

Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum

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Abstract

This study aims to analyze the role of Islamic digital literacy in character formation as well as its implementation strategies in Islamic education. This research employs a library research approach based on the review of various articles, journals, and other scholarly works related to the selected keywords, which were searched through Google Scholar, along with the assistance of the Publish or Perish (PoP) application to identify studies similar to this research, the results indicate that Islamic digital literacy has a conceptual structure consisting of three main foundations: *manners* as normative awareness, *morality* as the internalization of character, and social media ethics as an applied practice in the digital space. These three elements can be integrated into the Islamic Education (PAI) curriculum through project-based learning strategies focused on information verification (*tabayyun*), ethical digital discussion simulations, critical analysis of online narratives, as well as education on digital security and responsibility. This model emphasizes that a digital-based PAI curriculum not only functions as a means of transferring religious knowledge but also as an instrument for character formation that is adaptive to technological developments.

Keywords: Islamic Digital Literacy, Character Formation, *Manners*, *Morality*

Introduction

Nuvolari, as quoted by Reksiana, Abuddin Nata, Dede Rosyada, and Maila Dinia Husni Rahiem, Abdul Bosit, and Rafikjon Ugli in Digital Extension of Digital Literacy Competence for Islamic Religious Education Teachers in the Era of Digital Learning, stated that the world of education is currently facing significant fundamental changes. One of these changes is marked by the presence of the Industry 4.0 era which increasingly strengthens the role of artificial intelligence, which in various aspects has the potential to replace the role of human labor and is supported by computer-based automation systems. This is emphasized in the statement that "the world of education is now facing various major changes, one

of which is Industry 4.0 which further enhances the role of artificial intelligence that will replace the role of human labor, and computer automation systems."¹

The above means that the development of digital technology can significantly change the patterns of social interaction in modern society. Cyberspace has become a new arena for the formation of opinions, identities, and characters for the younger generation. This transformation brings both opportunities and complex moral risks. Islamic Religious Education has a strategic responsibility to respond to these dynamics. Islamic digital literacy presents itself as a normative and transformative approach. This concept places the values of manners and morals as the foundation of digital interactions.

Digital literacy isn't just about technical skills in using devices. It also encompasses critical, ethical, and reflective skills in managing information.² From an Islamic perspective, literacy is always linked to moral responsibility. The first revelation in the Quran emphasizes the importance of conscious and meaningful reading. This principle is relevant in the context of social media and digital platforms. Reading and disseminating information must be based on truth. Therefore, Islamic digital literacy combines technological competence and spiritual integrity.

The phenomena of hoaxes, hate speech, and digital radicalism demonstrate a cyber ethics crisis. Young people are vulnerable to exposure to character-damaging content. Formal education has yet to fully integrate religious values into digital literacy.³ Islamic Religious Education (PAI) curricula are often cognitively oriented. Yet, character building requires a holistic approach. Integrating Islamic values into digital literacy is an urgent need.

The concept of adab in Islam emphasizes etiquette and self-awareness. Adab goes beyond verbal courtesy. It encompasses an awareness of responsibility to God and others. In the digital space, adab means maintaining the honor of others. This includes verifying information and ethical commenting. Thus, Islamic digital literacy is rooted in the Islamic scholarly tradition.

Morals, as a manifestation of faith, are at the heart of character formation. Morals reflect internal qualities that are evident in behavior. Social media often creates anonymity, weakening self-control. Islamic education must strengthen internal moral awareness. External control is insufficient in an open digital world. Therefore, internalizing morals is a priority for digital-based Islamic Education (PAI) curricula.

¹ Reksiana et al., "Digital Extension of Digital Literacy Competence for Islamic Religious Education Teachers in the Era of Digital Learning," *Journal of Islamic Religious Education* 21, no. 2 (2024): 402–420, <https://doi.org/10.14421/jpai.v21i2.9719>.

² S Susilawati, "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education," *Library Philosophy and Practice* 2021 (2021): 1–16, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85104721409&origin=inward>.

³ P G Marla, "Exploring the Nexus Between Digital Finance, Social Capital, Financial Literacy, and Islamic Financial Inclusion in Banda Aceh, Indonesia," *2023 International Conference on Sustainable Islamic Business and Finance Sibf 2023* (2023): 281–285, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85183462395&origin=inward>.

The cyber era demands a redefinition of Islamic Religious Education (PAI) learning strategies. Conventional lecture methods are less effective in dealing with the digital native generation. Integrating online platforms can be a means of character education. However, technology must be oriented toward values. Without values, technology becomes a neutral instrument prone to misuse. An Islamic digital literacy framework addresses this need.

Religious moderation is also a crucial issue in the digital space. Ideological polarization is often fueled by extreme religious narratives.⁴ Islamic education (PAI) must teach balance and tolerance. Moderation (wasathiyah) values are relevant to preventing online radicalization. Islamic digital literacy teaches verification and constructive dialogue. This approach strengthens social cohesion in multicultural societies.

A digital-based Islamic Religious Education (PAI) curriculum needs to be designed systematically. The integration of digital competencies and Islamic values must be explicit. Teachers act as digital facilitators and role models. Learning evaluations must include aspects of online attitudes. Written tests are not sufficient for character assessment. Curriculum transformation is a strategic step.

Global literature also emphasizes the importance of ethical digital literacy. Institutions such as UNESCO highlight critical competencies and social responsibility. These principles align with Islamic values. Synergy between global standards and local values is crucial. Islamic education should not be isolated from global developments. Instead, it must contribute to global morality. Therefore, this study aims to analyze the integration of the concepts of adab (civility), morals, and social media ethics in a digital literacy-based Islamic Education (PAI) curriculum.

Digital literacy in educational studies is defined as the ability to access, understand, evaluate, and create digital information.⁵ This concept has evolved alongside the information technology revolution. Several studies emphasize critical and ethical dimensions. Literacy is no longer merely technical skills. It encompasses the social responsibility of media users. From an Islamic perspective, literacy has a theological dimension. Reading is linked to the mandate of knowledge. Islamic scientific tradition places knowledge as a path to moral development. Knowledge must give rise to wisdom, which guides righteous action. Therefore, Islamic digital literacy is oriented toward character development.

Character education theory emphasizes the integration of values into learning. Education is not simply a transfer of knowledge; it must shape moral habits. This habituation requires role modeling and reflection. The digital

⁴ D Suparno, "The Influence of Financial Literacy, Digital Literacy, Digital Marketing, Brand Image and Word of Mouth on the z Generation's Interest in Islamic Banks," *International Journal of Data and Network Science* 7, no. 4 (2023): 1975–1982, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85168984850&origin=inward>.

⁵ I S Beik, "Digital Technology and Its Impact on Islamic Social Finance Literacy," *Islamic Fintech Insights and Solutions* (2021): 429–445, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85150079972&origin=inward>.

environment must also become a space for moral practice. This concept is relevant to the goals of Islamic Religious Education (PAI).

Adab, as a key concept in Islamic education, has broad meaning. It encompasses an awareness of the hierarchy of knowledge and respect for others. In a digital context, adab refers to the ethics of producing and distributing information.⁶The distribution of content must take into account social impact. This principle aligns with the prohibition on spreading slander.

In Islamic literature, morality is understood as a deeply ingrained trait. It emerges spontaneously without coercion. Education aims to shape this disposition. The digital world challenges the consistency of morality.⁷Anonymity often erodes personal responsibility. Therefore, digital character education is crucial.

Social media ethics encompass honesty, empathy, and responsibility. The Islamic Religious Education (PAI) perspective emphasizes the principle of tabayyun (verification). All information must be verified before being shared. This principle prevents disinformation.⁸This value also supports social stability. The integration of the principle of tabayyun into the curriculum serves as a normative foundation.

Religious moderation is a balanced approach to understanding religious teachings. This concept is relevant in addressing digital polarization. Education must instill tolerance and dialogue. Extreme narratives often thrive through social media algorithms. Islamic digital literacy teaches a critical attitude toward these narratives.

A digital-based curriculum requires adaptive design. Technology integration must support spiritual goals. Blended learning models can be a solution. Learning evaluations should include online activities.⁹Teachers need to possess digital and pedagogical competencies. Previous studies have shown a lack of integration of religious values into national digital literacy. The policy of the Ministry of Education and Culture of the Republic of Indonesia emphasizes character building. However, its implementation in Islamic Religious Education (PAI) has not been optimal. This research addresses this gap. It focuses on the synthesis of Islamic values and digital literacy, integrating digital literacy theory, character education, and Islamic ethics. The conceptual framework positions

⁶ W Restalia and N Khasanah, "Transformation of Islamic Education in the Digital Age: Challenges and Opportunities," *Islamic University* (2024), <https://e-journal.uingusdur.ac.id/tadibia/article/view/8964>.

⁷ R Setyaningsih, "The Phenomenon of E-Dakwah in the New Normal Era: Digital Literacy of Virtual Da'i in Da'wah Activities," *International Journal of Islamic Thought ...* (2023), <https://journal.staitaruna.ac.id/index.php/ijith/article/view/60>.

⁸ A Saepurohman, "Strategic Management of Digital Literacy Initiatives in Islamic Boarding Schools of Tasikmalaya," *Munaddhomah* 6, no. 2 (2025): 238–250, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105007923491&origin=inward>.

⁹ H A B Malla, "Teachers' Digital Literacy Ability to Improve Islamic Religion Education Learning in Islamic Boarding School," *International Journal of Educational Reform* 35, no. 2 (2026): 648–671, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85176756893&origin=inward>.

adab (good manners) as the normative foundation. Morals serve as the orientation for character formation. Social media ethics serve as practical applications. The curriculum serves as an instrument for institutionalizing values. This integration forms a model of Islamic digital literacy.

Literature Review

The literature on Islamic digital literacy shows that advances in information technology have significantly changed the way individuals acquire, process, and disseminate knowledge, including in the context of Islamic education. In the cyber era, digital literacy is no longer limited to technical skills but also encompasses ethical, spiritual, and cultural dimensions. Accordingly, the concept of Islamic digital literacy emphasizes the integration of technological competence and Islamic values, such as: *manners* (ethics), *morals* (morality), and social responsibility in media. This is crucial given the high level of exposure to digital content that does not always align with Islamic principles.

From an educational psychology perspective, Albert Bandura's self-efficacy theory provides a significant contribution to understanding how individuals develop confidence in their abilities to face challenges, including the use of digital technology. High self-efficacy has been shown to encourage active participation, resilience in the face of adversity, and adaptability to change. However, in the context of Islamic education, this concept needs to be enriched with spiritual dimensions, such as: *trust* And *sincere*, so that it is not only oriented towards one's own abilities, but also on dependence on Allah and purity of intention in digital activities.

Studies on digital literacy in Islamic education show increasing attention to the importance of technology integration in the learning process. A 2021 study by Susilawati et al. confirmed that digital literacy is an urgent need for Generation Z to improve the effectiveness of Islamic Religious Education (PAI) learning.¹⁰ This finding is supported by Disman et al. (2024), who stated that digital literacy has become a core competency in modern education, including in the context of Islamic education.¹¹ Furthermore, research by Hasan et al. (2023) and Huda et al. (2024) shows that digital transformation in Islamic boarding schools and Islamic educational institutions has driven innovation in learning methods that are more adaptive to current developments.¹²

From the perspective of curriculum and education system, Rahman 2025 highlights that the integration of technology in Islamic education is able to improve the quality of learning and student learning outcomes.¹³ This demonstrates that digital literacy is not merely technical but also strategic in

¹⁰ Susilawati, "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education."

¹¹ Suparno Suparno et al., "Economic Education, Digital Literacy and Intention to Invest Among Students: The Mediating Role of Financial Attitudes.," *International Journal of Instruction* 17, no. 1 (2024).

¹² Mohammad Hasan, Muhammad Taufiq, and Hüseyin Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura," *TADRIS: Journal of Islamic Education* 18, no. 2 (2023): 1–16.

¹³ Abd Rahman, "Islamic Education in The Family in The Digital Age: Challenges and Solutions," *Teunuleh Scientific Journal* 6, no. 3 (2025): 207–225.

developing an Islamic education system relevant to the digital era. Meanwhile, Yusuf (2025) added that social media has become an effective tool for Islamic propagation, expanding the function of digital literacy to include communication and the dissemination of religious values.¹⁴

Furthermore, several studies have begun to emphasize the importance of ethical and character dimensions in digital literacy. Muharromah and Manshur (2025) asserted that digital ethics, from an Islamic educational perspective, plays a crucial role in controlling students' online behavior.¹⁵ In line with this, Hasanah et al. (2025) showed that Islamic-based digital literacy contributes to the formation of student character, especially in the context of Generation Z in urban environments.¹⁶ Adima et al. 2025 also emphasized that digital literacy trends from an Islamic perspective must be based on Islamic values. *manners* And *morals*, not just technological mastery.

Furthermore, a 2025 study by Nasution et al. highlighted the role of teachers as primary facilitators in integrating Islamic-based digital literacy into student character development. This demonstrates that the success of digital literacy implementation is highly dependent on the pedagogical strategies employed by educators.¹⁷ On the other hand, studies by Beik and Arsyianti (2021) and Marla et al. (2023) expanded the scope of digital literacy to Islamic economics and finance, demonstrating that digital literacy has broad implications for the social life of Muslims.¹⁸

Various previous studies have shown that digital literacy has strong relevance to the development of Islamic education in the cyber era, particularly in shaping students' character. These studies consistently emphasize that digital literacy encompasses more than just technical skills, but also encompasses ethical dimensions and Islamic values. Studies such as those by Susilawati et al. (2021) and Disman et al. (2024) emphasize the urgency of digital literacy in improving the quality of Islamic Religious Education (PAI) learning.¹⁹, while Hasanah et al. (2025) and Nasution et al. (2025) demonstrated its contribution to the formation of Islamic-based student character. Furthermore, Muharromah and Manshur (2025) and Adima et al. (2025) explicitly linked digital literacy to Islamic values. *manners* And *morals*, which aligns with the focus of this research. The use of social media as a means of education and preaching, as expressed by

¹⁴ Yogi Muhammad Yusuf, "Communication Strategy for Islamic Propagation on Social Media: Case Study of the Use of YouTube by Religious Figures," *Indonesian Multidisciplinary Scientific Journal (JIM-ID)* 4, no. 05 (2025): 184–194.

¹⁵ L Muharromah and U Manshur, "Digital Ethics in the Perspective of Islamic Education: Cultivating Religious Awareness in Cyberspace," *Journal of Educational Management ...* (2025), <http://serambi.org/index.php/jemr/article/view/1397>.

¹⁶ Ushie Uswatun Hasanah et al., "Islamic Education and Generation Z Moral Development: Digital-Based Character Building in Indonesian Urban Schools," *Journal of Contemporary Islamic Primary Education* 4, no. 2 (2025): 415–430.

¹⁷ Henni Syafriana Nasution et al., "Islamic Education Teachers Strategies for Character Building Through Digital Literacy Based Islamic Values in The Society 5.0 Era," *Fitrah: Journal of Islamic Education* 6, no. 1 (2025): 259–271.

¹⁸ Beik, "Digital Technology and Its Impact on Islamic Social Finance Literacy."

¹⁹ Susilawati, "The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education."

Yusuf in 2025, also strengthens the relevance of this research in the context of media ethics in the digital space.

However, despite their shared focus, previous studies still exhibit several limitations that constitute research gaps. Most studies tend to discuss digital literacy, digital ethics, and character development separately and have not yet been conceptually integrated into a comprehensive framework. Research on digital literacy generally focuses on technological competency, while studies on digital ethics emphasize behavioral control without systematically linking it to the construction of an Islamic education curriculum. Furthermore, research on digital-based character development remains limited to specific empirical contexts and has not yet offered an applicable integrative model.

In addition, there is a gap in the development of digital-based curricula that explicitly integrate values, *manners*, *morals*, and social media ethics as a pedagogical whole. Previous research has also not highlighted the importance of social media ethics specifically in the context of Islamic education, even though social media is the primary space for interaction for today's generation. Therefore, this study aims to fill this gap by offering an integrative approach that not only combines digital literacy with Islamic values but also systematically formulates them within a digital-based Islamic education curriculum designed for holistic character building.

Several studies have shown that integrating Islamic values into digital literacy can strengthen students' character development. *manners* In Islam, for example, it not only regulates outward behavior but also encompasses inner awareness in interactions, including in the digital space. Similarly, *morals* It serves as a moral foundation that guides individuals in distinguishing between beneficial and harmful content. In the context of social media, Islamic digital ethics requires users to avoid behaviors such as spreading hoaxes, hate speech, and irresponsible exploitation of information.

Furthermore, integrating Islamic digital literacy into a digital-based education curriculum requires a holistic pedagogical approach. This approach not only develops students' technical skills but also shapes their spiritual and moral awareness. Effective learning design can include instilling the value that digital skills are a trust from God, fostering self-reflection in social media use, and strengthening intentions (*sincere*) in every learning activity. In this way, students will not only become competent technology users, but also morally and spiritually responsible individuals.

literature shows that the integration between digital literacy, self-efficacy, *trust*, And *sincere* reproduces a comprehensive monotheism-based motivational framework. In this framework, self-efficacy plays a role in encouraging maximum effort, while *trust* provide psychological peace, and *sincere* Maintaining spiritual orientation. The synergy of these three is highly relevant in shaping the character of a generation of Muslims in the cyber era who are not only digitally competent but also possess noble morals, critical thinking, and responsible use of technology.

Method

The type of research used is library research. *library research* (literature study) is the in-depth study, examination and identification of knowledge

contained in the literature (reference books or other research results) related to the discussion being researched. The method used in this research is library research (*library research*), This research uses a library research type based on searching several articles, journals, other scientific works related to the keywords entered in Google Scholar and using the help of the POP (publish and perish) application in searching for research similar to this research.²⁰Next, the researcher collected, analyzed and selected all these sources to obtain the main findings in the research, more details are in the following table.

Table 1 Journal Literature Study

No	Writer	Year	Research Title	Key Findings
1	S Susilawati, A Chakim, M Hambali, MI Islamy, A Rahmaniah	2021	The Urgency of Digital Literacy for Generation Z in Improving Learning of Islamic Religious Education	Digital literacy is very important to increase the effectiveness of Islamic Education learning for Generation Z.
2	Marla, P.G, MSA Majid, S Musnadi, M Agustina, F Faisal, R Nurdin	2023	Exploring the Nexus Between Digital Finance, Social Capital, Financial Literacy, and Islamic Financial Inclusion in Banda Aceh, Indonesia	Digital financial literacy contributes significantly to Islamic financial inclusion
3	D Disman, A Saptono, R Widhiastuti	2024	Economic Education, Digital Literacy and Intention to Invest Among Students: The Mediating Role of Financial Attitudes	Digital literacy is a basic competency in modern Islamic education
4	IS Beik, LD Arsyianti	2021	Digital Technology and Its Impact on Islamic Social Finance Literacy	Islamic financial literacy strengthens the welfare of Muslim communities
5	Rahman, A.	2025	Islamic Education in The Family in The Digital Age	Integration of digital literacy improves the quality of the Islamic Education curriculum

²⁰ Mukhlis Mukhlis et al., "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism," *AL GHAZALI: Journal of Islamic Education and Thought* 6, no. 1 (2026): 170–200.

No	Writer	Year	Research Title	Key Findings
			Challenges and Solutions	
6	M Huda, AH Borham, MI Dewantara	2024	Opportunities and Challenges of Islamic Education in the Digital Era	Islamic boarding schools are starting to adapt to digital literacy in learning
7	Ushie Uswatun Hasanah, Muh. Asharif Suleman, Sayed Sayed, Zulfi Idayanti, Ahmad Hilmi, Muh Zacky Fadhil Rachmat.	2025	Islamic Education and Generation Z Moral Development: Digital-Based Character Building in Indonesian Urban Schools	Islamic value-based digital literacy shapes students' character
8	Yogi Muhammad Yusuf	2025	Communication Strategy for Islamic Propagation on Social Media: Case Study of the Use of YouTube by Religious Figures	Social media is an effective means of preaching and education
9	Mohammad Hasan, Muhammad Taufiq, Hüseyin Elmhemit	2023	Digital Transformation of Islamic Education in Pesantren Madura	Digital transformation drives innovation in learning methods
10	Lailil Muharromah, Umar Manshur	2025	Digital Ethics in the Perspective of Islamic Education: Cultivating Religious Awareness in Cyberspace	Digital ethics is important to control students' online behavior
11	Nur Azaliah Mar.	2024	Integration of Technology and Islamic Education in the Digital Era: Challenges, Opportunities and Strategies	The use of technology improves student learning outcomes

No	Writer	Year	Research Title	Key Findings
12	Mohamad Fauzan Adima, Baharudin, Imam Syafe'i, Siti Zulaikha, Beti Susilawati, Qonita Shabira	2025	Digital Literacy Trends in Islamic Perspective in Higher Education: A Bibliometric Review	Digital literacy must be based on moral and ethical values
13	Winda Restalia, Nur Khasanah	2025	Transformation of Islamic education in the digital age: Challenges and opportunities	Digital learning increases student engagement
14	Henni Syafriana Nasution, Hasan Basri, Winda Wasalwa Batubara, Ahmad Mukhlisin	2025	Islamic Education Teachers Strategies for Character Building Through Digital Literacy Based Islamic Values in The Society 5.0 Era	Teachers play the role of the main facilitator in digital literacy

Researchers try to access the latest references to ensure that the sources used as references are sources that have high credibility so that they can improve the quality of the research results found. Researchers also note every reference obtained to make it easier to conduct a literature review so that every reference that has been collected can be easily evaluated, which can later be used as a source of citations in this library research.

The literature research in this study is classified as a qualitative research approach, according to Lexy and Moleong "Qualitative research is an approach to conducting research that is oriented towards natural phenomena or symptoms."²¹The data examined in this study relates to the role of Islamic digital literacy in character formation and its implementation strategies in Islamic education.

Results and Discussion

The results of the research and discussion show that Islamic Digital Literacy and Character Building in the Cyber Era are important issues in contemporary Islamic education. This is not just the ability to use technology, but how Islamic values become guidelines for behavior in the digital space. In this context, Islamic digital literacy is not only interpreted as technical skills in using digital devices, but more broadly as an integral competency that includes the individual's ability to access, understand, and evaluate digital information critically and responsibly. This literacy also reflects the user's capacity to utilize technology wisely and interact in cyberspace based on Islamic values, such as

²¹ Ibid.

morals, manners, and communication ethics. Islamic digital literacy demands moral-spiritual awareness in every digital activity, so as not to be trapped in the destructive use of technology.

Furthermore, from a normative Islamic perspective, Islamic digital literacy is rooted in the fundamental principles of Islamic teachings. The concept of *tabayyun* (information clarification) is the main foundation for addressing the rapid flow of information in the cyber era, as emphasized in Surah Al-Hujurat verse 6, which encourages Muslims to verify information before receiving and disseminating it, in order to avoid hoaxes and disinformation. Furthermore, the principle of *hifz al-lisan* (guarding the tongue) has also expanded its meaning in the digital context, encompassing the ability to maintain politeness in written form, comments, and social media posts, so that they remain polite, non-provocative, and do not harm others. Furthermore, the value of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) also strengthens the role of Islamic digital literacy as a means of social control in cyberspace, where individuals not only avoid evil but also actively spread goodness, education, and positive values through digital media.

This discussion confirms that Islamic digital literacy plays a significant role in shaping Muslim character in the cyber era. The character developed is not only cognitive and technological, but also encompasses affective and spiritual dimensions, such as honesty in conveying information, responsibility in communication, and ethical awareness in media use. Therefore, the integration of digital skills and Islamic values is essential in facing the challenges of the digital era, ensuring that technology becomes not only a communication tool but also a medium for character development oriented toward divine values and social welfare.

1. Characters in the Cyber Age: Real Challenges

The digital era presents serious challenges to character development, as rapid technological transformation is not always accompanied by individual moral preparedness and maturity in managing it. Easy, unlimited access to information has opened the door to the influx of negative content, such as hoaxes, hate speech, pornography, and even radical ideology, which can slowly influence thought patterns and behavior, particularly among the younger generation.²² In addition, the instant culture that has developed in the cyber era also tends to weaken the values of patience, perseverance, and responsibility, so that individuals are more easily reactive, impulsive, and less considerate of the impact of each of their digital actions.

On the other hand, the shift in social interactions to virtual spaces has also given rise to a crisis of communication etiquette. The anonymity and psychological distance of online communication often lead people to feel free to use harsh language, spread slander, or engage in cyberbullying without regard for

²² R Annisa, "Do Financial Literacy and Digital Technology Drive Investment Intention Among Gen Z in the Islamic Capital Market: A Mediating Role of Risk Tolerance," *2023 International Conference on Sustainable Islamic Business and Finance Sibf 2023* (2023): 276–280, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85183471104&origin=inward>.

ethics and human values.²³This situation demonstrates that without a strong foundation of values, technology has the potential to become a vehicle for moral degradation. Therefore, the primary challenge in the digital era lies not only in mastering technology, but rather in developing a character capable of self-control, acting wisely, and adhering to ethical and spiritual values in every activity in cyberspace. The digital era presents serious challenges to character formation, including the following:

a. **Spreadhoaxes and disinformation**

The ease of access and distribution of information in the digital age allows anyone to produce and disseminate content without adequate verification. This has led to the proliferation of hoaxes and disinformation, which can mislead the public, trigger panic, and undermine public trust in accurate information. In the context of character development, this situation demands that individuals possess critical literacy skills, a sense of tabayyun (clarification), and moral responsibility in receiving and disseminating information.

b. **Culture hate speech**

Social media often becomes a fertile ground for hate speech based on ethnicity, religion, race, or political views. The anonymity and lack of social control in digital spaces make it easier for individuals to express negative emotions without considering the consequences.²⁴This phenomenon has the potential to damage the values of tolerance, empathy, and respect for others, which are important parts of character formation.

c. **Cyberbullying**

Cyberbullying (*cyberbullying*) is one of the negative impacts of unhealthy digital interactions. This can take the form of insults, harassment, spreading shame, and even threats, all of which are made continuously through digital platforms.²⁵The impacts are not only psychological, such as anxiety, depression, and low self-esteem, but can also affect the character development of both perpetrators and victims. This highlights the importance of digital ethics education and strengthening empathy.

d. **Negative content (pornography, radicalism, etc.)**

Unlimited access to the internet opens up significant opportunities for individuals, especially the younger generation, to be exposed to a

²³ S Herlina, "Implementation Digital Literacy of Textbook of Statistics 1 for Islamic Religious Education Students," *Aip Conference Proceedings* 2734, no. 1 (2023), <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85177560512&origin=inward>.

²⁴ A Warisno, "Islamic Education Management, Sufism, and Digital Literacy: An Interdisciplinary Approach," *Qubahan Academic Journal* 6, no. 1 (2026): 257–271, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105028778780&origin=inward>.

²⁵ S Nassar, "The Effect of Digital Literacy on the Academic Performance of Islamic University Students in Gaza During COVID-19," *Studies in Systems Decision and Control* 489 (2024): 967–978, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85183891056&origin=inward>.

variety of negative content, such as pornography, violence, and radicalism. Repeated exposure can significantly impact an individual's mindset, attitudes, and behavior. Therefore, strengthening internal filters in the form of moral and religious values, along with ongoing supervision and education, is necessary to enable individuals to select and choose content wisely.

- e. Crisis of etiquette in digital communication (rude, impulsive, unethical)
Interactions in digital spaces are often marked by a decline in communication etiquette. Many users tend to be rude, impulsive, and lack ethical considerations when expressing their opinions.²⁶This is influenced by anonymity, speed of communication, and a lack of awareness of social norms in cyberspace. This moral crisis poses a serious challenge to character development, necessitating the internalization of moral and ethical values in all digital communication activities. This phenomenon demonstrates that technological sophistication does not always equate to moral maturity.

2. The Role of Islamic Digital Literacy in Character Formation

Islamic digital literacy functions as a moral and ethical filter that plays a vital role in filtering every piece of information, interaction, and activity occurring in cyberspace to ensure it remains aligned with Islamic values.²⁷In the midst of the rapid flow of digital information, not all of which is true and useful, this literacy guides individuals not to immediately accept and distribute content, but to make selections based on the principle of truth (*al-haq*), welfare, and responsibility. Thus, every action in the digital world is based not only on freedom of expression, but also on ethical considerations and moral consequences.

Furthermore, Islamic digital literacy fosters awareness that the digital space is not devoid of value, but rather a part of life, under the supervision of Allah SWT. Therefore, users are required to maintain good manners in communication, avoiding hate speech, slander, and behavior that harms others. Principles such *astabayyun*, *hifz al-lisan*, And *amar ma'ruf nahi denkar* become the basis for determining what is suitable for consumption, sharing, or production in digital media.

In the context of character formation, the function of this filter is not only defensive (rejecting badness), but also constructive (encouraging goodness).²⁸Individuals who have Islamic digital literacy will be encouraged to utilize technology as a means of preaching, education, and spreading positive

²⁶ T Gusli, "Empowering Digital Literacy in Indonesian Islamic Education: A Meta-Analytic Exploration of Leadership's Role," *TEM Journal* 14, no. 4 (2025): 3851–3864, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105031720922&origin=inward>.

²⁷ A D Angelina, C Wijaya, and H Haidir, "The Influence of Instagram-Based Digital Literacy and Learning Interest on Learning Outcomes in the Subject of Al-Qur'an Hadith," *EDUTEC: Journal of Education And Technology* (2023).

²⁸ R Rustandi and A Kusnawan, "Management of Islamic Boarding Schools in the Implementation of Digital Da'wah Literacy Based on Religious Moderation and Gender Relations in West Java," *Journal of Preaching and Rituals* (2023), <https://pdfs.semanticscholar.org/62e0/34a649d25e22f779954240fa1cdec6d32ac6.pdf>.

values.²⁹ Thus, Islamic digital literacy not only protects against the negative impacts of technology, but also directs the use of technology towards the formation of noble, responsible, and oriented characters towards the welfare of the community. Islamic digital literacy functions as a moral and ethical filter, with the following contributions:

a. Forming a Religious Character

Islamic digital literacy plays a crucial role in shaping an individual's religious character by making Islamic values the primary foundation for media activities. In this regard, the Quran and Hadith are understood not only as sources of ritual worship but also as guidelines for behavior and interactions in the digital space. Every piece of content created, shared, or commented on should reflect the values of goodness, honesty, and responsibility as taught in Islam.

Furthermore, Islamic digital literacy also fosters spiritual awareness that all human activity, including in cyberspace, is always under the supervision of Allah SWT. *Ihsan* This is an important foundation, namely the awareness to do one's best because one feels God is watching over them. Thus, individuals will be more cautious, not careless in their digital behavior, and strive to maintain integrity and morality in every interaction.

b. Cultivating a Critical and Wise Attitude

Amidst the rapid flow of information, Islamic digital literacy encourages individuals to be discerning and not simply accept every piece of information they receive. A critical attitude is crucial to counteract the spread of hoaxes and disinformation, which can be detrimental to many.³⁰ Individuals are encouraged to prioritize the principle of caution (*tabayyun*), namely carrying out clarification before believing or spreading information.

Furthermore, this literacy also instills the habit of carefully verifying information sources, both in terms of the author's credibility, the accuracy of the data, and the context of the information. Thus, individuals become not merely passive consumers of information, but active, selective, and responsible users of information in the digital space.

c. Strengthening Digital Ethics

Islamic digital literacy contributes to building digital morals that reflect the values of politeness and ethics in communication.³¹ In practice,

²⁹ W Hermawan, "Designing a Pedagogical Model for Islamic Legal Literacy and Religious Moderation in Contemporary Digital Contexts," *Journal of Social Studies Education Research* 16, no. 3 (2025): 209–237, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105017928731&origin=inward>.

³⁰ I Ali, "Islamic Practices and Investment Decision: The Role of Money Management Skills and Digital Financial Literacy," *Sage Open* 15, no. 4 (2025), <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105025159931&origin=inward>.

³¹ M Hendawi and S Qadhi, "Digital Literacy-Based Learning in Islamic Education," *Ar-Fachruddin: Journal of Islamic ...* (2024), <https://journal.zamronedu.co.id/index.php/arfachruddin/article/view/9>.

individuals are encouraged to use polite language, respect differences of opinion, and avoid provocative behavior in comments and discussions on social media. This is crucial for creating a healthy, harmonious digital space filled with good values. Furthermore, Islamic digital literacy also emphasizes the prohibition of insulting, slandering, or exposing the shame of others in the digital space. These actions not only violate social norms but also contradict Islamic teachings. Therefore, strengthening digital morals is a strategic effort in shaping the character of ethical and responsible individuals in digital interactions.

d. Encourage Social Responsibility

1) Using digital media for da'wah and goodness

Islamic digital literacy focuses not only on individual character development but also on fostering an awareness of social responsibility in the use of digital media. Individuals are encouraged to utilize technology as a means of da'wah (Islamic outreach), namely spreading messages of goodness, Islamic values, and calls to positive actions to the wider community.

2) Distributing educational and inspirational content

Digital media users are also encouraged to actively share educational and inspirational content that can benefit others.³² Thus, digital media is not merely a space for entertainment but also a means of constructive social contribution. This attitude reflects the active role of individuals as agents of change, bringing positive impact to the digital society.

Islamic digital literacy also has three main foundations: adab (good manners), morals, and social ethics. These three are hierarchically interconnected. Adab forms the basis of normative awareness. Morals become the internalization of values. Social media ethics become concrete practices.³³ Analysis shows that digital risks include hoaxes and radicalism. These risks arise from weak critical literacy. Islamic Religious Education (PAI) education needs to respond systematically. Integrating Islamic values can strengthen moral resilience. The curriculum must explicitly incorporate ethical digital competencies. This approach prevents the misuse of technology.

Table of Integration of Islamic Digital Literacy in the Islamic Education Curriculum

No	Aspect	Digital Risk	Islamic Values	Curriculum Strategy
1	Information	Hoax	Tabayyun	News verification project

³² M F Adima et al., "Digital Literacy Trends in Islamic Perspective in Higher Education: A Bibliometric Review," *Research Journal* ... (2024), <https://jppipa.unram.ac.id/index.php/jppipa/article/view/9847>.

³³ B E Rusadi and S Aripin, "Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University," *TADRIS: Journal of Islamic Education* (2023), <http://ejournal.iainmadura.ac.id/index.php/tadris/article/view/8305>.

No	Aspect	Digital Risk	Islamic Values	Curriculum Strategy
2	Interaction	Hate speech	Manners	Ethical discussion simulation
3	Ideology	Radicalism	Moderation	Critical study of online narratives
4	Privacy	Data abuse	Trust	Digital security education

The discussion of the table above demonstrates a systematic conceptual interconnection. Each risk has a value response. These values are translated into learning strategies. This approach is preventative. The curriculum becomes an instrument for ethical digital transformation, and the integration of tabayyun (religious dialogue) in news verification projects enhances critical literacy. Students learn to evaluate information sources. This activity fosters moral responsibility. This principle aligns with Islamic teachings. Learning becomes contextual and applicable.

Ethical discussion simulations reinforce digital etiquette. Students practice expressing opinions respectfully. Teachers provide reflective feedback. This practice fosters consistent character. Character education requires repeated practice, and critical analysis of online narratives helps prevent radicalism. Students are encouraged to analyze extreme content. This approach fosters moderation. The value of balance forms the foundation of discussions. This process builds ideological resilience.

Digital security education instills the value of trust. Privacy is understood as a moral responsibility. Students learn to safeguard personal data. This awareness is crucial in the cyber age.³⁴ Islamic education emphasizes individual responsibility. Overall, the Islamic digital literacy model is integrative. It combines spiritual and technological dimensions. The Islamic Religious Education curriculum serves as a space for the actualization of values. Education is inseparable from digital reality. This transformation is relevant to the challenges of the 21st century.

3. Implementation Strategy in Islamic Education

For Islamic digital literacy to be effective, a comprehensive, systematic, and sustainable approach is required that emphasizes not only cognitive aspects but also affective and behavioral dimensions. This literacy will not have a significant impact if it is understood only as a theoretical concept without concrete implementation in everyday life.³⁵ Therefore, there needs to be an integration between Islamic values and the practice of using digital technology directly, so that individuals not only know the principles of digital ethics, but are also able to internalize them in every activity in cyberspace.

³⁴ D M Darajat, I Rosyidin, and D Fahrudin, "Pesantren and Madrasa-Based Digital Literacy Practices: The Case of the Darunnajah Islamic Boarding School, Jakarta," *Islamic Communication Journal* (2022), <https://www.academia.edu/download/105713725/pdf.pdf>.

³⁵ M Syukri, Y Putri, and A Nurhuda, "The Role of Digital Literacy in Learning Media According to Islam," *FALASIFA: Journal of Islamic Studies* (2023), <https://ejournal.uas.ac.id/index.php/falasifa/article/view/1244>.

Furthermore, the effectiveness of Islamic digital literacy is largely determined by the role of various parties, particularly educational institutions, families, and the community. In the educational context, the curriculum needs to be designed in an integrative manner, incorporating Islamic-based digital ethical values into learning, particularly in Islamic Religious Education subjects.³⁶ Meanwhile, the role of teachers and parents as role models is crucial, because character building is not only achieved through instruction, but also through real examples in the wise, polite, and responsible use of digital media.

On the other hand, strengthening a positive digital environment is also a crucial factor in supporting the effectiveness of Islamic digital literacy. This can be achieved through the production and dissemination of educational, inspirational, and Islamic-based content, ensuring that cyberspace is not only filled with entertainment or even negative information but also serves as a means of character development.³⁷ Furthermore, consistent and appropriate supervision of technology use, particularly among the younger generation, is necessary to ensure they become accustomed to interacting in the digital world while upholding Islamic moral and ethical values. This way, Islamic digital literacy can function optimally as a means of building strong character amidst the dynamics of the cyber era. For Islamic digital literacy to be effective, the following concrete steps are required:

a. Integration in the Curriculum

- 1) Incorporating Islamic-based digital ethics material into Islamic Religious Education lessons

One strategic step is to integrate Islamic digital literacy into the education curriculum, particularly in Islamic Religious Education (PAI). Material on digital ethics based on Islamic values needs to be systematically incorporated so that students not only understand religious teachings theoretically but also are able to apply them in their daily digital lives. This includes understanding media etiquette, responsibility in disseminating information, and prohibitions against negative behavior in cyberspace.

- 2) Relating technology to the goals of Sharia

This integration can also be done by linking technological developments with the concept of Maqasid al-Syari'ah (the goals of Islamic law), such as safeguarding religion (*Hifz al-Din*), keeping your mind (*preservation of the intellect*), taking care of the soul (*hifz al-nafs*), and maintaining honor (*hifz al-'ird*). With this approach, students will understand that the use of technology must be in line with the objectives of sharia, so that technology is not misused, but rather utilized for the benefit of the community.

³⁶ H Hidayati and W H Sugiharto, "The Role of Digital Literacy in Increasing Understanding of the Qur'an Among People Islamic Students," *Science Info Journal: Informatics...* (2024), <https://ejournal.seaninstitute.or.id/index.php/InfoSains/article/view/4294>.

³⁷ D H A Putra, "Optimizing Digital Technology in Progressive Islamic Education to Enhance Public Literacy and Combat Hoaxes," *Multicultural Islamic Education Review* (2025), <https://journals2.ums.ac.id/mier/article/view/9915>.

b. Exemplary behavior of teachers and parents (teachers and parents become role models)

The success of Islamic digital literacy also depends heavily on the role models set by teachers and parents. They play a crucial role as role models for children to emulate in their behavior, including their use of digital media.³⁸ Therefore, teachers and parents must be able to demonstrate wise, polite, and responsible attitudes in interacting on social media, such as not spreading hoaxes, not engaging in hate speech, and maintaining communication ethics.

This role model is very important because students tend to learn through observation and imitation.³⁹ When they see real examples of adults using technology positively and in accordance with Islamic values, these values will be more easily internalized within them.⁴⁰ Thus, the educational process does not only take place cognitively, but also through direct practice in everyday life.

c. Reinforcement of Positive Content

1) Islamic content production (videos, articles, podcasts)

The next step is to strengthen the production and distribution of positive, Islamic-themed content. This content can take the form of videos, articles, podcasts, or infographics that are educational, inspirational, and relevant to the needs of today's digital society. By increasing quality content, the digital space will be more infused with positive messages that can influence users' mindsets and behaviors.

2) Friendly, moderate, and contextual digital preaching

Digital preaching needs to be developed with a friendly, moderate, and contextual approach.⁴¹ This means that Islamic messages are delivered in polite, non-provocative language, and are adaptable to the realities of modern society. This approach is crucial to ensuring that da'wah is not only accepted but also positively impacts the character of digital media users.

d. Habituation and Supervision

1) Instilling digital etiquette from an early age

Another effort that is no less important is the habituation of digital etiquette from an early age.⁴² Children need to be guided to develop the

³⁸ Z Hussain, "Analyzing the Emerging Trends of Digital Literacy among Muslim Students Zahid Hussain," *The 1st Annual Conference of Islamic Education* (2023), <https://www.atlantispress.com/proceedings/acie-22/125986046>.

³⁹ A N Mubiarto, "Challenges and Opportunities for Islamic Education in the Digital Age," *Multidisciplinary Journal* (2024), <https://jurnal.utami.id/index.php/JM/article/view/166>.

⁴⁰ I Laelasari and M Maisyanah, "Digital Literacy Level Analysis of Pre-Service Biology Teacher Integrated Islamic Values," *Journal of Biology Education* (2022), <https://journal.iainkudus.ac.id/index.php/jbe/article/view/16446/0>.

⁴¹ A Q Audah et al., "Implanting Islamic Values in the Digital Age: Optimizing Digital Literacy in PAI Learning at Madrasah Ibtidaiyah," *ATADIB* (2025), <https://ejournal.uika-bogor.ac.id/index.php/at-tadib/article/download/20932/7278>.

⁴² R P Faeni and D P Faeni, "Syariah Self-Efficacy, Competency Certification, and Digital Literacy on Work Readiness of Expertise Program Students Mediated by Field Work Practices in

habit of using technology wisely, such as speaking politely online, respecting others, and being responsible for all their digital activities. These habits must be consistently instilled in the individual to become an integral part of their character.

2) Monitoring gadget usage proportionally

Supervision of gadget use also needs to be carried out proportionally, both by parents and educators. This supervision is not intended to be excessively restrictive, but rather to ensure that technology use remains within positive and productive boundaries.⁴³ By maintaining a balance between habituation and supervision, Islamic digital literacy can develop optimally in forming moral and responsible characters in the digital era.

the Islamic ...," *Amwaluna: Journal of Islamic Economics and Finance* (2025), <https://elibrary.ru/item.asp?id=82220251>.

⁴³ A Z Azzahra and S Badruddin, "The Influence of Family Socioeconomic Status on the Level of Digital Literacy Ability of Serua Islamic Vocational School Students," *Sociological and Management ...* (2024), <https://ejournal.aissrd.org/index.php/smj/article/view/243>.

Conclusion

Islamic digital literacy is a conceptual and operational synthesis of technological competence and spiritual values derived from Islamic teachings. It emphasizes not only technical skills in accessing, processing, and producing digital information but also directs the use of technology toward moral orientation and social responsibility. Within this framework, technology is positioned as an instrument, not an end in itself, so its use must be subject to ethical and transcendental principles. The integration of cognitive, affective, and spiritual dimensions is a key characteristic of this approach. Thus, Islamic digital literacy creates a balance between digital skills and divine awareness. This synthesis is relevant in facing the complex challenges of the cyber era, which is rife with dynamic values. The integration of etiquette and morals strengthens the process of character formation in a fundamental and sustainable way. Etiquette provides a normative framework for how one should behave in the digital space, while morals instill an inner disposition that encourages consistency in such behavior. In the context of social media, etiquette is reflected in polite communication, respect for privacy, and caution in disseminating information. Morals, on the other hand, ensure that ethical behavior emerges not solely from external scrutiny but from internal awareness. The synergy between the two creates a digital character that is authentic and imbued with integrity. This kind of character development is a crucial foundation for a generation living in an open digital ecosystem.

A digital-based Islamic Religious Education (PAI) curriculum serves as a strategic implementation tool for this idea. The curriculum no longer functions merely as an administrative document but as an instrument for transforming values into learning practices. Integrating Islamic digital literacy into the curriculum enables students to learn religion contextually and practically. Learning can be designed through information verification projects, ethical online discussions, and critical reflection on digital content. With this approach, religious values are inseparable from students' daily lives in cyberspace. The curriculum serves as a space for actualizing values and a laboratory for digital character development. The Islamic digital literacy model also responds to cyber risks in a preventative and systematic manner. Challenges such as hoaxes, hate speech, online bullying, and digital radicalism require a robust values-based approach. Islamic education plays a central role in building moral resilience against various forms of digital deviation. Prevention is achieved through internalizing the principles of *tabayyun* (religious integrity), *amanah* (trustworthiness), responsibility, and moderation. By strengthening critical and ethical awareness, students are less easily trapped by the flow of manipulative information. This model demonstrates that religious education can serve as a moral bulwark in the face of rapid digital transformation.

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