

Students' Moral Crisis in the Digital Era: A Tarbawi Hadith Analysis from the Perspective of Character Education

Erna Marstiyaningtiyas ^{a,1,*}, M. Suparta ^{b,2}, Romlah Abubakar Askar ^{c,3}

^{a-c} UIN Syarif Hidayatullah Jakarta, Indonesia

¹erna.mars07@gmail.com; ²suparta@uinjkt.ac.id; ³abubakar.askar@uinjkt.ac.id

*Correspondent Author; erna.mars07@gmail.com

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ABSTRACT

The development of digital technology has significantly transformed students' behavior and social interaction patterns. Besides providing easier access to information and learning resources, the digital era has also triggered various moral crises, including declining communication ethics, cyberbullying, reduced respect for teachers, and the misuse of social media. This study aims to analyze the crisis of students' adab (moral conduct) in the digital era through the perspective of hadith tarbawi and to examine the relevance of prophetic educational values in strengthening character education. This study employed a qualitative approach using library research methods. Data sources were obtained from hadith tarbawi, scientific journal articles, books, and relevant studies published within the last five years. The data were analyzed using content analysis techniques through data reduction, categorization, interpretation, and conclusion drawing. The findings reveal that hadith tarbawi possesses strong relevance to character education in the digital era through values such as honesty, responsibility, respect for teachers, self-control, compassion, discipline, and exemplary behavior. These values serve as moral and spiritual foundations in shaping students with ethical digital behavior, noble character, and the ability to respond wisely to technological advancements. Therefore, the integration of hadith tarbawi into modern education is essential to strengthen holistic and sustainable character education.

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Introduction

The development of digital technology has brought significant changes to various aspects of human life, including the field of education. Advances in information and communication technology have facilitated access to knowledge, accelerated learning processes, and created opportunities for interaction beyond geographical boundaries. Students in the digital era live in an environment closely connected to the internet, social media, artificial intelligence, and various other digital platforms. This condition has transformed learning patterns, social behavior, and communication styles among modern youth. On the one hand, the digitalization of education has positively contributed to improving learning effectiveness and expanding access to information. On the other hand, technological advancement has also generated various moral challenges that contribute to the decline of students' moral conduct and ethical behavior (Rahayu et al., 2023).

The phenomenon of students' moral crisis in the digital era has become a serious issue in contemporary education, particularly in Pendidikan Agama Islam. This crisis is reflected in various negative behaviors, such as declining respect toward teachers, the use of offensive language on social media, increasing cases of cyberbullying, the spread of hate speech, the growth of individualistic attitudes, and weak self-control in the use of digital technology. Students tend to express themselves more freely in virtual spaces without adequately considering ethical norms and moral values. Furthermore, social media is often used as a means of gaining popularity while neglecting politeness and Islamic values (Amalia & Mirza, 2024).

The moral crisis is also evident in the declining ethics of communication between students, teachers, and parents. Cases of students arguing with teachers, creating content that demeans educators, and engaging in bullying toward peers are increasingly found in digital spaces. This condition indicates that technological advancement is not always accompanied by the development of students' character and moral awareness. In fact, the digital era has introduced new challenges in the form of social dehumanization due to the dominance of virtual interaction over direct communication in real-life social settings (Baher et al., 2025).

In addition, the contemporary digital culture has encouraged the emergence of instant behavior, consumerism, and low social responsibility among students. Unlimited access to information exposes students to negative content such as pornography, violence, hoaxes, and permissive lifestyles that contradict the values of Islamic education. The use of technology without adequate supervision may shape students into individuals who are highly individualistic, lack empathy, and possess weak self-control. This condition is further exacerbated by low levels of digital literacy and insufficient moral guidance from families and educational environments (Zaer & Misra, 2025).

In the context of national education, the issue of moral degradation has become a major challenge because education is not merely aimed at producing intellectually competent students, but also at developing individuals with strong character and noble morals. However, the reality of modern education still tends to emphasize academic achievement and technological mastery rather than the moral development of students. As a consequence, many students demonstrate strong cognitive abilities while simultaneously experiencing a decline in moral values and social ethics. This phenomenon reflects an imbalance between intellectual advancement and character formation within contemporary educational systems (Yusnita et al., 2023).

In Pendidikan Agama Islam, *adab* is regarded as the fundamental basis for shaping human personality. Adab is not limited to politeness or etiquette, but encompasses all forms of behavior that reflect noble character, respect for knowledge, social responsibility, and spiritual devotion to Allah SWT. Muslim scholars have long positioned adab as an essential

prerequisite to knowledge, as knowledge without moral guidance may lead to ethical degradation and the misuse of intellectual capacities. Therefore, the moral crisis among students in the digital era should be understood as a fundamental educational problem that requires solutions grounded in spiritual values and Islamic character education (Agustiana et al., 2023).

One of the primary sources of Islamic education that remains highly relevant to character formation is *hadith tarbawi*. Hadith tarbawi refers to the sayings and traditions of Prophet Muhammad SAW related to the concepts, methods, objectives, and values of Islamic education. These traditions contain various moral teachings, including honesty, patience, responsibility, compassion, respect for teachers, self-control, and exemplary conduct. Such values are highly relevant in addressing the moral challenges faced by students in the digital era, which is characterized by cultural disruption and a crisis of spiritual identity (Zulhamdan & Hanum, 2024).

The traditions of Prophet Muhammad SAW also emphasize the importance of exemplary conduct (*uswah hasanah*) as a central method of character education. The Prophet educated his community through a humanistic and compassionate approach grounded in practical examples from daily life. This model of education becomes increasingly important in the digital era, where students are more easily influenced by public figures, social media influencers, and digital trends than by formal advice within educational institutions. Therefore, the revitalization of hadith tarbawi is necessary to enable Islamic education to provide a contextual, adaptive, and relevant model of character education in response to contemporary societal developments (Wijaya et al., 2020).

The following hadiths are highly relevant to tarbawi (educational) hadith themes, which include ethics of speech and communication, respect for teachers and scholars, responsibility (*amanah*), self-control and emotional regulation, compassion and social empathy, and exemplary conduct (*uswah hasanah*).

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

“Whoever believes in Allah and the Last Day should speak good or remain silent.” (Narrated by Sahih al-Bukhari No. 6018 and Sahih Muslim No. 47).

This hadith contains a fundamental principle of character education in Islam, particularly concerning communication ethics and self-control. It emphasizes that a person's faith is reflected through the ethics of speech, both in direct communication and digital interaction. In the digital era, students are frequently exposed to an instant communication culture that often neglects ethical values, such as hate speech, cyberbullying, hoaxes, and provocative comments on social media. Therefore, this hadith is highly relevant as a normative foundation for character education based on *hadith tarbawi* in fostering students' moral awareness to become wiser, more polite, and more responsible in digital communication. Islamic education does not merely emphasize cognitive development but also the internalization of moral values (*adab*) as the foundation of social behavior within cyberspace (Rahayu et al., 2023).

From a pedagogical perspective, this hadith also highlights the importance of verbal control as part of moral formation and students' spiritual intelligence. Within the framework of *hadith tarbawi*, the instruction to “speak good or remain silent” serves as a preventive approach against moral degradation resulting from the misuse of communication technology. The values of *tabayyun* (verification of information), responsibility, and awareness of divine supervision constitute essential components of character education that can be integrated into Islamic Religious Education learning. Recent

studies indicate that the internalization of Islamic values contributes significantly to strengthening digital ethics and developing students with stronger moral character amid rapid technological advancement (Hairani & Conermann, 2025). Thus, this hadith is not only normative and theological in nature, but also practically relevant as an ethical guideline for digital communication within contemporary character education.

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيُوقِّرْ كَبِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا حَقَّهُ

“He is not one of us who does not show mercy to the young, respect to the elders, and recognize the rights of the people of knowledge.” (Narrated by Musnad Ahmad No. 6753 and Sunan at-Tirmidhi).

This hadith emphasizes the importance of developing social ethics (*adab*) within Islamic education. It indicates that a Muslim’s identity is not solely measured by ritual observance, but also by social behavior that reflects compassion, respect, and appreciation for knowledge and scholars. In the context of character education, this hadith serves as a moral foundation for instilling values of empathy, courtesy, and respect toward teachers as inheritors of knowledge. The moral crisis among students in the digital era is often characterized by declining communication ethics, reduced respect for teachers, and increasing individualistic behavior influenced by social media and value-free digital culture. Therefore, the internalization of this hadith is highly relevant in fostering students who possess humanistic values and noble character (Mumtaz & Umam, 2025).

From the perspective of *hadith tarbawi*, respect for parents and teachers constitutes an integral part of forming a balanced Muslim personality that harmonizes intellectual and spiritual intelligence. This hadith also conveys the value of intergenerational education by emphasizing the importance of maintaining social harmony through respect for age and scholarly authority. In the digital era, students tend to obtain information instantly from the internet, causing the authority of teachers to experience gradual decline. In the Islamic educational tradition, however, teachers are not merely transmitters of knowledge, but also moral exemplars and guides in cultivating proper conduct. Recent studies demonstrate that strengthening the values of respect toward teachers and the culture of *ta’dzim* in Islamic education significantly contributes to the development of students’ discipline, responsibility, and social ethics within educational institutions (Abidin et al., 2025). Therefore, this hadith remains highly relevant as a foundation for strengthening *adab*-based character education amid the challenges of the digital era.

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Each of you is a leader, and each of you will be held accountable for those under your responsibility.” (Narrated by Sahih al-Bukhari No. 7138 and Sahih Muslim No. 1829).

This hadith contains essential character education values related to the development of moral responsibility among students. From the perspective of *hadith tarbawi*, leadership is not limited to formal authority or official positions, but also refers to the ability to manage oneself, uphold trust (*amanah*), and take responsibility for one’s actions. As members of the digital generation, students are required to develop ethical awareness in using technology, social media, and digital information wisely. The moral crisis in the digital era frequently emerges from a lack of responsibility, as reflected in behaviors such as spreading hoaxes, engaging in cyberbullying, committing plagiarism, and displaying unethical conduct in virtual spaces. Therefore, this hadith is highly relevant as a foundation for strengthening character education based on the values of trustworthiness, discipline, and accountability within Islamic Religious Education learning (Kamaluddin et al., 2024).

In the context of Islamic education, this hadith also emphasizes that every individual

bears social responsibilities that will ultimately be accountable before Allah SWT. The leadership values contained in this hadith can be internalized through the cultivation of discipline, cooperation, integrity, and social awareness within both school environments and digital spaces. Teachers hold a strategic role as moral exemplars in fostering responsibility and digital ethics among students. Recent studies indicate that the integration of Islamic leadership values into character education significantly contributes to enhancing students' moral awareness, self-control, and social behavior amid the challenges of globalization and rapid technological advancement (Novianti et al., 2025). Thus, this hadith remains highly relevant as a normative foundation for developing a generation that is responsible, ethical, and possesses integrity in the contemporary digital era.

أَيُّ الشَّدِيدِ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

“The strong person is not the one who is skilled in wrestling, but the strong person is the one who is able to control himself when angry.” (Narrated by Sahih al-Bukhari No. 6114 and Sahih Muslim No. 2609).

This hadith conveys a profound message of character education regarding the importance of emotional control and spiritual maturity. From the perspective of *hadith tarbawi*, true strength is not measured by physical ability, but by the capacity to control desires and negative emotions. In the digital era, students face major challenges arising from instant communication culture, social media provocation, cyberbullying, and the spread of hate speech, all of which frequently trigger emotional outbursts. Such conditions reflect a moral crisis rooted in weak self-control and low emotional intelligence. Therefore, this hadith is highly relevant as a foundation for strengthening character education in developing students who are patient, wise, and capable of managing emotions constructively in both social and digital interactions (Maulana et al., 2026).

Within the context of Pendidikan Agama Islam, this hadith also emphasizes the importance of *tazkiyatun nafs* (spiritual purification) as an integral part of students' moral development. The ability to restrain anger serves as an indicator of moral maturity that can foster a peaceful, tolerant, and empathetic culture within educational environments. Values such as patience, self-restraint, and reflective thinking before acting represent essential character competencies needed amid the rapid flow of digital information that often provokes emotional conflict. Recent studies demonstrate that the internalization of Islamic spiritual values within character education contributes significantly to improving students' emotional intelligence, conflict resolution skills, and prosocial behavior in schools (Anwar, 2023; Mahmudulhassan et al., 2024). Thus, this hadith remains highly relevant as a foundational ethical principle for self-control and the development of Islamic character in addressing the challenges of the contemporary digital era.

الَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“None of you truly believes until he loves for his brother what he loves for himself.” (Narrated by Sahih al-Bukhari No. 13 and Sahih Muslim No. 45).

This hadith contains fundamental values of character education related to empathy, social solidarity, and concern for others. From the perspective of *hadith tarbawi*, the perfection of faith is not solely measured by one's vertical relationship with Allah SWT, but also by the quality of social relationships among human beings. This hadith serves as an important foundation for shaping students' character so that they develop tolerance, mutual respect, and the ability to establish harmonious social relationships. In the digital

era, the moral crisis among students is often reflected in individualistic behavior, declining social empathy, cyberbullying, and the widespread culture of hate speech on social media. Therefore, the internalization of the value of loving others, as emphasized in this hadith, is highly relevant as a foundation for social ethics and character reinforcement in addressing the challenges of modern digital interaction (Sari et al., 2023).

Within the framework of Pendidikan Agama Islam, this hadith also highlights the importance of education grounded in the values of *ukhuwah Islamiyah* (Islamic brotherhood) and social concern as part of moral development. Loving others as one loves oneself teaches students to cultivate prosocial behavior, cooperation, and respect for diversity within both school environments and digital spaces. Character education based on *hadith tarbawi* can therefore be directed toward building a peaceful, inclusive, and compassionate culture through teachers' exemplary conduct and positive social habituation. Recent studies indicate that strengthening the values of empathy and solidarity in Islamic education significantly contributes to improving students' social behavior, emotional intelligence, and interpersonal harmony in the era of digital globalization (Ridwan et al., 2025; Warsah et al., 2024). Thus, this hadith remains highly relevant as a normative foundation for developing students who are humane, tolerant, and morally grounded amid the rapid advancement of contemporary information technology.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent only to perfect noble character." (Narrated by Musnad Ahmad No. 8952 and Al-Adab al-Mufrad No. 273).

This hadith represents one of the principal foundations of Islamic education, emphasizing that the prophetic mission was fundamentally oriented toward the cultivation of noble character. From the perspective of *hadith tarbawi*, morality (*akhlaq*) is not merely understood as individual behavior, but also as a comprehensive system of values governing the relationship between human beings and Allah SWT, fellow humans, and the broader social environment. The relevance of this hadith becomes increasingly significant in the digital era, which is marked by a moral crisis among students, including declining politeness, increasing intolerance, misuse of social media, and weak communication ethics. Therefore, character education grounded in hadith is essential for instilling values such as honesty, responsibility, courtesy, and moral integrity in students' daily lives (Melferynanda & Arif, 2024; Sholehuddin & Malik, 2024).

Within the context of Pendidikan Agama Islam, this hadith demonstrates that educational success should not be measured solely by academic achievement, but also by the moral quality of students' character. Teachers hold a central role as moral exemplars in the process of internalizing the values of *akhlaqul karimah* through habituation, exemplary conduct, and the reinforcement of an Islamic school culture. In the digital era, character formation based on moral values has become increasingly urgent in preparing a generation capable of using technology ethically and responsibly. Recent studies indicate that the integration of moral education into Islamic learning significantly contributes to the improvement of students' prosocial behavior, digital ethics, and spiritual intelligence (Maulana et al., 2026; Oktaviani et al., 2026). Thus, this hadith occupies a strategic position as a normative foundation for strengthening character education and reconstructing students' moral conduct amid the challenges of digital modernity.

Strengthening character education based on *hadith tarbawi* has become increasingly urgent because the rapid development of digital technology may erode humanitarian values if not balanced with moral and spiritual reinforcement. The shift of students' social interactions into virtual spaces has contributed to declining social empathy and reduced respect for ethical norms. Furthermore, some students experience social media addiction,

which negatively affects learning discipline, responsibility, and emotional stability, while also increasing aggressive behavior in social environments. In this context, *hadith tarbawi* can serve as an ethical and spiritual foundation for fostering students' moral awareness in using technology wisely, ethically, and responsibly (Ma'sum & Khuriyah, 2023).

Several previous studies have discussed character education and moral challenges in the digital era. Rahayu et al. (2023) explained that character education within Pendidikan Agama Islam plays a strategic role in addressing the negative impacts of digital technological development. Likewise, Amalia & Mirza (2024) emphasized that Qur'anic interpretation and *hadith tarbawi* remain highly relevant in fostering students' digital piety through the values of *tabayyun* and *uswah hasanah*. In addition, Baher et al. (2025) argued that the revitalization of *hadith tarbawi* is essential for strengthening Islamic education amid the expansion of modern digital culture.

Nevertheless, previous studies have generally focused on character education in a broad sense and have not specifically examined the moral crisis of students in the digital era through the analytical perspective of *hadith tarbawi*. Most existing research primarily concentrates on the implementation of character education or the integration of Islamic values into digital learning without providing an in-depth analysis of students' moral degradation based on the perspective of educational *hadith*. Furthermore, earlier studies have not comprehensively explained the relevance of *hadith tarbawi* as a strategic solution for addressing students' moral crises resulting from the influence of contemporary digital culture (Agustiana et al., 2023).

These conditions indicate the existence of character degradation that has become a serious challenge within Islamic education. Based on this phenomenon, the present study is focused on several research questions: (a) what forms of moral degradation are experienced by students in the digital era; (b) how can the values of character education contained in *hadith tarbawi* be analyzed as a foundation for students' moral formation; and (c) how relevant is *hadith tarbawi* in strengthening students' character education amid the development of modern digital technology?

This study aims to analyze the phenomenon of students' moral crisis in the digital era through the perspective of *hadith tarbawi* as part of strengthening Islamic character education. Specifically, the study seeks to: (a) identify the forms of students' moral degradation caused by digital technological development; (b) examine the values of character education embedded in *hadith tarbawi*; and (c) explain the relevance of *hadith tarbawi* in fostering students' character through the reinforcement of honesty, responsibility, exemplary conduct, and self-control within digital life.

This study holds significant urgency because the moral crisis among students in the digital era continues to show increasingly alarming tendencies. Technological advancement that is not accompanied by the strengthening of character education makes students more vulnerable to moral degradation and spiritual crises. In this context, *hadith tarbawi* occupies a strategic position as a source of Islamic education containing universal character values such as honesty, responsibility, discipline, compassion, and exemplary conduct that remain highly relevant to the challenges of the digital era. Moreover, studies examining students' moral crises through the perspective of *hadith tarbawi* are still relatively limited. Therefore, this research is important for addressing the existing research gap while also providing conceptual and practical contributions to the development of character education based on Islamic values in the digital age.

Method

This study employed a qualitative approach using library research to examine the moral crisis of students in the digital era through the perspective of *hadith tarbawi* within character education. A qualitative approach was selected because the study focuses on understanding social phenomena, the values of Islamic education, and the meanings of hadith related to students' character formation. The research data were derived from various academic sources, including hadith collections, Islamic education books, scholarly journal articles, and previous studies relevant to character education, *hadith tarbawi*, and educational challenges in the digital era (Sugiyono, 2023).

The data sources consisted of primary and secondary materials. Primary data included the traditions of Prophet Muhammad SAW related to morality, students' *adab*, social ethics, respect for teachers, responsibility, self-control, and exemplary conduct in Islamic education. The selection of hadith was based on thematic relevance, the quality of sanad and matn, and the authority of the hadith collections. The hadiths were obtained from authoritative collections such as Sahih al-Bukhari and Sahih Muslim, as well as several contemporary *hadith tarbawi* references. Secondary data were gathered from reputable national and international journal articles, Islamic education books, and studies published within the last five years related to character education, digital ethics, and students' moral crises (Rahayu et al., 2023).

Data collection was conducted through documentation techniques by identifying, classifying, and reviewing various references relevant to the focus of the study. Literature searches were carried out through academic databases such as Google Scholar, Garuda, Dimensions, and Crossref to obtain valid and up-to-date sources. The collected data were then categorized according to themes, including students' moral crisis, character education, *hadith tarbawi*, and the challenges of digital education. Documentation techniques were employed because library research primarily emphasizes the analysis of texts and scholarly documents relevant to the research object (Sudarmanto et al., 2022).

The data were analyzed using content analysis with thematic (*maudhu'i*) and interpretative-hermeneutic approaches toward *hadith tarbawi*. The analysis involved interpreting the content of hadith and Islamic education literature to identify character education values relevant to addressing students' moral crises in the digital era. The analytical stages included data reduction, categorization of hadith themes, contextual interpretation of meaning, and systematic conclusion drawing. The analyzed values included honesty, discipline, responsibility, respect for teachers, self-control, and communication ethics as the foundation of Islamic character education in the digital age (Miles et al., 2020).

To ensure data validity, source triangulation was employed by comparing various academic references, scholars' perspectives, and previous relevant studies. In addition, critical analysis was conducted on diverse academic viewpoints concerning character education and *hadith tarbawi* to produce objective and comprehensive conclusions. Through this approach, the study is expected to provide both theoretical and practical contributions to the development of character education based on *hadith tarbawi* as a solution to the moral crisis among students in the digital era (Creswell & Creswell, 2021).

Results and Discussion

1. Students' Moral Crisis in the Digital Era

The development of digital technology has brought significant changes to students' lifestyles, particularly in the aspects of communication, learning, and social interaction. The

emergence of the internet, social media, and various technology-based learning platforms has facilitated rapid and broad access to information. Nevertheless, these developments have also generated various moral challenges that contribute to the decline of students' moral conduct (*adab*). This phenomenon is reflected in poor communication ethics, weakening respect toward teachers, increasing individualism, and the use of social media without adequate moral and spiritual responsibility. Such conditions indicate that students' intellectual development has not been fully balanced by the formation of proper character and moral values within digital life (Rahayu et al., 2023).

The moral crisis among students in the digital era is evident through patterns of communication that no longer reflect the values of politeness and Islamic ethics. Social media is frequently used as a space for unrestricted self-expression without sufficient consideration of moral norms and respect for others. Phenomena such as cyberbullying, hate speech, the spread of hoaxes, and the use of offensive language in digital spaces are increasingly common among younger generations. Purwasih (2023) found that low moral awareness in social media usage contributes to various forms of deviant behavior, including acts of disrespect toward teachers and peers through digital platforms. This condition demonstrates that students still face limitations in self-control and in applying digital ethics within the use of modern technology (Purwasih, 2023).

The expansion of digital culture has also influenced the relationship between students, teachers, and parents. In Islamic education, respect for teachers is considered an essential component of *adab* in the pursuit of knowledge. However, the dominance of digital interaction has reduced emotional closeness between students and educators. Many students now communicate more frequently through virtual media than through direct interaction, resulting in declining politeness, social empathy, and respect for educational authority. Behaviors such as arguing with teachers, creating negative online content about schools, or displaying impolite attitudes during online learning indicate the degradation of moral conduct within modern educational environments (Fadhila, 2024).

The moral crisis is further influenced by low digital literacy and insufficient moral guidance in the use of technology. As digital natives, students possess extensive access to information without adequate filtering mechanisms. Consequently, they are easily exposed to harmful content such as pornography, violence, consumerist culture, and hedonistic lifestyles that contradict the values of Islamic education. Zaer & Misra (2025) explained that digital technological development has a significant impact on students' behavior and character, particularly in the decline of social ethics and the increasing dependence on digital media. This condition suggests that the use of technology without the reinforcement of character education may produce a generation that excels technologically but lacks moral and spiritual strength (Zaer & Misra, 2025).

From the perspective of *hadith tarbawi*, the moral crisis among students reflects the weak internalization of ethical values within the educational process. The traditions of Prophet Muhammad SAW position *adab* as the primary foundation for human character formation. Values such as honesty, responsibility, respect for teachers, self-control, and politeness in speech constitute essential components of Islamic morality. However, digital culture, which tends to promote freedom and individualism, has caused these values to become increasingly neglected in the lives of modern students. Yunita & Abdullah (2025) demonstrated that hadiths concerning moral education possess strong relevance in addressing the moral crisis among younger generations resulting from globalization and the rapid development of digital technology (Yunita & Abdullah, 2025).

Furthermore, the moral crisis among students is also closely related to the weakening

of exemplary values (*uswah hasanah*) within both family and educational environments. The digital era has introduced numerous public figures and social media influencers who are more frequently regarded as role models than teachers or parents. Much digital content promotes negative behavior, instant culture, and unethical lifestyles that significantly influence students' character formation. Pratama et al. (2026) stated that the decline of exemplary conduct has become one of the major factors contributing to the moral degradation of younger generations in the digital era. Therefore, teachers and parents must serve as positive role models in the ethical use of technology and social media so that students can observe concrete examples of the implementation of Islamic moral values in everyday life (Pratama et al., 2026).

On the other hand, the moral crisis among students is also influenced by the orientation of modern education, which tends to prioritize academic achievement and technological mastery over moral development. Educational systems are generally more focused on grades and intellectual competencies, while character education has not been optimally integrated into the learning process. As a result, students may develop academically but lack ethical awareness and social responsibility. In this context, character education based on *hadith tarbawi* becomes increasingly important as an effort to establish a balance between intellectual intelligence and moral maturity among students in the digital era (Amalia & Mirza, 2024).

Based on the discussion above, it can be understood that the moral crisis among students in the digital era is a multidimensional issue influenced by technological advancement, digital culture, weak character education, and the decline of moral exemplarity within educational and family environments. Therefore, strengthening the values contained in *hadith tarbawi* represents a strategic step toward developing students who are not only intellectually capable, but also possess noble character, digital ethics, and strong social responsibility in facing the challenges of the modern era.

2. Values of Hadith Tarbawi in Character Education

Hadith tarbawi plays an important role in shaping students' character because it contains moral, spiritual, and social values derived from the teachings of Prophet Muhammad SAW. From the perspective of Pendidikan Agama Islam, education is not solely oriented toward intellectual development, but also toward fostering morality, responsibility, and students' spiritual awareness. The values embedded in *hadith tarbawi* serve as a foundation for developing the character of younger generations so that they are able to face the challenges of modern life, particularly in the digital era, which is characterized by rapid social change and declining moral values. Therefore, the internalization of *hadith tarbawi* values within educational processes is essential to create a balance between intellectual intelligence and moral maturity among students (Rahayu et al., 2023).

One of the primary values emphasized in *hadith tarbawi* is honesty (*şidq*). Prophet Muhammad SAW positioned honesty as the foundation of a Muslim's character. In the context of character education, honesty is not limited to truthful speech, but also includes integrity, responsibility, and consistency in behavior. In the digital era, the value of honesty faces serious challenges because students are easily exposed to hoaxes, plagiarism, information manipulation, and the misuse of social media. Therefore, honesty becomes an essential foundation for developing students' ethical awareness so that they are able to utilize technology responsibly and refrain from spreading information that may harm others (Amalia & Mirza, 2024).

Hadith tarbawi also emphasizes the value of responsibility (*amanah*) in character education. Responsibility reflects students' awareness of their personal, social, and spiritual obligations. Prophet Muhammad SAW explained that every individual is a leader who will be held accountable for those under his responsibility. This value is highly relevant to

digital life, which requires students to use technology wisely. Students are not only expected to possess digital competencies, but also to act responsibly in communication, information sharing, and respecting the rights of others within virtual spaces (Baher et al., 2025).

The values of respect toward teachers and parents also constitute important elements within *hadith tarbawi*. In the tradition of Islamic education, teachers are regarded not merely as transmitters of knowledge, but also as moral and spiritual guides. Prophet Muhammad SAW emphasized the importance of honoring teachers as a form of respect for knowledge itself. However, contemporary digital culture tends to weaken students' ethical attitudes toward teachers due to increasingly unrestricted and individualistic communication patterns. Fadhila (2024) explained that some students have begun to experience a decline in awareness regarding the importance of communication ethics and respect toward educators. Therefore, *hadith tarbawi* functions to reinforce the values of *adab* so that students continue to respect teachers, parents, and fellow human beings, both in real life and within digital environments.

In addition, *hadith tarbawi* contains the value of self-control (*mujāhadah al-nafs*), which is highly relevant in the digital era. The rapid development of technology and social media often encourages impulsive behavior, digital addiction, instant culture, and weak emotional control among students. Prophet Muhammad SAW taught the importance of guarding one's speech, controlling anger, and avoiding actions that may harm oneself or others. This value of self-control is essential in developing digital ethics so that students are able to use social media wisely, avoid being easily provoked, and critically filter information that contradicts Islamic values (Aziz et al., 2024).

Hadith tarbawi also instills the values of compassion (*rahmah*) and social empathy. Prophet Muhammad SAW taught Muslims to care for others, respect fellow human beings, and avoid actions that may hurt others physically or verbally. In the digital context, the value of compassion is highly relevant in addressing cyberbullying, hate speech, and intolerant behavior on social media platforms. Yunita et al. (2025) explained that character education based on moral hadiths can enhance students' social awareness, enabling them to build polite, tolerant, and empathetic digital interactions. Compassionate values also serve as the foundation for creating a humanistic educational environment oriented toward moral development.

The value of exemplary conduct (*uswah hasanah*) also constitutes an important aspect of *hadith tarbawi*. Prophet Muhammad SAW serves as the ultimate role model in all aspects of life, including character education. Educational approaches based on exemplary behavior are considered more effective than merely delivering theoretical instruction. In the digital era, students are more likely to imitate public figures and social media influencers; therefore, teachers and parents must function as moral role models. Pratama et al. (2026) explained that teachers' exemplary behavior in using technology and social media positively influences students' character formation. Teachers who demonstrate ethical communication, discipline, and responsibility in digital spaces become concrete examples for students in applying Islamic moral values.

Furthermore, *hadith tarbawi* also teaches the values of discipline and hard work. Prophet Muhammad SAW emphasized the importance of valuing time, working diligently, and avoiding laziness. Discipline is particularly necessary in the digital era because students frequently face technological distractions that reduce learning concentration and productivity. Nasyor et al. (2023) demonstrated that character education grounded in Islamic values can improve students' awareness in managing time and utilizing technology

productively. Thus, the value of discipline in *hadith tarbawi* can serve as a solution for developing a responsible learning culture amid the advancement of modern technology.

Based on these values, *hadith tarbawi* possesses strong relevance in strengthening students' character education in the digital era. The values of honesty, responsibility, respect for teachers, self-control, compassion, exemplary conduct, and discipline form essential foundations for developing a younger generation with noble character and wisdom in responding to technological advancement. Therefore, integrating the values of *hadith tarbawi* into modern educational systems constitutes a strategic effort to produce students who are not only academically competent, but also possess strong moral, spiritual, and social awareness in contemporary digital life (Zulhamdan & Hanum, 2024).

3. Relevance of Hadith Tarbawi in Character Education in the Digital Era

The development of the digital era has significantly influenced educational systems, social behavior, and students' character formation. Advances in information and communication technology have facilitated learning processes, expanded access to knowledge, and enabled global interaction without spatial and temporal limitations. Nevertheless, these developments have also generated various moral problems, including declining communication ethics, cyberbullying, misuse of social media, increasing individualism, and decreasing respect toward teachers and parents. This condition indicates that technological progress has not been fully accompanied by the strengthening of students' character and spirituality. In this context, *hadith tarbawi* possesses strong relevance as a foundation for character education because it contains moral and spiritual values that can guide students in facing the challenges of modern digital life (Rahayu et al., 2023).

The relevance of *hadith tarbawi* in character education during the digital era can be seen through the teachings of Prophet Muhammad SAW, which are universal and adaptable to changing times. Values such as honesty, responsibility, politeness, compassion, discipline, and self-control remain highly essential in modern society. Amid the widespread dissemination of hoaxes, information manipulation, and unethical behavior on social media, hadiths concerning honesty (*sidq*) become fundamental principles for developing students' digital ethics. The use of technology should therefore be grounded in moral awareness in order to avoid harmful consequences for oneself and others. Amalia and Mirza (2026) explained that the concept of *tabayyun* in hadith plays an important role in fostering critical and responsible digital literacy in the era of information disruption (Amalia & Mirza, 2024).

Hadith tarbawi is also highly relevant in shaping digital communication ethics. Social media often encourages students to express themselves freely without considering norms of politeness and the social impact of their words. Prophet Muhammad SAW taught the importance of guarding one's speech, speaking kindly, and respecting others as essential components of noble character. These values are particularly important in addressing hate speech, cyberbullying, and social conflict within virtual spaces. Yunita & Abdullah (2025) explained that the internalization of moral hadiths in educational practices can enhance students' awareness of communication ethics and polite behavior in the use of digital media.

Furthermore, *hadith tarbawi* contributes to strengthening students' sense of responsibility and self-control. Digital technology provides broad freedom in accessing information and entertainment; however, without adequate self-regulation, students may easily engage in negative behaviors such as social media addiction, consumption of non-educational content, and declining learning discipline. Prophet Muhammad SAW emphasized the importance of avoiding harmful behavior and managing time wisely. These values are highly relevant in shaping students who are disciplined, productive, and

capable of utilizing technology proportionally. Aziz et al. (2024) stated that character education grounded in Islamic values can function as a moral safeguard against the negative impacts of artificial intelligence and contemporary digital culture.

From the perspective of Pendidikan Agama Islam, *hadith tarbawi* is also highly relevant as a foundation for developing humanistic and empathetic social relationships. One of the consequences of technological advancement is the decline in the quality of direct social interaction due to the dominance of virtual communication. Students tend to become more individualistic and demonstrate lower levels of social concern toward their surrounding environment. In contrast, Prophet Muhammad SAW taught the values of compassion (*rahmah*), mutual assistance, and respect for fellow human beings. These values are essential for developing students' social empathy and enabling them to create healthy, tolerant, and respectful digital interactions. Baher et al. (2025) emphasized that the revitalization of *hadith tarbawi* in modern education can strengthen students' humanistic and spiritual dimensions amid the growing culture of digital individualism.

The relevance of *hadith tarbawi* is also evident in strengthening the concept of exemplary conduct (*uswah hasanah*) within character education in the digital era. Today, students are easily influenced by public figures, influencers, and various forms of social media content that may not align with Islamic moral values. Therefore, teachers and parents must serve as role models in the responsible use of technology and social media. Prophet Muhammad SAW represents the ultimate example in communication ethics, social responsibility, and simplicity in life. Pratama et al. (2026) explained that education based on exemplary behavior is more effective in shaping character than purely theoretical approaches. Teachers who demonstrate politeness, discipline, and wisdom in utilizing technology can positively influence students' behavior in digital environments.

In addition, *hadith tarbawi* is relevant in strengthening digital literacy based on Islamic values. Digital literacy is not merely associated with the technical ability to use technology, but also encompasses ethics, responsibility, and awareness of the social consequences of digital media usage. The hadiths of Prophet Muhammad SAW teach caution in receiving information, avoiding slander, and protecting the dignity of others. These principles are highly relevant in addressing the spread of fake news and provocative content on social media. Nasyor et al. (2023) demonstrated that integrating Islamic values into digital learning can enhance students' moral awareness in utilizing technology positively and productively (Nasyor et al., 2023).

Furthermore, *hadith tarbawi* is relevant in fostering a balance between students' intellectual and spiritual intelligence. Modern education often prioritizes academic achievement and technological mastery, while moral and spiritual dimensions receive less attention. In fact, the objective of Islamic education is to develop individuals who possess a balance between knowledge, morality, and devotion to Allah SWT. Maslani et al. (2025) explained that the integration of *hadith tarbawi* within holistic education can strengthen students' moral and spiritual awareness more comprehensively. Character education grounded in *hadith tarbawi* is capable of producing students who are not only intellectually competent, but also socially and spiritually responsible in modern digital life (Maslani et al., 2025).

Therefore, *hadith tarbawi* possesses strong relevance in character education in the digital era because it functions as a moral, spiritual, and social guideline for students in responding to the challenges of modern technological development. The values of honesty, responsibility, self-control, compassion, exemplary conduct, and communication ethics taught by Prophet Muhammad SAW constitute essential foundations for developing a

younger generation with noble character, strong digital ethics, and profound spiritual awareness. Consequently, the integration of *hadith tarbawi* into modern educational systems should continue to be strengthened so that education produces not only academically intelligent individuals, but also people with high moral integrity and humanitarian values amid the flow of global digitalization (Zulhamdan & Hanum, 2024).

Conclusion

The development of digital technology has significantly transformed students' behavior and patterns of social interaction. On the one hand, the digital era provides easier access to information and supports more effective learning processes. On the other hand, it has also contributed to various forms of moral decline, including poor communication ethics, decreasing respect toward teachers, growing individualistic behavior, cyberbullying, and the misuse of social media. These conditions indicate that students' intellectual advancement has not been fully accompanied by the strengthening of character and spirituality. The crisis of *adab* among younger generations therefore represents a serious challenge in contemporary education, particularly within Pendidikan Agama Islam, because education is not only intended to produce academically competent students, but also individuals with noble character and strong social responsibility in modern digital life.

The findings of this study demonstrate that *hadith tarbawi* possesses strong relevance in strengthening character education in the digital era. Educational values contained in the hadiths of Prophet Muhammad SAW, such as honesty (*şidq*), responsibility (*amanah*), respect for teachers, self-control, compassion (*rahmah*), discipline, and exemplary conduct (*uswah hasanah*), constitute essential foundations for shaping students with ethical and moral character. These values are not only applicable to conventional social life, but also function as moral guidelines for the wise use of technology and digital media. *Hadith tarbawi* provides spiritual and ethical foundations that can help students confront contemporary digital challenges, including hoaxes, hate speech, social media addiction, and moral degradation caused by the influence of global digital culture.

Therefore, integrating the values of *hadith tarbawi* into modern educational systems represents a strategic effort to establish holistic and sustainable character education. Character education based on *hadith tarbawi* should be implemented through teachers' exemplary conduct, the habituation of moral behavior within school environments, the strengthening of Islamic digital literacy, and collaboration among families, schools, and society. Such efforts are essential to ensure that students possess not only technological competence and academic capability, but also strong moral, spiritual, and social awareness in responding to the dynamics of digital life. Accordingly, strengthening character education grounded in *hadith tarbawi* is expected to produce a generation that is intellectually excellent while also possessing noble character, humanitarian values, and social responsibility within an increasingly globalized world.

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