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Dysfunction of Islamic Religious Education in the SDGs Era: Challenges in Internalizing Islamic Values for Youth Responsibility

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Abstract

Objective: This study aims to identify the causes of the failure to internalize Islamic values in mosque youth that cause a gap between ritual and social piety. The focus is on community factors that influence the social behavior of the young generation in the context of achieving the SDGs. **Theoretical framework:** The theoretical framework refers to the concepts of internalization of religious values, Islamic social piety, and experiential learning from the perspective of continuing education. This approach emphasizes the integration of spiritual and social dimensions in behavior formation. **Literature review:** Previous studies have shown the role of religious institutions in moral formation, but there is still a gap between religious practice and social behavior. The perspective of adolescents as the main subject of value internalization is still rarely studied. **Methods:** The research used a phenomenological qualitative approach with the location of the Al-Muzakkirin Mosque in Padang. Data were collected through observation, interviews, documentation, and FGDs, and then analyzed thematically by triangulation. **Results:** Five factors were found to cause failure, namely material dichotomy, ineffective lecture methods, exemplary inconsistencies, peer group pressure, and lack of social action. Adolescents experience a mismatch between religious knowledge and social practices. **Implications:** The findings encourage the development of contextual, participatory, and social experience-based mosque youth coaching. This model supports the implementation of continuing education and strengthening community partnerships. **Novelty:** Novelty lies in the exploration of adolescent perspectives that were often overlooked in previous studies. The research also produced an "Experience-Based Social Piety" da'wah model based on experience and social action.

Keywords: internalization of values, social piety, preaching dysfunction, mosque youth, sdgs.

INTRODUCTION

Preaching and Islamic religious education are expected to be the primary instruments in shaping youth social piety. However, reality demonstrates a dysfunction in the internalization of Islamic values among mosque youth. This

phenomenon is evident at the Al-Muzakkirin Mosque, where intense religious activities do not always translate into the development of noble morals and social awareness among the youth [1]. This study examines in depth the reasons for the failure to transform Islamic values into positive social behavior, despite the regular implementation of preaching and religious education. This study is significant because it uncovers the root cause of the gap between religious knowledge and social practice, an issue often overlooked in contemporary Islamic studies. Using a phenomenological approach, this study not only describes the symptoms but also explores the subjective meaning of youth's experiences in accepting and practicing Islamic values. The findings are expected to provide concrete solutions for improving the preaching and Islamic religious education system at the community level [2].

Theoretically, this study is grounded in the concept of internalization of religious values, which refers to the process of absorbing and practicing religious teachings in daily life, and dysfunctional religious education, which describes the discrepancy between educational goals and achieved outcomes. Bandura's social learning theory is also relevant for analyzing how youth imitate the behavior of religious figures and their surroundings [3], while Bagir's social piety theory provides a framework for understanding the social dimensions of religiosity [4]. A phenomenological approach is used to capture the essence of youth's experiences interacting with preaching materials, thereby uncovering factors inhibiting value internalization. By combining perspectives from the psychology of religion, the sociology of education, and Islamic studies, this study offers a comprehensive analysis of why preaching fails to foster social piety among mosque youth.

Several previous studies have examined this issue, but they remain limited. First, a study by Abidin et al. explored the effectiveness of preaching methods among mosque youth in West Java and found that conventional approaches tended to be unattractive to the younger generation [5]. However, the study did not delve deeply into the impact of failed value internalization on youth social behavior. Second, a study by Sembiring et al. examined the dysfunction of religious education in schools and concluded that an overly cognitive curriculum was the primary cause of poor character development [6]. However, the study was limited to the formal context of schools and did not address non-formal environments such as mosques. These two studies indicate serious problems in the methods used to convey Islamic values, but they fail to provide holistic solutions to address these dysfunctions in religious community settings.

Problems such as dysfunctional preaching and religious education are not unique to Indonesia. Roy, in his study of the failure of religious education in France, found that secularization has caused religious values to lose practical relevance for youth [7]. However, this finding is less applicable in the context of a religious society like Indonesia. Furthermore, Nadeem examined Islamic education in the United States and highlighted the importance of integrating religious values with contemporary social issues [8]. However, his study did not address local cultural factors that influence the internalization of values. Another study by Taha examined religious education reform in Sudan and emphasized the need for a participatory approach [9], but his study focused more on macro-policies than on the community level. Tibi, in his study, explored the crisis of Islamic education in Germany and concluded that the inability to adapt to modernity was at the root of the problem [10]. These findings provide valuable insights but do not fully address the challenges faced by mosques, which have unique dynamics.

This study employs a state-of-the-art phenomenological approach that uncovers the meaning of youth experiences in the process of religious learning, an aspect

often overlooked in previous studies. Previously, studies on preaching and Islamic religious education tended to focus on methodological or curricular aspects without delving into the subject's perspective. The research gap this study aims to fill is the lack of in-depth exploration of the psychological, social, and cultural factors that hinder the internalization of Islamic values among mosque youth. Thus, this study not only contributes to academic understanding but also offers practical recommendations for improving the effectiveness of community-based preaching [11].

This study is urgently needed to address the moral crisis among youth, increasingly evident in phenomena such as bullying, intolerance, and social apathy, despite their active participation in religious activities. This paper is worthy of publication because it provides a critical perspective on the weaknesses of the conventional preaching system while offering alternative solutions based on empirical findings. Furthermore, this study can serve as a reference for mosque management, preachers, and religious educators in designing programs more relevant to the psychosocial needs of youth. Academically, this study enriches the body of knowledge on Islamic education and the psychology of religion with its in-depth qualitative approach. Thus, the publication of this article will benefit not only academics but also preaching practitioners and mosque youth leaders [12].

The specific objectives of this study are: 1) to identify the factors contributing to the failure of internalizing Islamic values in shaping social piety among youth at the Al-Muzakkirin Mosque; 2) to analyze youth perceptions and experiences of the religious education process they receive; and 3) to formulate a more effective preaching model based on youth needs and characteristics. These three objectives will be achieved through a phenomenological method, using data collection techniques such as in-depth interviews, participant observation, and document analysis. This approach allows researchers to understand the essence of the problem from the perspective of the study subjects, ensuring that the resulting recommendations are contextual and applicable [13].

The urgency of this study for the development of knowledge lies in its contribution to the theory of religious education and preaching communication, particularly in the context of an increasingly complex modern society. The findings of this study can strengthen the paradigm of the need for a humanist approach to religious education, in which the affective and psychosocial aspects of youth are balanced with the cognitive aspects. Furthermore, this study can serve as a foundation for further studies on the transformation of preaching in the digital era, where mosque youth are exposed to various global influences [14]. Thus, this study is not only locally relevant but also contributes to the international discourse on the future of religious education amidst rapid social change.

This study offers a clear novelty by positioning the dysfunction of Islamic religious education within the framework of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 3 (Good Health and Well-being). Unlike previous studies that focus mainly on pedagogical or curricular issues, this research integrates phenomenological insights with a value-internalization framework, revealing how psychosocial, cultural, and experiential factors shape the success or failure of religious education at the grassroots level. The novelty also lies in its focus on mosque-based youth communities as a non-formal educational space, which has been underexplored in global Islamic education discourse [15].

The implications of this study are both theoretical and practical. Theoretically, it strengthens the argument that religious education must move beyond cognitive

transmission toward transformative and experiential learning aligned with SDG principles. Practically, the findings suggest the need for participatory, contextual, and youth-centered preaching models that foster empathy, social responsibility, and inclusivity. By aligning Islamic values with global development goals, this study contributes to bridging the gap between religious piety and social engagement, ensuring that mosque youth become active agents in promoting sustainable and harmonious communities [16].

LITERATURE REVIEW

Research on the effectiveness of preaching and Islamic religious education in shaping youth character has been extensively conducted, using a variety of approaches and focuses. Most previous literature tends to focus on formal education. For example, a study by Sembiring et al. highlighted the dysfunction of religious education in schools, primarily due to a curriculum that is too cognitive and oriented toward academic achievement, thus neglecting character development. On the other hand, in non-formal contexts such as mosques, a study by Abidin et al. revealed that conventional preaching methods, such as one-way lectures, no longer attract the interest of mosque youth in West Java and are considered ineffective [16].

His study indicates serious methodological problems in conveying religious values. Similar discourses have emerged internationally. Roy attributed the failure of religious education in France to the process of secularization, which has caused religious values to lose practical relevance for the younger generation [17]. Meanwhile, Nadeem offered a perspective from the United States, emphasizing the importance of integrating Islamic values with contemporary social issues to increase relevance [18]. While providing valuable insights, these international studies are often less applicable in the context of religious societies like Indonesia due to significant cultural differences and levels of religiosity.

This study is based on several complementary key theories and concepts to comprehensively analyze the problem. The concept of internalization of religious values is the main foundation that refers to the dynamic process in which individuals not only understand but also accept, internalize, and practice religious teachings in their daily lives so that they become part of their personality [19]. Failure in this process then results in dysfunction in religious education, namely a condition in which there is a mismatch or gap between the desired educational goals and the actual results manifested in student behavior. To analyze the mechanism of value learning, Bandura's social learning theory is very relevant, which emphasizes that youth learn and adopt behavior through observation, imitation (modeling), and reinforcement of authority figures such as preachers, ustadz, and their social environment [20]. Furthermore, to measure the expected output, the social piety theory developed by Bagir provides a framework for understanding religiosity that is not only vertical (*hablum minallah*) but also has a strong horizontal dimension in the form of concern, justice, and positive contributions to society (*hablum minannas*) [21]. The combination of these theories allows for a holistic analysis, from the learning process, barriers to internalization, to the desired form of religiosity.

Although numerous studies have been conducted, several significant gaps in the literature exist that provide the basis for this study. First, previous studies, such as those by Abidin et al. and Sembiring et al., primarily discuss methodological and curricular aspects from the perspective of educators or systems, but do not delve deeply into the subjective perspectives and experiences of youth as learners. They tend to view youth as passive objects, rather than as active agents interpreting the educational process they undergo. Second, there is a limited scope, as previous

studies are fragmented; some focus solely on formal (schools) or non-formal (mosques) settings without examining the unique interactions and dynamics within mosque communities themselves. Third, international studies, such as those by Roy and Tibi on the secular European context, are less directly applicable to religious Indonesia, resulting in contextual gaps [22]. While Tibi highlighted the inability of Islamic education to adapt to modernity in Germany, the challenge in Indonesian mosques may lie in the unfiltered modernization of values and the strong influence of local culture [23]. The biggest gap is the lack of in-depth exploration of the psychological, sociocultural, and relational factors (such as the role model of preachers) that inhibit the internalization of values. This study aims to fill this gap with a phenomenological approach that places the voices and experiences of mosque youth at the center of the analysis.

From the perspective of the Sustainable Development Goals (SDGs), this study reinforces the relevance of Islamic religious education in contributing to global development agendas, particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 3 (Good Health and Well-being). The gaps identified in previous studies indicate that religious education has not been optimally aligned with these goals, especially in fostering inclusive, participatory, and transformative learning environments. By addressing psychological, sociocultural, and relational dimensions, this study positions mosque-based education as a strategic space for strengthening youth character, social responsibility, and community resilience in line with sustainable development principles [23].

METHODOLOGY

This study was conducted using a qualitative phenomenological approach. This approach was chosen because it aligns with the objectives of not only describing existing phenomena but also examining the meaning behind the failure of internalization of values from the perspective of the study subjects, namely, youth, preachers, and Islamic religious education teachers. In addition, this approach is relevant to the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), as it emphasizes inclusive, meaningful, and transformative learning processes, and SDG 16 (Peace, Justice, and Strong Institutions), which highlights the importance of fostering socially responsible and ethical individuals [23].

This study was conducted at the Al-Muzakkirin Mosque, Jondul 4 Complex, Parupuk Tabing, Koto Tengah District, Padang City. This location was chosen as the study object due to its relevance to the study problem and its potential role as a community-based educational institution contributing to SDG-oriented social development. The study data sources were: 1) mosque youth, 2) ustaz (Islamic religious teachers) regularly scheduled at the Al-Muzakkirin Mosque, and 3) Islamic Religious Education teachers residing in the surrounding area. These sources were selected because they provide comprehensive insights into the process of value internalization and its challenges. Additional data were obtained from secondary sources, including mosque management, community leaders, purposively selected congregants, and other preaching practitioners, reflecting a multi-stakeholder perspective consistent with participatory principles emphasized in the SDGs [23].

Data were collected through observation, interviews, documentation studies, and focus group discussions (FGDs). Observation was conducted to directly examine youth engagement in religious and social activities, such as preaching sessions, youth wirid, dawn recitations, social programs, and congregational prayers. This aligns with SDG 4's emphasis on experiential learning environments. Participant observation was employed to ensure deeper immersion in the community context. Interviews were conducted using a

free-form technique to allow informants to express their lived experiences and perceptions, particularly regarding the relevance of religious education to contemporary social challenges, including those addressed in the SDGs. Documentation studies were used to analyze institutional records, while FGDs involved community leaders, mosque management, and educators to explore collective perspectives on improving religious education systems in line with sustainable social development goals [24].

The collected data were analyzed qualitatively following phenomenological procedures. The analysis began with a comprehensive description of observed phenomena, followed by data reduction, categorization, and interpretation to uncover the essence of participants' experiences. This process enabled the identification of gaps between religious knowledge and social practice, which is critical for evaluating the contribution of Islamic education to SDG outcomes, particularly in fostering social responsibility and community cohesion [24].

To ensure data validity, triangulation techniques were applied, including time triangulation, source triangulation, and technical triangulation. These methods ensured the consistency and credibility of findings across different contexts and data collection approaches. By integrating multiple perspectives and methods, this study strengthens its contribution to developing a more adaptive, inclusive, and socially impactful model of Islamic religious education aligned with the SDGs.

RESULTS AND DISCUSSION

Factors causing the failure of internalization of Islamic values

Based on data analysis from participant observation, in-depth interviews, documentation studies, and focus group discussions (FGDs) with youth, mosque management, and preachers, this study identified five main factors contributing to the failure of internalizing values. These results were validated through source triangulation (youth, preachers, management) and method triangulation.

Table 1. Factors Causing the Failure of Internalization of Islamic Values

Factors Causing Failure	Description	Sources
Dichotomy of Preaching Material	An overly strong dichotomy between ritual worship and contemporary social issues.	Interview: Youths (R01, R03, R07), Preacher (D02). Observation: Youth study materials. Document: Study syllabus.
Conventional Learning Methods	The dominance of one-way lectures (monologues) without critical dialogue, participation, or practical simulations.	Observation: Study activities and mentoring. Focus Group Discussion (FGD): Youth group. Interview: Youths (R05, R08, R10).
Inconsistent Role Models	The behavior of management, preachers, and seniors is inconsistent with the values taught (hypocrisy).	Interview: Youths (R02, R04, R06, R09). Observation: Social interactions outside the mosque. Focus Group Discussion (FGD): Youth group.
Unsupportive Social Environment	Peer pressure within the mosque itself tends toward religious formalism.	Interview: Youths (R01, R07). Focus Group Discussion (FGD): Youth group. Observation: Youth group dynamics after study.
Lack of Social Action Programs	Religious activities are largely theoretical studies without concrete projects that foster	Document Study: Mosque youth work program over the past year. Interview: Mosque management (P01). Focus

	empathy and caring.	Group Discussion (FGD): Youth group.
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Table 1 above illustrates the polarization of preaching material. Studies on Islamic jurisprudence (prayer, fasting, purification of the body) dominate, while issues such as justice, the environment, anti-corruption, and tolerance are considered "not mosque-specific." One youth (R03) stated, "The lectures are always the same, Ustadz. About private parts (awrah), the rulings on music, but they never discuss how we can help neighbors in financial difficulties." This results in Islamic values being perceived as partial and not integrated with everyday social issues.

This finding reinforces the study by Bakar et al., which emphasizes the need to integrate religious values with contemporary social issues. However, this finding also expands on this by showing that this dichotomy is not limited to the macro-curriculum level, as in the study by Sembiring et al, but is deeply rooted in community preaching practices. From a theoretical perspective, this failure suggests that the internalization of values is hampered because these values are not perceived as relevant or because there is a relevance gap among youth in the context of their social lives. Table 1 also shows that the passive lecture method has proven ineffective for Generation Z. A teenager (R08) said, "Sitting for a long time, listening to lectures, getting sleepy. It's like being at school, boring." Observations show a lack of critical questions and answers. Learning is only a transfer of information, not a transformation of values. This finding is in line with the results of Lundeto's study on the disinterest of youth in conventional methods [25]. Analysis through learning theory explains why this method fails, because this theory emphasizes that the most effective learning occurs through observation, participation, and direct experience (enactive experience) [26], [27], not just through passive reception of information. The lecture method does not provide space for modeling and practice needed for internalization.

Furthermore, inconsistent role models are the most crucial factor triggering a crisis of trust (trust deficit). A teenager (R04) gave an example, "The ustadz lectures on morals, prohibiting backbiting, but after the study, he himself gossips about other congregants." This inconsistency between words and actions was confirmed in the FGD. The teenagers felt the values taught were mere rhetoric. This finding provides strong empirical evidence for Bandura's Social Learning theory. Bandura emphasized the importance of credible and consistent models in the observational learning process. Preachers or management are the primary role models for mosque youth. When these models are inconsistent, the modeling process is hampered, and hypocritical behavior is imitated. This finding aligns with Sagir's analysis, which emphasizes the importance of "dawah bil hal" [28].

Table 1 shows that the social environment is not supportive. Mosque environments often foster "exclusive piety." A teenager (R07) stated, "If we don't attend religious studies or have a different lifestyle, we're ostracized. Therefore, we're more focused on appearance and the status of 'diligent worshippers' than on truly caring." Piety is reduced to symbols and group judgments, rather than the essence of behavior. This finding complements previous studies by showing that dysfunction lies not only in the method, but also in the community culture itself [29]. Bagir's social piety theory emphasizes the horizontal dimension (inclusivity, caring) as an appropriate analytical tool. Exclusive and judgmental environments contradict the concept of social piety, hindering the internalization of inclusivity and empathy.

Another finding is the lack of social action programs. Mosque youth activities are 95% internal studies. There are no community service programs, orphanage visits, or structured environmental movements. The mosque management (P01) argued, "Studying knowledge so their understanding is solidified first." This approach ignores the importance of internalization in practice. This finding correlates with a study by Amanah and

Sikumbang on the urgency of actual preaching, not just rhetoric [30]. The absence of an action program means that youth lose an arena to practice the values they have learned theoretically. According to internalization theory, values will not become part of the self without direct experience that confirms and reinforces them.

This study strengthens, deepens, and expands the findings of previous studies and existing theories. First, "Strengthening": The findings are consistent with studies by Abidin et al. and Sembiring et al. on methodological and curriculum weaknesses. What happened at Al-Muzakkirin Mosque shows that this problem is universal across various religious education settings. Second, "Deepening": This study successfully uncovered deeper layers of the problem that previous studies had not explored, namely, modeling and peer cultural factors. These two factors are psychosocial and relational, and can only be uncovered through an in-depth phenomenological approach that delves into the subject's perspective. Third, "Expanding": The findings on the "Material Dichotomy" and "Lack of Social Action" bridge international discourse with the local context. This study shows that even in a religious society like Indonesia, Islamic values can lose their practical relevance if they are not encouraged to be translated into concrete social action, a phenomenon similar to that found by Roy in France, although the root cause is different (not secularization, but a dichotomy of knowledge).

Thus, this is a constructive critique of conventional preaching practices that focus on cognitive and ritual aspects while ignoring the affective, psychosocial, and practical dimensions of the process of internalizing values, which is precisely the heart of the formation of social piety as intended by Bagir.

Youths' Perceptions and Experiences of the Religious Education Process

Based on data analysis from in-depth interviews, participant observation, focus group discussions (FGDs), and documentation studies, this study reveals the complexity of the youth's subjective perceptions and experiences of why the process of internalizing values fails. Findings were validated through source triangulation (between youth, preachers, and management) and method triangulation. The main findings are outlined in Table 2 below.:

Table 2. Youths' Perceptions and Experiences of the Religious Education Process at Al-Muzakkirin Mosque

Findings	Description	Source
Perception of the material presented: Theoretical and Detached from Reality	The youth view the study material as a collection of abstract laws and theories that do not address their daily problems.	Interviews: R02, R05, R08, R10. Focus Group Discussion: Youth Group (Male). Document: Youth study notes.
Method: Monotonous and Unengaging	The learning experience is dominated by boredom and passivity due to the one-way lecture method. The desire for interactive and practical methods becomes very strong.	Observation: Youth expressions and activities during religious study. Interviews: R01, R03, R07, R09. Focus Group Discussion: Youth Group (Male).
Relationship with Preacher: Authoritarian and Distant	Preachers are perceived as authority figures who merely convey laws, rather than as dialogue-oriented companions who understand the youth's world.	Interviews: R04, R06, R11. Focus Group Discussion: Youth Group (Male). Observation: Preacher-youth interactions after religious study.

Participation Motivation: Social and Obligatory	The primary motivation for attending is to socialize with friends and meet family/community expectations, not driven by a thirst for knowledge.	Interviews: R01, R02, R07. Focus Group Discussion: Youth Group (Male). Observation: Group dynamics before/after the study.
Knowledge-Practice Gap: Frustration and Dissonance	Youth recognize the gap between what they know and what they practice, giving rise to feelings of failure and hypocrisy.	Interviews: R05, R08, R10 (very personal and open after trust was built). Focus Group Discussion: Indirectly revealed through complaints.

The data in Table 2 above can be analyzed as follows: First, the material is theoretical and detached from reality. The youth stated that the study material feels "far off in the clouds" and does not touch the context of their lives. One youth (R05) said, "We are taught Islamic jurisprudence (fiqh muamalah), but it's about buying and selling during the time of the Prophet. But we are never taught how to be fair in group work or deal with friends who cheat. We face those things every day." Religious material is perceived as knowledge to be learned, not for living. This perception is a direct manifestation of the dichotomy of material identified previously. This finding reinforces studies by Fitriansyah, Lubis, and Nadeem on the need for integration with contemporary issues [31], but from the students' perspective. From the perspective of internalization theory, abstract and decontextualized material fails to pass the emotional and cognitive reception stage by the youth. These values do not become "theirs," and therefore are not considered necessary to practice.

Second, monotonous methods and the lack of learning experiences are universal complaints. A young person (R03) described, "The method is monotonous, just lecturing. We just sit, listen, and remain silent. Like robots. We want there to be debates, role-plays, or joint projects." Observations show that young people's attention is easily diverted to their devices within 20 minutes of the study. This finding provides concrete empirical evidence from studies by Al-Kahfi and Mahmudi and Abidin et al., who concluded that conventional methods are unattractive [32]. Deslauriers et al. explain that the passive lecturing method only addresses the most basic cognitive aspects and fails to create conditions for effective attention, reproduction, and motivation [33]. The young people lack models to actively observe or opportunities to practice values.

Third, Relationship with Preacher: Authoritarian and Distant. The young people perceive the preacher as a "truth-teller" who is not open to dialogue. One participant (R06) stated, "If I ask a slightly critical question, they sometimes answer, 'That's the law, son. Just follow it.' So, I'm discouraged from asking again." This distance prevents the emotional closeness needed to transfer values. This finding deepens the inconsistency of role models. Before a preacher can be a consistent role model, he or she must first be approachable [34], [35]. The authoritarian communication style found in this study contradicts the concept of humanist education and hinders the modeling process in Bandura's theory. The preacher is not seen as a relatable "model," but rather as a distant figure.

Fourth, Motivation for Participation: Social and Obligation. The majority of youth admitted that their primary motivating factors for attending were meeting friends ("hanging out in a halal way") and fulfilling obligations to their parents or mosque management. Intrinsic motivation to delve into religious knowledge was very low. This finding explains the root of the dysfunction. This extrinsic motivation correlates with the study by Fliberg and Stern on the declining relevance of religion, albeit in a different context [36]. In learning theory, extrinsic motivation does not result in deep

internalization [37]. The youths were physically present but not mentally and emotionally engaged with the material, making the process of internalizing values nearly impossible.

Fifth, the Knowledge-Practice Gap: Frustration and Dissonance. The more reflective youths expressed frustration at knowing a law but being unable to practice it. One youth (R08) shared, "I know that gossiping is forbidden, but in my community, if I don't join in gossiping, I'm ostracized. I feel like a hypocrite." This confession demonstrates cognitive dissonance. This finding is the core of this study: explaining the state of the art regarding the knowledge-practice gap from the subjects' emotional perspective. This reinforces and personalizes the concept of dysfunction in religious education. This gap does not only occur due to external factors (methods, materials), but also causes psychological wounds (frustration, feelings of hypocrisy) in youth, which can actually distance them from religion, an impact that has not been revealed by previous studies [38].

The findings on youth perceptions and experiences occupy a unique and critical position among similar studies: first, from object to subject. While previous studies, such as Abidin et al and Sembiring et al., discussed youth as objects within a dysfunctional education system, it successfully makes them subjects with voices, feelings, and perceptions. This fills a significant methodological gap. Second, it deepens the understanding of "dysfunction," as previous studies diagnosed "symptoms" (such as low character, uninteresting methods). This finding successfully identifies the "subjective causes" of these symptoms: boring experiences, irrelevant perceptions of material, and unemotional relationships with preachers. This provides psychological depth to the analysis of this dysfunction [39]. Third, Bridging Theory and Field Reality: The findings on cognitive dissonance and extrinsic motivation provide a tangible and touching face to major theories such as value internalization and social learning. Theory is no longer simply an analytical framework, but comes alive through the experiences of youth filled with internal conflict. Thus, this finding serves as a crucial link between a systemic analysis of preaching and the psychological-subjective realities of its recipients. This finding confirms that internalization failure is not solely a fault of the content, but of the entire experience and relationship within the religious education process. Remedial solutions must begin with understanding and reconstructing the subjective experiences of youth [40].

A more effective preaching model based on the needs and characteristics of youth

Based on an in-depth analysis of the factors causing failure and the subjective perceptions of youth, this study formulated an integrative preaching model. This model was designed to address the root of the problem by shifting the paradigm from a transfer of knowledge approach to a transformation of values through experience. This model was validated through data triangulation (focused group discussions with youth and preachers, interviews with management, and literature review) to ensure feasibility and contextual suitability. The resulting preaching model is "Experience-Based Social Piety" Integrative Preaching, as shown in Table 3 below:

Table 3. The Integrative Preaching Model is named "Experience-Based Society Piety"

Component	Description and Implementation	Source
Material Integration: Values Contextualization	Designing preaching modules that integrate the study of Islamic jurisprudence (fiqh) of worship with social issues. For example, a study of Islamic	Focus Group Discussion with the youths: Request for relevant materials. Interview: Preacher (D02) is open to new approaches. Literature Review: Supports

	jurisprudence (Fih Zakat) is followed up with a mapping of the locations of those entitled to receive alms around the mosque.	scientific integration (Nadeem, 2020; Bakar et al., 2023).
Participatory Method: Experiential Learning	Applying experiential learning methods (experiential learning cycle): experiencing, reflecting, thinking, and acting. Examples: Role-playing social conflicts, project-based learning (social service, environmental movements).	Observation: Boredom with the lecture method. Interviews with youth (R03, R08) who desire active methods. Theory: Kolb (1984) on Experiential Learning and Bandura (1977) on learning by doing.
Preacher Position: Facilitator and Mentor	Transforming the role of preachers from instructors to facilitators who listen and mentors who accompany. Building emotional closeness through informal dialogue and individual mentoring.	Interviews with youth (R04, R06) who complain about authoritarian preachers. Focus Group Discussion with Preachers: Willingness for soft skills training. Theory: The concept of student-centered learning in modern education.
Empowered Community: Peer Group Support	Forming small groups (halaqah) with a participatory approach where youth are the subjects. Groups are facilitated to design and implement their own social action programs.	Observation: Youth group solidarity. Focus Group Discussion with Youth (R01, R07), strong motivation to socialize. Theory: Vygotsky's Social Development Theory and the principles of community empowerment.
Action-Based Curriculum: From Discourse to Action	Each topic of study must conclude with a measurable and simple concrete action (action plan). For example, a study on cleanliness as part of faith is implemented through the "Clean Friday" movement within the mosque environment.	Document Review: Work programs that have not been implemented. Interview with Mosque Management: (P01) open to innovation. Theory: Internalization of values requires practice (Theory of Planned Behavior - Ajzen, 1991).

Table 3 above explains that the preaching model relevant to the social conditions of youth at the Al-Muzakkirin Mosque is, first, integrative in its material aspects. The contextualization of values is designed to directly address the findings regarding the dichotomy of material and the perception of material separate from reality. By integrating studies of *ubudiyah* (obligatory worship) and *muamalah*, Islamic values are presented as a complete system relevant to everyday life [41]. This model directly applies the solution proposed by Nadeem and Bakar et al. regarding the integration of values with contemporary issues. This is a practical implementation of the theory of value internalization, which emphasizes that values will be easily adopted if they have direct relevance and perceived usefulness for youth.

Second, the Participatory Method: Experiential Learning. This component responds to the findings of conventional methods that are boring and lack social action. The experiential learning cycle (doing, reflecting, understanding, and acting again) ensures that youth not only hear but also directly experience these values. This finding responds to criticisms by Abidin et al. and Lundeto of conventional methods. This model is theoretically grounded in Kolb's Experiential Learning Theory and Bandura's Social Learning Theory, which emphasize direct experience and participant observation as key to effective learning and behavioral change.

Third, Preacher Position: Facilitator and Mentor. This component addresses the issue of inconsistent role models and distant relationships. By changing the role of the preacher, it is hoped that trust deficits can be remedied. A facilitator who listens will more easily become a credible role model than a preaching instructor. This approach aligns with Sagir's findings on the importance of "dakwah bil hal" (preaching through action). It also embodies Bandura's concept of the importance of accessible and engaging models, rather than distant and authoritarian ones.

Fourth, Empowered Community: Peer Group Support. This component leverages findings on youth social motivation and shifts it from simply "hanging out" to a positive force for change. By empowering peer groups, negative social pressure is transformed into positive social support. This model leverages findings on the powerful influence of peer groups and transforms an unsupportive environment into a facilitating one. This is supported by Vygotsky's Theory, which emphasizes that social and cognitive learning develop through interactions with peers [42].

Fifth, Action-Based Curriculum: From Discourse to Action. This component bridges the knowledge-practice gap that causes frustration. By forcing every piece of knowledge to lead to action, this model creates a feedback loop that reinforces internalization. Simple, successful actions instill confidence and confirm that the values learned can be put into practice. This concept is an implementation of Ajzen's Theory of Planned Behavior, which states that behavioral intentions are influenced by attitudes, subjective norms, and perceived behavioral control [43]. By providing a vehicle for action (increasing behavioral control), the intention to practice values will be strengthened.

The "Experience-Based Social Piety" model occupies a strategic position in the map of preaching and religious education studies. This statement is based on: first, from criticism to concrete solutions. If previous studies, such as Sembiring et al. and Abidin et al., successfully identified weaknesses, this study successfully uncovered subjective causes, then this model presents an operational solution that directly touches the root of the problem. This model transforms criticism into an implementable framework. Second, holistic theoretical synthesis, this model is not based on a single theory, but is an integrative synthesis of various social psychology, education, and behavioral theories. This makes it more comprehensive and robust in addressing the complexity of the problem, compared to the partial solutions offered by previous studies. Third, contextualization and personalization, this model was born from rich field data (phenomenology), so it is highly contextualized for the setting of the Al-Muzakkirin Mosque and similar communities. This model not only touches the structural level (curriculum, methods) but also the relational level (the role of the preacher, group dynamics), thus personalizing the preaching approach that has been mass and impersonal. Fourth, it bridges the gap between macro theory and micro practice. Many international theories and discourses, such as Nadeem's, remain macro and normative. This model bridges this discourse with practical guidance at the micro level (mosque communities), allowing theory to be implemented in practice. This model provides a crucial link between "what should be" (in theory) and "how to do it" (in practice).

Thus, this model is positioned as an innovative prototype for transforming youth-centered community preaching. This model offers a paradigm shift from content-oriented preaching to context- and experience-oriented preaching, which is believed to be more effective in fostering social piety among Generation Z.

From an SDGs perspective, the findings of this study strengthen the role of mosque-based Islamic education as a strategic driver of sustainable development. The identified dysfunctions indicate that religious education has not yet fully contributed to SDG 4 (Quality Education), particularly in creating inclusive, engaging, and transformative learning environments. Furthermore, the lack of social action and community engagement

limits its impact on SDG 16 (Peace, Justice, and Strong Institutions) and SDG 3 (Good Health and Well-being), especially in fostering empathy, social cohesion, and youth well-being. The proposed “Experience-Based Social Piety” model offers a practical pathway to align religious education with SDGs by integrating value internalization, participatory learning, and real-world social action.

CONCLUSION

This study successfully achieved its three specific objectives. First, in identifying the factors causing the failure of internalization of values, the findings revealed five main root causes: dichotomy in preaching materials, conventional methods, inconsistent role models, an unsupportive social environment, and a lack of social action programs. Second, an analysis of youth perceptions and experiences confirmed that these factors were subjectively experienced as irrelevant materials, boring learning experiences, distant relationships with preachers, extrinsic motivation, and frustration resulting from the gap between knowledge and practice. Third, in response to these findings, this study formulated an integrative preaching model called “Experience-Based Social Piety,” consisting of five components: material integration, participatory methods, repositioning the preacher's role, community empowerment, and an action-based curriculum. The main idea of this study is summarized in a coherent argument that explains the mechanisms of failure while simultaneously designing solutions. The gap between religious knowledge and social piety among mosque youth is the product of a preaching system that still relies on a cognitive, one-way paradigm of knowledge transfer. This system fails because it ignores the affective, psychosocial, and contextual dimensions of the value internalization process. Each identified weakness is interconnected, confirming that effective internalization requires a holistic, experiential, and youth-centered approach. From the perspective of the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 3 (Good Health and Well-being), this study highlights that dysfunctional religious education limits the contribution of mosques to broader social development. The proposed “Experience-Based Social Piety” model directly addresses these challenges by promoting inclusive, participatory, and transformative learning environments, strengthening youth social responsibility, and fostering peaceful and cohesive communities. Thus, this model represents not merely a local solution but a scalable framework that aligns Islamic religious education with global development agendas. It reinforces the role of mosques as centers for character building, empowering youth to become not only religiously committed but also socially responsible actors who actively contribute to sustainable and harmonious societal development.

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Author Contribution

Prof. Dr. Mahyudin Ritonga, S.Pd.I, MA acted as the principal investigator and first supervisor. He contributed significantly to the research design, data collection, data analysis, data verification, and strengthening the methodological framework. Dr. Surya Afdhal, M.Ag served as the second supervisor and co-researcher, contributing to data collection, data analysis, and validation of research findings. Alex Jimmy Nasution, as a master's student, contributed to proposal development, field data collection, data analysis, data enrichment, and manuscript preparation based on his thesis work. Eric Salonen

contributed to conceptual refinement, international perspective enrichment, critical review of the manuscript, and strengthening the theoretical discussion, particularly in relation to global discourse on religious education and the Sustainable Development Goals (SDGs).

Conflicts of Interest

All authors declare no conflict of interest.

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