



Islamic Religious Education Teachers' Strategies for Mitigating the Moral Risks of Students' Digital-Device Use: A Multi-Site Case Study in Indonesia

Saodah Jubaedah^{1a*}, Hoerul Umam^{2b}

^{1,2} Universitas Islam Nusantara, Bandung, Indonesia

^asaodahjubaedah87@gmail.com, ^bhoerulumam@uninus.ac.id

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*Correspondence Address:

saodahjubaedah87@gmail.com

Abstract:

The increasing use of digital devices among elementary students creates new moral challenges for Islamic Religious Education (IRE), particularly in relation to self-control, respectful communication, learning concentration, and responsible digital behavior. This study examined how IRE teachers at two public elementary schools in Karawang Regency, Indonesia, addressed these challenges through habituation (*ta'wid*), role modelling (*qudwah*), and moral advice (*mau'izhah*), drawing on Miskawayh's moral-formation framework. Using a qualitative multi-site case study, data were collected through interviews, observations, and document analysis and compared across the two sites. The findings show that SD Negeri Pagadungan I implemented the three strategies in a more planned, documented, and institutionally supported manner, with stronger teacher-parent collaboration, whereas SD Negeri Tempuran II relied more on incidental guidance with more limited institutional coordination and parental involvement. More consistent responsible digital behavior was observed at the first site, while behavioral changes were less consistently observed at the second; these findings should be understood as qualitative patterns associated with differences in implementation rather than as causal effects. The study's main contribution is to extend Miskawayh's moral-education framework to digital-age elementary education by showing how *ta'wid*, *qudwah*, and *mau'izhah* are strengthened by leadership support, teacher preparation, facilities, and school-family collaboration.

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Introduction (مقدمة)

Digital technology has become inseparable from children's everyday lives, providing access to educational resources, communication, creativity, and entertainment. Nevertheless, intensive or poorly supervised use of smartphones and other digital devices may coincide with reduced physical and social engagement, disrupted learning routines, and behavioral difficulties. Evidence indicates that screen exposure is associated with internalizing and externalizing

problems among children, although the magnitude and direction of these associations depend on the content consumed, the context of use, and children's individual vulnerabilities (Eirich et al., 2022; Odgers & Jensen, 2020; Stiglic & Viner, 2019). Therefore, the educational challenge is not merely to restrict digital devices but to guide children toward responsible, balanced, and morally informed digital practices.

This challenge is particularly relevant to elementary education, a developmental period in which children's habits, moral judgments, and social behavior are still being formed. Schools need to integrate digital citizenship with character education so that students understand not only how to use technology but also how to communicate respectfully, exercise self-control, protect themselves, and take responsibility for their online behavior. Teachers consequently serve as moral educators, behavioral models, and facilitators of safe digital participation (Almethen & Alomair, 2024; Quayyum et al., 2021; Sanzi et al., 2025). Within Indonesian schools, Islamic Religious Education (IRE) teachers occupy a strategic position because their responsibilities encompass religious knowledge, worship practices, and the cultivation of *akhlaq* in students' daily lives.

The importance of this role is reinforced by Indonesia's national policy framework. Presidential Regulation Number 87 of 2017 positions character strengthening as an integrated educational movement involving schools, families, and communities. This orientation was reinforced through the 2025 Joint Circular Letter on Strengthening Character Education through Habituation in Educational Units, which promotes seven daily habits: waking up early, worshipping, exercising, eating healthy and nutritious food, enjoying learning, participating in society, and sleeping early. In addition, Government Regulation Number 17 of 2025 establishes governance responsibilities for electronic-system providers in protecting children in digital environments. Together, these regulations demonstrate that students' moral development and digital protection require continuous habituation and coordinated responsibility across educational, familial, social, and technological environments (Ministry of Primary and Secondary Education et al., 2025; Republic of Indonesia, 2017, 2025).

In Islamic moral philosophy, *akhlaq* refers to a relatively stable disposition from which actions emerge consistently without requiring prolonged deliberation. Miskawayh maintains that moral character is not entirely fixed; it can be educated and refined through repeated practice, disciplined self-training, appropriate social relationships, and rational guidance. From this perspective, moral education must move beyond the transmission of religious concepts toward the formation of dispositions that guide behavior in both physical and digital environments. Contemporary interpretations of Miskawayh's thought similarly emphasize habituation, exemplary conduct, moral counsel, and self-discipline as central processes in character formation (Miskawayh, 1968; Mukti et al., 2021; Sanzi et al., 2025).

Based on this theoretical foundation, IRE teachers may mitigate the adverse moral consequences associated with problematic digital-device use through three interconnected strategies: habituation (*ta'wid*), role modelling (*qudwah*), and moral advice (*mau'izhah*). Habituation transforms moral values into recurring practices, such as prayer, respectful communication, disciplined study, and responsible device use. Role modelling provides observable examples through which students learn how trusted adults regulate emotions and use technology ethically, whereas moral advice assists students in understanding the religious and social consequences of their choices. These mechanisms correspond with the view that character education requires moral knowledge, moral feeling, and repeated moral action, as well as social learning through observation and interaction (Bandura, 1986; Lickona, 1991; Miskawayh, 1968).

The effectiveness of school-based strategies, however, depends substantially on the consistency of guidance that students receive outside school. Parental mediation, household

rules, communication patterns, and parents' own digital practices influence children's ability to regulate internet and social-media use. Studies have shown that problematic internet use is related to parenting practices and that parental mediation can help reduce digital risks when implemented through communication, supervision, and consistent behavioral boundaries. Consequently, cooperation between teachers and parents is essential for ensuring that moral values practiced at school are reinforced in the family environment (Lukavská et al., 2022; Mekonen et al., 2024; Munastiwi, 2021).

Preliminary observations and interviews conducted at SD Negeri Pagadungan I and SD Negeri Tempuran II in Tempuran District, Karawang Regency, revealed several practical concerns. During break periods, some students preferred using smartphones to engaging in direct social interaction or traditional play. Teachers also reported students' use of harsh expressions acquired from digital content, declining concentration during lessons, and reduced respect toward teachers and parents. Although the IRE teachers had attempted to respond through religious activities, warnings, and behavioral guidance, these interventions had not yet been supported by a standardized strategy or systematic implementation framework. These findings do not imply that digital devices are the sole cause of students' behavioral problems; rather, they indicate an interaction between digital exposure, supervision, school practices, family conditions, and students' social environments.

The two schools provide a relevant multi-site setting because they share the same elementary-education level and accreditation category but differ in geographical accessibility, internet availability, institutional resources, and the professional status and certification of their IRE teachers. Such variation may influence how moral-education strategies are designed, implemented, monitored, and coordinated with parents. Comparing the two settings therefore makes it possible to identify both context-specific practices and common strategic principles that can be adapted by schools with different levels of infrastructure and teacher capacity.

Previous studies have extensively examined the associations between screen exposure and children's behavioral outcomes, the contribution of parenting to problematic internet use, and the importance of digital citizenship in school curricula. Other studies have addressed Islamic moral education and school-family collaboration. However, these bodies of research have generally developed separately and have provided limited explanations of how IRE teachers translate classical Islamic moral philosophy into concrete responses to children's contemporary digital practices. In particular, comparative qualitative evidence concerning habituation, role modelling, and moral advice across elementary schools with contrasting institutional conditions remains limited (Almethen & Alomair, 2024; Eirich et al., 2022; Lukavská et al., 2022).

This study addresses this gap by employing a multi-site qualitative case study to analyze how IRE teachers at SD Negeri Pagadungan I and SD Negeri Tempuran II mitigate the negative moral influence associated with students' digital-device use. Its novelty lies in integrating Miskawayh's moral-formation framework with an empirical comparison of *ta'wid*, *qudwah*, and *mau'izhah*, including the ways in which these strategies are supported by school leadership and parent-teacher collaboration. The study aims to identify the strategies implemented by IRE teachers, examine differences in their implementation across the two schools, and determine the contextual factors that support or hinder their effectiveness. The findings are expected to extend the application of Islamic moral philosophy to digital-age education and provide schools, teachers, parents, and policymakers with a context-sensitive framework for strengthening elementary students' *akhlaq* without disregarding the educational benefits of digital technology.



Method (منهج)

Research Design

This study employed a qualitative approach with a multi-site case study design. This design was selected to obtain an in-depth understanding of the strategies used by Islamic Religious Education (IRE) teachers to mitigate the negative influence associated with students' digital-device use in natural school settings. The multi-site design also enabled systematic comparison of practices, supporting conditions, and implementation constraints between two schools located within the same regency but characterized by different institutional and environmental contexts (Creswell & Poth, 2018; Yin, 2018).

Research Sites and Participants

The study was conducted at SD Negeri Pagadungan I and SD Negeri Tempuran II in Tempuran District, Karawang Regency, West Java, Indonesia. The schools were selected purposively because they had the same accreditation level but differed in geographical accessibility, internet availability, school facilities, and the employment and certification status of their IRE teachers. Participants were selected through purposive sampling and subsequently expanded through snowball sampling until data saturation was reached (Patton, 2015). The inclusion criteria comprised IRE teachers with at least two years of teaching experience, principals who understood the schools' character-education policies, students in Grades IV-VI who participated actively in IRE lessons and used digital devices in everyday life, and parents or guardians who supervised students' device use at home. Each site involved 8-12 informants, consisting of one IRE teacher, one principal, four to six students, and two to four parents or guardians. Thus, the participant pool across the two sites comprised 16-24 informants.

Data Collection

Data were collected through semi-structured in-depth interviews, observations, and document analysis. Interviews with IRE teachers and principals lasted approximately 45-60 minutes, whereas student interviews lasted approximately 15-20 minutes and used age-appropriate questions. The interview protocol was developed around three dimensions of Miskawayh's moral-formation framework: habituation (*ta'wid*), role modelling (*qudwah*), and moral advice (*mau'izhah*). Passive and non-participant observations were conducted three to five times at each school during morning activities, IRE lessons, break periods, and extracurricular activities. Documentary data included school policies, lesson plans, semester programs, teacher-parent communication books, photographs of activities, and records of supporting facilities. Using multiple sources and techniques allowed the researchers to compare participants' accounts with observed practices and documentary evidence (Creswell & Poth, 2018; Patton, 2015).

Data Analysis

Data collection and analysis were conducted iteratively using the interactive model developed by Miles et al. (2014). First, interview recordings were transcribed, observation notes were organized, and relevant documents were catalogued. Second, the data were coded and condensed into categories related to habituation, teacher role modelling, moral advice, parent-school collaboration, and contextual factors. Third, the findings were displayed in within-site matrices to identify patterns at each school. A cross-site matrix was then developed to compare similarities, differences, and contextual explanations across the two cases. Conclusions were progressively formulated and verified through source and time triangulation, member checking, peer debriefing, and repeated examination of discrepant evidence. Thematic organization was maintained throughout the analysis to ensure that each theme remained traceable to the underlying data (Miles et al., 2014; Nowell et al., 2017).

Trustworthiness and Research Ethics

Trustworthiness was established through credibility, transferability, dependability, and confirmability. Credibility was strengthened through prolonged engagement for approximately two months at each site, persistent observation, source and technique triangulation, member checking, and referential materials such as audio recordings, photographs, and field documentation. Transferability was supported by detailed descriptions of each school's institutional and social context. Dependability and confirmability were maintained through an audit trail, coding records, methodological notes, and a reflexive journal documenting research decisions and potential researcher biases (Alexander, 2019; Nowell et al., 2017; Shenton, 2004). Ethical procedures included informed consent, voluntary participation, confidentiality, participant anonymity, non-maleficence, and respect for school regulations. The identities of student and parent participants were replaced with codes in transcripts and research reports, and collected data were used exclusively for research purposes.

Result (نتائج)

Habituation of Religious and Responsible Digital Practices

The findings revealed substantial differences in the implementation of habituation (*ta'wid*) between the two schools. At SD Negeri Pagadungan I, habituation was implemented as a planned school program and integrated into learning and daily activities. At SD Negeri Tempuran II, habituation was conducted more incidentally and depended largely on the teacher's immediate response to students' behavior.

At SD Negeri Pagadungan I, Teacher P incorporated religious and digital-behavior habituation into lesson plans and semester programs. The planning process involved the principal and classroom teachers through coordination meetings at the beginning of the academic year. This coordination enabled the school to connect IRE learning with daily routines and school rules concerning student discipline and digital-device use.

The habituation activities included daily congregational *Duha* prayer, 15 minutes of Qur'an recitation, and repeated reminders about responsible digital-device use. Students were taught to keep their devices in their bags during lessons, avoid inappropriate content, and report disturbing digital material to an adult. Traditional games, Islamic speech activities, Qur'an recitation competitions, and calligraphy were also provided as alternatives to excessive device use during students' free time.

Teacher P monitored students through daily observations, anecdotal records, and information received from parents. Students who demonstrated discipline and responsible digital behavior received recognition through the "Santri Digital Berakhlak" award. Parents were involved through communication books, a WhatsApp group, periodic meetings, home visits, and family digital agreements regulating the duration, purpose, and conditions of device use at home.

At SD Negeri Tempuran II, habituation was not explicitly documented in lesson plans or a structured school program. The activities were limited primarily to weekly congregational prayer and Monday morning exercise, while alternative social, religious, and recreational activities remained limited. The school had no written rules specifically regulating students' devices, and monitoring depended on spontaneous teacher observations. Consequently, students continued to use smartphones during break periods, and the changes in their digital behavior were less consistently observed.

Table 1. Cross-Site Comparison of Habituation Strategies

Dimension	SD Negeri Pagadungan I	SD Negeri Tempuran II
Planning	Integrated into lesson plans and semester	Incidental and not formally

	programs	documented
Religious routines	Daily <i>Duha</i> prayer and Qur'an recitation	Limited weekly religious activities
Digital-device rules	Explicit rules and repeated ethical guidance	No specific written rules
Alternative activities	Traditional games and religious extracurricular activities	Limited alternative activities
Parent involvement	Communication book, WhatsApp group, meetings, home visits, and family digital agreement	Informal communication during student drop-off or pick-up
Evaluation	Daily observation, anecdotal records, parent reports, and recognition	Spontaneous observation without a formal instrument
Observed outcome	More consistent responsible digital behavior	Behavioral changes were less consistently observed

Teacher Role Modelling as Digital Moral Guidance

Role modelling (*qudwah*) emerged as an essential strategy because students closely observed how teachers behaved and used digital devices. The findings showed that the consistency between teachers' verbal instructions and daily conduct influenced students' acceptance of moral guidance. Clear differences were identified between the two sites in teachers' self-discipline and their positioning as digital role models.

At SD Negeri Pagadungan I, Teacher P avoided using a personal smartphone during lessons unless it was directly required for instructional purposes. The teacher refrained from checking private notifications, arrived on time, and demonstrated respectful communication with students and colleagues. When mistakes occurred, the teacher acknowledged them openly, thereby demonstrating accountability rather than merely requiring it from students.

Teacher P also demonstrated constructive uses of digital technology by showing students Islamic educational content and explaining how to evaluate the appropriateness of online material. Stories of prophets and companions were used to introduce self-control, responsibility, and careful decision-making. These practices were supported by posters on digital ethics, an Islamic literacy corner, alumni motivational sessions, and a "Digital Morality Ambassador" program.

At SD Negeri Tempuran II, Teacher T occasionally opened a smartphone during classroom instruction to check the time, receive institutional calls, or respond to messages. Although these actions were not necessarily unrelated to professional duties, their purposes were not always explained to the students. Some students consequently interpreted the teacher's smartphone use as evidence that accessing a device during learning activities was acceptable.

The cross-site findings indicate that role modelling was more influential when teachers consistently demonstrated the conduct expected from students. Students at SD Negeri Pagadungan I were reported to imitate responsible device-use practices and, in several instances, reminded family members about excessive smartphone use. At SD Negeri Tempuran II, the absence of consistent modelling and environmental reinforcement limited students' ability to distinguish necessary professional use from recreational device use.

Table 2. Cross-Site Comparison of Teacher Role Modelling

Dimension	SD Negeri Pagadungan I	SD Negeri Tempuran II
Smartphone use during lessons	Avoided unless required for learning	Occasionally used for time checks, messages, or institutional calls
Explanation of device use	Purpose communicated to students	Purpose not always explained

Teacher discipline	Consistently demonstrated	Less consistently demonstrated
Digital role modelling	Demonstrated educational and Islamic content use	Not systematically implemented
Supporting environment	Digital-ethics posters, literacy corner, alumni sessions, and student ambassador program	Limited visual and program support
Student response	Students imitated and communicated responsible practices	Students sometimes perceived teacher device use as acceptable during learning

Moral Advice and Individual Guidance

Moral advice (*mau'izhah*) was used at both sites, but its form, intensity, and follow-up differed considerably. At SD Negeri Pagadungan I, advice was planned and delivered through classroom, individual, group, and parent-oriented activities. At SD Negeri Tempuran II, advice was mainly delivered as an immediate verbal response when problematic behavior occurred.

Teacher P integrated moral advice about digital technology into monthly learning activities. The materials included Qur'anic verses, prophetic traditions, Islamic stories, short educational videos, and examples drawn from students' daily experiences. Instead of relying exclusively on lectures, the teacher encouraged students to discuss digital dilemmas, reflect on the consequences of their behavior, and write personal commitments concerning responsible device use.

Individual guidance was provided privately and empathetically when a student demonstrated problematic behavior. Teacher P first explored the reason for the behavior, listened to the student's explanation, and then developed gradual behavioral agreements. This approach was complemented by a weekly moral-sharing session, Islamic public-speaking activities, parent meetings, WhatsApp communication, and family digital agreements.

At SD Negeri Tempuran II, moral advice was primarily delivered through one-way lectures or direct verbal reprimands. Individual guidance generally focused on telling students to stop the behavior without systematically examining its underlying causes. Digital media were rarely used as instructional resources, while group-reflection activities and structured parent guidance had not been established.

The findings suggest that students responded more openly when moral advice was relevant to their experiences, delivered respectfully, and followed by behavioral monitoring. At SD Negeri Pagadungan I, advice was linked to habituation, role modelling, and parent communication. At SD Negeri Tempuran II, the absence of systematic follow-up made it difficult for the teacher to determine whether students understood and applied the advice beyond the immediate situation.

Table 3. Cross-Site Comparison of Moral Advice Strategies

Dimension	SD Negeri Pagadungan I	SD Negeri Tempuran II
Planning	Integrated into monthly instructional planning	Delivered spontaneously
Delivery method	Discussion, reflection, stories, videos, and written commitments	Predominantly one-way lectures
Individual guidance	Private, empathetic, and based on gradual agreements	Direct verbal reprimands
Group activities	Weekly moral-sharing sessions and Islamic speaking activities	No specific group-reflection program
Digital media	Short videos and digital Islamic resources	Rarely used
Parent guidance	Meetings, WhatsApp communication, and family digital agreements	No structured parent-guidance program
Follow-up	Behavioral monitoring and communication with parents	No systematic follow-up

School-Family Collaboration

School-family collaboration emerged as a factor that distinguished the continuity of moral guidance across the two sites. The findings showed that students received more consistent messages when teachers, school leaders, and parents shared information and applied similar expectations. Conversely, weak communication resulted in different rules governing digital-device use at school and at home.

At SD Negeri Pagadungan I, the principal supported Teacher P through coordination meetings, program supervision, and the integration of digital morality into school activities. Classroom teachers reinforced device-use rules and reported relevant behavioral incidents to the IRE teacher. This distributed responsibility reduced dependence on a single teacher and positioned students' digital behavior as a school-wide concern.

Communication with parents occurred through several channels. The teacher used communication books and a WhatsApp group to share observations and provide guidance, while meetings were held approximately every three months. Home visits were conducted when a student required more intensive assistance. The family digital agreement helped parents and children negotiate device-use schedules, permitted content, learning priorities, and consequences for rule violations.

At SD Negeri Tempuran II, collaboration was mainly limited to informal conversations when parents dropped off or collected their children. The school did not have a specific parent meeting, written agreement, or systematic communication channel dedicated to students' digital behavior. As a result, information about students' device use was not consistently exchanged between teachers and families.

Parents at both sites faced practical difficulties in supervising children, including work schedules, limited digital knowledge, and differences in household rules. Nevertheless, parents at SD Negeri Pagadungan I had more opportunities to discuss these difficulties with teachers and develop shared responses. At SD Negeri Tempuran II, limited institutional communication left parents and teachers to address problems separately, thereby reducing the continuity of moral guidance.

Table 4. Cross-Site Comparison of School-Family Collaboration

Dimension	SD Negeri Pagadungan I	SD Negeri Tempuran II
Principal support	Coordination, supervision, and program reinforcement	Limited program coordination
Classroom-teacher involvement	Reinforced rules and shared behavioral information	Involvement remained informal
Parent communication	Communication books, WhatsApp group, meetings, and home visits	Conversations during drop-off or pick-up
Shared digital rules	Family digital agreements	No shared written agreement
Communication frequency	Regular and scheduled	Incidental
Continuity of guidance	School and family expectations were more closely aligned	School and family responses were less integrated

Contextual Factors and Cross-Site Outcomes

Cross-site analysis showed that differences in strategy implementation were associated with institutional and environmental conditions rather than with teacher commitment alone. The relevant conditions included internet access, teacher training, principal support, school facilities, parent participation, and the degree to which programs were incorporated into school planning.

SD Negeri Pagadungan I had internet access of approximately 30 Mbps, supporting the use of educational videos and digital Islamic materials. Teacher P had participated in digital-literacy training, while the school provided supporting resources such as digital-ethics posters, a literacy corner, and a better-equipped library. These resources enabled the teacher to combine direct moral instruction with guided exposure to constructive digital content.

At SD Negeri Tempuran II, the absence of school internet access and limited supporting facilities restricted the teacher's options for using digital learning resources. Teacher T had not received comparable digital-literacy training. Consequently, the teacher relied more heavily on verbal instruction and spontaneous warnings, even though the school faced similar concerns regarding students' smartphone use.

Leadership support also affected the sustainability of the strategies. At SD Negeri Pagadungan I, routine coordination and supervision helped incorporate the three strategies into school programs. At SD Negeri Tempuran II, limited formal coordination meant that the strategies remained strongly dependent on the individual IRE teacher. Differences in parents' economic conditions, working patterns, and digital knowledge further shaped their capacity to supervise children at home.

Overall, SD Negeri Pagadungan I demonstrated a more integrated pattern in which habituation, role modelling, moral advice, institutional support, and parent collaboration reinforced one another. Participants reported and researchers observed more consistent responsible digital behavior among students at this site. At SD Negeri Tempuran II, the strategies were less structured and the observed behavioral changes were less consistent. These qualitative findings demonstrate differences in implementation and perceived outcomes but do not establish a direct causal effect.

Table 5. Contextual Factors and Cross-Site Outcomes

Contextual factor	SD Pagadungan I	Negeri	SD Tempuran II	Negeri	Implication
Internet access	Approximately 30 Mbps		Not available at school		Influenced access to digital instructional resources
Digital-literacy training	Teacher participated in training	had in	Comparable training had not been received		Affected the variety of guidance methods
Principal support	Regular coordination and supervision		Limited formal coordination		Influenced program sustainability
Supporting facilities	Posters, literacy corner, and library resources		Limited supporting resources		Affected environmental reinforcement
Parent collaboration	Regular and multi-channel		Informal and incidental		Influenced consistency between school and home
Strategy implementation	Integrated and documented		Incidental and minimally documented		Shaped continuity and evaluability
Observed outcome	More consistent responsible digital behavior		Changes were less consistently observed		Indicates an association between implementation quality and perceived outcomes



Discussion (مناقشة)

The findings demonstrate that IRE teachers' responses to students' digital-device use were most comprehensive when habituation, role modelling, and moral advice operated as an integrated process. This pattern supports Miskawayh's view that moral character develops through repeated practice, disciplined guidance, and an environment that directs human dispositions toward virtuous action. The findings also clarify that these strategies cannot be reduced to prohibitions against smartphones. Their educational value lies in helping students develop self-control and moral judgment that can guide behavior even when direct adult supervision is absent (Miskawayh, 1968; Mukti et al., 2021; Odgers & Jensen, 2020).

The stronger implementation of *ta'wid* at SD Negeri Pagadungan I indicates that habituation becomes more meaningful when it is planned, repeated, documented, and reinforced in different settings. Religious routines, responsible device-use rules, alternative activities, and family digital agreements created recurring opportunities for students to practice self-regulation. This finding corresponds with character education theory, which emphasizes that moral conduct develops through repeated action rather than through conceptual knowledge alone. It also reflects Indonesia's character-strengthening policy, which places daily habituation and cooperation among schools, families, and communities at the center of moral education (Lickona, 1991; Ministry of Primary and Secondary Education et al., 2025; Miskawayh, 1968).

The findings concerning *qudwah* demonstrate that teachers' conduct functions as an implicit moral curriculum. Teacher P's decision to limit personal smartphone use and explain its instructional purposes provided students with an observable model of responsible behavior. In contrast, unexplained device use created ambiguity because students evaluated the teacher's actions more readily than the teacher's instructions. This result is consistent with social cognitive theory, according to which students learn through attention, observation, imitation, and reinforcement. It also extends digital-citizenship research by showing that teachers' everyday digital conduct may influence whether formal guidance is perceived as credible and applicable (Almethen & Alomair, 2024; Bandura, 1986; Sanzi et al., 2025).

The comparison of *mau'izhah* practices suggests that advice becomes more influential when it is dialogical, contextual, and connected to follow-up action. Advice at SD Negeri Pagadungan I allowed students to discuss actual digital experiences, consider their consequences, and formulate gradual commitments. This process differs from immediate reprimands that may stop behavior temporarily without helping students understand its moral implications. Educational videos and digital Islamic resources also enabled the teacher to use technology as a medium of moral learning rather than treating it exclusively as a source of risk. Such an approach is relevant to child cybersecurity education, which requires practical guidance, age-appropriate communication, and opportunities to develop informed digital choices (Miskawayh, 1968; Quayyum et al., 2021; Sanzi et al., 2025).

The cross-site differences further show that teacher strategies are embedded in institutional and family environments. Internet access, training, leadership support, facilities, parent communication, and household supervision shaped the form and continuity of each strategy. The stronger pattern at SD Negeri Pagadungan I should therefore not be attributed solely to individual teacher competence. Regular coordination enabled moral guidance to continue across classrooms and homes, while the limited collaboration at SD Negeri Tempuran II fragmented the responses provided to students. This interpretation is consistent with evidence that parenting practices and parental mediation are associated with young people's problematic internet use and that cooperation between parents and teachers strengthens the continuity of religious and moral education (Lukavská et al., 2022; Mekonen et al., 2024; Munastiwi, 2021).

The academic contribution of this study is threefold. Theoretically, it extends Miskawayh's moral-formation framework into digital-age elementary education by conceptualizing *ta'wid* as the habituation of digital ethics, *qudwah* as teachers' digital role modelling, and *mau'izhah* as contextual and media-supported moral guidance. Empirically, the multi-site comparison demonstrates that these strategies produce more coherent perceived outcomes when supported by leadership, teacher preparation, school facilities, and parent collaboration. Methodologically, the study illustrates the value of cross-site qualitative analysis for distinguishing teacher-level practices from contextual conditions. These contributions generate a context-sensitive framework for future research and school interventions, although subsequent quantitative or longitudinal studies are required to test the strength and durability of the relationships identified



Conclusion (خاتمة)

This study concludes that IRE teachers' strategies for addressing the moral risks associated with elementary students' digital-device use become more coherent when habituation, role modelling, and moral advice are implemented as an integrated process. The cross-site findings show that SD Negeri Pagadungan I implemented these strategies through planned religious routines, explicit digital-behavior guidance, consistent teacher modelling, contextual moral advice, continuous evaluation, and active parent collaboration. In comparison, the strategies at SD Negeri Tempuran II were more incidental, minimally documented, and insufficiently supported by institutional coordination and school-family collaboration. The findings indicate that moral guidance in the digital age should not rely solely on restricting devices; it should cultivate students' self-control, responsibility, and ethical judgment through consistent practices across school and family environments.

This study is limited to two public elementary schools within one district and uses qualitative evidence based on participant accounts, observations, and documents. Its findings therefore cannot establish a causal relationship between the strategies and changes in students' behavior or be generalized statistically to all schools. Future research should involve more diverse schools, employ longitudinal or mixed-method designs, and develop measurable indicators of students' digital morality. Schools are recommended to integrate digital ethics into IRE planning, establish clear and age-appropriate device-use guidelines, strengthen teachers' digital-literacy competence, and create regular parent-teacher communication mechanisms. Education authorities should also provide professional development and adaptable guidance to help schools implement moral education according to their infrastructure, student characteristics, and family contexts.

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