

## Beyond Discipline: Integrating Religious and Counseling Approaches to Combat Student Moral Decadence

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### ABSTRACT

Moral decadence among adolescents has become a serious issue in the educational environment, marked by a decline in behavior, ethics, and character. This phenomenon is increasingly visible in various forms of student misconduct that disrupt both learning processes and social harmony in schools. This study aims to identify the forms of moral decadence among students and examine the collaboration between Islamic Religious Education (PAI) teachers and Guidance and Counseling (BK) teachers in addressing these issues. The research employs a qualitative descriptive approach, with data collected through interviews, observations, and documentation, and analyzed using the Miles and Huberman model. The findings reveal that moral decadence among students includes behaviors such as fighting, bullying, smoking, stealing, truancy, and violations of school rules. To address these problems, collaboration between PAI and BK teachers is implemented through preventive and curative efforts. Preventive measures include religious habituation activities, counseling services, disciplinary monitoring, and awareness programs, while curative actions involve direct guidance, behavioral monitoring, and counseling interventions. The study highlights that effective collaboration between teachers plays a crucial role in reducing moral deviations among students. The implications of this research suggest that integrated efforts among educators, supported by school policies and parental involvement, are essential in fostering students' moral development and creating a positive, disciplined, and value-oriented educational environment for all learners in schools.

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## INTRODUCTION

Morality is an issue that has always been at the forefront as human life progresses. In daily life, one cannot escape the application of morality (U. Hasanah, 2024). There is a proliferation of deviant behavior among students; personalities are increasingly chaotic; violence and acts of anarchy are on the rise; theft is rampant; cheating has become commonplace; disregard for established rules is widespread; student brawls occur frequently; tolerance is eroding; self-destructive behaviors such as drug and alcohol use are increasing; and sexual misconduct and promiscuity are prevalent (Hasnadi & Inayatillah, 2022; Irfani et al., 2025). The importance of moral education aligns with Law No. 20 of 2003 on the National Education System, which explicitly places moral and character education in a central position (Komalasari & Saripudin, 2017).

To foster a future generation of high-quality and principled citizens, schools serve as one of the primary settings for moral development, alongside the family's role at home in educating children and providing them with religious and moral instruction (Hermawan, 2025; Ma'arif et al., 2025). Issues arising within the school environment are the responsibility of all parties, particularly the role of teachers at the school as supervisors and providers of good examples for their students, including guidance counselors who can assist in addressing student issues, and Islamic religious education teachers who can guide, mentor, and provide moral instruction in accordance with authentic Islamic teachings (Adiyono et al., 2025; Ulum & Syafi'i, 2022).

Cooperation or collaboration among various parties is essential between Guidance and Counseling (BK) teachers and Islamic Religious Education (PAI) teachers to effectively address various issues related to students' morals, ethics, or behavior. One of the teachers involved in this is the Islamic Religious Education teacher. The primary objective of Islamic Religious Education (PAI) is to shape students' character and moral values, which are reflected in their daily behavior and mindset. However, this is not solely the responsibility of the PAI teacher; the entire school community must participate in supporting, guiding, and setting an example to help students become morally upright, virtuous, and well-mannered. In addition to the Islamic Religious Education teacher, the Guidance and Counseling teacher also plays a crucial role and bears significant responsibility in moral development (Khoiriyah et al., 2024; Sandra & Ifdil, 2015; Suryawati et al., 2025).

A Guidance and Counseling teacher is an educator tasked with helping students become independent, develop their potential, and alleviate their challenges both inside and outside of school. The counselor's role in moral development must be thoroughly prepared and implemented to foster a well-rounded student personality in terms of cognitive, emotional, and psychomotor aspects (Humaida et al., 2026; Sholihah et al., 2025; Zamroni et al., 2025). Appropriate collaboration or cooperation between Islamic Religious Education teachers and school Guidance and Counseling teachers will facilitate the success of the process, both psychologically and in terms of student education, so that students are not only intellectually intelligent but also possess good character. The statements above indicate that collaboration between Islamic Religious Education (IRE) teachers and Guidance and Counseling (GC) teachers is one of the alternative strategies that educational institutions can implement to address moral issues related to the challenges faced by both teachers (Widyastuti, 2018).

Previous research discussing "Moral Decline Among Adolescents: Collaboration Between Islamic Education Teachers and Guidance and Counseling Teachers" revealed the following results: (1) Collaboration between Guidance and Counseling Teachers and Islamic Education Teachers in Efforts to Address Student Misconduct at MAN 4 Bantul focuses on addressing student misconduct (Kurniawati, 2022). Collaboration between Guidance and Counseling Teachers and Islamic Religious Education Teachers in Enhancing Student Spirituality (Wahid et al., 2023). The Application of Guidance and Counseling Functions in Shaping Student Character at SMP IT Ibnu Sina Wuluhan Jember focuses on student character development (Arum, 2021). Collaboration Between Islamic Religious Education Teachers and Guidance and Counseling Teachers in Addressing Juvenile Delinquency discusses the prevention of juvenile delinquency (Alvionita, 2023).

Strategies for Addressing Moral Decline Among Adolescents, focusing on strategies to address moral decline among adolescents (Nurma, 2021). Moral Decadence Among Adolescents as an Effort in Moral Guidance by Families and Schools—this study focuses on moral guidance by families and schools (Sari, 2021). Efforts by Religious Scholars to Prevent Moral Decadence Among Adolescents in Wonosari, Semampir Subdistrict, Surabaya City—focuses on the efforts of religious scholars in preventing moral decadence among adolescents (Louw, 2024). Moral Decadence Among Students (Revitalizing PAI Strategies to Foster the Morality of the Nation's Youth) focuses on PAI teachers' strategies to foster the morality of the nation's youth (Iskarim, 2021). Synergy Between Guidance Counseling and Islamic Religious Education Teachers in Developing Student Character at SMKN 1 Ampek Angkek, focusing on character development (Muzayanah, 2021). The Relationship Between Perceptions of the Father's Role and Adolescent Moral Decline in Sumberjaya Tambun Selatan Village discusses the father's role and moral decline (Lestari, 2023).

Most of these studies still focus on adolescent moral decadence. Meanwhile, this study also focuses on the forms of adolescent moral decadence and the collaboration between Islamic Religious Education (IRE) teachers and Guidance and Counseling (GC) teachers in addressing adolescent moral decadence at MAN 2 Bojonegoro. Therefore, this study aims to understand the forms of moral decadence and the collaboration between Islamic Religious Education teachers and Guidance and Counseling teachers in addressing moral decadence.

## METHODS

This study employed a qualitative research design with a descriptive approach, as suggested by Creswell, to explore social phenomena in depth and in their natural context. The research was conducted at MAN 2 Bojonegoro, focusing on students, Islamic Religious Education (PAI) teachers, and Guidance and Counseling (BK) teachers. The study took place over a specific period during the academic year, allowing the researcher to observe ongoing activities related to student behavior and teacher collaboration. This approach was chosen to gain a comprehensive understanding of moral decadence among students and the strategies used by teachers to address it in real conditions (Creswell, 2014; Creswell & Poth, 2016).

Data were collected using three main techniques: interviews, observation, and documentation. Interviews were conducted semi-structurally with key informants, including the school principal, PAI teachers, BK teachers, and selected students, to obtain in-depth information about moral issues and handling strategies. Observations were carried out directly in the school environment to examine student behavior, disciplinary practices, and teacher interactions. Documentation techniques included reviewing school records, disciplinary

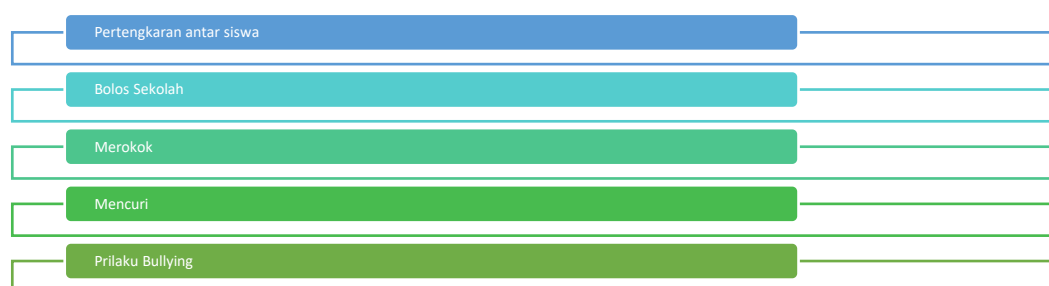
reports, and supporting materials related to student guidance and religious activities. These methods ensured the validity and richness of the data collected (Yin, 2009).

The data analysis technique followed the Miles and Huberman model (Miles et al., 2014), which consists of data reduction, data display, and conclusion drawing. Data reduction was performed by selecting and focusing on relevant information related to moral decadence and teacher collaboration. The data were then organized and presented systematically in descriptive form to facilitate interpretation. Finally, conclusions were drawn by identifying patterns, relationships, and meanings from the data, ensuring that the findings accurately reflect the realities observed in the field.

## FINDINGS AND DISCUSSION

### Forms of Moral Decadence

Moral decadence is a term referring to the decline or deterioration of moral values and behavior within a society. Moral decadence among adolescents is a phenomenon that is increasingly drawing attention in many modern societies. This occurs when adolescents tend to disregard or violate the moral and ethical values considered important by society. Adolescence is indeed a vulnerable stage to external influences, and adolescents, whose attitudes are still unstable, are easily swayed by negative influences. In particular, among upper-secondary students today, there are still many who commit violations at school.



**Figure 1.** Forms of moral decadence among adolescents

### Fights among students

Conflicts among students represent a severe form of moral decay that frequently occurs within the school environment. Fights can arise for various reasons, such as uncontrolled emotions, impulses, or misunderstandings among peers; mutual taunting; differing opinions; or attempts to gain power or status among peers—all of which have become commonplace. These incidents are not ignored; instead, guidance counselors immediately step in. Such intervention is necessary and required to ensure that relationships among students can quickly improve. If relationships among students are allowed to deteriorate, it will lead to negative consequences in the future, such as school brawls (Hamdani, 2024).

### Truancy

Leaving school during class hours is a common occurrence and is considered a minor offense, yet it constitutes a violation of school rules and discipline. Students who skip class often cite boredom with the ongoing lesson as a reason; typically, students skip class to go to the cafeteria because they haven't had a chance to eat, and some smoke—a behavior that primarily occurs among male students and violates school regulations, as smoking is considered unethical for students in a school setting, which is fundamentally a place for

learning. Students usually smoke in restrooms, the cafeteria, and even in empty classrooms. To minimize students skipping classes and smoking, teachers directly reprimand students on the spot to ensure they return to class and participate in lessons. According to Kristiyani, this behavior, known as truancy, occurs when students leave home in the morning wearing their school uniforms but do not actually attend school. This behavior is generally found among adolescents starting from junior high school (Gunarsa, 2013).

### **Smoking**

This behavior falls under moderate-level adolescent moral decadence but occurs frequently. According to Komasari and Helmi, there are three main causes of adolescent smoking: psychological satisfaction, parents' permissive attitudes toward adolescent smoking, and peer influence. Conversely, according to research by Wu and Anthony, individuals aged 8–13 who smoke have an increased likelihood of experiencing depressive moods, but there is no correlation between the likelihood of starting to smoke. Smoking can lead to depression and anxiety. Peer pressure, peer status, high curiosity (experimentation), parental smoking in front of children, lack of parental control, and permissive parenting styles where parents do not enforce strict rules in raising their children (Musyarofah, 2020). According to Anam, Faisol; Tri Sakhatmo; and Hartanto in their book "Indonesian Adolescents, Stay Away from Cigarettes!" types of tobacco products are categorized into five categories: based on the packaging material, based on the raw materials or contents, based on the manufacturing process, based on the filter, and based on the method of combustion (Anam, 2019).

### **Theft**

Theft has also occurred in schools; although not frequent, this behavior constitutes a serious moral decline within the school environment. For students who engage in this behavior, the Guidance and Counseling Office (BK) immediately addresses the issue, and Religious Education teachers as well as homeroom teachers assist in handling the incident. Additionally, the use of digital devices can aid in addressing theft cases, such as the installation of CCTV (Nafisah et al., 2025).

### **Bullying Behavior**

This behavior is also common among students; however, it is classified as moderate in severity, and if it persists, it can escalate into a serious and severe issue. This is because the effects of bullying can be both physical and mental. According to Irmayanti, the term "bullying" derives from the word "bully," which refers to the act of making "threats" against someone weaker than the perpetrator (Irmayanti, 2023). There are two types of *bullying*: (1) Direct *bullying* is physical harm inflicted by an individual or group, such as hitting, kicking, pushing, damaging property, and so on. (2) Indirect *bullying* includes exclusion through the use of technology, particularly social media, such as publicly shaming someone online, as well as verbal abuse carried out by an individual or group, such as mocking, ridiculing, insulting, or threatening others.

According to Thomas Lickona, there are ten signs of moral decline that require attention for improvement: (a) Acts of violence and anarchy (b) Cheating (c) Theft (d) Disregard for established rules (e) Student fights (f) Use of inappropriate language (g) Intolerance (h) Premature sexual maturity and its deviations (i) Self-destructive behavior and (j) Drug abuse (Lickona, 2012).

Student violations do occur, and the most common is skipping class during school hours. The least common violation is stealing. Students who violate the rules are, of course, sanctioned by the Guidance and Counseling teacher, after which they are provided with guidance and

counseling. Therefore, the moral decline among students at MAN 2 Bojonegoro is still classified as moderate and can be addressed quickly (Sari, 2021).

The information above is summarized in the table below.

**Tabel 1.** Types and Characteristics of Adolescent Moral Decadence

Aspect	Description
Definition of Moral Decadence	Moral decadence refers to the decline or deterioration of moral values and behavior within society, particularly among adolescents who are vulnerable to negative external influences.
Adolescent Vulnerability	Adolescents tend to have unstable attitudes, making them easily influenced by peers and environmental factors, leading to violations of social and school norms.
Student Fights	Conflicts among students arise from emotional instability, misunderstandings, or desire for dominance. These behaviors can escalate into larger-scale violence if not addressed promptly.
Truancy	Skipping classes is a common violation, often caused by boredom or lack of engagement. Students may leave school premises and engage in other activities such as smoking.
Smoking Behavior	Smoking among adolescents is influenced by psychological satisfaction, peer pressure, and parental permissiveness. It may lead to mental health issues such as anxiety and depression.
Theft	Although less frequent, theft is considered a serious moral violation. Schools address this through counseling and preventive measures such as surveillance systems.
Bullying Behavior	Bullying includes both direct (physical harm) and indirect (verbal or online harassment) actions. It can cause significant physical and psychological harm to victims.
Types of Bullying	Direct bullying involves physical aggression, while indirect bullying includes exclusion, online shaming, and verbal abuse.
Indicators of Moral Decline	Indicators include violence, cheating, theft, rule violations, inappropriate language, intolerance, risky behaviors, and substance abuse.
Common Violations	The most frequent violation is truancy, while theft is the least common among students.
Handling and Intervention	Schools respond through counseling, teacher intervention, and guidance programs to correct behavior and prevent escalation.
Overall Assessment	The level of moral decadence among students is categorized as moderate and can still be effectively managed through proper intervention.

### **Collaboration Between Islamic Religious Education Teachers and Guidance and Counseling Teachers in Addressing Moral Decline**

Addressing the issue of moral decline among students at MAN 2 Bojonegoro requires support from both the school and parents. Therefore, collaboration between Islamic Religious Education teachers and Guidance and Counseling teachers in addressing student issues—particularly moral decline—has been in place for some time. Within the school environment, it

is the teachers' duty to educate students on various character traits, making collaboration or cooperation among teachers essential.

There are several ways to address student moral degradation, namely by taking several actions such as: *first*, preventive actions; *second*, repressive actions, which are corrective or remedial measures; *third*, persuasive actions, which are communicative processes to change a person's beliefs, attitudes, goals, or behavior; *fourth*, curative actions, which are measures taken after a violation occurs to raise awareness; and finally, punishment (Rahmatullah, 2018). The efforts undertaken by Islamic Religious Education teachers and Guidance and Counseling teachers in addressing moral decadence among students include:

**Table 2:** Collaboration Strategies Between Islamic Religious Education Teachers and Guidance and Counseling Teachers in Addressing Moral Decline

Approach	Actor	Strategies / Actions	Purpose / Outcome
<b>Preventive</b>	Islamic Religious Education Teachers	Congregational prayer, Dhuha prayer, recitation of Asmaul Husna, Quran reading before class, Ramadan camps, religious study sessions, classroom inspections	Strengthening faith, building character, preventing delinquency and moral decline
<b>Preventive</b>	Guidance and Counseling Teachers	Discipline patrols, handshake culture, counseling services, case conferences with parents, "problem box," awareness campaigns (drugs and traffic safety)	Encouraging discipline, providing support systems, early detection of student problems
<b>Preventive</b>	Collaborative (Teachers, Homeroom, Parents)	Coordination among teachers, parental involvement, monitoring behavior and academic progress, integrating religious values in lessons	Strengthening supervision and holistic student development
<b>Corrective</b>	Islamic Religious Education Teachers	Writing istighfar repeatedly, monitoring worship through logbooks, moral guidance, motivation, referral to counseling services	Correcting behavior and reinforcing moral awareness
<b>Corrective</b>	Guidance and Counseling Teachers	Warning systems (demerit points), counseling, disciplinary actions, parental summons, behavioral penalties	Enforcing discipline and ensuring behavioral improvement
<b>Curative / Follow-up</b>	Collaborative (Teachers and Parents)	Joint problem-solving, supervision of student social life, reinforcement of religious values at home	Sustained behavior improvement and prevention of repeated violations

### **Preventive Measures**

Preventive measures are actions carried out systematically, planned, and targeted to prevent moral decadence. These efforts are generally carried out by Islamic Religious Education teachers and Guidance and Counseling teachers, namely:

#### **Islamic Religious Education Teachers**

Based on the interview results, the preventive efforts undertaken by Islamic Religious Education teachers include fostering the habit of praying in congregation, performing the Dhuha prayer, reciting the Asmaul Husna after congregational prayer, holding girls' study sessions, reciting the Quran before classes begin, and organizing Ramadan camps. These practices aim to strengthen faith and foster Islamic character, which is expected to minimize delinquency or moral decay among adolescent students (Rosadi, 2017). Additionally, Islamic Education teachers conduct surprise inspections, such as patrols in each classroom to check for students carrying sharp objects, drugs, prohibited beverages, cigarettes, or even cell phones containing pornography. Any students found in violation are referred to the Guidance and Counseling Office for further action.

#### **Guidance and Counseling Teachers**

The preventive measures implemented by the Guidance and Counseling Office are similar to those of the school administration, such as fostering a culture of handshakes, conducting patrols to enforce discipline, and providing face-to-face counseling services—including case conferences, which are meetings between students who have violated rules and their parents to discuss issues and seek solutions or resolutions to the problems (Saputra, 2020). The Guidance and Counseling Office also provides a "problem box" as a medium for students who feel shy or afraid to voice their concerns, allowing them to express their hopes, needs, and complaints in writing. Additionally, the office conducts awareness campaigns on the dangers of drugs and traffic safety in collaboration with the police.

These preventive efforts also involve collaboration with homeroom teachers and students' parents. To address moral decline among students, Islamic religious education teachers discuss the matter with guidance counselors; however, homeroom teachers must first be aware of the issues facing their students, as they are the teachers responsible for a class—including managing daily classroom activities, monitoring students' academic progress and behavior, communicating with parents, and providing guidance and support to students in their development. Furthermore, Islamic religious education teachers and guidance counselors request assistance from the Vice Principal for Student Affairs to conduct patrols to locate students loitering during class hours. Additionally, teachers must regularly conduct surprise inspections in the classroom. Islamic religious education teachers ask their colleagues to consistently incorporate religious values at the beginning or end of class (Herlina et al., 2023).

### **Corrective Measures**

Actions taken to address the consequences of student misconduct. The corrective measures implemented by Islamic Religious Education teachers and Guidance and Counseling teachers include:

#### **Islamic Religious Education Teachers**

When dealing with students who violate rules, Islamic Religious Education teachers require them to write the *istighfar* phrase one hundred to one thousand times. To strengthen students' character, their worship activities at home are also monitored using a logbook or guidance sheet coordinated by Fiqh and Aqidah Akhlak teachers, including providing special

guidance for female students who are unable to attend congregational prayers. Interview results indicate that Islamic religious education teachers strive to reprimand and motivate students when they engage in behavior contrary to their moral values, and then provide guidance on the negative consequences of deviant actions. If these efforts prove unsuccessful, the next step is to refer the student to the Guidance and Counseling Office.

#### **Guidance Counselor**

In addition to implementing preventive measures, the Guidance and Counseling Office will issue warnings in the form of demerit points to students who violate rules, followed by guidance and direction. If a student continues to violate rules persistently despite receiving guidance and direction, the student will face disciplinary action, including a summons for the parent or guardian. The guidance counselor may impose a penalty, such as requiring a student who skips the flag-raising ceremony to stand at attention before the flag on the field for approximately 15 minutes. If a student is difficult to guide or has crossed the line, the teacher may call the student's guardian. This summons allows teachers to collaborate with parents to provide better guidance, supervise their children while they socialize, and, most importantly, instill religious values in them (Widyastuti, 2018).

Based on the explanation of the above measures, the researcher concludes that teachers address moral decline among students through two approaches: preventive and curative measures. In this context, every Islamic Religious Education teacher and Guidance and Counseling teacher has their own specific duties and roles, and they collaborate with homeroom teachers and parents. This collaboration facilitates the resolution of issues faced by students.

#### **Moral Decadence Among Adolescents: Forms, Causes, and Interventions from the Perspective of Values and Moral Education**

These behaviors are often indicative of a broader defiance against institutional norms, accompanied by a declining commitment to internalized moral standards (Ar et al., 2025; Norman et al., 2023). From the perspective of moral education, such tendencies reflect a weakening of self-regulation, as adolescents grapple with reconciling egocentric impulses and the demands of social control (Dolgikh et al., 2025). This erosion of normative adherence can largely be attributed to insufficient internalization of moral and religious values, leaving adolescents inadequately prepared to navigate the complex and often conflicting value systems introduced by globalization and the pervasive influence of digital media (Adiyono et al., 2025; Aziz et al., 2025; Azkiya et al., 2024). Moreover, these digital platforms frequently function as channels for egocentric gratification, circumventing established pedagogical frameworks intended to cultivate character development (Fajri et al., 2025; Jaedun et al., 2024).

Consequently, the failure of educational and familial institutions to provide a stable moral scaffolding leaves students increasingly vulnerable to the rapid shift in social ethics driven by pervasive digital connectivity (Ginting & Salim, 2024). The ubiquity of digital interaction displaces traditional moral guidance, as adolescents increasingly prioritize virtual validation over the sustained cultivation of character. This pervasive decline in character is further manifested in frequent academic misconduct, such as persistent cheating and dishonesty, which signal a fundamental disconnect between institutionalized virtues and the practical choices students make in their daily lives (Joseph & Yinkore, 2025).

This pattern of behavior is further exacerbated by the influence of toxic peer pressure and inadequate parental guidance, which collectively foster a culture of entitlement and ethical

relativism (Louw, 2024). As current pedagogical strategies frequently prioritize cognitive attainment over the practical internalization of character, they often fail to bridge the gap between abstract moral instruction and the behavioral demands of real-world social interaction (Ar et al., 2025; Permadi et al., 2025; Raikhan, 2024). Addressing this systemic deficiency necessitates a paradigm shift that integrates character formation into the core of pedagogical practice, moving beyond academic metrics toward the deliberate cultivation of moral resilience.

This transformation requires a deliberate effort to prioritize virtues like empathy, honesty, and responsibility as foundational elements of the school experience. By fostering a collaborative framework between educators and families, schools can facilitate a robust moral literacy that empowers students to critically discern between competing digital worldviews (M. Hasanah & Husna, 2025). Such an approach necessitates the systematic application of moral knowing, moral modelling, moral feeling, and moral action to effectively guide students toward a more ethical digital citizenship.

By prioritizing the cultivation of cyber-wisdom and moral discernment, educators can help students navigate the pitfalls of online vices that often accompany global digital connectivity. Furthermore, successfully fostering such capacity requires schools to bridge the existing gap between technological advancement and character education by equipping educators with the pedagogical skills necessary to facilitate critical discourse on digital ethic (Dianto et al., 2025; Syukur et al., 2025). Moreover, addressing this systemic gap requires policymakers to resolve structural deficiencies in teacher preparation and training, ensuring educators possess the specialized capacity to integrate information ethics directly into their instructional methods (Nursyam et al., 2025). Ultimately, this comprehensive approach must move beyond theoretical discourse to encompass a holistic framework that addresses the interplay between character, virtue, and responsible technology usage.

By shifting the focus toward the development of a "relational-self-of-virtue," schools and families can collaboratively ensure that moral growth remains a continuous, lived practice rather than a fragmented academic requirement. To achieve this transition, schools must transcend traditional subject-specific boundaries by embedding virtue-based learning directly into the technological and pastoral dimensions of the curriculum (Fauzi et al., 2025; Murni et al., 2024). This integration facilitates the development of cyber-wisdom as a contemporary manifestation of phronesis, allowing students to synthesize moral virtues with the rigorous requirements of digital agency (Khotimah et al., 2024). Rather than relying on restrictive, deontological prohibitions or utilitarian assessments of online behavior, this neo-Aristotelian approach fosters a more comprehensive framework of digital citizenship grounded in the consistent cultivation of character.

The phenomenon of adolescent behavioral deviation reflects not only a defiance of institutional norms but also a weakening of the internalization of moral values. From the perspective of moral education, this condition indicates a crisis of self-regulation, in which adolescents struggle to balance egocentric impulses with the demands of social control. This issue is further exacerbated by the insufficient internalization of moral and religious values, leaving adolescents inadequately prepared to navigate the conflicting value systems shaped by globalization and the pervasive influence of digital media. Digital platforms, which hold potential as educational tools, frequently function instead as spaces for instant gratification that bypass structured processes of character formation.

In this context, the failure of educational and familial institutions to establish a strong moral foundation significantly contributes to adolescents' vulnerability to shifting social ethics. The dominance of digital interaction has displaced traditional moral guidance, leading adolescents to prioritize virtual validation over the sustained development of character. This condition is evident in the increasing prevalence of dishonest behaviors, such as academic misconduct, which highlights a gap between taught values and real-life practices. Therefore, a transformation in educational approaches is required—one that moves beyond cognitive achievement and systematically integrates character formation as a central component of the learning process.

## CONCLUSION

This study reveals several significant and relatively unexpected findings regarding moral decadence among students. While previous assumptions often emphasize external factors, this research highlights that moral deviations such as truancy, bullying, and smoking are not only influenced by peer environment but also by gaps in internalized discipline and religious habituation. Another important finding is that collaboration between PAI and BK teachers, when implemented consistently through both preventive and curative approaches, can effectively reduce the intensity of moral violations. This synergy proves to be more impactful than individual efforts, particularly when supported by structured school programs and continuous monitoring.

From a scientific perspective, this research strengthens previous studies that emphasize the importance of teacher collaboration in addressing student behavioral issues. However, it also offers a new perspective by integrating religious-based approaches with counseling strategies in a more systematic and operational manner. This study contributes to the development of educational science by demonstrating that moral education is most effective when combining spiritual reinforcement and psychological guidance. In addition, it expands the analytical perspective by positioning collaboration not only as coordination but as an integrated intervention model in handling student moral problems.

Despite its contributions, this study has several limitations. The research is limited to one school context, with a relatively small number of informants, which may affect the generalizability of the findings. In addition, the qualitative approach focuses on depth rather than breadth, limiting broader comparisons across different educational settings. Therefore, future research is recommended to involve more diverse samples, include different school levels and regions, and apply mixed-method approaches to provide more comprehensive and generalizable insights for policy and educational practice.

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