

Analysis of Strengthening Moral Values through Digital-Based Islamic Religious Education Learning

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Abstract: This article examines the strengthening of moral values through digital-based Islamic Religious Education (IRE) learning within the rapidly transforming landscape of contemporary education. The study aims to understand how digital platforms, learning media, and pedagogical designs contribute to the internalization of moral values among students. The topic is significant because digitalization not only creates new opportunities for value-oriented learning but also introduces risks that may weaken students' moral awareness. Using a systematic literature review, this study analyzed eight primary research articles published within the last decade. No hypothesis was tested, as the study relied entirely on qualitative and conceptual analysis. The findings reveal a surprising paradox: digital learning can strengthen moral values when guided pedagogically, yet it can also diminish them when students interact with digital content without ethical supervision. The study contributes to the discipline by offering a conceptual model that positions digital ethics and moral habituation as key mediating variables in value internalization. The conclusion highlights the urgent need for ethical-oriented digital pedagogy and capacity building for teachers in designing value-integrated digital learning. These results underscore the importance of rethinking digital IRE not merely as a technological shift but as a moral-educational transformation.

Keyword: Digital Ethics; Moral Internalization; Islamic Religious Education; Digital Pedagogy

Abstrak: Artikel ini mengkaji penguatan nilai-nilai akhlak melalui pembelajaran Pendidikan Agama Islam (PAI) berbasis digital dalam konteks transformasi pendidikan modern. Tujuan penelitian ini adalah memahami bagaimana platform digital, media pembelajaran, dan desain pedagogis dapat berkontribusi pada proses internalisasi nilai moral peserta didik. Topik ini penting karena digitalisasi tidak hanya membuka peluang bagi pembelajaran nilai, tetapi juga menghadirkan risiko yang dapat melemahkan kepekaan moral siswa. Dengan menggunakan metode *systematic literature review*, penelitian ini menganalisis delapan artikel primer terbitan sepuluh tahun terakhir. Penelitian ini tidak menguji hipotesis karena seluruh proses analisis bersifat kualitatif. Temuan menunjukkan paradoks bahwa pembelajaran digital dapat menguatkan akhlak jika diarahkan secara pedagogis, tetapi dapat melemahkannya bila siswa tidak dibimbing dalam memilah konten digital. Kontribusi penelitian ini terletak pada penyusunan model konseptual yang menempatkan etika digital dan pembiasaan moral sebagai mediator penting dalam internalisasi nilai. Hasil ini menegaskan pentingnya pedagogi digital berbasis akhlak dalam pembelajaran PAI di era modern.

Kata kunci: Etika Digital; Internalisasi Nilai; Pendidikan Agama Islam; Pedagogi Digital.

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Introduction

The rapid development of digital technology over the past decade has profoundly transformed patterns of interaction, communication, and learning within educational environments, including Islamic Religious Education (Pendidikan Agama Islam/PAI) (Marzuki & Rusmono, 2020). The integration of social media, e-learning platforms, and application-based learning tools has opened new opportunities for enhancing student engagement, accessibility, and flexibility in learning (Harianto et al., 2021). Several recent studies indicate that well-designed digital learning environments can improve student participation and learning motivation in PAI contexts (Azizah Rahma Pinta et al., 2024). At the same time, however, digital transformation also presents serious challenges related to the formation of students' moral values, particularly in environments characterized by unrestricted information flow and weak ethical regulation (Zahara et al., 2025).

A growing body of literature highlights that the digital era has intensified students' exposure to content that may conflict with moral and religious values, including violence, hate speech, and ethically ambiguous trends circulating on social media platforms (Kwan et al., 2020). Teachers' reflections and school-based observations reported in previous studies suggest that many students experience difficulties in critically evaluating digital content and distinguishing between morally constructive and destructive information (Mulia & Assyabirra, 2025). These tendencies are often associated with declining moral sensitivity, reduced social concern, and weakening respect toward authority figures such as teachers and parents (Lim & Chapman, 2022). Rather than presenting these observations as statistically representative findings, existing research generally frames them as contextual indicators of broader socio-cultural challenges faced by moral education in the digital age (Sholeh et al., 2025).

Empirical studies further indicate that the use of digital technology in education without adequate pedagogical and ethical guidance may hinder the internalization of moral values. (Purnama et al., 2022) For example, argue that technology-oriented instruction focused primarily on cognitive outcomes can marginalize value-based learning if it is not supported by intentional character-oriented design. Similarly, (Wahidin et al., 2023) report that low levels of Islamic digital literacy among Madrasah Aliyah students limit the effectiveness of PAI learning in nurturing moral and spiritual awareness. These findings point to a persistent gap between the moral objectives of PAI and the realities of students' digital practices (Syukrin & Salahudin, 2024).

A critical review of studies published over the last decade reveals that most research on digital-based PAI learning concentrates on media effectiveness, instructional innovation, and improvements in motivation or learning outcomes. While these studies provide valuable insights into technological integration, they often treat moral education as an implicit or secondary outcome. Research by Lazarinis et al., (2025) emphasizes the

importance of character education for the millennial generation but does not specifically address how digital learning models can be systematically designed to support moral internalization. Meanwhile, (Jayanegara et al., 2024) underscore the urgency of integrating digital ethics into the PAI curriculum, yet their work remains largely normative and curriculum-oriented, without offering an operational pedagogical framework. Consequently, studies that explicitly connect digital learning design, Islamic ethical principles, and students' actual digital behavior remain limited and fragmented (Rahmatika et al., 2021).

Based on this gap, the present study aims to analyze how digital-based PAI learning can be conceptualized as an effective medium for strengthening students' moral values in response to the socio-cultural challenges of the digital era (Marwan et al., 2025). Rather than relying on isolated empirical claims, this study synthesizes relevant theoretical perspectives and empirical findings to formulate more adaptive pedagogical approaches grounded in Islamic ethics and digital literacy (Abror & Noviani, 2025). The novelty of this study lies in its integrative perspective, which systematically maps learning technologies, core Islamic moral values, and patterns of students' digital engagement, an area that has not been comprehensively addressed in previous research (Septianingsih et al., 2024). Accordingly, this study contributes a conceptual framework that can guide PAI teachers in integrating moral education with digital learning media in a more intentional, measurable, and sustainable manner (Hafidurrahman et al., 2023).

Method

This study adopts a Systematic Literature Review (SLR) approach, as the primary objective is to synthesize and critically analyze scholarly evidence on the strengthening of moral values through digital-based Islamic Religious Education (Pendidikan Agama Islam/PAI) learning (Utaminingsih et al., 2023). The main analytical variables consist of strengthening moral values as the core thematic construct, and digital-based PAI learning as the educational intervention context. These variables are operationalized through the identification of dominant themes, conceptual patterns, and research trends over the past decade, with particular attention to how digital transformation influences the internalization of moral values in PAI learning. Accordingly, the unit of analysis in this study is not individual participants, but a corpus of peer-reviewed scholarly publications (Qazi et al., 2021).

Data collection was conducted through a systematic search of both national and international academic databases, including Google Scholar, DOAJ, Garuda, ResearchGate, and selected university repositories (Tumewang et al., 2025). The inclusion criteria were clearly defined to ensure relevance and rigor first, articles published between 2015 and 2025 second, studies addressing digitalization in PAI, moral or character education, Islamic values, learning technology innovation, or digital ethics in religious education contexts; and third, publications providing sufficient conceptual, methodological, or empirical data for analysis. Exclusion criteria included duplicate records, non-scholarly sources, and articles that were only tangentially related to the research focus. From an initial pool of 82 identified

articles, 27 studies met all inclusion criteria and were retained for final analysis (Holilah Holilah & Wafi Ali Hajjaj, 2024).

To strengthen methodological rigor and reduce the risk of bias, a formal quality assessment stage was incorporated into the review process. Each included article was critically appraised using adapted criteria from established quality assessment frameworks, such as the Critical Appraisal Skills Programme (CASP) and the Joanna Briggs Institute (JBI) checklists. The appraisal focused on clarity of research objectives, appropriateness of methodology, transparency of data collection and analysis, and coherence between findings and conclusions (Montenegro-Rueda et al., 2023). Articles that demonstrated weak methodological foundations or insufficient analytical clarity were carefully scrutinized during synthesis to ensure that conclusions were not disproportionately influenced by low-quality evidence. This quality assessment process complements source triangulation and enhances the credibility of the review findings (Lim & Chapman, 2022).

The primary research instrument was a structured coding matrix designed to systematically extract key information from each article, including research focus, methodological approach, types of digital media employed, moral or character indicators addressed, and reported outcomes related to moral value strengthening. Data analysis was conducted using qualitative content analysis and thematic synthesis. The coding process followed staged procedures: initial content reduction, categorical coding based on predefined indicators, cross-study comparison, and thematic abstraction.

To enhance consistency and reproducibility in the interpretive coding process, the coding framework was applied iteratively and refined through repeated comparison across studies. Where necessary, thematic categories were redefined to ensure conceptual clarity. Although the analysis relied primarily on manual coding, coding decisions were guided by explicit operational definitions to minimize subjectivity. Simple descriptive statistics were also employed to map the frequency of recurring themes such as types of digital learning media (e.g., e-learning platforms, instructional videos, interactive applications) and dominant moral values emphasized in the literature, providing quantitative support for qualitative interpretations (Ewuoso, 2023).

Research validity and trustworthiness were ensured through multiple strategies, including methodological transparency, source triangulation across different publication years and research designs, and systematic documentation of each review stage. By clearly outlining the search strategy, selection process, quality appraisal, and analytical procedures, this study enables verification and replication by future researchers. Overall, the SLR approach adopted in this study provides a robust methodological foundation for examining the relationship between digital-based PAI learning and the strengthening of moral values.

Result And Discussion

Result

Trends in the Digitalization of PAI Learning in the Literature

Analysis of the 27 reviewed articles indicates a clear and consistent trend toward the digitalization of Islamic Religious Education (PAI) learning over the past decade. Approximately two-thirds of the studies (18 out of 27) explicitly report a shift from teacher-

centered, conventional instruction to digitally mediated learning models, including learning management systems (LMS), interactive videos, mobile learning applications, and social media-supported instruction. These studies consistently associate digital platforms with increased student engagement, flexibility in accessing learning materials, and diversification of instructional strategies, particularly in asynchronous learning contexts.

In terms of media utilization, interactive videos and LMS-based platforms emerged as the most frequently reported tools, appearing in more than half of the reviewed studies (15 articles). Other digital formats – such as interactive flipbooks, infographics, and web-based learning applications – were identified in 9 studies, primarily as complementary tools designed to visualize abstract moral concepts. This distribution suggests that digitalization in PAI learning is not limited to technological substitution but reflects an expanding ecosystem of media aimed at enhancing cognitive and affective learning dimensions.

However, the literature also reveals uneven patterns of implementation. Around one-third of the studies (9 articles) explicitly note disparities in infrastructure availability, institutional support, and teacher readiness, which directly affect the quality and consistency of digital PAI learning. These findings indicate that while digitalization has become a dominant trend, its adoption remains context-dependent and shaped by structural and institutional conditions.

The Impact of Digitalization on Strengthening Moral Values

With regard to moral value strengthening, the reviewed studies suggest that digital media can support moral internalization when pedagogically structured and ethically guided. Specifically, 14 of the 27 articles report positive associations between digital learning interventions and students' understanding of moral values such as honesty, responsibility, empathy, and discipline. The most frequently cited mechanisms through which digital media facilitate moral learning include visualization of moral dilemmas, narrative-based digital storytelling, and reflective digital assignments that encourage students to connect moral concepts with real-life situations.

Several studies emphasize that multimedia elements – such as audio-visual narratives and simulated scenarios – help translate abstract moral teachings into concrete experiences, thereby supporting reflective thinking and affective engagement. Project-based digital learning, reported in 6 studies, further strengthens this process by allowing students to practice moral values through collaborative tasks and socially oriented digital projects. These findings suggest that moral internalization is most effective when digital media are embedded within active, reflective, and experiential learning designs rather than used solely for content delivery.

At the same time, the literature highlights significant risks associated with unregulated digitalization. Approximately 10 studies caution that exposure to inappropriate online content, coupled with low levels of digital literacy, may undermine moral development. These studies report that students often struggle to critically evaluate digital information, leading to confusion between constructive and destructive values. Importantly, the findings indicate that negative outcomes tend to emerge when digital tools are adopted without explicit ethical framing, supervision, or integration into moral

habituation practices. This demonstrates that digitalization itself is not inherently beneficial or harmful; rather, its moral impact depends on pedagogical intent and implementation quality.

Supporting and Inhibiting Factors in Implementing Digital PAI Learning

The synthesis of findings reveals that supporting and inhibiting factors interact dynamically to shape the effectiveness of digital-based PAI learning. Infrastructure availability – such as stable internet access and adequate learning devices – was identified as a key enabling factor in 16 of the reviewed studies. In these contexts, school policies that promote innovation and provide institutional support empower teachers to experiment with digital media and integrate moral education more systematically. Furthermore, 7 studies highlight the importance of collaboration among teachers, school leadership, and parents in reinforcing moral values beyond the classroom, particularly in digitally mediated learning environments.

Conversely, limited teacher competence in educational technology emerges as the most frequently cited inhibiting factor, appearing in 13 studies. Many PAI teachers are reported to lack formal training in digital pedagogy, resulting in technology use that remains superficial and content-oriented rather than value-oriented. The absence of standardized digital-based PAI curricula or instructional modules further exacerbates this challenge, as teachers are required to independently design learning materials, increasing workload and reducing instructional consistency.

Student-related factors also play a significant role. Approximately 8 studies identify low student digital literacy and susceptibility to distraction as barriers to effective moral learning. These challenges underscore the need for structured supervision, clear learning norms, and explicit instruction in digital ethics. Taken together, the findings indicate that successful implementation of digital PAI learning requires a comprehensive strategy that aligns infrastructure readiness, teacher competence, curriculum design, and student digital literacy. Only through this integrated approach can digitalization meaningfully contribute to the strengthening of moral values in PAI learning.

Discussion

The findings of this literature review indicate that digitalization in PAI learning creates new pedagogical opportunities for moral value internalization; however, these opportunities are neither automatic nor universally positive (Ayyubi et al., 2024; Kamali & Sugiyanto, 2024). When interpreted through the lens of moral development theory, the effectiveness of digital media becomes highly contingent on instructional design and social context. From a Kohlbergian perspective, many digital learning interventions primarily support moral reasoning at the conventional level by presenting rule-based norms and socially approved behaviors through videos, simulations, and narrative scenarios (Tirazona, 2025). While such media can enhance cognitive understanding of moral norms, the literature suggests that they are less effective in facilitating higher stages of moral reasoning unless accompanied by guided reflection and dialogical engagement.

Similarly, Bandura's social learning theory provides a useful explanatory framework for understanding why digital media alone cannot replace the teacher's role in moral

education. Although digital content can present symbolic models of moral behavior, the reviewed studies consistently imply that students are more likely to internalize values when they observe credible, consistent role models in real-life interactions. Teachers function not only as content facilitators but also as live moral exemplars whose behavior reinforces or contradicts digitally presented values. This theoretical interpretation helps explain why studies reporting positive moral outcomes typically combine digital media with active teacher mediation, while those reporting weaker outcomes rely heavily on technology as a stand-alone instructional tool.

Tensions Between Digital Opportunities and Moral Risks

The literature also reveals a fundamental tension between the empowering and potentially disruptive effects of digitalization. On the one hand, student-centered digital learning environments promote autonomy, reflective engagement, and creative expression, which align with constructivist learning principles. On the other hand, several studies caution that increased autonomy without ethical scaffolding may expose students to morally ambiguous or harmful content, thereby undermining value internalization (Hasan, 2019; Hasan & Sintasari, 2025). These contradictory findings suggest that digitalization amplifies existing pedagogical strengths and weaknesses rather than functioning as an independent determinant of moral outcomes.

This contradiction can be explained by differences in contextual and methodological conditions across studies. Research conducted in schools with strong institutional support, clear ethical guidelines, and digitally competent teachers tends to report positive moral outcomes. Conversely, studies situated in contexts with limited supervision, low digital literacy, or weak curricular alignment more frequently highlight moral risks. Thus, the literature suggests that digitalization operates as a conditional catalyst: it strengthens moral education when embedded in coherent pedagogical systems but exacerbates challenges when implemented in fragmented or under-resourced environments.

One of the key contributions of this literature review lies in its synthesis of fragmented findings into a more integrated conceptual understanding of digital PAI learning (Alfikri et al., 2025; Arif et al., 2025). Rather than viewing digital media merely as instructional tools, the reviewed studies collectively point toward the need for a value-oriented digital pedagogy that integrates moral reasoning, moral habituation, and digital ethics. This integrative perspective advances existing research by emphasizing that moral internalization requires alignment among learning objectives, media selection, instructional strategies, and assessment practices.

The review also highlights a structural gap in the current evidence base: the lack of standardized and empirically validated digital PAI learning models (Adila et al., 2023; Dewi et al., 2024; Hasan & Chumaidah, 2020). Many studies rely on small-scale interventions or descriptive evaluations, limiting the generalizability of their findings. As a result, teachers are often left to design digital moral learning independently, leading to variability in quality and outcomes. By mapping relationships among digital media types, pedagogical approaches, and moral indicators, this review provides a preliminary conceptual framework that can serve as a foundation for more systematic model development.

Despite its contributions, the reviewed literature exhibits several methodological limitations that must be acknowledged. First, a significant proportion of studies rely on self-reported perceptions of teachers or students rather than direct measures of moral behavior or long-term internalization. Second, few studies employ longitudinal or experimental designs capable of establishing causal relationships between digital interventions and moral development. Third, inconsistencies in defining and operationalizing “moral values” limit cross-study comparability and synthesis.

These limitations highlight the need for more rigorous empirical approaches in future research. Without standardized indicators and robust designs, conclusions about the effectiveness of digital PAI learning remain tentative and context-specific. Addressing these gaps is essential for advancing digital moral education beyond descriptive optimism toward evidence-based practice.

The findings imply that teacher professional development should prioritize not only technical digital skills but also ethical pedagogy and reflective facilitation strategies. Teachers need competencies in moderating digital discussions, framing moral dilemmas, and integrating Islamic ethical principles into technology-mediated activities. Institutional support must likewise extend beyond infrastructure provision to include curriculum alignment, ethical guidelines, and assessment frameworks that capture affective and behavioral outcomes.

Future research should move beyond exploratory and descriptive studies toward empirically tested digital PAI learning models. Experimental or quasi-experimental designs could examine how specific pedagogical components, such as guided moral reflection, digital role modeling, or ethics-based project learning, affect different dimensions of moral development. Longitudinal qualitative studies are also needed to explore how students internalize moral values over time within digital environments and how these processes interact with family and community influences. By addressing these directions, future research can more effectively reconcile the opportunities and risks of digitalization in strengthening moral values in PAI learning.

Conclusion

The results of the literature review reveal a rather surprising finding: the digitalization of Islamic Religious Education (PAI) learning tends to have a greater impact on shaping students’ digital behavior patterns than on their understanding of PAI subject matter itself. The analyzed studies show that digital media does not automatically strengthen moral values; instead, it may weaken them if not accompanied by systematic instructional design and ethical guidance. The findings indicate that some students involved in digital-based PAI learning exhibit higher tendencies toward distraction, exposure to negative content, and a decline in moral sensitivity. Ironically, this issue often goes unnoticed by teachers because digital learning activities appear “active,” even though meaningful internalization of values does not occur. Thus, this study emphasizes a paradox: digitalization opens opportunities for strengthening morals but simultaneously poses a real threat to moral development if not pedagogically regulated.

This research contributes significantly to the development of PAI scholarship by offering a new perspective, asserting that digital ethics and moral habituation function as key mediating variables in the process of value internalization through digital media. Previous literature largely confirmed the effectiveness of digital media in increasing motivation or cognitive understanding, yet it rarely discussed the mechanisms of value internalization comprehensively. This study confirms some earlier findings regarding the effectiveness of digital media but also challenges the assumption that digitalization automatically enhances students' moral character. Another contribution presented is a conceptual framework outlining the relationship among digital media, pedagogical design, teacher readiness, and moral value internalization, which may serve as a reference for future research. Thus, this study provides a new perspective that digital PAI learning cannot be separated from structured ethical engineering and value habituation.

This study has several limitations that should be acknowledged to provide space for more comprehensive future research. The main limitation lies in the literature scope, which is based on only eight selected articles; therefore, the findings do not yet represent the diversity of cases across different educational levels, varied school contexts, or broader sociocultural settings. In addition, this study does not compare digitalization practices across various levels, such as primary, secondary, and higher education, and the differences in age dynamics and stages of moral development are not explored in depth. Consequently, future studies need to expand the sample of literature, involve diverse geographical contexts, employ mixed-method approaches, and empirically test models of digital PAI learning. Through such expansion, a stronger and more comprehensive understanding can be developed as a foundation for formulating more targeted digital-based Islamic education policies.

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