

# The Role of Islamic Education in Building Digital Wellbeing and Social Media Ethics among Muslim Youth

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## ABSTRACT

This study aims to analyze the role of Islamic Religious Education (PAI) in fostering digital wellbeing and social media ethics among Muslim adolescents. In the digital era, social media has become the primary space for youth expression and interaction, yet it also poses challenges such as moral degradation, digital addiction, and the spread of misinformation. Using a qualitative-descriptive approach, this research explores how Islamic values are integrated into PAI learning to cultivate a balance between technological competence and spiritual awareness. The findings indicate that PAI plays a strategic role as an instrument for shaping Islamic digital character through the internalization of values such as amanah (responsibility), tawazun (balance), sidq (honesty), and ihsan (excellence). PAI teachers act as moral exemplars in the digital realm, instilling politeness, responsibility, and communication ethics based on the principle of qaulan ma'rufan (kind speech). Project-based and reflective learning strategies are effective in enhancing students' ethical literacy and social empathy. In conclusion, PAI not only develops religious knowledge but also moral and spiritual awareness, guiding students to use technology wisely, productively, and ethically thus realizing digital wellbeing grounded in Islamic values that embody rahmatan lil 'alamin (mercy to all creation).

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## 1. INTRODUCTION

The development of digital technology has brought significant changes to people's lives, especially among teenagers. Social media serves not only as a means of communication but also as a space for interaction, self-expression, and a primary source of information for the younger generation [1]. However, despite the various conveniences offered, the use of social media also poses challenges, such as digital

addiction, the spread of invalid information, and the degradation of ethics in interactions [2]. This phenomenon raises the urgency to raise awareness about the importance of digital wellbeing and social media ethics, especially among Muslim youth who are in the process of discovering their identity. In this context, Islamic Religious Education (PAI) plays a strategic role as a means of character formation and strengthening moral values. PAI not only teaches religious

knowledge cognitively but also emphasizes the affective and psychomotor aspects that can guide students in using technology wisely [3]. The integration of Islamic values into learning can act as a filter for teenagers to maintain balance in their use of digital media, thereby avoiding negative impacts such as hate speech, hoaxes, and other unethical behavior in cyberspace [4].

Digital wellbeing, from an Islamic perspective, can be interpreted as an effort to maintain a balance between technology use and spiritual, emotional, and social health. This requires strengthening digital literacy based on religious values, such as honesty, responsibility, politeness, and self-control [5]. Islamic religious education can play a role in strengthening the internalization of these values, so that Muslim youth are able to demonstrate ethical, productive, and welfare-oriented behavior when using social media [6].

Thus, Islamic Religious Education (PAI) is not only relevant in the context of conventional learning but also capable of addressing the complex challenges of the digital era. Based on this description, this study aims to explore the role of Islamic Religious Education (PAI) in developing digital well-being and social media ethics among Muslim adolescents. This research is crucial considering that adolescents are the next generation and are highly vulnerable to the influence of digital globalization. This research is expected to identify effective PAI strategies, approaches, and implementations for instilling healthy digital awareness and social media ethics, thus serving as a foundation for character development in Muslim adolescents in the modern technological era.

## 2. LITERATURE REVIEW

### 2.1 *Islamic Religious Education (PAI)*

Islamic Religious Education (PAI) is a conscious and planned effort to prepare students to understand, appreciate and practice Islamic teachings in a

comprehensive manner [7]. PAI's main goal is to form people who are faithful, devout and have noble character in accordance with the guidance of the Al-Qur'an and Sunnah [8]. In the context of national education, Islamic Religious Education (PAI) plays a crucial role in instilling religious values that serve as lifelong guidelines, so that students possess not only intellectual intelligence but also spiritual and moral strength that can guide their daily behavior. PAI focuses not only on the cognitive aspect of religious knowledge but also encompasses the affective and psychomotor dimensions. This aligns with the essence of Islamic education, which emphasizes a balance between faith, knowledge, and good deeds.

Islamic Education in schools is expected to be able to internalize Islamic teachings in all student activities, so that they have commendable morals in various aspects of life, including in the use of technology and interactions on social media[9]. Thus, Islamic Religious Education (PAI) plays a strategic role in shaping the character of students in the digital age. From an Islamic perspective, education serves not only as a transfer of knowledge but also as a process of developing a holistic personality. Islamic Religious Education (PAI) teachers play a central role as role models (*uswah hasanah*) capable of instilling Islamic values through exemplary behavior, habituation, and spiritual guidance.

The success of Islamic Religious Education (PAI) is not

measured solely by mastery of the material, but rather by the extent to which Islamic values are internalized and embodied in students' behavior. This demonstrates that PAI is highly relevant in responding to the challenges of modern life, which is rife with the influence of globalization and digitalization [10]. Islamic Religious Education (PAI) is also expected to meet the needs of the times by providing religious literacy that is adaptive to technological developments. PAI learning can be directed at strengthening moral and ethical awareness in the use of digital media, so that Muslim youth can demonstrate wise, polite, and productive behavior on social media [11]. Therefore, Islamic Religious Education (PAI) serves not only as a formal educational instrument but also as a key pillar in building spiritual awareness and digital well-being among the younger generation.

## **2.2 The Concept of Digital Wellbeing**

Digital wellbeing is a relatively new concept in academic studies, particularly following the massive increase in digital technology use among the global population. Generally speaking, digital wellbeing can be defined as a state of balance between digital technology use and an individual's mental, emotional, social, and physical health [12]. According to modern psychological literature, digital wellbeing is not only related to controlling the duration of digital device use, but also to the quality of interactions, the content consumed, and its impact on daily life [13]. This concept

emerged as a response to the phenomena of digital addiction, cyberbullying, exposure to negative content, and the tendency toward social isolation resulting from excessive digital media use.

Furthermore, digital wellbeing is not just about limiting device usage time, but also encompasses reflective skills in selecting, filtering, and utilizing technology for constructive purposes. Individuals with a sense of digital wellbeing do not reject technology, but use it intelligently and ethically as needed [14]. From a critical perspective, failure to build digital wellbeing can create a new "digital divide," namely a gap between individuals who are able to manage technology wisely and those who are trapped in addictive behavior [15]. Therefore, this concept is important to instill from adolescence, because adolescence is a crucial period in the formation of self-identity and is also vulnerable to external influences.

From an educational perspective, digital wellbeing can be positioned as an integral part of digital literacy. UNESCO emphasizes that digital literacy refers not only to the technical ability to use devices, but also involves cognitive, social, and ethical skills to navigate the digital space healthily [16]. This means that education, including Islamic Religious Education, needs to play a role in equipping students with the ability to maintain self-balance, build internal control, and integrate moral values into digital

activities [17]. Criticism of current educational practices is that learning tends to be focused on the cognitive-technical aspects, while the affective and ethical dimensions are often neglected. From an Islamic perspective, digital wellbeing can be linked to the principles of *wasathiyah* (balance) and *muhasabah* (self-reflection). Islam emphasizes the importance of guarding against excess (*israf*) in all matters, including the use of technology.

Thus, digital wellbeing in the context of Muslim adolescents is not only limited to mental and social health, but also to spiritual harmony in interacting in cyberspace [18]. This demands an integration of religious values and digital literacy so that adolescents can use technology as a means of well-being, not as a path to moral decay. Critically, the greatest challenge to digital well-being lies in the contradiction between the interests of the digital industry, which tends to encourage excessive consumption, and the individual need to maintain a balanced life [19]. Social media algorithms are designed to maximize user attention, which often goes against the principles of wellbeing [20]. Therefore, educational interventions are needed that are not only technical, but also philosophical and normative.

In the context of this research, digital wellbeing is positioned as a dialectical space between the influence of digital globalization and Islamic values, so that Islamic Religious Education has a great

opportunity to provide an ethical and spiritual framework that can guide Muslim adolescents in maintaining their digital health.

### 2.3 *Social Media Ethics from an Islamic Perspective*

From an Islamic perspective, social media activity is inseparable from basic ethical principles derived from the teachings of the Quran and Hadith. Islam places communication as part of a believer's moral responsibility to guard their words, thoughts, and actions [21]. The word of Allah in QS. Qāf [50]:18 confirms that "there is not a single word that he utters but there is a guardian angel by his side who is always present." This verse provides a theological basis that every communication activity, including in cyberspace, must be based on spiritual awareness that all words will be held accountable [22]. Therefore, the principles of *qaulan ma'rufan* (good words), *qaulan sadīdan* (correct words), and *qaulan layyinan* (gentle words) serve as ethical guidelines for using social media with dignity and civility.

Social media ethics in Islam require the internalization of moral values in the digital space. Social media often becomes a space that eliminates moral boundaries due to its anonymity and excessive freedom of expression [23]. Islam views that freedom of expression must be balanced with moral responsibility (*mas'ūliyyah akhlāqiyyah*) [24]. Rasulullah SAW said, "Whoever believes in Allah and the Last Day, let him say good things or keep silent." (HR. Bukhari and Muslim). This hadith shows that digital

communication is not just a technical issue, but also a spiritual one: how to maintain the purity of the heart and personal integrity in every upload, comment or online interaction [25]. Thus, digital morals in Islam include honesty, politeness and good intentions in communicating to build benefits, not hostility or slander.

From an Islamic socio-anthropological perspective, social media is a space for human interaction that must be maintained with the principles of *ukhuwah insaniyyah* and *ta'awun* (mutual assistance). Ethical use of social media means avoiding the spread of hoaxes, hate speech, and the practice of backbiting and *namimah*, which can damage the social order [19]. In Islam, protecting the honor of others is a moral obligation as important as protecting oneself. Therefore, social media users are required to develop a collective awareness that every post or comment has a real social impact. Digital ethics in Islam is not merely individual, but also social, a shared responsibility to create a safe, just, and civilized digital space in accordance with the principles of enjoining good and forbidding evil.

In the context of modernity and digital globalization, Islamic social media ethics are crucially relevant as a moral guideline amidst a crisis of values and disinformation. The digital world often creates the illusion of unlimited freedom, obscuring the values of truth and justice. Islam offers an integral ethical paradigm that combines rationality, spirituality, and social responsibility [26]. By

placing intention (*niyyah*) as the basis for every action, Islamic ethics teaches that every social media activity must be an act of worship and benefit others. Therefore, applying Islamic ethics in the digital space is not merely a form of religious obedience, but also a civilizational strategy to preserve humanity amidst increasingly dehumanizing technological trends. In this context, Islamic social media ethics serves as a moral compass toward a civilized digital well-being oriented toward the welfare of the community.

#### **2.4 The Role of PAI in Building Digital Wellbeing and Ethics**

Islamic Religious Education (PAI) plays a strategic role in shaping students' moral and spiritual awareness in the digital era. In the context of the digitalization of modern life, humans interact not only physically but also through cyberspace, which is imbued with global values, ideologies, and cultures. PAI plays a role in providing ethical and theological orientation so that students can internalize Islamic values in all their digital activities. Values such as *amanah* (trustworthiness), *iffah* (honesty), and *sidq* (honesty) serve as moral principles that guide the responsible use of technology [27]. Thus, Islamic Religious Education functions not only as a normative subject, but as a value system that shapes spiritual awareness in the digital world, so that every online action has dimensions of worship and social responsibility.

The concept of digital wellbeing refers to an individual's ability to use technology in a balanced, healthy and meaningful way without getting caught up in distractions or addictions [28]. From an Islamic perspective, this balance aligns with the principles of wasathiyah (moderation) and mizan (balance), as emphasized in QS. Al-Furqan [25], which states that believers should not be excessive or stingy in all things. Islamic Religious Education plays a role in internalizing these values so that students can position technology as a tool, not as the center of their lives. Through Islamic Religious Education learning, students are trained to have self-control, digital mindfulness, and spiritual awareness regarding their time and activities in cyberspace [3]. In this way, Islamic Religious Education (PAI) forms a proportional and civilized digital character, distancing the younger generation from dependency and moral degradation caused by the misuse of technology.

Amidst the rapid flow of information and disinformation, Islamic Religious Education (PAI) plays a crucial role in developing ethical literacy and critical thinking in the digital space. Students need to be equipped with the ability to assess the veracity of information based on Islamic ethics, which emphasizes the principle of tabayyun (clarification) as mandated in QS. Al-Hujurat [49]. Islamic Religious Education (PAI) serves as a vehicle for strengthening

critical and moral thinking skills so that students are not easily trapped by hoaxes, hate speech, or provocative content [29]. Apart from that, PAI can also raise awareness that every digital activity is a form of pious charity if it is directed for the good and benefit of the people. Digital ethics in Islam is not only about what is allowed and not allowed, but also about how to use technology to spread grace, knowledge and human values.

Islamic Religious Education not only shapes the cognitive dimension, but also the affective and social dimensions of students. In the digital context, Islamic Religious Education plays a role in fostering empathy, politeness, and a sense of responsibility toward fellow media users. The concept of noble morals in Islam teaches the importance of maintaining the honor of others, refraining from gossip and provoking conflict, and respecting individual privacy[30]. These values are highly relevant for building civilized digital ethics. By instilling polite and empathetic digital communication etiquette, Islamic Religious Education (PAI) helps foster a constructive media culture. Instilling these etiquette habits not only makes students digitally savvy but also possesses a high level of social sensitivity and human empathy, two crucial aspects for maintaining harmony in a pluralistic and open cyberspace.

Conceptually, Islamic Religious Education (PAI) serves not only as a means of religious instruction but also as an agent of moral transformation that shapes faithful and civilized

individuals in the modern digital context. With a holistic approach that combines theological, psychological, and social aspects, PAI can guide students to use technology ethically, productively, and oriented toward the common good (maslahah) [30]. PAI can integrate digital project-based learning that instills the values of honesty, responsibility, and cooperation in cyberspace [31]. Through this, Islamic Religious Education (PAI) is able to address the challenges of dehumanization and the global ethical crisis by offering a paradigm of digital spirituality, a spirituality present within technological awareness. Therefore, the role of PAI becomes highly relevant in developing a generation of Muslims who are not only technologically proficient but also possess moral, mental, and spiritual balance in realizing a civilized digital wellbeing.

### 3. METHODS

This study uses a qualitative-descriptive approach with an interpretive paradigm, aiming to deeply understand the role of Islamic Religious Education (PAI) in building digital wellbeing and ethics among students. Data were collected through observation, in-depth interviews with PAI teachers, principals, and students, and documentation of learning activities and digital activities in the school environment. Data analysis was conducted interactively through the process of data reduction, presentation, and verification as developed by Miles and Huberman. To maintain the validity and legitimacy of the research results, triangulation of sources and methods was used, by comparing the results of interviews, observations, and supporting documents. This approach allows researchers to explore

the meaning, values, and strategies of PAI education in internalizing digital ethics and wellbeing in a contextual, reflective, and applicable manner to the challenges of the digital era.

## 4. RESULTS AND DISCUSSION

### 4.1 Integrating Islamic Values in Strengthening Digital Wellbeing

The integration of Islamic values in strengthening digital wellbeing is a strategic step to build ethical and spiritual awareness amidst the complexity of modern digital life [32]. Based on research findings, Islamic Religious Education (PAI) teachers in various educational institutions are striving to link basic Islamic principles to students' digital behavior, such as amanah (responsibility), tawazun (balance), and ihsan (awareness of God's presence). These values are translated into contextual learning that guides students in managing their screen time, avoiding negative content, and using technology as a productive and meaningful tool [30]. This integration of Islamic values demonstrates that digital wellbeing is not merely a technological or psychological issue, but also a moral and spiritual one, where digital balance cannot be achieved without a deep religious awareness.

Critically, the application of Islamic values in a digital context emphasizes the importance of monotheism as the ethical foundation for technology use. The principle of monotheism views all human activity, including digital interactions, as falling within the scope of vertical responsibility to God (habl min Allah) and horizontal responsibility to fellow human beings (habl min al-nas). This perspective rejects the secular view that separates morality from technology [33]. In Islam, the use of digital media should be directed towards the common good (maslahah), not merely for satisfaction or entertainment. Therefore, digital well-being, grounded in the values of monotheism, positions humans not as slaves to technology, but as caliphs who play an active role in

maintaining harmony between spiritual needs and modernity.

Field findings show that Islamic Religious Education (PAI) learning that integrates Islamic values in a digital context is conducted through a reflective and applied approach. Teachers invite students to analyze phenomena such as social media addiction, the spread of hoaxes, and cyberbullying, then assess each issue from an Islamic ethical perspective. For example, the principle of "la dharar wa la dhirār" (doing no harm) is used as a reference in assessing online behavior that has the potential to harm oneself or others. This approach leads students to view digital morality as an extension of faith and moral values, not merely an external rule. As a result, students begin to demonstrate a more selective attitude in choosing content, managing their online time, and refraining from impulsive behavior on social media.

However, a critical analysis can conclude that integrating Islamic values into digital wellbeing faces epistemological and practical challenges. Epistemologically, some teachers still understand digital ethics as an addition to general morality, rather than as a direct derivative of Islamic theological teachings. This results in the implementation of digital ethics learning in Islamic Religious Education (PAI) not being fully systematic and philosophical. Practically, the free and algorithmic digital environment makes it difficult to internalize spiritual values without concrete role models from educators and the support of the school ecosystem. Therefore, the success of this integration depends heavily on the ability of Islamic Religious Education (PAI) teachers to actualize Islamic values in technological practices that are contextual and relevant to the digital generation.

Thus, integrating Islamic values into strengthening digital wellbeing is not merely about incorporating religious teachings into the technological space, but rather building a new paradigm that spiritual piety must be present in every dimension of digital life. Islamic Religious Education (PAI) has great potential to bridge faith and innovation—

making technology a platform for worship and da'wah, not merely entertainment or consumption. Through an approach that emphasizes active spirituality, ethical awareness, and social responsibility, PAI can reaffirm Islam's role as a source of holistic well-being (rahmatan lil 'alamin) within a humane and civilized digital ecosystem.

#### **4.2 The Role of Islamic Religious Education Teachers as Moral Role Models in the Digital Era**

In the context of the digital era, Islamic Religious Education (PAI) teachers no longer only play a role as conveyors of religious knowledge, but also as moral role models (uswah hasanah) who serve as ethical references for students in using digital media [34]. Based on research results, students show a tendency to imitate their teachers' digital behavior in communication, content selection, and social media use. Islamic Religious Education teachers who practice Islamic digital ethics, such as not spreading unverified news (tabayyun), avoiding hate speech (backbiting and backbiting), and utilizing digital media for preaching and learning, indirectly instill moral values in students through real-life examples. Thus, the presence of Islamic Religious Education teachers in the digital space has a strategic function as spiritual guides who present divine values in a technological ecosystem that is often neutral towards morality.

Critically, the role of Islamic Religious Education teachers as role models represents a transformation of Islamic educational ethics into the digital domain. In the classical paradigm of Islamic education, as emphasized by Al-Ghazali and Ibn Miskawaih, moral formation cannot be achieved through instruction, but through riyadhah al-nafs (spiritual training) and moral example. When this concept is applied in a digital context, Islamic Religious Education teachers function as moral influencers, instilling ethical awareness through a spiritual and social approach. They not only teach ethical behavior in cyberspace but also demonstrate that technology can be a means



of worship and enjoining good and forbidding evil. Thus, Islamic Religious Education teachers reject the reduction of morality to mere rules of conduct and emphasize that digital ethics is part of social piety and religious responsibility.

However, the analysis also reveals significant challenges in realizing the role of Islamic Religious Education teachers as digital role models. Some teachers still lack technological literacy, preventing them from fully utilizing digital media as an effective educational and da'wah platform. This imbalance creates a gap between Islamic moral ideals and the pedagogical reality on the ground. Furthermore, some teachers face ethical dilemmas due to the pressures of digital culture, which demands active engagement on social media, while simultaneously maintaining moral authority and professionalism. This phenomenon demonstrates that being a moral role model in the digital world requires not only spiritual capacity but also digital competence, reflective awareness, and wisdom in navigating complex online spaces. From an anthropological perspective, the role of Islamic Religious Education teachers as digital role models reflects the process of transmitting Islamic ethical culture into a new social space: cyberspace. Values such as *tawadhu'* (humility), *hikmah* (wisdom), and *rahmah* (compassion), once embodied in face-to-face relationships, now experience expanded meaning in digital interactions. Islamic Religious Education teachers who are able to maintain good communication etiquette, respect differences, and use technology to disseminate knowledge demonstrate that the digital space can be a vehicle for modern da'wah. This kind of exemplary behavior is a form of actualizing prophetic ethics, namely the ability to emulate the morals of the Prophet Muhammad (peace be upon him) in a changing social context. In other words, Islamic Religious Education teachers bring a spiritual dimension to technology, so that the digital world becomes not a secular space, but a moral space animated by Islamic values.

Thus, the role of Islamic Religious Education teachers as moral role models in the digital era is not only personal but also transformative. They serve as agents of value change, capable of instilling ethical and spiritual awareness amidst the rapid flow of information globalization. Teachers' exemplary behavior is at the heart of the successful internalization of Islamic values in building digital wellbeing, because only through concrete moral models can students understand the meaning of responsibility, politeness, and balance in the use of technology. From this perspective, Islamic Religious Education teachers are not merely religious instructors, but also living representations of Islamic morality in the digital world—figures who guide the younger generation to become intelligent, civilized, and godly users of technology.

#### **4.3 Islamic Religious Education Learning Strategies in Strengthening Digital Ethical Literacy**

The Islamic Religious Education (PAI) learning strategy in strengthening digital ethical literacy shows teachers' adaptive efforts in bridging Islamic values with the challenges of digital culture [35]. Based on the research findings, Islamic Religious Education (PAI) teachers employ an integrative-contextual approach, directly linking Islamic teachings to the online phenomena students encounter. This strategy encompasses project-based learning, problem-based learning, and reflective learning oriented toward students' digital experiences. For example, students are encouraged to create creative Islamic preaching content, anti-hoax campaigns, or short video reflections on Islamic values. These activities not only enhance digital competence but also instill noble morals through practical application. This approach demonstrates that Islamic Religious Education (PAI) can function as a transformative value education space, moving from mere religious discourse to ethical awareness in everyday digital actions.

Critically, this learning strategy reflects the transformation of the Islamic Religious Education (PAI) pedagogical paradigm from a teacher-centered model to value-based experiential learning.

In this model, students are not merely objects of learning, but rather moral subjects who actively construct the meaning of Islamic values in digital reality. This aligns with the concept of Islamic moral andragogy, where education does not stop at teaching doctrine but involves a process of reflection, dialogue, and ethical action. Project-based learning strategies and digital reflection help students internalize values through experience, not just memorization. In this way, Islamic Religious Education teaches that ethics is not simply "what is right or wrong," but rather "why" and "how" to act correctly in concrete situations, including within the morally ambiguous digital media ecosystem. However, the analysis reveals challenges in implementing this strategy. Islamic Religious Education teachers in several institutions still face limited technological literacy and digital resources. As a result, digital ethics instruction is often theoretical and not fully contextualized to students' realities. Furthermore, a learning culture in schools that still emphasizes cognitive aspects over affective aspects also hinders the formation of a deep ethical awareness. This situation shows that the strategy of strengthening digital ethical literacy through Islamic Religious Education requires systemic support from both the curriculum, teacher training, and school policies so that Islamic value-based learning can be integrated with technology in a sustainable and meaningful manner.

From a philosophical perspective, the Islamic Religious Education learning strategy in the context of digital literacy reflects the spirit of pedagogical *ijtihad* to be creative in interpreting Islamic values within the framework of modern education [36]. Islamic Religious Education teachers act as *mujtahids* (educational *mujtahids*), striving to integrate the sources of revelation with the empirical reality of students in the digital age. Strategies

such as integrating social media etiquette into moral themes, or using online ethical case studies, demonstrate the actualization of *maqā* values. *ṣid al-syarī'ah* (the goals of sharia) in education, namely maintaining religion (*hifz al-din*), reason (*hifz al-'aql*), and human honor (*hifz al-'ird*) [37]. Thus, strengthening digital ethics literacy in Islamic Religious Education not only serves to protect students from the negative impacts of technology but also enables them to use technology for beneficial and civilized purposes.

With this strategic approach, Islamic Religious Education (PAI) has proven itself as a values-based education system relevant to the dynamics of the 21st century. The strategy of strengthening digital ethical literacy based on Islamic teachings not only increases students' critical awareness of technology use but also fosters a strong spiritual character. PAI serves as a platform that balances knowledge, ethics, and faith—an integration that fosters a generation of digitally literate Muslims with ethical personalities and spiritual awareness. In this context, the PAI learning strategy not only shapes "smart digital users" but also "civilized and responsible digital humans before God and society."

#### 4.4 Implications of Islamic Education on Character Building and Digital Well-Being

The implications of Islamic Religious Education (PAI) for character building and digital well-being demonstrate a significant contribution to the formation of faithful, knowledgeable, and ethical individuals in an increasingly complex digital world. Research shows that Islamic Religious Education (PAI) learning, grounded in the values of monotheism, morality, and etiquette, successfully fosters students' moral awareness to use technology proportionately and responsibly. Students who habitually reflect Islamic teachings in their digital behavior, such as avoiding cyberbullying, hoaxes, and destructive content, demonstrate

higher levels of self-control and social empathy. This demonstrates that digital well-being is not only the result of time and device management, but also of spiritual and moral maturity fostered through religious education. In other words, PAI plays a role not only in "educating digital thinking" but also in "guiding a dignified digital lifestyle."

Critically, Islamic Religious Education (PAI) serves as a means of reconstructing Islamic digital ethics that integrates aspects of spirituality, morality, and rationality. The modern digital world, which tends to emphasize efficiency and limitless freedom, has given rise to a moral crisis in the form of dehumanization and loss of meaning. This is where Islamic Religious Education (PAI) becomes the antithesis to the current of secularization of values, offering a theocentric humanism paradigm, the view that humans will only prosper digitally when their relationships with God, fellow humans, and their digital environment are harmonious. Islamic Religious Education (PAI) learning, which teaches an awareness of *muraqabah* (feeling God's supervision) in cyberspace, fosters ethical, authentic, and responsible digital behavior. This awareness forms the foundation for the formation of an Islamic digital character that is not easily swayed by the currents of instant and consumerist virtual culture.

From a socio-pedagogical perspective, Islamic Religious Education (PAI) directly impacts the development of students' character, which is not only ritually pious but also moral in digital social interactions. Instilling values such as *ukhuwah insaniyyah* (human brotherhood), *tawazun* (balance), and *amanah* (responsibility) sensitizes students to ethical communication and empathy on social media. By internalizing these values, students not only avoid negative online behavior but are also able to become agents of positive change in the digital space, disseminating useful information, preaching with wisdom, and building narratives of virtue. This aligns with the primary goal of Islamic Religious Education (PAI), namely to form *insan kamil*

(perfect human beings) who combine personal piety with social responsibility. In the digital context, *insan kamil* means a person who is technologically wise, polite in communication, and aware of their ethical responsibilities as a caliph in cyberspace. Critically, however, the effectiveness of Islamic Religious Education (PAI) in building character and digital well-being depends heavily on a supportive educational ecosystem. When schools fail to uphold an ethical digital culture, or teachers are not adequately trained in Islamic-based digital literacy, the integration of ethics and technology remains conceptual. Furthermore, social environments outside of school, such as families and online communities, often do not align with the values taught in the classroom. This phenomenon demonstrates that developing Islamic digital character requires an ecosystem approach involving synergy between schools, families, and the community. Therefore, Islamic Religious Education cannot stand alone but must be part of a collective movement to build a civilized and moral digital culture.

From the overall analysis, it can be concluded that Islamic Religious Education (PAI) holds a strategic position in realizing digital well-being rooted in Islamic spirituality and ethics. Through reflective, contextual, and values-based learning, PAI not only strengthens digital literacy but also builds digital integrity, an awareness that technology is a trust that must be used for the benefit of all. This implication is crucial for the future of Islamic education in the digital era. PAI does not merely maintain old values, but transforms them into a modern guideline for life that aligns with the principle of *rahmatan lil 'alamin* (blessing for all the worlds). Thus, digital well-being from an Islamic perspective is not merely freedom from digital addiction or stress, but a balanced state in which humans are able to use technology wisely, with morals, and oriented towards spiritual and social benefits.

## CONCLUSION

This research confirms that Islamic Religious Education (PAI) plays a central role in developing students' digital wellbeing and ethics amidst the rapid flow of modern technology. PAI serves not only as a means of transmitting religious values, but also as an instrument for developing moral and spiritual awareness in the digital space. Through the integration of Islamic values such as amanah (trust), tawazun (respect), sidq (compassion), and ihsan (compassion), PAI helps students view technology not as a limitless space, but as a divine mandate that demands ethical responsibility. A reflective and contextual learning process, accompanied by teacher role models (uswah hasanah), has proven effective in fostering selective, polite, and responsible attitudes in the use of digital media. Thus, PAI plays a crucial role in internalizing moral values that guide students toward a balance between digital skills and spiritual awareness.

Conceptually, Islamic Religious Education (PAI) makes a significant contribution to the development of Islamic digital character rooted in spirituality and humanity. Through a values-based and experiential pedagogical approach, PAI not only fosters digital literacy but also strengthens students' moral integrity in facing the challenges of cyberspace. Despite persistent challenges in technological literacy and an incompletely responsive curriculum, PAI still holds great potential as a moral guide in the digital age. A vibrant and adaptive religious education will be able to shape a generation of Muslims who are moral, moderate, and ethically responsible. In other words, true digital well-being can only be achieved when technology is combined with spiritual awareness and Islamic values that guide humanity toward universal well-being and civility.

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