



Building Digital Ethics in the Perspective of Islamic Religious Education

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Abstract

This article aims to explore the role of Islamic Religious Education (Islamic Religious Education or PAI) in building digital ethics among the younger generation in the modern era. Using a qualitative-descriptive approach, the study analyzes literature and current social phenomena to identify ethical challenges and Islamic perspectives on digital behavior. The findings reveal that digital media has created new ethical dilemmas, including the rise of hoaxes, cyberbullying, hate speech, and moral decline among youth. Islamic ethical principles such as adab, honesty, tabayyun, and responsibility are central in addressing these issues. The discussion emphasizes the need for Islamic education to integrate digital literacy and contemporary ethical discourse into its curriculum and teaching strategies. The study concludes that PAI has a vital impact in shaping ethical digital behavior and offers a spiritual framework for navigating the complexities of online interaction. Strengthening digital ethics through Islamic education can foster a more civil, responsible, and moral digital culture.

INTRODUCTION

The digital era has brought about a major revolution in the way humans communicate, access information, and form self-identity in virtual spaces. Advances in information technology have made the internet and social media an integral part of everyday life, especially for the younger generation. In this context, a new urgency has emerged regarding how ethics are built and applied in the digital space. The title "Building Digital Ethics in the Modern Era from the Perspective of Islamic Religious Education" is based on the reality that technological advances are not always balanced with the moral maturity of their users. Therefore, an approach that is not only technical, but also has spiritual and pedagogical value is needed in forming ethical digital behavior, and this is where Islamic Religious Education (PAI) plays an important role.

Several studies have shown that violations of digital ethics among the younger generation are increasing. Research by Novita (2023) noted that the spread of hoaxes, hate speech, and digital pornography is rampant due to low ethical literacy in cyberspace (Novita, 2023). Sirajul Fuad (2021) also found that teenagers actively use social media without

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understanding the moral and legal consequences of their online behavior. This is exacerbated by digital communication patterns that emphasize popularity over integrity (Zis et al., 2021). In a study by Wida Fitria and Ganjar Eka Subakti (2022), it was revealed that digital media is a space prone to conflict, hate speech, and the loss of communication ethics, especially in the context of interfaith religion in Indonesia (Fitria & Subakti, 2022).

On the other hand, several studies have also highlighted the role of Islamic Religious Education in shaping digital character. Siti Khopipatu Salisah (2024) emphasized that Islamic Religious Education has a strategic role in inserting moral and spiritual values amidst technological advances (Salisah et al., 2024). Likewise, research by Fedry Saputra (2024) stated that the integration of Islamic Religious Education with a technological approach can shape the character of students who are more adaptive and ethical (Saputra, n.d.). However, most of the approaches taken are still normative and not responsive enough to the dynamics of the digital world which is changing very quickly. Many Islamic Religious Education curricula have not integrated current issues such as *cyberbullying*, hate speech, or digital footprints.

A fairly striking weakness of previous studies is the lack of a holistic approach that combines aspects of technology, pedagogy, and spirituality in building digital ethics. Most of the literature still views digital ethics violations as individual technical or moral problems, not as a value education issue that must be answered systemically through the Islamic Religious Education curriculum. In fact, as conveyed by Uswatun Hasanah (2023), digital literacy based on Islamic values is an important step in creating a generation that is able to face digital challenges wisely and civilized (Hasanah & Sukri, n.d.).

Therefore, this study is important to explore more deeply how PAI can be an effective instrument in fostering Islamic, contextual, and applicable digital ethics in the modern era . The uniqueness of this study lies in its approach which does not only examine digital ethics from a normative perspective. But rather tries to build an integrative framework that combines Islamic values and digital literacy skills.

RESEARCH METHODS

This study uses a descriptive qualitative approach with a library research method . This approach was chosen to explore in depth various concepts, theories, and empirical findings related to digital ethics in the perspective of Islamic Religious Education (PAI). The purpose of this approach is to understand the phenomenon comprehensively and contextually based on relevant scientific sources.

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The design of this research is exploratory, namely exploring thoughts, views, and best practices that have been revealed in various literature related to digital ethics and the role of Islamic religious education. The subjects in this study are not individuals or groups directly, but scientific documents in the form of journal articles, academic books, research reports, and other publications related to the theme of digital ethics and Islamic Religious Education, especially in the context of Indonesian society.

The data collection process was carried out by tracing and reviewing secondary library sources from national and international scientific journals published in the last five years. In addition, searches were conducted through online databases such as Google Scholar, DOAJ, and accredited journal sites. Inclusion criteria include articles that discuss issues of digital ethics, Islamic religious education, the character of the younger generation, and the integration of Islamic values with technological developments.

The collected data were analyzed using content analysis techniques. Each document was reviewed to identify key themes, thought patterns, and gaps in the literature. The analysis was conducted inductively, by mapping dominant issues and linking them to the relevance of PAI in fostering digital ethics. The results of this analysis became the basis for compiling research arguments and conclusions systematically.

DISCUSSION

The Phenomenon of Digital Ethics

The development of information technology has brought about major changes in the way humans communicate, interact, and express themselves in virtual public spaces. The digital era allows anyone to access information, express opinions, and build social networks quickly and massively. However, this progress also poses serious challenges in terms of ethics. The phenomenon of digital ethics violations is becoming increasingly widespread, as seen from the increasing cases of the spread of hoaxes, hate speech, cyberbullying, and digital pornography that are easily spread on various social media platforms (Novita, 2023). The younger generation, especially teenagers and children, are among the groups most vulnerable to digital ethics deviations (Wulan Ayu & Fitriyanto, n.d.). This is due to a lack of ethical understanding, weak self-control, and the absence of early education regarding media norms. Many of them are active on social media without understanding the moral and legal consequences of every upload or comment they make. As a result, the digital space that should be a productive medium has instead turned into a field of social conflict, a place for the circulation of slander, provocation, and even verbal violence.

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This phenomenon also reflects a shift in communication culture. Digital media is not only a means of exchanging messages, but also an arena for self-image that is full of interests. Many users are more concerned with popularity in the form of "likes" and "followers" than maintaining communication ethics. As a result, sensational and provocative content is actually more popular and goes viral (Rianto et al., 2019).

Socially, this shows that digital society does not yet have adequate cultural readiness in responding to technological advances. A weak literacy culture, coupled with the absence of value filters, makes it easy for people to get caught up in destructive behavior in cyberspace. As noted by Wahyuni (2023), digital transformation has not been balanced with moral readiness, resulting in a character crisis for the younger generation (Bengu et al., 2024).

In the context of education, the weak understanding of digital ethics cannot be separated from the minimal attention of the curriculum to the aspects of values and morals in the technological era. The Islamic Religious Education (PAI) curriculum, which should be an instrument for strengthening character, has not been fully integrated with contemporary digital challenges. There are still many educational institutions that view digital ethics as a technical issue, not a life value (Rani, 2023).

In addition, strengthening digital ethics is still limited to discourse, not yet a cultural movement in the world of education. In practice, students have not been invited to discuss actual cases such as the spread of hoaxes or the ethics of comments on social media, which are very close to their lives. Research conducted by the Perspective Team (2023) states that the normative-conservative approach to religious learning has not been effective in answering contemporary ethical issues faced by Generation (Khalisatun Husna et al., 2023)Z.

The phenomenon of digital ethics is also closely related to weak social control in the community. In many cases, perpetrators of digital ethics violations actually get support or justification from their online communities. This reinforces a permissive culture and blurs the lines between what is ethically right and wrong. Research in the journal "Moral and Ethical Crisis in the Young Generation of Indonesia" notes that toxic online communities play a role in forming deviant behavior that continues to repeat itself (Hudi et al., 2024).

It is also important to note that the advancement of digital technology not only brings social risks, but also offers great opportunities to foster ethical awareness. Technology can be used to campaign for moral values, disseminate educational content, and build a healthy digital space. Therefore, sustainable and contextual educational interventions are important. According to Mutmainnah (2023), one effective strategy that can be implemented is through

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materials such as "Social Media Manners" which are included in Islamic Religious Education lessons (Hidayat, 2015).

In a broader context, the phenomenon of digital ethics is also related to spiritual awareness. Religious values such as honesty, responsibility, trustworthiness, and avoiding slander and gossip are the main foundations in forming a healthy digital character. In a study published in the *Al-Fikrah Journal* (2022), it was stated that the integration of Islamic values in digital life is not only a necessity, but an urgent obligation to form a generation with noble morals in the digital era (Rianto et al., 2019).

Thus, the phenomenon of digital ethics is not just a technological symptom, but a multidimensional problem that requires a holistic approach. The combination of value education, digital literacy, and spiritual guidance can be a strategic solution to building an ethical, productive, and civilized digital culture.

The Concept of Digital Ethics in Islam

The development of digital technology today brings significant transformation in human life, including in terms of communication, information, and social interaction. Digital media such as social media has become a new space that connects individuals without geographical and time boundaries. In this context, there is a need to understand and apply ethics in digital interactions, especially for Muslims. Digital ethics in Islam not only includes good behavior in cyberspace, but also represents the noble moral values taught in religion.

Ethics in Islam generally include behavior that is in accordance with the teachings of sharia. Digital ethics in this context refers to moral guidance when using information technology, especially in social media, online communication, and consumption of digital content. The main principles of Islamic digital ethics are maintaining manners, avoiding *ghibah* (backbiting), *namimah* (inciting conflict), slander, and spreading hoaxes and hate speech.

According to Abidin Pandu Wirayuda et al., the use of social media in da'wah must be carried out with due regard for good morals and ethics. The ethics in question are not only normative in nature, but must be manifested in the form of using language that is polite, courteous and does not provoke conflict (Pandu Wirayuda et al., n.d.). This is important considering that social media is a public space that is very sensitive to differences in opinions, backgrounds and beliefs. Islam commands its followers to convey the truth in a wise and gentle manner as stated in the QS. An-Nahl: 125, "Call (people) to the path of your Lord with wisdom and good learning...".

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The concept of digital ethics in Islam also includes the importance of maintaining the privacy and honor of others. In Rafiq's document, it is emphasized that respect for individual privacy, self-control in speaking, and selecting useful content are important parts of Islamic ethical values in online interactions (Hastharita, n.d.). This is in line with the principle of *tabayyun* in Islam, namely verifying information before spreading it, as Allah says in QS. Al-Hujurat: 6, which mentions the importance of examining information so as not to harm others because of false news.

One of the fundamental points in Islamic digital ethics is the prohibition of spreading the bad and shame of others. Muhammad Fatkhul Hajri said that Muslims must filter information, both when receiving and spreading it. In Islamic teachings, spreading bad news or the shame of others is a major sin and can damage Islamic brotherhood (brotherhood among Muslims) (Faizatul Ula & Zubaidi, n.d.). Therefore, when interacting digitally, a Muslim is required to be morally and spiritually responsible for what he writes.

Furthermore, digital ethics in Islam cannot be separated from social and scientific responsibility. In the work of Siti Khopipatu Salisah, it is stated that ethics in digital media must reflect good morals, where users should not just talk or comment on something without knowledge. The dissemination of information must be based on good intentions and knowledge, so as not to mislead the public (Fitria & Subakti, 2022). This shows that in Islam, digital literacy is not only about technical skills, but also includes spiritual aspects and social responsibility.

Digital ethics also concerns how Muslims treat differences in cyberspace. The digital world is often a place for heated debate, even hostility. In fact, Islam teaches tolerance and respects differences of opinion. The use of social media as a means of preaching should pay attention to the values of *tasamuh* (tolerance), *syura* (deliberation), and *islah* (reconciliation). A Muslim is advised not to easily spread anger or hatred in the digital space, because it is contrary to the spirit of *rahmatan lil 'alamin*.

The presence of digital ethics in Islam also functions as self-control from the temptation of irresponsible freedom in cyberspace. The digital world often creates the illusion of absolute freedom, where someone feels they can say or share anything without considering the consequences. However, Islam emphasizes the importance of *hisbah* or moral control of oneself and society, in order to maintain order and the common good.

In addition, the principle of *amar ma'ruf nahi munkar* (encouraging good and preventing evil) in Islam is an important foundation for digital ethics. In practice, this principle encourages Muslims to actively spread positive, educational, and constructive content, and

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reject all forms of digital crime such as pornography, online fraud, hate speech, and cyberbullying.

In closing, digital ethics in Islam is not just an ideal normative tool, but must become a real practice in the digital life of Muslims. Social media and digital technology are not value-free areas, but fields of moral and intellectual jihad that must be undertaken with awareness of faith and morals. Through the understanding and application of Islamic digital ethics, Muslims can make digital space a means of preaching, education, and meaningful friendship.

The Urgency of PAI in Developing Digital Ethics

Islamic Religious Education (PAI) has a strategic position in building the moral foundation of students, especially in responding to the dynamics of ethics in the digital era. Amidst the rapid flow of information that is often not morally filtered, PAI is present as a value system that guides individuals to behave fairly, honestly, and responsibly in cyberspace. Digital ethics are not enough to be interpreted as online etiquette, but must be instilled as part of spiritual integrity that is sourced from Islamic values.

PAI has great potential in shaping the character of students to be able to use technology wisely and in accordance with Islamic values (Amalia et al., 2021). Through PAI, students are not only taught dogma or fiqh law, but also their awareness of the social and moral impacts of every digital interaction they do is formed. Values such as amanah, tabayyun, iffah (maintaining honor), and shura are important to be contextualized in digital life.

The challenges of education in the digital era are not only technological, but also involve changes in the mindset and culture of the younger generation (**Metode Pembelajaran & Agama, n.d.**). Therefore, the integration of PAI values with a digital literacy approach is an urgent need so that students are able to recognize, assess, and respond to various forms of ethical deviations critically and Islamically.

When viewed from the perspective of value education theory, especially the stages of moral development according to *Lawrence Kohlberg*, students are at the conventional stage, where their moral behavior is greatly influenced by social norms and authority (Gunawan, 2012). In this context, Islamic Religious Education can play a role as a moral authority that not only provides rules, but also instills *ethical reasoning* based on Islamic values, such as *tabayyun*, *amanah*, and *iffah*. This process is important to bring students towards the post-conventional moral stage, where universal values and social responsibility become the basis for action.

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In addition, the application of **contextual teaching and learning (CTL)** in Islamic Religious Education is very relevant. According to Johnson, learning will be meaningful if it is directly related to students' real lives (Johnson, 2006). Therefore, the integration of digital issues such as hoaxes, cyberbullying, and commenting ethics in the Islamic Religious Education curriculum will help students understand religious values in actual, not abstract, ways. Islamic Religious Education teachers need to be facilitators who link Islamic values with digital phenomena that are familiar in students' daily lives.

Furthermore, Suci Rahmadani (2024) revealed that technology-based PAI learning strategies—such as the use of e-learning platforms, social media, and mobile applications—can be utilized to instill moral values in a more contextual and interesting way (Rahmadani Sekolah Tinggi Agama Islam Negeri Bengkalis Alamat et al., 2024). This opens up opportunities for teachers to internalize digital ethical values through methods that are relevant to the digital world of students.

However, the implementation of digital ethics through Islamic Religious Education requires strengthening in several aspects: (1) Curriculum: Islamic Religious Education needs to expand the scope of its material to include digital ethics issues such as hoaxes, cyberbullying, immoral content, and digital footprints. (2) Methodology: Contextual, dialogical, and case study-based approaches must be prioritized so that students are able to apply Islamic teachings in real digital situations. (3) Teacher Competence: Islamic Religious Education teachers must be equipped with adequate digital literacy so that they can be role models in media as well as relevant facilitators for students in the digital world. (4) Social Involvement: Islamic Religious Education also needs to synergize with the family and community environment to create a consistent digital ethics education ecosystem.

In this context, it emphasizes the importance of digital literacy based on Islamic values to prevent students from the negative influences of cyberspace such as hoaxes, bullying, and digital addiction (Eryandi, 2023). By making digital literacy an integral part of PAI learning, students are encouraged to not only become technology users, but also moral agents in the digital space.

Thus, PAI is not only a fortress of values amidst the massive flow of digitalization, but also a motor of change that fosters a civilized and religious digital culture. Holistic and adaptive religious education to the development of the times will be able to form a generation that is not only intellectually intelligent, but also wise in attitude and behavior in the digital space.

CONCLUSION

This study shows that building digital ethics in the modern era is not enough to rely only on normative or technical approaches, but requires strong integration between Islamic values and education through the strategic role of Islamic Religious Education (PAI). This finding answers the purpose of the study, namely to examine how PAI can be an effective instrument in fostering ethical awareness in the digital space. PAI has significant potential in shaping the digital character of students through strengthening spiritual values such as honesty, responsibility, and media *etiquette*. The main innovation offered in this study is the integrative framework between digital ethics and religious learning, which has not been widely applied in previous studies. By enriching the PAI curriculum through contextual digital literacy and building critical awareness of the use of technology, Islamic education can be the answer to the challenges of moral degradation in the digital era. This study strengthens the understanding that the digital space is a part of life that requires value guidance, and PAI is able to present this role in a relevant and transformative way.

Suggestions Based on the findings of this study, it is recommended that the Islamic Religious Education (PAI) curriculum at all levels of education actively integrate actual and contextual digital ethics issues, such as the spread of hoaxes, hate speech, and *cyberbullying*, into learning materials. PAI teachers also need to be equipped with digital literacy training based on Islamic values so that they are able to convey religious teachings that are relevant to students' digital lives. Educational institutions are expected to make PAI an open, reflective, and transformative dialogue space in forming an ethical digital culture. In addition, further research can be focused on the development of interactive and applicable digital-based PAI learning models, as well as evaluating their effectiveness in forming students' characters in an era of ever-evolving technology.

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