

From Screen to Soul: Strengthening the Value Of Islamic Families in the Digital Age

Lintang Dianing Sarastri Ardita

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

E-mail: lintangdsa@gmail.com

Abstract

The digital era brought a significant transformation to the dynamics of Muslim families, with exposure to negative content, communication disruptions, and identity crises being the main challenges that threaten the harmony of the *sakina mawaddah warahmah*. This research aims to study the strategy of strengthening the value of Islamic families through the synergy of families, schools, and communities with technology integration, critical digital literacy, and revitalization of *tasawuf* as moral strongholds. Qualitative literature study methods analyze ten recent scientific journals through thematic approaches that include phenomena, theories, findings, case data, and discussions. The results show an increase in moral understanding of up to 40%, digital ethics awareness of 70%, and spiritual resilience through Islamic parenting, blended learning, habituation, teacher exemplary, and digital social projects. The active assistance of mothers as well as adaptive curriculum based on trust and *tasawuf* proved effective in overcoming moral degradation. The conclusion emphasized that the repeated holistic approach with the commitment of the education center is able to make technology a tool of *da'wah*, not a threat, for the realization of eternal households connected to Allah in the midst of the flow of globalization.

Keywords: strengthening Islamic family values, digital era, central synergy, *tasawuf*, critical digital literacy

Introduction

The digital age drastically changed the communication patterns of Muslim families where gadgets became everyday friends of children and parents who often replaced face-to-face chat with short messages on social media. Information and communication technology infiltrates every corner of the household so that the value of *shiddiq's* honesty is trusted and digital responsibility must be instilled early so that children can navigate the virtual world without getting lost in the temptation of negative content. Parents apply Islamic parenting by limiting the use of gadgets after religious tasks are completed and monitoring the content accessed to maintain privacy and limit online interaction. This practice creates a balance between online and offline activities that support the formation of the *Sakinah mawaddah warmah* family even though the technological disruptions continue to test household harmony every day. Muslim families in Palembang, for example, set strict rules where *gawai* can only be used after prayers and learning so that spiritual priorities are maintained amid the heavy digital flow (Kamila et al., 2025). Similar rules are repeatedly applied to prevent children from learning discipline and from being overwhelmed by virtual entertainment that often appears suddenly on the timeline (Nur Habibi et al., 2025).

Association of the opposite sex through social media obscures the ethical limits of Sharia because the ease of personal chat often leads to intense communication that has the potential to violate the moral of virtual adultery. Islamic law establishes the principle of *ghadh al-bashar* by holding back the view of inappropriate accounts or content and keeping the alphabet in every voice text or video sent. The younger generation requires character education based on the shame of honesty and responsibility to be a stronghold against digital anonymity that facilitates the violation of norms without clear supervision. Sharia obedience in online interactions strengthens the dignity of the *iffah* and prevents slander that can spread to real life. Literature studies show that religious value-based regulations prevent platform abuse so that Islamic characters remain solid despite the widespread access to information at all times (Bahri, 2025). The regulation is repeated through daily reminders so that young people do not get tempted by personal conversations that often start from simple comments in posts (Hasniati et al., 2025).

Religious literacy is the main weapon of the younger generation who are exposed to a flood of information from digital platforms where radical hoaxes and distorted content flow rapidly without filters. Islamic Religious Education integrates ICT into the curriculum to build critical awareness so that students are able to distinguish valid sources from fake news disguised as religious teachings. Teachers increase competence in media ethics while training students to become responsible consumers and producers of religious content. This holistic strategy includes cognitive affective and psychomotoric aspects for the internalization of teachings to take place thoroughly in the midst of the 4.0 industrial revolution. Broad exposure to apps and websites calls for continuous development of literacy both formal and non-formal to keep moral identity intact (Ilyas & Maknun, 2023). The development was repeated through weekly class discussions that discussed digital ethics issues from an Islamic perspective so that students' understanding deepened over time (Aryani et al., 2025).

Social media triggered a surge in divorce in Indonesia with about thirty percent of cases in religious courts rooted in virtual infidelity of excessive jealousy and neglect of household duties due to addiction to gadgets. Couples often quarrel over suspicious messages or consumptive lifestyles exhibited online so that the harmony of *sickina* is threatened with permanent damage. Islamic family law emphasizes the couple's mandate and the prevention of irreconcilable continuous disputes. Prenuptial debriefing with digital ethics modules and conflict management is a preventive effort for Generation Z prospective married couples. Case studies in Makassar and Padang prove that digital activities are the main catalyst for the quarrel that led to divorce (Kasmira & Abidin, 2025). The prevention was repeated through regular education so that couples supervise each other's use of social media without excessive suspicion which actually worsened the relationship (Zulkarnaen et al., 2025).

Generation Z family resilience weakened due to digital challenges that require adaptation of pre-wedding ban with four main modules, namely the Islamic value of online ethical pair communication and financial conflict management. The psychology module of couples includes emotional regulation such as positive mindsets to manage jealousy from exposure to negative content. This conceptual model bridges traditions with modern needs so that the *Mawaddah warahmah* family continues to form despite the temptation of digital infidelity lurking. Socioeconomic factors are also integrated for realistic husband and wife ethical practices in cyberspace. This formulation responds to high divorce rates with a unique integrative approach compared to traditional programs (Zain et al., 2024). The adaptation was

repeatedly applied in the prenuptial session so that prospective couples are ready to face the risks of cyberspace since the beginning of marriage (Din et al., 2023).

Methods

The research method adopts a literature study approach by collecting data from ten scientific journals related to strengthening the value of Islamic families in the digital age that includes a qualitative study of descriptive library research to community service. Thematic analysis is applied to reduce presenting and drawing conclusions from the theoretical phenomena of case data findings and discussion of each source. This process is systematic so that findings complement each other without excessive duplication even though topics often overlap in the critical aspects of digital ethics and character education. This approach enables comprehensive synthesis that is easy for lay readers to understand while maintaining scientific depth. Similar iterative methods are used in various journals to ensure argument validity amid ever-evolving technological dynamics.

Results

3.1 Strengthening Values through Formal and Non-Formal Education

Aspects of Strength	Main Strategy	Measured Impact	Source
Interactive Training	Group discussion & social media ethics	40% improvement in understanding	Zalukhu et al. (2024)
Curriculum Integration	Islamic Religious Education with technology	70% increase in digital ethics awareness	Putri (2024)
Teacher's Exemplary	Habituation & role model	Daily moral strengthening	Ula & Khusnia (2025)
Blended Learning	Online-offline combination	Increasing learning motivation	Prayer (2025)
Central Tri-Synergy	Kolaborasi keluarga-sekolah-masyarakat	A religious character formed	'Adzim (2021)

The Independent Real Work Lecture Program conducted at orphaned primary schools implemented a series of interactive training that directly involved students in group discussions about the ethics of using daily gadgets so that understanding of Islamic moral values such as honesty in photo sharing and responsibility while commenting on the subject could be used. Social media is increasing significantly even though children are often tempted by online games that appear suddenly on their mobile phone screens with colorful notifications that are addictive. Islamic Religious Education teachers in the regular class integrate digital media into daily learning by inserting animated short da'wah video content that tells the story of the prophet with interesting visuals so that children are interested in learning the complete prayer procedure and the tradition of drinking according to the sunnah without getting bored like when they hear the lecture method conventional long and

monotonous spaces in stuffy classrooms. The collaboration of educational centers involving parents through a class WhatsApp group strengthens the habituation of noble values such as helping friends who have difficulty online tasks in school homes and the community surrounding the village mosque so that children not only know the theory of trust but actually practice honesty in sharing physical toys even though peers often invite cheating through cheat features in online games they play secretly during breaks. Blended learning that combines online sessions through Zoom with offline practices such as congregational prayers in the courtyard of a large school mosque keeps students' motivation high even though social media distributions such as stories of friends who show off on vacation continue to lurk whenever children open learning applications on lent school tablets. This moral reinforcement strategy is repeatedly implemented every week through a simple evaluation sent by parents through photos of children's behavior records so that moral degradation due to exposure to negative content such as violent videos or hate speech can be prevented early in the midst of a flood of digital information that never stops flowing from the country. Various platforms that children access both intentionally and unintentionally when browsing schoolwork (Zalukhu et al., 2024). Similar evaluations are repeated from day to day to keep the synergy between teachers and parents maintained even though the family schedule often changes due to the sudden overtime work of parents or sick children, thus missing the offline session (Ula & Khusnia, 2025).

Formal education in urban madrasah tsanawiyah combines a rigid Islamic Religious Education curriculum with a gamification-based Islamic application that presents the prophet's story visually interactive with reward points so that elementary school children can memorize daily prayers complete with their meaning and context without being forced even though the browser's pop-up ads often disruptive their concentration when opening subject matter on a limited number of school laboratory computers. Non-formal through community service programs such as student's Real Work College provide with basic digital literacy through simulation of avoiding cyberbullying in class group chat with a cute and relatable role play so that children learn how to report inappropriate accounts without fear of being hated by friends. Parents are involved in weekly workshops held in school halls to monitor children's screen time so as not to exceed the agreed-upon two-hour limit with homeroom teachers with special notes for hyperactive children. The exemplary example of Islamic Religious Education teachers is the main key when they show how to answer negative comments on school social media patiently and according to Islamic tradition without insulting back. This process of strengthening moral values repeats through daily reflection in digital moral journals shared with parents via school email so that the value of responsibility such as finishing homework before playing gadgets is firmly embedded even though the temptation of streaming new cartoons continues to tempt from automatic emerging YouTube recommendations (Putri, 2024). The reflection occurs repeatedly every night before going to bed so that the child is accustomed to evaluating his own behavior with the guidance of the mother sitting next to the bed ('Adzim, 2021).

Elementary schools in urban suburbs apply strict rules that are socialized from the first day of school admission where personal gadgets should only be used for Islamic Religious Education tasks such as searching for hygiene in the digital Quran app so that spiritual priorities such as heart-cleaning from envy remain number one even though peers often do. Showing off expensive new skin games in class groups. Teachers hold a short letter memorization

competition via a large family video call involving grandparents in the village so that children are eager to study without feeling pressured by peers who often compare scores. The community around the school supports by holding weekly children's lectures at prayer rooms recorded and shared on the WhatsApp group of parents of guardians with subtitles to allow deaf children to participate. The habit of noble values, such as helping elderly neighbors bring shopping, is a natural habit taught through the story of the prophet's best friend in the digital storytelling session. The monthly evaluation involving parent interviews showed a decrease in lying cases in the class from ten to two cases because children feared that the moral value would fall in the semester report sent home (Prayetno, 2025). The decline seems repeated from semester to semester so that the positive trend continues even though peer pressure is getting stronger with the emergence of a dangerous challenge trend in TikTok which is viral among elementary school children.

3.2 Integration of Spiritual Values and Qur'anic Characters in Learning

Qur'ani Values	Digital Implementation	Practice Examples	Impact
Justice	Online anti-bullying campaign	Digital social projects	Increasing empathy
Patience	Dzikir meditation via app	Daily 10 minute session	Peace of mind
Honesty	Daily digital journal	Record honest behavior	Established integrity
Tolerance	Interfaith forum discussion	Teacher moderation	Social harmony
Generosity	Online donation is safe	Verified platform	Care grows

The integration of spiritual values in Islamic Religious Education subjects in junior high school touches the students' inner self through the *hablum minallah* approach which starts from devout prayers in school mosques even though cell phone notifications from class groups continue to sound disturbing the focus of children in religious classes that are often scheduled in the morning. Islamic Religious Education teachers use an interactive dhikr app that calculates automatic prayer beads with soft sounds and visual counters so that children experience peace of mind without having to memorize manually in the middle of class noise. The Islamic Religious Education curriculum combines short letter interpretation such as Al-Fil with an animated video that explains the patience of Prophet Ayub when facing trials similar to today's children who are frustrated with lag while studying online due to bad signals in rented homes. The exemplary example of Islamic Religious Education teachers became a golden bridge when they answered students' questions about the temptation of online games that made them forget to pray patiently from the Quran letter Al-Baqarah verse 153 which was explained with a real example. This spiritual integration process repeats through a weekly reflection session in the school hall where children tell about the experience of applying the value of patience at home when their sister takes the TV remote (Syafuruddin, 2025). The reflection is repeated so that the internalization of values will deepen even though digital challenges such as big game updates continue to increase every day and drain the family's internet quota (Fariati & Anwar, 2025).

The justice value of QS An-Nisa verse 58 discussing the mandate is applied through an online group project on the Google Classroom platform where students share presentation

tasks fairly without favoritism even though there are group members who are often absent due to helping parents sell in the morning market. AI-based learning applications such as the Islamic version of Duolingo adjust memorized materials according to children's abilities so that no one is left behind in understanding the meaning of the verse on social justice. Parents are invited to a monthly webinar via Zoom to understand how to accompany their children to apply tolerance when making friends with different tribes in the online international class attended by schools. The habit of generosity is carried out through virtual donations to orphans through the Kitabisa platform which is verified with transparent reports. The project evaluation showed increased empathy when children were willing to share internet quotas with friends who had difficulty attending online classes because parents had not paid (Maesak et al., 2025). The increase was seen repeatedly from the homeroom teacher's report at the end of each month with a progress chart distributed to parents.

High schools hold digital Quran extracurriculars in computer labs where children record their own Al-Kahfi letter readings and then get feedback from ustadz via WhatsApp's voice note so that the sincerity of worship is embedded even though there is no physical prize such as a competition trophy. Islamic Religious Education teachers exemplify the mandate by returning student loan gadgets on time without any reason. Class discussions on online radicalism used a tolerance verse from Al-Kafirun's letter to counter the hoaxes that spread in Telegram groups. Collaboration with local communities such as mosque teenagers made children engage in anti-hoax campaigns in village media with digital posters. The integration process of Qur'ani values repeats through digital portfolios sent to parents every Friday afternoon after Friday prayers (Firdaus & Ningrum, 2023). The portfolio was repeatedly updated with development records so that parents could participate in monitoring and providing small rewards at home.

3.3 The Role of Families and Mothers in Digital Assistance

Mother's role	A Strategy for Assistance	Auxiliaries	Result
The Chief Supervisor	Screen time limitation	Timer <i>app</i>	Discipline takes shape
The First Educator	Post-content discussion	A family journal	Deep understanding
Role Model	The practice of worship together	an <i>app</i> of prayer	Value consistency
Fasilitator	Select Islamic content	Muslim Kids TV	A high interest in learning
Evaluator	Weekly reflection	Behavioral record	Continuous improvement

Housewives in urban areas implement active assistance by accompanying their children to open the Learn Quran *app* every afternoon after school even though household tasks such as cooking dinner pile up in the kitchen so that the value of responsibility such as helping mothers wash dishes is embedded since childhood before children can hold gadgets. The maximum limitation of gadgets is two hours a day after Maghrib prayers marked by a special *app* alarm, allowing children to have time to play physically with cousins in the rented house yard. Nightly discussions in the family room about the cartoon content watched that day opened the children's room asking about halal haram advertising that appeared on the sidelines of the video. The Muslim Kids TV *app* became a family favorite because the

prophet's story was presented with colorful animation and easy listening nasyid songs. The weekly reflection in the family register affixed to the refrigerator door helps mothers see the child's moral development day by day (Al Khansa et al., 2024). The reflection is repeated so that mothers can adjust their strategies every week according to their children's needs, which sometimes changes due to the influence of new schoolmates.

Fathers and mothers take turns monitoring the child's browser history on family phones to make sure there are no restricted sites such as streaming adult movies visited even though the smart kid erased the trace with a clear cache. The practice of congregational prayer at home is equipped with a reminder app that reads softly with the sound of prayer from Mecca. Mother taught her eating habits with short videos from verified Islamic YouTube channels that explain the sunnah of eating with her right hand. Collaboration with complex neighbors created a study group for mothers in the mosque rw that discussed how to deal with child game addiction by sharing experiences. Monthly evaluations through rt meetings show a decrease in idle screen time from four hours to one hour per day with a special note for successful children (Zalukhu et al., 2024). The decline seems repeated so that digital healthy lifestyle becomes a family habit imitated by neighbors.

Urban families in apartments implement virtual family meetings every Sunday night via Google Meet to review weekly content that children access so that open communication is maintained even though parents are busy working the office until nightfall. Mother uses the parental control feature on WiFi routers to block paid games that trigger wasteful traits such as in-app purchase. Children are invited to choose a children's lecture playlist on Spotify that matches their age with a maximum duration of thirty minutes. The habit of online alms through official platforms such as Dompot Dhuafa instilled generosity with transparent donation reports. This mentoring process repeats through a weekly report to a large family group on WhatsApp involving aunt and uncle (Putri, 2024). The report was repeatedly discussed with small rewards such as favorite ice cream to keep children motivated.

Discussion

Family and School Synergy in Overcoming Digital Challenges

Synergy between family as a child's first educational madrasatula and school as a formal character-forming institution became the main foundation for dealing with household communication disruptions caused by excessive use of gadgets where children often prefer scrolling the timeline full of funny short videos. Instead of having a direct dialogue with parents at dinner together at the family dinner table, which should be a moment to share a daily story without the interruption of the phone's constant notification distracted all household members from father who had just come home from work to younger brother. Parents at Total Persada Elementary School in Tangerang City implement a strict structured schedule in which gadgets can only be used after completing complete school tasks and congregational Maghrib prayers so that children learn spiritual priorities such as clearing their hearts of envy when seeing new toy exhibitors on Instagram even though they are at the same time. Simple toy houses are available. Schools supplement this synergy with weekly behavioral assessments involving parents' reports of children's habits at home such as helping mothers wash dishes without being asked or giving up while fighting over TV remotes with siblings. Intensive communication through a homeroom-managed WhatsApp group allows teachers to give quick feedback on children's behavior at school such as not cheating during

math quizzes that are then discussed in-depth at home during night-time sessions. This synergy process repeats every day through a bedtime prayer routine where parents ask what children learn at school about patience while queuing in the cafeteria even though many students are fighting over sweet snacks that often run out first (Purnomo et al., 2025). The routine is repeated from Monday to Sunday so that the value of responsibility such as completing homework before playing gadgets is firmly embedded even though the temptation of streaming new cartoons continues to be tempting from YouTube recommendations that automatically appear when children open learning applications on school loan tablets.

The conflict of values between Islamic moral teachings such as honesty in speaking with digital content that often displays cheat codes in online games makes children confused about what is right so that parents need active mediation by explaining the Quran of Al-Maidah chapter 8 about enforcing justice despite harming themselves as children found the answer to the leaked exam in a Telegram class group that a close friend shared. Islamic Religious Education teachers at school use a whole-school approach by integrating the Prophet's story of honesty in trade such as the story of the Prophet Muhammad SAW rejecting stolen goods into the basic mathematics lesson of calculating trading gains in traditional markets. Parents are invited to a monthly workshop in the school hall to learn how to supervise children's browser history without violating privacy with a simple parental control feature on Android phones. This collaboration creates a supporting ecosystem where children feel supported from two sides without contradiction between home and school rules about the deadline for playing gadgets. The joint evaluation at the end of each month shows a decrease in lying cases from fifteen to three cases per fourth grade because children fear that the grade of morals will drop in the semester report sent home with school stamps (Zulkifli et al., 2025). The decline is seen repeated from month to month so that parents are increasingly confident in implementing similar rules at home such as turning off WiFi at eight sharp nights.

The decline in the effectiveness of conventional methods such as long prayer memorization without visual context makes children bored and often yawn in religious classes, so schools adapt to an interactive app called Quran Kids which presents daily prayers with colorful animation and soft nasyid background sounds so that children are eager to memorize prayers at home while looking at the Arab-style door. Parents are trained to use the same app for nighttime murojaah sessions on the terrace while drinking warm tea. The teacher gave a collaborative task in which the child recorded prayer readings and then shared them with a large family group on WhatsApp with positive comments from grandparents in the village. The adaptation process builds a fast and interactive digital generation learning style without eliminating the spiritual essence. Weekly reflections at school discuss obstacles such as bad signals when online murojaahs in the often intermittent suburbs (Muslim, 2024). The reflection is repeated so that the adaptation of the method continues even though the digital infrastructure at home varies from fiber optics to slow 3G signals.

The inequality of access to technology between city children and sophisticated gadgets and suburban children with old-fashioned phones makes synergies challenging so that schools provide loan tablets for underprivileged children with rules for use only for Islamic Religious Education tasks such as searching for interpretations of verses on digital Quran app that have been downloaded offline. Parents on the outskirts are invited to a home visit program every Saturday morning to teach the use of simple apps on old-fashioned phones such as reading the Quran Arabic text without the internet. This collaboration ensures that all children get the

same opportunity in Islamic digital literacy without exception. Semester evaluations involving parent interviews show the equalization of the understanding of moral values between socioeconomic groups from an average score of 65 to 85 (Parinduri et al., 2025). The equalization was repeatedly strengthened through an internet quota assistance program from schools in cooperation with local providers.

Gaming and social media dominate the child's time, so internalization of the value of patience is hampered when the child is angry about losing mobile games and throwing mobile phones into bed so that parents apply cool down rules ten minutes before they can play again with the guidance of the father reading patient prayers. The school held an Islamic educational game tournament in the hall with a prophet storybook prize. Teachers are moderating so there's no bullying in chat games. Parents monitor from home via screen sharing. This process shifts gaming energy in a positive direction. The survey showed a decrease in tantrum from eight to two cases per week (Purnomo et al., 2025). The decline was repeated so gaming became an educational tool rather than an enemy.

Empathy decreases as children interact more virtually than face-to-face, so schools have role play sessions offline about helping friends fall on the field in simple costumes. Parents continue at home with the sister's game of helping them wear shoes. The teacher recorded the session and shared it with the parents. This collaboration builds real empathy. The evaluation showed an increase in spontaneous assistance in class (Zulkifli et al., 2025). The increase repeats from day to day.

The dilemma of the policy of banning total gadgets versus wise use is solved by hybrid rules where gadgets can be used for tasks but are prohibited during core lesson hours. Parents agree with the written contract. The teacher is watching at the school. This process balances technology and human interaction. Satisfaction survey showed 90% agreed (Purnomo et al., 2025). The agreement was repeatedly renewed every semester.

Parents' digital literacy is low, so schools hold night classes for mothers to learn parental control features by practicing directly on their respective phones. Dad was invited to a separate session on the dangers of the dark web. Child demos to parents. This collaboration empowers families. The evaluation showed 80% of parents were proficient (Parinduri et al., 2025). The proficiency was repeatedly improved through workshop updates.

Revitalization of Spiritual Value and Tasawuf as Moral Fortress

Revitalizing the value of tasawuf in Islamic character education in the digital era became the main strong moral stronghold by emphasizing tazkiyatun nafs purgatory of bad traits such as riyadi when children show off achievements on social media to get as many likes as possible even though the achievements were obtained by cheating friends during online examinations at school. Zoom's platform often slides so the camera is off and the child takes advantage of the moment to open a note on the second phone hidden under a rickety wooden study desk in a cramped room of a house that smells musty because the heavy rain overnight seeps into a thin wall. Islamic Religious Education teachers integrate Sufi stories about Zuhud Imam Ghazali who left high positions for worship solely by simulating in classes where children are asked to choose between worldly gifts in the form of online shopping vouchers in favorite marketplaces or afterlife rewards in the form of special prayers from teachers for the smooth memorization of long and difficult Quran. Parents continue at home with night discussions on the terrace while drinking warm tea that mothers brew about being

sincere when helping sister do complicated math homework without expecting any compliments or in return for the allowance that dad usually gives during payday. This process of soul purification builds children's spiritual resilience to the digital instant culture that promises instant gratification through dangerous viral challenges such as eating extreme spicy noodles that often end up in the ER of nearby hospitals. Daily reflection in the digital tasawuf journal that is shared with parents via school email helps children recognize anger when losing online games and learn to control it with short dhikr taught by teachers at rest (Rahmi & Arisnaini, 2024). The reflection repeats every night before going to bed with dim room lights so that spiritual awareness deepens even though the new viral challenge temptation continues to tempt from the Instagram exploration page that appears when the child is supposed to memorize long letters in the Quran app.

The simplicity value of tasawuf is applied when children are invited to compare simple Sufi lives that only eat bread with influencers who show off their wealth on Instagram Live from luxury villas so that children learn qana'ah with what they are like to be grateful for the two-year-old school shoes that have been worn even though friends often upload a photo of a luxurious vacation to Bali on a private plane that made children jealous and cried in the school bathroom during their first break. The school held a dhikr meditation session via the Modern Tasawuf app for ten minutes before the lesson began with a famous sheikh voice guide that calmed the soul amid the hustle and bustle of children running to class. Parents watch by blocking materialistic influencer accounts using restrictive features on children's Instagram that are arranged together during Sunday night's family meeting. This collaboration creates an environment conducive to qana'ah soul growth and is not greedy even though flash sale ads continue to bombard the timeline. The monthly evaluation through parents' interviews in the school's BK room shows the decline in impulsive online shopping desire from an average of five items to one item per month because children begin to realize that new items are not a source of true happiness (Dwikirani & Ridwan, 2024). The decline was seen repeatedly from the monthly family expenditure report that mothers recorded in a special book with a neat table.

The crisis of Islamic identity due to religious commodities on social media such as viral ustadz selling halal products with excessive claims and luxurious backgrounds was overcome by teaching tasawuf as a middle ground where children learn to distinguish true da'wah based on in-depth science from sensational content based on like share and endorse. Islamic Religious Education teachers use modern edited Sufi classical videos by Ibn Arabi with simple Indonesian subtitles and subtle transition effects to attract the attention of today's children who are bored with the long black-and-white text in the package book. Parents discuss content that children find on TikTok such as short lecture duets with a remix musical background that often obscures the original meaning. This process builds a solid identity based on deep spirituality that does not falter by momentary trends such as a pretty face filter that makes children not confident with real faces. The digital Suf bag portfolio contains a complete mental development record with a photo of a child at a school mosque sent to parents every weekend via school email with a PDF attachment (Zahrotunnisa et al., 2025). The portfolio was repeatedly updated with teachers' notes about changes in the behavior of children in class.

Community empowerment through Islamic spirituality education strengthens the Sufism at the community level where mothers hold weekly online Sufism recitations via Google Meet

with the theme of purifying the heart of the hasad nature when neighbors show off new cars. Children are invited to participate in the task of recording a verse about patience that is discussed and then presented in front of a webcam. The school supports with supporting material in the form of a complete presentation slide of the reference yellow book. This collaboration creates a wide support network from the family level to the community around narrow alleys. Community evaluation through the Google Form questionnaire showed an increase in family dhikr practices from twice to five times a week with specific records for consistent families (Parinduri et al., 2025). The increase was repeated so that tasawuf became a culture inherited to the next generation through oral stories.

The integration of Sufi bags with critical digital literacy makes children learn to assess which Sufi content on YouTube is authentic based on science, not just the number of views of millions. Teachers teach how to check the channel's credibility by looking at the classic book reference in the video description. Parents practice at home when a child finds a tasawuf video with excessive special effects such as animated hellfire. This process builds sharp spiritual critical thinking. Monthly tests at school show 85% of children can distinguish true and false content for reasons of argument (Zulkifli et al., 2025). This ability was repeatedly honed through weekly video analysis tasks collected via Google Classroom.

The sincerity value of tasawuf is applied when children are invited to do online alms with no strings attached through a verified platform with an anonymous option so that there is no showing off on Instagram stories. The school has a weekly digital charity program targeting orphans at a nearby orphanage. Parents keep an eye on children from screenshots of transfer evidence to show off to friends. This collaboration instills true sincerity without expecting the world's reward. Anonymous alms reports show an increase in donations from an average of IDR 50,000 to IDR 150,000 per family (Rahmi & Arisnaini, 2024). The increase was repeated without publicity in the citizen media.

Tasawuf as a negative content filter teaches children to avoid hate comments patiently such as Sufi facing insults in traditional markets. Simulation teacher in class with role play became victim of online bullying. Parents continue when children get angry in a friend's video comment section. This process builds strong digital patience. Behavioral surveys show a decrease in children's hate speech from 12 to 2 cases per month (Dwikirani & Ridwani, 2024). The drop was repeated from semester to semester with a special note.

The revitalization of holistic tasawuf includes spiritual physique with morning exercise while dhikr on the school field. The school does tasawuf gymnastics with simple movements. Parents come home via live streaming. This collaboration creates a balance of the body. The evaluation of spiritual health through the journal increased from a score of 70 to 95 (Herawati et al., 2025). The balance was repeatedly maintained throughout the school year.

Curriculum Adaptation and Human Resources Management of Islamic Education

The adaptation of Islamic education curriculum in the digital age requires integration of technologies with core values such as honesty sidq in human resource management where teachers are taught to use online platforms such as Google Workspace for absenteeism without data manipulation even though the system often errors due to the limited burden of school servers in suburban areas. With the electricity often out during heavy rain, teachers have to wait patiently for the network to recover while reminding students of the mandate to

report their own attendance without lying like the case of students who are mark present even though they are playing at an internet stall near school. The institute conducts monthly training on Islamic digital ethics in school halls with speakers from nearby state universities explaining the validity of online transactions. Teachers apply in classes with closely supervised online tasks through the screen recording feature in Zoom. Parents are involved as external monitors through a special monitoring group on Telegram. This process ensures that integrity is maintained at all levels from school principals to security guards who are also trained using digital applications (Fikri, 2025). The integrity was repeatedly checked through an internal semester audit involving an independent team from the local education office.

Trust-based HR management makes the recruitment process of Islamic Religious Education teachers involve a tasawuf spirituality test other than academic competence so that prospective teachers are assessed from the ability to keep students' secrets during online counseling on sensitive family issues such as parents' divorce that children often discuss in private chat teachers. Career training includes a modern tasawuf module on teaching sincerity even though the salary is late paid because the school is renovating the new building. Performance evaluation not only sees class targets such as the number of students memorized 30 juz but also spiritual contributions such as guiding delinquent students to become diligent in praying. This collaboration created a team of strong character educators who became role models for students who often imitate the teacher's speaking style on Instagram stories. The staff satisfaction survey showed an increase from 75% to 92% because it felt valued spiritually rather than materially (Herawati et al., 2025). The increase is seen to repeat year after year with the graph rising steadily.

The inclusive curriculum integrates ukhuwah with digital social projects in which students from various backgrounds such as marketplace merchants' children and bank employees collaborate to create da'wah content about fraternity on the official school YouTube channel. Teachers are moderating to prevent conflicts when rich children underestimate poor children in the comment section. Parents give feedback at home when the child shows a draft video. This process builds unity despite the differences in gadget access from the latest iPhone to cheap Android. The evaluation of the project through views and likes showed an increase in tolerance from 60 to 88 on a scale of 100 (Prince et al., 2025). The improvement was repeated so that the curriculum was continuously refined with student input.

The revitalization of tasawuf in the management curriculum makes teachers learn qana'ah with standard salaries even though other private schools offer big bonuses for outstanding teachers. Monthly spiritual training at school mosques strengthens the sincerity of teaching bad boys who often skip school. Students feel this exemplary when teachers remain patient even though students are late for class due to flooding. Collaboration with the community through teacher recitation extends the impact of the Sufism to the student's guardian. The student survey showed an increase in gratitude from 70% to 95% for seeing teachers happy with a good salary (Rahmi & Arisnaini, 2024). The increase was repeated from batch to batch with student testimonials.

The use of technology in the tasawuf curriculum uses an automatic dzikir app that calculates prayer beads with natural background sounds so that teachers can focus on teaching without worrying about forgetting the count. Students downloaded the same app for murojaah at home. Teachers monitor progress through the school dashboard. Parents get weekly reports.

This process combines technology with spirituality. The data shows an increase in daily dhikr from 100 to 500 times per student (Muslim, 2024). The increase was repeated with the target rising every month.

The ta'awun-based curriculum invites students to create crowdfunding for dropouts on a school platform. Teachers teach Islamic donation etiquette. Parents keep an eye on transparency. This process instills digital help. The donation report shows Rp50 million collected in a year (Prince et al., 2025). The collection repeats itself with new projects every semester.

Human resources management with 'is justice to make the distribution of teachers' duties even though there are senior teachers who ask for light classes. The class rotation system is applied. Junior teachers get mentoring. This process creates justice. The survey showed task satisfaction rose 30% (Fikri, 2025). Justice is repeatedly maintained with an annual evaluation.

The adaptation of the holistic curriculum includes cognitive psychomotor affective with online memorization tests of forum discussions and digital alms practices. The teacher integrated all three. Parents practice. This process of human form is intact. The evaluation shows a balance of 85 scores in all aspects (Dwikirani & Ridwani, 2024). The balance was repeatedly strengthened throughout the year.

Conclusion

Strengthening the value of Islamic families in the digital era requires an integrated approach that involves active synergy between school families and society in integrating technology as a support tool rather than a substitute for human interaction and deep cultivation of spirituality. Parents act as the main supervisors by implementing time constraints on content restrictions and regular post-exposure digital discussions while schools strengthen the adaptive curriculum that combines critical digital literacy with traditional cash flow values so that children are able to navigate the information flow without losing identity Islam. This process repeats through periodic evaluation of daily reflection and collaboration with the educational center that creates an ecosystem conducive to the formation of the character of Sakinah mawaddah warmah even though the temptation of social media gaming and instant content continues to lurk every day from morning to night.

The revitalization of the spiritual value of tasawuf and the adaptation of management of Islamic education human resources are key to sustainability where teachers not only teach science but follow the sincerity of qana'ah and the trust in the use of technology so that students grow up with strong moral resilience to the crisis of identity degradation of ethics and social polarization as a result. digital globalization. A holistic approach that includes cognitive aspects of psychomotoric affectiveness as well as spiritual physique through the meditation dhikr of digital social projects and the habitation of anonymous alms proves that technology can be tamed into a means of da'wah and formation of noble morals as long as it is based on long-term commitment from all sides. The harmony of eternal households is realized only when the gadget screen transforms from a source of distraction into a window into a clean soul and connects with God.

References

- 'Adzim, M. F. (2021). Sinergitas Tri Pusat Pendidikan Dalam Penguatan Nilai-Nilai Pendidikan Karakter Peserta Didik.
- Al Khansa, E., Hamidah, F. R. B., Erlina, & UmiHijriyah. (2024). Optimalisasi Peran Ibu Dalam Membangun Pendidikan Karakter Anak Di Era Digital Berbasis Nilai-Nilai Islam. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 09(04).
- Aryani, L. A., Silpi, E., & Sari, H. P. (2025). Globalisasi dan Transformasi Pendidikan Islam: Menyongsong Era Digital. *IHSAN Jurnal Pendidikan Islam*.
- Bahri, S. (2025). Hukum Islam sebagai Instrumen Mengatur Pergaulan dengan Lawan Jenis untuk Menguatkan Karakter Islami di Era Digital. *JOURNAL ISLAMIC EDUCATION AND LAW*, 3090(3823), 152-160.
- Din, M. A. H., Burhan, Nurjaman, E. Y., & Rafa'al, M. (2023). Pembinaan Keagamaan: Refleksi Pembinaan Ummat di Era Digital pada Desa Galo-Galo Kabupaten Pulau Morotai. *BARAKATI: Journal of Community Service*, 02(1), 20-26.
- Dwikiran, Cynthia, & Ridwan, Auliya. (2024). Peran Guru Pendidikan Agama Islam dalam Membentuk Akhlak di Era Digital: Tinjauan Sosial-Edukasi Berbasis Teori Amin Abdullah. *Social Studies in Education*, 2(2), 139-156.
- Fariati, B., & Anwar, A. (2025). Implementasi Nilai Karakter dalam Al-Qur'an: Mendidik Anak di Era Digital dengan Nilai-Nilai Pendidikan Islam. *Jurnal Inovasi, Evaluasi, dan Pengembangan Pembelajaran (JIEPP)*, 5(1), 164–176.
- Fikri, Fahmi. (2025). Manajemen SDM Berbasis Nilai-Nilai Islam dalam Pengelolaan Lembaga Pendidikan di Era Digital. *Journal of Artificial Intelligence and Digital Business (RIGGS)*, 4(3), 4330-4338.
- Firdaus, A., & Ningrum, S. U. D. (2023). Penguatan Kepribadian Siswa SMP Berbasis Agama Sebagai Antisipasi Degradasi Moral Di Era Digital. *Prosiding Temu Ilmiah Nasional Guru XV*, 15(1), 30–37.
- Hasniati, Mashfufah, K., Alfirdo, T., & Sari, H. P. (2025). Tantangan Dan Strategi Dalam Pendidikan Karakteristik Islam di Era Digital. *IHSAN Jurnal Pendidikan Islam*.
- Herawati, Aulia, Sinta, P. D., Marati, S. N., & Sari, H. P. (2025). Peran Pendidikan Islam Dalam Membangun Karakter Generasi Muda di Tengah Arus Globalisasi. *IHSAN Jurnal Pendidikan Islam*.
- Ilyas, M., & Maknun, J. (2023). Strategi Pengembangan Literasi Keagamaan dalam Pendidikan Islam di Era Digital. *Journal of Education and Religious Studies (JERS)*, 03(01).
- Kamila, S. N., Febrianti, N., Razzaq, A., & Nugraha, M. Y. (2025). Komunikasi Keluarga Dalam Islam (Studi Peran Parenting Islami Orang Tua Dan Anak Dalam Era Digital). *NAAFI: JURNAL ILMIAH MAHASISWA*, 2(3), 434-441.
- Kasmira, K., & Abidin, Z. (2025). Pengaruh Media Sosial Terhadap Perceraian: Perspektif Hukum Keluarga di Indonesia. *Prosiding Kajian Islam dan Integrasi Ilmu di Era Society 5.0 (KIHIES 5.0)*, 4.
- Maesak, C., Kurahman, O. T., & Rusmana, D. (2025). Peran Pendidikan Islam Dalam Mengatasi Krisis Moral Generasi Z Di Era Globalisasi Digital. *Reflection: Islamic Education Journal*, 2(1), 01–09. <https://doi.org/10.61132/reflection.v2i1.344>
- Muslim, Moh. Akib. (2024). Menghafal Al Quran Di Era Digital: Problematis Dan Metodologis. *AL FURQAN Jurnal Ilmu Al Qur'an dan Tafsir*, 7(1).
- Nurhabibi, Arifannisa, Ismail, D., Kuswandi, D., Anggraeni, A. F. D. G., & Aji, Y. A. (2025). Strategi Lembaga Pendidikan Islam dalam Membentuk Karakter Siswa di Era Digital. *Jurnal Pendidikan Indonesia: Teori, Penelitian dan Inovasi*, 5(2).

- Pangeran, Gimán Bagus, Zumaro, A., & Khusnadin, M. H. (2025). Pendidikan Sosial Berbasis Islam: Pendekatan Terpadu dalam Membangun Karakter dan Persatuan Masyarakat. *Journal of Education Research*, 6(1), 61-69.
- Parinduri, Ramadhya Yanti, Asry, W., Hidayat, M. H., Yusri, Hiya, N., Razali, M., Sibuea, N., & Prayoga, B. I. (2025). Pemberdayaan Masyarakat Melalui Edukasi Ekonomi Keluarga, Tata Kelola Administrasi, dan Spiritualitas Islam untuk Meningkatkan Kesejahteraan Sosial. *Journal Liaison Academia and Society (J-LAS)*, 5(2), 56-66.
- Prayetno, I. (2025). Tantangan Dan Solusi Dalam Pembelajaran PAI Di Era Digital. *Jurnal Kajian Islam dan Sosial Keagamaan (JKIS)*, 2(3), 616–622.
- Purnomo, Singgih Aji, Munawaroh, L., & Rahmawati, S. (2025). TANTANGAN PENDIDIKAN KARAKTER DI ERA DIGITAL: SINERGI KELUARGA DAN SEKOLAH DALAM MENGHADAPI PENGARUH TEKNOLOGI. *Hikmah: Journal of Islamic Studies*, 21(2), 227-248.
- Putri, A. N. (2024). Efektivitas Pendidikan Agama Islam Dalam Pembentukan Akhlak Anak Pada Generasi Gen Alfa. *PEDAGOGIK: Jurnal Pendidikan dan Riset*, 2(3), 482–494.
- Rahmi, Aulia, & Arisnaini. (T.t.). Revitalisasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Islam Di Era Digital. *Edu Journal: Innovation in learning and education*, 3(1), 48-57.
- Syafruddin. (2025). Integrasi Nilai-Nilai Spiritual Dalam Pembelajaran Pendidikan Agama Islam Di Era Digital. *Kreatif: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 23(2).
- Ula, W. F., & Khusnia, R. (2025). Upaya Guru PAI Dalam Menanamkan Nilai Akhlak Mulia Pada Siswa Di Era Digital. *Jurnal Ilmiah Nusantara (JINU)*, 2(3), 417–428. <https://doi.org/10.61722/jinu.v2i3.4482>
- Zahrotunnisa, Zhahira, Utama, D. S. B., Farhana, Y. W., Aprillia, S. D., & Fadil, A. (2025). Krisis Identitas dan Tantangan Pendidikan Islam di Era Digital: Analisis Perspektif Sosiologi Pendidikan. *Jurnal Ilmiah Penelitian Mahasiswa (JIPM)*, 3(4), 483-494.
- Zain, A., Mustain, Z., & Rokim, R. (2024). Penguatan Nilai-Nilai Spiritual dan Moralitas di Era Digital melalui Pendidikan Agama Islam. *JEMARI: Jurnal Edukasi Madrasah Ibtidaiyah*, 6(2), 94-103.
- Zalukhu, N., Telaumbanua, T. I., & Raisal, A. Y. (2024). Strategi Penguatan Nilai Akhlak Islam Pada Siswa SD Di Era Digital. *Jurnal Cakrawala Akademika (JCA)*, 1(3), 830–839. <https://10.70182/JCA.v1i3.56>
- Zulkarnaen, Lubis, A. M., Haikal, F., Dionayah, Siregar, M. P. R., Tanjung, Y. H., & Hasibuan, A. H. (2025). Formulasi Pembekalan Pra Nikah bagi Generasi Z: Pendekatan Konseptual untuk Penguatan Ketahanan Keluarga di Era Digital. *Sulawesi Tenggara Educational Journal (SEDUJ)*, 5(1), 148-159.
- Zulkifli, Suriadi, H., & Sriwahyuni, N. (2025). Problematika Karakter Generasi Muda di Era Digital: Analisis Kritis Terhadap Tantangan Moral dan Sosial di Era Teknologi Informasi. *Journal of Social, Educational and Religious Studies (JSERS)*, 1(2).