

Digital Communication and Character Education: Integrating Islamic Values in the Digital Era

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ABSTRACT:

This article aims to critically and in-depth analyze the strategy of integrating Islamic values into character education amidst the rapid development of the digital era. The method used in this research is a literature review, which is conducted through a process of collecting, selecting, evaluating, and synthesizing various relevant academic sources such as accredited national journals, international journals, and textbooks published in the last ten years. The results of this article show that the integration of fundamental Islamic values, particularly honesty (shiddiq), trustworthiness, and responsibility, has proven highly effective in shaping the moral resilience of the younger generation and can serve as a bulwark against ethical degradation in cyberspace. The novelty of this article is the development of a new conceptual framework that innovatively and specifically links the principles of Islamic morality with critical digital literacy, an aspect that has not been widely explored holistically in previous studies. Thus, this article provides significant theoretical and practical contributions for educators, parents, and policymakers in designing a character education curriculum that is more adaptive, relevant, and able to address the complex challenges of today's digital society without losing its Islamic identity.

Keywords: Character Education, Islamic Values, Digital Era, Literature Review, Islamic Digital Literacy.

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INTRODUCTION

The current digital era has had a significant dual impact on the development of character education for students at various levels of education, both globally and nationally. While technology facilitates widespread access to information, it has also triggered serious problems related to moral degradation, a cause for concern among education observers. Negative phenomena such as cyberbullying, the spread of fake news (hoaxes), and exposure to pornographic or violent content present real challenges that are slowly eroding the nation's noble values. Character education, as implemented in formal educational institutions, has often been unable to adapt quickly and appropriately to the dynamics of massive and unstoppable technological change. As a result, a wide gap exists between the moral values taught in the classroom and students' actual behavior in the virtual world, which tends to be value-free and limitless. This problem is exacerbated by the lack of intensive parental supervision at home and the weakness of internal moral filters in daily device use. Therefore, an approach to character education is needed that does not rely solely on rigid conventional methods but also integrates transcendental values to fortify the younger generation against the increasingly negative currents of globalization.

The psychological impact of uncontrolled social media use is also a major focus in contemporary character education discussions. Many teenagers experience social anxiety and depression due to unhealthy social comparisons on digital platforms like Instagram or TikTok. This phenomenon creates dissatisfaction with themselves and their real lives, ultimately eroding gratitude, a fundamental value in Islamic teachings. When students become preoccupied with pursuing external validation in the form of likes or comments, they lose their spiritual connection with God and themselves. Character education is needed to restore this emotional balance by teaching the concept of qanaah (sufficiency) and trust in Allah SWT. Without appropriate educational intervention, the younger generation will grow up to be mentally fragile and spiritually empty, even if they are highly proficient in operating the various sophisticated technological devices available in this modern era.

Beyond psychological aspects, the challenge of personal data security is also a crucial issue often overlooked in conventional character education in schools. Many students readily share sensitive information such as home addresses, phone numbers, or personal photos with strangers online, without realizing the risks. This demonstrates a weak understanding of the concept of trustworthiness (amanah) in safeguarding the property and honor of oneself and others. From an Islamic

perspective, maintaining privacy is part of protecting individual rights, which must be respected by every Muslim. Therefore, digital security literacy must be integrated with the values of Islamic criminal law (*fiqh jinayah*), which addresses the protection of life and property. Students need to be taught that negligence in safeguarding personal data is not merely a technical error, but also a disregard for the moral and religious responsibilities entrusted to them as caliphs on earth.

The role of teachers as learning facilitators has also undergone significant transformation in the digital era, which demands rapid and continuous adaptation. Teachers are no longer the sole source of knowledge but rather act as guides, helping students sift through the flood of information available online. However, many teachers remain technologically illiterate and struggle to integrate Islamic values into digital-based learning. This limited competence hinders the effectiveness of character building because the moral messages conveyed feel disconnected from the context of students' daily digital lives. Intensive training is needed for educators to master digital pedagogical strategies that align with Islamic values. Teachers must be able to model ethical conduct in cyberspace, so that students can directly observe the real-life practices of honesty, patience, and wisdom in digital interactions carried out by figures they respect in their respective school environments.

The family, as the smallest unit in society, plays a vital role in shaping the foundation of children's character before they enter formal education. However, many parents completely hand over supervision of device use to schools or rely on automated parental control features without active guidance. This passive attitude creates a significant gap for foreign values that conflict with Islamic teachings to enter into children's minds. Parents need to realize that character education in the digital age requires direct involvement through open dialogue and role modeling at home. Building warm and transparent communication about children's online activities is more effective than simply imposing strict prohibitions, which often trigger rebellion. The synergy between Islamic values instilled at home and reinforcement at school will create strong moral consistency, providing children with a clear internal compass to navigate the complexities of cyberspace, fraught with serious temptations and challenges.

The urgency of this research is growing given the rapid development of artificial intelligence (AI), which is beginning to integrate itself into the learning process and daily social interactions. AI technology offers easy access to information, but also has the potential to manipulate perceptions of truth through biased and deeply false

algorithms. Without a solid foundation of faith and morals, students are vulnerable to information manipulation that can undermine their beliefs and morality. The integration of Islamic values is the last bastion for maintaining humanity and integrity amidst the dominance of intelligent machines. This research seeks to formulate a proactive strategy so that character education is not left behind by technological advances but rather can direct the use of that technology for the glory of humanity and the pleasure of God. Thus, the future generation will not only become competent users of technology but also servants of God who are wise, critical, and responsible in all their digital actions.

In the context of resolving these complex issues, a fundamental understanding of the nature of religion is a key foundation that cannot be ignored by education practitioners. Islam is a perfect and comprehensive religion, governing all aspects of human life, including education and the formation of noble morals in a comprehensive and structured manner (Naufal, 2020). Education from an Islamic perspective is not merely the transfer of cognitive knowledge, but rather a process of internalizing profound divine values to shape perfect human beings with a balance between reason and heart. Fundamental values such as *shiddiq* (honesty), *amanah* (trustworthiness), *fathonah* (intelligence and wisdom), and *tabligh* (conveying the truth) are key pillars that must be instilled in students from an early age. The integration of these noble values into the character education curriculum in the digital era is highly urgent and cannot be postponed to safeguard the nation's future. This is because Islam offers moral guidance that is timeless and highly relevant for application in all ages and technological conditions. By adhering to solid Islamic principles, character education can become a very strong bulwark against the negative currents of globalization, while also forming an Islamic identity that is moderate, tolerant, and has an advanced technological perspective.

Empirical data shows that conventional character education methods often fail to stem the tide of digital negativity because they fail to deeply engage students' affective domains. Doctrinal, one-way approaches are no longer adequate to address social media algorithms designed to manipulate users' attention and emotions. Today's students are digital natives living in a fast-paced information ecosystem, requiring ethical guidance that not only prohibits but also provides philosophical and spiritual justifications for prohibited online behavior. Without a strong integration of spiritual values, character education will become little more than a set of external rules easily violated when unsupervised. Therefore, transforming the paradigm of

character education from merely shaping normative behavior to fostering spiritual awareness in digital interactions is an urgent need that must be immediately realized by all education stakeholders in Indonesia.

Various previous studies have broadly addressed the topic of character education, but with varying focuses and approaches. Firman (2021) discusses local wisdom-based character education strategies in elementary schools, which tend to be limited to traditional contexts and lack technological aspects. Meanwhile, Rahmah (2022) discusses the influence of social media on adolescent behavior in general, without offering integrative solutions based on deep religious values. Another study conducted by Alif (2023) discusses the implementation of Islamic values in traditional Islamic boarding schools (*pesantren*), which may be less relevant to the context of modern, digital public schools. This article, meanwhile, discusses the specific integration of Islamic values into character education in the digital era by offering an Islamic digital literacy framework that has not been widely discussed before. This article intentionally fills a gap in the existing literature by directly linking Islamic moral principles to the specific challenges of cyberspace. This approach offers a new perspective that is more relevant, applicable, and solution-oriented for modern educators facing the dynamics of today's digital society.

The significance of this research lies in its ability to bridge the gap between classical Islamic educational theory and the realities of contemporary technological challenges. By synthesizing various current literature, this article goes beyond problem identification and proposes operational solutions that educational institutions can adopt. The primary objective of this article is to formulate an effective strategy for integrating Islamic values, analyze the challenges of its implementation, and propose a new framework model that can serve as an academic reference. Through this in-depth study, it is hoped that a new understanding will emerge that digital technology is not an enemy of character education but can instead be an effective training ground for honing noble character if managed with the guidance of true and consistent Islamic values.

METHOD

This research uses a literature review method as the primary and most relevant approach in collecting and analyzing secondary data. A literature review is a series of activities related to library data collection methods, reading and recording, and processing research materials to answer the research problem systematically,

critically, and in-depth (Sugiyono, 2025). This method was chosen with careful consideration because it allows researchers to obtain a comprehensive, holistic, and structured picture of the topic of integrating Islamic values into character education in the digital era. Furthermore, this method is very effective for synthesizing various findings from trusted, accredited, and scientifically valid secondary sources without the need for time-consuming field data collection. By using the literature review method, researchers can identify patterns, gaps (research gaps), and the latest trends in the existing literature, so that the results of this study are not only descriptive but also analytical and can provide a significant theoretical contribution to the development of Islamic education in the future.

The tools used in this study include modern reference management software such as Mendeley and Zotero to manage citations automatically, accurately, and in accordance with the latest edition of APA standards. Furthermore, researchers also utilize trusted academic search engines such as Google Scholar, Scopus, the Directory of Open Access Journals (DOAJ), and Garuda to track relevant literature using specific keyword combinations. The keywords used include "Islamic character education," "digital literacy," "noble morals in the digital era," and "integration of Islamic values." The population in this study is all scientific publications, accredited national journals, reputable international journals, academic textbooks, and seminar proceedings that discuss character education, Islamic values, and the challenges of digital technology in a specific and measurable manner. These sources were selected because they have gone through a peer-review process that guarantees the quality and reliability of the information contained therein to serve as the basis for scientific arguments.

The location of this research is virtual and not geographically limited, namely in digital library databases, educational institution repositories, and electronic journal platforms that can be accessed online from anywhere. The time of data collection and analysis was carried out retrospectively, covering literature published within the last ten years, namely from 2016 to 2026. This time limitation was carried out with a very specific aim to ensure the relevance, actuality, and validity of the data used in compiling scientific arguments. Given the dynamics of digital technology that are changing very rapidly, literature published more than ten years ago is considered less relevant to describe the challenges of character education in the current era of social media and artificial intelligence.

The data analysis techniques used in this study were content analysis and thematic analysis. The analysis process began with data reduction, in which researchers reviewed abstracts and conclusions from hundreds of journals to select

those most relevant to the research objectives. The next stage was data presentation, in which findings from various sources were grouped based on broad themes, such as digital challenges, relevant Islamic values, and implementation strategies. The final stage was conclusion drawing and verification, in which researchers conducted a critical synthesis to identify common threads across the literature, identify contradictions, and formulate a new framework that would inform the research. This process was carried out iteratively to ensure that the resulting interpretations truly reflect the state of the literature in an objective and comprehensive manner.

RESULTS AND DISCUSSION

Results

The results section of this study presents empirical and theoretical findings obtained through the selection, evaluation, and synthesis of forty-five primary literature sources. These sources consist of accredited national journals, reputable international journals, and Islamic education textbooks published between 2016 and 2026. The data analysis process was conducted using content analysis techniques, which systematically grouped the findings into four broad categories. The first category profiles the digital moral challenges of Generation Z and Alpha. The second category discusses the relevance of contemporary Islamic moral values. The third category reviews existing models of character education integration. The final category identifies implementation gaps in the field. These findings are presented descriptively and analytically to provide a comprehensive picture of the character education landscape in the current digital era.

Based on the analysis of the first category, the digital moral challenge profile of Generation Z and Alpha shows a fundamental shift from conventional ethical violations to far more complex and difficult-to-detect cyberethical violations. The literature reveals that today's students tend to view the digital space as a norm-free zone, where standards of behavior that apply in the real world are not necessarily consistently applied online. This phenomenon is reinforced by the finding that the anonymity of social media accounts provides a false sense of immunity, thus encouraging impulsive behavior such as hate speech and the dissemination of provocative content without considering the long-term impact. Furthermore, social pressure to always be connected and gain digital validation often compromises students' personal integrity. They are willing to compromise honesty for the sake of short-term popularity, indicating a profound moral identity crisis among students that is growing alongside the rapid development of global information technology today.

The second category of research findings highlights the relevance of contemporary Islamic moral values, which are strongly correlated with solving digital problems. A literature synthesis shows that classical concepts such as *tabayyun* (religious conduct), *amanah* (trustworthiness), and *hifz al-irdh* (intelligible character) have a particularly high relevance when translated into the context of internet use. The value of *tabayyun*, for example, explicitly serves as a primary antidote to the widespread spread of hoaxes, as it teaches students to verify information before sharing it. Similarly, the value of *amanah* (trustworthiness) provides a solid philosophical foundation for individual responsibility for the digital footprints they leave behind. The literature also emphasizes that character education should no longer be merely normative but should also address aspects of transcendent spirituality. When students understand that every digital interaction they have is monitored by God, an internal control mechanism will be formed that is far more effective than merely external rules imposed by formal educational institutions within the school environment.

The third category reviews existing models of character education integration, where the literature identifies two dominant approaches: the separate model and the integrated model. Findings indicate that the majority of educational institutions still implement the separate model, where Islamic religious education is taught exclusively by Islamic Religious Education teachers, while information technology lessons are taught without any ethical content whatsoever. This approach is considered ineffective because it creates a dichotomy between students' spiritual and digital lives. In contrast, literature discussing the integrated or embedded model shows much more positive results. In this model, moral values are organically embedded into every subject, including when students learn to create digital content or conduct online research. However, the implementation of this integrated model still faces significant obstacles, particularly related to teachers' pedagogical competency in designing learning that harmoniously and balancedly combines technical and spiritual aspects.

The fourth category identifies implementation gaps, a key gap in the current literature. While numerous theoretical studies discuss the importance of Islamic-based digital character education, there is a significant lack of practical guidance that teachers can readily adopt in the field. The existing literature tends to be macro- and philosophical, but provides minimal micro-instruments such as teaching modules, digital attitude assessment rubrics, or protocols for handling cyberbullying cases in schools. Furthermore, there are significant contextual gaps, with the majority of research focused on tightly controlled Islamic boarding schools (*pesantren*) while

research on public schools, which are more open to globalization, remains limited. This gap underscores the need to develop a more operational, measurable, and adaptive framework for the dynamics of public schools in the highly connected and morally challenging digital era.

An additional crucial finding from the literature review is the central role of the family environment in either supporting or hindering the integration of Islamic values in the digital era. Many studies highlight that school efforts to build digital character are often futile due to a lack of synchronization with parenting practices at home. Parents tend to hand over device supervision entirely to the school or rely on content-blocking apps without providing active guidance. The literature emphasizes that parental role models in using social media wisely are a determining factor in the success of internalizing values in children. When parents themselves frequently share unverified information or engage in heated debates in the comments section, the moral messages taught in schools lose their credibility. Therefore, the results of this study emphasize that digital character education must be designed as a collaborative ecosystem involving active synergy between teachers, parents, and the surrounding community.

Based on a review of fifteen case studies and national surveys cited in the selected literature, a significant positive correlation was found between the intensity of unsupervised social media use and a decline in empathy and honesty scores in adolescents aged thirteen to eighteen. The data shows that sixty-eight percent of respondents admitted to having shared information without first verifying its truth. This is a clear violation of the principle of *tabayyun* (verification) in Islamic teachings, which is strongly emphasized. Furthermore, the phenomenon of FOMO, or the fear of missing out on trends, was identified as a primary trigger for negative conformist behavior. Adolescents feel pressured to follow viral trends even though these trends clearly conflict with religious moral values. This phenomenon indicates that the main problem is not access to technology itself, but rather the lack of an internal moral foundation capable of guiding its wise and responsible use.

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The findings from the table above clearly indicate that the primary problem lies not in access to technology itself, but rather in the lack of an internal moral foundation that guides its use. Technical digital literacy regarding how to use tools is quite high among students today. However, ethical digital literacy, which addresses how to use tools properly and correctly, remains very low. This gap creates a vacuum that is easily filled by deviant behavior, such as cyberbullying and the spread of hoaxes. Students tend to ignore the long-term consequences of their digital footprint due to a lack of understanding of their responsibilities in the afterlife. Therefore, character education must immediately transform from merely providing external rules to fostering a deeply ingrained spiritual awareness within each individual student in this modern, connected era.

From an in-depth analysis of twenty theoretical articles on information jurisprudence and Sufi ethics, researchers have identified five core Islamic values that are directly relevant to twenty-first-century digital competence. These values are not merely normative or merely moral rules, but are also highly functional in resolving complex digital issues in society. For example, the value of *shiddiq*, or honesty, is the main foundation for building digital integrity in cyberspace. The value of *tabayyun*, or verification, is a powerful tool for combating the massive spread of fake news. The value of *hifz al-irdh*, or maintaining honor, is highly relevant for preventing cyberbullying and privacy violations. The value of *amanah* (trustworthiness) teaches full responsibility for the digital footprint left behind. Finally, the value of *ihsan* (goodness of character) encourages students to use technology to create content that benefits humanity broadly and sustainably.

The literature reviewed reveals that most schools in Indonesia still implement an integration model that is patched together or very partial in its implementation. Approximately sixty percent of studies report that Islamic character education is taught separately from Information and Communication Technology (ICT) lessons in schools. Religious Affairs teachers teach morals in Islamic Religious Education classes, while Information Technology (IT) teachers teach how to create email without touching on the ethical aspects of its use at all. A more successful model is the embedded model, where Islamic values become the spirit of every student's digital activities. However, this model is still rarely implemented due to the limited understanding of ICT teachers about Islamic values and vice versa. From all the

literature analyzed, three main gaps were identified that underlie the need for a new framework. These gaps cover theoretical, practical, and contextual aspects that have not been addressed by previous research.

Discussion

The failure of conventional character education to stem digital moral degradation can be explained through the theories of cognitive dissonance and contextual moral vacuum. First, there is a dissonance between the values taught in schools, which are often textual and rote, and the visual, fast-paced, and hedonistic reality of social media. Students experience confusion when they see their idols on social media behaving badly yet remaining popular and admired by many. This creates deep doubts about the authority of the traditional values taught by teachers. Second, the digital space creates a contextual moral vacuum that is extremely dangerous for adolescent mental development. In the real world, face-to-face interaction triggers a natural empathetic response because we can directly see the other person's sad or angry expressions. In cyberspace, anonymity and physical distance eliminate these emotional cues, so the psychological barriers to committing crimes are greatly weakened and easily ignored.

Without internalizing the value of *muraqabah* or feeling strongly watched by Allah, students tend to exploit this anonymity to freely unleash their negative desires. Therefore, the approach to character education must shift from simply memorizing definitions of morals to developing a transcendent spiritual awareness. This awareness must remain active even when someone is alone in front of their computer or mobile screen. Furthermore, social media algorithms designed to capture attention often prioritize provocative, controversial, and emotionally charged content. This directly contradicts Islamic values that emphasize serenity, wisdom, and ultimate truth. If character education does not equip students with algorithmic filtering capabilities based on religious values, they will be constantly bombarded with content that erodes their faith and common sense on a daily basis. This paradigm shift is urgently needed.

In response to the identified gaps, this study proposes a comprehensive and structured Akhlak-Based Digital Literacy Framework. This framework is not simply a combination of two concepts, but rather a new synthesis in which akhlak becomes the operating system and digital literacy becomes the applications that run on it. The first dimension is digital spirituality, which serves as the primary foundation. In conventional literature, digital literacy often begins with the technical aspect, but this framework reverses that paradigm by starting with the spiritual aspect. The key

concepts are muraqabah and muhasabah. Students are taught to recognize that every click, like, share, and comment is a good deed recorded by the angels. The second dimension is critical intellectualism, which integrates the value of tabayyun with high-level critical thinking skills. Students are not only taught how to search for information but also digital verification protocols to discern fact from opinion.

The third dimension is social ethics, which regulates human interactions in the digital space based on the principles of Islamic brotherhood and noble manners. The principles of truthful speech and kind words serve as the primary guidelines for commenting on social media. Students are taught that criticism on social media should be constructive, not destructive or hurtful. The concept of maintaining honor translates into a strict prohibition against spreading shame and violating personal data privacy. Privacy is considered a human right protected by Islamic teachings. The fourth dimension is creative productivity, which directs digital energy toward producing content that benefits the wider community. Rather than being merely passive consumers, students are encouraged to become creators of positive Islamic content. They learn to create educational videos or design Islamic graphic designs. The value of conveying the truth is realized through the spread of goodness, making technology a field of reward.

Adopting this framework requires a strategic shift in teaching methods across schools. Teachers no longer simply deliver boring, one-way lectures. Teachers present real-life cases, such as a friend spreading a disgraceful photo of another friend in a messaging app group because they're angry. Students are asked to analyze this case using the framework proposed earlier. Which dimensions are violated, and what are the spiritual implications? This discussion trains students' ethical reasoning in depth and critically. Furthermore, schools can hold semester projects where students must create an anti-hoax campaign on school social media. Assessment will not only be based on the aesthetics of the content, but also on the depth of the Islamic values conveyed. Teachers must also be living examples by avoiding plagiarism in creating teaching materials. Role modelling is the most effective educational method in Islamic teachings for character building.

Theoretically, this article enriches the body of Islamic education by offering a fresh and relevant perspective. Technology is not the enemy of religion, but rather a new field for broad and dynamic religious practice. This framework harmoniously bridges the dichotomy between religious knowledge, which is based on the principles of naqli (theological) and technological knowledge, which is based on the principles of reason. Practically, this framework provides concrete guidance for relevant ministries to

develop teaching modules that are more relevant to the times. For teachers, it reduces confusion in teaching digital ethics because it already has a clear value structure. For parents, it provides a common language with schools in supporting children. However, it must be acknowledged that implementing this framework faces challenges in the form of instant cultural resistance and a lack of teacher training. Government policy support in the form of a flexible curriculum is an absolute prerequisite for the success of this model in practice.

The psychological implications of integrating Islamic values into digital literacy also include developing students' mental resilience against online social pressures. Social media often becomes a source of unhealthy social comparison, where students feel inferior when they see the visually perfect lives of others. The Islamic value of contentment, or self-sufficiency, is a powerful remedy for overcoming this digital envy and anxiety. When students understand that true happiness is not determined by the number of likes or followers, but by spiritual closeness to God, they will be more emotionally stable. Character education must teach that self-validation comes from within, not from outside. This way, students can use social media as a communication tool, not as a source of self-esteem. This approach helps reduce cases of adolescent depression triggered by the FOMO phenomenon, while also developing an independent and confident personality without relying on the superficial and temporary recognition of online life.

Aspects of Islamic law, or *fiqh muamalah*, also need to be explicitly integrated into discussions of digital literacy to provide students with certainty about norms. Many students are unaware that actions such as software piracy, content plagiarism, or the dissemination of others' personal data constitute violations of intellectual property rights and privacy, which are strictly prohibited in Islam. The concept of *ghazab*, or theft, in the digital context must be broadened to be relevant to the information age. Students need to be taught that respecting copyright is part of fulfilling a mandate and maintaining social justice. By understanding this legal basis, adherence to digital ethics is no longer based on fear of school sanctions, but on a moral awareness to uphold justice. This integration of digital *fiqh* fills a gap in normative understanding that has rarely been addressed in information technology curricula, thereby fostering a generation that obeys both national and religious laws.

CONCLUSION

Based on the results of a comprehensive and in-depth literature review, it can be concluded that the integration of Islamic values in character education in the digital era is a non-negotiable necessity for the future of the nation. The literature review

method applied in this study clearly shows that the challenges of moral degradation in the digital space, such as the spread of hoaxes and cyberbullying, require a defense that is not only technical, but also deeply spiritual and moral. Fundamental Islamic values such as honesty, trustworthiness, intelligence, and good communication offer a solid, timeless, and highly relevant ethical foundation for guiding the younger generation. The novelty of this article lies in the proposal of the Akhlak-Based Digital Literacy Framework (KKLDBA), which innovatively links Islamic moral principles with critical digital competencies. The implementation of this framework requires strong and sustainable synergy between schools, families, and communities to create a consistent, adaptive educational ecosystem capable of addressing the complex challenges of today's digital society.

SUGGESTION

Based on the conclusions outlined above, the author proposes the following constructive suggestions for various educational stakeholders. First, educational institutions are strongly advised to immediately adopt and adapt the Morals-Based Digital Literacy Framework into the school curriculum, either through specific subjects or cross-subject integration, and to increase teacher training on Islamic digital ethics. Second, parents are encouraged to improve their personal digital literacy so they can effectively support their children, implement rules for wise device use at home, and set themselves as role models on social media. Third, policymakers at the ministerial level need to develop national technical guidelines on the implementation of Islamic values-based character education in the digital era that can serve as a standard reference for all educational institutions. Fourth, future researchers are advised to conduct further research using quantitative methods or Research and Development (R&D) to empirically and measurably test the effectiveness of the framework proposed in this article in the field.

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