

## **Digital Morality Revolution: Islamic Education Strategies in Shaping Media Ethics in the Era of Global Moral Crisis**

Dian Ika Safitriana

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

E-mail: [dvita037@gmail.com](mailto:dvita037@gmail.com)

### **Abstract**

The rapid development of digital technology has brought significant changes to human life, particularly in education and the moral formation of the younger generation. While the digital era offers convenience, limitless access to information, and new learning opportunities, it also presents serious moral challenges such as cyberbullying, hate speech, and the spread of inappropriate or false content. These phenomena indicate a growing gap between technological advancement and moral maturity, which poses a critical challenge for Islamic education. This study aims to examine strategies within Islamic education to foster digital ethics amid a global moral crisis through a Systematic Literature Review (SLR) of 38 scholarly articles published between 2015 and 2025. The review identifies four major themes: (1) integration of Islamic values in digital literacy, (2) innovation in contextual moral learning models, (3) the role of teachers and educational ecosystems in strengthening digital ethics, and (4) the use of digital technology as a medium for da'wah and Islamic character building. Findings suggest that project-based, reflective, and contextual learning approaches are more effective in nurturing students' ethical awareness in digital environments than traditional methods. This study proposes a "digital moral revolution" as a new paradigm of Islamic education that integrates technological competence, spirituality, and morality. Thus, Islamic education in the digital age serves not merely as a transmission of religious knowledge but as a transformative movement toward nurturing digitally literate, ethical, and morally upright Muslim generations. **Keywords:** Islamic education, digital ethics, Islamic digital literacy, moral revolution, Muslim generation

### **Introduction**

The rapid development of digital technology has brought profound changes to nearly every aspect of human life, including education and the moral formation of the younger generation. On one hand, the digital era offers convenience in accessing information, broadening knowledge, and creating limitless learning opportunities. On the other hand, this advancement has also generated significant negative impacts on human behavior and morality, especially among adolescents. Phenomena such as cyberbullying, hate speech, hoaxes, and exposure to inappropriate content are clear evidence of moral degradation in the digital space. Social media, which was originally intended as a means of communication and

education, is now often misused, leading to ethical crises and the erosion of manners in online interactions (McFarlane, 2019).

This digital moral crisis poses a serious challenge for Islamic education, which from its inception has placed moral and character formation (*akhlaq*) as its primary goal. Muslim youth living amid the rapid flow of information globalization often become trapped in an instant and permissive culture that tends to neglect spiritual values. This phenomenon reflects a gap between technological capability and moral maturity. In the Islamic context, technological advancement must be balanced with spiritual strength and noble character as a form of human responsibility as *khalifah* (steward) on earth. As the Prophet Muhammad (peace be upon him) said, “Indeed, I was sent to perfect noble character” (Hadith narrated by Ahmad). This value underlines that Islamic education must serve as a solution in shaping digital ethics based on Islamic principles (Nurdin, 2020).

However, the current reality of education shows that Islamic education has not yet fully integrated digital literacy and moral cultivation into the learning process. The Islamic Religious Education (PAI) curriculum still tends to focus on cognitive aspects, such as memorizing verses and legal rulings, without emphasizing their relevance to students’ digital lives. Furthermore, many Islamic education teachers lack adequate digital literacy competence to effectively instill ethical values in the context of technology and social media use. Consequently, a gap emerges between students’ religious understanding gained in school and their behavior in the digital world. This indicates the need for a paradigm shift in Islamic education to address moral challenges in the digital era in a more contextual and applicable way.

In addition to curriculum limitations, few innovative learning models have been developed to foster digital ethical awareness among students. Learning methods that rely heavily on lectures and memorization are no longer effective in nurturing core Islamic moral values such as *amanah* (trustworthiness), *iffah* (modesty), *sidq* (honesty), and *tabligh* (truthful communication). In contrast, student-centered, project-based learning that connects religious values with students’ daily digital experiences has proven to be more impactful in transforming behavior. Therefore, a new approach is needed—referred to as the “digital moral revolution”—a transformative movement in Islamic education that not only teaches religious knowledge but also cultivates moral awareness and social responsibility in the use of technology (Ayuningtyas et al., 2021).

Based on these considerations, this study aims to examine strategies within Islamic education for shaping digital morality amid the global moral crisis. It seeks to identify concepts, approaches, and pedagogical practices relevant to instilling ethical behavior in the digital age. Moreover, this paper proposes a conceptual model of the digital moral revolution that can be implemented within

Islamic educational institutions—schools, madrasahs, and pesantrens alike. Thus, the findings of this study are expected to contribute both theoretically and practically to the development of adaptive, contextual, and character-oriented Islamic education in the digital era.

### **Methods**

This study employs a Systematic Literature Review (SLR) approach to explore, select, and synthesize relevant research findings related to Islamic education, character formation, and digital literacy. The SLR approach was chosen because it enables the researcher to gain a comprehensive and critical understanding of existing scientific findings while identifying research gaps concerning Islamic educational strategies in addressing the moral crisis of the digital era. The research design refers to the methodological guidelines proposed by Kitchenham (2004) and PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), which emphasize a systematic, transparent, and replicable review process..

### **Results**

The results of the Systematic Literature Review (SLR) conducted on 38 scholarly articles published between 2015 and 2025 indicate that the topic of digital moral formation through Islamic education has experienced significant development over the past decade. Based on the review process, four major themes were identified that reflect the direction of theoretical and practical development in Islamic education in the digital era, namely:

1. The Integration Of Islamic Values In Digital Literacy,
2. Innovation In Contextual Moral Learning Models,
3. The Role Of Teachers And The Educational Ecosystem In Strengthening Digital Ethics, And
4. The Utilization Of Digital Technology As A Medium For Da'wah And The Reinforcement Of Islamic Character.

### **Discussion**

#### **Integration of Islamic Values in Digital Literacy**

The integration of Islamic values in digital literacy represents an effort to harmonize technological competence with the moral and spiritual principles of Islam. In this context, digital literacy is not merely defined as technical proficiency in accessing, selecting, managing, and producing information through digital media, but also as the ability to apply Islamic values as ethical foundations in every digital activity(Eraku et al., 2021).

Several core Islamic values can be integrated into digital literacy, including:

First, Amanah (Responsibility). The value of amanah guides individuals to use digital media responsibly—whether in sharing information, protecting personal data, or respecting others' intellectual property rights. In the educational context, students are taught to verify the accuracy of information before disseminating it and to avoid spreading hoaxes or harmful content (Ibrahim et al., 2024).

Second, Sidq (Honesty). Honesty serves as a fundamental principle in building digital integrity. In practice, sidq is reflected in the authenticity of one's online identity, openness in expressing opinions without manipulation, and honesty in citing sources or others' works. This helps students avoid plagiarism and misinformation.

Third, Tabligh (Conveying the Truth). The value of tabligh encourages digital media users to transform the virtual space into a medium for da'wah and the dissemination of positive values. Students can be guided to use social media as a platform to share knowledge, inspiration, and messages of goodness aligned with Islamic teachings. Thus, digital activities become not merely consumptive but also productive and constructive.

Fourth, Iffah (Modesty and Ethics). Iffah teaches the importance of maintaining one's dignity and respecting others in the digital world. This includes practicing politeness in online communication, avoiding inappropriate content (such as hate speech, pornography, or slander), and respecting others' privacy. This value cultivates ethical digital behavior consistent with Islamic morals (Zain & Zakaria, 2022).

Furthermore, (Nurhayati et al., 2024) emphasizes that digital literacy from an Islamic perspective should be directed toward maqashid al-shari'ah (the objectives of Islamic law), which encompass the protection of religion (hifz al-din), intellect (hifz al-'aql), life (hifz al-nafs), wealth (hifz al-mal), and lineage (hifz al-nasl). Hence, every digital activity should not only be seen as social interaction or entertainment but also as a form of worship and da'wah in the digital era.

The integration of tawhid (the oneness of God) becomes the fundamental basis for shaping students' spiritual awareness. By understanding that all digital activities are observed by Allah SWT, students develop self-awareness and self-control in using technology. This reinforces the notion that Islamic-based digital literacy is not merely a 21st-century skill but also an expression of faith in navigating the complex and dynamic digital world (Ali & Tawhid, 2016).

### **Innovation of Moral Learning Models in the Digital Era**

The rapid development of digital technology has significantly changed how students think, communicate, and learn. As a result, moral education must adapt

and innovate to remain relevant to the digital generation, which is accustomed to speed, interactivity, and strong visual engagement. Traditional approaches that rely on memorizing moral texts and one-way lectures are no longer effective in shaping Islamic character suited to today's challenges(Almufareh et al., 2024).

To address this situation, recent studies emphasize the need for learning models that are innovative, participatory, and experiential. These approaches aim not only to help students understand moral values conceptually but also to internalize and practice them in their daily digital activities. One effective approach is Project-Based Islamic Learning, where students create real and contextual digital projects—such as Islamic media ethics campaigns, short videos, or infographics. This method has been shown to increase students' ethical awareness, creativity, and critical thinking, while also encouraging them to apply values like honesty and responsibility when engaging online.

Another promising approach is Islamic Blended Learning, which integrates face-to-face instruction with digital platforms containing Islamic value-based content. Through interactive videos, online discussions, and reflective quizzes, students can learn flexibly while deepening their spiritual engagement, as learning continues both inside and outside the classroom(Johora et al., 2024).

Reflective and Contextual Learning also plays an important role in digital-era moral education. This method encourages students to engage in reflection (*tadabbur*) and self-evaluation (*muhasabah*) regarding digital phenomena. Activities such as digital journaling and educational vlogs help students connect moral values with real-life digital behavior—for example, practicing *amanah* by protecting data privacy or demonstrating *iffah* in their social media interactions(Adedoyin & Soykan, 2023).

Ultimately, innovation in moral education must go beyond transferring moral knowledge. It should guide students toward meaningful transformation in their digital behavior and spiritual life. Teachers, therefore, serve not only as instructors but also as facilitators and digital role models, helping students use technology as a means of worship, *da'wah*, and strengthening moral character.

### **The Role of Teachers and the Educational Ecosystem in Strengthening Digital Morality**

The formation of students' digital morality is a holistic process that depends not only on formal curricula but also on the central role of teachers and the overall support of the educational ecosystem. In the context of Islamic education, teachers are not merely *mu'allim* (instructors), but also *murabbi* (mentors) and *uswah hasanah* (role models)—individuals who instill values, guide moral conduct, and exemplify ethical digital behavior(Neethirajan, 2024).

First, (Istenič Starčić & Lebeničnik, 2020)Teachers as Digital Role Models.

Teachers play a crucial role as figures who demonstrate how Islamic values can be applied in daily digital activities. A teacher with digital integrity exemplifies amanah (responsibility) in using social media, honesty in sharing information, and wisdom in responding to differing opinions in digital spaces.

Research by (Zhao et al., 2024) shows that teachers who exhibit ethical and Islamic behavior in digital environments help build a respectful, open, and civilized learning climate. This form of modeling not only influences students directly but also creates a hidden curriculum—the implicit transmission of values through real examples in digital interactions.

In practice, teachers actively serve as Curators of Islamic digital content, selecting and recommending online resources aligned with Islamic moral principles. They also act as Facilitators of digital ethics discussions, engaging students in analyzing moral issues in cyberspace such as hoaxes, hate speech, and cyberbullying. Most importantly, teachers must be Models of digital civility, demonstrating polite and respectful communication on online platforms (Brink et al., 2022).

Second, the Role of School Leaders and Educational Management.

Principals hold strategic responsibility in creating a school culture that supports digital moral formation. This can be achieved through policies that integrate Islamic values into digital school governance, such as ethical school social media policies, character-based digital literacy programs, and teacher training on digital ethics (Balontia, 2024).

A conducive and religiously nuanced school environment helps cultivate moral awareness among both students and teachers, making technology a meaningful and civilized learning tool.

Third, Collaboration Between Parents and the Educational Community.

Parents and society also play vital roles in shaping students' digital character. Parents serve as the first and foremost educators who instill moral values at home, including monitoring and guiding children's gadget use. Parental education on Islamic digital literacy strengthens the synergy between home and school education.

Beyond schools and families, communities and religious institutions play crucial roles in expanding the reach of digital moral education. This can be implemented through initiatives such as Digital Pesantren, which offer literacy and da'wah training based on Islamic values; Moral Literacy Movements, which promote ethical digital behavior through collaborative campaigns; and Digital Ethics Classes, which teach students and communities to interact respectfully, appreciate diversity, and reject harmful content (Amin, 2016).

Thus, strengthening digital morality requires an ecosystemic and collaborative approach, where teachers serve as primary role models, principals

establish supportive policies and environments, parents provide moral guidance, and communities foster a healthy digital culture. This synergy aligns with the Islamic principle of *tawazun* (balance) between the individual, institution, and environment in nurturing morally upright personalities in the digital world.

### **The Use of Digital Technology as a Medium for Da'wah and Strengthening Islamic Character**

In the era of the digital revolution, technology is no longer merely a tool for communication and entertainment; it has become a strategic medium for spreading Islamic values and shaping the moral character of the younger generation. This positive trend shows that da'wah and moral education can be creatively packaged through various digital platforms, making Islamic messages more accessible, appealing, and relevant to digital natives (Kahfi et al., 2024).

#### First, Da'wah and Moral Education through Social Media.

Studies by (Karimullah et al., 2023) reveal that the use of social media platforms such as YouTube, Instagram, TikTok, and podcasts by teachers, educators, and young Muslim da'i (preachers) has proven effective in capturing the attention of Generation Z. They deliver Islamic messages in a light yet meaningful format—through short videos, visual content, reflective narratives, or interactive dialogue podcasts.

This approach has transformed young people's perception of da'wah—from a formal, monologic activity into one that is humanistic, inspiring, and participatory. Messages about honesty, responsibility, and social empathy can be conveyed in a relatable language that resonates with the audience's daily lives without losing their Islamic essence.

For example, a teacher may create educational content titled “Muslim Ethics in the Digital World” or “Wise Ways to Use Social Media According to Islam”, shared via the school's digital channel. This not only serves as da'wah but also as a form of digital moral literacy contextualized to students' real-life experiences.

#### Second, Virtual Learning Communities as Platforms for Character Development.

Beyond social media, digital technology also provides space for the formation of virtual learning communities grounded in Islamic values. Within these communities, students and teachers can engage in discussions, share spiritual experiences, and collaborate on digital good deeds—such as moral literacy campaigns, “online kindness challenges,” or digital charity programs (Jima'ain, 2023).

Through such activities, students practice values like *ukhuwah islamiyah* (brotherhood), *amanah* (responsibility), and *tabligh* (spreading truth) in real digital

contexts. Interaction in these communities fosters awareness that cyberspace can be a means for doing good and spreading benefit, not merely a space for entertainment or self-promotion.

Third, (Solihah & Maulina, 2023) Digital Technology as a Means of Amar Ma'ruf Nahi Munkar.

Creative and positive use of digital technology allows every Muslim to serve as a digital da'i—a messenger of goodness in cyberspace. Through content, comments, and interactions that promote virtue, social media users can actively contribute to amar ma'ruf nahi munkar (enjoining good and forbidding wrong).

Thus, every action in the digital realm carries a spiritual dimension that should be recognized as part of worship (ibadah). Ethics in writing, posting, and interacting online becomes a concrete reflection of the Islamic character embedded within a faithful and knowledgeable Muslim.

Fourth, The Impact on Strengthening Islamic Character  
The utilization of digital technology in the context of da'wah and moral education has a significant impact on shaping students' Islamic character. They not only understand religious teachings theoretically but also experience and express them through digital media. This process effectively fosters Islamic creativity in expressing values of goodness, enhances digital moral responsibility through awareness of the ethical and spiritual consequences of online activities, and cultivates spiritual learning autonomy in seeking Islamic content that enriches both faith and morality (Abrori et al., 2024).

Thus, the wise, ethical, and value-based use of digital technology grounded in Islamic principles not only expands the reach of da'wah but also fosters a digital culture rooted in noble character. The virtual world becomes a new arena for the emergence of a Muslim generation that is digitally literate, morally strong, and spiritually steadfast.

### **Conclusion**

The Integration of Islamic Values in Digital Literacy is an effort to align technological proficiency with Islamic moral principles, making digital ethics its foundation. The key values integrated include Amanah (responsibility—spreading truthful information and protecting data), Sidq (honesty and integrity—avoiding plagiarism), Tabligh (using digital media for da'wah and spreading goodness), and Iffah (maintaining dignity and ethical communication—avoiding negative content). All digital activities should be grounded in the awareness of Tawhid and guided by Maqashid Shariah.

To address contemporary challenges, innovative models of moral education are essential, such as Project-Based Islamic Learning (digital ethics projects) and

Islamic Blended Learning, which aim to transform moral understanding into practical application.

The strengthening of digital morality must be holistic: teachers should act as Digital Role Models who embody ethical conduct and serve as facilitators; school leaders should create supportive policies and environments; and parents and communities must collaborate to extend moral education beyond the classroom.

Finally, digital technology should be optimally utilized as a medium of da'wah and a means of Amar Ma'ruf Nahi Munkar—enabling every Muslim to become a digital da'i and to build virtual learning communities. Through this, a generation can emerge that is digitally intelligent, morally upright, and spiritually resilient..

### Suggestions

The development of this material is recommended to focus on Cross-Disciplinary Curriculum Integration, ensuring that digital moral values are embedded across all subjects and supported by the creation of practical modules based on digital moral case scenarios. Furthermore, there should be a strengthening of the Teacher's Role through a "Digital Role Model" Certification Program, which trains both technical and ethical competencies while encouraging teachers to share innovative practices.

From the perspective of technology and collaboration, institutions are encouraged to establish Islamic Content Partnerships with credible creators and to conduct regular Parent Education Programs on Family Islamic Digital Literacy.

Finally, it is crucial to conduct Ongoing Research to measure the real impact of these learning models on student behavior and to reinforce the study of digital ethics based on the principles of Maqashid Shariah..

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0060

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