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Islamic Religious Education and Moral Development in the Digital Age: A Conceptual Framework for Addressing Digital Ethical Challenges

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ABSTRACT

The advancement of digital technology has transformed the lives of younger generations while simultaneously presenting significant challenges to moral development, including exposure to harmful content, cyberbullying, the dissemination of misinformation, inappropriate online communication, and inadequate self-regulation. In addressing these challenges, Islamic Religious Education (IRE) plays a strategic role in instilling Islamic values as a moral foundation for interactions in digital environments. This study aims to examine the challenges of moral development among the digital generation, explore the relevance of Islamic Religious Education values in responding to digital ethical challenges, and formulate strategies for strengthening morality based on Islamic values. This study employs a qualitative approach through library research. Data were collected by reviewing scholarly journal articles, books, and other relevant literature and subsequently analyzed using content analysis within a descriptive-analytical framework. The findings indicate that the Islamic values of honesty (ṣidq), trustworthiness and responsibility (amanah), ethical conduct (adab), self-regulation, and mutual respect (tasāmuḥ) are highly relevant to addressing moral challenges in digital environments. These values need to be internalized through educators' role modeling, contextual learning, the development of digital ethical awareness, and collaborative engagement among families, schools, and communities. The study contributes by proposing a conceptual framework for Islamic value-based digital moral education that connects digital moral challenges, the normative foundations of Islamic Religious Education, educational strategies, and expected moral behaviors. This framework is expected to provide a conceptual foundation for developing Islamic Religious Education that responds effectively to technological advancements while fostering a digitally competent generation characterized by virtuous conduct and moral and spiritual responsibility.

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INTRODUCTION

The development of digital technology has brought significant changes to various aspects of human life, including education, social relations, culture, and religion (Salsa Nurhabibah et al., 2025). The availability of the internet and various digital platforms has transformed communication patterns, social interactions, and the ways in which younger generations access and disseminate information. On the one hand, these developments provide greater convenience in accessing knowledge and broadening horizons. On the other hand, the digital environment also presents challenges to moral development, including exposure to negative content, cyberbullying, the spread of misinformation, hate speech, and increasingly inappropriate communication practices. These conditions indicate that technological competence must be accompanied by ethical awareness and moral responsibility (Anisa Nurhasanah et al., 2024).

The increasing use of the internet among children and adolescents in Indonesia demonstrates that digital spaces have become an integral part of everyday life. UNICEF Indonesia (2026) reported that 99.4% of children in Indonesia have used the internet, with an average usage time of 5.4 hours per day. Such high levels of internet use are also accompanied by various digital risks (Hazrumy, 2025). A UNICEF Indonesia (2025) study revealed that children face risks related to exposure to inappropriate content and cyberbullying. As many as 50.3% of children reported having encountered sexual images on social media, while 42% felt uncomfortable or afraid as a result of their experiences in digital spaces. Furthermore, the spread of false information has become another serious challenge. The Ministry of Communication and Digital Affairs (2025) recorded that 1,923 hoax contents were identified and clarified throughout 2024. These conditions demonstrate that digital spaces not only facilitate access to information and communication but also create risks that may influence children's and adolescents' behavior and moral development.

Fadhilah et al. (2025) focused their research on the role of Islamic education as a solution to the moral crisis among Generation Z in the era of digital globalization. Through a literature review and content analysis, their study emphasized the importance of moral cultivation, spiritual awareness, digital ethics, and the involvement of teachers and parents in shaping Generation Z's character. Meanwhile, Alfinnas (2018), through a literature-based approach, placed greater emphasis on reformulating the direction of Islamic education in the digital era, particularly through the digitalization of educational materials and the use of technology in learning while maintaining students' spiritual and moral development. Furthermore, Hasniati et al. (2025), employing a descriptive qualitative approach based on a literature review, identified various challenges facing Islamic character education in the digital era and proposed several strategies, including digital ethics education, parental supervision, and the integration of Islamic values into learning. These three studies share a common concern regarding the importance of Islamic education in responding to digital developments, although each emphasizes a different aspect: addressing the moral crisis, reformulating Islamic education, and examining the challenges and strategies of character education. Based on these research focuses, the relationship between the forms of digital moral challenges, the Islamic Religious Education values relevant to addressing them, and the processes through which these values are internalized in

shaping the morality of the digital generation has not yet become the central focus of an integrated discussion.

In response to this research gap, the novelty of this study lies in developing a conceptual analysis that connects three interrelated elements: moral challenges emerging in digital spaces, Islamic Religious Education values as an ethical foundation for responding to these challenges, and moral education processes aimed at internalizing these values in digital life. Thus, this study does not merely identify moral problems or explain the importance of Islamic values; rather, it synthesizes the relationship between digital challenges, Islamic moral values, and moral education processes in shaping a digital generation that demonstrates good moral character, responsibility, and the ability to use technology wisely.

Based on this background, this study is important for strengthening the relevance of Islamic Religious Education in addressing the moral challenges faced by the digital generation. The findings are expected to provide theoretical contributions to the development of Islamic education scholarship and serve as a reference for educators and educational institutions in developing Islamic Religious Education (IRE) learning that responds to contemporary developments. To guide the investigation, this study addresses three research questions: (1) What are the characteristics of the moral development challenges faced by the digital generation in their engagement with digital spaces? (2) How are Islamic Religious Education values relevant to addressing these moral challenges? (3) How can educational processes integrate Islamic Religious Education values to foster ethical and responsible digital behavior? In line with these questions, this study aims to analyze the challenges of moral development among the digital generation from the perspective of Islamic Religious Education, examine the relevance of Islamic Religious Education values in responding to these challenges, and synthesize the implications of educational processes for strengthening the moral development of the digital generation. This study employs a qualitative approach using library research.

METHODS

This study employs a qualitative approach using library research. Research data were obtained through an examination of various written sources, including scientific journal articles, books, and academic literature discussing Islamic Religious Education, moral development, and the challenges of life in the digital era (Saefullah, 2024). The literature search was conducted by identifying sources relevant to the research focus using keywords encompassing Islamic Religious Education, the morality of the digital generation, digital ethics, Islamic character education, and moral challenges in the digital era. Source selection was based on content relevance, alignment with the research focus, and its contribution to the objectives of the study. The selected sources were subsequently examined through a process of reading, note-taking, and categorizing information into three main themes: challenges to moral development in digital environments, the relevance of Islamic Religious Education values, and educational processes for strengthening the morality of the digital generation. Furthermore, the data were analyzed using content analysis techniques within a descriptive-analytical approach. The analysis involved identifying, examining, comparing, and synthesizing various concepts and findings from the selected literature. The results of the analysis were directed toward explaining the relationship between digital moral challenges, Islamic Religious Education values as a foundation for responding to these challenges, and educational processes for internalizing these values into digital behavior. Accordingly, this study is expected to provide a systematic understanding of the role of Islamic Religious Education in strengthening the moral development of the digital generation.

FINDINGS AND DISCUSSION

Challenges in the Moral Development of the Digital Generation

The development of digital technology has transformed the ways in which younger generations access information, communicate, and establish social relationships (Anisa Nurhasanah et al., 2024). The availability of the internet and social media provides opportunities for learning, expressing opinions, and interacting without being restricted by time and geographical boundaries. However, these conveniences also present new challenges to moral development, particularly because younger generations are exposed to various types of content and patterns of interaction that are not always consistent with moral values. These challenges do not occur independently but are interconnected and may reinforce one another. Repeated exposure to negative content, for example, can influence users' habits and perspectives, particularly when platform recommendation features encourage continuous consumption of similar content. On the other hand, limited critical thinking skills and weak self-control may cause individuals to easily accept information without verifying its accuracy and subsequently spread it as misinformation or hoaxes. These conditions may also be associated with aggressive communication, hate speech, and cyberbullying, particularly when users fail to consider the impact of their actions on others. Thus, exposure to negative content, cyberbullying, the spread of hoaxes, declining communication etiquette, and weak self-control represent interconnected issues that shape the behavior of the digital generation.

Exposure to Negative Content and Its Influence on Behavior

One of the challenges in the moral development of the digital generation is the ease of accessing various types of content through social media, websites, and video-sharing platforms (Siti Khopipatu Salisah, 2024). Amid the abundance of available information, younger generations may encounter content containing violence, pornography, abusive language, inappropriate behavior, and lifestyles that are inconsistent with moral values. The problem lies not only in the existence of such content but also in the intensity of exposure and users' ability to respond appropriately. Repeated exposure to particular content has the potential to shape habits, influence perspectives, and normalize behaviors that were previously considered inappropriate. These risks may become greater when younger generations lack the critical thinking skills necessary to evaluate content and distinguish between information or entertainment that is appropriate for consumption.

In this context, parental and educator guidance is essential in helping children and adolescents understand and filter the content they access. Hasniati et al. (2025) highlight the lack of parental and teacher supervision over the use of digital technology, as well as the dissemination of inaccurate and unethical information, as issues that may affect the character development of children and adolescents. Similarly, Fadhilah et al. (2025) emphasize the importance of parental and educator involvement in supporting Generation Z's character development amid digital developments. Therefore, the development of selective information-access habits needs to be fostered through strengthening critical thinking skills, providing appropriate guidance, and cultivating the habit of selecting beneficial content. Consequently, the digital generation should not only possess the ability to use technology but also develop an awareness of the values, benefits, and moral implications of the content they consume.

Cyberbullying and Hate Speech

Cyberbullying and hate speech represent moral challenges related to respecting human dignity in digital interactions (Zulkifli1, Hari Suriadi2, 2025). Social media enables individuals to express comments, criticism, and opinions quickly; however, this convenience is sometimes misused to insult, humiliate, threaten, or demean others. Cyberbullying may occur through hurtful comments, the distribution of photographs or personal information without consent, the use of derogatory nicknames,

and the exclusion of individuals from online communication groups. Unlike face-to-face bullying, actions in digital spaces can spread widely, be witnessed by many people, and remain accessible, potentially prolonging their psychological and social consequences for victims. UNICEF Indonesia has also identified cyberbullying as one of the significant risks faced by children in their online activities. This issue demonstrates that freedom of expression in digital spaces must be accompanied by an awareness of the need to respect the rights and dignity of others. Individuals cannot use social media as an excuse to express insults, expose others' private matters, or engage in behavior that demeans fellow human beings. From an Islamic moral perspective, every individual must be treated with respect and must not be humiliated through words or actions (Uswatun Hasanah, 2021). Therefore, the moral development of the digital generation should be directed toward fostering empathy, mutual respect, and awareness of the impact of digital behavior on others. Islamic Religious Education plays an important role in instilling respect for others, enabling students not only to understand the prohibition against bullying but also to apply this principle through behavior that respects human dignity in every digital interaction.

The Spread of False Information (Hoaxes) and the Lack of Responsibility in Digital Media Use

The ease of obtaining and sharing information also presents challenges in the form of spreading false news, unverified information, and misleading content. Information can spread rapidly through social media and messaging applications, even before its accuracy has been verified (Ma'arif et al., 2026). In certain situations, users share information simply because its headline is interesting, aligns with their personal views, or comes from someone they know. Such habits can lead to misunderstandings, prejudice, and even conflicts within society. The Ministry of Communication and Informatics has also highlighted the issue of information disorder in digital life, which includes hoaxes, bullying, hate speech, defamation, and slander.

The spread of hoaxes indicates a lack of responsibility among users in receiving and disseminating information. From the perspective of Islamic Religious Education, this issue is related to the values of tabayyun (verifying the accuracy of information), ṣidq (honesty), and amanah (responsibility) (Ulfa, 2024). These values establish principles of caution, honesty, and responsibility in digital media use. Their application is reflected in behaviors such as checking information sources, comparing information with reliable sources, avoiding the immediate acceptance of news whose accuracy is uncertain, and refraining from sharing information that may mislead or harm others. Thus, the moral development of the digital generation cannot be achieved merely by providing an understanding of the dangers of hoaxes; it also requires cultivating students' habits of being critical, honest, and responsible in every information-sharing activity.

Declining Communication Etiquette in Digital Communication

Interactions through digital media may also create problems related to communication etiquette (Zulkifli, 2025). Communication conducted through written messages, comments, or short messages often lacks the facial expressions and intonation found in face-to-face communication. As a result, some users pay insufficient attention to their choice of words, use offensive language, make demeaning remarks, or direct excessive comments toward others. This phenomenon indicates that the ability to communicate digitally should not be measured solely by the fluency with which messages are conveyed but also by awareness of maintaining ethical standards and respecting interlocutors.

In the context of moral development, the issue of digital communication etiquette is related to the application of the value of adab in communication. This value emphasizes the importance of maintaining appropriate speech, respecting differences of opinion, and avoiding expressions that may hurt or demean others. Differences in perspectives are natural, including in digital spaces, but they must be expressed using polite and responsible language. Therefore, the expected digital behavior

involves not only the ability to express opinions but also the habit of using appropriate language, respecting interlocutors, and avoiding insulting or provocative comments.

Weak Self-Control in the Use of Technology

Self-control is essential when using digital devices and services. Various features, such as notifications, short videos, online games, and continuously updated content, can encourage users to spend longer periods in front of screens. When not properly managed, these habits may disrupt the balance between digital activities and other responsibilities, such as studying, worshipping, resting, and interacting with family and the surrounding community (Nazariskina, 2025). This issue does not mean that technology use always has negative consequences; rather, it highlights the importance of being aware of how to manage time and establish priorities. Self-control is necessary to ensure that younger generations do not simply follow the urge to continuously access digital devices but are able to use technology according to their needs and beneficial purposes. In this regard, digital competence needs to be accompanied by maturity in decision-making and behavioral regulation.

Based on the discussion above, the challenges of moral development among the digital generation encompass interconnected issues, ranging from exposure to negative content, cyberbullying, the spread of false information, inappropriate communication, to weak self-control in technology use. These issues demonstrate that moral challenges in the digital era are not merely related to the ability to distinguish between good and bad behavior but also involve the application of moral values in real-life situations when individuals interact in digital spaces. Therefore, the digital generation requires a moral foundation that goes beyond theoretical understanding and is reflected in everyday habits and actions. At this point, Islamic Religious Education becomes particularly relevant to examine, especially in providing a foundation of values and behavioral guidelines for younger generations in navigating digital life.

The Relevance of Islamic Religious Education Values

Islamic Religious Education has significant relevance to the moral development of the digital generation because technological advancement requires not only competence in using devices but also a foundation of values for determining attitudes and behavior (Naylatul Fadhilah et al., 2025). Islamic Religious Education does not merely function to provide an understanding of religious teachings but also to instill moral values that serve as the foundation of everyday life. These values remain relevant in digital environments because activities in digital spaces are essentially part of human life and cannot be separated from moral responsibility and religious teachings.

Honesty (Ṣidq) in Accessing and Disseminating Information

Honesty (ṣidq) is one of the fundamental values in Islamic teachings and has strong relevance to the behavior of the digital generation (Siti Khopipatu Salisah, 2024). Amid the ease of obtaining and disseminating information, honesty is not only demonstrated through direct speech but also through an individual's attitude toward receiving, processing, and sharing information. Younger generations need to develop an awareness of not creating, altering, or disseminating information that does not correspond to reality. This is consistent with Allah's command in Q.S. Al-Ahzab [33]: 70, which instructs believers to be mindful of Allah and speak truthful words (qaulan sadīdan). In the Interpretation of the Ministry of Religious Affairs of the Republic of Indonesia, this verse is explained as a command to consistently speak truthfully and accurately, as well as to align one's intentions with one's words. This explanation emphasizes that honesty is the foundation of an individual's integrity in conveying information, including in digital communication activities.

Furthermore, Q.S. Al-Hujurat [49]: 6 teaches the importance of verifying the accuracy of information before accepting or disseminating it. The Interpretation of the Ministry of Religious Affairs

of the Republic of Indonesia explains that this verse commands individuals not to accept news hastily but to examine and verify its accuracy to prevent harm to others (Fitra Sofyani & Bin Salman, 2026). This principle of tabayyun reinforces the application of ṣidq in digital life (Mubarok & Sunarto, 2024). However, honesty needs to be complemented by the value of amanah as a foundation of responsibility in using and disseminating information. While ṣidq emphasizes integrity regarding the truthfulness of information, amanah emphasizes the awareness of being accountable for information received or shared and considering its impact on others. Therefore, these values need to be manifested through the habits of checking information sources, ensuring that information corresponds with facts, citing reliable sources, and refraining from sharing unverified news. Thus, Islamic Religious Education not only instills an understanding of the importance of honesty and responsibility but also develops digital behavior characterized by integrity and trustworthiness.

Responsibility in the Use of Digital Technology

The value of responsibility (amanah) is an important principle in Islam, teaching that every individual must maintain trust and be accountable for their actions. In digital life, amanah can be manifested through the awareness that every activity on the internet has consequences, both for oneself and for others. Uploading information, posting comments, sharing photographs, and expressing opinions are actions that must be undertaken with moral consideration. Individuals should not use technology to harm others, misuse personal information, or disseminate content that may cause social harm (Khotimah & Ula, 2023). In the digital context, this principle can be applied by protecting others' privacy, avoiding data misuse, using technology according to one's needs, and considering the consequences before taking action in digital spaces. Through Islamic Religious Education, the value of amanah needs to be instilled so that younger generations understand that the freedom to use technology must be accompanied by responsibility. Thus, technological advancement should not make individuals feel free to act without considering moral values and the interests of others.

Politeness in Communicating in Digital Spaces

Politeness (adab) is an essential component of Islamic morality that governs relationships among human beings. In digital life, the value of adab becomes increasingly important because social interactions frequently take place through communication media that allow individuals to express their opinions quickly and openly. This condition requires every individual to maintain appropriate speech, respect others, and avoid communication involving insults or offensive language (Zulkifli1, Hari Suriadi2, 2025). Islam places considerable emphasis on the ethics of speaking. The application of adab in digital environments can be manifested through the use of polite language, avoiding demeaning comments, refraining from humiliating others in public spaces, and expressing criticism wisely. Islam also prohibits believers from mocking or belittling one another. This prohibition is relevant to cyberbullying behavior, which frequently occurs in social media interactions. Therefore, Islamic Religious Education needs to instill the understanding that politeness applies not only when individuals interact face-to-face but also when communicating through digital media.

Self-Control in Responding to Digital Influences

Self-control is an individual's ability to manage impulses, emotions, and behavior so that they do not conflict with moral values and religious teachings. In digital environments, this ability is necessary to deal with various stimuli that may encourage individuals to use technology excessively, follow unbeneficial content, or respond emotionally to particular information. Self-control is also related to the ability to establish priorities so that technology use does not interfere with the responsibilities of studying, worshipping, resting, and fulfilling social obligations (Nazariskina Nazariskina & Sri Nurhayati Selian, 2025). From an Islamic perspective, self-control is closely related to the ability to

restrain one's desires and manage emotions. Islamic Religious Education plays a role in developing the awareness that freedom in using technology must be balanced with the ability to exercise self-control. Consequently, younger generations become not merely active technology users but also individuals capable of determining their behavior based on moral and spiritual considerations.

Mutual Respect in Digital Interactions

Mutual respect (tasāmuḥ) is an Islamic value that teaches the importance of respecting differences and maintaining good relationships among human beings. In digital life, differences in perspectives, backgrounds, cultures, and opinions are frequently encountered in various forms of interaction. Such differences can serve as opportunities to broaden perspectives when approached wisely. Conversely, without mutual respect, differences may trigger disputes, discrimination, insults, and the spread of hate speech (Rokib, 2025a). Therefore, the digital generation needs to understand that everyone has the right to express opinions, but this freedom must still be exercised while respecting the rights and dignity of others. In the digital context, this value can be manifested through openness to differences of opinion, avoiding discrimination, refraining from spreading hate speech, and establishing communication that respects diversity. Through Islamic Religious Education, the value of *tasāmuḥ* needs to be instilled so that younger generations can establish positive social relationships even within diverse digital environments (Azizah et al., 2024).

Based on the discussion above, honesty, responsibility, politeness, self-control, and mutual respect constitute moral foundations that are relevant to addressing various challenges in digital life. These values complement one another in shaping the behavior of younger generations, whether when receiving information, communicating, using technology, or interacting with others. Thus, Islamic Religious Education plays an important role in providing moral direction so that the digital generation not only possesses the ability to utilize technology but also uses it in accordance with Islamic values.

The Role of Islamic Religious Education in Addressing the Moral Challenges of the Digital Generation

Islamic Religious Education plays a strategic role in addressing the challenges of moral development among the digital generation (Salsa Nurhabibah et al., 2025). This role should not be limited to delivering religious subject matter in the classroom but should be directed toward developing awareness, attitudes, and behaviors that reflect Islamic values in everyday life, including the use of digital technology. Various issues, such as the spread of false information, cyberbullying, impolite communication, and excessive technology use, indicate that younger generations require continuous moral guidance. In this context, Islamic Religious Education needs to function as an educational process that connects religious understanding with the realities of digital life (Mubarok & Sunarto, 2024). Consequently, students not only understand Islamic teachings conceptually but are also able to use them as guidelines for making decisions and taking action amid technological developments.

The implementation of this role can be carried out through several educational approaches. First, **the internalization of Islamic values is conducted by encouraging students to reflect on various moral issues occurring in digital spaces (Fitra Sofyani & Bin Salman, 2026). For example, educators can present cases of cyberbullying, the spread of hoaxes, or insulting comments for discussion based on the values of honesty, responsibility, empathy, and politeness. Through these activities, students not only understand the concepts of Islamic values but also learn to consider the moral consequences of their actions in digital spaces.

Second, educator role modeling is an important component of the moral development of the digital generation (Salsa Nurhabibah et al., 2025). Islamic Religious Education teachers need to demonstrate behavior that reflects Islamic values, both in direct interactions and when using digital

media. Such role modeling can be demonstrated through the use of polite language, the dissemination of accurate information, respect for differences of opinion, and wise attitudes in using social media. Consequently, students obtain concrete examples of applying Islamic morality in digital life rather than merely receiving verbal explanations.

Third, contextual learning needs to be developed by connecting Islamic Religious Education materials with issues closely related to students' digital lives. For example, lessons on honesty can be connected to the analysis of hoax dissemination cases, materials on morality can be associated with communication ethics on social media, while discussions of responsibility can be directed toward the wise use of technology (Zulkifli, 2025). Students can be asked to identify problems, examine them based on Islamic values, and formulate appropriate actions. This approach helps students understand that Islamic teachings have direct relevance to their activities in digital spaces.

Fourth, synergy between families and schools is necessary to ensure that moral development does not occur solely during classroom learning. Parents and educators need to establish continuous communication and guidance regarding technology use (Zulkifli1, Hari Suriadi2, 2025). Within the family environment, parents can guide children in selecting content, managing the time spent using digital devices, and developing habits of polite communication. Meanwhile, schools can reinforce these habits through educational technology-use policies, digital literacy activities, and regular communication with parents. This collaboration is important to ensure that values instilled at school are consistently implemented in everyday life. Through these four forms of implementation, Islamic Religious Education can function not only as a means of conveying religious knowledge but also as a contextual and sustainable process of moral development. The success of moral education for the digital generation is reflected in students' ability to apply Islamic values in actual behavior, such as being honest when sharing information, respecting others in communication, taking responsibility for digital activities, and exercising self-control in using technology.

Internalization of Moral Values in Digital Life

One of the primary roles of Islamic Religious Education is to internalize moral values so that they become part of students' awareness and personalities. Internalization is a process of instilling values that does not stop at the stages of knowing and understanding but continues until these values are believed in and manifested in behavior (Rokib, 2025). In facing digital life, this process is important because students are not always under parental or educator supervision when accessing the internet. They need to develop an internal moral awareness that enables them to distinguish between appropriate and inappropriate actions, even when no one else is watching or supervising them. Internalization can be achieved through learning activities that connect religious teachings with real issues in digital spaces. For example, discussions about honesty can be linked to the prohibition against disseminating information whose accuracy has not been established. Materials on morality toward others can be associated with avoiding cyberbullying and maintaining appropriate language when communicating on social media.

Strengthening Educator Role Modeling in Shaping Moral Behavior

Educator role modeling is an important element in the process of moral development because students learn not only through explanations but also through the behavior they observe. Educators have a responsibility to demonstrate consistency between the values they teach and the actions they perform. When educators teach honesty, politeness, responsibility, and respect for others, these values need to be reflected in their communication, decision-making, and treatment of students. Such role modeling becomes increasingly important in the digital era because educators' behavior can also be observed through their activities on social media and various communication platforms (Rozan Taqi Junatama et al., 2025).

Integration of Islamic Values into Learning

The development of contextual learning that responds to technological developments is essential. Islamic Religious Education learning needs to connect religious materials with issues that students genuinely encounter in their everyday lives (Suryadi, 2022). This is important to ensure that learning does not appear disconnected from their lived realities, particularly when many learning activities, communication, and social interactions increasingly take place through digital media. The use of technology in learning can serve as a means of broadening religious knowledge, providing learning resources, and developing students' ability to understand moral issues critically. For example, educators can encourage students to analyze cases of hoax dissemination based on the principle of tabayyun, discuss the ethics of commenting on social media based on the value of adab, or examine the responsibility of protecting privacy based on the concept of amanah. These activities can be conducted through classroom discussions, case analyses, assignments, or the use of digital learning platforms. However, technology use must remain directed toward educational objectives and accompanied by guidance so that students not only become skilled at operating devices but are also able to evaluate information and consider the moral aspects of their digital activities.

Implications of Islamic Religious Education for Strengthening the Morality of the Digital Generation

The discussion of the moral challenges faced by the digital generation, the relevance of Islamic values, and the role of Islamic Religious Education indicates that the success of moral education needs to be reflected in changes in students' behavior when using digital technology. While the role of Islamic Religious Education is related to the process of instilling and strengthening Islamic values, its implications can be observed through students' ability to apply these values in their everyday digital activities (Ma'arif et al., 2026). This includes how they obtain and disseminate information, communicate with others, use technology, and consider the consequences of every action they take. Thus, the implications of Islamic Religious Education should not be measured solely through students' understanding of religious teachings but also through their actual habits and behaviors that demonstrate the development of Islamic morality in digital spaces.

Developing a Generation That Is Honest and Responsible in Using Digital Media

One implication of Islamic Religious Education is the development of honest and responsible behavior in using digital media (Ma'arif et al., 2026). Honesty is reflected in students' habits of verifying information before sharing it, avoiding news manipulation, and refraining from using other people's identities for harmful purposes. Meanwhile, responsibility is demonstrated through an awareness of the consequences of every post, comment, and piece of information shared. Students are also expected to respect others' privacy by not distributing photographs, videos, or personal information without consent. Such behavior indicates that the values of ṣidq and amanah are not merely understood as religious teachings but have become guidelines for digital activities. Thus, the development of an honest and responsible generation can be observed through the habit of maintaining the accuracy of information and considering the consequences of every action in digital spaces.

Developing Politeness and Mutual Respect in Digital Interactions

Another implication is the development of politeness and mutual respect in digital interactions (Azizah et al., 2024). These behavioral changes can be observed through students' ability to use appropriate language, express criticism without insulting others, and respect differences of opinion in social media communication. Furthermore, students are expected to refrain from engaging in cyberbullying, spreading hate speech, posting demeaning comments, or excluding others from online

communication groups. These attitudes reflect the application of the values of *adab* and *tasāmuḥ* in digital life. Thus, moral strengthening through Islamic Religious Education is expected to produce individuals who can interact politely, respect the dignity of others, and maintain positive social relationships even within digital environments.

Increasing the Ability to Exercise Self-Control in Responding to Technological Influences

Islamic Religious Education is also expected to contribute to improving students' ability to exercise self-control when using technology. This ability can be observed through habits of managing the time spent using digital devices, limiting access to unbeneficial content, and prioritizing the responsibilities of studying, worshipping, and participating in social activities. Self-control is also reflected in the ability to manage emotions when encountering negative comments, provocative information, or differences of opinion on social media. Students do not easily respond excessively but are able to consider the appropriate course of action before acting (Rokib, 2025). Such behavior demonstrates that the value of self-control has been applied in digital life. Consequently, students are expected to use technology in a purposeful manner without neglecting their personal and social responsibilities.

Establishing a Balance between Digital Competence and Moral-Spiritual Maturity

Another implication is the establishment of a balance between digital competence and moral-spiritual maturity. This balance can be observed through students' ability to utilize technology for learning, developing creativity, obtaining beneficial information, and broadening their religious knowledge without neglecting moral values (Naylatul Fadhilah et al., 2025). Students are also expected to be able to determine the purposes of technology use, distinguish between beneficial and harmful activities, and maintain a balance between digital life and real life. In this regard, technological competence must go hand in hand with an awareness of maintaining ethical standards, fulfilling religious obligations, and considering the impact of one's behavior on oneself and others. Thus, moral-spiritual maturity is reflected not only in religious knowledge but also in the ability to direct technology use in accordance with Islamic values.

Based on the discussion above, the implications of Islamic Religious Education for strengthening the morality of the digital generation can be identified through several behavioral indicators, namely the habit of verifying information, protecting others' privacy, refraining from cyberbullying, using polite language, respecting differences, managing emotions, and regulating the time spent using technology. These indicators demonstrate that the success of moral education should not be assessed solely through mastery of religious subject matter but also through students' ability to apply Islamic values in their everyday digital activities. Thus, Islamic Religious Education is expected to develop a digital generation that is not only competent in utilizing technology but also possesses integrity, responsibility, politeness, and moral-spiritual maturity in social life.

CONCLUSION

Based on the findings of this study, it can be concluded that the moral development of the digital generation through Islamic Religious Education requires a connection between Islamic values, contextual educational processes, and the habituation of behavior in digital life. Various challenges, such as exposure to negative content, cyberbullying, the spread of hoaxes, impolite communication, and weak self-control, need to be addressed through the strengthening of the values of ṣidq, amanah, adab, self-control, and tasāmuḥ, which are internalized through educators' role modeling, contextual learning, and synergy between families and schools. Theoretically, this study contributes a conceptual synthesis that connects digital moral challenges, Islamic values as an ethical foundation, and educational processes as a means of shaping digital behavior. Practically, the findings of this study can serve as a consideration for educators and educational institutions in habituating students to verify

information, protect privacy, avoid cyberbullying, communicate respectfully, and control their use of technology. Thus, the success of Islamic Religious Education is demonstrated not only through an understanding of religious teachings but also through their application in everyday digital life. This study has limitations because it employs a library research approach and therefore has not empirically examined the implementation of these values in students' digital behavior. Accordingly, future research could develop this study through field research to investigate the processes and outcomes of internalizing Islamic Religious Education values in digital life.

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