



Bridging Islamic Values and Digital Culture: The Role of *Tarbiyah* Students in Digital Ethics Education Among Madrasah Aliyah in Depok

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ABSTRACT

This study explores Islamic digital ethics education practices facilitated by *Tarbiyah* students among Madrasah Aliyah students in Depok, Indonesia. Using a qualitative multiple-case study design, the study examined digital ethics education practices across five Madrasah Aliyah, focusing on how *Tarbiyah* students integrated Islamic values into learning activities, facilitated students' reflection, and addressed challenges in developing ethical digital awareness. The unit of analysis was the digital ethics education practices facilitated by *Tarbiyah* students within the five madrasah contexts. Ten informants participated in the study, consisting of four *Tarbiyah* students from Universitas Islam Depok, five Madrasah Aliyah students representing the five madrasahs, and one representative from the Ministry of Religious Affairs of Depok City. Data were collected through semi-structured interviews, participant observation, and document analysis and were analyzed thematically through coding, categorization, and interpretation. Source and method triangulation were used to enhance the credibility of the findings. The findings reveal that *Tarbiyah* students functioned as facilitators, mentors, and role models in promoting Islamic digital ethics through dialogical, contextual, and reflective learning approaches. They connected Islamic values such as *tabayyun* (information verification), *amanah* (trustworthiness), responsibility, and ethical communication with students' everyday social media experiences. These educational practices contributed primarily to students' reflective awareness regarding information verification, digital privacy, respectful online interaction, and responsible digital participation. However, peer influence, viral content, algorithm-driven media environments, and the rapid pace of digital communication remained challenges to the consistent application of ethical principles. The study concludes that *Tarbiyah* students can serve as educational mediators who bridge Islamic values and contemporary digital culture, while sustained institutional support is necessary to strengthen ethical digital practices among adolescents.

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Introduction

The rapid development of digital technology has transformed the way adolescents communicate, access information, build identities, and participate in social life (Putri et al., 2025). Social media platforms such as Instagram, TikTok, WhatsApp, YouTube, and X

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have become integral parts of young people's daily experiences. For adolescents, social media is no longer merely a communication tool but a primary environment in which social interaction, self-expression, learning, and identity formation take place (Budaraga, 2025). In the network society, digital technology increasingly mediates social relationships, creating new opportunities for participation while simultaneously generating complex ethical challenges (Castells, 2009). As a result, adolescents today must navigate a digital environment that requires not only technological competence but also ethical awareness and moral responsibility.

Although social media offers significant educational and social benefits, its intensive use among adolescents has also raised growing concerns regarding digital ethics. Numerous studies indicate that young people are frequently exposed to misinformation, hoaxes, cyberbullying, hate speech, online harassment, privacy violations, and irresponsible content sharing (Hinduja and Patchin, 2011; Livingstone and Helsper, 2007). These issues are particularly concerning because adolescents are in a critical stage of moral and social development, where values, attitudes, and behavioral patterns are continuously shaped. In many cases, students possess sufficient technical skills to operate digital platforms but lack the ethical competencies necessary to evaluate information critically, communicate responsibly, and protect themselves and others in online environments. Consequently, digital literacy initiatives increasingly emphasize the importance of integrating ethical dimensions into digital education rather than focusing solely on technical competencies.

In Indonesia, where social media has become deeply embedded in adolescents' everyday communication, learning, and social interaction, fostering responsible digital citizenship has become an increasingly important educational concern. Adolescents constitute one of the most active groups of social media users, making them particularly vulnerable to misinformation, harmful content, online conflict, and other digital risks while also positioning them as important actors in shaping future digital culture (Bozzola et al., 2022). The widespread circulation of unverified information, online conflicts, and harmful digital behaviors demonstrates that technological access and competence alone do not automatically lead to ethical digital practices. Educational institutions therefore have an important role in helping students develop critical thinking, ethical judgment, and responsible digital engagement.

Within this broader Indonesian context, Depok provides a relevant urban setting for examining the intersection between Islamic education and contemporary digital culture among adolescents. As a city characterized by diverse educational institutions and an increasingly digital social environment, Depok provides a context in which Madrasah Aliyah students encounter the opportunities and ethical challenges of social media while continuing to be shaped by Islamic educational values. The presence of multiple Madrasah Aliyah institutions also makes it possible to examine how Islamic digital ethics education is practiced across different school contexts rather than within a single institution. This context is particularly relevant to the present study because the five Madrasah Aliyah examined in this research regularly engage in educational, mentoring, and community activities involving Tarbiyah students from Universitas Islam Depok. Depok is not treated merely as a convenient research location, but as a contextual setting in which the relationship between Islamic educational values, adolescent digital practices, and the emerging role of Tarbiyah students as educational actors can be examined. This need becomes even more significant within Islamic educational institutions, where moral and

character education constitute central components of the educational mission (Aulia and Yuliyanti, 2024).

From the perspective of Islamic education, the use of digital technology cannot be separated from ethical and spiritual responsibilities (Samhudi and Sani, 2026). Islam provides a moral framework for guiding human interaction, communication, information sharing, and the responsible use of technology. In this study, Islamic digital ethics is understood through five interconnected dimensions: information ethics, communication ethics, privacy ethics, responsibility ethics, and productive digital engagement. Information ethics emphasizes *tabayyun*, or the verification of information before accepting or disseminating it, and is particularly relevant to misinformation and the rapid circulation of unverified content in digital environments. Communication ethics draws on *adab*, respect, honesty, and the protection of human dignity to guide online interaction and address issues such as cyberbullying, hate speech, and online harassment (Putra et al., 2025). Privacy ethics is associated with *amanah* and emphasizes the responsible protection of personal information, photographs, and other sensitive content. Responsibility ethics concerns accountability for digital actions, including the consequences of sharing, commenting, and creating content. Finally, productive digital engagement refers to the responsible and beneficial use of digital platforms for educational, social, religious, and constructive purposes. These dimensions position Islamic digital ethics not merely as a collection of religious values but as an integrated framework for interpreting and guiding everyday digital practices. Consequently, Islamic digital ethics education can provide adolescents with a contextual moral framework for navigating contemporary digital culture while maintaining their ethical and religious commitments.

Despite the growing importance of digital ethics education, many existing digital literacy programs remain largely focused on technical aspects of technology use. Educational initiatives frequently emphasize information access, technological proficiency, cybersecurity awareness, and digital skills development, while ethical reflection and moral responsibility receive comparatively less attention. As a result, students may become competent technology users without necessarily developing the ethical awareness needed to engage responsibly in digital spaces (Baharuddin et al., 2025). This gap suggests the need for educational approaches that integrate digital literacy with ethical and religious values in ways that are meaningful and relevant to students' everyday experiences. Such integration is particularly important in Islamic educational settings, where moral development and character formation are central educational objectives.

One educational actor that has received limited scholarly attention in this context is *Tarbiyah* students, particularly those enrolled in Islamic teacher education programs. As prospective Islamic educators, *Tarbiyah* students occupy a distinctive position that differs from that of formal teachers, young preachers, or general digital literacy facilitators. Unlike formal teachers, they are not yet primarily positioned within the institutional authority structure of the school. At the same time, unlike young preachers whose primary role may center on religious communication, *Tarbiyah* students are academically prepared in both Islamic studies and educational disciplines, including pedagogy, educational psychology, and character education. Unlike general digital literacy facilitators, their preparation enables them to approach digital issues through an explicitly educational and Islamic value framework. Through microteaching programs, teaching practicums, community engagement activities, and school-based experiences,

they gain opportunities to interact directly with adolescents and participate in educational processes (Ramang, 2023).

This combination of pedagogical preparation and generational proximity constitutes the distinctive position of *Tarbiyah* students in Islamic digital ethics education. They are simultaneously emerging educators with knowledge of Islamic educational principles and members of a generation that shares many of the digital experiences of contemporary adolescents. Their familiarity with social media, digital communication, and youth culture can make them more approachable to students, while their pedagogical preparation enables them to transform such familiarity into structured educational interactions. Their role is not simply to transmit religious messages or provide technical digital literacy, but to mediate between Islamic ethical principles and the everyday digital experiences of adolescents. This intermediary position allows *Tarbiyah* students to translate abstract values such as *tabayyun*, *amanah*, *adab*, and responsibility into contextual discussions of misinformation, online communication, privacy, and responsible digital participation. Their distinctive contribution therefore lies in the combination of Islamic educational competence, pedagogical preparation, and generational closeness, positioning them as potential bridges between Islamic values and contemporary digital culture.

The role of *Tarbiyah* students becomes particularly relevant to digital ethics education when viewed through the lens of Social Learning Theory, which emphasizes that learning occurs through observation, interaction, modeling, and the interpretation of social experiences (Bandura, 1977). From this perspective, ethical learning is not limited to the transmission of rules or information but develops through social processes in which adolescents observe others, participate in interactions, and reflect on the consequences of particular behaviors. *Tarbiyah* students occupy a distinctive position as emerging Islamic educators who combine pedagogical preparation with generational proximity to adolescents. Their familiarity with contemporary digital culture enables them to engage students through everyday digital experiences, while their Islamic educational background allows them to connect these experiences with Islamic ethical principles. Through discussions, mentoring activities, digital literacy programs, and classroom interactions, *Tarbiyah* students can function as facilitators and social models who help students interpret issues such as information verification, online communication, digital privacy, and responsible content sharing through values such as *tabayyun*, *amanah*, *adab*, and responsibility. Social Learning Theory provides the main analytical lens for understanding how interaction, observation, dialogue, and role modeling by *Tarbiyah* students may contribute to students' reflective awareness and ethical engagement in digital environments.

Previous studies have examined the integration of Islamic values into digital learning and the development of responsible digital citizenship among Muslim youth (Abubakari and Kalinaki, 2024; Ashaari et al., 2022), while other research has emphasized dialogical pedagogy, moral education, and social learning in fostering students' ethical development (Ahmed, 2019; Sabki and Hardaker, 2013). However, these studies have not sufficiently explained how Islamic ethical principles are translated into adolescents' everyday digital experiences through interactions with emerging educators who are both pedagogically prepared and generationally close to learners. In particular, previous research provides limited insight into how *Tarbiyah* students facilitate ethical reflection, model Islamic digital values, and connect principles such as *tabayyun*, *amanah*, *adab*, and responsibility with practical issues of social media use across Madrasah Aliyah contexts.

Addressing this gap, the present study examines the digital ethics education practices facilitated by *Tarbiyah* students across five Madrasah Aliyah in Depok, focusing on their roles as facilitators, mentors, and social models and on how these practices contribute to students' reflective awareness of ethical digital engagement.

Furthermore, existing scholarship on teacher education often examines pedagogical competence, professional readiness, teaching effectiveness, and instructional skills among prospective teachers. While these studies provide valuable insights into teacher preparation, they rarely investigate how *Tarbiyah* students apply Islamic educational principles in addressing contemporary digital challenges faced by adolescents. Consequently, there remains a limited understanding of how prospective Islamic educators contribute to digital ethics education, how they integrate Islamic values into discussions of social media use, and how students respond to these educational efforts. Addressing this gap is important because it can provide insights into innovative approaches for strengthening digital ethics education within Islamic educational environments.

Based on these considerations, this study explores the role of *Tarbiyah* students in digital ethics education among Madrasah Aliyah students in Depok by examining how their pedagogical practices connect Islamic values, educational strategies, students' learning responses, and reflective awareness as interrelated elements of the same educational process. Specifically, the study investigates how *Tarbiyah* students translate Islamic values into digital ethics learning through appropriate teaching strategies and media, how these approaches shape students' interpretations and responses to everyday social media challenges, and how such interactions foster students' reflective awareness of ethical digital engagement. Value integration represents the ethical content of the learning, teaching strategies and media represent the means through which the values are communicated and experienced, students' responses reflect their interpretation of the learning process, and reflective awareness represents the emerging educational outcome. Through this analytical connection, the study aims to provide a deeper understanding of how *Tarbiyah* students function as educational actors who mediate Islamic values and contemporary digital realities among Muslim adolescents.

Method

This study employed a qualitative multiple-case study design to explore Islamic digital ethics education practices facilitated by *Tarbiyah* students across five Madrasah Aliyah in Depok, West Java, Indonesia. Each Madrasah Aliyah constituted a bounded case, with the case boundary defined by the educational setting in which *Tarbiyah* students interacted with Madrasah Aliyah students through digital ethics education activities. The *Tarbiyah* students functioned as the primary educational actors within each case, while Madrasah Aliyah students and the Ministry of Religious Affairs representative provided complementary perspectives on the educational process. A multiple-case study design was selected because it enabled the study to examine the phenomenon within each madrasah and subsequently identify similarities and differences across the five cases, rather than treating the participating schools as a single homogeneous setting. Within-case analysis focused on how Islamic values were integrated into digital ethics education, the strategies and media used by *Tarbiyah* students, students' responses to the learning experiences, and the development of reflective awareness regarding social media use. Cross-case analysis then compared these patterns across the five madrasah to identify recurring practices, contextual variations, and common challenges in facilitating Islamic

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digital ethics education. This approach was appropriate for developing an in-depth contextual understanding of the phenomenon while avoiding claims of statistical generalization (Creswell, 2018).

The research was conducted in five private Madrasah Aliyah in Depok City: MA Al-Hamidiyah, MA Hidayatullah Depok, MAU Bina Mulia Depok, MA Miftahul Huda, and MA Islamiyah Sawangan Depok. The schools were selected purposively because they provide Islamic educational contexts in which *Tarbiyah* students from Universitas Islam Depok participate in educational, mentoring, and community engagement activities. The selection of multiple private madrasah was intended to examine Islamic digital ethics education across several institutional contexts while maintaining a common setting of Islamic secondary education. The researchers' prior institutional relationship with these schools facilitated access to educational activities, participants, and relevant documents, but this relationship was also considered as a potential contextual influence on participation and the data generated. To reduce the risk of interpreting institutionally mediated responses as representative of all students, the study used multiple informants, observations, document analysis, and source and method triangulation. Because all five cases were private madrasah, the findings primarily reflect the institutional cultures and educational practices of private Islamic secondary schools and should not be assumed to represent public madrasah or schools with different organizational and educational cultures. The use of multiple cases nevertheless enabled comparison of recurring patterns and contextual variations in Islamic digital ethics education across the selected madrasah.

Participants were selected through purposive sampling based on their direct involvement in or relevant knowledge of digital ethics education activities and their ability to provide information related to the research objectives. A total of ten participants were involved in the study. Four participants were *Tarbiyah* students from Universitas Islam Depok who had experience conducting educational activities related to digital literacy, Islamic character education, and student mentoring. These participants were Andin Meiliana Putri, Haekal Rahman, Aghna Muhammad Naufal, and Siti Aulia Sari. Five participants were Madrasah Aliyah students, with one student selected from each of the five participating madrasah based on their involvement in religious activities and active engagement with social media. These students consisted of Muhammad Razak (MA Islamiyah Sawangan Depok), Abid Nidzamalhaq (MA Al-Hamidiyah), Mercyvano Ihsan (MA Hidayatullah Depok), Syamsul Bahri (MAU Bina Mulia), and Durrotun Aula Muafiroh (MA Miftahul Huda). Their selection was intended to provide information-rich perspectives on how students engaged with and interpreted digital ethics education; however, selecting students who were active in religious activities and social media may have favored participants with relatively greater awareness or reflective capacity than their peers. Therefore, their accounts are interpreted as context-specific student perspectives rather than as representative of Madrasah Aliyah students generally. To provide an institutional perspective, the study also involved Dede Supriatna, Head of the Ministry of Religious Affairs (Kementerian Agama) Office of Depok City, as a key informant. His data were not treated as part of the primary unit of analysis but were used to provide institutional and policy context and to triangulate the perspectives obtained from *Tarbiyah* students and Madrasah Aliyah students regarding the implementation and relevance of Islamic digital ethics education.

Data were collected between January and May 2026 through semi-structured interviews, researcher observation, and document analysis. Interviews with the ten participants explored their experiences and perceptions of Islamic digital ethics

education, the integration of Islamic values, social media use, and related challenges. The researcher observed eight digital ethics learning and mentoring sessions across the five Madrasah Aliyah. The observation focused on teaching strategies, classroom interactions, student participation, educational media, and discussions of misinformation, privacy, cyberbullying, and responsible online engagement. The researcher acted as a non-participating observer, observing the sessions without directly participating in the teaching activities. The learning activities were facilitated by *Tarbiyah* students and included discussions, mentoring, and digital literacy activities; however, the duration of each session, the extent of each student's involvement, and the consistency of materials across the five madrasah were not systematically documented. To complement these data, document analysis examined presentation slides, learning modules, discussion guides, educational posters, activity reports, and digital content developed by *Tarbiyah* students, with particular attention to how Islamic values such as *tabayyun*, *amanah*, responsibility, respectful communication, and digital citizenship were integrated into educational materials and learning activities.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. Interview transcripts, observation notes, and documents were read repeatedly and coded using a combined inductive and deductive approach. (Miles et al., 2014). Deductive coding was guided by the research questions and the five dimensions of Islamic digital ethics, while inductive coding allowed patterns that emerged from participants' accounts and observations to be identified. Similar codes were grouped into categories and then refined into broader themes through comparison across the five madrasah cases. For example, codes such as *discussion*, *real-life examples*, and *peer interaction* were grouped into the category of dialogical learning strategies, which contributed to the broader theme of teaching strategies employed by *Tarbiyah* students. Similarly, codes related to *information verification*, *privacy*, *respectful communication*, and *responsibility* were grouped into categories corresponding to the dimensions of Islamic digital ethics and developed into the theme of integration of Islamic values in digital ethics education. This process resulted in four major themes: (1) teaching strategies employed by *Tarbiyah* students, (2) integration of Islamic values in digital ethics education, (3) students' ethical awareness and reflections regarding social media use, and (4) challenges in fostering ethical digital practices among adolescents.

To enhance trustworthiness, the study employed source and method triangulation by comparing evidence from interviews, observations, and documents (Marlina et al., 2024). Member checking was conducted with the four *Tarbiyah* students and five Madrasah Aliyah students to verify the accuracy of the researchers' interpretations of their experiences and perspectives. Participants were asked to review the main interpretations related to the learning activities, integration of Islamic values, and students' responses. Their feedback was used to clarify several contextual details, while no major changes to the main interpretations were identified. The triangulation process also considered differences across data sources rather than assuming complete agreement. For example, interview accounts sometimes emphasized students' awareness of ethical digital practices, whereas observations indicated that applying these principles consistently in actual social media situations remained challenging. These differences were retained in the analysis as part of the findings rather than treated as contradictions to be eliminated. Detailed field notes and coding records were also maintained

throughout the research process to strengthen the transparency and credibility of the analysis.

Results and Discussion

Teaching Strategies Employed by *Tarbiyah* Students in Islamic Digital Ethics Education

The findings indicate that *Tarbiyah* students played a significant role in facilitating Islamic digital ethics education through dialogic, contextual, and experience-based learning approaches. Rather than relying solely on teacher-centered instruction, they encouraged Madrasah Aliyah students to discuss digital issues that were directly connected to their everyday social media experiences. Across the five participating madrasah, learning activities frequently addressed topics such as misinformation, online privacy, cyberbullying, hate speech, digital footprints, and responsible content sharing. These issues were discussed not only as technical concerns but also as ethical and religious matters that required moral reflection.

Interviews with *Tarbiyah* students revealed that learning activities were intentionally designed around authentic cases that students regularly encountered on social media platforms. According to Andin Meiliana Putri, digital ethics discussions became more meaningful when students were encouraged to reflect on situations they had personally experienced: *"We usually start with cases that students often encounter on social media, such as hoaxes, online arguments, or irresponsible posts. After that, we discuss how Islamic values can help us respond to those situations wisely."* (Andin Meiliana Putri, personal communication, 2026).

Aghna Muhammad Naufal emphasized that students were more engaged when ethical issues were linked to current digital trends familiar to them: *"When we discuss viral content or trending issues that students already know, they become more active in sharing opinions. This makes it easier to connect Islamic values with their digital experiences."* (A. M. Naufal, personal communication, 2026).

Likewise, Siti Aulia Sari explained that learning activities frequently involved collaborative discussions rather than one-way explanations: *"We try to create a comfortable atmosphere where students can share their experiences openly. Many students have encountered misinformation, cyberbullying, or privacy issues, and these experiences become important learning resources."* (S. A. Sari, personal communication, 2026).

Observation data supported these interview findings. Across eight observed learning sessions conducted in the five participating madrasah, two sessions were observed at MA Al-Hamidiyah, two at MA Hidayatullah Depok, two at MAU Bina Mulia Depok, one at MA Miftahul Huda, and one at MA Islamiyah Sawangan Depok. The observed patterns were generally consistent across the five sites, with *Tarbiyah* students employing questioning techniques, case-based discussions, small-group activities, and reflective dialogue. Students were invited to examine screenshots of social media content, identify potential misinformation, evaluate source credibility, and discuss the ethical implications of online communication. Rather than immediately providing answers, *Tarbiyah* students facilitated discussions that encouraged learners to express opinions, consider alternative perspectives, and reflect on the consequences of digital actions. Although the intensity and form of these activities varied across sites, the use of dialogical and reflective approaches was observed across all five madrasah.

Observations further revealed that Islamic values were systematically integrated into discussions of digital culture. The principle of *tabayyun* was frequently introduced when discussing misinformation and information verification. Concepts of *amanah* and responsibility were emphasized when addressing digital privacy and content sharing, while discussions on cyberbullying and online communication were linked to Islamic teachings concerning respect, dignity, and ethical speech (Parawansah et al., 2026). During several sessions, students were encouraged to compare their own online practices with these ethical principles and evaluate whether their actions aligned with Islamic values.

The participating Madrasah Aliyah students generally responded positively to the learning approach, particularly because the activities were closely connected to their everyday experiences with social media. Muhammad Razak from MA Islamiyah Sawangan Depok explained: *"The discussions were interesting because the examples came from social media that we use every day. It was easier to understand why we should be careful when sharing information online."* (M. Razak, personal communication, 2026). This response illustrates how the use of familiar digital experiences helped the participating student understand the relevance of ethical principles in everyday social media use.

Syamsul Bahri from MAU Bina Mulia emphasized that the learning process encouraged critical reflection: *"Usually, we focus on whether content is popular or entertaining. During the discussions, we were asked to think about whether it was beneficial or potentially harmful."* (S. Bahri, personal communication, 2026).

Meanwhile, Durrotun Aula Muafiroh from MA Miftahul Huda explained: *"The discussions helped me understand that social media use should also reflect Islamic values, not only personal preferences."* (D. A. Muafiroh, personal communication, 2026).

Document analysis further supported these findings. The educational materials used by *Tarbiyah* students included presentation slides, digital literacy modules, discussion guides, educational posters, and social media-based learning content. The documents showed several recurring patterns in the integration of Islamic ethical values with contemporary digital issues. Materials addressing misinformation primarily linked information verification to the concept of *tabayyun*, while materials on online interaction emphasized respectful communication and *adab*. Other materials addressed privacy protection and responsible content sharing through the principles of *amanah* and responsibility. Some materials also encouraged students to use digital platforms for constructive educational and social purposes. The documents indicate that Islamic values were incorporated into different aspects of digital ethics education, although the emphasis varied according to the type and focus of each material. Rather than treating digital literacy solely as technical competence, the learning materials connected practical digital skills with Islamic ethical reflection (Sofa and Qamariyah, 2026).

The findings also suggest that the learning process was facilitated by the relatively close social and generational relationship between *Tarbiyah* students and Madrasah students. Because *Tarbiyah* students were familiar with contemporary digital culture and social media practices, participating students perceived them as approachable discussion partners, which created opportunities for more open dialogue and the sharing of personal experiences related to social media use (Muhaemin, 2023). This generational proximity appeared to support students' willingness to discuss everyday digital experiences and ethical concerns in a less formal interaction. However, the study does not establish that *Tarbiyah* students were more effective than formal teachers, as no direct comparison between the two groups was conducted.

From a theoretical perspective, these findings support the principles of dialogic Islamic pedagogy, which emphasize interaction, reflection, and collaborative meaning-making as essential components of learning (Ahmed, 2019; Sabki and Hardaker, 2013). The findings also align with constructivist learning theory, which views learners as active participants who construct understanding through social interaction and personal experience (Jayasinghe, 2024). Rather than merely transmitting information about digital ethics, *Tarbiyah* students created learning environments that encouraged students to critically examine their own digital practices and connect them with Islamic ethical values.

Overall, the findings demonstrate that *Tarbiyah* students contributed to Islamic digital ethics education by employing dialogic, contextual, and reflective teaching strategies. Their role extended beyond the delivery of information to facilitating meaningful discussions that enabled Madrasah Aliyah students to interpret digital challenges through both ethical and religious perspectives. Through these pedagogical practices, *Tarbiyah* students functioned as educational mediators who helped bridge Islamic values and contemporary digital culture.

Integration of Islamic Values in Digital Ethics Education

The findings reveal that the contribution of *Tarbiyah* students to digital ethics education extended beyond the development of digital literacy skills. A central aspect of their educational approach involved integrating Islamic values into discussions of contemporary digital issues. Rather than presenting digital ethics as a set of technical rules or platform regulations, *Tarbiyah* students encouraged learners to understand social media use through moral and religious perspectives rooted in Islamic teachings. The integration of Islamic values was particularly evident in discussions concerning information verification, online communication, privacy protection, personal responsibility, and the productive use of digital media (Wardoyo, 2025).

Interview data indicate that *Tarbiyah* students consistently linked digital issues to ethical principles derived from Islamic teachings. One of the most frequently discussed values was *tabayyun*, which was introduced as a guiding principle for evaluating information before sharing it with others. According to Andin Meiliana Putri: *"Many students encounter information every day without checking whether it is true or not. Therefore, we introduce the concept of tabayyun so that they understand that verifying information is not only a digital skill but also an Islamic responsibility."* (Andin Meiliana Putri, personal communication, 2026).

In addition to information ethics, *Tarbiyah* students emphasized communication ethics when discussing online interactions. Aghna Muhammad Naufal explained that students were frequently encouraged to reflect on the impact of their comments and online behavior: *"Sometimes students think that comments made on social media are harmless because they are written online. We discuss how Islam teaches respect, courtesy, and the importance of maintaining the dignity of others even in digital spaces."* (A. M. Naufal, personal communication, 2026).

Observation data confirmed that Islamic values were not presented as abstract religious concepts detached from students' everyday experiences. Instead, *Tarbiyah* students integrated these values directly into discussions of actual digital practices. During several observed sessions, students analyzed examples of viral social media posts, online debates, misleading information, and privacy-related incidents. Discussions were subsequently linked to Islamic concepts such as *tabayyun* (verification), *amanah*

(trustworthiness), akhlaq (moral conduct), responsibility, and mutual respect. This approach enabled students to understand how religious values could provide practical guidance for navigating contemporary digital environments (Parawansah et al., 2026).

The findings also indicate that privacy protection emerged as an important dimension of Islamic digital ethics education. *Tarbiyah* students frequently associated digital privacy with the concept of *amanah* and personal responsibility. Students were encouraged to consider the consequences of sharing personal information, photos, and sensitive content online. Observation notes showed that discussions concerning privacy often generated active participation because many students were familiar with issues related to oversharing, online scams, and unauthorized distribution of personal content. Madrasah students generally perceived the integration of Islamic values as relevant and meaningful (Rohmah et al., 2022). Muhammad Razak explained: *"I had heard about tabayyun before in religious lessons, but during these discussions I understood how it applies to social media and the information we receive every day."* (M. Razak, personal communication, 2026).

Mercyvano Ihsan highlighted the relevance of communication ethics: *"I became more aware that comments and messages on social media can affect other people. We need to think carefully before responding or sharing something."* (M. Ihsan, personal communication, 2026).

Syamsul Bahri noted that the discussions encouraged greater awareness of personal responsibility: *"I learned that every post has consequences. Even if something seems simple, it can influence other people."* (S. Bahri, personal communication, 2026).

Document analysis provided further evidence of the integration of Islamic values into digital ethics education. Presentation slides, discussion modules, educational posters, and digital learning materials connected Islamic concepts with contemporary digital situations and encouraged students to use these values as principles for making ethical judgments. For example, *tabayyun* was presented not simply as a principle of verifying information, but as a basis for deciding whether information should be accepted, shared, or withheld after considering its source and credibility. Similarly, *amanah* was connected to decisions about protecting personal information and considering the consequences of sharing digital content involving others. Communication ethics through *adab* and respectful interaction encouraged students to consider whether their words and responses preserved the dignity of others, while responsibility ethics emphasized accountability for the consequences of posting, commenting, and sharing content. Productive digital engagement further encouraged students to evaluate whether their use of social media served constructive educational, social, or religious purposes. The materials framed Islamic digital ethics as a process of ethical judgment in which Islamic values were used to evaluate digital situations and guide decisions, rather than merely as a collection of religious concepts associated with particular digital issues (Shobirin et al., 2025).

The institutional perspective provided an additional context for interpreting the findings. Dede Supriatna, Head of the Ministry of Religious Affairs Office of Depok City, emphasized that Islamic educational institutions need to accompany digital literacy with moral guidance: *"Digital literacy is important, but it must be accompanied by moral guidance. Students need ethical foundations that help them use technology responsibly, and Islamic values provide an important basis for that process."* (D. Supriatna, personal communication, 2026). His statement supports the broader institutional expectation that digital literacy in Islamic educational settings should include ethical and moral

dimensions. However, this perspective represents an institutional expectation rather than direct evidence of implementation outcomes. When considered alongside the field observations, it also highlights a distinction between the normative importance of Islamic digital ethics and its practical implementation, which depends on the availability of appropriate learning activities, student engagement, and the ability of *Tarbiyah* students to translate Islamic principles into everyday digital situations.

These findings suggest that the integration of Islamic values functions as a mediating process through which students move from everyday digital experiences toward ethical reflection and judgment. The process begins with digital experiences, such as encountering misinformation, online conflict, privacy concerns, or pressure to share content, which are then explored through case-based dialogue and reflective learning activities facilitated by *Tarbiyah* students. Through these discussions, students are encouraged to interpret the situation using relevant Islamic values, such as *tabayyun* for verifying information, *amanah* for protecting privacy, *adab* for respectful communication, and responsibility for considering the consequences of digital actions. These values then provide a basis for ethical reflection and judgment, enabling students to consider whether particular digital actions should be accepted, shared, avoided, or modified. The findings suggest the following process: digital experience → case-based dialogue → application of Islamic values → ethical reflection and judgment. Rather than separating religious education from digital literacy, *Tarbiyah* students connected both domains through contextual and reflective learning activities, supporting previous scholarship that Islamic education should address contemporary social realities while maintaining its moral and spiritual foundations (Parhan et al., 2024; Sabani et al., 2016). This finding also aligns with research on Islamic digital citizenship, which emphasizes the integration of technological competence and ethical responsibility in responsible digital participation (Ashaari et al., 2022).

Overall, the findings demonstrate that *Tarbiyah* students integrated Islamic values into digital ethics education by connecting religious teachings with concrete digital challenges faced by adolescents. Through discussions of information verification, communication ethics, privacy protection, responsibility, and productive media engagement, they helped students understand that social media use is not only a technological activity but also a moral practice shaped by ethical and religious considerations.

Students' Reflective Awareness Regarding Social Media Use

The findings indicate that Islamic digital ethics education facilitated by *Tarbiyah* students contributed primarily to the development of students' reflective awareness regarding social media use. This awareness was evident not only in participants' post-activity statements but also in how they reconsidered their reasoning during the observed discussions. For example, when examining potentially misleading social media content, students were encouraged to move beyond simply accepting or rejecting information and to consider its source, credibility, and potential consequences before sharing it. Similarly, discussions of online communication prompted students to consider how their comments might affect others and to relate their digital responses to principles of *adab* and responsibility. These interactions illustrate a shift in reasoning from immediate or habitual responses toward more deliberate ethical consideration. The educational activities appeared to encourage students to critically reconsider their digital habits, evaluate the consequences of online actions, and connect everyday digital practices with Islamic ethical values, rather than demonstrating direct behavioral transformation. This

reflective process was supported by evidence from interviews, observations, and documentary materials (Mardiana, 2026).

Interview data revealed that students became increasingly aware of the ethical implications of sharing information through social media. Prior to participating in the educational activities, several students acknowledged that they rarely considered the accuracy of information before forwarding it to others. However, discussions concerning misinformation and the Islamic principle of *tabayyun* encouraged them to evaluate information more critically. Abid Nidzamalhaq explained: *"I became more aware that sharing information also carries responsibility. We need to think about whether the information is accurate and whether it might create misunderstandings."* (A. Nidzamalhaq, personal communication, 2026).

These findings suggest that students increasingly viewed information sharing not merely as a routine digital activity but as a process involving ethical judgment and accountability.

Reflective awareness was also evident in students' perceptions of online communication. Several participants reported that discussions regarding cyberbullying, hate speech, and respectful interaction encouraged them to reconsider how they communicate in digital spaces. Mercyvano Ihsan explained: *"Sometimes people write comments without thinking about how they affect others. The discussions helped me realize that communication on social media should also reflect good character."* (M. Ihsan, personal communication, 2026).

Observation data supported these statements. During classroom discussions and mentoring sessions, students frequently reflected on examples of online conflicts, offensive comments, and controversial social media content. Rather than focusing solely on platform rules or sanctions, students were encouraged to consider the social and moral consequences of digital interactions (Aquarini et al., 2025). Observation notes indicated that many participants actively connected these discussions with their own experiences using social media.

Another important area of awareness concerned digital privacy and personal responsibility. Several students reported that the learning activities prompted them to think more carefully about the information they disclose online. Discussions about data security, personal photographs, and privacy risks were frequently linked to the Islamic concept of *amanah*, encouraging students to view privacy protection as both a practical and ethical responsibility. Syamsul Bahri explained: *"I realized that personal information should not always be shared publicly. Sometimes we focus on getting attention online without considering possible risks."* (S. Bahri, personal communication, 2026).

Beyond information verification and privacy awareness, students also demonstrated increasing reflection regarding the broader purposes of social media use. Several participants reported that they had begun to consider whether their digital activities provided benefits for themselves and others. Rather than viewing social media solely as a source of entertainment, students discussed its potential for learning, religious engagement, community participation, and positive content creation.

Observation findings showed that many students became actively engaged when discussing examples of educational content, Islamic outreach initiatives, and positive social campaigns conducted through digital platforms. These discussions encouraged participants to view social media not only as a space for consumption but also as a medium for constructive contribution. Document analysis further reinforced these findings. Reflection sheets, discussion summaries, and learning materials revealed

recurring themes related to information verification, ethical communication, responsible participation, and awareness of digital consequences. Educational materials consistently encouraged students to evaluate their own online practices and consider how Islamic values could inform their decisions in digital environments (Shobirin et al., 2025).

Importantly, the findings do not indicate that all students experienced immediate or comprehensive changes in digital behavior. Rather, the evidence suggests the emergence of reflective awareness through which students began questioning previously unquestioned habits and considering alternative ways of engaging with social media. In several discussions, students acknowledged that applying ethical principles consistently in everyday digital life remained challenging. Nevertheless, the educational activities created opportunities for critical reflection that encouraged students to reassess their online practices from both ethical and religious perspectives (Chetty, 2021).

From a theoretical perspective, these findings support constructivist learning theory, which emphasizes that learning occurs through reflection upon experience and the active construction of meaning (Jayasinghe, 2024). The findings also align with Social Learning Theory, which suggests that individuals develop attitudes and values through observation, interaction, and reflection within social contexts (Bandura, 1977; Firmansyah and Saepuloh, 2022). In this study, reflective awareness emerged not through direct instruction alone but through dialogue, shared experiences, and opportunities to connect Islamic ethical principles with everyday digital realities.

Overall, the findings demonstrate that Islamic digital ethics education facilitated by *Tarbiyah* students contributed to the development of students' reflective awareness regarding social media use. Through discussions of information verification, communication ethics, privacy protection, and responsible participation, students were encouraged to critically examine their digital practices and consider the ethical implications of their online actions. Rather than demonstrating definitive behavioral change, the findings indicate the emergence of a reflective understanding that may serve as an important foundation for more responsible digital engagement in the future.

Challenges and Limitations in Fostering Ethical Digital Practices among Adolescents

While the findings demonstrate that Islamic digital ethics education facilitated by *Tarbiyah* students encouraged students' reflective awareness regarding social media use, the study also identified several challenges that limited the translation of ethical awareness into consistent digital practices. Interviews, observations, and documentary evidence suggest that students continue to face various social, technological, and developmental factors that complicate the implementation of ethical principles in everyday digital environments (Rahmawati Adi Kurnia Dewi et al., 2026).

One of the most frequently mentioned challenges was the influence of viral content and rapidly changing social media trends (Igben and Acchugbue, 2024). Several students acknowledged that although they understood the importance of information verification and responsible online behavior, they often felt pressure to respond quickly to trending topics before fully evaluating the accuracy of information. Muhammad Razak explained: *"Sometimes information spreads very quickly. Even if we know we should verify it first, there is often pressure to respond immediately because everyone is already talking about it."* (M. Razak, personal communication, 2026).

These findings indicate that awareness of ethical principles does not automatically eliminate the influence of digital culture, where speed, visibility, and popularity

frequently shape user behavior. The fast-paced nature of social media environments often creates tensions between ethical reflection and immediate participation in online conversations.

Peer influence emerged as an important challenge because it could weaken the translation of reflective awareness into everyday digital practice. Participants described how friendship networks and the desire to maintain social acceptance could make students reluctant to question misinformation, inappropriate comments, or harmful online practices. In this context, viral content and platform dynamics can intensify peer pressure by encouraging rapid sharing, imitation, and immediate responses before students have sufficient time to apply the ethical principles discussed during learning activities. Although students may understand *tabayyun*, *adab*, and responsibility at a reflective level, social pressure and the fast-paced nature of digital platforms can encourage habitual or socially driven responses. Durrotun Aula Muafiroh explained: *"Young people often want to follow what their friends are doing online. Even when we understand ethical principles, social pressure can influence our decisions."* (D. A. Muafiroh, personal communication, 2026). These findings suggest that the main challenge is not simply a lack of ethical knowledge, but the difficulty of maintaining reflective judgment when digital behavior is shaped simultaneously by peer expectations, viral content, and the immediacy of platform interactions.

Observation data supported these statements. During several discussion sessions, students openly acknowledged that social acceptance and peer recognition remained important considerations in their social media activities. While participants generally agreed with the ethical principles discussed during the program, they also recognized that applying these principles consistently could be difficult when social expectations encouraged different behaviors.

A further challenge concerned students' experiences of repeated and recommended content on digital platforms. *Tarbiyah* students observed that students were regularly exposed to large volumes of information, entertainment content, and emotionally engaging posts through their social media feeds. According to Siti Aulia Sari: *"Students are exposed to content every day through algorithms that constantly recommend new information. This makes it difficult for them to always evaluate content critically because they are receiving information continuously."* (S. A. Sari, personal communication, 2026). This account suggests that the continuous flow of recommended and emotionally engaging content can make it difficult for students to consistently apply reflective judgment to every piece of information they encounter. However, this finding reflects participants' perceptions and experiences of repeated or recommended content rather than an independent analysis of platform algorithms. Therefore, the challenge identified here concerns students' experiences of continuous digital exposure and the difficulty of maintaining critical evaluation within such an environment.

These findings suggest that ethical decision-making in digital spaces is influenced not only by individual awareness but also by technological structures that shape information exposure and user behavior. Consequently, digital ethics education must address both personal responsibility and the broader characteristics of digital platforms.

The study also found that students possessed varying levels of digital literacy and ethical understanding. While some participants demonstrated strong awareness of misinformation, privacy protection, and responsible communication, others remained uncertain about how ethical principles should be applied in specific situations. Observation notes indicated that students occasionally struggled to distinguish between

factual information and opinion, identify credible information sources, or recognize subtle forms of online manipulation. Document analysis revealed similar challenges. Reflection notes and discussion summaries showed that students often understood ethical concepts in principle but found it more difficult to apply them to complex digital scenarios involving conflicting information, peer influence, or emotionally charged content. This suggests that ethical awareness develops gradually and requires continuous reinforcement through repeated educational experiences.

Institutional perspectives further emphasized the limitations of relying solely on short-term educational interventions. Dede Supriatna, Head of the Ministry of Religious Affairs Office of Depok City, explained: *"Digital ethics education is important, but it cannot be viewed as a one-time solution. Students are influenced by families, peers, schools, and digital environments simultaneously. Therefore, ethical education must be sustained and supported by multiple stakeholders."* (D. Supriatna, personal communication, 2026).

These findings suggest that Islamic digital ethics education should be understood as a process of fostering awareness rather than as a direct mechanism for producing immediate behavioral change. Although students demonstrated increased reflection regarding information verification, communication ethics, privacy protection, and responsible participation, the study found no evidence that ethical awareness automatically translated into consistent digital practices. Instead, ethical behavior appeared to be shaped by the interaction of individual understanding, peer relationships, platform dynamics, and broader social influences.

From a theoretical perspective, these findings reinforce Social Learning Theory, which emphasizes that behavior is influenced by environmental factors, social interactions, and observational learning rather than by knowledge alone (Bandura, 1977). The findings also support contemporary research on digital citizenship, which argues that responsible digital participation requires continuous engagement with complex social and technological environments rather than merely acquiring ethical knowledge (Ashaari et al., 2022).

Overall, the findings demonstrate that fostering ethical digital practices among adolescents remains a complex educational challenge. While *Tarbiyah* students successfully facilitated opportunities for ethical reflection and awareness, students continued to encounter pressures arising from peer influence, viral content, algorithm-driven media environments, and the rapid pace of digital communication. These findings highlight the importance of viewing Islamic digital ethics education as an ongoing developmental process that requires sustained support from educators, families, schools, and broader social institutions.

Conclusion

This study examined the role of *Tarbiyah* students in facilitating Islamic digital ethics education among Madrasah Aliyah students in Depok. The findings show that *Tarbiyah* students contributed through dialogic, contextual, and reflective learning approaches that connected Islamic values with students' everyday social media experiences. Rather than merely transmitting knowledge, they acted as facilitators who encouraged discussion, critical reflection, and ethical awareness regarding contemporary digital issues. Islamic values such as *tabayyun* (information verification), *amanah* (trustworthiness), responsibility, respectful communication, and ethical participation provided an important framework for addressing challenges related to misinformation, privacy, cyberbullying, and online interaction.

The findings further indicate that the main contribution of Islamic digital ethics education lies in strengthening students' reflective awareness rather than producing immediate behavioral change. Participants demonstrated greater awareness of the ethical consequences of information sharing, online communication, privacy protection, and digital responsibility. However, several factors—including peer influence, viral content, algorithm-driven media environments, and the rapid pace of digital communication—may hinder the consistent application of ethical principles in everyday digital practices. These results suggest that Islamic digital ethics education should be viewed as a continuous educational process, with *Tarbiyah* students playing a significant role in bridging Islamic values and contemporary digital culture.

This study has several limitations. First, the sample was relatively small and purposively selected, including students who were active in religious activities and social media use; therefore, the findings may reflect participants with relatively greater awareness of digital ethics and should not be generalized to Madrasah Aliyah students as a whole. Second, all five research sites were private madrasahs, so the findings may not fully reflect the dynamics of public madrasahs or schools with different institutional cultures. Third, the observed activities were limited to eight learning and mentoring sessions, which restricts the extent to which longer-term educational effects can be assessed. Fourth, the presence of the researcher during observations may have influenced participants' interactions and behavior. Fifth, the study did not directly observe participants' actual social media behavior and therefore cannot establish whether reflective awareness resulted in sustained behavioral change. Conceptually, the findings position *Tarbiyah* students as near-peer mediators who connect Islamic ethical values with adolescents' everyday digital experiences through dialogue, modeling, and contextual learning. This suggests that teacher education institutions can strengthen prospective Islamic educators' preparation in digital ethics and reflective pedagogy, while madrasahs can provide structured opportunities for *Tarbiyah* students to support digital ethics education. Future studies should involve more diverse institutions and participants, longer-term observation, and direct examination of digital practices to further investigate how this near-peer mediation may contribute to sustained ethical engagement in digital environments.

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