

## The Role of Islamic Education in Shaping the Digital Ethics of Alpha Generation

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**Abstract:** The rapid development of digital technology brings new challenges to the character building of the Alpha generation growing up in a digital ecosystem; the Alpha generation is vulnerable to the negative influence of cyberspace, such as moral degradation. This study aims to examine how Islamic Education shapes the digital ethics of the alpha generation and the strategic steps it takes to build the alpha generation's character. Through a qualitative approach with a literature study method, this study found that Islamic Education plays a role in building awareness of digital ethics through instilling awareness of Islamic morals in doing activities on social media, preventing cyberbullying and hate speech behavior by instilling Islamic values, teaching the concept of trust in the use of digital media, and developing a critical attitude towards digital information. In addition, strategic steps that can be implemented include integrating digital ethics material into the Islamic Education curriculum, optimizing teachers' roles as moral mentors, and collaborating with parents and communities to monitor children's use of digital technology.

**Abstrak:** Perkembangan teknologi digital yang pesat membawa tantangan baru dalam pembentukan karakter generasi Alpha yang tumbuh dalam ekosistem digital, generasi Alpha rentan terhadap pengaruh negatif dunia maya, seperti degradasi moral. Penelitian ini bertujuan untuk mengkaji bagaimana peran PAI dalam membentuk etika digital generasi Alpha serta bagaimana langkah-langkah strategis PAI dalam upaya pembentukan karakter generasi alpha. Melalui pendekatan kualitatif dengan metode studi pustaka, penelitian ini menemukan bahwa PAI berperan dalam membangun kesadaran etika digital melalui penanaman kesadaran akan akhlak Islami dalam beraktivitas di media sosial, mencegah perilaku cyberbullying dan ujaran kebencian dengan penanaman nilai-nilai Islam, mengajarkan konsep amanah dalam penggunaan media digital dan mengembangkan sikap kritis terhadap informasi digital. Selain itu, langkah strategis yang dapat diterapkan meliputi integrasi materi etika digital dalam kurikulum PAI, optimalisasi peran guru sebagai pembimbing moral, serta kolaborasi dengan orang tua dan komunitas dalam mengawasi penggunaan teknologi digital oleh anak-anak.



## INTRODUCTION

The rapid expansion of digital technology has fundamentally transformed patterns of communication, social interaction, and learning behaviour among children born after 2010, commonly referred to as Generation Alpha. Unlike previous generations, Generation Alpha has grown up in an environment saturated with smartphones, artificial intelligence, algorithm-based social media, and unlimited access to digital content (Ronny Gunawan et al., 2024). This hyper-connectivity offers opportunities for knowledge acquisition, but simultaneously exposes children to significant ethical risks, including cyberbullying, hate speech, digital addiction, misinformation, privacy violations, and moral desensitization (Sulistiyowati & Sri Mulyono, 2025).

Several studies have highlighted the psychological and social impact of uncontrolled digital exposure. Aziezhah et al., in their research, demonstrate that excessive gadget use reduces children's social interaction and emotional sensitivity (Aziezhah et al., 2025). Similarly, Fahrudin et al explain that hate speech in digital spaces reflects a broader crisis of communication ethics rooted in weak moral internalization. However, most of these studies approach digital ethics from sociological or communication perspectives, without deeply integrating Islamic educational philosophy as a normative-ethical framework (Fahrudin et al., 2025).

Islamic Religious Education fundamentally aims at the formation of *akhlak* (moral character), not merely cognitive religious understanding. In Islamic epistemology, education is oriented toward the development of *insan kamil*, a morally integrated individual whose knowledge is aligned with divine guidance (Ningrum & Halid, 2026). Therefore, digital ethics cannot be separated from Islamic moral principles such as *amanah* (trustworthiness), *tabayyun* (verification), *hifz al-lisan* (guarding speech), and *muhasabah* (self-control).

Islamic Religious Education plays a strategic role in shaping the character and morals of students. The Islamic values taught in Islamic Religious Education can serve as guidelines for Generation Alpha in interacting in the digital world. Islamic concepts of morality, such as honesty, responsibility, communication etiquette, and protecting the privacy and honour of others, are important aspects in facing the challenges of digital ethics (Muda Lubis & Nur Kadri, 2024). With the right approach, Islamic Religious Education can guide Generation Alpha to use technology wisely and responsibly in accordance with Islamic values.

Despite the growing discourse on digital literacy and character education, there remains a significant gap in academic literature. First, existing research tends to discuss Islamic character education in general digital contexts, often focusing on Generation Z rather than Generation Alpha (Samhudi, 2025). Second, few studies systematically analyze how Islamic Religious Education can be operationalized as a structured ethical framework specifically addressing digital behaviour patterns of Generation Alpha. Third,

strategic integration models between the Islamic curriculum and digital ethics remain conceptually underdeveloped.

The challenges faced in shaping the digital ethics of Generation Alpha are becoming increasingly complex with the rapid development of technology. Some children experience gadget addiction, which results in decreased social interaction and a lack of self-control in using technology (Mutmainnatul Itsna & Rofi'ah, 2021). This phenomenon is exacerbated by the proliferation of content that is not in line with moral and religious values, which is easily accessible to children. Therefore, education oriented towards religious values is essential to provide clear guidance on the ethical and responsible use of technology.

In addition, such widespread access to information is often not matched by good digital literacy. Generation Alpha tends to be more easily influenced by information they find on the internet without first verifying it. Islamic Religious Education can play a role in shaping a critical and selective attitude towards circulating information, so that they are not easily provoked or spread false information. Thus, Islamic Religious Education not only functions as a means of religious learning but also as a tool for building digital awareness and intelligence for the younger generation (Afif et al., 2024).

Technology has also changed the way children communicate with their environment. The use of language in the digital world often disregards manners and ethics, which can lead to negative behaviours such as hate speech and cyberbullying (Samhudi, 2025). Islamic Religious Education can instil awareness of the importance of guarding one's speech and spreading kindness in communication, both directly and through digital media. This is in line with Islamic teachings that emphasize the principles of *ukhuwah Islamiyah* (Islamic brotherhood) and mutual respect for one another.

Furthermore, the role of parents and educators in providing an understanding of digital ethics is very important. Islamic Religious Education can serve as a medium for teaching values such as leadership, responsibility, and self-control in the use of technology. With proper guidance, Generation Alpha can be directed to use technology as a productive tool to enhance their knowledge, skills, and make positive contributions to society (Diah Ayu Puspitasari & M. Rizky Ramadhan, 2024).

In addition, holistic education that is integrated with technological developments needs to be applied in the learning system. An Islamic Education curriculum combined with digital literacy can be an effective solution in shaping the character of Generation Alpha, who are not only intellectually intelligent but also have strong morals when interacting in the virtual world (Samhudi et al., 2025). This will help them become individuals who are responsible in using technology and able to face digital challenges with strong Islamic values.

However, there are still many gaps in the implementation of Islamic Education in shaping digital ethics for Generation Alpha. Many educational institutions still use conventional methods in teaching religion, without integrating Islamic values in the context of today's rapidly developing digital world. In addition, educators' lack of understanding of digital literacy and how to apply it in Islamic Religious Education is an obstacle to instilling effective digital ethics in students.

On the other hand, research on the role of Islamic Religious Education in the context of digital ethics is still limited, especially in the context of Generation Alpha. Most studies still focus on general morality in Islam, without specifically discussing how religious education can be a solution in facing digital challenges. Therefore, a more in-depth study is needed to link Islamic Religious Education with the formation of digital ethics, so that more effective and contextual learning strategies can be found.

In addition, the lack of regulations and policies that accommodate the integration of religious education and digital literacy is also a challenge in itself. The government and education policymakers need to pay more attention to a curriculum that not only teaches Islam theoretically but also how these teachings can be applied in the digital age. Thus, Islamic Religious Education can truly become a relevant solution for Generation Alpha in facing technological developments.

Therefore, this study attempts to fill this gap by exploring how Islamic Religious Education can play a more active and relevant role in shaping the digital ethics of Generation Alpha and what strategic steps Islamic Religious Education can take in shaping the digital ethics of Generation Alpha. It is hoped that the results of this study can be used as a reference for the world of education in developing better strategies for educating the younger generation so that they are not only technologically literate but also have a strong Islamic character in the digital world.

Therefore, the core issues of this study are: (1) How does the Islamic Religious Education conceptually function as a moral-ethical framework in shaping the digital ethics of Generation Alpha? And (2) What strategic steps can be formulated based on Islamic educational principles to respond to digital ethical challenges faced by Generation Alpha?

By employing a qualitative library research approach, this study critically analyzes contemporary literature on digital ethics, Islamic education, and Generation Alpha behavior patterns. The objective is not merely descriptive, but analytical, to synthesize Islamic normative principles with current digital challenges and formulate contextual educational strategies.

## **METHOD**

This study uses a library research method with a qualitative approach. Data was collected through analysis of various literature, including books, scientific journals, articles, and research reports relevant to the theme of Islamic Religious Education and the digital ethics of Generation Alpha.

The steps taken in this study are as follows: Source Identification, the study began by identifying and selecting relevant literature sources, including books, scientific journals, and academic articles discussing Islamic religious education and digital ethics; Data Categorization and Organization, the collected literature was categorized based on main themes, such as the role of Islamic Religious Education in shaping digital ethics, Islamic values in digital literacy, and challenges and solutions in educating Generation Alpha; Content Analysis, the data is analyzed using content analysis methods to explore

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the meanings, concepts, and relationships between Islamic Religious Education and the formation of digital ethics. This approach allows researchers to find patterns, trends, and key principles that can be used in the development of Islamic-based digital ethics education; Interpretation and Synthesis, the results of the analysis are synthesized to provide a more comprehensive picture of the contribution of Islamic Religious Education in shaping Generation Alpha to have strong digital ethics.

Using this literature review method, this study aims to thoroughly describe how concepts in Islamic Religious Education can be applied in shaping the digital ethics of Generation Alpha and provide recommendations for implementation in educational settings.

## **RESULT AND DISCUSSION**

### **Result**

Based on the analysis data, several key points were found regarding the role of Islamic Religious Education in shaping the digital ethics of Generation Alpha, as well as the strategic steps of Islamic Religious Education in shaping the ethics of the younger generation, especially Generation Alpha. This is explained as follows.

### **The Role of Islamic Education in Shaping Digital Ethics**

Digital ethics refers to the norms and principles that govern a person's behaviour in the digital world, including the use of social media, the internet, and other digital devices (Siti Nur Eliza Rahmawati et al., 2023). In Islam, digital ethics can be linked to the concept of *akhlak*, which includes honesty, responsibility, and mutual respect. Islamic principles such as *amar ma'ruf nahi munkar* (enjoining what is good and forbidding what is evil) are the main guidelines for digital interaction.

Gunawan et al. identify that Generation Alpha exhibits highly visual, instant, and algorithm-dependent learning behaviour. This condition creates cognitive acceleration but weakens reflective thinking (Ronny Gunawan et al., 2024). From an Islamic ethical perspective, Lubis and Kadri argue that digital hate speech reflects the erosion of Qur'anic communication ethics (*qaulan sadidan, qaulan layyinan*). However, their study focuses on communication ethics analysis without integrating structured educational implementation (Muda Lubis & Nur Kadri, 2024).

Islamic Religious Education has a strategic role in shaping the character and morals of Muslim students, including in the digital world. Based on the results of this study, the role of Islamic Religious Education in shaping digital ethics can be described as follows.

#### **1. Instilling Awareness of Islamic Morals**

Islamic Religious Education teaches Islamic values that emphasize the importance of maintaining good behavior in both the real world and the virtual world, such as not spreading false news (hoaxes) and guarding one's speech and writing. This has been conveyed by the Prophet Muhammad SAW in his words.

من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليسمت

Meaning: "Whoever believes in Allah and the Last Day should say good things or remain silent." (Narrated by Bukhari and Muslim)

This hadith, narrated by Imam Bukhari and Muslim, teaches us about the importance of guarding our speech in the life of a Muslim. The Prophet Muhammad (peace be upon him) gave guidance that a person who believes in Allah and the Last Day should speak kindly or remain silent if there is no kindness in their words. This hadith emphasizes that speaking is not just a right, but also a responsibility that must be considered wisely. Speaking in the context of the current digital age is not only about verbal communication but more often about communication through social media.

In everyday life, this hadith is very relevant, especially in the era of social media, where one can easily spread information without thinking twice. Islam teaches that every word that comes out of a Muslim's mouth should bring benefit, not harm to others. Therefore, guarding one's tongue from hurtful words, slander, and idle talk is part of the perfection of faith. A Muslim should use their tongue to spread goodness, give good advice, and strengthen social bonds.

This hadith also links guarding one's tongue with faith in Allah and the Last Day. This shows that a truly faithful person will think before speaking, because he is aware that he will be held accountable for his every word before Allah SWT. Strong faith encourages a person to always speak kindly and avoid words that could hurt others. Therefore, if someone is unable to speak kindly, then silence is the best option. By applying this teaching in daily life, a Muslim can maintain their dignity and create a harmonious environment in society. Allah SWT has warned His servants in the Quran, Surah Al-Isra [17] verse 53.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

Meaning: And say to My servants, 'Let them speak the best (truthful) words. Indeed, Satan causes discord among them. Indeed, Satan is a clear enemy to mankind. (QS. Al-Isra [17] verse 53).

In this verse, Allah commands the Prophet Muhammad SAW to tell all His servants to speak kindly when they speak. This serves as a guideline for the younger generation of Muslims in communicating both in the real world and in the virtual world to use polite words with good character, not to find fault or expose the shame of others. This is as emphasized in the hadith of the Prophet SAW.

مَنْ سَتَرَ أَخَاهُ الْمُسْلِمَ فِي الدُّنْيَا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Meaning: "Whoever covers the faults of a Muslim, Allah will cover his faults in this world and in the Hereafter." (Narrated by Muslim)

Islamic education has a role to provide guidance or guidelines to the young generation of Muslims, especially Generation Alpha born after 2010, regarding the appropriate attitude to adopt when communicating and using social media for other

purposes. This will give rise to a generation that is polite in communication and avoids impolite communication patterns that are far from the teachings of Islam.

### 2. Preventing Cyberbullying and Hate Speech

In an increasingly digital age, challenges such as cyberbullying and hate speech are on the rise (Riska Farwati et al., 2023). Through Islamic values taught in Islamic Religious Education, such as honesty, compassion, mutual respect, and responsibility, students can understand the negative impact of such behaviour and play an active role in creating a more positive digital environment that benefits everyone.

Islam teaches good and ethical communication, which is highly relevant in preventing cyberbullying and hate speech. The main principles in Islam that can be applied to protect the younger generation from cyberbullying and hate speech include *حُسْنُ الظَّنِّ* (thinking positively), *قَوْلًا سَدِيدًا* (speaking truthfully and kindly), and prohibitions against *غَيْبَةَ* (gossip) and *النَّمِيمَةَ* (sowing discord). These principles guide students to always watch their words and actions in the virtual world so as not to hurt others. In addition, the concept of *amar ma'ruf nahi munkar* also teaches them to spread kindness and prevent things that can harm others in digital interactions. This is as Allah SWT says in the Quran, Surah Al-Hujurat [49] verse 12.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

Meaning: O you who believe, avoid much suspicion! Indeed, some suspicion is sin. Do not seek out the faults of others, and let none of you backbite another. Would any of you like to eat the flesh of your dead brother? You would certainly feel disgusted. Fear Allah! Indeed, Allah is Forgiving and Merciful. (QS. Al-Hujurat [49] verse 12)

In the role of preventing cyberbullying and hate speech among the younger generation, especially Generation Alpha, the internalization of Islamic education can be implemented through various strategies. One of them is by integrating digital ethics material into Islamic Education lessons so that students can understand how to use social media in accordance with Islamic values. Discussions and case studies can also be used as effective learning methods, helping students understand the real consequences of cyberbullying and how Islam provides solutions to overcome this problem.

In addition, the role of teachers and parents is also very important in guiding students to use social media wisely. Collaboration between schools and families can create a supportive environment for building digital ethics awareness. In addition, Islamic values-based extracurricular activities, such as Islamic studies and thematic discussions about social media, can help students better understand the importance of maintaining good character in the digital world. With a good understanding of religion, the young Islamic generation can avoid cyberbullying and hate speech that are contrary to Islamic values.

By implementing this approach, Islamic Religious Education can become an effective instrument in building digital awareness, preventing cyberbullying behaviour, and creating a generation that is more responsible and wise in using technology. Thus, students will not only have a strong understanding of religion but also be able to apply Islamic values in their daily digital interactions.

### 3. Teaching the Concept of Trustworthiness in the Use of Digital Media

In the digital age, the concept of trustworthiness is a very important value in the use of social media. Trustworthiness is not only related to honesty in everyday life, but also includes responsibility in disseminating, receiving, and utilizing information in the digital world. Islam emphasizes that every individual will be held accountable for what they say and do, including their interactions on social media, online forums, and other digital platforms. Therefore, teaching trustworthiness to the younger generation of Muslims, especially the alpha generation who were born and raised amid the rapid flow of digitalization in the use of digital media, is a must in shaping a future generation that is ethical and responsible.

One aspect of trustworthiness in digital media is honesty in sharing information. The information disseminated must be based on facts and truth, not merely opinions or unverified news. The Qur'an reminds us in Surah An-Nur [24], verse 11, that every Muslim must always be trustworthy in spreading news. This is important to prevent the spread of hoaxes, slander, and hate speech that can damage harmony and unity in society.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ①

Meaning: Indeed, those who spread false rumors are a group among you. Do not think that this is bad for you; on the contrary, it is good for you. Each of them will receive the punishment for their sins. As for those who play a major role among them, they will receive a severe punishment. (QS. An-Nur [24] verse 11)

In addition, the concept of amanah also includes the responsible and beneficial use of digital media. The younger generation of Muslims, especially Gen Alpha, must be aware of the impact of every piece of content they create or consume. In Islam, every word and action will be accounted for before Allah, as mentioned in Surah Qaf [50] verse 18, that every human utterance is recorded by angels. Therefore, this young generation must always be reminded that digital media should be used for positive things, such as seeking knowledge, spreading kindness, or building good communication with others.

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ⑱

Meaning: Not a single word is uttered, but there is an angel watching over him, always ready (to record). (QS. Qaf [50] verse 18)

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Education about trustworthiness in digital media can begin early, whether in the family, school, or community. Parents and educators have an important role in guiding children to use technology wisely. Education based on Islamic values can be applied in school learning and through ethics-based digital literacy programs. By understanding the concept of trustworthiness in the digital world, it is hoped that the younger generation, especially Generation Alpha, can become more responsible media users and be able to utilize technology for the common good.

### d) Developing a Critical Approach to Digital Information

In the digital age, the rapid and massive flow of information requires every individual to have a critical approach in filtering and understanding the various content available. A critical attitude towards digital information is the ability to evaluate the accuracy, relevance, and credibility of information before accepting it as truth (Maryani & Wulandari, 2025). This is important to avoid the spread of hoaxes, misinformation, and propaganda that can be misleading. The younger generation must always be reminded to filter before sharing. In Islam, a critical attitude towards information has been emphasized in the Qur'an, as stated by Allah in Surah Al-Hujurat [49] verse 6. This verse emphasizes the importance of verifying information before believing or spreading it, so as not to cause harm to others.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نُدِمِينَ ﴿٦﴾

Meaning: O you who believe, if a wicked person comes to you with important news, examine its truthfulness so that you do not harm a people out of ignorance, which will cause you to regret your actions. (QS. Al-Hujurat [49] verse 6).

One way to develop critical thinking is to understand the source of information. Not all information circulating on the internet comes from credible sources. Therefore, it is important to check whether the source is valid or not. In addition, comparing information from various sources can help in obtaining a more objective and comprehensive perspective. Analytical thinking skills are also a major factor in being critical of digital information. This includes the ability to recognize bias, understand context, and distinguish between opinion and fact. This is in line with the principles of Islamic education as mentioned in the Quran, Surah Az-Zumar [39] verse 18.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

Meaning: (That is) those who listen to the words and follow the best of them. They are the ones who have been guided by Allah, and they are the ones who have sound minds. (QS. Az-Zumar [39] verse 18)

This verse teaches the importance of sorting and selecting the best information and using common sense in evaluating it. The young generation of Muslims needs to be guided so that they can select the information they obtain from social media, thereby

avoiding consuming information that is incorrect and sometimes incompatible with Islamic beliefs.

By developing a critical attitude towards digital information, the alpha generation can become wiser and more responsible consumers of information. This not only helps them make better decisions, but also contributes to the creation of a healthier digital environment, where quality information is more easily accessible and understandable to everyone. This attitude is in line with Islamic values that emphasize the importance of knowledge, truth, and justice in every aspect of life.

## **Strategic Steps of Islamic Education in Shaping the Digital Ethics of Generation Alpha**

Islamic education has a strategic role in shaping the digital ethics of Generation Alpha so that they can use technology wisely and in accordance with Islamic values. These strategic steps can include:

### **1. Integration of Islamic Values in the Digital Curriculum**

Islamic Religious Education (PAI) must adapt to the digital reality faced by Generation Alpha by incorporating the concept of digital ethics into the learning curriculum. The digital ethics taught must be based on Islamic values, such as *amanah* (responsibility), *shiddiq* (honesty), *tafakkur* (critical thinking), and *mujahadah an-nafs* (self-control) (Sari et al. 2023). This more contextual curriculum can equip students with an understanding that Islam teaches manners in all aspects of life, including interactions in the virtual world.

In addition, teaching methods must also be innovated to be relevant to the mindset and digital habits of the young Islamic generation. The use of Islamic-based educational applications, interactive games with Islamic values, and attractive online learning platforms can be effective ways to teach digital ethics. With this approach, students not only gain theoretical understanding but also directly experience the practice of digital ethics in their learning process.

### **2. Teachers as Mentors in the Digital World**

Teachers play a role as role models in shaping students' digital character and ethics. In addition to teaching Islamic values, teachers must also instill a critical attitude towards information circulating in cyberspace. This can be done by teaching the principle of *tabayyun* (verifying information) before spreading it, as well as instilling awareness about the dangers of spreading fake news (hoaxes) and all its consequences.

Moreover, teachers can also use social media and digital platforms to spread Islamic teachings in a positive way. They can create Islamic educational content, invite students to participate in online discussions about digital ethics, and introduce Islamic stories that are relevant to today's digital world. Thus, teachers are not only conveyors of knowledge, but also mentors who guide students to use technology correctly and responsibly.

### 3. Parental Guidance in Monitoring Children's Digital Interactions

Parents have a big responsibility in shaping their children's digital habits. One important step that can be taken is to implement rules for using technology that are in line with Islamic teachings, such as limiting gadget usage time, choosing beneficial content, and establishing open communication with children about the digital world. Parents must take on the role of supervising their children on social media, guiding them to use social media wisely.

In addition, parents must also instill good character in the digital world, such as teaching children to interact politely on social media, not to be easily provoked by online debates, and to avoid gossip and slander in the virtual world. If parents themselves can set a good example in the use of technology, then children will find it easier to imitate and make it a habit.

### 4. Building a Conducive Islamic Digital Ecosystem

In the digital age, Generation Alpha is highly dependent on the digital ecosystem available around them. Therefore, there needs to be initiatives from various parties, including schools, Muslim communities, community leaders, and religious institutions to create a digital ecosystem that supports the moral and spiritual development of children. This positive digital ecosystem will help teenagers to use social media in a more meaningful and productive way.

Some steps that can be taken in building an Islamic digital ecosystem include: (a) Developing Islamic educational applications and media; Creating applications that contain Islamic stories, interpretations of the Qur'an, interactive hadiths, and Islamic-based digital ethics materials can help children understand Islamic teachings in an interesting way. (b) Increasing the amount of positive content on social media; By encouraging more scholars, preachers, and Muslim content creators to increase Islamic content on social media. This will provide Generation Alpha with more Islamic references that are relevant to their digital lives. (c) Creation of Islamic digital forums and communities; Building online communities focused on Islamic learning and healthy discussion can help young people gain broader insights into how to apply Islamic values in their digital interactions.

### 5. Instilling Awareness of the Dangers of Negative Content

Generation Alpha faces various moral challenges from digital content that is not always in line with Islamic values. Therefore, religious education must emphasize the importance of *mujahadah an-nafs* (controlling one's desires) in facing the temptations of the digital world. Students must be given an understanding of the dangers of negative content, such as pornography, hate speech, consumerist culture, and social media addiction. In addition to providing understanding, there also needs to be concrete Islamic solutions, such as practicing *dzikir* and *muhasabah* (self-introspection) in order to be more careful in using technology.

Furthermore, the concept of hisbah (supervision in Islam) must also be instilled. Generation Alpha must understand that in the digital world, Allah still sees their every action. This awareness can become a strong internal control so that they are more careful in using social media and avoid behavior that is not in accordance with Islamic teachings. This is in accordance with the words of Allah SWT in the Quran, Surah Al-Hujurat [49] verse 18.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

Meaning: “Indeed, Allah knows what is hidden in the heavens and the earth. And Allah is All-Seeing of what you do.” (QS. Al-Hujurat [49] verse 18)

## 6. Encouraging the Use of Technology for Positive and Productive Purposes

Technology is not only a tool for entertainment, but can also be a means of preaching and education if used properly. Islamic Religious Education and other related parties must equip the Alpha generation with the skills to use technology productively, such as: (a) Creating Islamic educational content on YouTube, Instagram, or TikTok to spread goodness to more people. (b) Using digital platforms for da'wah, such as creating Islamic-themed podcasts or joining online da'wah communities. (c) Learning useful digital skills, such as Islamic graphic design, Islamic application development, or technology-based da'wah media development.

By guiding Generation Alpha to use technology positively, they will not only become wise users but also contributors in spreading Islamic values in the digital world. This will certainly give rise to a generation of Muslims who are skilled in utilizing technology in accordance with Islamic values.

## Discussion

The findings of this study indicate that Islamic Religious Education possesses a normative-ethical structure capable of addressing digital moral crises. However, this role must be understood within the broader philosophical framework of Islamic education.

According to Al-Ghazali, the purpose of education is the purification of the soul (tazkiyat al-nafs) and the formation of balanced individuals whose intellect ('aql) is guided by revelation (Yahya et al., 2025). In the context of digital culture, this implies that cognitive digital literacy alone is insufficient without spiritual discipline.

Syed Muhammad Naquib Al-Attas conceptualizes education as ta'dib the instillation of proper adab (Samhudi et al., 2025). Adab in the digital world translates into disciplined engagement with information, respectful communication, and conscious ethical accountability before God. Therefore, digital ethics is fundamentally a manifestation of adab in technological civilization. Furthermore, holistic Islamic education emphasizes integration between knowledge, spirituality, and action. This integration becomes crucial for Generation Alpha, who face algorithm-driven realities that shape perception and behavior subconsciously (Setiawan et al., 2025).

Thus, the strategic steps proposed in this study curriculum integration, teacher mentorship, parental supervision, ecosystem development, and moral self-control — are

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not merely technical recommendations, but extensions of classical Islamic educational philosophy adapted to contemporary digital challenges.

Islamic Religious Education (PAI) plays an important role in shaping the digital ethics of Generation Alpha, who were born and raised in the modern technological era. This role can include: a) Instilling awareness of Islamic morals when engaging in social media activities. b) Preventing cyberbullying and hate speech. Islam teaches mutual respect, honor, and not being unjust to others. c) Teaching the concept of trustworthiness in the use of digital media.

Islam emphasizes that every individual will be held accountable for what they say and do, including their interactions on social media. This is constantly reminded to the younger generation so that they avoid bad behavior on social media. d) Developing a critical attitude towards digital information. This is important to avoid the spread of hoaxes, misinformation, and propaganda that can be misleading.

The younger generation must always be reminded to filter before sharing. Islamic education plays a role in imparting Islamic values so that the younger generation can use technology wisely, avoid spreading hoaxes, and maintain good manners on social media. In addition, the principle of *amar ma'ruf nahi munkar* encourages them to contribute to spreading positive content and avoid information that is destructive or does not comply with Islamic norms.

### CONCLUSION

Based on the results of this study, it can be concluded that in order to ensure the effectiveness of Islamic Religious Education in shaping the digital ethics of Generation Alpha, appropriate strategic steps are needed.

First, strengthening the Islamic digital-based curriculum by integrating Islamic Religious Education values into the digital curriculum, where PAI material not only discusses theological aspects but is also linked to the challenges of the digital world, such as social media ethics, Islamic law on information, and ways to counteract the negative impacts of technology.

Second, the use of technology-based learning methods, such as e-learning, interactive digital media, and Islamic-based educational content that can be easily accessed by Generation Alpha.

Third, the active role of teachers and parents as role models, by providing real examples of ethical technology use in accordance with Islamic teachings. Continuous supervision and guidance from parents at home and teachers at school are essential to keep children on the right track in utilizing the digital world. Fourth, strengthening collaboration with Islamic communities and institutions, such as Islamic boarding schools, *majelis taklim*, and religious organizations to create an Islamic and conducive digital environment for Generation Alpha.

Through these strategies, Islamic Education can become a key pillar in shaping Generation Alpha to be not only digitally savvy but also possess strong Islamic ethics and

morals. Thus, they will be able to face the challenges of the digital world wisely and responsibly, while continuing to uphold Islamic values in all their online activities.

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