

Conceptual Reconstruction of Islamic Moral Values in Islamic Religious Education Learning for Digital Ethics

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Abstract: The rapid expansion of digital technologies has transformed students' social interactions and learning environments, while simultaneously generating ethical challenges such as cyberbullying, misinformation, and irresponsible online behavior. In this context, Islamic Religious Education (IRE) plays a strategic role in cultivating students' moral awareness by integrating Islamic ethical values (akhlak). This study aims to conceptually reconstruct the integration of Islamic moral values into IRE to strengthen students' digital ethics. This research employs a qualitative library-based approach grounded in philosophical-normative and conceptual analysis. Data sources include the Qur'an, Hadith, classical Islamic ethical literature, and contemporary studies on Islamic education and digital ethics. Data were analyzed using content analysis and conceptual synthesis to develop an integrative framework. The findings reveal that strengthening digital ethics can be operationalized through three core principles: value internalization, exemplary conduct (uswah), and ethical habituation, supported by contextual and reflective pedagogical approaches. This study contributes a conceptual framework for character-based digital ethics education, offering theoretical grounding for curriculum development and pedagogical innovation in the digital era.

Keywords: Islamic Moral Values; Islamic Religious Education; Digital Ethics; Character Education; Conceptual Reconstruction.

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menghasilkan tantangan etika seperti cyberbullying, misinformasi, dan perilaku online yang tidak bertanggung jawab. Dalam konteks ini, Pendidikan Agama Islam (IRE) memegang peran strategis dalam menumbuhkan kesadaran moral mahasiswa melalui integrasi nilai-nilai etika Islam (akhlak). Penelitian ini bertujuan untuk merekonstruksi secara konseptual integrasi nilai-nilai moral Islam ke dalam IRE untuk memperkuat etika digital mahasiswa. Penelitian ini menggunakan pendekatan berbasis perpustakaan kualitatif yang didasarkan pada analisis filosofis-normatif dan konseptual. Sumber data termasuk Al-Qur'an, Hadis, literatur etika Islam klasik, dan studi kontemporer tentang pendidikan Islam dan etika digital. Data dianalisis menggunakan analisis konten dan sintesis konseptual untuk mengembangkan kerangka integratif. Temuan tersebut mengungkapkan bahwa penguatan etika digital dapat dioperasionalkan melalui tiga prinsip inti: internalisasi nilai, perilaku teladan (uswah), dan pembiasaan etis, didukung oleh pendekatan pedagogis kontekstual dan reflektif. Studi ini menyumbangkan kerangka konseptual untuk pendidikan etika digital berbasis karakter, menawarkan landasan teoritis untuk pengembangan kurikulum dan inovasi pedagogis di era digital.

Kata Kunci: Nilai-nilai Moral Islam; Pendidikan Agama Islam; Etika Digital; Pendidikan Karakter; Rekonstruksi Konseptual.

A. Introduction

Advances in digital technology have led to significant changes in the social, cultural, and educational life of contemporary society. This transformation is marked not only by increased access to the internet and communication devices but also by changes in how individuals interact, acquire knowledge, build identity, and express themselves (Didmanidze et al. 2023). In the field of education, this change has major implications, as students now grow up in an ecosystem where digital spaces are integral to their daily lives.

Learning, communicating, seeking information, building social relationships, and forming opinions are no longer limited to conventional classrooms, but take place simultaneously in an open, fast, and almost limitless digital space. This condition shows that education in the digital age is no longer enough to prepare students to be cognitively

and technologically capable, but also to equip them with a value orientation that can guide behavior in the digital space. In Indonesia, progress in the digital field is increasingly visible. Based on data from the Central Statistics Agency, by 2024, 72.78% of the population will have internet access, up from 69.21% in 2023. At the same time, 68.65% of the population owns a mobile phone. These figures show that the digital world has become the primary social channel in people's lives, including students' daily activities (Bisnis et al. 2025).

This expansion of digital access basically opens up very wide opportunities for educational advancement. Digital technology enables students to access a wider range of learning resources, accelerate knowledge exchange, expand communication networks, and adopt more flexible learning models. However, the digital world also has aspects that should not be ignored. Digital spaces not only offer convenience, but they are also fraught with ethical risks (Sunan and Yogyakarta 2021).

The ease of creating and sharing information is often disproportionate to the moral responsibility to verify its truthfulness. Freedom of expression on social media often triggers hate speech, insults, online bullying, and violations of the dignity of others. Wide access to a wide range of content also increases the risk of exposure to inappropriate, misleading, and even damaging material that can harm students' moral development. Therefore, digital issues in education cannot be reduced to a matter of technological literacy alone, but must be understood more deeply as issues of ethics, character, and social responsibility in the use of digital media.

The urgency of this problem becomes even clearer when it is considered alongside the conditions of children and adolescents in the digital space. A UNICEF Indonesia study shows that children's involvement in online activities occurs under conditions that are neither completely safe nor educational. Only 37.5% of children have ever received information on how to stay safe online. On the other hand, 42% of children feel uncomfortable or scared due to online experiences, while 50.3% of children have seen sexual images on social media (Nugroho and Nasionalita 2020).

These facts show that children are not only present in the digital space as passive

users, but as subjects who are directly confronted with real moral, psychological, and social risks. Thus, the digital world has emerged as a new arena for shaping students' life experiences, and it requires an educational framework that can instill ethical awareness more systematically. This problem becomes increasingly important because repeated digital experiences can shape habits, ways of thinking, and behavioral patterns that, in turn, affect students' character in real life.

In addition to security and protection issues, another very important dimension in digital ethics is information culture. In the digital age, people face an incessant flow of information, but this rapid pace is often not accompanied by careful verification. The report by the National Movement for Digital Literacy Cybercreation shows that the public's ability to recognize hoaxes remains relatively weak. As many as 45% of respondents reported being somewhere between confident and unsure when identifying hoaxes, 20% were unsure, and only 32% felt confident or very confident.

These findings suggest that the key challenges in the digital space are not only about the skills to access technology, but also about epistemic and moral maturity in receiving, assessing, and disseminating information. (Astri, Wulan, and Wahab 2024). In the context of education, this condition is highly relevant because students are active consumers of digital media but do not always have a strong ethical foundation for assessing the validity of information.

Without the critical formation of moral attitudes and responsibilities, the digital space will continue to encourage an instant, reactive, and superficial culture in the treatment of information. On that basis, educational institutions have a strategic responsibility to respond to digital dynamics not only in terms of technical skills, but also in terms of ethical formation. Schools not only teach students how to use digital devices but also instill character values that enable them to use technology responsibly, wisely, and respectfully.

The Indonesian Child Protection Commission emphasizes the importance of innovative prevention approaches across family, social, cultural, and educational environments to address threats to children, including those that emerge in digital spaces.

This affirmation shows that digital ethics should be placed as an integral part of character education (Tantri, Aqilla, and Sukmawati 2023). In this context, schools need to be pedagogical spaces that not only teach what can and cannot be done in cyberspace, but also instill the moral reasons why certain digital actions should be avoided or even avoided as a habit. Thus, digital ethics education requires a strong foundation of values so that students not only understand the rules but also have the internal awareness to act correctly (Rumahlatu and Cahyo 2025).

From the perspective of Islamic education, the need to establish these values is well-founded. Islamic education is not limited to imparting understanding; it also emphasizes the development of individuals who are obedient to religion, uphold integrity, and embody noble morals. Morality in the Islamic tradition is not only normative knowledge of good and bad but also the character embedded in a person, encouraging the consistent emergence of good actions (Dan et al. 2024).

Therefore, moral education plays an important role in shaping a Muslim's character. In the context of digital life, the relevance of moral education is growing because the main problems in the digital space are directly related to moral values, such as honesty, responsibility, self-control, prudence, and respect for others' dignity. Thus, digital ethics can essentially be seen as a new framework for applying Islamic moral values (Zakaria 2025).

Several Islamic moral values are highly relevant as the basis for digital ethics. The value of *ṣidq* requires honesty in the production and distribution of information so that it can be the basis for rejecting lies, manipulation, and spreading hoaxes. The value of trust affirms responsibility in the use of accounts, data, media, and digital authority, so that they are not misused to harm oneself or others (Arifuddin, Yosi, and Marlina 2023). The value of *tabayyun* underscores the importance of verification before receiving or disseminating information, making it particularly relevant to navigating a fast, distortion-prone information culture.

The value of *ḥilm* requires self-control in communicating, especially when facing provocations, differences of opinion, or conflicts in the digital space (Kamal 2024).

Meanwhile, *ḥifẓ al-'ird* emphasizes the obligation to maintain others' honor and dignity, which, in a digital context, can be understood as a prohibition on humiliating, bullying, defaming, or spreading disgrace. These values show that the treasures of Islamic morality provide a rich normative and pedagogical basis for building a digital ethics that is not only technical but also well-being- and humanity-oriented (Dinarti, Salsabila, and Herlambang 2024).

However, the teaching of Islamic Religious Education (PAI) in schools is often still oriented towards the delivery of normative material and has not fully moved towards the actualization of values in the concrete problems of students' digital lives. Moral material is generally taught within the framework of general social relations, such as honesty, good manners, or responsibility. Still, it has not always been contextualized in relation to digital issues, such as social media ethics, information verification, digital privacy, digital footprint, cyberbullying, or communication manners in virtual public spaces (Nurita and Rahman 2025).

As a result, students may develop a conceptual understanding of ethical principles but may not be able to practice cultural norms in their daily lives or in digital activities. This condition shows that there is a gap between the substance of PAI learning and the reality of students' digital lives. If this situation is not controlled, PAI learning risks being seen as normatively important, but less operational in responding to contemporary moral challenges (Al-Ali et al. 2024).

On the other hand, previous studies on digital ethics and Islamic education still show a fragmented tendency. Digital literacy studies generally focus on aspects of media-use skills, digital security, or technology-based learning strategies. Meanwhile, the study of Islamic morality tends to remain in the normative and philosophical realms and has not been sufficiently confronted with real problems in the digital space (Rahayu et al. 2023). As a result of this fragmentation, few conceptual frameworks systematically integrate Islamic moral values into PAI learning as a foundation for digital ethics. In fact, the need for such conceptual synthesis is very urgent, especially when schools are required to present religious learning that is not only normative but also contextual, reflective, and

relevant to students' experiences (Hasanah et al. 2024). Therefore, a conceptual reconstruction is needed so that Islamic moral values do not remain mere normative inheritances but are operationalized as an ethical framework for digital life.

Based on this description, this article departs from the assumption that strengthening students' digital ethics cannot be separated from a solid foundation of values rooted in a tested moral system. In this context, Islamic moral treasures are seen as having great potential as a comprehensive source of value but require a pedagogical reconstruction to be effectively integrated into Islamic Religious Education (PAI) learning. With this approach, Islamic moral values are not only understood normatively but also contextualized within the realities of students' digital lives.

Starting from these assumptions, this study formulates three main questions, namely: how Islamic moral values are understood from the perspective of Islamic education; the extent of the relevance of these values in the formation of students' digital ethics; and how the conceptual reconstruction of the integration of Islamic moral values in PAI learning can be formulated as the foundation of digital ethics. These questions serve as a basis for exploring the relationship between the normative dimension of Islamic teachings and ethical needs in an increasingly complex digital age.

In line with the formulation of the problem, this study aims to analyze Islamic moral values that are relevant from the perspective of Islamic education, explain the conceptual relationship between these values and students' digital ethics, and formulate the construction of integrative Islamic moral values in PAI learning as the foundation for strengthening digital ethics. This focus is expected to present a conceptual framework that is not only theoretical but also applicable in educational practice.

The novelty of this article lies in its effort to present a conceptual synthesis of Islamic moral education and digital ethics within a single pedagogical framework. This article not only examines values separately but also integrates them in a learning context relevant to technological developments and the dynamics of student behavior. To strengthen the empirical context, this study draws on up-to-date statistical data from official institutions and related institutional reports. At the same time, the main analysis is

conducted through an in-depth literature review approach.

Thus, this article is expected to make a significant contribution to the development of Islamic education studies, particularly by formulating a PAI learning model that is more responsive to the moral challenges of the digital era. In addition, the results of this research are expected to serve as a conceptual foundation for strengthening students' digital ethics grounded in integrated, contextual Islamic moral values.

B. Research Methods

This research adopts a qualitative approach using the library research method, chosen because the purpose of the research is not to test empirical hypotheses but to conceptually reconstruct the incorporation of Islamic moral values into the learning of Islamic Religious Education (PAI) as a foundation for strengthening students' digital ethics. The literature approach enables researchers to critically review a range of normative sources and relevant scientific literature to establish a systematic conceptual framework.

In the tradition of Islamic educational research, conceptual-philosophical approaches are often used to explore the meanings of values, principles, and epistemological frameworks that underpin pedagogical practice (Pengelolaan et al. 2025). The approach used in this study is a philosophical-normative approach and conceptual analysis. A philosophical-normative approach is used to examine Islamic moral values derived from the Qur'an, Hadith, and classical moral literature.

Through this approach, the research seeks to understand the ontological and axiological foundations of moral values such as *ṣidq* (honesty), *amanah* (responsibility), *tabayyun* (verification of information), and *ḥifẓ al-'ird* (maintaining honor) in the context of character formation. Meanwhile, conceptual analysis is used to examine the relationship between Islamic moral values and digital ethics in contemporary educational literature, thereby enabling the formulation of an integrative framework for PAI learning (Mukaffan and Siswanto 2025).

The data sources used in this study include primary and secondary sources,

including the Qur'an and Hadith as the normative basis of Islamic moral values, as well as classical works in the field of morality, such as *Ihyā' Ulūm* by Al-Ghazali, *Tahdzīb al-Akhlāq* by al-Dīn, and Ibn Miskawaih. Secondary sources consist of books and articles in scientific journals that discuss Islamic education, moral education, digital literacy, and digital ethics from an educational perspective.

The literature was selected based on thematic relevance and research focus, particularly the integration of values into Islamic Religious Education in the digital era (Azizah and Khasanah 2025). In this study, data analysis was carried out in two main stages: content analysis and conceptual synthesis. Content analysis is used to identify and extract key themes from normative texts and scientific literature related to Islamic ethical values. The selected literature is then critically analyzed to identify key concepts related to Islamic moral values, digital ethical principles, and value-based PAI learning design.

In this study, data analysis is carried out in two main stages: content analysis and conceptual synthesis. Content analysis is used to identify and extract key themes from normative texts and scientific literature related to Islamic ethical values. At this stage, a thematic coding process is carried out on relevant concepts, such as the principles of honesty, responsibility, information verification, and respect for human dignity in digital interactions (Sartika 2025).

The next stage is conceptual synthesis, the process of integrating the results of content analysis with pedagogical frameworks for Islamic Religious Education. Through this process, the researcher formulates a conceptual relationship between Islamic moral values and the digital ethical dimension in the context of learning. This synthesis results in an integrative conceptual framework that connects the moral principles of the Qur'an to a contextual PAI learning design and the development of digital technology (Mukaffan and Siswanto 2025).

To maintain the conceptual validity of the research, triangulation of sources was carried out by comparing various literature derived from normative texts, classical moral literature, and contemporary Islamic education studies. If differences of opinion are found in the analyzed literature, a comparative analysis is conducted to identify conceptual

commonalities relevant to the research objectives. This process seeks to ensure that the resulting conceptual framework is logically consistent and contextually relevant to the dynamics of Islamic education in the digital age (Ishamiyah 2026).

Through this methodological approach, this research develops a theoretical framework for integrating Islamic moral values into Islamic Religious Education. The resulting conceptual framework is expected to serve as the basis for developing the Islamic Education curriculum and learning practices oriented towards strengthening students' digital ethics. In addition, the findings of this study are expected to serve as a basis for future empirical studies examining the concept's application in school or madrasah settings.

C. Results and Discussion

Islamic Moral Values as the Basis of Moral Education from the Perspective of Islamic Education

The results of the analysis show that Islamic morality in Islamic education cannot be understood as tone, i.e., mainly referring to various formal offenses and not being allowed to enter. Islamic morality should be considered a system that determines the values and ethical guidelines of those who evaluate the outside world—this centralization, which underpins the alleged position, ensures that this is Islamic education. Education is not only about imparting knowledge; it also shapes individuals into responsible members of the workforce.

Thus, morality is at the core of Islamic education because it links theological beliefs, worship experiences, and students' social behavior (Suryani et al. 2021). Conceptually, the findings of this study suggest that morality has a deeper meaning than social ethics as it is commonly understood. Morality comes from an internalized dimension and manifests in external behavior carried out with full awareness, consistency, and responsibility (Karyono et al. 2025).

Thus, moral qualities cannot be judged solely by a person's ability to explain moral concepts, but by their ability to embody those values in everyday patterns of

behavior. These findings are in line with a view that emphasizes ethics as a system integrating spiritual, moral, and social dimensions. In the field of education, this implies that the teaching of ethics should not be reduced to the mere delivery of norms but should be seen as an ongoing process of internalizing values.

The results of the analysis also show that Islamic ethics are closely aligned with current educational needs. This is reflected in the comprehensive scope of Islamic ethics, which not only focuses on individual virtues but also encompasses social responsibility, empathy, discipline, and integrity. This shows that the development of religious character in students is highly dependent on cultivation, including principles such as self-discipline, accountability, and behavioral consistency. These findings are consistent with the view that ethics is a value system grounded in the integration of spiritual, moral, and social dimensions. In the context of education, this implies that teaching ethics should not be reduced to mere norms but rather be considered an ongoing process of internalizing values (Azizah and Murniyetti 2023).

From a normative perspective, this study demonstrates that Islamic ethics is grounded in the Qur'an, Sunnah, and Hadith. Ethics is not only an additional element in Islamic Education, but one of its main goals. According to Islamic teachings, the quality of faith is inseparable from ethical behavior; Therefore, the formation of noble morals is a natural consequence of authentic religious education (Azizah and Nafi'ah 2022). These findings are in line with the view that noble ethics reflect strong religious beliefs. Therefore, ethics serves as a bridge between the realms of faith, worship, and social behavior in student life.

An in-depth study shows that Islamic ethics is holistic, encompassing human relationships with God, fellow human beings, the self, and the surrounding environment, emphasizing that integrative Islamic education requires a comprehensive ethical foundation to avoid becoming bogged down in purely technical and cognitive elements. In this context, ethics serves as a framework of values that fosters a balance between spiritual, social, and ecological dimensions.

Thus, Islamic ethics is not only relevant to managing traditional moral issues but

also has conceptual potential to address the increasingly complex challenges of modern life. In the digital age, the exam findings reveal that Islamic ethics is highly relevant in the face of new moral challenges students face. Values such as *sidq* (honesty), *amanah* (responsibility), *tabayyun* (verification of information), and *hifz al-'ird* (safeguarding honor) offer a strong, practical foundation for digital ethics.

Reveals that the teaching of Islamic Education in the midst of curriculum changes and educational transformations must be more adaptive to the social dynamics of students. In the context of this article, the findings are further developed with the statement that Islamic ethics is not just a normative legacy, but rather an epistemological and pedagogical foundation that can be reconstructed to guide students' digital behavior in a more ethical, responsible, and dignified way (Noor, Izzati, and Azani 2023).

Digital Ethics as a New Context for Value Education

The findings of the study show that advances in digital technology have fundamentally changed the patterns of social interaction, communication, and learning processes among the younger generation. The digital world is no longer considered just a technological means but a new social space that influences individual identity, relationships, and behavior. In this context, digital ethics has become a pressing need, as the rapid expansion of digital interactions often does not align with users' moral maturity.

Therefore, digital ethics should be understood as a normative framework that guides individuals to interact responsibly, safely, and respectfully in digital spaces. Conceptually, digital ethics is a set of moral principles that guide the responsible use of digital technology. Digital ethics encompasses not only technical expertise in operating a device or application but also moral awareness, social responsibility, respect for others' rights, and consideration of the ethical implications of online activity (Nurhayati and Iskandar 2025).

Emphasizing that quality digital literacy must focus not only on strengthening technical skills, but also on fostering positive character development among the younger generation amid rampant disinformation. These findings emphasize that effective digital education must go beyond mastering technical skills to the development of digital ethics.

From an educational point of view, digital ethics encompasses a variety of important principles, such as honesty in various information, respect for copyright, protection of personal data, and responsible online communication.

These principles affirm that the digital space is not a value-free zone, but rather an environment that demands moral maturity in every action. (Studi et al. 2024) reveals that Islamic religious education plays a key role in shaping the characteristics of the Muslim personality. In the digital age, such character formation is increasingly important because technology facilitates the spread of positive and negative behaviors at the same pace.

One of the most critical issues in digital ethics is online bullying. Online bullying not only damages social relationships but also has the potential to cause serious psychological distress for students. Stating that victims of online bullying face significant opportunities for anxiety, stress, and ongoing mental health distress. These findings reinforce the view that the digital world is morally neutral; it can be a productive or destructive platform, depending on the values that shape users' behavior. Thus, digital ethics must be integrated as an important element in character education.

In addition to online bullying, the digital space also raises various issues related to symbolic violence and gender-based violence (Anjani 2024). Note that online platforms often serve as tools to mock, intimidate, leak personal secrets, and harass others in ways that degrade one's dignity. This phenomenon confirms that the challenge of digital ethics cannot be overcome through technical regulation alone, but requires a foundation of values that uphold respect for the dignity, privacy, and human rights of fellow users. In this context, digital ethics education must be grounded in the understanding that technology will yield positive benefits only when balanced with moral maturity.

Another challenge is rampant hoaxes and disinformation. The very rapid flow of information on social media often encourages people to spread the news without adequate verification. (Ma'arif et al. 2025). argues that the Tabayyun principle is highly appropriate for application as digital literacy ethics to address disinformation in the social media era. These findings are particularly important because they highlight that digital issues are not limited to access to information, but also concern epistemic and moral

responsibility.

In this article, the concept is expanded upon by the claim that digital ethics requires a stronger foundation of values, so that students are not only skilled at filtering information but also at acting with moral responsibility when responding to and sharing it. In addition, the development of digital technology has raised several issues regarding academic integrity, including online plagiarism, assignment manipulation, and the misuse of technology for unethical purposes (Setiawan et al. 2025).

Notes that the development of online moral standards within the framework of Islamic Religious Education should focus on fostering responsible academic and social behavior. These findings reinforce the idea that digital ethics not only encompasses social interaction on social media but also plays an important role in education. Therefore, the main conclusion of this subsection is that digital ethics is essentially a new form of value education. Thus, integrating it with Islamic ethics is an important strategy for teaching Islamic Religious Education (PAI).

Limitations of PAI Learning Practices in Response to Digital Ethics

An analysis of existing research shows that current Islamic Religious Education (PAI) teaching practice remains limited by various obstacles in effectively addressing digital ethical challenges. Normatively, PAI prioritizes character development as its main goal; however, in practice, teaching often focuses on delivering religious content in theory rather than on character development. Thus, character formation has not been fully achieved, especially amid rapidly evolving social and technological dynamics.

This situation shows that the root of the problem in the teaching of Islamic Religious Education (PAI) lies not in a lack of values, but in a lack of contextualization and relevant pedagogical application. The most glaring major limitation is the over-reliance on cognitive approaches. In various teaching practices, Islamic religious teachings continue to prioritize material understanding, proficiency in memorizing concepts, and knowledge-based assessments (Qoyimah and Ratnasari 2025).

Notes that one of the crucial problems in Islamic Education in the current digital

landscape is characterized by the prevalence of cognitive-normative orientation that has not fully extended to the affective realm and the application of moral principles. Therefore, students may have understood the concept of ethics theoretically, but still have difficulty applying it to actual situations, including everyday digital activities. The second limitation is the lack of connection between the ethics curriculum and students' digital experiences in their daily lives.

Moral material is still often presented as an abstract norm independent of the realities of social media, instant-information culture, and the online communication problems that students routinely face. In fact, the digital world has become an integral part of the younger generation's social life. (Fajtriansyah and Merlianda 2025) stating that the digitization of learning content can increase student participation, but technology will not produce meaningful change if it is not associated with strict value guidelines.

These findings reinforce the need for PAI teaching to move from a normative-abstract approach to one that is more contextual and better aligned with the dynamics of students' experiences. The third limitation arises from the gap between students' moral values and digital behavior. In practice, students may already understand values such as honesty and responsibility, as well as ethical concepts, at a conceptual level. However, they still have difficulty applying them in social media activities, digital group communication, or responding to the rapid dissemination of information (Muslimah and Risa 2024).

It is also worth noting that integrating technology into the teaching of Islamic Religious Education (PAI) can bridge this gap, though its success depends on deep moral reflection. Without such reflection, technology only functions as a tool to convey material, not as a means of character development. The fourth limitation concerns the change in teachers' roles. In the current digital era, Islamic Religious Education teachers no longer only present religious materials; instead, they should act as mentors in moral reflection, helping Students understand ethical dilemmas in contemporary life.

Nevertheless, the study's findings suggest that this role is not yet fully realized. Teaching is still one-way and rarely provides opportunities for case discussion, value

reflection, or analysis of current moral issues. This situation means PAI has not yet fully become an effective pedagogical arena that connects Islamic teachings with students' digital experiences. In addition, students' digital behavior is shaped by external influences such as family, peers, and social media culture.

Therefore, the cultivation of digital ethics through Islamic Education should not be limited to the Classroom environment alone, but requires support from a more comprehensive educational ecosystem. This fact emphasizes the importance of reform in Islamic education and the recognition that moral education is a joint effort among schools, families, and communities. From these findings, it can be concluded that PAI learning requires a fundamental shift from a method that focuses primarily on cognitive learning to an integrative, contextual, and reflective model that emphasizes the development of students' digital characters.

Conceptual Reconstruction of the Integration of Islamic Moral Values in PAI Learning

Building on the analysis in the previous section, this article concludes that strengthening digital ethics among students within the framework of Islamic education requires a conceptual reconstruction of Islamic Religious Education (PAI) teaching that integrates Islamic moral values with the dynamics of digital life. Such a reconstruction is crucial because digital challenges cannot be adequately addressed simply by increasing the use of technology in the Classroom; Instead, the challenge requires a value framework that guides students to behave ethically. Therefore, PAI teaching should no longer be seen as a mere tool for conveying religious knowledge, but as a process of building moral awareness in digital activities.

The findings of the combined analysis show that incorporating Muslim ethical principles into Islamic Religious Education (PAI) learning can be formulated through three main elements: basic values, learning processes, and digital character development outcomes. These findings are a major contribution to this article, as they provide an integrated pedagogical framework that brings together moral education and digital ethics.

In contrast to previous research, which often treats digital literacy and moral education as separate fields, this article argues that they should complement each other.

The proposed value framework includes four core principles: *ṣidq*, *amanah*, *tabayyun*, and *ḥifẓ al-'ird*. The value of *ṣidq* serves as the basis for honesty in generating, receiving, and sharing information. The value of trust deepens our understanding of responsibility, which includes the responsible use of accounts, personal data, and technology. The *tabayyun* value serves as an important guideline for verifying information amid a flood of hoaxes and disinformation.

Meanwhile, *ḥifẓ al-'ird* provides a moral foundation for protecting others' dignity, honor, and privacy in digital activities (Ma'arif et al. 2025; Setiawan et al. 2025). Both emphasize that digital ethics requires a deeper moral foundation than just technical rules. This article builds on these findings by showing that the Islamic ethical tradition offers a rich framework of values to address these challenges. In the context of learning, this article explains three main principles: internalization, imitation, and habit formation.

Internalization requires students not only to recognize those values but also to understand their essence and connect them to their personal digital experiences. Imitation emphasizes that teachers of religious education and Islamic ethics (PAI) must be role models of ethical behavior, including in the use of technology and online communication. Habit formation emphasizes that a positive digital character can be developed only through consistent practice in the learning environment. Other research shows that instilling ethical values on social media is more effective when delivered through continuing education.

These findings reinforce the view that digital ethics education should be designed as a long-term process, not just a one-time storage of materials (Pebriani et al. 2025). These results are closely aligned with Utomo's (2023) studies, which show that situation-based methods in Islamic Education are effective in connecting religious material to students' social realities. In this article, this effectiveness is extended to the digital realm, thus making Islamic education more relevant to students' life experiences (Sujud and Utomo 2023).

The result of this conceptual model is the development of more responsible digital behaviors, such as filtering information before sharing it, using technology honestly, communicating politely online, and respecting others' privacy and dignity. Therefore, this article emphasizes that embedding the ethical teachings of Islam into PAI not only contributes to the theoretical advancement of Islamic educational studies but also offers practical applications for lesson planning, teaching approaches, and the development of school culture in the digital age. These findings also show that PAI teaching has the potential to be a key arena for fostering stronger, more dignified, and more sustainable digital ethics among students.

Figure 1. Conceptual Model of Integration of Islamic Moral Values in PAI Learning for the Strengthening of Digital Ethics



D. Conclusion

This research emphasizes that Islamic morality is the main foundation of Islamic education, not merely a set of norms of right and wrong, but a value system that comprehensively and continuously shapes students' inner orientation, character, and behavioral direction. Morality serves as the core that integrates the dimensions of faith, worship, and social practice, so that the success of Islamic education goes beyond mere

mastery of religious facts and extends to students' capacity to internalize and actualize these values in real life.

Thus, Islamic ethics play a strategic role in shaping individuals who are not only intellectually superior but also spiritually and socially mature. In the evolving digital landscape, this study finds that the transformation of social spaces into digital forms has presented complex new moral challenges, thus giving rise to the urgent need for digital ethics as part of value education. The increasingly expansive digital space is not only a means of communication but also a place for the formation of identity and behavior, which, in practice, is often colored by irregularities such as the spread of hoaxes, cyberbullying, privacy violations, and low academic integrity.

This condition shows that digital technical skills alone are not enough; they must be accompanied by moral maturity that can guide the adoption of technology in an accountable, ethical, and dignified manner. However, the results of technology adoption in accountability also show that the teaching practice of Islamic Religious Education (PAI) is currently still facing various obstacles in responding to these dynamics. PAI learning tends to remain oriented towards cognitive aspects and the delivery of theoretical material, so it is not yet fully able to embrace students' emotional dimension and moral praxis, especially in the context of digital life.

In addition, the lack of contextualization of moral materials within students' digital reality and the non-optimal role of teachers as facilitators of moral reflection create a gap between the understanding of values and the practice of daily behavior. This fact underscores the urgent need to change the paradigm of Islamic education towards a more integrative, contextual, and reflective approach. In response to these problems, this research offers a conceptual reconstruction of PAI learning that integrates Islamic moral values and digital ethics into a single systematic pedagogical framework.

This reconstruction is based on three main elements: core values, pedagogical processes, and character development outcomes. The value base includes four main values, namely *ṣidq* (honesty), *amanah* (responsibility), *tabayyun* (verification of information), and *ḥifẓ al-'ird* (maintaining honor), which have direct relevance to moral challenges in the

digital space. These values are then implemented through the processes of internalization, example, and habituation, so that they are not only understood conceptually but also embedded in students' awareness and habits.

Furthermore, to strengthen implementation effectiveness, PAI learning needs to be supported by contextual and reflective methods that enable students to connect moral teachings to authentic encounters in the digital world and to conduct moral evaluations of their own behavior. Through this process, learning serves not only to impart knowledge but also to foster critical thinking and ethical responsibility. The expected output of this model is the development of a digital character in students who are honest in their information, responsible in the use of technology, polite in online communication, and able to maintain their own honor and the privacy of others.

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