DIGITAL ETHICS IN ISLAMIC RELIGIOUS EDUCATION: SYSTEMATIC LITERATURE REVIEW

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Abstract

This study aims to evaluate the challenges and learning approaches developed in Islamic digital ethics education through a systematic literature review (SLR) method. Digital ethics is urgent in Islamic religious education because students increasingly navigate online spaces filled with misinformation, harmful content, and ethical risks, requiring guidance rooted in Qur'anic and Prophetic values. It ensures that technology supports, rather than undermines, moral character and responsible digital behaviour. The method used follows the Prisma 2020 protocol by analysing 28 selected articles from 327 initial literature identified through national and international databases. The findings show that the main challenges in digital ethics learning include teachers' low digital literacy, the relevance of the curriculum to contemporary issues, and the absence of a contextual pedagogical approach. The identified learning strategies include integrating Islamic values in digital media case studies, using ethical verse interpretation, and using project-based simulations. This study concludes that there is a need to develop a holistic, standardized, and adaptive Islamic digital ethics learning model that adapts to the dynamics of the digital space. The implications of this study's results include strengthening the curriculum, teacher training, and the development of technology-based for Islamic learning digital media.

INTRODUCTION

Amid rapid technological development, the digital space has become a new landscape for social, economic, and educational interactions, including in the religious realm. The presence of the cyber era not only changes the way humans acquire knowledge, but also affects the formation of character and morals of the younger generation. In this context, Islamic religious education (PAI) faces a dual challenge:

maintaining Islamic ethical values while integrating a pedagogical approach that is adaptive to digital culture (Muslim, 2024). Phenomena such as the spread of hoax information, hate speech, and the normalization of unethical behaviour on social media show that digital ethics is not just a technical issue, but a matter of deep values and needs to be answered systematically by Islamic educational institutions (Zulmi et al., 2024).

Although value-based online learning initiatives have begun to develop, most remain normative and have not critically addressed the roots of contemporary challenges. The PAI curriculum across various educational units is tends to be minimal in coverage of how Quranic values relate to digital media ethics (Aprillia & Iryanti, 2024). Many PAI teachers are also not equipped with qualified Islamic digital pedagogical skills to convey ethical issues in a contextual and applicable manner (Arifuddin et al., 2023). Therefore, reformulating of Islamic moral education through an integrative, reflective, and collaborative approach is an urgent need for PAI to carry out its functions in a transformative manner in the cyber era.

The phenomenon of spreading hoaxes and disinformation is a serious threat to the digital ethics of Indonesian society. According to *Microsoft Digital Civility Index (DCI)* 2020 report, Indonesia ranks 29th position out of 32 countries in Asia-Pacific with a digital civility score of 76 lower = worse, indicating low-quality online interactions among Indonesian netizens. The data further revealed that 47% of respondents reported having received a hoax or scam, 27% experienced hate speech curses, and 19% had been a victim of *cyberbullying*—even 5 out of 10 respondents admitted to having been involved in online bullying (Simanungkalit et al., 2024).

In addition, increasing cases of data leaks and privacy exploitation are also urgent digital ethical challenges. The Minister of Communication and Information of the Republic of Indonesia said that in early 2024, there will be around 500,000 children under the age of 18 who are victims of online violence or exploitation (Universitas Indonesia, 2024). At the same time, national internet penetration exceeds 139 million active users, but awareness of personal data protection and the ethical use of social media remains low (Kominfo, 2021). This emphasizes that digital ethics in society is not only a matter of politeness, but also related to security, privacy, and child protection in cyberspace. Unfortunately, the PAI curriculum has not fully responded to these challenges. The available learning modules still focus on normative-academic aspects, not yet explicitly address ethical issues in the digital context. As seen in Table 1, although

Islamic values such as honesty, trustworthiness, and good manners are listed in the syllabus, the pedagogical approach is not well-suited to addressing ethical violations in the digital space such as hoaxes, online bullying, or information manipulation.

Aspects of Digital Ethics	National Data on Adolescents (%)	Responses in the National PAI Curriculum
Hoaxes and disinformation	47%	Not explicitly discussed
Cyberbullying	35%	Inserted in the theme of morality
Pornography Digital	29%	No dedicated modules
Hate speech	38%	Emphasis on general tolerance values
Academic plagiarism	56%	Not associated with digital ethics

Table 1. Comparison of Digital Ethics Challenges and National PAI Curriculum Responses

In this context, Islamic religious education has the strategic potential to fill this void. As an education grounded character and moral formation, PAI has a an excellent opportunity to become the primary medium for internalizing ethical values in digital life. Values such as *siddiq* (honesty), *amanah* (responsibility), and *tabligh* (transparency) are very relevant in building a civilized digital consciousness.

Several studies have led to the integration of Islamic values in the digital age. Juwairiyah and Fanani (2025) show that Qur'an-based learning and Hadith are effective in shaping students' spirituality, even though they have not explicitly targeted the digital context. Rohanita et al., (2025) raised ethical communication from *Surah Al-Hujurat* as a solution to build a polite digital culture, but this approach has not been implemented in the pedagogic design of PAI learning.

Saripuddin explored the use of digital media for learning the Qur'an and Hadith and demonstrated that technology can to strengthen religious understanding. However, this study has not discussed how teachers instill ethics in the use of media itself (Saripuddin, 2025). Meanwhile, Minarni (2025) introduced the concept of "Digital Moderation" as an AI-based innovation in education management supervision, but did not focus on classroom and learning dynamics.

From this analysis, it can be concluded that most studies remain descriptive, normative, or grounded in micro contexts. None systematically maps the challenges of digital ethics and the learning approaches used in the context of PAI across studies and regions. This is the research gap that underlies the importance of conducting systematic studies.

To address these needs, this article was compiled using the *Systematic Literature Review (SLR) method.* The objectives are to: (1) identify the main challenges faced by PAI

in responding to the digital ethical crisis, and (2) evaluate the learning approaches that have been developed to instill Islamic ethical values in the digital space. This study is expected to without to present a comprehensive scientific map and to serve as a conceptual basis for the development of a more contextually grounded PAI education policy.

With a systematic, evidence-based, and reflective approach to the challenges of the times, this research is expected to be able to make a real contribution to strengthening digital ethics in the Indonesian Islamic education system. Not only as a response to contemporary challenges, but also as part of the transformation of Islamic education values to remain relevant and functional in fostering a religious, critical, and responsible generation in the digital era.

METHODS

This study uses a Systematic Literature Review (SLR) approach designed to systematically identify, evaluate, and synthesize literature relevant to the theme of digital ethics in Islamic religious education (PAI). This method was chosen to gain a comprehensive understanding of the challenges and learning approaches used in the context of PAI in the digital era. The procedure for implementing this SLR follows the Prisma guidelines (Page et al., 2021) this ensures transparency, traceability, and systematics in the literature review process.

The literature search process begins at the identification stage, by browsing various leading databases such as Google Scholar, Scopus, DOAJ, Sinta Ristekbrin, and Garuda. Keywords used in the Boolean combination include: "digital ethics", "Islamic digital literacy", "Islamic religious education", "PAI", "learning strategies", and "Islamic pedagogy in the digital era". This search yielded 327 articles which were downloaded and documented for the initial selection stage.

The second stage is screening. At this stage, the title and abstract of the entire article are checked to ensure they align with of the study's focus Articles that are not directly related to the issue of digital ethics or are not in the domain of Islamic education are eliminated. After the initial screening 128 articles remained for further review.

Next, the eligibility stage is conducted, which involves a full article's content of the article to ensure each document meets the inclusion criteria. The inclusion criteria used include: (1) articles published in the period 2013–2025, (2) in Indonesian or English, (3)

focusing on digital ethical issues in Islamic education or containing PAI learning approaches, and (4) peer-reviewed scientific articles. Articles that are opinionated, unscientific, or do not make strong empirical or conceptual contributions are rejected. The results of this stage resulted in 54 articles worth analysing.

The last stage is the final inclusive stages, which involves the sweeping of duplicate articles and a quality assessment based on the content's relevance and theoretical contribution. The final selection process, 28 articles were selected for the synthesis. These articles are analysed using qualitative thematic techniques with an open coding approach to identify key emerging themes, such as forms of digital ethical challenges and Islamic values-based learning strategies.

The Prisma process flowchart will be presented in visually to show the number of articles at each of selection stage, ensuring the process is carried out transparently and can be replicated by other researchers. By following this approach, this research is expected to be able to make a substantial and valid scientific contribution to understanding the actual conditions and needs of Islamic digital ethical learning development.
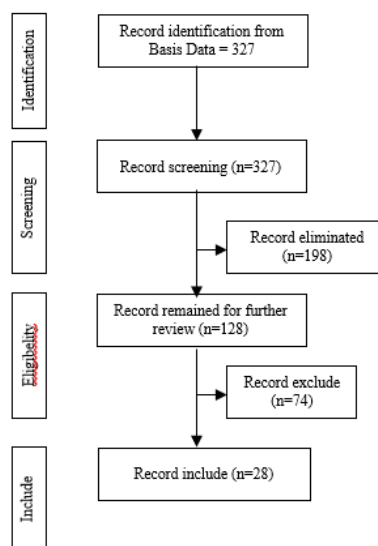

Figure 1: Article Filtering Flowchart

RESULT AND DISCUSSION

This systematic study identified various challenges and approaches to learning digital ethics in Islamic Religious Education (PAI) through an analysis of 28 selected articles from 327 initial documents. The analysis was carried out thematically using a qualitative approach to literature published between 2015 and 2025 relevant to PAI

practices in the digital era. The results show that the challenges of digital ethics in Islamic education are not only technical, but also structural and cultural.

The main challenges identified are low teacher digital literacy of teachers, weak contextual curriculum design, and insufficient supervision of students' digital behavior. Raniyah et al., (2024) and Gultom(2025) noted that many PAI teachers still rely on conventional teaching methods and have not yet associated Islamic values with students' digital reality. This results in weak integration between Islamic moral teachings and the practice of daily digital life.

In the context of student behaviour, Kambali (2023) and Al Mursyidi and Darmawan underlined that the use of social media by students is often not accompanied by an adequate understanding of Islamic ethics (Al Mursyidi & Darmawan, 2023). Hate speech, the spread of hoaxes, and consumptive behaviour towards harmful digital content are frequent problems. On the other hand, Sundowo et al., (2024) highlighted the existence of a crisis of academic ethics in Islamic universities, including the practice of plagiarism and data manipulation which indicates a weak value-based academic culture.

However, several learning approaches have begun to be developed in response to these challenges. Raniyah (2024) and Vernando (2024) showed the effectiveness of the use of interactive digital media in delivering PAI material containing Islamic ethical values. The use of case simulations and thematic discussions based on digital ethics has been proven to help students understand and apply principles such as *siddiq, amanah*, and *tabligh* in online communication.

Technological innovations are also being used to support digital ethical learning. Yanuardianto highlighted the use of *augmented reality* and *virtual reality* technology to strengthen the learning experience of tolerance values and Islamic manners (Yanuardianto et al., 2024). This approach not only strengthens students' cognitive understanding, but also enhances their emotional engagement with PAI ethics materials.

On the other hand, the literature focuses on the roles of curriculum and teacher training. Many articles emphasize that the PAI curriculum is still too normative and has not been able to respond to contemporary digital issues such as pornography, online radicalism, and social media addiction (Hayatunnisa et al., 2024). Therefore, it is necessary to formulate a curriculum based on digital challenges that is more adaptive and contextual.

PAI teachers also have limited pedagogical capacity to convey digital ethical issues explicitly. Ibrahim et al., (2024) and Ningsih et al., (2024) emphasized the need for teacher training that is oriented towards the development of digital pedagogical competencies based on Islamic values. Without such training, teachers tend to be reluctant to discuss sensitive topics in the classroom, so digital ethics remains a neglected area in education.

Apart from the instructional aspect, fostering digital ethical character also requires stakeholder synergy. Kambali et al., (2023) and Ningsih et al., (2024) suggested the importance of the involvement of parents, society, and the Islamic digital community in the formation of a learning ecosystem that supports the internalization of digital ethics in a sustainable manner. Digital forums, Islamic online learning groups, and supervision of gadget use are essential elements of this approach.

Al Mursyidi and Darmawan's research (2023) adds that there is a relationship between students' involvement in Islamic social media and increased moral values which is reflected in their attitudes towards PAI lessons. This shows that social media is not only a source of challenges, but also a strategic opportunity to expand the scope of ethics coaching. The use of digital da'wah platforms or well-curated Islamic content can be an impactful way to facilitate informal learning.

No	Reference	Key Findings
1	Raniyah, F., N. Hasnah, and G. Gusmaneli	Interactive learning of PAI based on digital media
2	Vernando, T. O., and I. Junaidi	The role of teachers in the character of digital ethics
3	Sundowo, E., H. Asari, M. H. Anas, A. Lestari, and S. Lubis	Academic ethics and the threat of plagiarism
4	Ibrahim, M., S. Islam, O. Zohriah, and M. Azid	Digital ethics and Islamic social transformation
5	Ningsih, T., H. Kurniawan, and A. Nurbaiti	Moral and Intellectual Integration in Islamic College
6	Gultom, Y., D. Candra, M. D. Dasopang, I. Sihombing, and M. K. Ali	Digital literacy of teachers in Islamic education
7	Kambali, K., M. Muslikh, A. Hidayat, and R. N. Abdurakhman	The urgency of Islamic ethical communication on social media
8	Hayatunnisa, H., J. Fejrin, M. Salwa	The importance of the moral curriculum in PAI
9	Al Mursyidi & Darmawan	Correlation of PAI and morality of social media users
10	Yanuardianto, E., D. R. Wibowo, and P. Crismono	PAI innovation with digital interactive technology

Table 2. The Key Findings of every Research References

The results of this study confirm that Islamic religious education has great potential as a basis for digital ethics education. However, this potential can only be realized if it is grounded in curriculum reform, teacher capacity building, the integration of Islamic learning technology, and structural support from families and communities. In the long run, the formation of a digitally ethical Muslim generation will depend heavily on systematic and planned cross-sectoral collaboration. Islamic moral education in the digital era requires strategic reformulation to remain relevant in answering the challenges of the times. In the context of Islamic religious education (PAI), character formation is no longer enough with conventional methods because students now live in the midst of a digital culture that shapes behaviour instantly and globally. Therefore, a multidimensional approach that integrates pedagogy, technology, and theological values is needed to form a generation of Muslims who are not only digitally capable, but also imbued with Islamic values.

Conceptual Reformulation of Islamic Moral Education in the Cyber Age

One of the important foundations of this reformulation is the concept of Islamization of technology, which views technology as a tool of da'wah, rather than a neutral instrument. Muslims emphasize that technology must be oriented towards Islamic values such as wisdom, trust, and ihsan, so that it becomes not only a means of information transfer, but also a vehicle for spiritual transformation (Muslim, 2024). In practice, somebody can use educational technology such as digital Qur'an applications, online da'wah content, and virtual simulations grounded in moral values can be used to instill moral values.

The second pillar is the Quranic digital ethics curriculum, which contextualizes Islamic values in PAI learning. This curriculum is not sufficient to convey moral doctrines, but it must also explain its relationship to today's digital reality. Aprillia and Iryanti (2024) stated the importance of integrating Qur'anic verses such as QS Al-Hujurat verses 11–13 to answer digital issues such as hate speech, online bullying, and the spread of hoaxes. Thus, Quranic values are not only taught the text, but also in practice.

However, the success of the curriculum cannot be separated from the competence of Islamic digital teachers. Teachers are the main actors in realizing relevant moral education in the cyber era. Sipahutar et al., (2023) stated that PAI teachers must be equipped with pedagogical and technological skills to be able to become value facilitators,

not just material presenters. Teachers must be able to use social media, digital learning platforms, and other creative methods to convey Islamic teachings that are align with the learning style of the digital generation.

As a complement, learning strategies based on spiritual reflection or digital meditation are an essential approach. Arifuddin et al., (2023) explained that experiential learning and personal reflection are very effective in forming ethical awareness. Through methods such as personal journals, case studies, and online ethical simulations, students are invited to reflect on their digital behaviours and assess the extent to which those behaviors align with Islamic values.

This approach is also strengthened by collaboration between schools, families, and Islamic digital communities. Moral education will not be optimal without the involvement of parents and the surrounding environment. Zulmi et al., (2024) stated that the synergy between teachers and parents in monitoring children's online behaviour and the involvement of the Islamic digital community in disseminating Islamic educational content is very important. This collaboration will create an integrated learning ecosystem between the real and virtual worlds.

The evaluation aspect should not be forgotten either. A digital ethics assessment model is needed that measures not only cognitive understanding, but also students' real practice in digital life. Assessments can be in the form of online behaviour portfolios, ethics journals, and digital interaction observations. Thus, the assessment in PAI will reflect the integration of values and technology as a whole.

Furthermore, it is also important to actively involve students in the production of Islamic digital content. They should be encouraged to make da'wah vlogs, ethics-themed podcasts, or Islamic social media posts that reflect Islamic manners values. This step not only reinforces the internalization of values, but also trains their digital social responsibility.

Post	Description
1. Islamization of Technology	The use of technology (AI, AR, digital media) in PAI learning is directed to strengthen Islamic values, not just a tool
2. Qurani Digital Ethics Curriculum	Integration of Qur'an verses and hadith about morality in the context of the use of technology and social media
3. Islamic Digital Teacher Competencies	Strengthening the capacity of teachers as moral role models as well as drivers of value-laden digital literacy
4. Spiritual-Reflective Learning	Reflection-based learning methods (digital muhasabah), ethical case studies, and simulations with Islamic media
5. Eduparental-Community Collaboration	Synergy of schools, parents, and Islamic communities in building a digital ethical ecosystem

Table 3: Conceptual Reformulation of Islamic Moral Education

These five pillars of conceptual formulation are interrelated and form a unified Islamic moral education system that is adaptive to the times. With a systematic approach, PAI education not maintains its relevance, but also becomes a pioneer in shaping an ethical and responsible generation of Muslims in the digital space.

In other words, the reformulation of moral education in the cyber age is inevitable. It is not just a renewal of methods, but a paradigm transformation that places Islamic values as a guide in the use of technology. When implemented seriously, Islamic moral education not only reserves individual morals, but also lays the foundation for a dignified digital civilization.

CONCLUSION

This article presents a systematic literature review (SLR) of various challenges and approaches to learning digital ethics in Islamic Religious Education (PAI). Based on the analysis of 28 relevant scientific articles, it was found that the cyber era presented significant moral disruption in the lives of Muslim students. Phenomena such as the spread of hoaxes, hate speech, consumption of negative digital content, and low awareness of online ethics are problems that demand serious attention from Islamic educational institutions.

The findings of this study show, that efforts to foster digital ethics in PAI still face various obstacles, including teachers' limited competence of teachers in technology integration, the absence of a contextual curriculum, and the lack of synergy among schools, families, and digital communities. However, and several studies also propose innovative approaches, ranging from reflective learning, a curriculum based on Quranic values, to the effective use of Islamic digital media to support the development of students' moral character.

Second, in response to these challenges, this article proposes five pillars of conceptual formulation of Islamic moral education in the cyber age: (1) the Islamization of technology, (2) the Quranic digital ethics curriculum, (3) the competence of Islamic digital teachers, (4) spiritual-reflective learning, and (5) educational parental and community collaboration. These five pillars form an integrative framework that not only addresses pedagogical problems, but also reflects the transformation of the paradigm of moral education grounded in Islamic values.

With this approach, PAI education can position itself as a digital moderation agent that not only teaches manners, but also prepares students to become responsible, wise, and integrity digital citizens. This reformulation is expected not only to adapt technology, but to transform it into an instrument of Islamic civilization in cyberspace.

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