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Moral Education Through Social Media in the Perspective of Islamic Digital Education

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Abstract: This study aims to examine social media usage strategies in moral education, assess the influence of digital content on character building, and offer a social media-based moral learning framework. This study uses a qualitative approach with a library research method through analysis of international scientific literature indexed by Google Scholar and Scopus (2018–2025). Literature selection was conducted using specific criteria: (1) published in reputable journals, (2) relevant to moral education and social media, (3) accessible in full text, and (4) written in English or Indonesian. A total of 35 articles were analyzed after the screening process. The results show that effective strategies for moral education through social media include creative packaging of Islamic content, strengthening interactivity, digital role models, forming virtual communities, and Islamic digital literacy. The findings also show that digital content has a dual effect: it can strengthen moral and prosocial values, but it also has the potential to weaken character if students are exposed to negative content without critical literacy. Furthermore, this study offers a social media-based moral learning framework that integrates Islamic content, interaction, community, role models, digital literacy, and the use of algorithms to strengthen moral values. This study provides theoretical contributions to the development of digital-based Islamic moral education, as well as practical contributions to designing learning strategies that are adaptive to the needs of the 21st century generation.

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INTRODUCTION

The rapid development of digital technology has brought significant changes in social interaction patterns, including in the world of education. Social media, which was initially only used as a means of communication and entertainment, has now developed into an educational space that is able to spread moral and spiritual values. The phenomenon of increasing Islamic da'wah content, short lectures, and moral education through platforms such as Instagram, YouTube, and TikTok shows a shift in the role of social media as a medium of learning (Fitri & Ridwan, 2024). This emphasizes the importance of scientific studies on the effectiveness of social media in shaping the character and morals of the younger generation. Moral education is the core of character formation in Islam. In the framework of contemporary education, moral learning is not only carried out formally in the classroom, but also through a digital approach that is adaptive to the times (Nisa, 2024). Theoretical studies show that the integration of moral education with social media is able to present a new strategy in delivering moral messages that are more interactive, relevant, and close to the lives of the digital generation.

The Qur'an itself emphasizes the importance of noble morals, as Allah says in QS. Al-Qalam verse 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

"And indeed you (Muhammad) are truly of great character."

This verse gives legitimacy that morality is the main foundation in Islamic education. The Prophet's hadith also confirms:

"Indeed, I have been sent to perfect noble morals" (HR. Ahmad).

This normative foundation is an important basis that any media, including social media, can be used as a means of da'wah and moral education if used wisely.

Despite the growing interest in digital Islamic education, several research gaps remain unaddressed. First, while previous studies have examined the general impact of social media on youth behavior (Livingstone et al., 2019; Valkenburg et al., 2022), there is limited research specifically analyzing systematic strategies for moral education through Islamic digital content. Second, existing studies tend to focus on either the positive or negative effects of social media in isolation (Gottschalk, 2019; Kim et al., 2020), without comprehensively examining the dual nature of digital content's influence on character formation. Third, most research in this area remains descriptive and lacks a comprehensive conceptual framework that integrates Islamic values, pedagogical theory, and digital technology for practical implementation (Sabir et al., 2023; Omar & Dequan, 2020). Therefore, this study addresses these gaps by: (1) systematically identifying and categorizing strategies for social media-based moral education from an Islamic perspective, (2) providing a balanced analysis of both positive and negative influences of digital content on character building, and (3) developing an integrative framework that combines Islamic moral principles with contemporary digital pedagogy.

From a social perspective, social media has a wide reach so that it can be an effective instrument in shaping the character of society, especially the younger generation. However, the unfiltered flow of information also poses challenges in the form of potential moral degradation due to exposure to negative content (Komalasari et al., 2025). Therefore, an Islamic digital education strategy is needed that is able to direct the use of social media as a means of

constructive moral learning. Meanwhile, culturally, Muslim society in the digital era faces a dilemma between maintaining the tradition of moral education based on recitation, scientific assemblies, and face-to-face meetings, with the need to utilize digital technology. This situation demands innovation in the approach to Islamic education that remains rooted in traditional values, but is also relevant to the development of modern technology (Mardiya & Sofa, 2025).

From an educational perspective, digitalization has changed the learning paradigm from teacher-centered to student-centered. The learning process now relies more on the independence of students through the exploration of digital content. So, if social media is used optimally, it can be a collaborative space for teachers, parents, and students to instill Islamic moral values (Astuti, 2023).

The urgency of this research lies in the need to balance technological developments with character education. As revealed in previous research, Islamic content on social media has been shown to have a significant influence on the formation of adolescent religious behavior (Rahman, 2021). Therefore, research on moral learning strategies and frameworks through social media is becoming increasingly relevant.

The novelty of this research is an integrative approach that combines moral education theory, digital da'wah practice, and social media content analysis in the perspective of Islamic education. If some of the previous research emphasized more on the influence of content in general, then this study focuses on the development of a conceptual framework for social media-based moral learning that is systematic (Sutrisno, 2022).


This research has three main objectives: first, to identify strategies for the use of social media for moral education; second, assessing the influence of digital content on character formation; and third, offering a social media-based moral learning framework. Thus, this research is not only descriptive but also solutive in providing practical recommendations. The focus of the research is directed at the analysis of Islamic digital content spread on social media as well as mapping the strategies of educators, da'i, and the Muslim community in optimizing digital platforms for moral learning. This analysis was carried out with a qualitative approach, through literature studies and literature studies that are relevant to the theme of Islamic education in the digital era (Karmila et al., 2025).


The theoretical contribution of this research lies in the enrichment of literature on the integration of moral education with social media in the context of digitizing Islamic education. Meanwhile, the practical contribution is the provision of a social media-based moral learning framework that can be applied by Islamic educational institutions, da'wah communities, and individuals in daily activities (Hakim, 2020). Thus, this research is expected to be able to answer the challenges of moral education in the digital era, as well as make a real contribution in developing an Islamic education model that is adaptive to technological developments. Social media is no longer seen as just an entertainment space, but also as a strategic means to instill noble moral values that are the main foundation of Islamic civilization.

METHOD

This research uses a qualitative approach with the type of library research or literature study. This approach was chosen because it is relevant to explore moral education concepts through literature studies sourced from scientific works, books, journal articles, and digital documents related to the theme of moral learning through social media. According to

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Wulandari (2025), literature research allows researchers to find theoretical constructions in depth without having to go directly into the field.

Literature Selection Criteria

The literature selection in this study followed systematic inclusion and exclusion criteria to ensure relevance and quality. The inclusion criteria were: (1) peer-reviewed journal articles or reputable conference proceedings published between 2018-2025, (2) studies focusing on moral education, character building, Islamic education, social media, or digital learning, (3) articles written in English or Indonesian, (4) full-text availability through academic databases, and (5) indexed in Google Scholar or Scopus with minimum citation metrics indicating academic recognition.

The exclusion criteria were: (1) articles published before 2018 to ensure contemporary relevance, (2) non-empirical opinion pieces or commentaries without systematic methodology, (3) studies unrelated to education, morality, or digital media contexts, (4) duplicate publications or preprints without peer review, and (5) articles with limited access or insufficient methodological transparency.

Literature Search and Screening Process

The research data source consists of primary literature in the form of the Qur'an, Hadith, and classical books relevant to the concept of morality, as well as secondary literature in the form of journal articles, proceedings, books, and research reports published between 2018–2025. The literature search was conducted through Google Scholar (<https://scholar.google.com>) and Scopus (<https://www.scopus.com>) databases using keywords: "moral education," "social media," "digital learning," "Islamic education," "character building," "digital content," and "youth morality." The initial search yielded 127 potentially relevant articles. After applying the inclusion and exclusion criteria through title and abstract screening, 68 articles were selected for full-text review. Following detailed assessment for methodological quality and thematic relevance, 35 articles were finally included in the systematic analysis (Rethlefsen et al., 2021).

This year's selection of the range aims to ensure that the data analyzed is up-to-date, especially related to the phenomenon of social media and digital education. As explained by Maisah (2025), the use of digital data sources in library research is able to enrich contextual analytical perspectives with the development of the technological era.

Data Analysis Technique

The data collection technique is carried out through documentation by selecting relevant, credible, and accessible literature through academic repositories and databases such as Google Scholar and Scopus. Each literature is reviewed through the process of recording, categorization, and concept mapping in order to obtain structured data. According to Snyder (2019), systematic literature review requires transparent documentation of the selection process and clear analytical procedures.

Data analysis is carried out using content analysis techniques, which identify the main themes of the literature studied, then compile them into a conceptual framework. The analysis followed a thematic approach (Braun & Clarke, 2006) involving: (1) familiarization with the literature through repeated reading, (2) generating initial codes related to research questions, (3) searching for themes by grouping codes into meaningful patterns, (4) reviewing themes for internal consistency and external distinctiveness, (5) defining and naming final themes, and (6)

producing the analytical narrative. Three main themes emerged: (a) strategies for social media-based moral education (15 articles), (b) influence of digital content on character formation (12 articles), and (c) frameworks for digital Islamic pedagogy (8 articles). This approach is in line with what Syahrul (2024) explained, that content analysis in literature research helps researchers find patterns, meanings, and relationships between concepts spread across various sources. Thus, the analysis is not only descriptive, but also interpretive and critical.

Quality Assessment and Validity

The validity of the data is maintained through the source triangulation technique, which is comparing various literature that discusses similar issues, both from the perspective of Islamic education, communication theory, and social media studies. Additionally, methodological triangulation was employed by comparing findings from different research designs (empirical studies, theoretical papers, and systematic reviews) to enhance credibility (Carter et al., 2014). Khoir (2025) emphasized that triangulating sources in library research is important to avoid biases in researchers' interpretations and strengthen the validity of research results.

Finally, this library research method is considered relevant to achieve the research objectives, namely identifying strategies for the use of social media for moral education, assessing the influence of digital content on character formation, and offering a social media-based moral learning framework. As emphasized by Akmal and Arianto (2025), literature review with a qualitative approach is able to present a conceptual framework that is applicable in the development of Islamic education in the digital era.

RESULTS AND DISCUSSION

A. Social Media Use Strategies for Moral Education

The results of the literature review show that social media is now one of the most effective means of supporting moral education, especially among the digital generation. Various studies confirm that digital platforms are able to present non-formal learning experiences that shape moral values and social behavior (Manca, 2020). With its interactive nature, social media allows the process of internalizing morals to occur through communication, visual content, and community interaction.

The first strategy found is the packaging of moral messages in the form of creative and interesting content. Literature review emphasizes that the success of conveying moral values through social media is greatly influenced by the quality of content presentation (Dwivedi et al., 2021). Content based on visual narratives, Qur'an quotes, and inspirational stories has proven to be more effective in influencing audiences than regular textual materials. The second strategy is to utilize social media as an interactive space between educators and students. Two-way interaction in the form of online discussions, comments, or live streaming strengthens the moral learning process. Research by Greenhow and Chapman (2020) found that this kind of interaction can increase students' emotional engagement and facilitate the internalization of character values.

In addition, social media is also used as a means of forming Islamic virtual communities. Studies show that digital communities can build a sense of community in moral and religious practices (Alghizzawi et al., 2019). The presence of community allows students to advise, remind each other, and share experiences of Islamic morals that strengthen the affective aspects of learning. Another strategy that stands out is the use of public figures or digital role

models. Studies show that the role models of public figures have a significant effect on the ethical behavior of the younger generation (Wang et al., 2022). In the context of moral education, influencers or digital preachers who consistently display Islamic behavior can be a strong role model for their followers.

However, there are also serious challenges in the form of exposure to negative content. This exposure has the potential to weaken the internalization of morals if it is not balanced with adequate digital literacy. In this case, Kurniawati et al.'s (2021) research emphasizes the importance of digital literacy education based on religious values so that students are able to sort out content critically and in accordance with moral teachings.

Further studies confirm that the strategy of using social media in moral education is not only concerned with technical aspects, but also with a pedagogical framework. According to Sabir et al. (2023), digital learning that emphasizes participation, connectedness, and moral reflection can increase ethical awareness and commitment to Islamic values. Thus, social media plays a role as an adaptive moral pedagogical instrument.

From the perspective of educational theory, the integration of social media in moral learning is in line with the constructivist approach. Students not only become consumers of content, but also value creators through their digital experiences. This is reinforced by the research of Omar and Dequan (2020), who showed that social interaction on digital platforms encourages the formation of new moral identities that are appropriate to the cultural context of users.

The results of the literature analysis show that these strategies have a real impact on the character formation of the younger generation. By combining creative content, interaction, community, role model, and digital literacy, social media can be optimized as a comprehensive moral learning space. This shows the great potential of social media in supporting the mission of Islamic education in the global digital era (Dwivedi et al., 2022).

Overall, this discussion shows that the strategy of using social media for moral education is a combination of creative, participatory, and critical approaches. Although challenges remain, the literature shows that with the right pedagogical framework, social media can be a means of transforming Islamic moral values that are relevant, effective, and sustainable in the midst of digital socio-cultural changes.

B. The Influence of Digital Content on Character Formation

Literature studies show that digital content has a significant influence on the formation of the character of the younger generation. Social media and digital platforms are now social spaces that shape behaviors, mindsets, and moral values. According to Livingstone et al. (2019), exposure to digital content from an early age can instill patterns of social interaction and certain norms that ultimately shape an individual's moral identity. The results of the study confirm that positive content containing ethical values, religiosity, and empathy plays a role in strengthening social and spiritual character. Dwivedi et al. (2021) show that the success of educational content on social media depends on the quality of narrative, visual appeal, and interactivity that are able to encourage audience emotional engagement. This proves that digital content can be an effective means of character education when developed strategically.

The influence of digital content is also seen in the formation of prosocial behavior. The study of Valkenburg et al. (2022) found that content that emphasizes empathy, cooperation, and solidarity can increase adolescents' prosocial tendencies. This shows that digital content

plays a role not only in the transfer of information, but also in the internalization of moral values that direct action.

However, a big challenge arises from negative digital content that can weaken the character. Exposure to violent content, hate speech, and consumptive lifestyles affects permissive and individualistic behavior. Gottschalk's (2019) research highlights that repeated exposure to negatively charged content can reduce the moral sensitivity of the younger generation, thereby normalizing deviant behavior. From the perspective of developmental psychology, digital content plays an important role in the formation of moral identity in adolescence. According to Kim et al. (2020), adolescents who actively consume educational content show higher levels of moral awareness compared to those who only consume entertainment. Thus, digital content can be a means of character learning if directed correctly.

In addition, social media algorithms contribute to reinforcing character patterns. Content that is viewed frequently will be more recommended again, forming an echo chamber of certain values. Research by Cinelli et al. (2021) revealed that the digital ecosystem plays a role in strengthening moral orientation, both positive and negative, depending on the type of content consumed.

Other findings suggest that religious digital content has a significant impact on strengthening Islamic religiosity and character. A study by Omar and Dequan (2020) proves that adolescents' involvement with digital da'wah content improves worship practices and daily ethical attitudes. This confirms the relevance of Islamic digital content as an instrument of moral formation in the digital era.

In the context of education, the integration of digital content in the moral curriculum has proven effective. Sabir et al. (2023) explain that moral learning based on interactive digital content can increase ethical awareness while encouraging students' critical reflection. This means that digital content-based character education is not only indoctrinative, but also participatory. However, the effectiveness of digital content is largely determined by the digital literacy of students. Without critical skills in sorting through information, exposure to digital content can be counterproductive. Kurniawati et al. (2021) emphasized that digital literacy based on religious values is the main fortress so that the younger generation can use digital content to build character, not the other way around.

Overall, the results of the study show that digital content plays a dual role: as an opportunity for positive character formation as well as a challenge that can damage morale. Islamic digital literacy-based education strategies are the key to maximizing the potential of digital content for character building. With this approach, digital media can function as a space for moral learning that is relevant to the needs of the 21st century generation.

C. Islamic Education Learning Materials Socioculturally (Morals, Manners, and Examples)

The literature review confirms the need for a social media-based moral learning framework in response to changes in digital culture. This framework must be able to integrate Islamic moral values with the intensive use of technology practices among the younger generation. As stated by Dwivedi et al. (2021), social media is now not only a communication space, but also a learning ecosystem that forms social and moral identities.

The first component of this framework is the design of educational content based on Islamic morals. Content should be packaged in visual, short narratives, and multimedia to be easily

accepted by young audiences. Manca's research (2020) emphasizes that the success of social media in education lies in the suitability of content with native digital learning styles that prioritize speed and visualization.

The second component is the application of interactivity in moral learning. Through commenting, polling, or live streaming features, educators can actively encourage student engagement. Greenhow and Chapman (2020) emphasize the importance of two-way interaction in digital education, which not only conveys moral messages, but also invites learners to reflect on their own moral experiences.

The third component is strengthening digital role models through the role of public figures. The study of Wang et al. (2022) proves that digital role models have a significant influence on shaping ethical behavior. Therefore, this framework places Islamic public figures as an important element to provide real examples for students in the digital space.

The fourth component is the formation of Islamic virtual communities. The digital community acts as a forum for internalizing moral values through regular interactions, discussions, and collaborative practices. Alghizzawi et al. (2019) emphasized that online communities are able to create a sense of community that strengthens value-based learning. Thus, students not only learn individually, but also collectively.

The fifth component is Islamic digital literacy as a value filter. Without good literacy, students are vulnerable to negative content. Research by Kurniawati et al. (2021) shows that religion-based digital literacy helps the younger generation sort out information and internalize values according to Islamic moral principles. This framework emphasizes literacy as the foundation for character strengthening.

In addition, this learning framework must integrate constructivist pedagogical aspects. Students are directed not only as consumers of content, but also as producers of value through their digital works. Omar and Dequan (2020) emphasized that the active participation of social media users in creating content strengthens moral identity and expands the impact of moral education. This framework also needs to consider the social media algorithm factor. Algorithms can be used strategically to amplify exposure to positive content. Cinelli et al. (2021) highlight that the digital echo chamber can be directed into a space of internalization of value if moral content is constantly produced and amplified through algorithmic mechanisms.

This social media-based moral learning framework ultimately emphasizes the integration of technology, Islamic values, and the active participation of students. Sabir et al. (2023) call this kind of approach moral digital pedagogy, where character education relies not only on theory, but also on digital practices that shape everyday moral awareness.

Thus, the results of the study show that the social media-based moral learning framework can be a new model that is relevant, participatory, and sustainable. By combining Islamic content, interactivity, role models, virtual communities, digital literacy, and the use of algorithms, social media is not only a means of communication, but also a moral transformation of the younger generation in the digital era.

CONCLUSION

This library-research-based qualitative research confirms that social media has a strategic role in moral education in the digital era. First, the strategy for using social media can be carried out through creative packaging of Islamic content, strengthening interactivity, the role of public

figures as role models, the formation of Islamic virtual communities, and increasing digital literacy. Second, digital content has been shown to have an effect on character formation, both positively through religious, empathetic, and prosocial values, and negatively through exposure to destructive content that requires critical literacy filters. Third, this research offers a social media-based moral learning framework based on the integration of Islamic content, interaction, community, role models, digital literacy, and the use of algorithms as a value-strengthening strategy. Thus, social media not only serves as a means of communication, but also as a space for moral transformation of the younger generation.

This study has several limitations that should be acknowledged. First, the analysis was limited to literature published in English and Indonesian, potentially excluding relevant studies in other languages, particularly Arabic-language Islamic education research. Second, the study focused on conceptual and theoretical literature, with limited inclusion of empirical quantitative studies that could provide statistical evidence of effectiveness. Third, the rapid evolution of social media platforms means that findings may require continuous updating as new technologies emerge.


Future research should address these limitations through several directions. First, empirical studies are needed to test the proposed framework in real educational settings, measuring its effectiveness through experimental or quasi-experimental designs. Second, comparative studies across different cultural contexts would help identify which strategies are universally applicable versus context-specific. Third, longitudinal research could track the long-term impact of social media-based moral education on character development. Fourth, studies incorporating learner voice and experiences would provide valuable insights into student perspectives on digital moral learning. Finally, interdisciplinary research combining Islamic education, educational technology, and developmental psychology would enrich theoretical understanding of digital-age moral development.


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