

Internalization of Islamic Values in Character Education in the Era of Digital Disruption

Muhammad Irhami, Bahtiar Siregar, Mhd. Habibu Rahman

Abstract

This study aims to determine Internalization of Islamic Values in Character Education in the Era of Digital Disruption . This study uses a library research approach, where data is collected from various literature relevant to the contribution of philosophy to Islamic education. which includes verses in the Qur'an, hadith, books, journal articles, official documents, and other sources trusted digital source. The results of this study indicate that internalizing Islamic values is crucial in shaping students' character in the era of digital disruption. Islamic values such as honesty, responsibility, trustworthiness, discipline, and brotherhood serve as moral and ethical foundations that guide students in facing digital challenges, from exposure to negative content to shifts in social values. Internalizing these values also balances intellectual intelligence with spirituality, so that students not only excel academically and in digital literacy but also possess moral and religious awareness. Challenges to character education in the digital era, such as instant culture, virtual interactions that reduce empathy, and weak social control of families and schools, emphasize the need for an integrated internalization strategy. Effective strategies include integrating Islamic values into the curriculum across subjects, utilizing Islamic technology and digital literacy, exemplary teacher and parent practice, and structured religious habits. This approach has been proven to increase students' discipline, responsibility, and spiritual awareness while preventing deviant behavior due to digitalization. Thus, the internalization of Islamic values is not only normative, but strategic, becoming a moral fortress and a means of character development capable of producing a digitally intelligent, noble, and globally competitive generation.

Keywords: *Internalization of Islamic Values , Character Education , Era of Digital Disruption*

Muhammad Irhami¹

¹Islamic Religious Education Study Program, Universitas Pembangunan Panca Budi, Indonesia
e-mail: irhamimhammad55@gmail.com¹

Bahtiar Siregar², Mhd. Habibu Rahman³

^{2,3}Islamic Religious Education Departement, Universitas Pembangunan Panca Budi, Indonesia
e-mail: bahtiorsiregar@dosen.pancabudi.ac.id², mhdhabiburahman@dosen.pancabudi.ac.id³

2nd International Conference on Islamic Community Studies (ICICS)

Theme: History of Malay Civilisation and Islamic Human Capacity and Halal Hub in the Globalization Era

<https://proceeding.pancabudi.ac.id/index.php/ICIE/index>

Introduction

The development of digital technology in the 21st century has given rise to a phenomenon known as the era of disruption, a fundamental change in the social, economic, cultural, and educational order due to the presence of technology that shifts the old way of life to a new method that is all-digital (Bahtiar, 2019a). The education industry is one of the most affected sectors. The era of digital disruption is driving civilization and providing many benefits. However, if this progress is not based on strong character, especially Islamic character, it can create new problems for society, especially for students (Sari1 & Bahtiar Siregar2, 2023).

At a young age, students are still in the process of establishing their identity and developing their personalities, and they are particularly vulnerable to negative impacts if they use technology unwisely. On the one hand, technology can enhance learning and help individuals broaden their perspectives. But there are also technological drawbacks, such as exposure to offensive material and misuse of social media, which can undermine moral and spiritual principles. Without religious filters, especially Islamic filters, children can easily access harmful material such as pornography, violence, hate speech, and deviant ideas (Setiadi et al., 2020).

Deviant behaviors, such as increased incidents of bullying, poor communication ethics, and even smartphone addiction, are major problems (KPAI, 2020). This can certainly undermine morality and may encourage deviant behavior. In this era of digital disruption, it is natural to worry that students will act disrespectfully, use foul language, spread rumors or hoaxes, and neglect their responsibilities as Muslims if they are not taught the values of good manners and ethics (Siregar & Abrianto, 2023).

This demands a more in-depth study within the framework of Islamic education. Islamic education is responsible for producing pious, intelligent, and highly moral Muslims in addition to teaching science. Therefore, the internalization of Islamic ideas is an important aspect of the character education process. Internalizing the principles of Islam is not only the delivery of religious teachings, but also the overall process of instilling honesty (*ṣidq*), belief, discipline, hard work (*jihad*), and social concern (*ta'āwun*) into the student's personality (Siregar, 2019).

Real-world data shows that the advancement of digital technology, which is supposed to be a teaching tool, has a bad impact if used carelessly and without the basis of Islamic principles. Research data from several schools in Indonesia show that the high level of social media use is related to low academic achievement. At the madrasah and school levels, students are observed to be exposed to inappropriate material, experience behavioral changes, and show a decline in morals and ethics in social interactions (Bahtiar, 2019b).

According to research conducted at SMA Negeri Kerinci, 61.21% of students use the internet. This shows that digital expansion can have a devastating impact if it is not supported by strong spiritual and moral norms (Zahro, 2023). A survey that revealed that 45% of Indonesian students use the internet excessively and for social media activities provides further evidence (Daulay & Daulay, 2015).

The idea of digital disruption is not only an Indonesian problem but a global problem. A UNESCO evaluation (2022) concluded that young people in many countries are more sensitive to the negative impacts of digital media, especially in terms of a lack of social connections and low empathy. This implies that the problem of characterization caused by technology is a global problem that requires addressing local culture and values, especially Islamic values in Indonesia (Jamun, 2018).

Value transformation, value transaction, and value transinternalization are three steps of value internalization, according to Mulyasa's theory. Value transformation encompasses the cognitive development of a value system. These values are then reinforced through trading and actual experience in adopting them, known as value transactions. The traninternalization stage is the culmination of this process, when these ideas are not only studied and practiced but also thoroughly internalized as part of the personality (Sopiah, 2021).

In this approach, character education will be stronger in countering the increasingly

widespread flow of digital globalization. In character education, the internalization of Islamic ideals functions as a strategy to convey views, attitudes, and actions in accordance with Islamic principles, so that it becomes a component of students' character. In order for students to be intelligent, to guarantee students are academically and morally strong in the face of the flow of digital information, they must be regularly strengthened with values such as honesty, accountability, discipline, cooperation, and morality (Syibromilisi, 2021).

This study seeks to address these problems and enhance the role of Islamic education in fostering individuals of faith, knowledge, and noble character. Therefore, Islamic education seeks to impart knowledge and develop the moral and spiritual identity of future generations. If implemented effectively, Islamic education will be able to develop a competitive generation in the digital era and has a strong Islamic character, as well as making a constructive contribution to society, the state, and world civilization (Amaliyah, 2021).

Literature Review

Character Education

Suryana et al. (2022) define character as moral, ethical, or psychological attributes that distinguish individuals from each other. In contrast, character is a subjective evaluation of an individual's personality on socially acceptable or undesirable attributes (Juhji, 2016). Characters use effective techniques and methodologies to build motivation. Good character includes caring and activities rooted in ethical principles, integrating the cognitive, emotional, and behavioral aspects of moral existence (Juhji, 2016).

Character encompasses the psychological, moral, and ethical attributes that define the individual or collective, along with the values that govern human behavior in relation to God, oneself, others, the environment, and national identity. These traits are expressed through thoughts, attitudes, emotions, speech, and actions, which are grounded in religious principles, legal standards, ethical considerations, cultural practices, and customs. Character can be seen as synonymous with morality; Therefore, character can be compared to morality. A country with character is a country that upholds morals; On the contrary, a nation without character is a nation that lacks morals and respectable standards of behavior (Khoemaeny & Hamzah, 2019).

Character is defined as human behavior in relation to God Almighty, oneself, others, the environment, and the country. This is seen in ideas, attitudes, emotions, language, and actions that are influenced by religious beliefs, laws, ethics, culture, and norms. Individuals whose behavior is in accordance with these principles are considered to have a noble character (Utomo, 2018).

Character education is an effort that aims to cultivate virtues, especially commendable human traits that benefit individuals and society at large. Character education is seen as a deliberate and systematic effort, not an arbitrary one. Thus, character education is a sincere effort to understand, develop, and improve moral principles for oneself and for all individuals in society or the country as a whole. Character education is very useful, especially for students (Sudrajat et al., 2021).

Through the systematic and continuous application of character education, students will develop emotional intelligence (Fikrah, 2018). Emotional intelligence is an important asset in preparing young people for the future, as it facilitates their ability to face various obstacles live skillfully and effectively, including academic achievement. In addition, character education is essential for individual success (Mulyani & Haliza, 2021).

Therefore, character education is very important for educators to shape the character of students. Teachers help in the formation of students' character by acting as role models and exemplifying effective communication, tolerance, and other important qualities.

The Era of Digital Disruption

The Great Dictionary of the Indonesian Language (KBBI) defines disruption as an entity

that has its roots uprooted. Abrianto et al. (2020) define disruption in the contemporary context as a condition characterized by substantial changes that affect most, if not all, aspects of social life. The era of disruption is triggered by events caused by the advancement of digital technology. This has led to substantial progress in economic and industrial sectors around the world (Ummah, 2020). The Industrial Revolution 4.0, with its technological advancements, has changed the contemporary competitive environment. This technology has triggered the emergence of several new sectors, which have significantly impacted the world (Budiantoro, 2018). Thus, those who choose to rely on archaic strategies will be at a disadvantage in the global arena. Before discussing the specifics of the disruption era and its corresponding solutions, it is important to define the "disruption era" and "digital technology" (Rahmawati & Kartikasari, 2023)

Research Methodology

This study uses a literature research methodology, drawing material from several important references related to the influence of philosophy on Islamic education, including Quranic verses, hadiths, scientific publications, journal articles, government documents, and reputable online sources (Darmalaksana, 2020). This approach was chosen because of the capacity of literature research for the comprehensive exploration of concepts, theories, and ideas that have been established by experts (Sari, 2020). The procedure for this approach includes the following steps: first, identifying literature sources such as books, scientific journals, conference papers, theses, dissertations, government records, and internet sources (Sari & Asmendri, 2018). Second, collecting data from previous books, journals, or studies. Third, conducting data analysis with qualitative, descriptive, comparative, and critical methodologies. Fourth, validate sources, including impartiality, truthfulness, relevance, validity, and trustworthiness. It is important to verify that the research is based on credible sources, guaranteeing that the findings are proven and trustworthy (Fadli, 2021). Thus, the results of this procedure aim to provide a thorough theoretical and conceptual review of the research issue and improve the discourse with previously published results (Zikriadi et al., 2023).

Results

The Importance of Internalizing Islamic Values:

The Importance of Internalizing Islamic Principles

The era of digital disruption has caused substantial transformations in various sectors of society, especially in the field of education. While unlimited access to knowledge offers some benefits, it also presents considerable drawbacks, such as hedonism, an abundance of low-quality materials, and a lack of social contact. Internalizing Islamic principles is essential in this context as it provides moral guidance and norms of behavior among diverse digital materials. Islamic principles, including integrity, accountability, reliability, and ethical discourse, can act as a protection for young people against the lure and abuse of technology. Curriculum integration, the incorporation of appropriate technologies, and professors who act as role models in the use of digital media are methods that can facilitate the internalization of Islamic teachings by students in the educational process. This method will enable schools to nurture a generation that is academically proficient, digitally aware, and has a strong Islamic character, so that they are prepared to face difficulties in turbulent times. In this era of rapid digital technological advancement, students must assimilate Islamic teachings to develop their character.

Research conducted by Nurhabibah, Sari, and Fatimah (2024) shows that Islamic character development not only produces educated students but also individuals with high moral standards, able to address global problems with critical and creative thinking. Internalizing Islamic principles can help prevent moral deterioration and serve as a moral filter when interacting with harmful social media information. Research conducted by Hafiz,

Ritonga, and Nasution (2025) supports this, showing that Islamic beliefs function as a moral filter for harmful content on social media, thereby helping to prevent moral deterioration.

In addition, the incorporation of Islamic concepts facilitates harmony between intellectual intelligence and spirituality. Students who prioritize technical knowledge without a spiritual foundation jeopardize its proper application. A curriculum that incorporates Islamic principles can improve students' abilities in digital literacy and other fields by combining knowledge acquisition with Tawheed, as shown by Eryandi's research (2023). In addition, it fosters a spiritual awareness of technology.

In character development in the digital age, the synthesis of contemporary theory and empirical studies shows that the internalization of Islamic values is essential. Al- Quran. The merging of science and religion underscores the balance between intellect and spirituality, social control theory focuses on the role of values in regulating behavior, and character formation theory highlights personality development through habitual practice. These three statements are supported by research empirical one, which shows that students who have assimilated Islamic ideas are more adept at managing the problem of digitalization without compromising their moral and religious identity. As a result, the internalization of Islamic teachings is normative and strategic to foster a generation that is technologically educated, has strong morals, and is internationally competitive.

The Challenges of Character Education in the Era of Digital Disruption

The influence of the digital revolution on education is twofold. Character development theory states that moral beliefs are created through self-discipline, habituation, and example. In practice, avoiding harmful material such as hate speech, pornography, violence, and misinformation has proven to be more challenging. Research by Setiawan & Mulyani (2020) shows that students who regularly use digital media that are not based on religious values are more likely to exhibit deviant behaviors, including increased consumerism and lack of self-control. The gap between the theoretical model of character development and actual practice is underlined by the difference between theory and application in the digital age. Significant issues arise from a culture of urgency fostered by readily available knowledge.

The idea of social constructivism states that the learning process should encourage critical thinking through reflection and discovery. According to a study by Fitri & Anwar (2021), the majority of students choose to get quick answers online rather than taking the time to research a subject. The Islamic characteristics of perseverance, patience, and perseverance in learning have diminished. The digital age has also led to modifications in cultural norms. Within the framework of educational ecology, significant interaction is essential for fostering empathy, friendship, and unity.

Research by Maulida & Firmansyah (2023) shows that the prevalence of virtual communication through social media erodes social connections and interpersonal attachments. The significance of digital presence goes beyond morality and integrity, indicating a shift in societal values. In addition, the reduced significance of the family and educational institutions as instruments of social control complicates the character development process. Social control theory asserts that parental and teacher supervision is essential for the development of moral behavior.

Research by Yuliani & Ramadhan (2022) shows that children who frequently use digital gadgets tend to interact less with their parents and teachers, thus increasing their vulnerability to deviant behavior. The results of the study, together with theoretical synthesis, show that the main defense against the problem of digital disruption is character development rooted in Islamic values, supported by families and educational institutions.

Character development faces greater obstacles in the digital age. Advances in information and communication technology have increased the accessibility of knowledge; However, this also results in adverse consequences, including the proliferation of non-educational content and a tendency towards behavior individualistic and consumption-oriented. Contemporary teens are

increasingly engaged through social media, where the principles of honesty, empathy, and accountability are routinely undermined by a society that prioritizes speed and virality.

In addition, young individuals are more susceptible to disinformation, hate speech, and deviant behavior in the digital realm due to a lack of social regulation, which can encourage the development of unfavorable character characteristics. Home and school environments pose further problems, as they often fail to equip young people with the knowledge to use technology in a healthy and productive way. Thus, in the digital age, character development must evolve into a new framework that emphasizes not only conventional education but also the cultivation of digital literacy, self-regulation, and ethical and spiritual values in technological engagement.

Islamic Values That Need to Be Internalized

The incorporation of Islamic principles in character development is very important in the era of digital disruption. Theoretically, Islamic ideals provide a moral and spiritual framework that allows students to use technology effectively while still maintaining their uniqueness. Islamic character development theory states that strict moral standards must be applied in daily life, including digital interactions (Azizah & H Idayat, 2021). However, recent studies show that its implementation is still inadequate, leaving many young people vulnerable to its negative impacts. The main foundation for cultivating integrity is honesty (*ṣidq*). In Islamic moral philosophy, honesty is seen as the foundation of morality in both speech and deed. Currently, transparency in sharing information is one of the aspects of honesty, academic integrity, and digital identity.

Research by Wibowo & Pratiwi (2022) shows an increase in the frequency of identity theft and digital plagiarism among college students on social media, highlighting the importance of internal integrity. Second, the idea of responsibility (*mas'uliyah*) in the use of technology requires students to be aware of the ethical and legal consequences of their online behavior. Responsibility is essentially a distinctive human characteristic that recognizes individual accountability for one's life. Research by Putra & Zulkarnain (2023) shows that students who lack digital ethics literacy are more vulnerable to spreading unverified material, which has the potential to result in hate speech and disinformation.

This illustrates the need for increased accountability in line with Islamic beliefs. Third, digital data management depends on loyalty. The need to maintain confidentiality is emphasized by Islamic law (*Fiqh Muamalah*) (*Wada'*). In the digital era, the incidence of data theft and account hacking is increasing. Research by Salsabila & Fadhilah (2024) shows that many young people engage in irresponsible communication due to a lack of awareness about threats to the protection of their personal data. The results reveal a gap between the theoretical framework of reliability and its actual implementation in the digital age. The character of the relationship of discipline (*intizām*) and brotherhood (*ukhuwah*) with each other reinforce. Character development theory emphasizes the need to balance study, prayer, and social engagement. Research conducted by Raharjo, Lestari, and Nugroho (2020) shows that discipline in digital time management correlates with increased academic achievement and reduces the tendency to depend on electronic devices.

In contrast, the ideology of Islamic brotherhood, which emphasizes ethical communication and friendship, is highly relevant to the idea of brotherhood in digital social interaction. Research by Hasanah & Dewi (2019) shows that inadequate internalization of brotherhood exacerbates cyberbullying, thereby undermining social cohesion. In the era of digital disruption, assimilating Islamic ideas into character education is essential, as shown by the subsequent explanation of Islamic values. Honesty (*ṣidq*) serves as the ethical foundation of Islamic teachings; Therefore, honesty must be prioritized in teaching.

In the digital realm, honesty extends beyond just telling the truth to include academic integrity, information disclosure, and the validity of digital identities. The increasing prevalence of identity theft and online plagiarism on social media (Wibowo & Pratiwi, 2022) illustrates how easily young individuals can engage in deviant behavior that endangers themselves and

others if the principle of honesty is not maintained. Along with honesty, the virtue of accountability (*mas'uliyah*) is essential to help students understand the ethical implications of their online behavior.

In Islam, accountability includes taking responsibility for one's actions, both in the physical world and in the digital world. However, inadequate digital ethical literacy allows many students to disseminate unverified information, thereby exacerbating the spread of hoaxes and hate speech (Putra & Zulkarnain, 2023). This underscores the need to foster Islamic-based accountability to enable young people to use technology more wisely. The third value is loyalty and trust (*wada'*) in maintaining trust, especially in the protection of personal information in the digital era.

Under Islamic law (*Fiqh Muamalah*), maintaining secrecy is a moral and spiritual obligation. Research shows that some young individuals lack knowledge about data security, often disclosing personal information on social media irresponsibly (Salsabila & Fadhilah, 2024). This gap underscores the need for educational initiatives that prioritize the internalization of responsibility, prudence, and trust in digital data protection as a form of trust. In the context of cultivating Islamic character in the digital era, two complementary attributes are discipline (*inti'ām*) and brotherhood (*ukhuwah*).

Discipline in the use of technology is closely related to time management, self-regulation, and the balance between worship, learning, and social engagement. Research conducted by Ra Harjo, Lestari, and Nugroho (2020) shows that students who implement disciplined digital time management have higher achievement and are less prone to gadget addiction. In addition, in the digital era, Islamic brotherhood serves as a foundation for ethical and societal discourse. unity.

Deficiencies in the internalization of brotherhood correlate with the increasing prevalence of cyberbullying, which undermines students' empathy and sense of community (Hasanah & Dewi, 2019). As a result, honesty, accountability, responsibility, loyalty, discipline, and fraternity are not only ethical concepts, but also tangible qualities that must be applied in students' digital lives. This internalization requires the active involvement of educators, parents, and educational institutions as role models and facilitators, ensuring that Islamic principles are not only understood but also actively applied in every digital contact. Without constant internalization, children may become confused in their use of technology, resulting in a generation that is intellectually capable and ethical but prone to harmful digital behavior.

Internalization Strategy

A multifaceted approach that integrates several fields of education is essential to internalize Islamic ideals in character development in the era of digital disruption. Islamic character development theory states that Islamic principles, such as brotherhood (*ukhuwah*), discipline (*inti'ām*), honesty (*ṣidq*), and belief, need to be incorporated into all topics rather than taught separately. Research by Ramdhan and Yusup (2021) shows that students can more effectively recognize the relationship between scientific and spiritual values when the curriculum is interdisciplinary, such as emphasizing the divine majesty in natural events during science teaching. This reinforces the statement that Islamic teachings can be conveyed through a cohesive curriculum without being didactic.

Instead, the use of digital literacy and Islamic technology serves as an important instrument for character development. The philosophy of digital pedagogy states that technology functions both as an instrument of learning and as a medium for ethical development. Research conducted by Latifah & Hidayat (2022) shows that Islamic applications and sharia-compliant e-learning can increase students' motivation to learn and increase students' religious awareness. Research by Alim & Wahyudi (2023) shows that educators with inadequate Islamic digital literacy are less effective in compiling information or creating learning materials that are in accordance with Islamic standards. Another technique is the exemplary behavior of educators and parents (*uswah hasanah*). Islamic education argues that

verbal teaching is inferior to exemplary behavior. Research conducted by Novitasari & Hidayah (2020) shows that adolescents who imitate the behavior of their educators and guardians are generally more disciplined, honest, and responsible in both digital engagement and daily life.

Bandura's Social Learning Theory, which emphasizes the importance of role models in character building, aligns with these results. Therefore, cooperation between parents at home and educators who act as role models in the classroom is essential to overcome digital difficulties. In educational psychology, the principle of habituation states that repetitive actions build lasting character qualities. Ismail and Farida (2019) found in their research that religious practices, including congregational prayers, tadarus (recitation of the Quran), and congregational worship, can improve student discipline while fostering friendship among them.

This research reinforces the idea that, with the expression of spirituality, religious activities function as a moral filter against the harmful spread of digital information. In addition, the internalization of Islamic principles through regular prayer serves as a self-regulation mechanism that fosters intrinsic awareness in students. In the era of digital disruption, self-control serves as a moral safeguard when students encounter inappropriate content such as hate speech, pornography, and misinformation. Self-regulation theory states that actions taught repeatedly can develop into powerful internal incentives, which cause students to be obedient not only because of external supervision but also because of their intrinsic sense of self-worth (Zimmerman, 2002; Ryan & Deci, 2020). In addition, religious worship routinely fosters spiritual and social relationships.

Congregational prayers and the recitation of the Quran are examples of activities that encourage social connection and individual discipline in a digital environment that can sometimes be isolated. Therefore, cultivating religious habits not only helps the development of personal ethics but also encourages communal religious culture that can serve as a barrier to the influence of digital cultural globalization, which often leans towards secularism and individualism (Zamroni & Ma'arif, 2020; Suryana, 2018). Furthermore, the assimilation of Islamic principles through these activities must be supported by a reflective attitude. This shows that students are not only passively involved in religious practices but are motivated to see their significance and benefits. Its application in daily life, especially in the context of digital technology. Contemplation of values during worship has been proven to foster critical moral awareness and increase students' reasoning power in choosing the digital information they use (Nurhayati, 2021; Lickona, 2012).

Therefore, a comprehensive and diverse approach is essential to integrate Islamic principles into character development in an era of digital disruption. Initially, principles such as discipline (*inti'ām*), honesty (*ṣiḍq*), and brotherhood could be instilled through a cohesive, multidisciplinary curriculum without condescending; rather, these principles are instilled throughout the educational experience. Second, the use of Islamic technology and digital literacy in accordance with sharia serves as an effective way to increase learning motivation while fostering religious awareness, provided that educators' competencies are continuously updated to differentiate and develop relevant material. Third, real examples are more persuasive than verbal commands; So, positive illustrations from parents and educators foster strong synergy in character education. Fourth, promoting religious practices such as congregational prayers, Quran reading, and other religious activities not only increases spirituality but also fosters discipline, solidarity, and communal religious culture that can serve as moral protection against the adverse effects of digitalization.

Therefore, the internalization of Islamic principles can be achieved through the synthesis of an integrated curriculum, the application of Islamic technology, exemplary examples, and religious practices. This methodology cultivates academically successful students while also fostering religious values, critical thinking, and flexibility to overcome the barriers of the digital landscape.

Conclusion

In the era of digital disruption, children's character development is greatly influenced by their acceptance of Islam. The moral and ethical foundations of Islamic values—integrity, accountability, reliability, discipline, and friendship—assist children in coping with a variety of digital issues, such as exposure to harmful content and evolving cultural norms. Applying these ideas aligns intellectual excellence with spirituality, allowing students to advance intellectually and in digital literacy while fostering moral and religious awareness. Barriers to character education in the digital age, including an all-instant culture, virtual interactions that inhibit empathy, and a lack of social regulation from families and educational institutions, highlight the need for a cohesive internalized approach. Effective tactics include the organization of religious ceremonies, the integration of Islamic principles into the curriculum in various subjects, the use of Islamic technology and digital literacy, and the provision of role models for parents and educators. This method has shown effectiveness in reducing deviant behaviors associated with digitalization, while also increasing students' discipline, responsibility, and spiritual awareness. The internalization of Islamic ideas is normative and strategic, serving as a moral safeguard and a means of character development to grow a generation that is technologically literate, virtuous, and internationally competitive.

References

- [1] Abrianto, D., Tumiran, & Panggabean, H. S. (2020). Optimalisasi Penggunaan Google Classroom Dalam Upaya Meningkatkan Pengetahuan Media Pembelajaran Pada Guru Mas Tarbiyyah Islamiyah Hampanan Perak. *Maslahah*, 1(1), 49–58. <https://doi.org/10.30596/Maslahah.V>
- [2] Amaliyah, M. (2021). Jurnal Pendidikan Dan Pembelajaran Sains Analisis Kesulitan Belajar Dan Faktor-Faktor Penyebab Kesulitan Belajar Ipa Siswa Smp Negeri 4 Singaraja Development (Oecd). Kemampuan Siswa. *Jurnal Pendidikan Dan Pembelajaran Sains Indonesia (Jppsi)*, 4(April).
- [3] Bahtiar. (2019a). Komunikasi Massa Dalam Media Critical Dan Media Equation. *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan*, 10(1). <https://doi.org/10.32505/Hikmah.V10i1.1705>
- [4] Bahtiar, M. (2019b). Komunikasi Massa Dalam Media Critical. *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan*, 10(1).
- [5] Budiantoro, W. (2018). Dakwah Di Era Digital. *Komunika: Jurnal Dakwah Dan Komunikasi*, 11(2). <https://doi.org/10.24090/Komunika.V11i2.1369>
- [6] Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan. *Pre-Print Digital Library Uin Sunan Gunung Djati Bandung*.
- [7] Daulay, H. P., & Daulay, N. (2015). *Pendidikan Islam Di Era Global*. Ix.
- [8] Fadli, M. R. (2021). Memahami Desain Metode Penelitian Kualitatif. *Humanika*, 21(1).
- [9] <https://doi.org/10.21831/Hum.V21i1.38075>
- [10] Fikrah. (2018). Al-Quran, Hadis, Dan Ijtihad Sebagai Sumber Pendidikan Islamrozak, Abd. *Fikrah: Journal Of Islamic Education*, 2(2).
- [11] Jamun, Y. M. (2018). Dampak Teknologi Terhadap Pendidikan. *Jurnal Pendidikan Dan Kebudayaan Missio*, 10(1). <https://doi.org/10.36928/Jpkm.V10i1.54>
- [12] Juhji. (2016). Peran Guru Dalam Pendidikan. *Studia Didaktika: Jurnal Ilmiah Pendidikan*, 10(1).
- [13] Khoemaeny, E. F. F., & Hamzah, N. (2019). Metode-Metode Pembelajaran Pendidikan Karakter Untuk Anak Usia Dini Menurut Q.S. Lukman : 12-19. In *Pedagogi: Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini Volume*.
- [14] Mulyani, F., & Haliza, N. (2021). Analisis Perkembangan Ilmu Pengetahuan Dan Teknologi (Iptek) Dalam Pendidikan. *Jurnal Pendidikan Dan Konseling (Jpdk)*, 3(1). <https://doi.org/10.31004/Jpdk.V3i1.1432>
- [15] 3(1). <https://doi.org/10.31004/Jpdk.V3i1.1432>
- [16] Rahmawati, R., & Kartikasari, R. D. (2023). Pengembangan Bahan Ajar Digital Teks

- Cerita Fantasi Bermuatan Nilai-Nilai Moral. *Journal On Education*, 5(3). <https://doi.org/10.31004/joe.v5i3.1569>
- [17] Sari, M. (2020). Penelitian Kepustakaan (Library Research). *Jurnal Penelitian Bidang Ipa*, 6(1).
- [18] Sari, M., & Asmendri. (2018). Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan Ipa. *Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan Ipa*, 2(1).
- [19] Sari1, E., & Bahtiar Siregar2. (2023). Penguatan Akhlak Anak Usia Dini Melalui Metode Bercerita Menggunakan Gambar Di Ra Al-Quran Dina Padang Sidempuan. *Annual Conference On Islamic Early Childhood Education (Aciece)*, 7, 129–135.
- [20] Setiadi, S., Marzuq, A., & Bahtiar, I. R. (2020). Media Pembelajaran Bahasa Arab Berbasis Komputer (Langkah Awal Menyusun Media Pembelajaran Era 4.0). In *An Nabighoh Jurnal Pendidikan Dan Pembelajaran Bahasa Arab* (Vol. 20, Issue 01).
- [21] Siregar, B. (2019). Pembentukan Akhlakul Karimah Anak Usia Dini Melalui Panduan Orangtua Dan Guru Di Sekolah. *At-Tabayyun, Vol. 1, No.*
- [22] Siregar, B., & Abrianto, D. (2023). Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Islam Al-Ilmi*, 6(2), 293. <https://doi.org/10.32529/al-ilmi.v6i2.2804>
- [23] Sopiha, C. (2021). Dampak Pembelajaran Online Terhadap Pendidikan Karakter Anak Usia Dini. *Jurnal Jendela Bunda Program Studi Pg-Paud Universitas Muhammadiyah Cirebon*, 8(2). <https://doi.org/10.32534/jjb.v8i2.1719>
- [24] Sudrajat, T., Syah, M., & Erihadiana, M. (2021). Kontribusi Teori Kebijakan Publik Terhadap Studi Manajemen Pendidikan Islam. *Jurnal Ilmiah Ilmu Administrasi Negara*, 8(1).
- [25] Suryana, E., Wulandari, S., Sagita, E., & Harto, K. (2022). Perkembangan Masa Remaja Akhir (Tugas, Fisik, Intelektual, Emosi, Sosial Dan Agama) Dan Implikasinya Pada Pendidikan. *Jiip - Jurnal Ilmiah Ilmu Pendidikan*, 5(6). <https://doi.org/10.54371/jiip.v5i6.664>
- [26] Syibromilisi, S. (2021). Fungsi Pendidikan Islam Dalam Perjuangan Dakwah Rasulullah Saw. *Tsaqafatuna*, 3(2). <https://doi.org/10.54213/tsaqafatuna.v3i2.77>
- [27] Ummah, A. H. (2020). Dakwah Digital Dan Generasi Milenial. *Tasâmuh*, 18.
- [28] Utomo, K. B. (2018). Strategi Dan Metode Pembelajaran Pendidikan Agama Islam Mi. *Modeling: Jurnal Program Studi Pgmi*, 5(2).
- [29] Zikriadi, Umar Sulaiman, & Hifza. (2023). Aneka Jenis Penelitian. *Sambara: Jurnal Pengabdian Kepada Masyarakat*, 1(1). <https://doi.org/10.58540/sambarapkm.v1i1.157>