

Empathy Crisis and Teacher Role Modeling: Adapting Bandura's Theory for 21st-Century Character Education

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Abstract: The digital transformation in the 21st century has triggered disruptions in social interactions, leading to a decline in empathy and a character crisis among Generation Z students. This article aims to examine the relevance of Albert Bandura's Social Learning Theory in mitigating the negative impacts of digital isolation and optimizing the formation of prosocial behavior. Employing a qualitative approach, this study analyzes the principles of observation, imitation, and modeling within the context of contemporary character education, particularly through the *Mentor Life Learning* framework at the primary school level. The analysis reveals that overreliance on gadgets without collaborative management fosters individualistic attitudes that threaten the humanizing essence of education. Therefore, the application of Bandura's theory requires educators to transform into "digital models" and facilitators who consistently demonstrate ethical and moral values in both physical and virtual spaces. The utilization of educational technology must be integrated with meaningful social interactions and the inculcation of Islamic values. This study concludes that the synergy between prosocial modeling through digital media and the real-world environment, supported by multi-stakeholder collaboration, is essential to equip students with self-regulation and a robust spiritual foundation to navigate the moral complexities of the cyber era.

Keywords: Social Learning Theory; Albert Bandura; Character Education; Digital Era; Mentor Life Learning; Generation Z.

Abstrak: Transformasi digital pada abad ke-21 telah memicu disrupti dalam interaksi sosial, yang berdampak pada menurunnya empati dan memunculkan krisis karakter di kalangan peserta didik Generasi Z. Artikel ini bertujuan untuk mengkaji relevansi Teori Belajar Sosial Albert Bandura dalam memitigasi dampak negatif isolasi digital dan mengoptimalkan pembentukan perilaku prososial. Melalui pendekatan kualitatif, kajian ini menganalisis prinsip observasi, imitasi, dan pemodelan dalam konteks pendidikan karakter kontemporer, khususnya melalui kerangka *Mentor Life Learning* di tingkat sekolah dasar. Hasil analisis menunjukkan bahwa ketergantungan pada gawai tanpa pengelolaan kolaboratif mendorong sikap individualistik yang mengancam esensi humanisasi pendidikan. Oleh karena itu, penerapan teori Bandura menuntut pendidik untuk bertransformasi menjadi "model digital" dan fasilitator yang konsisten mendemonstrasikan nilai-nilai etika serta moral, baik di ruang fisik maupun virtual. Pemanfaatan teknologi edukatif harus diintegrasikan dengan interaksi sosial yang bermakna dan penanaman nilai-nilai Islami. Kajian ini menyimpulkan bahwa sinergi antara pemodelan prososial melalui media digital dan lingkungan nyata, yang didukung oleh kolaborasi multipihak, sangat esensial untuk membekali peserta didik dengan regulasi diri dan fondasi spiritual yang tangguh dalam menavigasi kompleksitas moral di era siber.

Kata Kunci: Teori Belajar Sosial; Albert Bandura; Pendidikan Karakter; Era Digital; Mentor Life Learning; Generasi Z.

1. Introduction

Fundamental transformations in the global communication landscape of the 21st century have created new challenges for the world of education, particularly in the development of students' character and social skills. This study examines the relevance of Albert Bandura's Social Learning Theory in addressing these contemporary dynamics. The primary focus of this research is to analyse how the principles of observation and modelling can be adapted to mitigate the negative impacts of digital isolation and the limitations of face-to-face interaction, thereby optimizing the formation of positive student behaviour. Bandura developed this theory in response to the behaviourist paradigm, which tends to overlook human cognitive capacity in thinking and learning through social observation.¹

The application of Bandura's theory emphasizes the importance of self-efficacy and modelling, in which teachers serve as behavioural role models while digital technology is utilized as a tool to support social-cognitive learning. Students adopt behaviors through observation of parents, teachers, peers, and symbolic models in electronic media. As the closest model who interacts directly and consistently, teachers play a crucial role. Research shows that the role of teachers significantly influences students' future behavioural patterns, even enabling students' personalities to develop beyond their original models. Students' ability to internalize and transform these observations into constructive self-development is an indicator of the success of the modelling process. However, the implementation of this theory in character education in Indonesia, particularly at the elementary school level, still faces challenges related to teacher readiness and suboptimal digital infrastructure.²

Current realities also reveal serious challenges related to the lack of religious and moral values instilled in schools, which contributes to low levels of behavioural awareness among students. The decline in character marked by an increase in juvenile delinquency and moral deviance is a strong indication that the foundations of character education are eroding. This situation demands the reformulation of a holistic pedagogical strategy. Through Bandura's approach, character development occurs via social interaction, where individuals internalize values through observation, imitation, and reinforcement from the environment. Given that elementary school students have a strong tendency to imitate, teacher modelling becomes the most effective strategy for creating a conducive learning environment. Therefore, the integration of Bandura's theory with the "Mentor Life Learning" approach which emphasizes habit formation, role modelling, and reflection on

¹ Casini Casini and Aan Listiana, "Penanaman Nilai Pendidikan Akhlak Pada Film Riko Bagi Anak Usia Dini," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 8, no. 1 (2024): 71–82, doi:10.31004/obsesi.v8i1.4657.

² Sumianto Sumianto, Adi Admoko, and Radeni Sukma Indra Dewi, "Pembelajaran Sosial-Kognitif Di Sekolah Dasar: Implementasi Teori Albert Bandura," *Indonesian Research Journal On Education* 4, no. 4 (2024): 102–9, doi:10.31004/irje.v4i4.1015.

Islamic values holds optimal potential for shaping the character of elementary school students.³

Albert Bandura's Social Learning Theory provides a robust conceptual framework for understanding how learning occurs through observation, imitation, and modelling in social settings.⁴ This theory posits that individuals, particularly those of elementary school age, tend to imitate the behaviour they observe in their surroundings, thereby positioning teachers, parents, and the community as significant role models in character development (Novitasari and.⁵

Previous research has confirmed the existence of character deficits among students in various educational institutions including in areas such as manners, respect for others, discipline, and patriotism which underscores the urgency of comprehensive character development.⁶ A case study at Ar Risalah Islamic Junior High School in Padang confirms that a structured mentoring program aligned with Bandura's Social Learning Theory framework has proven effective in fostering students' character through habit formation and modelling.⁷ This approach closely aligns with the *Mentor Life Learning* model, which prioritizes personal relationships between teachers and students to help students internalize Islamic values through the processes of habit formation, setting a good example, and ongoing reflection.⁸

2. Methods

This study employs a qualitative approach using the case study method to conduct an in-depth analysis of the implementation and effectiveness of *Mentor Life Learning* in the context of character education at the elementary school level. This approach allows for the collection of rich, contextual data regarding the interactions, experiences, and perceptions of stakeholders regarding the process of shaping students' character through social modeling and habit formation. Data collection

³ Cecep Sobar Rochmat, Sayyida Nafisa Al-Razi, and Ima Nur Azizah, "Penerapan Mentor Life Learning Untuk Membentuk Karakter Islami Siswa Di Sekolah Dasar Berbasis Teori Sosial-Kognitif Albert Bandura," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 5, no. 4 (2025): 1787-1800, doi:10.53299/jppi.v5i4.2500.

⁴ Irma Irayanti and Dadang Sundawa, "Children See, Children Do: Pendidikan Karakter Berbasis Nilai Moral Pancasila," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 7, no. 3 (2023): 3057-66, doi:10.31004/obsesi.v7i3.4362.

⁵ Khoiril Rochim and M Khoiril Hadi Al-Asy'ari, "Analisis Kompetensi Guru Non Sertifikasi Pendidik Dalam Menanamkan Nilai-Nilai Religius Pada Mata Pelajaran Pendidikan Agama Islam Di Madrasah Aliyah An-Nur Rambipuji," *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (2021): 243-60, doi:10.21154/sajiem.v2i2.62.

⁶ Sri Mulyani Patuti, Yuli Adhani, and Rasid Yunus, "Peningkatan Karakter Peserta Didik Berbasis Projek Profil Pelajar Pancasila Di SMPN 12 Gorontalo," *Jurnal Kewarganegaraan* 20, no. 2 (2023): 164, doi:10.24114/jk.v20i2.46035.

⁷ Mega Mustika and Wirdanengsih Wirdanengsih, "Pendidikan Karakter Melalui Program Mentoring Studi Kasus: SMP Perguruan Islam Ar-Risalah Kota Padang," *Jurnal Sikola Jurnal Kajian Pendidikan Dan Pembelajaran* 1, no. 2 (2019): 109-19, doi:10.24036/sikola.v1i2.18.

⁸ Rochmat, Al-Razi, and Azizah, "Penerapan Mentor Life Learning Untuk Membentuk Karakter Islami Siswa Di Sekolah Dasar Berbasis Teori Sosial-Kognitif Albert Bandura."

involved in-depth interviews with teachers, students, and parents; participatory observation of learning activities and social interactions at school; and analysis of curriculum documents and character education programs.⁹

Data analysis was conducted inductively through the stages of data reduction, data presentation, and drawing conclusions. The validity and reliability of the data were ensured through data source triangulation and *member checking* to enhance the credibility of the research findings.

3. Results and Discussion

Key Challenges in 21st-Century Education

Contemporary social interactions mediated by digital devices have significantly reduced the intensity of face-to-face communication and diminished students' social empathy. Overreliance on technology without collaborative management fosters individualistic attitudes that threaten the very essence of education as a process of humanization. Without adequate guidance, devices become barriers to authentic communication in the classroom, causing students to become isolated in their virtual worlds even while in the same physical space. This phenomenon is exacerbated by a lack of awareness regarding the importance of social context in learning, thereby hindering the development of Islamic character and behaviour.¹⁰

This challenge can be addressed through learning activities that encourage active interaction, in line with Vygotsky's social constructivism, which emphasizes the importance of interaction with peers and experienced figures in the development of social-emotional skills. The recommended strategy is to "humanize" digital spaces through a balance of technological literacy and authentic socialization within the 4C framework (*Critical Thinking, Creativity, Collaboration, Communication*). The application of digital ethics and the integration of Islamic values into technology-based learning are crucial for addressing the challenges of the digital age.¹¹

The Relevance of Bandura's Social Learning Theory

Bandura's theory asserts that learning is influenced by the reciprocal interaction between the environment and personal factors, through four main stages: attention, retention, behavioral reproduction, and motivation. In character education, this theory highlights the importance of teachers as role models who not only present

⁹ Tarsono Tarsono et al., "Islamic Character Formation in Elementary Schools: Teachers as Role Models in Bandura's Social Cognitive Theory," *Jurnal Iman Dan Spiritualitas* 5, no. 3 (2025): 501-14, doi:10.15575/jis.v5i3.48621.

¹⁰ Nenda Nenda et al., "Peran Guru Akidah Akhlak Dalam Meningkatkan Perilaku Islami Siswa Di Madrasah Tsanawiyah," *Jurnal Basicedu* 8, no. 1 (2024): 799-805, doi:10.31004/basicedu.v8i1.7187.

¹¹ Hasniati et al., "Tantangan Dan Strategi Dalam Pendidikan Karakteristik Islam Di Era Digital," *Jurnal IHSAN Jurnal Pendidikan Islam* 3, no. 2 (2025): 349-58, doi:10.61104/ihsan.v3i2.932.

academic material but also consistently model Islamic behaviour, ethics, and values.¹² Amid the threats posed by poor digital ethics and the spread of misinformation, Islam-based character education requires the active involvement of educators, parents, and the community.¹³ In addition, the implementation of digital learning faces barriers related to accessibility and a lack of social interaction, which is vital for character development¹⁴

Nevertheless, technology also expands access to character development beyond geographical boundaries. Educational apps, social media, and instructional videos can be transformed into flexible tools for character education for the digital generation. The use of digital media in religious education has proven effective in accelerating children's understanding of fundamental moral concepts such as honesty, discipline, and mutual aid.¹⁵

The Impact of Individualistic Technology on Social Character

From the perspective of social learning theory, students' low levels of empathy are directly correlated with the quality of their daily observations of role models. Effective learning requires emotional cues (facial expressions, body language) that are often absent in one-way digital interactions. The replacement of real-world interactions with social media consumption hinders the development of empathetic behaviour and fosters individualism, which ultimately leads to social indifference¹⁶ Although technology offers great potential as a pedagogical tool, the essence of character development still depends on direct social interaction and the consistent example set by educators.¹⁷

A holistic strategy that integrates technology and moral education is crucial in the digital age.¹⁸ This strategy requires educators and parents to guide students in

¹² Yusuf Arifuddin Romadloni and Abd. Muqit, "Peran Guru PAI Dalam Menanggulangi Krisis Moral Remaja Di Era Digital," *Proceedings of Annual Islamic Conference for Learning and Management* 2 (2025): 363-72, doi:10.15642/aiclema.2025.2.363-372.

¹³ Maisy Apriliany Wilanda et al., "Membangun Karakter Islami Di Era Digital: Tantangan Dan Solusi," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 3, no. 2 (2025): 567-73, doi:10.61104/jq.v3i2.940.

¹⁴ Nurul Izzah Yasmin, Muhammad Taufiq, and Gusmaneli Gusmaneli, "Membangun Karakter Islami Melalui Desain Pembelajaran Digital," *CENDEKIA Jurnal Ilmu Sosial Bahasa Dan Pendidikan* 4, no. 4 (2024): 132-46, doi:10.55606/cendekia.v4i4.3300.

¹⁵ Dwi Andini et al., "Pengenalan Karakter Religius Melalui Media Digital Pada Anak Usia Dini Di TK Negeri Anggrek Labuan Panimba," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 9, no. 5 (2025): 1887-96, doi:10.31004/obsesi.v9i5.7272.

¹⁶ Aryuna Dini Rahayu and Mohammad Syahidul Haq, "Sarana Dan Prasarana Dalam Mendukung Pembelajaran Daring Pada Masa Pandemi Covid-19," *Jurnal Inspirasi Manajemen Pendidikan* 9, no. 1 (2021).

¹⁷ Muhamad Rishan, Juliana Batubara, and Nurfarida Deliani, "Integrasi Teori Belajar Sosial Dalam Pembelajaran Pendidikan Agama Islam Di Era Digital," *TSAQOFAH* 4, no. 6 (2024): 4318-32, doi:10.58578/tsaqofah.v4i6.4225.

¹⁸ Pitri Handayani, "Membangun Kompetensi Guru PAI: Model Pembelajaran Yang Relevan Dengan Kurikulum Merdeka," *Edukatif* 3, no. 1 (2025): 197-203, doi:10.65311/je.v3i1.1313.

using technology wisely, while maintaining face-to-face social interaction to foster empathy and cooperation.¹⁹ This emphasis on character education serves to protect students from the negative effects of technological advancements.²⁰

The principles of Albert Bandura's Social Learning Theory can be effectively adapted to design comprehensive character education strategies in an era dominated by technology.²¹ This approach focuses on optimizing the modelling of prosocial behaviour through digital environments and mitigating the impact of exposure to unethical content. Research findings indicate that fostering positive behaviour through real-world practice, including the wise use of digital media, is a crucial strategy in building the character of Generation Z.²²

The use of technology must be integrated with a social constructivist approach.²³ Digital media such as animated stories and *educational games* have proven effective in instilling moral values in an interactive way²⁴ However, this must always be complemented by the active role of teachers and parents as moral role models and facilitators of ethical discussions²⁵ Strong character education plays a significant role in preventing moral crises in cyberspace, such as cyberbullying and the spread of misinformation²⁶. Therefore, a multi-stakeholder collaboration among schools, families, and the community is needed to guide the younger generation toward positive digital literacy.²⁷ This transformation calls for the development of an Islamic

¹⁹ Kartika Sagala, Lamhot Naibaho, and Djoys Anneke Rantung, "Tantangan Pendidikan Karakter Di Era Digital," *JURNAL KRIDATAMA SAINS DAN TEKNOLOGI* 6, no. 1 (2024): 1–8, doi:10.53863/kst.v6i01.1006.

²⁰ S Sumarni et al., "Pendidikan Karakter Di Era Digital: Tantangan Dan Strategi Mengatasi Kritis Empati, Disiplin, Dan Nilai Moral Peserta Didik," *Educatum Jurnal Dunia Pendidikan* 3, no. 1 (2025): 45–55, doi:10.62282/je.v3i1.45-55.

²¹ Sugiarto Sugiarto and Ahmad Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0," *Cetta Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580–97, doi:10.37329/cetta.v6i3.2603.

²² Siti Nur Hijjatin, Suyadi Suyadi, and Shomiyatun Shomiyatun, "Menjadi Orang Tua Bijak Di Era Modern: Strategi Gen Z Dalam Menguatkan Karakter Sopan Santun Dan Toleransi AUD," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 9, no. 6 (2025): 2633–40, doi:10.31004/obsesi.v9i6.7544.

²³ Zainul Hafizi, "Evaluasi Konstruktivisme Sosial Sebagai Pendekatan Pendidikan Karakter Di Era Digital," *Jurnal Ilmiah Edukatif/JURNAL ILMIAH EDUKATIF* 9, no. 2 (2023): 116–25, doi:10.37567/jie.v9i2.2519.

²⁴ Eva Dwi Nurhidayah, "Strategi Membaca Dongeng Dramatik, Role Playing Dan Visualisasi Dalam Pendidikan Karakter Anak Usia Dini," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 9, no. 5 (2025): 1965–80, doi:10.31004/obsesi.v9i5.7215.

²⁵ Nesta Silvana, Muhammad Japar Sodiq, and Lokhananta Mutiara Rizqia, "Kerukunan Umat Beragama Sebagai Landasan Akhlak Generasi Z Di Era Digital," *Jurnal Generasi Tarbiyah Jurnal Pendidikan Islam* 4, no. 1 (2025): 80–88, doi:10.59342/jgt.v4i1.745.

²⁶ Tarsa Dirgantara, "Peran Pendidikan Karakter Dalam Mencegah Krisis Moral Generasi Z Pada Era Disrupsi Digital," *Jurnal Ilmiah Jendela Pendidikan* 14, no. 2 (2025): 57–62, doi:10.55129/jp.v14i2.3160.

²⁷ Annisatun 'Adilah and Shafira Rahma Amelia, "PENDIDIKAN ISLAM DAN PEMBENTUKAN IDENTITAS MUSLIM DI ERA DIGITAL," *Muta Allim Jurnal Pendidikan Agama Islam* 3, no. 4 (2024): 243–54, doi:10.18860/mjpai.v3i4.12298.

Religious Education (IRE) curriculum that is contextual and adaptable to the unique characteristics of Generation Z, who are accustomed to an instant and fast-paced environment²⁸

4. Conclusion

This study confirms that Bandura's Social Learning Theory provides a robust conceptual framework for analysing and addressing the challenges of character development in the digital age, particularly for Generation Z. Implementing these principles requires adaptive pedagogical strategies that integrate prosocial modelling through cyberspace and physical interactions, while focusing on developing students' self-regulation and self-efficacy in navigating moral complexities.

The integration of a religious education curriculum focused on moral character development, along with the implementation of technology-based learning methods, is essential for strengthening the spiritual and ethical foundations of Generation Z amid the massive flow of information. Future research is expected to empirically explore the effectiveness of various technology-based PAI intervention models in enhancing students' digital moral competencies, in order to formulate a character education design that is precise and adaptive to cultural dynamics.

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²⁸ Eliyyil Akbar, "PENDIDIKAN ISLAMIS DALAM NILAI-NILAI KEARIFAN LOKAL DIDONG," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (2015), doi:10.21154/al-tahrir.v15i1.176.

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