



THE CONSTRUCTION OF STUDENTS' DIGITAL MORAL INTELLIGENCE THROUGH ISLAMIC RELIGIOUS EDUCATION

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Abstract

This study discusses the construction of students' digital moral intelligence through Islamic Religious Education as a response to moral problems in digital spaces. The digital era provides easier access to information, but it also gives rise to issues such as hoaxes, cyberbullying, hate speech, plagiarism, weak communication ethics, and a lack of responsibility for digital footprints. The purpose of this study is to formulate the construction of students' digital moral intelligence based on the values of Islamic Religious Education from the perspective of Al-Ghazali's concept of akhlak. This study employs a library research method by examining books, journal articles, proceedings, academic documents, and other relevant scientific sources. The data are analyzed using a descriptive-qualitative approach through reading, note-taking, classifying, comparing, and synthesizing various concepts. The findings show that digital moral intelligence is an extension of the concept of akhlak in digital life, which can be developed through the values of tabayun, amanah, honesty, adab, ihsan, and responsibility. This construction includes cognitive, affective, and practical dimensions. This study concludes that Islamic Religious Education plays a strategic role in shaping students who are religious, critical, polite, and responsible in digital life.

Keywords: Digital Moral Intelligence; Students; Islamic Religious Education

INTRODUCTION

The digital era has brought major changes to students' lives, especially in the ways they learn, communicate, and construct their self-identity (Puspitasari, 2025). Students today no longer acquire knowledge solely through books, teachers, and classrooms, but also through the internet, social media, learning videos, artificial intelligence, and various digital platforms. This transformation has opened broader access to information, enriched learning resources, and accelerated communication networks across spatial boundaries. On the other hand, the presence of the digital world has also shifted students' patterns of thinking, modes of interaction, linguistic expression, emotions, and value orientations (Wilanda, 2025). The digital space has become a new social environment that helps shape students' habits, character, and moral behavior in everyday life, including in selecting information, responding to differences, and maintaining proper etiquette when communicating (Fahman, 2024).

A number of previous studies have shown that the digital space presents fairly complex moral problems for students. Various studies on character education and digital literacy have found that students are vulnerable to cyberbullying, the spread of hoaxes, hate speech, gadget addiction, the misuse of social media, low standards of communication ethics, and easy access to negative content (Fikri, 2025). Research in the field of Islamic Religious Education also emphasizes that religious learning plays an important role in shaping students' religious character in the digital era (Hasanuddin, 2025). Most studies still place these issues within general discussions of media ethics, digital literacy, or character education (Agustina, 2023). Studies that specifically formulate digital moral problems within the concept of students' digital moral intelligence remain relatively limited (Ainun, 2025).

The research gap in this study lies in the limited discussion of students' digital moral intelligence from the perspective of Islamic Religious Education. Previous studies have examined digital literacy, character education, students' morality, and the ethics of social media use (Ismail & Kuswandi, 2025). However, these studies have not yet extensively formulated, at a conceptual level, how students are able to distinguish between right and wrong, act responsibly, show empathy, uphold honesty, communicate politely, and exercise wisdom while engaging in digital spaces. The values of Islamic Religious Education actually hold great potential for developing such moral capacities through the concepts of *adab*, *amanah*, *tabayun*, and responsibility (Rahmasari, 2024). Students should not only be skilled in using technology, but also possess moral awareness in digital life

Islamic Religious Education plays a strategic role in shaping students' digital morality through the internalization of moral values, proper etiquette, and religious character (Siddik, 2025). Islamic Religious Education is not only directed toward the mastery of religious subject matter, but also toward the cultivation of attitudes and behavior that are in harmony with Islamic values in everyday life, including within the digital space (Afif, 2024). The values of honesty, trustworthiness, responsibility, *tabayun*, compassion, self-control, and politeness serve as an important foundation for students in using digital media wisely. Through these values, students can be guided not to easily spread inaccurate information, not to engage in verbal violence, and to maintain proper etiquette in communication. Islamic Religious Education functions as a moral foundation for the formation of a religious, critical, and responsible digital personality (Sholehah, 2025).

This study aims to examine and formulate the construction of students' digital moral intelligence through Islamic Religious Education. Theoretically, this study is important for enriching the discourse of Islamic Religious Education in responding to students' moral challenges in the digital era. The concept of digital moral intelligence can serve as an extension of studies on morality, religious

character, and media ethics from the perspective of Islamic education. Practically, this research can serve as a reference for Islamic Religious Education teachers, schools, madrasahs, and curriculum developers in designing more contextual learning. Islamic Religious Education should not only be directed toward the understanding of religious subject matter, but also toward the formation of ethical digital behavior. Islamic Religious Education has the potential to shape students who are religious, critical, polite, and responsible in digital life.

RESEARCH METHOD

This research employed a library research method. Data were collected from books, journal articles, proceedings, academic documents, and other scholarly sources related to digital moral intelligence, Islamic Religious Education, digital literacy, digital ethics, character education, and students' morality. The selection of sources was conducted selectively by considering the relevance of the theme, the credibility of the publisher, the novelty of the study, and its connection to the research focus.

Data analysis was conducted using a descriptive-qualitative approach, namely by reading, taking notes, summarizing, classifying, and drawing common threads among the various concepts found in the literature. The stages of analysis were carried out by examining the main ideas from each source, comparing the findings of previous studies, and developing a conceptual synthesis regarding the relationship between Islamic Religious Education and the formation of students' digital moral intelligence. Through this approach, the study seeks to formulate a theoretical construction of the role of Islamic Religious Education values, such as honesty, trustworthiness, tabayun, responsibility, etiquette, and politeness, in shaping students' digital behavior that is religious, critical, and ethical.



Figure 1. Flow of the library research method

RESULTS AND DISCUSSION

Digital moral intelligence is an extension of the concept of akhlak within the digital space, requiring students to embody moral values in every media-related activity (Yasmi, 2025). In Al-Ghazali's view, akhlak is a deeply embedded state of

the soul that gives rise to actions easily and without coercion (Ghozali, 2022). This understanding is relevant to digital life, because students' behavior when uploading, commenting, sharing information, or responding to differences reflects the quality of their inner character and moral habits. Students with good akhlak are not only polite in face-to-face interactions, but are also able to maintain proper etiquette in virtual spaces. Digital moral intelligence thus becomes a form of moral actualization when students use technology honestly, responsibly, empathetically, and with proper manners (Mollah, 2024).

Al-Ghazali's concept of akhlak provides an important foundation for understanding that students' morality in the digital space cannot be sufficiently shaped merely through technical rules for the use of technology (Listrianti, 2020). Al-Ghazali emphasizes the importance of habituation, self-control, and purification of the soul so that human beings are able to perform good deeds consistently (Hasyim, 2022). In the digital context, students face the urge to respond quickly, follow viral culture, spread information without *tabayyun*, or comment without considering its moral consequences. Digital moral intelligence requires inner awareness before taking action in virtual spaces (Sanur, 2025). Students need to habituate themselves to weighing right and wrong, maintaining digital speech ethics, respecting others, and recognizing that every digital footprint carries ethical and religious consequences.

Students face digital moral problems that are evident in the spread of hoaxes, cyberbullying, hate speech, and the lack of proper communication etiquette in virtual spaces (Arifin, 2024). This reality is closely related to digital moral intelligence as an extension of akhlak, because students' behavior in the digital world reflects the moral quality embedded within themselves. Many students are able to use social media, search for information, and keep up with technological developments, but they are not always able to consider the ethical impact of their digital actions (Nur, 2023). Hoaxes are often shared without *tabayyun*, harsh comments are written without empathy, and cyberbullying is carried out as though it had no real consequences. From this perspective, the digital space becomes an arena for testing akhlak, a place where students either learn to uphold their moral responsibility or fail to do so.

Low standards of digital communication etiquette indicate that students' technological competence has not yet been fully balanced by moral maturity. Social media often encourages rapid responses, emotional reactions, and the desire to gain recognition through comments, posts, or viral content (Febriani & Widyatama, 2025). This situation makes students vulnerable to neglecting the values of politeness, honesty, compassion, and responsibility in their interactions. This problem indicates that the soul has not yet been fully habituated to perform

goodness spontaneously, making digital behavior easily influenced by desire, emotion, and environmental pressure. Therefore, digital moral problems are not merely issues of media use, but matters of akhlak formation that need to be guided through continuous value-based education.

The values of Islamic Religious Education, such as tabayyun, trustworthiness, honesty, adab, ihsan, and responsibility, are relevant as the foundation of students' digital morality (Hayati, 2025). The reality of the digital space shows that students often encounter fast-moving information, incomplete news fragments, provocative comments, and content that can easily influence their emotions. In such conditions, tabayyun becomes an important value so that students do not hastily accept and disseminate information. Amanah and honesty guide them not to manipulate data, not to commit plagiarism, and not to misuse digital identities. Adab leads students to remain polite when commenting, while responsibility directs them to recognize that every post carries moral consequences for themselves and others (Ardiningrum, 2025).

The value of ihsan in Islamic Religious Education strengthens students' awareness that digital behavior still carries ethical and spiritual dimensions (Pohan, 2025). Problems that often arise in the digital space stem from the assumption that the virtual world is separate from real life, causing some students to feel free to speak harshly, spread hatred, or demean others without guilt. In Al-Ghazali's view, good akhlak emerges from a soul that has been trained to exercise self-control and orient itself toward goodness (Tryas & Rochbani, 2025). The value of ihsan instills the awareness that every action, including actions within the digital space, remains under the supervision of Allah. Islamic Religious Education can shape students not merely to obey because of school rules, but also to develop moral self-control from within.

The construction of digital moral intelligence can be developed through interconnected cognitive, affective, and praxis dimensions. The cognitive dimension relates to students' ability to understand the values of right and wrong in the use of digital technology (Baba, 2025). At this stage, students need to understand the importance of tabayyun, honesty, trustworthiness, adab, and responsibility when receiving, evaluating, and disseminating information. This understanding becomes the foundation that prevents students from being easily trapped in hoaxes, hate speech, plagiarism, or digital behavior that harms others. From Al-Ghazali's perspective, knowledge serves as the initial gateway to the formation of akhlak, because human beings must first recognize goodness before they are able to habituate it (Kosim, 2025). The cognitive dimension enables students to think critically before acting in the digital space.

The affective and praxis dimensions become important stages so that digital moral intelligence does not stop at the level of knowledge, but is manifested in awareness and concrete action. The affective dimension includes empathy, a sense of shame, self-control, religious awareness, and concern for the impact of digital behavior (Mardia & Ajay, 2024). Students need to feel that harsh comments, cyberbullying, or the spread of false information can hurt others. The praxis dimension is reflected in the habit of maintaining communication etiquette, verifying information, respecting differences, and using digital media for goodness. Al-Ghazali emphasizes that akhlak is formed through the habituation of the soul in performing good deeds (Putri, 2025). Digital moral intelligence becomes complete when moral knowledge, inner sensitivity, and ethical behavior are integrated into students' digital lives.

Islamic Religious Education learning needs to be contextualized within digital culture so that religious values do not remain merely as normative knowledge, but are manifested in students' lived experiences. Students live in a world filled with social media, short-form content, algorithms, online games, and instant communication. This reality requires Islamic Religious Education learning to connect the materials on akhlak, adab, tabayyun, amanah, and responsibility with the digital issues that students encounter in their everyday lives (Hafidzah & Al-bahri, 2025). Islamic Religious Education teachers can use cases of hoaxes, cyberbullying, hate speech, plagiarism, or commenting ethics as materials for learning reflection. In this way, Islamic Religious Education becomes closer to students' lives and is able to guide them to become religious, critical, and ethical individuals in the digital space.

The contextualization of Islamic Religious Education learning within digital culture is in line with Al-Ghazali's idea that education must integratively shape knowledge, the soul, and action (Khusnadin & Shihab, 2025). Religious knowledge should not be taught merely as memorization, but must be instilled through habituation, role modeling, and repeated moral practice. In the digital context, students need to be guided to verify the truth of information, maintain politeness in language, control their emotions, respect differences, and use technology for goodness. Islamic Religious Education learning can be directed through case discussions, digital content analysis, religious literacy projects, and ethical reflection on media behavior. This pattern positions Islamic Religious Education as a space for the formation of digital akhlak, where students learn to embody religious values in every digital action they take (Hadi, 2025).

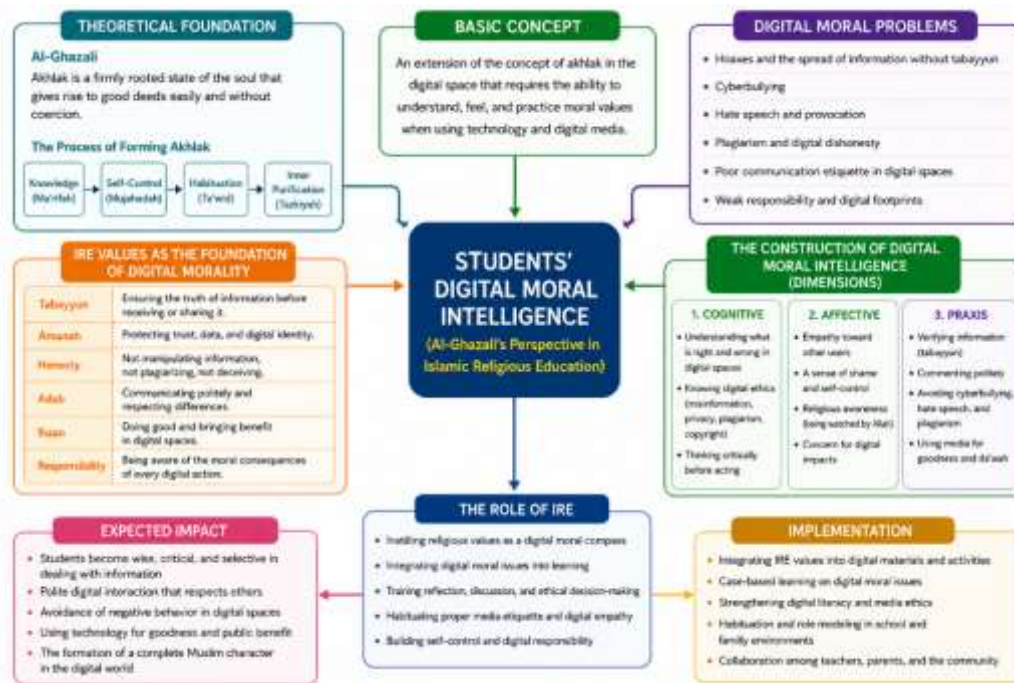


Figure 2. Conceptual Map of the Construction of Students' Digital Moral Intelligence through Islamic Religious Education

CONCLUSION AND SUGGESTIONS

Based on the discussion, this study concludes that students' digital moral intelligence needs to be positioned as a construction of akhlak that is relevant to digital life. Islamic Religious Education does not merely function as a medium for transmitting religious knowledge, but also as a space for shaping students' moral awareness so that they are able to be critical, polite, and responsible in using technology. From Al-Ghazali's perspective, the formation of digital morality cannot be sufficiently achieved through rules for media use alone, but must be developed through the habituation of values, self-control, and the strengthening of inner awareness. The construction of digital moral intelligence in Islamic Religious Education can be directed toward three main aspects: ethical understanding of digital information, moral sensitivity in interaction, and concrete practice in the form of honest, civilized, and responsible digital behavior. Therefore, Islamic Religious Education teachers are advised to develop learning based on digital moral cases, such as hoaxes, cyberbullying, commenting ethics, plagiarism, and digital footprints. Schools also need to design digital religious literacy programs that are integrated with the habituation of akhlak, so that the values of tabayyun, amanah, honesty, adab, ihsan, and responsibility can be manifested as students' real behavior in the digital space.

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