan hukum dan dilema digital konkret yang dihadapi remaja. Penelitian ini mengusulkan suatu jalur konseptual bahwa PAI mendorong internalisasi nilai moral dan penguatan pengendalian diri, yang selanjutnya memperkuat kesadaran hukum dan pada akhirnya mengurangi risiko kenakalan remaja. Selain itu, penelitian ini memberikan implikasi bagi pengembangan kurikulum, tata kelola sekolah, serta pengujian empiris pada penelitian mendatang.

Key Words :
Islamic Religious Education, Legal Awareness, Legal

Abstracts
Adolescent delinquency cannot be adequately explained by deficits in religious knowledge alone; it emerges from the interaction of self-control, peer and family processes, school climate, moral reasoning, and adolescents'

Socialization, Adolescent Delinquency, Self-Control

relationship with rules and authority. This article analyzes how Islamic Religious Education (Pendidikan Agama Islam/PAI) can contribute to legal awareness as a preventive foundation against adolescent delinquency. Using a critical integrative literature review, the study synthesizes Islamic education scholarship with empirical research on religiosity, self-control, legal socialization, school climate, and juvenile delinquency. The analysis identifies four interrelated mechanisms: value internalization that transforms external rules into moral commitments; strengthening self-control and moral identity; development of consensual legal orientation through fairness, responsibility, and respect for rights; and ecological reinforcement through teachers, family, peers, and school culture. The literature also shows that religiosity is not a universal protective factor: its preventive effect varies across social contexts, forms of religiosity, and types of delinquency. Therefore, PAI should not be reduced to cognitive transmission or ritual habituation. Its preventive contribution depends on contextual, dialogical, exemplary, and reflective pedagogy that connects Islamic ethics with concrete legal and digital dilemmas experienced by adolescents. The study proposes a conceptual pathway in which PAI fosters moral internalization and self-control, which in turn strengthen legal awareness and ultimately reduce the risk of delinquency. It also offers implications for curriculum development, school governance, and future empirical testing

A. INTRODUCTION

Social and digital transformations have expanded both learning opportunities and risk environments for adolescents. Violations of school rules, bullying, student fights, smoking, misuse of social media, and other forms of misconduct demonstrate that adolescent delinquency spans moral, social, and legal dimensions. These behaviors cannot be reduced to individual moral failure because they emerge from interactions among personal dispositions, family processes, peer influence, school climate, and broader social environments.[1] Accordingly, prevention requires an educational approach that strengthens not only knowledge of norms but also adolescents' capacity to internalize values, regulate behavior, and understand the consequences of their actions.

Within Indonesia's national education framework, Islamic Religious Education (IRE) carries a mandate that extends beyond the transmission of religious knowledge. IRE is directed toward cultivating faith, piety, moral character, responsibility, and the enactment of values in personal and social life.[2] Government Regulation No. 55 of 2007 similarly positions religious education as a means of developing believers who demonstrate noble character.[3] Indonesian studies consequently tend to describe IRE as a strategic instrument for character formation, moral development, and the prevention of adolescent misconduct.[4]

[1] F Afrita and F Yusri, "Faktor-Faktor Yang Mempengaruhi Kenakalan Remaja," *Educativo: Jurnal Pendidikan* 2, no. 1 (2023); L S Anggoro, "Media Sosial Dan Identitas Diri: Dampaknya Terhadap Kesehatan Mental Remaja Di Era Digital," *Jurnal Psikologi Insight* 9, no. 1 (2025): 1–10.

[2] Zakiah Daradjat and others, *Ilmu Pendidikan Islam* (Bumi Aksara, 2016); Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Remaja Rosdakarya, 2001).

[3] Republik Indonesia, "Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan," 2007.

[4] H A Alwi and S R Jannah, "Peran Pendidikan Agama Islam Dalam Membentuk Psiko Religi Untuk Penanggulangan Kenakalan Remaja Di Era Digital," *IHSAN: Jurnal Pendidikan Islam* 3, no. 4 (2025); N

International scholarship, however, reveals a more complex relationship. Mohammad and Banse's systematic review found that Muslim religiosity tends to be associated with lower levels of delinquency in several contexts, yet the pattern varies according to cultural setting, the operationalization of religiosity, and the type of delinquent behavior examined.[5] Carol[6] and Baier[7] likewise indicate that religion is not a uniform protective factor. These findings challenge a simple assumption that greater religious exposure automatically produces greater compliance. The relevant question is therefore not merely whether adolescents receive religious education, but through which psychological, social, and institutional mechanisms religious education may shape conduct.

Research on adolescent development offers clues to these mechanisms. Religiosity and spirituality may influence development through identity, relationships, practices, and self-regulatory processes.[8] Guo[9] demonstrates that religious involvement, family processes, and self-control are interconnected in explaining juvenile delinquency, while Marcus and McCullough[10] show that the relationship between religion and self-control is theoretically plausible but context-dependent. School climate and moral disengagement are also important: adolescents are more vulnerable to delinquency when moral justifications allow them to detach harmful behavior from internal standards.[11]

The legal-socialization literature further extends this analysis. Legal awareness and compliance do not arise solely from fear of sanctions. Orientations toward law develop through experiences of fairness, treatment by authorities, legitimacy, and the internalization of values that encourage voluntary compliance.[12] Procedural justice is particularly relevant because adolescents learn whether rules deserve respect partly

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Nurhalisa and N Khasanah, "Peran Pendidikan Agama Islam Dalam Pembentukan Moral Remaja," *Al-Ilmiya: Jurnal Pendidikan Islam* 1, no. 4 (2026); Suryadi, Sabarudin, and S Wahyuningsih, "Peran Pendidikan Islam Dalam Penanggulangan Kenakalan Remaja," *Al Mumtaz: Jurnal Pendidikan Dan Sosial Keagamaan* 5, no. 1 (2026).

[5] T Mohammad and R Banse, "Muslim Religiosity and Juvenile Delinquency: A Systematic Review," *Adolescent Research Review* 8 (2023): 507–20, https://doi.org/10.1007/s40894-023-00206-y.

[6] Sarah Carol, Florian Peez, and Michael Wagner, "Delinquency among Majority and Minority Youths in Cologne, Mannheim and Brussels: The Role of Religion," *Journal of Ethnic and Migration Studies* 46, no. 17 (2020): 3603–29, https://doi.org/10.1080/1369183X.2019.1620415.

[7] Dirk Baier, "The Influence of Religiosity on Violent Behavior of Adolescents: A Comparison of Christian and Muslim Religiosity," *Journal of Interpersonal Violence* 29, no. 1 (2014): 102–27, https://doi.org/10.1177/0886260513504646.

[8] Sam A Hardy et al., "Processes of Religious and Spiritual Influence in Adolescence: A Systematic Review of 30 Years of Research," *Journal of Research on Adolescence* 29, no. 2 (2019): 254–75, https://doi.org/10.1111/jora.12486.

[9] S Guo, "A Model of Religious Involvement, Family Processes, Self-Control, and Juvenile Delinquency in Two-Parent Families," *Journal of Adolescence* 63 (2018): 175–90, https://doi.org/10.1016/j.adolescence.2017.12.015.

[10] Z J Marcus and M E McCullough, "Does Religion Make People More Self-Controlled? A Review of Research from the Lab and Life," *Current Opinion in Psychology* 40 (2021): 167–70, https://doi.org/10.1016/j.copsyc.2020.12.001.

[11] J Zhang et al., "Perceived School Climate and Delinquency among Chinese Adolescents: A Moderated Mediation Analysis of Moral Disengagement and Effortful Control," *Children and Youth Services Review* 116 (2020): 105253, https://doi.org/10.1016/j.childyouth.2020.105253.

[12] R Trinkner and T R Tyler, "Legal Socialization: Coercion versus Consent in an Era of Mistrust," *Annual Review of Law and Social Science* 12 (2016): 417–39, https://doi.org/10.1146/annurev-lawsocsci-110615-085141.

through how authorities formulate, communicate, and enforce them.[13] Thus, legal consciousness should be understood as a developmental outcome involving knowledge, moral evaluation, perceived legitimacy, and behavioral commitment rather than simple familiarity with formal regulations.

Against this literature, three gaps become evident. First, Indonesian studies on IRE and adolescent delinquency commonly describe the moral role of religious education without articulating a legal-socialization mechanism. Second, legal-socialization research has developed primarily within criminology and socio-legal studies and has rarely been integrated with Islamic educational theory. Third, the literature seldom explains how religious values can move from normative instruction to self-control, moral identity, voluntary rule compliance, and ultimately delinquency prevention. This article addresses these gaps by asking: how can IRE contribute to legal consciousness as a preventive foundation against adolescent delinquency, and through which mediating mechanisms does this contribution plausibly operate? The article develops an integrative conceptual framework connecting moral internalization, self-control, legal socialization, and ecological reinforcement.

B. METHOD

This study employs a critical integrative literature review. An integrative approach was selected because the research question lies at the intersection of Islamic education, developmental psychology, criminology, character education, and legal socialization; therefore, synthesis cannot be adequately achieved through a single disciplinary lens. The review builds on the original manuscript's literature base and incorporates relevant national and international scholarship to compare concepts, identify convergences and tensions, and construct a theoretically coherent explanatory framework.

Literature selection followed four substantive criteria: (1) studies addressing IRE, religious education, religiosity, or adolescent moral/character formation; (2) studies examining delinquency, deviance, self-control, school or family attachment, or adolescent protective factors; (3) studies addressing legal consciousness, legal socialization, procedural justice, legitimacy, or compliance; and (4) sources offering theoretical or empirical relevance to the proposed mechanism. Priority was given to peer-reviewed journal articles published within the last ten years, while older seminal works and Indonesian regulatory sources were retained when necessary for conceptual or legal foundations. This review does not claim exhaustive database coverage and should therefore be read as a critical integrative synthesis rather than a systematic review or meta-analysis.

The analysis proceeded in three stages. First, each source was mapped according to its central constructs, context, type of evidence, and reported direction of relationships. Second, findings were organized into four mechanistic themes: value internalization and moral identity, self-control, social attachment and school climate, and legal socialization/procedural justice. Third, the themes were compared to develop

[13] D S Nagin and C W Telep, "Procedural Justice and Legal Compliance," *Annual Review of Law and Social Science* 13 (2017): 5–28, https://doi.org/10.1146/annurev-lawsocsci-110316-113310; Adam Crawford, Sarah Lewis, and Paul Traynor, "It Ain't (Just) What You Do, It's (Also) the Way That You Do It: The Role of Procedural Justice in the Implementation of Anti-Social Behaviour Interventions with Young People," *European Journal on Criminal Policy and Research* 23 (2017): 9–26, https://doi.org/10.1007/s10610-016-9318-x.

a conceptual pathway linking IRE to legal consciousness and delinquency prevention. Credibility was strengthened through cross-disciplinary triangulation: claims derived from Indonesian IRE literature were interpreted alongside international evidence from adolescent development, criminology, and socio-legal research. The analysis deliberately distinguishes normative educational claims from empirically supported relationships.

C. RESULTS AND DISCUSSION

Result

The synthesis indicates that IRE's contribution to adolescent delinquency prevention is most convincingly explained as an indirect process. IRE provides values, moral language, practices, and pedagogical relationships; these elements must then be internalized as moral identity and self-control, reinforced by fair and supportive family and school environments, and translated into a consensual orientation toward rules and legal authority. The proposed mechanisms and their implications are summarized in Table 1.

Table 1. Mechanisms linking Islamic Religious Education, legal awareness, and delinquency prevention.

Mechanism	Operationalization in Islamic Religious Education (IRE)	Pathway to Legal Consciousness
Value Internalization	Faith, trustworthiness (*amanah*), honesty, justice, responsibility, and respect for rights	Rules are understood as moral commitments rather than merely external prohibitions
Self-Control & Moral Identity	Habituation, reflection, discipline, and impulse control	Reduces moral disengagement and strengthens consideration of behavioral consequences
Consensual Legal Socialization	Fairness, rule-related dialogue, respect for human dignity, and consistency in applying consequences	Strengthens the perceived legitimacy of rules and promotes voluntary compliance
Ecological Reinforcement	Teacher role modeling, family involvement, peer influence, school culture, and digital literacy	Maintains value consistency across social contexts and reduces exposure and susceptibility to risk factors

The table illustrates four interconnected mechanisms through which Islamic Religious Education (IRE) can contribute to the development of legal consciousness among adolescents. Value internalization provides a moral foundation by embedding principles such as honesty, justice, responsibility, and respect for others. Self-control and moral identity strengthen adolescents' capacity to regulate behavior and consider the consequences of their actions. Consensual legal socialization enhances the perceived legitimacy of rules through fairness, dialogue, and consistent consequences, thereby encouraging voluntary compliance. These processes are further reinforced by ecological factors, including teachers, families, peers, school culture, and digital literacy.

Together, these mechanisms suggest that legal consciousness is more likely to develop when religious values are internalized, practiced consistently, and supported across adolescents' social environments.

Discussion

PAI as Moral Internalization, Not Mere Norm Transmission

IRE has preventive potential when learning moves from knowing to valuing and acting. In the conceptual framework developed here, honesty, discipline, responsibility, respect for others, and self-control function as moral foundations for legal consciousness. The literature suggests that religious knowledge alone is insufficient: values must become internal standards that guide judgment when external supervision is absent.[14] This distinction is essential because compliance produced only by surveillance or punishment may disappear when adolescents believe they will not be detected.

Evidence on Muslim religiosity requires particular caution. Mohammad and Banse[15] identify an overall protective tendency of religiosity against delinquency but also substantial variation by cultural context and measurement. Carol[16] and Baier[17] similarly demonstrate that religious affiliation or practice cannot be treated as a universal causal shield. For IRE, the implication is that frequency of religious activities should not be equated with successful moral internalization. Educational quality, reflection, relationships, and the meaning adolescents attach to religious practices are more theoretically relevant than participation alone.

Within the Indonesian context, studies of IRE and character formation emphasize role modelling, habituation, curriculum, and the integration of moral values.[18] A critical implication is the need to shift assessment from memorization toward moral reasoning and behavioral application. Students should be able to explain why cheating, bullying, humiliating others online, or violating another person's rights is wrong in religious, social, and legal terms. In this sense, IRE becomes a site where moral vocabulary is connected to concrete decisions rather than remaining an abstract body of doctrine.

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[14] Hardy et al., "Processes of Religious and Spiritual Influence in Adolescence: A Systematic Review of 30 Years of Research"; Marcus and McCullough, "Does Religion Make People More Self-Controlled? A Review of Research from the Lab and Life."

[15] Mohammad and Banse, "Muslim Religiosity and Juvenile Delinquency: A Systematic Review."

[16] Carol, Peez, and Wagner, "Delinquency among Majority and Minority Youths in Cologne, Mannheim and Brussels: The Role of Religion."

[17] Baier, "The Influence of Religiosity on Violent Behavior of Adolescents: A Comparison of Christian and Muslim Religiosity."

[18] Rosniati Hakim, "Pembentukan Karakter Peserta Didik Melalui Pendidikan Berbasis Al-Quran," *Jurnal Pendidikan Karakter* 5, no. 2 (2014); S R S Putro, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Syntax Literate: Jurnal Ilmiah Indonesia* 7, no. 12 (2022); A F A Natsir, A Laelah, and Jufri, "Peran Pendidikan Agama Islam Dalam Pembentukan Karakter Generasi Z," *Jurnal Andi Djemma: Jurnal Pendidikan*, 2025; K C Muslimah, A Kristiana, and E Kurniawati, "Peran Strategis Pendidikan Agama Islam Madrasah Dalam Pembentukan Karakter Remaja Di Tengah Tantangan Globalisasi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 10, no. 2 (2025).

Self-Control as a Mediating Mechanism

Self-control is a key mechanism explaining why value education may be related to behavior. Guo[19] found that adolescent and family religious involvement is connected with family processes and self-control in a model of juvenile delinquency. Marcus and McCullough[20] likewise suggest that religion may support self-regulation through norms, monitoring, habits, and meaning, although the magnitude and consistency of these effects vary. For adolescents, self-control includes delaying gratification, regulating anger, resisting peer pressure, and considering consequences before acting.

The school-climate literature adds a cognitive-moral dimension. Zhang[21] found that moral disengagement mediates the relationship between perceived school climate and delinquency, while effortful control moderates this pathway. Pedagogically, moral disengagement may occur when adolescents justify harmful behavior, minimize its consequences, shift responsibility to peers, or dehumanize victims. IRE can address these processes by encouraging moral reflection, accountability, empathy, and explicit examination of rationalizations used to legitimize misconduct.

Discipline in IRE should therefore not be conceptualized as passive obedience. The form of discipline relevant to delinquency prevention is the capacity for self-regulation when external supervision is weak. Habituation that depends exclusively on teacher control risks producing situational compliance, whereas reflective habituation can connect repeated practices with reasons, values, and consequences. Prayer routines, punctuality, respectful communication, and social-service activities become educationally meaningful when students understand the ethical commitments embodied in those practices.

Legal Awareness as Consensual Legal Socialization

Legal consciousness in this article is positioned more broadly than knowledge of regulations. Legal socialization describes the process through which individuals develop values, attitudes, and reasoning about law and authority.[22] A coercive orientation relies on fear of punishment, whereas a consensual orientation develops when rules are perceived as legitimate and consistent with internal values. This distinction parallels the central educational aspiration of IRE: conduct should not be good merely because punishment is expected, but because the learner recognizes moral responsibility and the rights of others.

Procedural justice constitutes a particularly important point of intersection. Nagin and Telep[23] show that the relationship between procedural justice and compliance requires careful empirical assessment, while the broader literature identifies fair treatment as an important source of legitimacy. Moule[24] connect procedural justice with

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[19] Guo, "A Model of Religious Involvement, Family Processes, Self-Control, and Juvenile Delinquency in Two-Parent Families."

[20] Marcus and McCullough, "Does Religion Make People More Self-Controlled? A Review of Research from the Lab and Life."

[21] Zhang et al., "Perceived School Climate and Delinquency among Chinese Adolescents: A Moderated Mediation Analysis of Moral Disengagement and Effortful Control."

[22] Trinkner and Tyler, "Legal Socialization: Coercion versus Consent in an Era of Mistrust."

[23] Nagin and Telep, "Procedural Justice and Legal Compliance."

[24] R K Jr. Moule et al., "Legal Socialization and Subcultural Norms: Examining Linkages between Perceptions of Procedural Justice, Legal Cynicism, and the Code of the Street," *Journal of Criminal Justice* 61 (2019): 26–39, https://doi.org/10.1016/j.jcrimjus.2019.03.001.

legal cynicism and subcultural norms, and Crawford[25] show the importance of how interventions are implemented with young people. More recent research also suggests that adolescents' experiences of procedural fairness can be associated with deviant behavior and can interact with experiences such as bullying victimization.[26]

IRE can therefore function as a medium of legal education through four practices. First, teachers can explain the moral and social rationale behind rules rather than merely stating prohibitions. Second, students can be engaged in dialogue about rights, obligations, evidence, responsibility, and proportional consequences. Third, classroom discipline can model procedural fairness by allowing voice, consistency, respectful treatment, and transparent decision making. Fourth, religious norms can be connected to positive law without collapsing the distinction between theological obligations and state law. These practices allow students to understand both the ethical meaning of conduct and the civic structure regulating it.

4. Ecological Reinforcement: Family, Peers, School, and Digital Contexts

Adolescent delinquency is multidimensional. The original manuscript identified individual, family, community, and school factors, and empirical scholarship supports the need for an ecological perspective. Attachments to parents, prosocial peers, and school show distinct relationships with delinquency.[27] Family functioning, childhood victimization, and mental-health factors are also relevant among juvenile offenders,[28] while peer and community processes can shape risky behavior among Muslim adolescents.[29] Consequently, IRE cannot plausibly operate as an isolated intervention.

Family and school roles should be designed to reinforce one another. Values of responsibility, discipline, and respect learned in the classroom require consistent messages through school practices and communication with parents. Indonesian IRE scholarship emphasizes synergy among schools, families, and communities in moral formation.[30] In digital contexts, this coordination becomes increasingly important because adolescents encounter normative influences beyond direct adult supervision. Digital literacy in Islamic education therefore needs to address verification, privacy,

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[25] Crawford, Lewis, and Traynor, "It Ain't (Just) What You Do, It's (Also) the Way That You Do It: The Role of Procedural Justice in the Implementation of Anti-Social Behaviour Interventions with Young People."

[26] Z Mao et al., "Perceived Procedural Justice and Deviant Behaviors in School: The Moderating Role of Bullying Victimization," *International Journal of Law, Crime and Justice* 84 (2026): 100820, https://doi.org/10.1016/j.ijlcj.2025.100820.

[27] D A Yuksek and O Solakoglu, "The Relative Influence of Parental Attachment, Peer Attachment, School Attachment, and School Alienation on Delinquency among High School Students in Turkey," *Deviant Behavior* 37, no. 7 (2016): 723–47, https://doi.org/10.1080/01639625.2015.1062683.

[28] S Wahab et al., "The Relationship of Lifetime Substance-Use Disorder with Family Functioning, Childhood Victimisation, and Depression, among Juvenile Offenders in Malaysia," *Addictive Behaviors Reports* 14 (2021): 100359, https://doi.org/10.1016/j.abrep.2021.100359.

[29] R Eseed and M Khoury-Kassabri, "Alcohol Use among Arab Muslim Adolescents: A Mediation-Moderation Model of Family, Peer, and Community Factors," *American Journal of Orthopsychiatry* 88, no. 1 (2018): 88–98, https://doi.org/10.1037/ort0000263.

[30] Nurhalisa and Khasanah, "Peran Pendidikan Agama Islam Dalam Pembentukan Moral Remaja"; Nurjanah, "Peran Pendidikan Agama Islam Dalam Menjaga Nilai Moral Remaja," *HAWARI: Jurnal Pendidikan Agama Dan Keagamaan Islam* 5, no. 2 (2025).

online dignity, hate speech, cyberbullying, and responsible participation rather than focusing only on restrictions.[31]

The ecological framework also limits the article's causal claims. When adolescents live in environments characterized by violence, victimization, intense peer pressure, or institutional injustice, individual moral knowledge may be insufficient. Prevention requires both individual capacity building and improvement of the environments in which decisions are made. This point prevents IRE from being framed as a universal remedy and instead positions it as one component within a broader preventive ecosystem involving families, schools, communities, counseling services, and fair institutional governance.

Proposed Conceptual Model and Educational Implications

Based on the synthesis, this article proposes the following conceptual model: the quality of IRE influences value internalization and self-control; these processes shape moral orientation and legal consciousness; legal consciousness then strengthens adolescents' capacity to evaluate moral, social, and legal consequences and to resist delinquent behavior. Family attachment, peer norms, school climate, digital environments, and experiences of procedural justice function as contextual moderators that may strengthen or weaken each pathway. The model therefore predicts conditional rather than automatic effects of religious education.

At the curricular level, IRE objectives can be formulated as measurable competencies: students should be able to explain the moral reasons underlying a rule; distinguish fear-based compliance from responsibility-based compliance; identify the rights of affected parties; anticipate legal consequences; demonstrate self-control in conflict; and evaluate digital behavior through ethical and legal criteria. Case-based learning is particularly suitable because it requires students to apply religious values to ambiguous situations rather than simply reproduce definitions.

At the institutional level, IRE needs to be connected with school policy. Effective character programs should not remain ceremonial activities but should be integrated into anti-bullying systems, school discipline, counseling services, parent communication, and digital literacy. In this configuration, IRE functions as the normative and reflective component of a whole-school prevention strategy, while school governance provides students with lived experiences of fairness and accountability. Such alignment is essential because a curriculum teaching justice will lose credibility if students experience arbitrary or humiliating disciplinary practices.

Limitations and Research Agenda

This review has several limitations. First, as an integrative review, the search process was not designed to estimate effect sizes or guarantee exhaustive coverage in the manner of a systematic review or meta-analysis. Second, much of the available Indonesian IRE literature is descriptive and context-specific, limiting causal inference. Third, constructs such as religiosity, moral character, legal consciousness, and delinquency are operationalized differently across studies. Fourth, evidence from different national and religious contexts cannot be transferred to Indonesian Muslim

[31] Ferdinan et al., "Examining the Enactment of Digital Literacy in Islamic Education across Two School Contexts in Indonesia and Thailand," *Discover Education* 5 (2026): 764, https://doi.org/10.1007/s44217-026-02044-1.

adolescents without contextual testing. The proposed framework should therefore be treated as a theoretically grounded model requiring empirical validation.

Future research should test the model using longitudinal or quasi-experimental designs. Relevant variables include IRE pedagogical quality, value internalization, moral identity, self-control, moral disengagement, procedural justice at school, legal legitimacy, family and peer attachment, digital behavior, and different forms of delinquency. Mediation and moderation analyses could examine whether self-control and legal consciousness transmit the effects of educational experiences and whether school climate or peer norms condition those effects. Qualitative research is also needed to investigate how adolescents themselves interpret the relationship among Islamic values, school rules, state law, fairness, and personal responsibility.

D. CONCLUSION

This review concludes that the contribution of Islamic Religious Education to adolescent delinquency prevention is better understood as a layered mechanism than as a direct relationship. IRE can provide a preventive foundation when learning successfully internalizes faith-based values, honesty, justice, responsibility, discipline, respect for others, and self-control. These values can strengthen moral identity and self-regulation, which in turn support legal consciousness understood as informed, reflective, and voluntary orientation toward legitimate rules. The pathway is nevertheless conditional: family relationships, peer norms, school climate, digital environments, and experiences of procedural justice can reinforce or weaken the translation of religious learning into lawful behavior.

In practical terms, schools should move IRE beyond predominantly knowledge-transfer approaches toward contextual, dialogical, reflective pedagogy grounded in role modelling and procedural fairness. Moral instruction should be connected to real issues such as bullying, cheating, violence, hate speech, digital privacy, and the rights of others, while school discipline should model the justice that students are expected to value. Future studies should empirically test the proposed model, particularly the mediating roles of self-control and legal consciousness and the moderating roles of family, peers, and school climate. Such research would allow the preventive contribution of IRE to be evaluated through measurable mechanisms rather than assumed from normative expectations alone

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