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The Role of Islamic Education in Addressing the Moral Crisis in the Era of Social Media

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Abstract: The rapid development of social media has significantly influenced social interactions and individual behavior, while also creating moral challenges such as cyberbullying, misinformation, hate speech, and declining ethical awareness. This study examines the role of Islamic education in addressing moral challenges in the social media era and identifies relevant Islamic moral principles and educational strategies for developing responsible digital behavior. This research employs a qualitative descriptive approach through library research, examining the Qur'an, Hadith, Islamic educational literature, and relevant scientific journal articles. The collected literature is analyzed using content and thematic analysis. The findings indicate that social media presents ethical challenges concerning communication, information sharing, personal responsibility, and online behavior. Islamic values, particularly honesty, amanah, tabayyun, respect, and akhlakul karimah, provide an essential foundation for ethical digital interactions. Islamic education contributes through character development, digital literacy, religious guidance, and exemplary behavior. Collaboration among teachers, parents, educational institutions, and communities is also essential. This study concludes that integrating Islamic moral values with digital literacy and character education can foster responsible digital citizens while preserving fundamental Islamic moral and spiritual principles.

Research Highlights:

- Examines the role of Islamic education in addressing moral challenges in the social media era.
- Identifies cyberbullying, misinformation, hate speech, and declining ethical awareness as major digital moral challenges.
- Highlights honesty, amanah, tabayyun, respect, and akhlakul karimah as foundations of ethical digital behavior.
- Emphasizes character education, digital literacy, religious guidance, and exemplary behavior as key educational strategies.
- Recommends collaboration among teachers, parents, educational institutions, and communities to promote responsible social media use.

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INTRODUCTION

The rapid development of information and communication technology has significantly transformed contemporary society, particularly through the widespread use of social media(Graham & Dutton, 2019). Platforms such as Instagram, TikTok, Facebook, YouTube, and WhatsApp have become essential parts of everyday life, especially among students, adolescents, and young Muslims. Social media provides various opportunities for communication, education, information sharing, religious learning, and social interaction. Through digital platforms, individuals can access Islamic teachings, participate in religious discussions, develop educational knowledge, and establish connections with people from different backgrounds. However, despite these benefits, the increasing use of social media has also created various challenges concerning moral values and ethical behavior.

One of the major concerns associated with social media is its potential influence on individual morality and social relationships. The widespread circulation of inappropriate content, cyberbullying, online harassment, hate speech, pornography, misinformation, and dishonest communication can negatively affect users' moral development(Graham & Dutton, 2019). Furthermore, excessive social media consumption may weaken self-discipline, reduce face-to-face social interaction, encourage unhealthy comparisons, and decrease individuals' sensitivity toward social responsibilities. These conditions contribute to a broader moral crisis characterized by declining ethical awareness, reduced respect for others, weakened personal responsibility, and inappropriate behavior in digital environments. Such challenges demonstrate that technological advancement needs to be accompanied by strong moral foundations and responsible digital behavior.

In this context, Islamic education has an important role in addressing moral challenges by developing individuals who possess good character (akhlakul karimah), spiritual awareness, ethical consciousness, and social responsibility. Islamic education is not merely concerned with transferring religious knowledge but also emphasizes the formation of attitudes, values, and behaviors based on Islamic teachings(Ismail, 2016). The Qur'an and Hadith provide fundamental moral guidance concerning honesty, trustworthiness, modesty, respect, responsibility, and appropriate communication. For example, Qur'an Surah Al-Hujurat (49:6) emphasizes the importance of verifying information before accepting or spreading it, while verses 11–12 prohibit mocking, insulting, suspicion, and backbiting. These principles remain highly relevant to contemporary digital interactions, where information can spread rapidly without adequate verification.

Islamic educational institutions, teachers, parents, and religious communities therefore have a shared responsibility to strengthen moral values and promote responsible social media use. Islamic education needs to move beyond conventional religious instruction by integrating digital literacy, ethical awareness, critical thinking, and practical applications of Islamic principles into learning activities(Sawari et al., 2022). Through appropriate educational approaches, students can be encouraged to become responsible digital users who utilize technology for beneficial purposes while avoiding behaviors that contradict Islamic values.

The increasing influence of social media raises important questions concerning moral development and Islamic educational responsibilities. The main problems include the contribution of social media to moral challenges among contemporary Muslims, the factors that encourage digital behavior contrary to Islamic principles, and the limitations of existing Islamic education in responding to technological developments. Furthermore, it is necessary to examine how Islamic education can strengthen moral awareness, ethical responsibility, and appropriate communication in digital environments. Another important concern involves identifying effective educational strategies that Islamic institutions can implement to encourage responsible social media behavior based on Islamic values.

Research on the role of Islamic education in addressing the moral crisis in the era of social media has attracted increasing academic attention, particularly in relation to character development, digital literacy, religious values, and ethical behavior among younger generations. Al-Harbi (2019), in the study The Attitudes of Islamic Education Teachers Towards the Use of Social Media in Teaching and Learning, examined Islamic education teachers' perspectives on using social media as an educational tool. The study highlighted the potential of social media to support teaching and learning activities, facilitate communication, and provide access to educational resources. It also demonstrated the importance of teachers' readiness to integrate technology into Islamic education. This research is relevant because it establishes social media not only as a source of potential moral challenges but also as an educational medium that can be used to strengthen religious knowledge and values. However, its primary emphasis was on teachers' attitudes toward educational technology rather than the broader problem of moral crises and digital ethics.

Milal et al. (2020), in their research entitled Integrating Character Education in the English Teaching at Islamic Junior High Schools in Indonesia, investigated the integration of Islamic moral messages and character education into English language teaching. Their research involved questionnaires, focus group discussions, interviews, expert validation, and pilot testing to develop supplementary educational materials. The findings resulted in the development of the Islamic Life Resource Pack, consisting of worksheets and a teacher's guide containing Islamic moral values. This study demonstrates that character education can be integrated into different subject areas rather than being restricted to religious instruction. Its contribution is particularly relevant to the present research because it emphasizes

the importance of incorporating Islamic values into educational practices to strengthen students' moral development. Nevertheless, the study focused primarily on classroom learning materials rather than the ethical challenges associated specifically with social media interactions.

Harrison and Polizzi (2022), in their article "(In)civility and Adolescents' Moral Decision Making Online: Drawing on Moral Theory to Advance Digital Citizenship Education, examined how adolescents aged 13–16 make moral decisions when encountering uncivil online behavior, including cyberbullying. Their discussion highlighted the importance of moral reasoning in digital citizenship education through ethical perspectives involving rules, consequences, and character development. This research emphasizes that responsible online behavior requires more than technological competence; it also requires moral judgment and the ability to consider the consequences of digital actions. The study provides a useful theoretical foundation for the present research, particularly in connecting Islamic moral education with the development of responsible digital citizenship.

Utomo et al. (2024), in their study The Transformation of Spiritual Digital Literacy: Strategies of Islamic Education Teachers in Instilling Islamic Educational Values in the Era of Cyberbullying, examined strategies used by Islamic education teachers to integrate Islamic values into digital literacy education. Their research emphasized the importance of developing spiritual digital literacy as a means of responding to cyberbullying and other negative digital behaviors. It highlighted the role of Islamic education teachers in guiding students to understand and apply religious values when using digital technology. This research is closely related to the present study because it connects Islamic educational values with practical responses to harmful online behavior. It also reinforces the importance of teacher guidance in developing students' moral awareness and responsible digital participation.

Previous studies have extensively examined the influence of social media on adolescent behavior, character development, and moral values. Other research has explored the contribution of Islamic education to religious character formation, moral awareness, and the development of akhlakul karimah. Nevertheless, further academic discussion is needed regarding the integration of Islamic moral education and digital ethics as a comprehensive response to contemporary moral challenges associated with social media. In particular, the translation of Islamic educational principles into practical strategies for developing ethical digital behavior requires greater attention. Therefore, this study seeks to connect Islamic moral teachings, character education, and digital responsibility within a unified educational perspective(Rochim & Khayati, 2022).

This study aims to analyze the influence of social media on moral behavior and ethical values in contemporary society, identify moral challenges associated with social media use from an Islamic perspective, and examine the role of Islamic education in strengthening moral values, character development, and digital responsibility. Furthermore, it seeks to explore educational strategies for addressing the moral crisis in the social media era and formulate recommendations for integrating Islamic values and digital ethics into contemporary Islamic education.

This research is expected to provide theoretical, practical, social, and educational contributions(Pekrun, 2006). Theoretically, it enriches academic discussions concerning Islamic education, moral development, and digital ethics. Practically, it provides recommendations for Islamic teachers, parents, schools, and educational institutions in strengthening students' moral awareness and responsible digital behavior. Socially, it encourages the use of social media in accordance with Islamic moral principles, promoting respect, honesty, tolerance, and responsibility. Educationally, it highlights the importance of integrating digital literacy and akhlakul karimah into Islamic education to prepare individuals who are knowledgeable, morally responsible, and capable of navigating technological developments without abandoning fundamental Islamic values.

METHOD

This study employs a qualitative descriptive approach using library research (literature review) to examine the role of Islamic education in addressing moral challenges in the era of social media(Raquib, 2020). A qualitative approach is considered appropriate because the research focuses on understanding, interpreting, and analyzing Islamic educational concepts, moral values, digital ethics, and the social implications of social media use. Rather than collecting numerical data or conducting direct experiments, this study examines relevant academic literature and Islamic sources to develop a comprehensive understanding of how Islamic education can contribute to moral development and responsible digital

behavior. Library research enables the researcher to explore various theoretical perspectives, identify important concepts, compare previous research findings, and establish connections between Islamic moral teachings and contemporary digital challenges. Through this approach, the study seeks to formulate an integrated understanding of Islamic education as an instrument for strengthening moral awareness, character formation, and ethical responsibility among social media users.

The data used in this research consist of primary and secondary sources that are relevant to Islamic education, moral development, and digital ethics. Primary sources include the Qur'an and Hadith as fundamental references for Islamic moral teachings, particularly concerning honesty, trustworthiness, respect, modesty, responsibility, and appropriate communication(Faris & Abdalla, 2017). Classical and contemporary Islamic educational literature is also examined to understand the philosophical foundations of Islamic education, including the concepts of tarbiyah, ta'lim, and ta'dib, as well as their relationships with character formation and the development of akhlakul karimah. These sources provide the religious and theoretical foundations for examining moral behavior in digital environments.

Secondary sources include scientific journal articles, academic books, research reports, and other scholarly publications discussing Islamic education, character development, social media, moral behavior, and digital literacy. Particular attention is given to peer-reviewed journal articles published within the last ten years (2016–2026) to ensure the relevance of the discussion to contemporary technological developments. Academic publications addressing cyberbullying, misinformation, hate speech, online communication, digital citizenship, and responsible social media use are also included. The selection of these sources aims to establish a comprehensive relationship between Islamic educational principles and the ethical challenges experienced by individuals in the social media era.

Data collection is conducted through systematic documentation and literature review(Fink, 2010). The researcher identifies and collects relevant academic publications from scholarly databases, digital libraries, scientific journals, and other credible academic sources. The literature search focuses on several major themes, including Islamic education, moral crisis, social media behavior, character education, Islamic moral values, and digital ethics. Relevant Qur'anic verses and Hadith are also examined to identify fundamental Islamic principles concerning moral responsibility, honesty, respect, information verification, and ethical communication. The collected literature is selected based on its relevance to the research objectives, credibility of publication, academic quality, and contribution to understanding the research problem. Priority is given to scholarly publications that directly discuss the relationship between Islamic education and contemporary digital challenges. After the selection process, the collected information is documented, reviewed, and organized according to the main research themes to facilitate systematic analysis and interpretation.

RESULTS AND DISCUSSION

The Phenomenon of Moral Crisis in the Social Media Era

The rapid development of social media has significantly transformed individual attitudes, communication patterns, and social relationships in contemporary society(Baym, 2015). Platforms such as Instagram, TikTok, Facebook, YouTube, and WhatsApp have become important parts of everyday life, particularly among adolescents, students, and young generations. Social media provides opportunities for individuals to communicate, exchange information, access educational resources, and participate in religious and social activities. However, the increasing intensity of social media use has also created challenges concerning moral values, ethical awareness, and responsible behavior. The widespread accessibility of digital platforms allows information and communication to occur rapidly, but it also creates opportunities for inappropriate content and unethical interactions to spread among users. Consequently, the digital environment has become an important space in which individual morality and social responsibility are continuously challenged.

One of the most significant manifestations of the moral crisis in the social media era is the emergence of inappropriate online behavior, including cyberbullying, hate speech, online harassment, discrimination, pornography, and the dissemination of misinformation. These behaviors demonstrate how digital communication can become detached from fundamental ethical principles when individuals fail to consider the consequences of their online activities. Some users may express offensive comments, spread unverified information, or participate in online conflicts without recognizing the emotional and social consequences experienced by others. Furthermore, the perceived distance and anonymity provided by

digital platforms may encourage individuals to behave differently online compared with their conduct in direct social interactions. Such circumstances indicate that technological development does not automatically produce improvements in moral awareness and social responsibility.

The moral crisis is also reflected in the weakening of values such as honesty, respect, modesty, responsibility, and self-control. The continuous exposure to viral content, unrealistic lifestyles, inappropriate entertainment, and negative digital influences can affect the way individuals understand acceptable social behavior(Genner & Süss, 2017). Some social media users prioritize popularity, attention, and online recognition rather than maintaining ethical standards in their communication and interactions. The tendency to imitate influencers, follow viral trends, and seek public approval may influence moral decision-making, particularly among adolescents who are still developing their identities and personal values. As a result, the distinction between appropriate and inappropriate behavior may become increasingly unclear when digital popularity is treated as more important than moral responsibility.

Another important concern involves the difficulty of distinguishing between accurate information, misleading content, and deliberately manipulated information. Social media allows users to distribute information without necessarily verifying its accuracy or considering its consequences. The rapid circulation of false information can create misunderstanding, prejudice, social conflict, and distrust within communities. In Islamic perspectives, this situation represents a serious ethical concern because the dissemination of information requires honesty, responsibility, and careful verification. The principle of *tabayyun* becomes particularly relevant in this context because individuals are expected to examine information before accepting or sharing it. Therefore, the moral crisis in digital environments is not merely a technological problem but also a challenge involving ethical reasoning, religious awareness, and personal responsibility.

Excessive social media use may also affect personal discipline, social relationships, and moral development. Individuals who spend considerable amounts of time engaging with digital platforms may experience difficulties managing their time, maintaining concentration, and fulfilling educational, family, and religious responsibilities. In addition, excessive dependence on online interaction may reduce opportunities for direct communication, empathy, and meaningful social relationships. These conditions demonstrate the importance of developing self-control and balanced technology use. From an Islamic educational perspective, the challenges of social media require individuals to understand that technological resources should support beneficial activities rather than weaken moral responsibilities. Accordingly, Islamic education has an important role in guiding individuals toward responsible, balanced, and ethically appropriate digital behavior.

Islamic Moral Values as the Foundation of Digital Ethics

Islamic moral values provide a fundamental framework for guiding individual behavior in both physical and digital environments. Islamic teachings emphasize that morality is not limited to religious rituals or personal relationships but also applies to communication, information sharing, and social interaction. The concept of *akhlakul karimah* represents the development of noble character through the internalization and practical application of Islamic principles. In the context of social media, *akhlakul karimah* encourages users to communicate respectfully, avoid harmful content, maintain honesty, and consider the consequences of their digital activities. Therefore, Islamic moral education provides ethical guidance that can help individuals navigate technological developments without abandoning their religious and social responsibilities.

The first important principle is *shiddiq*, which refers to honesty and truthfulness in speech and action. In social media environments, this principle requires individuals to communicate honestly, avoid creating misleading information, and refrain from manipulating digital content for personal benefit. Users should ensure that information they publish or distribute is accurate and does not intentionally harm others. This principle is closely related to Qur'an Surah Al-Ahzab (33:70), which instructs believers to maintain righteousness and speak truthful words. The application of *shiddiq* in digital communication can strengthen public trust, reduce misinformation, and encourage ethical participation in online discussions.

The second principle is *amanah*, which refers to trustworthiness and responsibility. Every social media user has a moral responsibility for the information, comments, images, and messages shared through digital platforms. This responsibility includes respecting other people's privacy, avoiding the unauthorized distribution of personal information, and considering the possible consequences of online communication. The principle of *amanah* also encourages individuals to use technological resources for beneficial purposes rather than exploiting them to spread hatred, deception, or harmful content. By

internalizing this value, social media users can develop a stronger awareness that their digital activities are subject to moral responsibility.

The third principle is *tabayyun*, which emphasizes the importance of verifying information before accepting or distributing it. Qur'an Surah Al-Hujurat (49:6) provides a clear foundation for this principle by instructing believers to investigate information carefully to avoid harming others through ignorance and subsequently regretting their actions. In the contemporary digital environment, this teaching is particularly important because misinformation, misleading headlines, manipulated images, and unverified religious messages can circulate rapidly. The practice of *tabayyun* encourages individuals to examine the source, accuracy, context, and credibility of information before sharing it with others. Consequently, this principle can become an important foundation for integrating Islamic values with digital literacy education.

Another essential principle is *adab*, which refers to appropriate conduct, politeness, and respect in communication. Qur'an Surah Al-Hujurat (49:11–12) prohibits mocking, insulting, negative suspicion, and backbiting. These teachings remain relevant to digital interactions, including comments, discussions, online debates, and the sharing of personal information. Social media users should avoid humiliating others, spreading personal weaknesses, participating in online harassment, or using offensive language. Meanwhile, the principle of *haya* encourages modesty, self-respect, and the protection of personal dignity. It guides individuals in choosing appropriate content, maintaining personal boundaries, and avoiding digital activities that contradict Islamic moral teachings.

Furthermore, *ukhuwwah Islamiyah*, or Islamic brotherhood, emphasizes solidarity, mutual respect, compassion, and the maintenance of positive relationships among individuals. In digital environments, this principle encourages users to promote constructive communication, respect differences, avoid discrimination, and support beneficial social interactions. Qur'an Surah An-Nahl (16:125) also emphasizes communicating through wisdom, good instruction, and appropriate dialogue. The application of these principles demonstrates that Islamic teachings provide a comprehensive ethical framework for social media use. By integrating *shiddiq*, *amanah*, *tabayyun*, *adab*, *haya*, and *ukhuwwah Islamiyah*, individuals can develop digital behavior that reflects Islamic moral values and promotes a healthier online environment.

The Role of Islamic Education in Moral Character Formation

Islamic education plays a fundamental role in developing individuals who possess strong faith, religious knowledge, moral awareness, and responsible behavior. Its educational objectives extend beyond the transmission of theoretical religious knowledge because they also emphasize the internalization of Islamic values and their practical application in everyday life. Through Islamic education, individuals are encouraged to understand the relationship between religious teachings, personal conduct, and social responsibilities. In the context of social media, this educational role becomes increasingly important because individuals require moral guidance when interacting with digital information, online communities, and different forms of digital content. Islamic education therefore functions as an important foundation for developing responsible digital behavior based on religious and ethical principles.

One of the main contributions of Islamic education is the internalization of *akhlakul karimah* through learning, habituation, and moral guidance. Students should not merely memorize Islamic teachings concerning honesty, respect, responsibility, and modesty but also understand how these values influence their daily decisions. For example, honesty should be demonstrated through sharing accurate information, respect should be reflected in appropriate online communication, and responsibility should be practiced through the careful use of digital platforms. The development of moral character requires a consistent relationship between religious understanding and actual behavior. Consequently, Islamic education should encourage students to apply Islamic values in both direct social interactions and digital communication.

Islamic teachers also have an important responsibility in guiding students toward ethical and responsible social media use. Teachers function not only as providers of religious knowledge but also as role models who demonstrate appropriate attitudes, communication, and behavior. Their responsibilities include explaining the moral implications of digital activities, encouraging critical thinking, and helping students recognize the differences between beneficial and harmful online content. Teachers can also facilitate discussions concerning cyberbullying, misinformation, online harassment, privacy, and digital responsibility from an Islamic perspective. Through meaningful educational interactions, students can develop a deeper understanding of how religious values should guide their behavior when using social media.

Furthermore, Islamic education contributes to moral character formation through habituation, discipline, reflection, and religious practices. Consistent educational activities can encourage students to develop self-control, patience, empathy, honesty, and responsibility. Religious practices, including prayer, Qur'an recitation, Islamic discussions, and moral reflection, can strengthen spiritual awareness and provide opportunities for students to evaluate their attitudes and behavior. These activities should be connected with contemporary experiences so that students understand the practical relevance of Islamic teachings in their digital lives. For example, the concept of self-control can be applied when managing social media consumption, while empathy can be demonstrated by avoiding harmful comments and respecting other people's feelings.

Islamic Education Strategies for Addressing the Moral Crisis

Addressing the moral crisis in the social media era requires Islamic education to adopt educational strategies that connect religious principles with contemporary technological realities. One important strategy is the integration of digital ethics into Islamic education curricula. Teachers can incorporate discussions about responsible social media use, online communication, information verification, privacy, and digital responsibility into Islamic Religious Education lessons. These discussions should be connected with relevant Qur'anic teachings and Hadith so that students understand the religious foundations of ethical digital behavior. Through this approach, digital ethics becomes an integral component of Islamic learning rather than a separate technological subject.

The second strategy involves strengthening character education through consistent learning experiences and moral habituation. Islamic educational institutions should develop learning activities that encourage honesty, discipline, tolerance, respect, responsibility, and empathy(Mujahid, 2021). These values can be implemented through group discussions, collaborative assignments, religious activities, classroom agreements, and reflective exercises. Students should also be encouraged to evaluate their own digital behavior and understand the consequences of their online decisions. Character education becomes more meaningful when students are given opportunities to practice Islamic moral values rather than merely study them as abstract concepts.

The third strategy is developing digital literacy based on Islamic values. Students need to understand how to identify misinformation, recognize harmful online content, evaluate the credibility of digital sources, and communicate responsibly. The principle of *tabayyun* can serve as an important foundation for teaching information verification, while *shiddiq* can guide students in sharing truthful information. Digital literacy should also include awareness of privacy, digital footprints, online security, and the ethical use of images and other digital materials. Wendt et al. (2023) emphasized the importance of participatory and moral literacy in helping adolescents and young adults respond to insulting, hateful, and misleading online messages. This perspective demonstrates that digital literacy should incorporate moral awareness and responsible participation rather than focus exclusively on technical skills.

The fourth strategy is strengthening teacher role modeling. Islamic teachers should demonstrate responsible digital behavior through their communication, use of educational technology, and interaction with students. Teachers can provide examples of respectful online discussions, accurate information sharing, and appropriate digital communication. Their behavior should consistently reflect the Islamic values taught in the classroom. In addition, teachers should develop the capacity to understand contemporary digital trends and the challenges experienced by students. This preparation can help educators provide relevant guidance and respond appropriately to emerging forms of digital misconduct(Dawson, 2020).

The fifth strategy involves strengthening parental guidance and supervision. Families represent an important environment for moral development because children and adolescents often engage with social media outside formal educational settings. Parents should establish healthy communication with their children, provide guidance regarding appropriate online activities, and encourage balanced technology use. Supervision should be accompanied by dialogue, trust, and moral education rather than relying exclusively on restrictions. Cooperation between parents and teachers can also help create consistent expectations concerning digital responsibility and appropriate behavior.

The sixth strategy is the development of religious activities and moral development programs. Islamic educational institutions can organize seminars, religious discussions, digital ethics campaigns, Islamic content competitions, and character-building programs. These activities can encourage students to use social media as a medium for spreading beneficial knowledge, promoting Islamic values, and supporting positive social relationships. Students can also be involved in creating educational videos,

digital posters, and religious information campaigns that communicate messages about honesty, respect, tolerance, and responsible technology use.

The seventh strategy is encouraging responsible social media engagement. Islamic education should not position social media exclusively as a source of moral danger but also recognize its potential as an educational and religious communication tool. Students can be encouraged to follow credible Islamic educational accounts, participate in beneficial online learning communities, and share constructive information. They should also be guided to avoid harmful content, reduce excessive social media consumption, and prioritize activities that support educational, spiritual, and social development. Through these strategies, Islamic education can transform social media from a potential source of moral disruption into a platform that supports positive character development and responsible digital citizenship.

The Role of Islamic Educational Institutions, Families, and Communities

Islamic educational institutions have a strategic responsibility in strengthening students' moral awareness and preparing them to navigate digital environments responsibly(Azzahra & Amanta, 2021). Islamic schools, madrasahs, pesantren, and Islamic universities should ensure that character education is integrated into their educational objectives, curricula, teaching methods, and institutional cultures. These institutions should provide learning environments that encourage students to demonstrate honesty, discipline, respect, tolerance, and responsibility in both offline and online activities. The integration of digital ethics into institutional programs can also help students understand that Islamic moral principles remain applicable regardless of the communication platform they use.

Teachers and educational administrators should collaborate in developing institutional policies that encourage responsible technology use. Such policies may include guidelines concerning appropriate online communication, the use of digital learning platforms, protection of personal information, prevention of cyberbullying, and procedures for responding to digital misconduct. These guidelines should be educational and preventive rather than exclusively punitive. Students should be given opportunities to understand the ethical reasons behind institutional rules and participate in developing a positive digital culture(Jenkins, 2009). Through this approach, educational institutions can establish a consistent relationship between Islamic moral teachings and everyday digital practices.

Families also play an essential role in supporting the development of moral character. Parents are responsible for providing guidance, supervision, and positive examples of technology use within the household. Their involvement should include discussing the benefits and risks of social media, encouraging children to evaluate digital information critically, and helping them maintain balanced relationships between online activities and daily responsibilities. Communication between parents and children is particularly important because adolescents may encounter various digital challenges that require emotional support and moral guidance. Cooperation between families and Islamic educational institutions can strengthen the consistency of character education across different environments.

The collaboration of educational institutions, families, and communities is therefore essential for addressing moral challenges in the digital era(James et al., 2019). Moral development cannot be achieved exclusively through classroom instruction because students' attitudes and behavior are influenced by their family environments, peer relationships, online communities, and wider social conditions. A comprehensive educational approach should establish cooperation among these different actors to create consistent moral guidance. Through institutional policies, parental involvement, teacher role modeling, and community participation, Islamic education can develop a supportive environment that encourages ethical behavior and responsible social media use.

Challenges and Opportunities in Implementing Islamic Education in the Digital Era

The implementation of Islamic education in the digital era faces several challenges that require serious attention. One major challenge is the rapid development of technology and digital platforms, which continuously changes the types of content, communication patterns, and online interactions experienced by students(Saykılı, 2019). New applications, viral trends, and digital entertainment can influence students' interests and behavior faster than conventional educational approaches can respond. As a result, Islamic educational institutions need to continuously update their teaching strategies and learning materials to address emerging digital issues. Failure to adapt may create a gap between the moral knowledge provided in educational institutions and the actual challenges encountered by students in their online activities.

Another challenge involves limited digital literacy among some teachers, parents, and educational communities. Although educators may possess strong religious knowledge, they may not always have sufficient understanding of digital platforms, online risks, information verification, and contemporary

communication practices. This limitation can make it difficult to provide relevant guidance concerning cyberbullying, misinformation, digital privacy, and harmful online content. Similarly, some parents may experience difficulties supervising their children's digital activities because of differences in technological knowledge and patterns of social media use. Therefore, improving digital competence among educators and parents is an important requirement for strengthening Islamic education in contemporary society.

The difficulty of supervising students' online activities outside educational institutions also represents a significant challenge(Zaheer & Munir, 2020). Social media can be accessed through personal devices at almost any time, allowing students to encounter different types of information and online interactions without direct supervision. In addition, the influence of peer pressure, online trends, and digital communities may encourage students to imitate inappropriate behavior. These conditions can create a gap between religious knowledge and actual moral conduct. Students may understand Islamic teachings concerning honesty, modesty, and respect but still experience difficulties applying these principles when confronted with online pressure or negative digital influences. This situation demonstrates that moral education requires continuous practice, reflection, and guidance.

Despite these challenges, the digital era also provides substantial opportunities for Islamic education. Social media platforms can become effective tools for distributing religious knowledge, providing educational materials, and facilitating communication between teachers and students(Woodward & Kimmons, 2019). Islamic educational institutions can develop digital learning resources, online lectures, educational videos, interactive discussions, and religious learning communities. These resources can expand access to Islamic knowledge and encourage students to engage with religious teachings through communication formats that are relevant to their everyday experiences.

Reconstructing Islamic Education for Ethical Digital Citizenship

The findings of this literature analysis indicate that Islamic education has an important role in developing ethical digital citizenship through the integration of religious knowledge, moral character, digital literacy, and social responsibility. Digital citizenship refers to the ability of individuals to participate responsibly, safely, respectfully, and constructively in digital environments(Woodward & Kimmons, 2019). From an Islamic perspective, responsible digital citizenship should be grounded in the principles of *akhlakul karimah*, *amanah*, *shiddiq*, *tabayyun*, and *adab*. These principles provide a moral foundation for evaluating digital information, communicating appropriately, respecting others, and considering the consequences of online activities. Accordingly, Islamic education can contribute to the development of individuals who possess not only technological competence but also ethical awareness and spiritual responsibility.

The development of ethical digital citizenship requires Islamic education to adapt its traditional approaches to contemporary technological realities. Conventional religious instruction often emphasizes the understanding of religious concepts, moral teachings, and appropriate social behavior(Nord, 2010). Although these elements remain essential, contemporary digital challenges require students to understand how Islamic values can be applied to situations involving social media, online communication, information sharing, and digital interaction. Therefore, Islamic education should integrate real-life digital situations into teaching and learning activities. Discussions about misinformation, cyberbullying, online discrimination, digital privacy, and inappropriate content can provide meaningful opportunities for students to connect Islamic teachings with their everyday experiences.

This argument is consistent with the research of Harrison and Polizzi (2022), who highlighted the importance of moral reasoning and virtue-based approaches in addressing online incivility among adolescents. Their research indicates that moral decision-making plays an important role in determining how young people respond to inappropriate online behavior. Similarly, Wendt et al. (2023) emphasized the importance of participatory and moral literacy in helping young users respond to harmful digital messages. These studies demonstrate that digital citizenship education needs to incorporate ethical awareness, moral reasoning, and responsible participation. The present research extends this perspective by emphasizing that Islamic moral teachings can provide a religious and philosophical foundation for developing these competencies within Islamic educational contexts.

Furthermore, the research of Milal et al. (2020) demonstrates the importance of integrating Islamic moral messages and character education into different educational subjects and learning materials. This approach suggests that Islamic values should not be confined to religious education classes but should be incorporated into the broader educational experience. Meanwhile, Baharun et al. (2023) examined how social media influences students' character formation and highlighted the possibility of both positive and

negative changes in students' behavior. These perspectives reinforce the importance of educational guidance in shaping students' responses to digital influences. The present study brings these discussions together by proposing that Islamic education should connect character development, digital literacy, and ethical social media engagement within a more integrated educational framework.

Based on this synthesis, the reconstruction of Islamic education for ethical digital citizenship should involve several interconnected dimensions(Rohman et al., 2020). First, the religious dimension emphasizes the understanding and internalization of Islamic teachings as the foundation of moral behavior. Second, the character dimension focuses on developing honesty, responsibility, respect, empathy, self-discipline, and other elements of *akhlakul karimah*. Third, the digital literacy dimension develops the ability to evaluate information critically, recognize harmful content, protect privacy, and communicate responsibly. Fourth, the social dimension emphasizes tolerance, cooperation, respect for differences, and constructive participation in digital communities. The integration of these dimensions can provide a comprehensive framework for preparing students to participate responsibly in contemporary digital environments.

The practical implications of this framework are significant for Islamic educational curriculum development, teacher training, and institutional policies. Islamic education curricula should incorporate digital ethics and practical discussions about contemporary online behavior. Teacher training programs should strengthen educators' abilities to integrate Islamic values with digital literacy and educational technology. Educational institutions should also establish policies that encourage responsible technology use and provide appropriate responses to digital misconduct(Ribble & Miller, 2013). In addition, parents and religious communities should be involved in supporting students' moral development beyond the classroom. Such collaboration can help ensure that Islamic moral education is consistently practiced across educational, family, and community environments.

Ultimately, addressing the moral crisis in the social media era requires more than restricting access to digital technology or providing theoretical religious instruction. It requires an educational transformation that enables individuals to understand, internalize, and practice Islamic values in changing social and technological environments(Tolchah & Mu'ammar, 2019). Islamic education should prepare students to become responsible digital citizens who can use technology critically, communicate respectfully, verify information carefully, and contribute positively to society. By integrating religious knowledge, moral character, digital literacy, and social responsibility, Islamic education can maintain its fundamental role in developing individuals who are intellectually capable, spiritually conscious, and morally responsible in the digital era.

CONCLUSION

This study concludes that the moral crisis in the era of social media represents a significant challenge for contemporary Islamic education because digital interactions can influence individual attitudes, ethical awareness, and social behavior. The literature analysis indicates that Islamic moral values, including honesty (shiddiq), trustworthiness (amanah), information verification (tabayyun), respect (adab), modesty (haya), and responsibility, provide an essential foundation for addressing unethical digital behavior. Islamic education plays an important role in strengthening akhlakul karimah, developing spiritual awareness, and encouraging responsible social media use. Addressing these challenges requires the integration of religious teachings, digital literacy, character education, teacher role modeling, and parental guidance. Furthermore, collaboration among Islamic educational institutions, families, teachers, and religious communities is necessary to establish an educational environment that promotes ethical digital behavior. Islamic education must therefore adapt to technological developments while maintaining its fundamental religious and moral principles. Based on these findings, Islamic educational institutions are encouraged to integrate digital ethics into their curricula, while teachers should strengthen students' practical application of Islamic values in online interactions. Parents should provide appropriate guidance and supervision regarding social media use. Future researchers are encouraged to conduct empirical studies examining the effectiveness of Islamic digital moral education in improving students' moral awareness and responsible online behavior.

AUTHORS' DECLARATION

Authors' Contributions and Responsibilities

The author was responsible for the overall conception and design of the study, including the formulation of research objectives, selection of theoretical frameworks.

Competing Interests

The author declares that there are no competing interests that could have influenced the design, implementation, or outcomes of this study. This research was conducted independently, without financial, institutional, or personal relationships that might create a conflict of interest.

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