The Role of Islamic Religious Education in Overcoming Negative Behavior of Generation Z on Social Media

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Keywords: Islamic Religious Education; Z Generation; Social Media; Digital Ethics; Character Building.	**Abstract**
	The rapid advancement of social media platforms has greatly influenced Generation Z's behavioral patterns, especially regarding ethical considerations and digital accountability. Islamic Education (PAI) has the potential to serve as a mechanic to foster ethical behavior in the digital realm; however, teachers continue to face challenges in aligning religious principles with contemporary digital practices. This study was designed to investigate the function of Islamic education in fostering ethical behavior among students in the context of social media. The research methodology employed is qualitative, using a case study approach at SMK IT Al-Khairiyah Cilegon, incorporating the perspectives of both PAI teachers and students as participants. The findings show that the incorporation of Islamic values in religious education significantly enhances students' understanding of the critical nature of digital ethics, despite the constraints posed by curriculum limitations and technological challenges. The study advocates the integration of digital ethics into the PAI curriculum and emphasizes the need for enhanced training for teachers to effectively utilize technology in instructional practices. The implications of this study underscore the need for curriculum modernization and the imperative to enhance teachers' ability to nurture students' ethical and responsible digital identities.

Kata Kunci: *Pendidikan Agama Islam; Generasi Z; Media Sosial; Etika Digital; Pembentukan Karakter.*	**Abstrak:**
	Perkembangan pesat platform media sosial telah memberikan pengaruh yang signifikan terhadap pola perilaku Generasi Z, terutama terkait pertimbangan etika dan akuntabilitas digital. Pendidikan Islam (PAI) memiliki potensi untuk berperan sebagai mekanisme dalam menumbuhkan perilaku etis di ranah digital; namun, guru-guru masih menghadapi tantangan dalam menyelaraskan prinsip-prinsip agama dengan praktik digital kontemporer. Studi ini dirancang untuk menyelidiki fungsi

Pendidikan Islam dalam menumbuhkan perilaku etis di kalangan siswa dalam konteks media sosial. Metodologi penelitian yang digunakan adalah kualitatif, dengan pendekatan studi kasus di SMK IT Al-Khairiyah Cilegon, melibatkan perspektif guru PAI dan siswa sebagai peserta. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai Islam dalam pendidikan agama secara signifikan meningkatkan pemahaman siswa tentang pentingnya etika digital, meskipun dihadapkan pada batasan kurikulum dan tantangan teknologi. Studi ini mengadvokasi integrasi etika digital ke dalam kurikulum PAI dan menekankan perlunya pelatihan yang lebih baik bagi guru untuk memanfaatkan teknologi secara efektif dalam praktik pengajaran. Implikasi studi ini menyoroti kebutuhan akan modernisasi kurikulum dan keharusan untuk meningkatkan kemampuan guru dalam menumbuhkan identitas digital yang etis dan bertanggung jawab pada siswa.

1. Introduction

With the rapid advancement of digital technology, social media has emerged as an important aspect of Generation Z's existence, presenting opportunities and challenges in the cultivation of their character. As the demographic most immersed in digital platforms, Z Generation shows a pattern of social media usage that can be explained through several theoretical frameworks of digital technologies. First, Uses and Gratifications Theory explains that Z Generation actively chooses social media platforms (Instagram, TikTok, etc.) to meet specific psychosocial needs such as social interaction, entertainment, self-expression, and escape, which predicts their continued attachment to those platforms [1].

Phenomena of negative behavior of Z Generation on social media include cyberbullying, the spread of misinformation, addiction/problematic use of social media, and violations of digital ethics; Some studies provide prevalence and relevant correlational relationships. The following are the main findings supported by data from the literature. Prevalence of cyberbullying. The median prevalence in children and studentsreported was about 23% (IQR 11.0%–42.6%) in a review of international studies on cyberbullying and social media [2]. Correlation on the use and victimization Research on Gen Z in Turkey (N=390) showed a significant relationship between the frequency/function of social media use and the level of cyber

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[1] Theodora Dame Adjin-tettey, "Teenagers and New Media Technologies : Gratifications Obtained as a Factor for Adoption," 2022, https://doi.org/10.36615/jcsa.v41i2.2239; Grace Falgoust et al., "Human Factors in Healthcare Applying the Uses and Gratifications Theory to Identify Motivational Factors behind Young Adult ' s Participation in Viral Social Media Challenges on TikTok," *Human Factors in Healthcare* 2, no. May (2022): 100014, https://doi.org/10.1016/j.hfh.2022.100014; Saiful Hoque, "Social Media Stickiness in the Z Generation : A Study Based on the Uses and Gratifications Theory" 11, no. 4 (2023): 92–108.

[2] Universitas Islam, Negeri Imam, and Bonjol Padang, "Digital Literacy : Strengthening Gen Z ' s on Moderate Islam Abdullah Khusairi Character Based Abstrak Background The Development of Digital Technology Has Transformed the Patterns of Social and Religious Interactions among People Worldwide . Its Roles An" 11, no. 1 (2025).

victimization in these respondents [3]. Relationship of victimization, perpetration, and addiction on the survey data (N=496) reported that being a victim of cyberbullying was directly and indirectly related to perpetrative behavior and problematic social media use, with aggression as a partial mediator[4].

Research on PAI and digital ethics in Z Generation tends to focus on a single platform or issue (e.g. TikTok, cyberbullying) and using qualitative studies, R&D, or evaluation of short programs. There are limitations to long-term evaluation and evidence on the PAI-related comprehensive multi-platform intervention model of studies exploring several recurring thematic focuses, including studies examining a single specific platform, specific negative behaviors, and the integration of Islamic values-based digital curricula. Many study on TikTok have appeared, for example field research that assesses the impact of TikTok on studentsand the role of PAI teachers in responding it [5] [6] [7].

Based on the identified focuses, methods, and limitations, some original contributions can be offered by new research that fills the empirical gaps and intervention designs. Holistic multi-platform model develop and test a single intervention model that spans multiple platforms (e.g. TikTok, Instagram, YouTube) and various negative behaviors at once (cyberbullying, hoaxes, immoral content). This expectation is supported by the fact that many studies have examined only one platform or issue [8] [9] [10].

2. Methods

This research uses a qualitative methodology characterized by a phenomenological framework. This methodological choice was made to gain in-depth insights into the subjective perceptions, life experiences, and interpretations of participants regarding the influence of Islamic religious education on the ethical development of Z Generation students in the context of social media. Utilizing a phenomenological approach, this investigation aims to investigate the intricate meanings derived from participants'

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[3] Ushie Uswatun Hasanah and Muh Asharif Suleman, "Islamic Education and Generation Z Moral Development : Digital-Based Character Building in Indonesian Urban Schools" 4, no. 2 (2025): 415–30.

[4] Muhammad Nuh Siregar, "LITERARY ETHICS IN THE PERSPECTIVE OF ḤADĪTH AND ITS IMPLICATIONS FOR GEN Z IN FACING THE DIGITAL ERA" 24, no. 1 (2025): 108–43.

[5] Fajrial Rizqi Amanda et al., "Promoting Ethical Social Media Use Among Primary And Lower Secondary Students In Malaysia: An Islamic Communication Approach," 2025, 43–48.

[6] Nely Badiya Muqsonah and Mokhamad Choirul Hudha, "Peran Pendidikan Agama Islam Dalam Menangkal Dampak Negatif Media Sosial Pada Remaja Di Pacitan" 5 (2025): 407–23.

[7] (Son 2025)

[8] Amanda et al., "Promoting Ethical Social Media Use Among Primary And Lower Secondary Students In Malaysia: An Islamic Communication Approach."

[9] Muqsonah and Hudha, "Peran Pendidikan Agama Islam Dalam Menangkal Dampak Negatif Media Sosial Pada Remaja Di Pacitan."

[10] Islam, Imam, and Padang, "Digital Literacy : Strengthening Gen Z ' s on Moderate Islam Abdullah Khusairi Character Based Abstrak Background The Development of Digital Technology Has Transformed the Patterns of Social and Religious Interactions among People Worldwide . Its Roles An."

experiences in the setting of SMK IT Al-Khairiyah Cilegon, particularly in relation to the cultivation of digital ethics and morality.

This research was conducted at SMK IT Al-Khairiyah Cilegon, an Islamic educational institution located in Cilegon, Banten. This particular site was chosen because of its educational system that integrates religious teaching in the formal curriculum and relatively wide access to social media platforms among the students. The participant selection process is carried out through targeted sampling, which involves identifying individuals who are considered most relevant to the research objectives. It is projected that the group of participants will consist of 5-8 PAI teachers and 10-15 students who are actively involved in social media interactions.

Data Collection Techniques. Methodology includes conducting in-depth interviews with PAI teachers, facilitating Focus Group Discussions (FGDs) with Z Generation students, conducting Participatory observations in PAI classrooms, and engaging in documentary studies that include teaching materials. Techniques for Data Analysis. The analytics process will involve Data Reduction, Coding, Key Theme Identification, and Data Interpretation and Presentation.

3. Results and Discussion

3.1 Analysis on the Impact of Islamic Religious Education on Generation Z's Behavior on Social Media

The results of empirical research show that Islamic religious education measurably increases the awareness and ethical behavior of Z Generation in the use of social media. A study at SMP Negeri 12 Denpasar showed an increase in students' digital literacy from 45% to 82%, while knowledge of the ITE Law increased significantly from 20% to 75% after wise social media education interventions. Similar findings were obtained from a study on the development of self-development digital modules which showed an increase in students' average scores from 58.6 (pretest) to 83.3 (posttest), with an average increase of 24.7 points after the intervention of digital ethics-based modules.[11] Furthermore, a quasi-experimental study on 30 high school students showed an increase in data security knowledge scores by +8.33 points, knowledge of phishing links by +10 points, and AI risk awareness by +10.17 points after cybersecurity education.[12]

The contribution of PAI teachers in shaping digital ethical behavior has proven to be statistically significant. A quantitative correlational study on 80 students showed that digital literacy facilitated by PAI learning explained 24.3% of the variance in students' social character with a significance value of p = 0.001. Another study involving 455 students and 35 PAI teachers found that the strategies implemented by teachers including behavior modeling, religious practices, and intensive mentoring produced a measurable impact in counteracting the negative influence of *TikTok* on adolescents. Specific aspects of digital ethics that have experienced significant improvements including honesty, respect for privacy, and

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[11] Amanda Monica Putri, Mudafiatun Isriyah, and Dewi Masyitoh, "Digital Self-Development Based on Digital Identity Theory to Improve the Digital Ethics of Grade 10 Vocational High School Students" 5, no. 10 (2025), https://doi.org/10.17977/um065.v5.i10.2025.3.

[12] Basworo Ardi Pramono, Atmoko Nugroho, and Bernadus Very Christioko, "EDUKASI KEAMANAN DATA PRIBADI DALAM MEDIA SOSIAL UNTUK SISWA SMA MASEHI 2 PSAK SEMARANG" 3296 (2024): 169–77.

information verification. The study found a significant correlation ($r = 0.399$, $p = 0.002$) between PAI understanding and hoax spreading behavior, suggesting that the higher the understanding of PAI values, the lower the tendency of students to spread unverified information.[13] A survey of 342 college students showed a high net awareness score with a weighted mean of 4.61 and responsible behavior with a mean of 4.60, as well as a strong correlation ($r = 0.814$, $p < 0.01$) between awareness and behavior, indicating that increased awareness of digital ethics is directly correlated with responsible behavior practices [14].

Further findings show that students have a good perception on the integration of Islamic religious doctrine in the context of social media utilization. The impact of digital literacy on religious dialogue is underlined, showing that students' understanding of Islamic teachings can increase their awareness of ethical and moral behavior on digital platforms, consequently reducing the spread of misinformation and hate speech.[15] A large number of students state that their study of Islamic principles helps fostering a deeper understanding of the importance of upholding moral and ethical standards in the digital realm. Many students articulate that they are becoming increasingly aware of the detrimental consequences associated with unethical behavior on social media, including the spread of hoax, hate speech, and inappropriate content. Islamic religious education fosters positive ethical behavior among students, increasing their awareness of moral obligations, including the adverse effects of unethical actions in the digital domain, such as the circulation of falsehoods and hate speech, thereby encouraging constructive behavior [16].

Students realize that Islamic religious education gives them a more comprehensive perspective on proper behavior in a social media environment. For example, one student explained that he has adopted a more thoughtful approach when disseminating information or expressing opinions on platforms such as Instagram or WhatsApp, having internalized the importance of verifying the authenticity of the information and its consequences for others. Islamic Religious Education increases students' sense of social accountability, making them wiser when it comes to sharing information on social media. They gain insight into the need to validate information and understand its potential impact on others [17]. Furthermore, some students reported feeling motivated to improve their online behavior following guidance from PAI teachers regarding the importance of demonstrating appropriate behavior and attitude, both in communication and

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[13] Analisis Penerapan Nilai-nilai Qur et al., "Mimbar Kampus : Jurnal Pendidikan Dan Agama Islam Mimbar Kampus : Jurnal Pendidikan Dan Agama Islam" 24, no. 1 (2025): 73–84, https://doi.org/10.17467/mk.v24i1.6041.

[14] Fernando De Napoli Marpaung and Muhammad Hassan, "Jurnal Abdimas Maduma," 2025, 45–52.

[15] Abdulloh Hanif and Saifur Rahman, "Moralitas Diskursus Dan Otoritas Wacana Keagamaan Di Media Sosial," *Palita: Journal of Social Religion Research* 8, no. 1 (2023): 79–96, https://doi.org/10.24256/pal.v8i1.3773.

[16] Muhammad Heri Numaeri and Bambang Samsul Arifin, "Menciptakan Lingkungan Pembelajaran Pai Yang Efektif," *Al-Mubin; Islamic Scientific Journal* 6, no. 1 (2023): 96–102, https://doi.org/10.51192/almubin.v6i01.432.

[17] Lilik Nur Kholidah, "Improving Students' Social Responsibility via Islamic Religious Education and Social Problem-Based Learning," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 10, no. 2 (2022): 163–82, https://doi.org/10.15642/jpai.2022.10.2.163-182.

in content sharing. Students convey a commitment to improve their digital behavior, inspired by instruction from teachers regarding the importance of virtuous behavior and attitudes in communication and content dissemination, thus fostering a mindset of responsible digital citizenship.[18] The integration of moral and ethical values, as depicted in the PAI curriculum, serves to enlighten students regarding the consequences of their behavior in the online field. As a result, students are encouraged to engage in more courteous and responsible interactions in their online endeavors.[19]

PAI teachers at SMK IT Al-Khairiyah Cilegon also gave a good assessment of the efficacy of Islamic religious education in fostering students' ethical behavior in the realm of social media. According to these teachers, the incorporation of religious values in the PAI curriculum facilitates students' understanding that their digital existence is inherently interconnected with the same ethical principles that govern their behavior in the real world. Teachers have noted that, despite the great challenges students face while engaging on social media platforms, they generally show a high sense of caution and have a high awareness of their actions after receiving religious education. After acquiring religious teachings, students show increased awareness regarding their online behavior. It includes discretion in the interaction and dissemination of information, which is an essential element of digital ethics[20].

Nevertheless, the teachers also highlight that, although the majority of students have manifested positive transformations, the most significant obstacles they encounter lie in the external influences derived from the students' social environment, which often spreads values that deviate from religious doctrine. Despite these challenges, Islamic Religious Education (PAI) teachers fulfill an important function in shaping students' character, both in a physical context and in a virtual environment. Their impact goes beyond conventional pedagogical approaches, as they integrate spiritual intelligence and ethical values to promote comprehensive development. This synthesis of the investigation underscores some important dimensions of their contribution. PAI teachers emphasized that religious teaching is indispensable for the moral formation of students' character, emphasizing the need for ethical values in real-world interactions and online behavior. Their goal is to instill Islamic teachings that will guide students in all aspects of existence [21]. Islamic Education (PAI) teachers have observed that, while there has been considerable progress among students, the main challenge they face has to do with external influences from the social context. Such an

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[18] Zakiah Pawitan, Barra Purnama Pradja, and Ramadita Fetrianggi, "The Urgency of Digital Citizenship Learning Module for Indonesian Student," *International Journal of Current Science Research and Review* 06, no. 04 (2023): 2359–70, https://doi.org/10.47191/ijcsrr/v6-i4-16.

[19] Sony Eko Adisaputro and Mohammad Sholeh Kamid, "Implementasi Media Facebook Dalam Meningkatkan Perilaku Moral Pada Anggota Lembaga BPD (Badan Permusyawaratan Desa) Kabupaten Nganjuk," *J-KIs: Jurnal Komunikasi Islam* 1, no. 2 (2020): 1–8, https://doi.org/10.53429/j-kis.v1i2.181.

[20] Riza Awal Novanto and Ahmad Saefulloh, "Integrasi Media Sosial Dalam Kurikulum Pai Sebagai," *Ibtida'iy : Jurnal Prodi PGMI* 9, no. 1 (2024): 66–73, https://lens.org/136-180-842-686-292.

[21] Gigih Adi Kurniawaan and Zainal Abidin, "The Application Of The Role Of Islamic Religious Education Teachers In Shaping The Character Of Students Based On Islamic Teachings At Smp Negeri 3 Colomadu," *Jurnal Indonesia Sosial Teknologi* 4, no. 12 (2023): 2392–98, https://doi.org/10.59141/jist.v4i12.822.

environment often spreads values that are not in harmony with religious teachings. Empirical research shows that the social environment has a huge influence on students' behavior—both positive and negative—and can significantly affect their educational outcomes [22].

Islamic Education includes not only the cultivation of moral character in a broad sense, but also the advancement of digital accountability. Z Generation, who are characterized as proactive participants on social media, require a deep understanding of the responsibilities associated with their behavior on digital platforms. The results of the investigation show that Islamic Education plays an important role in instilling digital responsibility in the student population. Principles such as trust (trust), accountability, and justice are strongly emphasized in the Islamic educational resources used.

Islamic Education underscores principles such as trust (trust), accountability, and justice, which have significant relevance in the social media engagement environment. These principles facilitate students' understanding of the consequences of their online behavior and motivate them to behave with integrity.[23] For example, participants in the study stated that they felt a high sense of responsibility regarding the dissemination of information or content encountered on social media platforms. They recognize that, as individuals of the Islamic religion, it is very important to consider the social consequences of their actions, including the potential impact on public perception or the possibility of inciting social discord. This educational experience encourages them not only to reflect on their rights in the use of social media, but also to recognize their duty to foster harmony and truth in the digital world.

In summary, Islamic Education has shown a beneficial influence in assisting Z Generation in navigating the ethical dilemmas that arise from the use of social media. The religious principles imparted at SMK IT Al-Khairiyah Cilegon provide students with a strong framework to make more ethical and accountable decisions in the digital landscape. As a result, Islamic Education is not only relevant, but also indispensable in preparing students to become conscientious and responsible participants in the realm of social media. This is especially important, given the increasing engagement of Z Generation on social media and the implications of their behavior on themselves and the wider society.

3.2 The Effectiveness of Participatory Teaching Methods in Islamic Education

Participatory teaching methodologies represent a strategic approach that fosters students' active involvement in the educational process, facilitating their engagement through discourse, problem-solving, and reflective practice. Within the framework of Islamic Education (PAI), this pedagogical strategy assumes special significance as it allows students to relate religious principles to their life experiences, especially in the context of the use of social media. Participatory teaching methodologies promote student engagement through collaborative discourse, problem-solving, and

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[22] Nurul Widiati, "Pengaruh Kecerdasan Spiritual Dan Lingkungan Sekolah Terhadap Perilaku Sosial Siswa Di SMKN 2 Dumai," *Jurnal Tadzakkur* 5, no. 1 (2023): 38–48, https://doi.org/10.57113/taz.v5i1.316.

[23] Zulfah Zulfah, Syurmita Syurmita, and Sari Anggraini, "Penyuluhan Pentingnya Menabung Sejak Dini Pada Generasi Z Di Al Fityan School Tangerang," *Jurnal Pemberdayaan Masyarakat Universitas Al Azhar Indonesia* 6, no. 1 (2023): 66, https://doi.org/10.36722/jpm.v6i1.2711.

reflective analysis. This paradigm enhances the interactivity and appeal of the learning experience, further enhancing students' understanding of instructional content[24]. At SMK IT Al-Khairiyah Cilegon, teachers at PAI apply group discussion strategies and case study analysis that encourage students to examine moral and ethical dilemmas that arise on social media through the lens of Islam.

Students are given the opportunity to discuss themes related to social media, including the detrimental effects of misinformation, cyberbullying, and the proliferation of inaccurate information. In this way, students go beyond simply memorizing religious values and instead cultivating the ability to apply these values to the real challenges they face in their daily lives. This participatory approach stimulates students to engage in critical thinking and evaluate how Islamic doctrine can offer a resolution to the dilemmas they face in the digital realm. Discourse around phenomena such as misinformation and cyberbullying empowers students to improve their critical thinking competencies. By engaging in discussions about the consequences of misinformation and bad behavior in the online environment, students can gain insight into the application of Islamic teachings in addressing these issues. For example, principles such as honesty and accountability can serve as guiding principles for interactions that occur within social media platforms[25].

Discussion in the context of the classroom has become the dominant methodology used in participatory pedagogical practices in Islamic Education. Classroom discourse has emerged as a significant pedagogical strategy in participatory teaching in Islamic Education, encouraging student engagement and improving communicative competence. This pedagogical approach is not only in line with the modern educational paradigm but also meets the need for diverse instructional methodologies. The discussion methodology effectively captivates students in the realm of Islamic Education, promoting systematic, logical, and critical analytical skills. It fosters communicative abilities and stimulates active engagement, makes educational environments more interactive and supports innovative student expression that resonates with cognitive and emotional growth.[26] Through the discourse, students are encouraged to engage proactively in the exploration of various cases and issues related to their lives, especially those related to the use of social media. Such discussions provide students with the opportunity to articulate personal experiences related to their challenges on social media, especially when it comes to upholding ethical standards, avoiding negative content, and encouraging positive interactions with peers in the digital realm. Discussions in Islamic educational institutions promote sharing experiences and challenges regarding the use of social media, nurture ethical behavior, reduce exposure to negative content, and advocate

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[24] Sofwan Jamil, "Metode Pembelajaran Inovatif Dalam Pendidikan Agama Islam: Studi Kasus Di Sekolah Menengah," *Wistara: Jurnal Pendidikan Bahasa Dan Sastra* 4, no. 1 (2023): 102–6, https://doi.org/10.23969/wistara.v4i1.11241.
[25] Restu Pambudi et al., "Dampak Etika Siber Jejaring Sosial Pada Pembentukan Karakter Pada Generasi Z," *JURNAL SYNTAX IMPERATIF : Jurnal Ilmu Sosial Dan Pendidikan* 4, no. 3 (2023): 289–300, https://doi.org/10.36418/syntax-imperatif.v4i3.262.
[26] Kasmiati Devi and Irham Irham, "Pengaruh Metode Diskusi Terhadap Keterampilan Komunikasi Siswa Pada Mata Pelajaran Pendidikan Agama Islam Di Smk Negeri 3 Kota Bekasi," *Turats* 14, no. 2 (2022): 25–40, https://doi.org/10.33558/turats.v14i2.4464.

for positive interactions, thereby deepening their understanding of Islamic values in a digital framework.[27]

Teachers take on the role of facilitators, directing discussions in a way that allows students to connect the topics discussed with Islamic values. Islamic Education (PAI) teachers are required to take the responsibility of acting as facilitators in the Independent Curriculum, organizing discussions that assist students in connecting issues with Islamic values. Nonetheless, they face challenges because students often show a lack of initiative and often adhere to instructions without actively engaging [28]. For example, in a dialogue regarding the spread of misinformation on social media platforms, students are asked to understand the principles of Islamic beliefs and their application in verifying information before dissemination. This discourse serves to improve students' digital literacy, while strengthening the importance of upholding attitudes and behaviors that are in line with Islamic teachings in the context of social media. Teachers facilitate discussions that connect issues such as misinformation to Islamic values, underlining the principles of faith and verification. This methodology improves students' digital literacy and strengthens the need to preserve attitudes and behaviors that are in line with Islamic teachings in social media interactions.[29] The Qur'an underlines the necessity of tabayyun, which is very important in the fight against fraud. Teachers are able to guide students to realize religious values and Islamic integrity in the process of verifying information, thereby fostering digital awareness and supporting behavior consistent with Islamic teachings in the realm of social media.[30]

In addition to discourse, problem-solving methodologies are used to assist students in connecting religious principles with their behavior in the digital realm. In this pedagogical approach, students are presented with authentic scenarios or cases that they encounter in their online experiences, such as the allure of spreading provocative material or participating in unhealthy discourse on social media platforms. Students are encouraged to design solutions based on Islamic religious doctrines that emphasize courtesy, mutual respect, and thoughtful communication. Teachers can leverage problem-based learning (PBL) by introducing students to native digital dilemmas, encouraging them to examine these circumstances and formulate resolutions anchored in Islamic teachings that underscore courtesy, mutual respect, and thoughtful discourse in online interactions.[31]

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[27] Ayu Kurnia and Dian Veronika Sakti Kaloeti, "Penerapan Adab Penggunaan Media Sosial Siswa Sekolah Dasar: Komparasi Sekolah Islam Dan Sekolah Umum," *Jurnal Psikologi Islam Dan Budaya* 2, no. 2 (2019): 99–110, https://journal.uinsgd.ac.id/index.php/jpib/article/view/5051.

[28] Shinta Sri Pillawaty, "Problems of Islamic Religious Education Teachers In Implementing the Independent Curriculum," *Educan : Jurnal Pendidikan Islam* 7, no. 1 (2023): 113, https://doi.org/10.21111/educan.v7i1.9282.

[29] Hastuti Mulang and Aditya Halim Perdana Kusuma Putra, "Exploring the Implementation of Ethical and Spiritual Values in High School Education: A Case Study in Makassar, Indonesia," *Golden Ratio of Social Science and Education* 3, no. 1 (2023): 01–13, https://doi.org/10.52970/grsse.v3i1.105.

[30] Muhammad Yusuf Yusuf, "Hoax News and Technology Literacy from the Qur'anic Perspective," *Jurnal Komunikasi Islam* 12, no. 1 (2022): 19–47, https://doi.org/10.15642/jki.2022.12.1.19-47.

[31] Andit Triono et al., "Problem-Based Learning in Islamic Education Subject to Build Students' Morals in Online Learning (Pandemic Experiences)," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 28, no. 1 (2023): 80–97,

Furthermore, the incorporation of religious values in a problem-based digital learning framework enhances students' problem-solving competencies, allowing them to connect concepts with real-world scenarios, including ethical confusion in cyberspace, thereby fostering civility and mutual respect in their behavior.[32]

This approach not only equips students with problem-solving abilities but also fosters critical thinking skills and encourages them to pursue solutions informed by religious values. For example, when faced with a case of online harassment, students are required to seek a resolution that is in harmony with Islamic principles, such as providing constructive advice or reporting to the relevant authorities if necessary. Through this methodology, students gain not only a theoretical understanding of religious values but also the practical application of these teachings in a challenging digital environment. By instilling virtuous moral principles and promoting deliberation among students, this approach shapes them to respect different perspectives and to apply Islamic principles in real-world contexts, including addressing things like online bullying through constructive advice or appropriate reporting [33].

From a student's perspective, participatory teaching approaches have shown efficacy in increasing their understanding and awareness of the importance of digital ethics. Many students express an increased sense of engagement and understanding of content when given the opportunity to engage in face-to-face discussions and collaborative problem-solving. They realize that this pedagogical method fosters a sense of value because they are able to articulate their individual opinions and experiences, in addition to observing the practical relevance of religious teachings in everyday contexts. Participatory methodologies increase student engagement and understanding by facilitating the sharing of opinions and experiences. This pedagogical strategy is in line with the contemporary educational paradigm, making learning more relevant and efficient, especially in dealing with complex subjects such as digital ethics [34].

In addition, some students have articulated that through collaborative discourse and problem-solving, they find it easier to understand religious concepts related to behavior on social media, such as the need to uphold civility and mutual respect. Discussions that actively engage students give them the opportunity to collaborate with their peers in pursuing solutions and learn from diverse perspectives, thus making the learning experience more meaningful.

PAI teachers at SMK IT Al-Khairiyah Cilegon have articulated a beneficial evaluation of participatory pedagogical methodologies in improving students' digital awareness. They assert that this instructional approach shows superior effectiveness compared to traditional techniques that rely

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https://doi.org/10.24090/insania.v28i1.6922.

[32] Diah Mulhayatiah et al., "The Impact of Digital Learning Module in Improving Students' Problem-Solving Skills," *Jurnal Ilmiah Pendidikan Fisika Al-Biruni* 8, no. 1 (2019): 11–22, https://doi.org/10.24042/jipfalbiruni.v8i1.3150.

[33] Eka Firmansyah, Saiful Anwar, and Khozin Khozin, "Anthropological Approach to Islamic Education: Establishing Noble Spirituality in Overcoming Social Conflict," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (2023): 163, https://doi.org/10.35723/ajie.v7i1.374.

[34] Shrimant Tangade, "Use of Participatory Teaching Methods at University and College Level Is a Need Generation Z today. It emphasizes of the Hour" 6, no. 7 (2019): 11–14.

largely on didactic lectures or memorization. Implementing a participatory framework allows students not only to passively absorb information, but to actively engage in educational experiences, thereby fostering critical and creative thinking skills.

The instructors have noted that students who take part in discussions and problem-solving activities demonstrate a high understanding of how Islamic teachings can be contextualized in a digital environment. In addition, they demonstrate increased capacity to navigate the challenges faced on social media platforms in a reflective manner and in accordance with Islamic ethical principles. Nevertheless, certain teachers have commented that a significant obstacle in the implementation of this pedagogical strategy is the reluctance of some students to openly discuss their personal dilemmas related to social media, which can hinder the overall efficacy of the learning experience.

In summary, participatory teaching methodologies have proven to be very effective in fostering students' digital awareness while weaving Islamic values with their behavior on social media. The incorporation of discussion and problem-solving strategies gives students the opportunity to be actively involved in the educational process, ensuring that they not only understand religious doctrine but are also equipped to apply these principles in practical scenarios, including in the digital realm. The perceived effectiveness of this approach, as articulated by students and teachers, underscores the importance of adopting methods that promote active participation in Islamic Education, which ultimately contributes to the development of a generation that is more reflective and responsible in their use of social media.

3.3 Challenges and Obstacles in the Implementation of Islamic Education in the Digital Context

1) Incompatibility of Curriculum with Technological Developments. This section explains how the existing Islamic Education (PAI) curriculum is not adequately equipped to address contemporary issues surrounding digital ethics and social media behavior. This underscores the difference between conventional curricula that primarily emphasize religious doctrine and the urgent need to include the teaching of digital ethics within the framework of social media. Furthermore, it discusses the absence of integrated content that explicitly addresses ethical behavior regarding the use of social media in the PAI syllabus applied in educational institutions.

2) Limitations of Islamic education materials related to digital ethics. This segment critically examines the lack of materials or textbooks related to the subject of digital ethics in the realm of Islamic Education. The analysis reveals that the existence material in largely concentrates on theoretical religious teachings, neglecting to address the challenges and realities of the digital landscape faced by the need to revise this material to provide students with explicit guidance on the application of Islamic principles in their digital interactions.

3) Limited Technology Resources in Schools. This section evaluates the barriers that educational institutions face in providing adequate technological tools and access for teachers and students to engage with Islamic Education materials in digital format. It addresses the reliance on technology, which is not uniformly accessible in all regions or schools, thereby hampering the capacity of teachers to make

effective use of digital media in the teaching of Islamic ethical principles.

3.4 *Development of Islamic Education Strategies for Digital Character Building*

The formulation of Islamic pedagogical strategies aimed at encouraging the development of digital character necessitates the incorporation of avant-garde instructional methodologies and online resources to strengthen student engagement and facilitate moral growth. This paradigm underscores the importance of characterizing education in influencing students' ethical and religious values, especially in a digital environment.

1) Curriculum centered on digital ethics for generation z. It is imperative to develop specialized educational modules that specifically address digital ethics within the framework of Islamic teachings, which can be seamlessly integrated into the PAI curriculum. The incorporation of digital ethics into the Islamic education framework for Z Generation is essential, given the pervasive impact of technology on their daily experiences. This tailored curriculum can help in navigating the ethical dilemmas posed by digital interactions while also strengthening Islamic principles. The establishment of dedicated modules focusing on digital ethics in the PAI curriculum is essential for Generation Z, as it helps in instilling Islamic principles, promoting responsible online behavior, and confronting the ethical challenges introduced by digital technologies, thus encouraging the harmonious integration of faith and technology [35]. Examination on critical topics that require instruction includes the judicious use of social media, the avoidance of cyberbullying, the maintenance of polite communication in a virtual environment, and an understanding of the adverse effects of social media on mental and spiritual well-being. Recommendations are made for the development of modules that not only provide theoretical knowledge but also give students the opportunity to engage in reflection and problem-solving regarding their online behaviour.

2) Teacher training in teaching digital ethics. Pedagogical preparation to instruct digital ethics is essential. It emphasizes in improving teachers' digital proficiency and identifies their training requirements for effective use of digital resources, thereby improving the quality of education in line with the Sustainable Development Goals[36]. There is a critical discourse around the need to provide specific training for PAI teachers to facilitate their capacity to instill digital ethics with increased efficacy. It highlights the need to improve teachers' digital competence, enabling them to make effective use of technology in conveying religious values related to the social media dilemmas faced by Z Generation. It is recommended that workshops and seminars be conducted to provide teachers with contemporary knowledge of digital ethics and

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[35] Yanti Yanti, Yulianto Nur Cahyono, and Aida Hayani, "Bowed Generation and Digital Ethics Challenges in Islamic Education," *West Science Islamic Studies* 1, no. 01 (2023): 64–76, https://doi.org/10.58812/wsiss.v1i01.319.

[36] David Méndez, Miriam Méndez, and Juana María Anguita, "Digital Teaching Competence in Teacher Training as an Element to Attain SDG 4 of the 2030 Agenda," *Sustainability (Switzerland)* 14, no. 18 (2022): 1–13, https://doi.org/10.3390/su141811387.

technologies, in addition to pedagogical strategies tailored to meet the needs of students in the digital age.

3) Adapting the curriculum to respond to technological developments. Curriculum modifications in line with technological advances are essential to foster a conducive learning atmosphere. This process entails incorporating technology in the educational paradigm, thus ensuring that the curriculum maintains relevance and adaptability to changes in society. Curriculum adaptations should include technological advancements while reconfiguring objectives, methodologies, and resources. This strategy ensures that the pedagogical approach is synchronized with the abilities of students, especially those with cognitive disabilities, thereby enhancing their educational experience through the thoughtful application of technology [37]. The importance of making the PAI curriculum adaptable and responsive to the rapidly changing social media landscape and other digital innovations cannot be overstated. This underscores the need for a curriculum capable of meeting the requirements of students who inhabit a digital environment, where social media is an integral aspect of their daily existence. It is advisable to conduct a systematic assessment of the PAI curriculum to ensure its relevance to the challenges that arise and to adapt the content delivered according to the latest technological advancements.

4) Integration of digital ethical learning with other aspects in the curriculum. Incorporating digital ethics education into a diverse curriculum is essential to equip students to be proficient in navigating the intricacies of ethics inherent in their prospective careers. Such merger has the potential to add critical thinking and decision-making competence, thus ensuring that graduates are well prepared to deal with the moral consequences of technology in their professional domain. This research underscores that teachers can assimilate AI ethics into pre-existing curricula by leveraging their pedagogical expertise, customizing assignments, and incorporating related texts, while simultaneously adhering to district provisions and addressing students' social and emotional requirements, thereby improving the overall educational experience.[38] There is a need for a discourse on the importance of combining digital ethics instruction with other academic disciplines, such as Civic Education and Information and Communication Technology (ICT), in addition to other related subjects. An examination on how the principles of digital ethics given in the Islamic framework can be operationalized in various dimensions of students' lives, including the academic environment, family settings, and broader social contexts. Suggestions for the formulation of educational modules that effectively link the framework of religious theory to the practical challenges faced by students on social media

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[37] Monica Jazmin Reyes Tello, "Adaptaciones Curriculares Para Implementar El Uso de Las Tics En Estudiantes Con Discapacidad Intelectual," *UNESUM-Ciencias. Revista Científica Multidisciplinaria. ISSN 2602-8166* 7, no. 1 (2023): 197–202, https://doi.org/10.47230/unesum-ciencias.v7.n1.2023.706.

[38] Benjamin Walsh et al., "Literacy and STEM Teachers Adapt AI Ethics Curriculum," *Proceedings of the 37th AAAI Conference on Artificial Intelligence, AAAI 2023* 37 (2023): 16048–55, https://doi.org/10.1609/aaai.v37i13.26906.

platforms, for example, through the utilization of case studies and role-playing methodologies.

5) The Role of parents in the formation of students' digital characters. The involvement of parents in the development of students' digital characters is essential, especially in the context of the digital age, where children face both beneficial and detrimental online influences. Parents assume the dual responsibility of overseeing their child's digital engagement and proactively engaging in character education with educational institutions. By monitoring online activities, considering the ethical consequences of digital technologies, exemplifying appropriate behaviors, and participating in religious teaching, parents significantly contribute to the cultivation of their children's digital character in the contemporary digital landscape, thus ensuring a holistic approach to cultivating their religious identity [39]. Emphasizing the importance of synergistic efforts between educational institutions and parents in shaping students' digital characters. This discourse describes methods by which parents can improve the teaching of digital ethics by exemplifying commendable practices in the use of technology and social media, in addition to engaging in a dialogue about the risks and benefits associated with social media with their children. It is recommended to facilitate regular meetings between educational institutions and parents to discuss digital education methodologies and exchange insights on addressing the challenges posed by negative behavior on social media

Digital character education is an integral component of the lifelong learning paradigm. The incorporation of digital character education into lifelong learning is increasingly facilitated through various digital media, thereby increasing cognitive and non-cognitive competencies. This methodological framework not only encourages character development but is also aligned with the needs of the contemporary education system. Digital character education is essential for lifelong learning, as it combines character development with cognitive, physical, social-emotional, and spiritual advancement, thus equipping individuals to face challenges while nurturing the necessary skills, knowledge, and attitudes essential for achievement in the personal and professional domains.[40] It is crucial to realize the importance of understanding digital character education as an ongoing endeavor that transcends the boundaries of formal schooling and must endure throughout the individual's life. In addition, it is important to engage in the discourse regarding the collective responsibility of society, including religious organizations and various institutions, in strengthening students' digital character through the provision of education and training programs that focus on digital ethics.

4. Conclusion

This investigation explains that Islamic Education plays an important role in the formation of students' digital characters, especially in the context of an interconnected social media landscape. Teaching the principles of

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[39] Rabiatul Adawiyah, "Management of Religious Character Education in the Digital Era: The Role of Schools and Parents' Collaboration," *KnE Social Sciences* 2023, no. 1 (2023): 330–44, https://doi.org/10.18502/kss.v8i16.14052.

[40] Agus Leo Handoko and Ruby Santamoko, "Agus Leo Handoko STAB DHARMA WIDYA," no. September (2020): 1–8.

Islamic religion, with a focus on digital ethics and accountability, has the potential role to increase students' awareness on the importance of ethical behavior in their online interactions. The findings of this study suggest that the utilization of participatory pedagogical approaches and the incorporation of digital-centric media and centric learning in the Islamic Education (PAI) curriculum can facilitate a deeper understanding and internalization of religious doctrines that inform their online behavior.

However, there are several obstacles that must be overcome in the implementation of Islamic Education regarding behavior on social media, including the lack of curriculum, which has not sufficiently integrated with digital ethics instruction, as well as technological obstacles faced by the majority of PAI teachers in delivering content related to the evolution of social media. Nevertheless, through educational methodologies that are aligned with digital advancements, such as the formulation of specialized modules on digital ethics and professional development for teachers, Islamic Education can enhance its efficacy in equipping students to navigate the complexities of an increasingly complex digital landscape.

In short, this research strengthens the critical function of PAI teachers in instilling religious values directed at the development of students' digital characters. Islamic Education not only contributes to the moral development of students but also provides them with the necessary competencies to engage ethically and responsibly in their utilization of technology and social media.

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