



Human Character Formation from the Perspective of Islamic Education in the Digital Era: Conceptual Analysis and Personality Development

Dedy Irawan¹, Ilmita¹

¹ Sekolah Tinggi Agama Islam Yayasan Pendidikan Islam Al Ikhlas Painan, Indonesia

✉ dedyirawan@staiypipainan.ac.id *

Article Information:

Received April 20, 2026

Revised May 29, 2026

Accepted June 30, 2026

Keywords:

Character development, Islamic education, the digital age, conceptual analysis, qualitative research, character education.

Abstract

The advent of the digital age has brought about significant changes to patterns of interaction, learning and the internalisation of values in human life. These changes present new challenges in character development, particularly in maintaining a balance between technological progress and the strengthening of moral and spiritual values. This article aims to conceptually analyse the process of human character formation from the perspective of Islamic education in the digital age and to identify the key principles underpinning this process. This study employs a qualitative approach using conceptual analysis through a literature review. The research data is sourced from relevant academic literature on Islamic education, character education, the philosophy of education, and human development. The analysis was conducted through the stages of concept identification, critical interpretation, theoretical comparison, and conceptual synthesis. The results of the study indicate that the process of human character formation from the perspective of Islamic education takes place through several key aspects, (i) the internalisation of Islamic values as basis for personality formation, (ii) habituation and role modelling as mechanisms for forming behavior, (iii) the involvement of the family, educational institutions, the community, and the digital environment as supporting factors in character formation, (iv) the need to integrate digital literacy with islamic values in facing moral challenges in the technological era. This study emphasises that Islamic education plays a strategic role in shaping individuals who are not only digitally competent but also possess moral integrity, spiritual awareness and social responsibility. The implications of this research provide a conceptual foundation for the development of curricula, learning strategies and models of Islamic character education that are adaptable to digital change.

INTRODUCTION

The development of digital technology has brought significant changes to human life, including social, educational, economic, and cultural aspects. Digitalization has created new spaces for people to obtain information, communicate

How to cite:

Mustajab, M., Faisal, F. (2026). Human Character Formation from the Perspective of Islamic Education in the Digital Era: Conceptual Analysis and Personality Development. *Diniyyah Jurnal*, 13(1), 88-101.

E-ISSN:

2810-0050

Published by:

The Institute for Research and Community Service

and build broader learning experiences. However, this progress also presents various new issues related to character formation, especially when technology functions not only as a tool but has become part of the human environment (Arifudin et al., 2024; Mardiya & Sofa, 2025). Unlimited exposure to information, changing patterns of social interaction, instant culture, and the increasing use of digital media can influence how individuals understand values, build identities, and determine moral behavior.

Character is a fundamental dimension of human life because it is the basis for determining a person's personal qualities and social significance. Education that focuses solely on developing intellectual abilities without considering moral and spiritual aspects has the potential to produce individuals with high competence but lacking ethical responsibility (Kambali et al., 2019; Nikmah, 2023). Therefore, character education is a crucial agenda in the modern education system. In the context of the digital era, character formation faces increasingly complex challenges because the process of internalizing values no longer occurs solely through family, school, and community environments, but also through digital spaces that have a significant influence on human development. The digital era has transformed the mechanism of character formation from a process that previously took place directly through social interactions to one that involves virtual interactions and exposure to digital information. Social media, online learning platforms, artificial intelligence, and various communication technologies have become new environments that shape individual thought patterns, habits, and behaviors. This situation demonstrates that character formation needs to be understood as a dynamic process influenced by the relationship between individuals, values, the social environment, and technological developments. Thus, a perspective is needed that is able to explain how human character can continue to develop positively amidst digital change (Fitri & Ridwan, 2024; Telfah et al., 2026).

From an Islamic educational perspective, human character formation has a philosophical foundation that positions humans as beings with physical, intellectual, moral, and spiritual dimensions. Islamic education views the goal of education not only to produce knowledgeable individuals, but also individuals with noble morals and an awareness of their responsibilities as individuals and members of society (Samudra & Amin, 2025). The concept of humankind in Islamic education emphasizes the integration of intellectual development, spiritual development, and strengthening human relationships with God, fellow human beings, and the environment. The process of character formation in Islamic education is not understood as an instantaneous process, but rather as continuous development through various stages of education. The concept emphasizes the process of growth and development of human potential, while emphasizes the formation of manners and the proper placement of values in life. In addition, the purification of the soul, exemplary, self-reflection, and self-control shows that character is formed through the process of internalizing values, habituating good behavior, and strengthening moral and spiritual awareness (Syifa & Ridwan, 2024).

Character formation has been extensively studied in various disciplines, such as developmental psychology, moral philosophy, and education. Social learning theory explains the importance of the environment and role models in shaping behavior, while moral development theory emphasizes the role of cognitive processes in understanding values and determining actions. While these theories make important contributions to understanding human character, an Islamic educational perspective offers an additional dimension that places spiritual aspects and transcendental relationships as integral parts of the human development process (Lutfi et al., 2024). However, most research on character education from an Islamic perspective still focuses more on the implementation of character programs, specific

moral values, or the role of educational institutions in shaping student behavior. Studies that specifically analyze the process of character formation as a conceptual mechanism connecting spiritual, psychological, social, and digital dimensions still require further development. However, understanding this process is crucial for explaining how character values can be internalized and realized in human life in a digital environment (Putri & Harfiani, 2025).

Furthermore, the challenges of the digital era demonstrate that Islamic education needs to develop an adaptive approach without losing its fundamental values and principles. Islamic education cannot simply respond to technological developments through the use of digital media in learning; it also needs to build ethical awareness in the use of technology (Satiadharmanto et al., 2024). In this context, character formation becomes a strategic process for developing individuals capable of utilizing technology productively, critically, and responsibly based on Islamic values. Based on these issues, a conceptual study is needed that specifically addresses the process of human character formation from the perspective of Islamic education in the digital era. This study is crucial for understanding how Islamic values, educational mechanisms, and the digital environment interact in shaping human character (Hatiah & Muslimah, 2024; Rofstadiani, 2024). Through this conceptual analysis, this article seeks to provide a theoretical synthesis of the process of character formation that is relevant to today's educational needs.

Therefore, this article aims to analyze the process of human character formation from the perspective of Islamic education in the digital era. This study is expected to provide a conceptual contribution to the development of Islamic character education studies and serve as a basis for developing curricula, learning strategies, and educational practices capable of shaping individuals with character, moral integrity, spiritual awareness, and the ability to adapt ethically in a digital environment.

METHODS

This research uses a qualitative approach with a conceptual analysis design (*conceptual analysis*) through a literature study method. This approach was chosen because the research aims to understand, interpret, and synthesize various theoretical concepts regarding the process of human character formation from the perspective of Islamic education in the digital era. Conceptual analysis allows researchers to examine the relationships between concepts, identify key principles, and build a more integrative theoretical understanding of the phenomena studied. The research data sources consist of relevant academic literature, including reputable national and international journal articles, scientific books, works of Islamic education figures, and academic documents discussing character education, Islamic education, human development, and educational transformation in the digital era. Sources were selected purposively based on relevance to the focus of the study, namely the concept of human character, the mechanism of character formation, Islamic educational values, and the influence of the digital environment on the process of internalization of values (Engkizar et al., 2023; Abdullah & Abdulghani, 2025; Rosyadi & Athari, 2025; Fitrah et al., 2026).

Data collection was conducted through documentation techniques by tracing, identifying, and classifying various literature sources relevant to the research theme. The obtained literature was then critically analyzed to identify key concepts that explain the process of character formation. The analysis was conducted through several stages, namely: (1) identification of key concepts related to character formation from an Islamic educational perspective and contemporary theory; (2) interpretation of the principles of character formation; (3) comparison and dialogue between Islamic educational perspectives and modern educational theories; and (4)

conceptual synthesis to formulate a comprehensive understanding of the process of human character formation in the digital era. The validity of the study was maintained through source triangulation by comparing various literature perspectives from the fields of Islamic education, educational philosophy, developmental psychology, and character education (Munawarah, 2023; Nasution et al., 2025). The analysis process was carried out reflectively and interpretively to ensure that the results of the study were not merely descriptions of literature, but produced a conceptual understanding capable of explaining the dynamics of human character formation in the context of digital change. Through this methodology, the research is expected to provide theoretical contributions in the form of a conceptual synthesis regarding the process of human character formation that integrates Islamic educational values with the challenges and opportunities of the digital era.

RESULT AND DISCUSSION

Based on the results of the conceptual analysis, the process of human character formation from an Islamic educational perspective does not occur in isolation, but rather through an integrative mechanism involving the dimensions of values, behavior, spirituality, the educational environment, and the ability to adapt to technological developments. Character, from an Islamic perspective, is understood as the result of a long process involving the transformation of knowledge into awareness, awareness into attitudes, and attitudes into behaviors reflecting good values. This process can be explained through four main aspects: internalization of Islamic values, habituation and role modeling, social environmental support, and the integration of Islamic-based digital literacy.

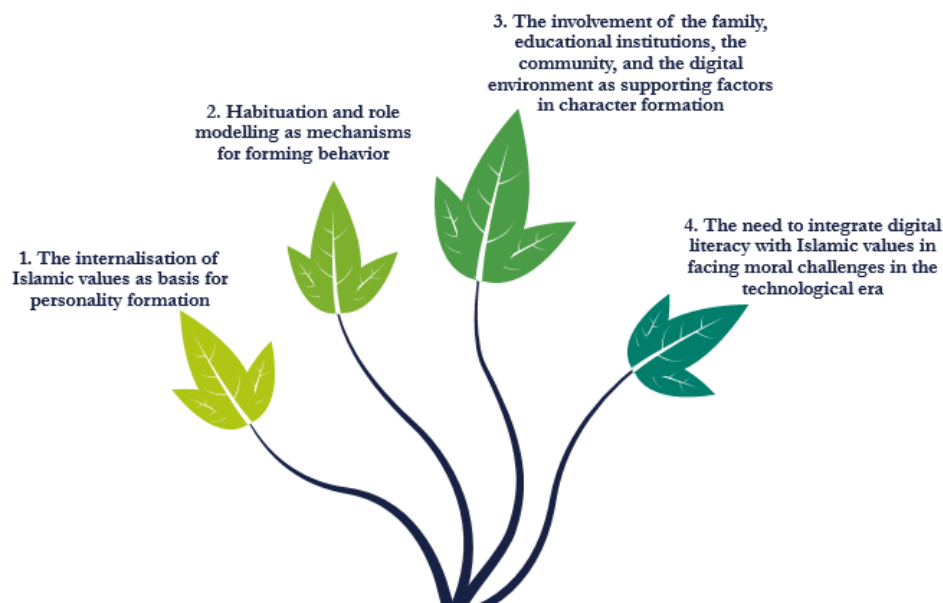


Fig 1. Four Aspects of Character Development from the Perspective of Islamic Education

Internalization of Islamic Values as the Basis for Personality Formation

The results of the conceptual analysis indicate that the internalization of Islamic values is the primary foundation in the process of developing human character. From an Islamic educational perspective, character is not understood merely as a set of outwardly visible behaviors, but as a reflection of the values and beliefs that have been ingrained in the individual. Therefore, character formation must begin with the process of instilling values that can shape human thinking,

attitudes, and life orientation (Rahayu et al., 2023; Adiyono & Anshor, 2024). Islamic values serve as moral guidelines that provide direction for individuals in understanding goodness, making choices, and carrying out their responsibilities as human beings. Internalization of values is the process of transforming external values into part of an individual's internal consciousness. This process does not stop at the stage of knowing moral concepts, but includes the stages of understanding, accepting, internalizing, and actualizing these values in real life. In the context of Islamic education, knowledge of values must develop into awareness of values and ultimately be realized in valued behavior. Thus, character is not formed through the delivery of information alone, but through an educational process that involves intellectual, emotional, spiritual, and social aspects (Cahyaningtyas et al., 2025; Aryana et al., 2026).

Islamic education places the concept an important mechanism in the process of internalizing values plays a role in providing an understanding of Islamic teachings and principles through the teaching process, while directing the process of growth and development of human potential in a sustainable manner (Jaya et al., 2026). Meanwhile, has a deeper dimension because it is related to the formation of *adab*, namely the ability to place things appropriately based on the values of truth and wisdom. These three concepts demonstrate that Islamic education aims not only to educate people intellectually but also to build personalities based on moral and spiritual values. The Islamic values that form the basis for personality formation encompass various aspects, such as faith, honesty (*sidq*), responsibility (*trust*), justice (*'adl*), patience (*patience*), love (*mercy*), discipline, and concern for others. These values do not stand alone but form an interconnected moral system. Faith serves as the spiritual foundation that gives meaning to human behavior, while moral values are practical manifestations in human relationships with God, oneself, others, and the environment (Arianiri & Nahriyah, 2025; Huda et al., 2025). Thus, character from an Islamic perspective is a unity between beliefs, attitudes, and actions.

The process of internalizing values in Islamic education is also closely related to the concept humans. Islam views humans as born with the fundamental potential to recognize and accept good values, but this potential requires educational guidance to develop optimally. The educational environment plays a role in guiding this innate nature through learning experiences, moral development, and the reinforcement of positive habits. In this regard, education functions as a process of actualizing human potential to achieve moral and spiritual maturity. In the context of the digital era, the process of internalizing Islamic values faces increasingly complex challenges (Syahputra, 2022; Mukhlis, 2024). The digital environment presents diverse sources of values that do not always align with Islamic moral principles. Exposure to rapid information, popular culture, virtual interactions, and changing communication patterns can influence how individuals understand and apply values in their lives. Therefore, internalizing Islamic values is becoming increasingly important as a moral filtering mechanism, enabling individuals to critically and responsibly respond to various external influences.

The digital era also demands an expanded understanding of the internalization of values. Islamic values need to be applied not only in real life but also in the digital space. Honesty, for example, relates not only to direct speech but also to honesty in conveying digital information. Trustworthiness relates not only to responsibility towards others but also to responsibility in using technology and managing information becomes relevant in developing a critical attitude towards information circulating in the digital space (Anwar, 2024; Yulianti et al., 2025). Thus, the internalization of Islamic values can be understood as a fundamental process in the formation of human personality that occurs through a combination of value

understanding, spiritual appreciation, and life practices. This process forms the basis for the formation of character that is not only oriented towards compliance with social norms but also possesses a moral awareness derived from Islamic values. In the context of the digital era, the internalization of Islamic values becomes increasingly strategic because it plays a role in shaping individuals who are able to adapt to technological developments without losing their moral and spiritual identity.

Habituation and Role Modeling as Mechanisms for Forming Behavior

The results of the conceptual analysis show that habituation and role modelling (*good deeds*) is an important mechanism in the process of forming human character from an Islamic educational perspective. Internalization of Islamic values will not produce strong character if it is not realized through real experiences and daily life practices. Character is essentially formed through the relationship between believed values and consistent behavior. Therefore, Islamic education places habituation and role models as the main strategy in transforming moral values from mere knowledge into behavioral patterns inherent in an individual's personality (Rahman, 2025; Rivai, 2026). Habituation (*voice*) in Islamic education refers to the process of cultivating positive behavior through continuous and ongoing practice. Through habituation, a person learns to consciously perform certain actions until they become part of their character. This process demonstrates that character is not formed instantly, but through repeated experiences that slowly develop behavioral tendencies. Habits such as performing religious duties, maintaining discipline, speaking honestly, respecting others, being responsible for tasks, and demonstrating social concern are examples of the process of character formation through habituation.

From an Islamic educational perspective, habituation has a broader dimension than simply shaping social behavior. Habituation is aimed at establishing a connection between human actions and spiritual awareness. Repeated good behavior not only aims to form positive habits but also trains the soul to develop a tendency toward goodness thus, habituation becomes a means to build harmony between knowledge, beliefs, and actions so that moral values can become part of the structure of human personality (Mansir & Karim, 2020). The concept of habituation in Islamic education is closely related to the view that humans require a training process to achieve moral maturity. The potential for goodness (*nature*) possessed by humans need to be developed through targeted education and experience. Without a consistent development process, moral values that have been understood theoretically cannot necessarily be realized in real behavior. Therefore, the educational environment needs to create a culture that allows students to experience the practice of values directly in various life activities (Restalia & Asna, 2025).

Apart from habituation, role model (*good deeds*) is a fundamental mechanism in shaping behavior because humans have a tendency to learn through observing their surroundings. In Islamic education, role models hold a very important position because moral values are more easily accepted when displayed through the actual behavior of role models (Marita et al., 2025). This principle shows that character education occurs not only through verbal processes, but also through imitation, identification, and internalization of the behavior of others. The concept is rooted in the exemplary life of the Prophet Muhammad (peace be upon him) as an ideal model for the formation of human morals. The Prophet's exemplary life demonstrates that moral education requires a balance between teaching and practice. Someone who teaches the values of honesty, responsibility, and compassion must be able to embody these values in their own behavior. Therefore, educators, from an Islamic perspective, function not only as transmitters of knowledge (*teacher*), but also as a moral guide and representation of the values taught (Subandi et al., 2025).

In the context of formal education, teacher role models have a significant influence on the development of students' character. Teachers' attitudes in communicating, solving problems, respecting differences, demonstrating discipline, and carrying out responsibilities are educational experiences that directly shape students' perceptions of moral values (Mahja & Shahnaz, 2025). This suggests that an educational culture built through concrete behavior has a stronger influence than character education based solely on learning materials. Role models also have increasing relevance in the context of the digital era. Changes in the social environment due to technological developments mean that the process of character formation takes place not only in physical spaces but also in virtual spaces. Educators, parents, and community leaders need to set an example in the use of technology, such as maintaining ethical digital communication, conveying information responsibly, respecting the privacy of others, and using digital media for productive purposes thus in the digital era, it has developed into a concept of exemplary behavior that includes human behavior in both direct and virtual interactions (Aziz & Yusuf et al., 2026).

The relationship between habituation and role modeling demonstrates that character formation requires integration between a supportive environment and figures who provide concrete examples. Habituation without role modeling can lose its meaning because individuals lack observable behavioral models, while role modeling without habituation is less able to produce sustainable character change (Mukhlis & Cahyadi, 2026). Both must occur simultaneously for moral values to undergo a deep internalization process. Based on this analysis, habituation and role modeling can be understood as mechanisms for transforming values into character behavior. Habituation functions to build consistency of action, while role modeling provides orientation and behavioral models consistent with the instilled values. From the perspective of Islamic education in the digital era, these two mechanisms are becoming increasingly important because character formation requires not only the ability to understand values but also the ability to consistently apply those values in various life environments, including the digital space.

Involvement of Family, Educational Institutions, Community, and Digital Environment as Supporting Factors in Character Formation

The results of the conceptual analysis show that the formation of human character does not occur individually, but is a process influenced by interactions between individuals and various educational environments. From an Islamic educational perspective, humans develop through a complex relationship between internal potential (*nature*) and external factors that shape life experiences (Juwairiyah & Fanani, 2025). Therefore, the success of character formation is not only determined by an individual's ability to understand values, but also by the quality of the environment that provides examples, experiences, and reinforcement of those values. The educational environment plays a strategic role because human character is formed through a continuous process of social interaction. Family, educational institutions, society, and the digital environment are interconnected spaces for character formation. These four environments cannot be viewed as stand-alone factors, but rather as an educational ecosystem that together builds an individual's mindset, attitudes, and behavior (Manawati et al., 2022). In the context of the digital era, the character formation ecosystem is increasingly complex because the human life space is no longer limited to the physical environment, but also includes virtual spaces that have a significant influence on personality development.

The family is the primary environment in the process of character formation. From an Islamic educational perspective, the family has a fundamental responsibility in instilling values of faith, morals, and positive habits from the early stages of an

individual's development. Parents not only serve to fulfill their children's physical needs but also serve as the first educators, introducing the concepts of right and wrong, responsibility, compassion, and the relationship between humans and God and others. The process of character formation in the family occurs through parenting, communication, role modeling, and habituation. Children learn not only from advice given by their parents but also from the behavior they observe in their daily lives (Abidin et al., 2024). Therefore, the quality of parental character has a significant influence on a child's moral development. When Islamic values such as honesty, discipline, responsibility, and social concern are consistently practiced within the family, these values are more easily internalized by the child. In the context of the digital era, the role of the family faces new challenges as technology has entered the domestic sphere. Parents are not only responsible for direct moral education but also need to be mentors in the use of technology. Monitoring digital activity, developing healthy technology habits, and setting an example in digital interactions are all part of family character education. Therefore, families need to develop digital parenting patterns based on Islamic values so that technology becomes a tool for self-development, not a factor that weakens character.

In addition to the family, educational institutions play a crucial role in character building through a more structured and systematic process. Schools and Islamic educational institutions serve not only as places to transfer knowledge but also as environments for moral and spiritual development. Character education in educational institutions takes place through the curriculum, school culture, interactions between educators and students, and various learning activities that provide valuable experiences. From an Islamic educational perspective, educational institutions have a responsibility to develop the whole person (*perfect human being*), namely humans who possess a balance between intellectual intelligence, emotional maturity, and spiritual awareness (Azka et al., 2025). Therefore, character education should not be positioned as a separate additional subject, but needs to be part of the entire educational process. Islamic values must be reflected in academic culture, learning methods, social relationships, and life practices in the educational environment. The role of educators is a crucial aspect in this context. Teachers are not only conveyors of material, but also moral figures who provide real examples for students. Teachers' exemplary behavior, communication, problem-solving, and use of technology are part of the character-building process. In the digital era, educators are also required to have digital literacy competencies to be able to guide students in using technology critically, productively, and ethically.

Society is an environment that provides space for individuals to apply character values in social life. Character cannot develop optimally through formal education alone, as humans require real-world experiences in interacting with others. Values such as caring, tolerance, social responsibility, and cooperation are formed through individual involvement in community life. From an Islamic perspective, society has an educational function because moral values develop through social relationships based on the principle of goodness (*good*) and mutual assistance in virtue. A social environment with a positive culture will strengthen individual character, while a social environment experiencing a value crisis can negatively influence moral development (Mokmin et al., 2025). The digital era expands the concept of society because individuals now interact not only in real communities but also in virtual ones. Social media, online forums, and various digital platforms have become new social spaces that influence how people communicate and build identities. Therefore, digital society needs to be understood as part of a character education environment that requires norms, ethics, and moral responsibility.

The development of digital technology has created a new environment that has

a significant influence on the formation of human character. The digital environment is not simply a communication tool but has become a social space where humans learn, interact, and develop a worldview. The information, values, culture, and behaviors that develop in the digital space can influence the formation of individual attitudes and personalities. From an Islamic educational perspective, the digital environment is ambivalent (Mohsin et al., 2026). On the one hand, technology can be a means of disseminating knowledge, strengthening religious values, developing creativity, and expanding access to education. However, on the other hand, technology can also present moral challenges such as the spread of false information, unethical communication behavior, a consumer culture, and weakened self-control. Therefore, the use of technology requires a foundation of values so that humans can utilize it responsibly. Character formation in the digital environment requires an approach that emphasizes not only technical skills but also ethical awareness. Individuals need to have the ability to select information, understand the impact of digital actions, respect the rights of others, and use technology for beneficial purposes. In this context, Islamic values such as amanah, tabayyun, responsibility, and maintaining human honor are important principles in building digital character (Diana & Azani, 2024; Fidzi et al., 2025).

Based on this description, the involvement of families, educational institutions, communities, and the digital environment demonstrates that character formation is an ecological process involving various systems of human life. Character is not formed through a single approach, but through the synergy of values education, role models, social experiences, and the ability to adapt to technological change. Therefore, Islamic education in the digital era needs to develop an integrated character-building ecosystem to produce individuals who possess modern competencies while remaining rooted in moral and spiritual values.

The Need to Integrate Digital Literacy with Islamic Values in Facing Moral Challenges in the Technological Era

The results of conceptual analysis indicate that the development of digital technology not only brings changes in the way humans obtain information and communicate but also influences individual thought patterns, behavior, and value systems. In this context, digital literacy cannot be understood solely as the technical ability to operate technological devices, but also encompasses cognitive, ethical, social, and moral abilities in using technology responsibly. Therefore, the formation of human character in the digital era requires the integration of digital literacy and Islamic values so that technological development remains within the corridors of humanity and morality (Rochmat et al., 2024; Idhar, 2025). Digital literacy is fundamentally related to an individual's ability to access, understand, evaluate, create, and utilize information through digital technology effectively. However, this technical ability is not enough to guarantee the formation of good digital behavior. A person can have high skills in using technology, but not necessarily have ethical awareness in using that technology. Phenomena such as the spread of false information, hate speech, privacy violations, consumer culture, digital media addiction, and low communication ethics demonstrate that technological skills need to be balanced with moral maturity.

From an Islamic educational perspective, digital literacy needs to be placed within the framework of developing human beings with moral responsibility. Technology is a tool whose value depends on how humans use it. Therefore, Islamic education does not view technological development as a threat to be avoided, but as an instrument that needs to be guided based on ethical principles and the public interest (Raman, 2025; Akib, 2025). The integration of digital literacy with Islamic values aims to build awareness that digital activities are part of human responsibility

as moral beings. One important principle in the integration of digital literacy based on Islamic values is the concept of *trust*. This principle affirms that humans are responsible for all their actions, including activities in the digital space. The use of technology, the dissemination of information, the creation of content, and interactions through digital media must be based on the awareness that every action has moral consequences. Therefore, a digital character based on Islamic values emphasizes not only the ability to use technology but also the ability to be accountable for its use.

In addition to the principle of trust, the concept *tabayyun* has strong relevance in facing the challenges of digital information. The rapid flow of information allows individuals to receive and disseminate information without adequate verification. From an Islamic perspective, a critical attitude towards information is part of a moral responsibility to prevent individuals from becoming a source of falsehoods or causing harm to others (Marasabessy & Dahunang, 2026). Therefore, Islamic-based digital literacy requires developing information evaluation skills based on the principles of truth, prudence, and social responsibility. The integration of digital literacy with Islamic values is also related to the formation of digital communication ethics. The digital space often leads to a reduction in social boundaries because interactions take place without direct face-to-face contact. This condition can give rise to communication behaviors that are inconsistent with the values of politeness, respect, and compassion. From an Islamic perspective, communication is part of human morality, so the principles of guarding one's words, respecting others, and avoiding harmful actions must be maintained in digital communication.

In addition to communication aspects, the integration of Islamic values into digital literacy is also necessary to develop self-control in technology use. The development of digital platforms designed to retain users' attention can lead to dependency and reduce individuals' ability to manage time and life priorities. In this context, Islamic education provides a spiritual foundation through the concepts of self-control, balance, and awareness of life's purpose, enabling humans to use technology proportionally (Firdaus et al., 2026). The need to integrate digital literacy and Islamic values is increasingly important in educational settings. Educational institutions need to not only teach technological skills but also foster ethical awareness in their use. Students need to be guided to become critical, creative, and responsible users of technology. This can be achieved through the development of a curriculum that connects digital competencies with Islamic character values, such as honesty in managing information, responsibility in communication, and concern for the social impact of technology.

In the context of family and society, integrating digital literacy based on Islamic values also requires the involvement of various parties. Parents need to understand technological developments to be able to provide appropriate guidance to their children. Society also needs to build a healthy digital culture through social norms that value ethics, responsibility, and respect for others. Therefore, digital character development is not solely the responsibility of educational institutions but also part of a social movement involving all aspects of human life. Based on this analysis, integrating digital literacy with Islamic values is a strategic necessity in shaping human character in the technological era. This integration does not aim to limit technological development, but rather to provide moral direction so that technology can be used to support human well-being. Islamic education plays a crucial role in developing a generation that not only possesses digital competence but also possesses ethical awareness, self-control, and spiritual responsibility in utilizing technology. Thus, human character in the digital era can develop in a balance between modern skills and humanitarian values based on Islamic teachings.

CONCLUSION

This study shows that the formation of human character from the perspective of Islamic education in the digital era is an integrative process that involves internalization of Islamic values, habituation and role models, spiritual strengthening through as well as support from the educational environment, including family, educational institutions, society, and digital spaces. Character is not formed solely through the transfer of moral knowledge, but through the process of transforming values into awareness, attitudes, and behaviors that are reflected in an individual's life. Islamic education plays a strategic role in developing individuals with a balance between intellectual intelligence, moral maturity, and spiritual awareness. In the context of technological development, integrating digital literacy with Islamic values is essential for developing individuals capable of utilizing technology critically, ethically, and responsibly. Values such as trust worthiness, responsibility, and self-control are the foundation for facing various moral challenges in the digital space. Therefore, character formation in Islamic education in the digital era needs to be directed towards an adaptive and holistic approach, combining Islamic values, the educational process, the social environment, and digital skills to produce individuals with character and integrity who are able to face changing times without losing their moral and spiritual orientation.

REFERENCES

- Abdullah, M., & Abdulghani, N. A. (2025). Five Challenges to Quranic Learning in Islamic Educational Institutions. *Journal of Quranic Teaching and Learning*, 1(3), 83-92. <https://doi.org/10.67055/2750dr98>
- Abidin, Z., Mahfooz, A., Sulaiman, F., & Fauzi, H. (2024). Humanistic Approach in Islamic Education: Building Emotional and Spiritual Intelligence in the Digital Age. *Zabags International Journal of Islamic Studies*, 1(1), 34-42.
- Adiyono, A., & Anshor, A. M. (2024). Islamic character education in the era of Industry 5.0: Navigating challenges and embracing opportunities. *Al-Hayat: Journal of Islamic Education*, 8(1), 287-304. <https://doi.org/10.35723/ajie.v8i1.493>
- Akib, M. (2025). Shaping Islamic character in the digital era: Moral lessons from the Qur'an. *Jurnal Transformatif (Islamic Studies)*, 9(1), 12-27.
- Anwar, M. K. (2024). The Role of the Combination of Islamic Education and Technology in Developing Muslim Competencies and Personalities in the Digital Era. *Ar-Rayyan: Journal Of Islamic Education*, 1(2), 147-169.
- Araniri, N., & Nahriyah, S. (2025). Integration of Islamic Religious Education and Digital Technology in Shaping Students' IMTAQ Character in the Digital Age . *Indonesian Journal of Islamic Education*, 3(1), 13-19. <https://doi.org/10.31949/ijie.v3i1.14665>
- Arifuddin, A., Yosi, N., & Marlina, M. (2024). Peran pendidikan agama Islam dalam membentuk karakter siswa di era digital. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 2(1), 70-78. <https://doi.org/10.59059/al-tarbiyah.v2i1.717>
- Aryana, M. K., Fahmi, M., & Mas'ud, A. (2026). The Role Of Islamic Religious Education In Overcoming Adolescent Character Crisis In The Digital Era: A Literature Study. *Jurnal Kajian Pendidikan Dan Psikologi*, 3(2), 92-103. <https://doi.org/10.61397/jkpp.v3i2.442>
- Aziz, A., & Yusuf, A. A. (2026). Integrating a Love-Based Curriculum into Islamic Religious Education for Character Development in the Digital Era: An Integrative Literature Review. *Journal of Islamic Education Research*, 7(3), 417-438.
- Azka, M. E., Syahrani, F., Hamam, M. A. A. H., Syahnur, L., & Mulyani, F. F. (2025). Revitalization of character education to overcome moral crisis among Islamic boarding school students in digital era. *Journal of Educational Management*

- and Strategy*, 4(1), 15-28.
- Cahyaningtyas, R. D., Wardani, A. E., & Ali, M. M. (2025). Islamic character education in the digital era: A case study of junior high schools. *JISEI: Journal of Islamic Studies and Educational Innovation*, 1(2), 172-186. <https://doi.org/10.61094/jisei.v1i2.51>
- Diana, A., & Azani, M. Z. (2024). The concept and context of Islamic education learning in the digital era: relevance and integrative studies. *Profetika: Jurnal Studi Islam*, 25(01), 33-44.
- Engkizar, E., K, M., Kaputra, S., Arifin, Z., Syafril, S., Anwar, F., & Mutathahirin, M. (2021). Building of Family-based Islamic Character for Children in Tablighi Jamaat Community. *Ta'dib*, 24(2), 299–310. <https://doi.org/10.31958/jt.v24i2.4847>
- Fidzi, R., Hamdan, H., Ma'ruf, H., & Rachmadi, A. (2025). Transformation of Value and Character Education for Mentally Healthy Adolescents in the Digital Era through Islamic Education. *Jurnal Citra Keperawatan*, 13(1), 28-38.
- Firdaus, S. A., Abidin, S. P. Z., & Rahmawati, N. P. (2026). Digital Integration in Islamic Education: Efforts to Foster Religious Character in the Muslim Generation at Madrasah Tsanawiyah. *Ats-Tsaqofi: Jurnal Pendidikan dan Manajemen Islam*, 8(1), 13-25.
- Fitrah, M., Ridha, A., Amran, N. M. F. B. N., Aryanti, Y., & Fadhlurrohman, M. F. . (2026). Beyond Memorization: Character Internalization of Santri through the Talaqqi Method in Islamic Boarding Schools. *Journal of Quranic Teaching and Learning*, 2(2), 78-90. <https://doi.org/10.67055/q5nq3k22>
- Fitri, R. L., & Ridwan, A. (2024). Pendidikan Akhlak di Era Digital: Pengaruh Konten Islami di Instagram Terhadap Pembentukan Karakter Remaja dalam Perspektif Sosial. *Social Studies in Education*, 2(2), 157–172. <https://doi.org/10.15642/sse.2024.2.2.157-172>
- Hatiah, H., & Muslimah, M. (2024). Peran orang tua dalam pembentukan karakter anak di era digital. *Jurnal Al-Qiyam*, 5(1), 16-23. <https://doi.org/10.33648/alqiyam.v5i1.357>
- Huda, T., Al-Rashid, F. ., & Idris, A. . (2025). Islamic Values and Emotional Intelligence: Implications for Character Education in the Digital Age. *Darussalam: Journal of Psychology and Educational*, 4(2), 149–158. <https://doi.org/10.70363/djpe.v4i2.343>
- Idhar, I. (2025). Islamic Education Based on the Aswaja Understanding in Character Building the Young Generation in the Digital Era. *Fitrah: Jurnal Studi Pendidikan*, 16(2), 345-360.
- Jaya, N. F., Fitriya, H., Rois, N., Ubaidillah, Y. N., & Sukarman, S. (2026). Islamic Education Management in the Formation of Children's Morals in Elementary Madrasahs: The Influence of Digital Media on Character Education. *Academia Open*, 11(1). <https://doi.org/10.21070/acopen.11.2026.12983>
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic values in learning methods: Building character and spirituality in the digital era. *AL-WIJDÂN Journal of Islamic Education Studies*, 10(1), 113-130.
- Kambali, K., Ayunina, I., & Mujani, A. (2019). Tujuan Pendidikan Islam dalam Membangun Karater Siswa di Era Digital (Studi Analisis Pemikiran Pendidikan Islam Abuddin Nata). *Risâlah Jurnal Pendidikan dan Studi Islam*, 5(2, Sept), 1-19.
- Luthfi, D. A. ., Hanifurrohman, H., Jahrudin, J., Jannah, S. R. ., & Asy'arie, B. F. (2024). Analisis Degradasi Moral Remaja Era Digital dalam Perspektif Psikologi Pendidikan Islam. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(7), 6616-6624. <https://doi.org/10.54371/jiip.v7i7.4743>
- Mansir, F., & Karim, A. (2020). Islamic Education Learning Approaches in Shaping Students' Emotional Intelligence in the Digital Age. *Hayula: Indonesian Journal of*

- Multidisciplinary Islamic Studies*, 4(1), 67–86. <https://doi.org/10.21009/004.01.04>
- Marasabessy, N., & Dahinang, R. (2026). Moral Decadence Among Students in the Digital Age: Challenges and Solutions in Learning Islamic Religious Education. *International Journal of Health, Economics, and Social Sciences (IJHESS)*, 8(1), 748-753.
- Mardiya, Z., & Sofa, A. R. (2025). Keutamaan menuntut ilmu dalam perspektif Islam di kehidupan modern: Tantangan, peluang, dan pengaruh teknologi dalam pembentukan karakter di era digital. *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa*, 4(1), 13-26. <https://doi.org/10.58192/insdun.v4i1.2774>
- Marita, A. I., Asna, A., & Julaiha, S. (2025, October). Digital globalization and the transformation of Islamic education: Challenges, opportunities, and character strategies. In *Proceeding Of International Conference On Education, Society And Humanity* (Vol. 3, No. 1, pp. 203-210).
- Masnawati, E., Aliyah, N. D., Yuliastutik, Y., Mardikaningsih, R., Khotimah, A. K., & Yuliah, Y. (2022). Transformation of Islamic education in the digital age: The role and challenges of educational technology. *Bulletin of Science, Technology and Society*, 1(3), 45-52.
- Mokmin, M. W. A., Arifin, S., & Basri, M. B. (2025). Transformation of Islamic Education Evaluation:: Building a Multidimensional Model for Character Development and Spiritual Skills in the Digital Age. *Jurnal Pendidikan Nusantara*, 4(2), 74-82.
- Muhja, Z. A., & Shahnaz, L. (2025). Islamic Identity in the Digital Age: Between Firmness of Faith and the Challenges of Technology. *JIE (Journal of Islamic Education)*, 10(2), 603-623.
- Muhsin, M., Afandi, A., Wandu, J. I., Hikmatan, A., & Primarni, A. (2026). Modernizing Islamic Education Curriculum to Align with the Digital Age: A Holistic Approach. *Eduprof: Islamic Education Journal*, 8(1), 87-102.
- Mukhlis, M. (2024). The Role of the Integration of Islamic Education and Technology in Developing Competence and Personality of Muslims in the Digital Era. *Al-Ilmi: Journal of Islamic Education*, 1(2), 113-138.
- Mukhlis, M., & Cahyadi, A. (2026). Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum. *AL GHAZALI: Jurnal Pendidikan dan Pemikiran Islam*, 6(2), 569-592.
- Munawarsyah, M. (2023). Islamic education in the modern era: Analysis of student character and their role in facing the challenges of Industry 4.0. *HEUTAGOGLA: Journal of Islamic Education*, 3(2), 133-146. <https://doi.org/10.14421/hjie.2023.32-01>
- Nasution, H. S., Basri, H., Batubara, W. W., & Mukhlisin, A. (2025). Islamic Education Teachers Strategies for Character Building through Digital Literacy Based Islamic Values in The Society 5.0 Era. *Fitrah: Journal of Islamic Education*, 6(1), 259–271. <https://doi.org/10.53802/fitrah.v6i1.1172>
- Nikmah, F. (2023). Pendidikan Karakter Religius Anak Usia Dini di Era Digital dalam Perspektif Al-Qur'an. *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini*, 2(1), 1-14. <https://doi.org/https://doi.org/10.35878/tintaemas.v2i1.678>
- Putri, A. S., & Harfiani, R. (2025). Pengaruh Pendidikan Agama Islam terhadap pembentukan karakter siswa di era digital. *Hikmah: Jurnal Studi Pendidikan Agama Islam*, 2(4), 12-24. <https://doi.org/10.61132/hikmah.v2i4.1280>
- Rahayu, W., Zukri, A., Maimunah, A., Sari, D. M., Jannah, R., & Ikhlas, M. (2023). Character education in Islamic education: Strengthening and implementing in the digital age. *At-Tarbiyah: Jurnal Kajian Kependidikan Islam*, 8(2), 125-138. <https://doi.org/10.22515/attarbawi.v8i2.7498>
- Rahman, A. (2025). Islamic Education in The Family in The Digital Age: Challenges and Solutions. *Jurnal Ilmiah Teunuleh*, 6(3), 207-225.

- <https://doi.org/10.51612/teunuleh.v6i3.181>
- Raman, F. (2025). Ibn Sina's philosophy of Islamic education: Concept, purpose, and character formation in the digital age. *Global Journal of Islamic Education*, 1(3), 239-249.
- Restalia, W., & Khasanah, N. (2024). Transformation of Islamic education in the digital age: Challenges and opportunities. *Tadibia Islamika*, 4(2), 85-92. <https://doi.org/10.28918/tadibia.v4i2.8964>
- Rivai, M. (2026). Transforming Character Education in the Digital Age: A Systematic Literature Review. *Journal of Contemporary Islamic Education Research*, 2(1), 30-38.
- Rochmat, C. S., Alamin, N. S., Amanah, K., Kamal, S. T., Azani, M. Z., & Wibawa, B. A. (2024). Implications of Moral Education on Children's Character in the Digital Era: Insights from Surah Al-Isra, Verses 23-24. *International Journal of Educational Qualitative Quantitative Research*, 3(1), 28-35.
- Rosyadi, N., & Athari, Z. (2025). Comparison Between Classical and Contemporary Interpretations of Quranic Verses on World Peace. *Journal of Quranic Teaching and Learning*, 1(3), 125-134. <https://doi.org/10.67055/f5jk2t50>
- Rovtadiani, M. (2024). Peran Pendidikan Islam Dalam Membentuk Karakter Generasi Milenial Di Era Digital. *Jurnal Media Akademik (JMA)*, 2(6). <https://doi.org/10.62281/v2i6.467>
- Samudra, B. A., & Amin, M. (2025). Filsafat Pendidikan Islam Di Era Digital: Membangun Karakter Religius Di Tengah Arus Teknologi: Penelitian. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 3(4), 5443-5451. <https://doi.org/10.31004/jerkin.v3i4.1434>
- Satiadharmanto, D. F., Cempokowulan, A., Rahman, A., Sodikin, N., Yatin, & Hendrawan. (2024). Membangun Karakter Anak di Era Digital: Peran Pendidikan Agama Islam dalam Perlindungan Hukum. *Maximal Journal : Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya Dan Pendidikan*, 2(1), 97-108. Retrieved from <https://malaqbipublisher.com/index.php/MAKSI/article/view/330>
- Subandi, G., Eriyanti, R. W., Karmiyati, D., Nurfaisal, N., & Widodo, J. (2025). A response to the character crisis: Can a digital Islamic character education based on local wisdom be the solution?. *Perspectives in Education*, 43(3), 236-253.
- Supriatna, R. D., Fachriyah, N. V., & Nasir, T. M. (2023). Forging National Character in the Digital Age 4.0: The Vital Role of Humans in Integrated Islamic Education. *Al-Isblah: Jurnal Pendidikan*, 15(3), 3947-3955.
- Syahputra, J. (2022). Shaping Quality Islamic Education in the Digital Age. *INFLUENCE: International Journal of Science Review*, 4(2), 297-306. <https://influence-journal.com/index.php/influence/article/view/69>
- Syifa, A., & Ridwan, A. (2024). Pendidikan Karakter Islami di Era Digital: Tantangan dan Solusi Berdasarkan Pemikiran Sosial Imam Al-Ghazali. *Social Studies in Education*, 2(2), 107-122. <https://doi.org/10.15642/sse.2024.2.2.107-122>
- Telfah, S. K., Nazwa, S. L., Herliani, L., & Nazib, F. M. (2026). Etika bermedia digital dalam perspektif pendidikan Islam. *Al-Ilmiya: Jurnal Pendidikan Islam*, 1(4), 1441-1451.
- Yulianti, R. S., Yanti, H., Andriani, Y., & Rahmah, M. (2025). A Holistic Islamic Education Curriculum Model for Islamic Digital Character Building in the Society 5.0 Era. *Mursyid: Journal of Islamic Teaching and Learning*, 1(2), 73-82. <https://doi.org/10.70588/mursyid.v1i2.683>

Copyright holder :
© Irawan, D., Ilmita, I.

First publication right:
Diniyyah Jurnal

This article is licensed under:

CC-BY-SA