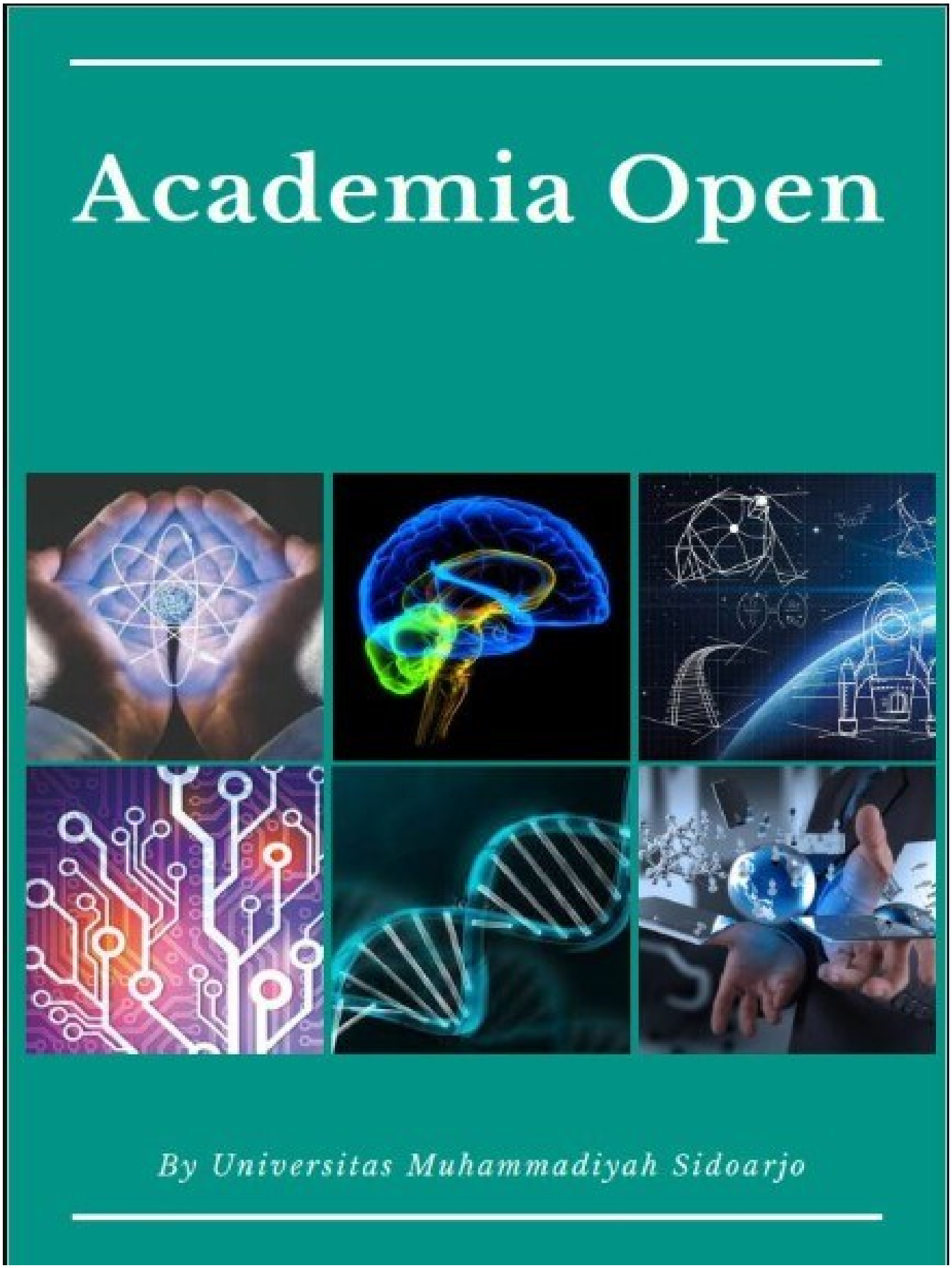
Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983



ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

Table Of Contents

Journal Cover 1
Author[s] Statement 3
Editorial Team 4
Article information 5
Check this article update (crossmark) 5
Check this article impact 5
Cite this article 5
Title page 6
Article Title 6
Author information 6
Abstract 6
Article content 8

ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

Originality Statement

The author[s] declare that this article is their own work and to the best of their knowledge it contains no materials previously published or written by another person, or substantial proportions of material which have been accepted for the published of any other published materials, except where due acknowledgement is made in the article. Any contribution made to the research by others, with whom author[s] have work, is explicitly acknowledged in the article.

Conflict of Interest Statement

The author[s] declare that this article was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

Copyright Statement

Copyright © Author(s). This article is published under the Creative Commons Attribution (CC BY 4.0) licence. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this licence may be seen at http://creativecommons.org/licences/by/4.0/legalcode

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

EDITORIAL TEAM

Editor in Chief

Mochammad Tanzil Multazam, Universitas Muhammadiyah Sidoarjo, Indonesia

Managing Editor

Bobur Sobirov, Samarkand Institute of Economics and Service, Uzbekistan

Editors

Fika Megawati, Universitas Muhammadiyah Sidoarjo, Indonesia

Mahardika Darmawan Kusuma Wardana, Universitas Muhammadiyah Sidoarjo, Indonesia

Wiwit Wahyu Wijayanti, Universitas Muhammadiyah Sidoarjo, Indonesia

Farkhod Abdurakhmonov, Silk Road International Tourism University, Uzbekistan

Dr. Hindarto, Universitas Muhammadiyah Sidoarjo, Indonesia

Evi Rinata, Universitas Muhammadiyah Sidoarjo, Indonesia

M Faisal Amir, Universitas Muhammadiyah Sidoarjo, Indonesia

Dr. Hana Catur Wahyuni, Universitas Muhammadiyah Sidoarjo, Indonesia

Complete list of editorial team (link)

Complete list of indexing services for this journal (link)

How to submit to this journal (link)

Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

Article information

Check this article update (crossmark)

Check this article impact (*)

Save this article to Mendeley

(*) Time for indexing process is various, depends on indexing database platform

ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

Islamic Education Management in the Formation of Children's Morals in Elementary Madrasahs: The Influence of Digital Media on Character Education

Nurmala Fadhilah Jaya, 242610001066@unisnu.ac.id (*)
Universitas Islam Nahdlatul Ulama Jepara, Indonesia

Hasanah Fitriya, 242610001080@unisnu.ac.id
Universitas Islam Nahdlatul Ulama Jepara, Indonesia

Nur Rois, 242610001098@unisnu.ac.id
Universitas Islam Nahdlatul Ulama Jepara, Indonesia

Yusuf Nur Ubaidillah, 242610001070@unisnu.ac.id
Universitas Islam Nahdlatul Ulama Jepara, Indonesia

Sukarman Sukarman, pakar@unisnu.ac.id
Universitas Islam Nahdlatul Ulama Jepara, Indonesia

(*) Corresponding author

Abstract

General Background Islamic education in Madrasah Ibtidaiyah holds a foundational role in cultivating children's moral character and spiritual values from an early age. **Specific Background** The rapid expansion of digital media has reshaped students' behaviors, learning patterns, and sources of moral reference, creating tensions between classroom-based Islamic character education and unregulated digital exposure. **Knowledge Gap** Existing studies rarely integrate Islamic education management, character formation, and digital media challenges within a single comprehensive framework at the elementary madrasah level. **Aims** This study aims to examine Islamic education management in relation to children's moral formation amid digital disruption and to formulate an adaptive management model aligned with Islamic values. **Results** Using a qualitative literature review, the findings identify a misalignment between moral instruction in schools and students' digital environments, contributing to ethical vulnerability. The study formulates a Digital-Era Adaptive Islamic Education Management Model consisting of five pillars: Islamic digital moral-literacy curriculum, teachers as ethical digital role models, innovative and controlled digital learning, holistic school–parent partnerships, and authentic character-based evaluation. **Novelty** Thenovelty lies in the integrative management model that systematically combines Islamic educational principles with digital-era character challenges. **Implications** The model provides a strategic managerial framework for Madrasah Ibtidaiyah to harmonize technological engagement with moral and spiritual reinforcement, supporting sustainable character formation in the digital era.

Highlights:

- Managerial misalignment exists between school moral instruction and students' digital experiences.
- Five integrated strategic pillars structure adaptive management for moral development.

ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

- Collaborative roles of teachers, parents, and schools are central to sustaining children's ethics.

Keywords: Islamic Education Management, Digital Media, Character Education

Published date: 2026-01-05

ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

Introduction

Islamic education in Madrasah Ibtidaiyah (MI) plays a pivotal role in shaping the moral foundation and character of young learners. As the earliest formal institution of Islamic schooling, MI is expected to foster not only academic excellence but also noble character (*al-akhlāq al-karīmah*), integrity, and spiritual maturity in children [1]. From the perspective of Islamic pedagogy, character education must begin at the foundational stage of schooling because moral development at this age determines the ethical trajectory of an individual's future life. This urgency is emphasized in Islamic teachings, particularly in the Qur'an and Prophet Muhammad's guidance, which advocate early moral cultivation to instill responsibility, honesty, and emotional intelligence [2], [3], [4].

In practice, character formation in MI incorporates the internalization of Islamic virtues such as compassion, tolerance, and respect for others through learning activities and daily interactions. Previous studies highlight that education focusing on aqidah and akhlaq serves as the foundational pillar for character building and must be embedded in every learning phase from an early age [5]. Evidence from Madrasah Ibtidaiyah Al-Hidayah demonstrates that the integration of Islamic values into curriculum and school culture delivers significant contributions to moral behavior and lifestyle alignment among students [6]. These findings reinforce the notion that Islamic character education in MI should be comprehensive, consistent, and culturally grounded.

The development of character in MI, however, cannot be separated from the central role of teachers and parents as primary role models in the learning environment. Research shows that strategies involving exemplary behavior, habituation, and reinforcement such as praise and reward systems significantly support the formation of moral dispositions in children [7]. Thus, collaborative partnerships among teachers, parents, and the school community are essential to ensure that students observe and practice positive behavior consistently across settings [8], [9], [10]. This triadic synergy—home, school, and community—is necessary for maintaining the sustainability of moral education.

Despite the centrality of character development in MI, the contemporary digital era presents new and increasingly complex moral challenges for children. The pervasive influence of digital media—social networks, internet content, and online games—has altered children's patterns of interaction, values, and sources of role modeling. Several studies have revealed moral decline among digital-native youth characterized by social media dependency, aggression, intolerance, and diminishing ethical sensitivity [11], [12], [13]. Family-based preventive education becomes essential as communication, responsible media consumption, and value modeling from parents are crucial in protecting children from digital moral degradation [14].

The moral implications of unchecked digital exposure also manifest in students' online conduct and social interactions. Adolescents increasingly encounter ethical dilemmas in virtual environments, such as cyberbullying, misinformation, and impulsive behavior. Educational programs that promote ethical awareness and responsible digital citizenship have demonstrated success in improving behavioral control in online communication [15], [16]. Islamic educational frameworks are therefore required not only to reinforce faith-based moral standards but also to cultivate ethical resilience in navigating digital spaces [17], [18], [19].

The emergence of moral disruption driven by digital media raises critical questions regarding the effectiveness of Islamic education management in MI. The core problem identified in this study is that Islamic education management at MI has not yet been optimally effective in overcoming the negative effects of digital exposure on students' character. Several underlying factors contribute to this condition: (1) the lack of systematic integration of technology into management processes, (2) a curriculum and learning strategy that is insufficiently responsive to digital challenges, and (3) limited adaptive resources and innovative pedagogical approaches in madrasah contexts. These issues indicate that current school management systems remain less adaptive to the dynamics of digital moral challenges faced by students.

To address the issue, this study aims to examine the effectiveness of Islamic education management in shaping children's character while considering the influence of digital technology. Furthermore, this research seeks to formulate a comprehensive adaptive management strategy capable of integrating character education with digital literacy to protect and strengthen students' moral identity. The research gap arises from the scarcity of studies that examine Islamic education management, character formation in MI, and digital influence in an integrative manner. Therefore, the novelty of this study lies in the development of a Digital-Era Adaptive Islamic Education Management Model, designed to reinforce character building while responding to the realities of digital exposure. This model is expected to offer conceptual and practical contributions to the contemporary literature on Islamic education management and serve as a strategic solution for MI in the digital age.

Method

This study employs a qualitative approach using a literature review design, as the primary objective is to formulate concepts, models, and strategies derived from critical analyses of textual data and previous research. The data used consist of secondary sources, including reputable scientific journal articles—prioritized from Sinta-indexed journals—books, and educational policy documents related to Islamic education management, character education, and the influence of digital media on elementary-level children. Data collection was conducted through several stages: (1) searching and identifying key literature discussing the Theory of Islamic Education Management [20], the Theory of Children's Moral Development [1], and the Theory of Digital Influence in Education [1]; (2) gathering supporting literature that elaborates management strategies, curriculum, teacher roles, and school–parent collaboration in digital-era education for MI/SD; and (3) applying

Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

inclusion and exclusion criteria based on thematic relevance and journal accreditation quality.

The data were analyzed using thematic and synthesis analysis techniques. The analysis procedure consisted of three main phases: (1) data reduction, which involved selecting and extracting relevant findings that correspond to the research focus; (2) data presentation, in which findings were classified into three major themes—digital challenges, theoretical foundations, and managerial strategies; and (3) conclusion drawing (synthesis), in which an inductive formulation was carried out to develop the Digital-Era Adaptive Islamic Education Management Model as a managerial solution to the issues investigated. This approach enables the study to generate comprehensive and contextually relevant conceptual findings that respond to contemporary challenges in the management of Islamic education and the moral development of students in Madrasah Ibtidaiyah.

Results and Discussion

A. Results

1. Digital Challenges in the Perspective of Islamic Education Management

The influence of digital media on Madrasah Ibtidaiyah (MI) students has emerged as a complex issue that requires managerial reorientation within Islamic educational institutions. The rapid digital shift has disrupted conventional management systems and demands new strategies capable of addressing contemporary behavioral and moral challenges among young learners [20]. Consistent with the Theory of Digital Influence in Education [12], digital exposure presents dual consequences: on the one hand, it offers learning accessibility, interactivity, and accelerated information exchange; on the other, it exposes children to non-Islamic content, moral degradation, excessive gaming, and social detachment.

Among all managerial dimensions, curriculum management and human resource management (HRM) are the most affected by digital penetration. Findings indicate that MI curricula have not yet systematically incorporated Islamic digital literacy as part of structured learning activities. Similarly, teacher competencies in filtering, guiding, and integrating technology wisely into the learning process remain limited [21]. This gap results in a disconnection between moral values taught in the classroom and the digital realities students encounter outside the classroom. As such, the educational environment becomes inconsistent—promoting Islamic ethics during learning hours while leaving students vulnerable to negative digital influences beyond school.

2. Theoretical Foundations and the Need for Managerial Adaptation

Responding to the moral challenges caused by digital media requires a clear theoretical foundation to restructure Islamic education management. The first theoretical basis is the Theory of Islamic Education Management [20], which asserts that management must operate as a continuous process toward perfection, combining modern principles—transparency, accountability, effectiveness—with Islamic values sourced from the Qur'an and Sunnah. When applied to digital-native learners, this theory underscores that management systems must incorporate digital tools while simultaneously cultivating spirituality and akhlak.

The second theoretical foundation is the Theory of Children's Moral Development [1], which emphasizes that moral development must be holistic, integrating uswah hasanah (role modelling), habituation, and moral guidance. In the digital era, this theory calls for teachers and parents to be role models in ethical digital behavior and engage children in routine Islamic digital practices—such as modest communication online, responsible screen-time, and respectful interaction on social media [22]. Thus, the integration of theoretical insights highlights the urgent need for managerial adaptation that balances digital competence and moral formation.

3. Formulation of the Digital-Era Adaptive Islamic Education Management Model

The synthesis of digital challenges and theoretical interpretations results in the formulation of the Digital-Era Adaptive Islamic Education Management Model, which serves as a practical managerial solution for character formation in MI. The model is built on a holistic and integrated management framework consisting of five strategic pillars designed to strengthen moral identity while responding to digital realities.

a. Digital Moral-Literacy Based Curriculum

The first pillar advocates designing a curriculum that integrates Islamic digital literacy and cyber-akhlaq across all learning subjects (Lubis, 2020). Rather than teaching religion solely as theory, the curriculum should train students to evaluate online content critically, interact with technology ethically, and apply Islamic values in virtual spaces.

b. Human Resource Management: Teachers as Digital Role Models

The second pillar emphasizes teacher professionalism. MI leaders must ensure continuous professional development so that teachers become role models in ethical digital behavior and are able to produce motivational Islamic-based digital content [11], [23]. This transition positions teachers not only as knowledge transmitters but also as ethical digital influencers.

Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.12983

c. Innovative and Screen-Time-Controlled Learning

The third pillar promotes the wise utilization of technology by limiting classroom screen time and prioritizing social interaction, hands-on learning, and character activities. Thus, Islamic character development remains rooted in relational experiences rather than being dominated by e- learning [1], [20].

d. Holistic Partnership Management

The fourth pillar highlights the importance of structured collaboration between schools, parents, and communities. Parents must adopt consistent digital parenting roles at home, supporting Islamic values taught at school and ensuring supervision of digital activity [24]. Partnership programs become mandatory to align behavioral expectations between school and home.

e. Authentic Character-Based Evaluation

The fifth pillar promotes an evaluation model that assesses digital ethics and social conduct through observation, behavioral rubrics, and digital journals rather than focusing solely on cognitive testing [25], [26]. This method provides a more accurate reflection of students' moral identity in both physical and virtual environments.

4. Implications of the Adaptive Management Model

The proposed model demonstrates that successful Islamic education management in the digital era requires a balance between moral reinforcement and technological relevance. Rather than resisting digitalization, MI must embrace technology as a tool for tazkiyatun nafs (self-purification) and character empowerment. The model also illustrates that managerial responsiveness—not merely curriculum revision—is essential for protecting students from digital moral harm while preparing them to navigate modern society responsibly.

In this sense, the Adaptive Model does not only function as a theoretical recommendation but also as a managerial blueprint for Islamic educational institutions facing digital disruptions. Through its five complementary pillars, the model helps resolve the recurrent problem of management systems that lag behind cultural and technological shifts. Ultimately, it promotes a management paradigm that reinforces children's spiritual and ethical resilience while enabling schools to remain relevant in the digital age.

B. Discussion

The findings of this study demonstrate that the digital era has created a significant moral and managerial challenge for Madrasah Ibtidaiyah (MI). Digital media exposure has reshaped children's perspectives, habits, and social interactions, allowing them to access learning opportunities but simultaneously introducing them to non-Islamic content and ethical risks. This condition aligns with research asserting that digital disruption produces ambivalent consequences—beneficial for cognitive development while threatening the moral fabric of young learners [12]. For Islamic educational institutions, this duality demands a shift from conventional management systems toward adaptive strategies capable of addressing behavioral and spiritual disruption among digital-native students [20].

The urgency of moral cultivation in early childhood, as highlighted in Islamic educational thought, reinforces the need for this managerial shift. Character formation from the foundational education stage is central to Islamic pedagogy, aiming to instill integrity, honesty, empathy, and spiritual consciousness from an early age [2]. Empirical evidence also suggests that value internalization in MI settings, through activities such as routine worship practices, noble-conduct habituation, and role modelling, positively influences the development of student morality [6], [7]. However, these school-based efforts often compete with pervasive digital influences encountered outside the classroom, signaling the necessity for a more responsive and comprehensive management mechanism that strengthens and protects Islamic character development

In this context, the incompatibility between classroom-based moral education and digital-based behavioral influences becomes increasingly apparent. MI curricula have not yet fully integrated Islamic digital literacy and cyber-ethics as structured learning components, and teachers' digital competence remains limited [21]. The absence of digital-role-modelling among teachers and parents leads to inconsistent moral reinforcement—where Islamic ethics are emphasized during school hours but not embedded in children's digital routines at home or in society. This phenomenon resonates with global findings that modern moral crises are closely related to the lack of supervision, communication, and ethical modeling within digital media interactions [13], [14]. Therefore, character education in the digital era requires synergy between school, family, and community to ensure sustainable moral habituation.

To respond to these challenges, this research proposes the Digital-Era Adaptive Islamic Education Management Model, which integrates theoretical foundations of Islamic educational management and children's moral development. The model is characterized by five strategic pillars: the integration of Islamic digital literacy into the curriculum, professional development of teachers as digital role models, implementation of controlled and interactive digital learning, the establishment of holistic partnerships between school and parents, and the development of authentic character-based evaluation systems [24]. These pillars are designed not only to safeguard students from moral degradation but also to optimize technological benefits for ethical, social, and intellectual growth.

Overall, the findings affirm that the effectiveness of Islamic education management in the digital era does not rely merely on the adoption of technology but on the ability to harmonize digital competence with Islamic character formation. MIs must embrace technology as a tool for tazkiyatun nafs and moral empowerment rather than a threat to spiritual identity. Through structured management and collaborative implementation among educators, parents, and communities, the adaptive

ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

management model offers a realistic and sustainable alternative for producing a generation that is intellectually advanced, spiritually strong, and morally resilient. This approach positions MI as an educational institution capable of remaining relevant amid digital transformation while upholding its primary mandate in nurturing akhāq al-karīmah.

Conclusion

The findings of this study confirm that the rapid advancement of digital media has generated both opportunities and challenges for Islamic education management in Madrasah Ibtidaiyah. While technology offers increased accessibility to learning resources and encourages interactive engagement, it simultaneously exposes students to non-Islamic content, moral degradation, social isolation, and addictive digital behaviors. The inconsistency between school-based Islamic moral instruction and the digital environment to which students are exposed outside the classroom underscores the need for a more comprehensive and responsive management approach. Therefore, character formation cannot rely solely on traditional teaching methods; instead, it must be supported by digital ethics, role modelling, and structured collaboration across school, family, and community spheres.

To address these challenges, this research introduces the Digital-Era Adaptive Islamic Education Management Model, which integrates Islamic managerial principles and holistic moral development approaches into five strategic pillars: digital moral-literacy-based curriculum design, teacher professionalism as digital role models, innovative and controlled use of technology, holistic partnership management, and authentic character-based evaluation. Implementing this model enables madrasah to balance technological advancement with spiritual and moral reinforcement, ensuring that students not only excel academically but also develop into ethically responsible and spiritually grounded individuals. In essence, the adaptive management model equips Islamic educational institutions to remain relevant and resilient in the face of digital disruption while preserving their core mission of nurturing *akhlāq al-karīmah*.

References

1. F. Rahman, “Pengembangan Akhlak Anak Usia Sekolah Dasar Perspektif Islam,” Jurnal Pendidikan Islam, SINTA 2, Indonesia, 2022.
2. J. Jusmaliah, R. Hannang, and N. Ilma, “Akidah Akhlak dalam Pendidikan Agama Islam: Kajian terhadap Peran Moral dalam Pembentukan Karakter Pelajar,” IJIS: Indonesian Journal of Islamic Studies, vol. 1, no. 2, pp. 168–174, 2025, doi: 10.62567/ijis.v1i2.988.
3. A. N. Saputri, Z. Lessy, E. Siskowati, and R. Illahi, “Urgency of Islamic Moral Education during Early Childhood in the Perspective of Hadith,” Holistic Al-Hadis, vol. 8, no. 1, pp. 1–14, 2022, doi: 10.32678/holistic.v8i1.5630.
4. F. Fahriansyah, M. Ruslan, and A. Rahman, “Implementation of Islamic Values in the Education of Children Aged 4–6 Years,” Thawalib: Jurnal Kependidikan Islam, vol. 6, no. 1, pp. 17–26, 2025, doi: 10.54150/thawalib.v6i1.599.
5. M. F. Parnanda, “Pendidikan Akidah Akhlak dalam Membentuk Karakter Siswa,” Permata: Jurnal Pendidikan Agama Islam, vol. 2, no. 2, p. 150, 2021, doi: 10.47453/permata.v2i2.398.
6. I. Maryana, “Implementation of Islamic Values Education in Moral Learning at Madrasah Ibtidaiyah Al-Hidayah Pangkalan Tasikmalaya,” Edukasi: Journal of Educational Research, vol. 4, no. 2, pp. 1–12, 2024, doi: 10.57032/edukasi.v4i02.216.
7. W. Jannah, “Pendidikan Akhlak pada Madrasah Ibtidaiyah Al-Hidayah Rawadenok Depok,” Rayah Al-Islam, vol. 5, no. 2, pp. 479–493, 2021, doi: 10.37274/rais.v5i02.478.
8. N. J. Ni’mah, H. S. Listo, and N. Astuti, “Peran Guru Pendidikan Agama Islam dalam Meningkatkan Akhlak Mulia Peserta Didik melalui Strategi Pembelajaran Berbasis Karakter Islami,” Ngaji: Jurnal Pendidikan Islam, vol. 4, no. 1, pp. 43–58, 2025, doi: 10.24260/ngaji.v4i1.72.
9. A. Alfiyanto, M. Ikhwan, M. Mahdi, R. M. Gumilang, and M. A. Wahyudi, “Parental Involvement in Islamic Education: A Literature Review and Its Implications for Students,” Islamic Pedagogy: Journal of Islamic Education, vol. 2, no. 2, pp. 111–120, 2024.
10. M. Ghazali, A. Alfiyanto, Silahuddin, F. Hidayati, and S. A. Pranajaya, “Teacher Personality Competence in Islamic Religious Education in Indonesia: A Literature Review,” JISRev: Journal of Islamic Studies Review, vol. 1, no. 1, 2025.
11. S. Anwar and A. Salim, “Pembentukan Akhlak Peserta Didik di Era Disrupsi Berbasis Pendidikan Agama Islam,” Jurnal Edukasi Religi, vol. 1, no. 2, 2018.
12. D. Fitriani, “Digital Media in Education: Impacts and Challenges,” Jurnal Pendidikan Digital, SINTA 3, Indonesia, 2023.
13. A. R. Hermawan and S. Herman, “Moral Education Strategies for Generation Z through Jay E. Adams’ Biblical Counseling Approach in the Digital Era,” Kharisma: Jurnal Ilmiah Teologi, vol. 6, no. 1, pp. 87–104, 2025, doi: 10.54553/kharisma.v6i1.319.
14. R. Novianti, Y. A. Arifianto, and F. E. C. Pantow, “Family Theology as a Preventive Model for Adolescent Moral Decline in the Digital Era,” Kardia: Journal of Theology and Christian Education, vol. 3, no. 2, pp. 105–118, 2025, doi: 10.69932/kardia.v3i2.59.
15. B. Ismanto, Y. Yusuf, and A. Suherman, “Building Moral and Ethical Awareness in Digital Interaction among Youth,” Jurnal Abdi Masyarakat Multidisiplin, vol. 1, no. 1, pp. 43–48, 2022, doi: 10.56127/jammu.v1i1.253.
16. P. Setia and R. Dilawati, “Religiosity in the Digital Era and Challenges of Hoaxes, Post-Truth, and Radicalism on Social Media,” Jurnal Iman dan Spiritualitas, vol. 4, no. 1, pp. 67–76, 2024, doi: 10.15575/jis.v4i1.33230.
17. A. Muslimah and M. Mujiburrahman, “Moral Value Challenges in Islamic Education in the Digital Era: A Case Study,” Tsaqofah, vol. 5, no. 5, pp. 4936–4948, 2025, doi: 10.58578/tsaqofah.v5i5.6943.
18. P. D. Fadhila, “Islamic Education in Addressing Adolescent Moral Degradation in the Digital Era,” Al-Bahtsu: Jurnal Penelitian Pendidikan Islam, vol. 9, no. 2, p. 183, 2024, doi: 10.29300/btu.v9i2.6673.

Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

19. M. Q. Abror, "The Role of Islamic Education in Building Digital Wellbeing and Social Media Ethics among Muslim Youth," West Science Islamic Studies, vol. 3, no. 4, 2025, doi: 10.58812/wsiss.v3i04.2303.
20. Muhaimin, "Contemporary Islamic Education Management in the Digital Era," Jurnal Manajemen Pendidikan Islam, SINTA 1, Indonesia, 2024.
21. M. Maisura, J. A. Nasucha, and R. Rina, "Educational Management Strategies for Improving Islamic Religious Education Learning Quality in the Digital Era," Indonesian Management and Education Journal, vol. 2, no. 3, pp. 2740–2746, 2021.
22. S. Suhartono and N. R. Yulieta, "Children's Moral Education in the Digital Era," At-Turots: Jurnal Pendidikan Islam, vol. 1, no. 2, pp. 36–53, 2019, doi: 10.51468/jpi.v1i2.9.
23. E. Wardhana, S. Susanti, and L. B. Utami, "Technology Utilization in the Management of Early Childhood Islamic Education Learning," Bouseik: Jurnal Pendidikan Islam Anak Usia Dini, vol. 2, no. 2, pp. 165–174, 2023.
24. H. Kurniawan and R. Fitria, "Collaborative Roles of Schools and Parents in Shaping Elementary Students' Character in the Digital Era," Jurnal Mudarrisuna, vol. 13, no. 2, pp. 167–175, 2023, doi: 10.52005/mudarrisuna.v13i2.2498.
25. R. A. Zhanbayev et al., "Demoethical Model of Sustainable Development of Society: A Roadmap towards Digital Transformation," Sustainability, vol. 15, no. 16, p. 12478, Aug. 2023, doi: 10.3390/su151612478.
26. M. C. Martínez-Bravo, C. Sádaba Chalezquer, and J. Serrano-Puche, "Dimensions of Digital Literacy in 21st Century Competency Frameworks," Sustainability, vol. 14, no. 3, p. 1867, Feb. 2022, doi: 10.3390/su14031867.

ISSN 2714-7444 (online), https://acopen.umsida.ac.id, published by Universitas Muhammadiyah Sidoarjo
Copyright © Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).