

Islamic Digital Literacy as the Foundation for Character Education for the Younger Generation

Rifaldi Rifaldi^{1*}

¹ Islamic Religious Education Study Program State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: Rifaldi Rifaldi, E-mail: rasulullah022@gmail.com

ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489 KEYWORD Islamic Digital Literacy, Islamic Education, Character, Young Generation, Artificial Intelligence	The digital era has brought significant changes to the education and social lives of the younger generation. Widespread access to information through digital media provides opportunities for scientific development, but also presents serious risks such as hoaxes, hate speech, pornography, radicalism, and technological dependency. This study aims to analyze the role of Islamic digital literacy as a foundation for character formation in the younger generation in facing the challenges of the artificial intelligence (AI) era. This study uses a qualitative-descriptive approach with a library research method, with data sources consisting of books, journals, research reports, and relevant international publications. The results of the study indicate that Islamic digital literacy not only emphasizes technical skills but also instills ethical, spiritual, and religious moderation awareness. This literacy serves as a moral filter for the younger generation in responding to the uncontrolled flow of information and as a guide to using technology productively and Islamically. The main conclusion of this study is that Islamic digital literacy can be a strategic strategy to prepare a generation with Islamic, moderate, critical, and adaptive character to the development of digital technology, especially artificial intelligence.

1. Introduction

The development of the digital era has brought brought about major changes in various aspects of human life. This transformation has not only impacted the economic, social, and cultural sectors, but also the world of education, which is now increasingly dependent on information and communication technology.

The presence of digital media, particularly social media, provides widespread access to information, knowledge, and entertainment that was previously difficult to access. This presents significant opportunities for improving the quality of learning, social connectedness, and developing the insights of the younger generation.

However, despite these benefits, the uncontrolled flow of information also has various negative impacts. Young people are vulnerable to exposure to hoaxes, hate speech, pornography, radicalism, and even digital addiction, which can weaken moral, spiritual, and character values. The digital era has also given rise to a new phenomenon: a shift in the authority of knowledge. While previously teachers, parents, and religious scholars were the primary sources of information, digital media now often

*Rifaldi Rifaldi is a Student of Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 4th International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2025, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

serves as the first source of information. This creates a paradox: on the one hand, access to knowledge is increasingly rapid and widespread, but on the other, the quality and accuracy of information are difficult to ascertain.

This situation demands ethical and religious filters capable of guiding the younger generation so they don't fall prey to misinformation, instant culture, and permissive mindsets that conflict with Islamic values. In this context, Islamic education has a significant responsibility to equip the younger generation with Islamic digital literacy. This literacy relates not only to technical skills in using technology, but also to ethical and spiritual awareness, enabling the digital space to become a vehicle for goodness and character building.

Furthermore, Islamic digital literacy can be understood as a civilizational endeavor to utilize technology as an instrument for da'wah (Islamic outreach), education, and character building. Equipped with Islamic literacy, the younger generation will not only act as passive consumers of technology but also as content creators that uphold the Islamic values of rahmatan lil 'alamin (mercy for the universe). This literacy will enable them to present positive narratives, strengthen religious moderation, and foster a culture of healthy dialogue in the digital space. Thus, Islamic education will not only remain relevant in the era of disruption but also be at the forefront of preparing a resilient generation with noble character and prepared to face the challenges of Artificial Intelligence (AI).

2. Literature Review

2.1 Islamic Digital Literacy in Educational Perspective

In general, digital literacy is understood as an individual's ability to access, understand, analyze, and produce information by wisely utilizing digital technology. Within an Islamic framework, digital literacy is inseparable from sharia and moral values. The Quran provides highly relevant ethical guidance, such as the command to conduct tabayyun (information clarification), as mentioned in Surah Al-Hujurat: 6, which emphasizes that Muslims should not easily spread news before confirming its accuracy.

Furthermore, the principle of akhlaq al-karimah (good morals) serves as a primary guideline for communicating in the digital world, such as avoiding backbiting, slander, and hate speech. Meanwhile, the principle of amanah (trustworthiness) emphasizes moral responsibility in using technology, including maintaining data privacy and security. Thus, Islamic digital literacy is an integrative effort that combines technological competence with Islamic etiquette.

2.2 Challenges for the Young Generation in the Digital Era

The younger generation, as digital natives, faces several serious challenges:

2.2.1 Disinformation and Hoaxes

The abundance of information circulating on social media makes young people vulnerable to exposure to hoaxes. Without strong Islamic literacy, they are easily provoked by misleading content.

2.2.2 Negative Content Pornography,

hate speech, and radical content are widespread on the internet. This has the potential to damage the morals and ethics of the younger generation.

2.2.3 Technology Dependence

Excessive device use reduces real social interaction, impacts mental health, and weakens empathy.

2.2.4 The Phenomenon of AI and Algorithms

The emergence of AI has introduced new phenomena, such as filter bubbles, algorithmic bias, and public opinion manipulation, which can influence how young people perceive reality.

These challenges demonstrate the need for an Islamic digital literacy framework that emphasizes not only technical skills but also the development of moral awareness.

2.3 Islamic Digital Literacy as a Solution for Character Education

Character education is the core of Islamic education, emphasizing the formation of individuals with noble morals (insan kamil). Islamic digital literacy plays a crucial role in supporting this mission through several aspects:

2.3.1 The Principle of Tabayyun:

Young people are taught to verify information before sharing it. This fosters critical thinking, honesty, and responsibility.

2.3.2 Akhlaq al-Karimah (Good Morals) In the Digital World:

Politeness, ethical speech, and respect for others must be upheld on social media. This serves as an important filter in digital communication.

2.3.3 Religious Moderation:

Islamic literacy helps protect young people from extreme content and radical narratives. Instead, they are guided to understand Islam as a religion of rahmatan lil 'alamin (blessing for all the worlds).

2.3.4 Trustworthiness in Media:

Disseminating accurate information, maintaining privacy, and not harming others are part of the moral responsibility in digital media.

By internalizing these values, young people can develop a strong Islamic character that is both relevant and relevant to the challenges of the times.

2.4 Implementation of Islamic Digital Literacy in Education

2.4.1 Formal Environment (Schools and Madrasahs)

a. Integration of Islamic digital literacy materials into the Islamic religious education curriculum.

b. Use of Islamic educational technology, such as digital interpretation applications, values-based e-learning, and online classes that emphasize ethical communication.

2.4.2 Non-Formal Environment (Mosques and Communities)

a. Youth-friendly digital da'wah through creative content (podcasts, short videos, and Islamic infographics).

b. Islamic digital literacy training for mosque youth to become literacy ambassadors in their communities.

2.4.3 Family Environment

a. Parents serve as role models for healthy technology use.

b. Supervision of children's content consumption using a persuasive, not a repressive, approach.

c. Establishing family discussions about media etiquette and the use of technology for worship.

2.5. Islamic Digital Literacy and the Challenges of the AI Era

The era of artificial intelligence brings two sides: enormous opportunities and new risks. AI can be used to develop Islamic applications such as da'wah chatbots, interactive learning platforms, and digital book recommendation systems. However, AI also has the potential to lead to dehumanization, algorithmic dependence, and data bias.

In this context, Islamic digital literacy serves as an ethical filter for the younger generation to use AI critically and responsibly. The principle of maqasid al-Shari'ah (protecting religion, life, intellect, lineage, and property) can provide a framework for assessing the benefits and risks of AI in everyday life.

3. Methodology

This study uses a qualitative-descriptive approach with a library research method, focusing on the analysis of the concepts of Islamic digital literacy, Islamic education, and the challenges of artificial intelligence (AI). Data were obtained from primary literature in the form of books, journals, and academic articles, as well as secondary sources such as research reports and publications from relevant international institutions. Data collection techniques were carried out through documentation, while data analysis used content analysis with the stages of reduction, presentation, and drawing conclusions. To maintain validity, source triangulation was used through comparisons of various literatures. This methodology is expected to produce a comprehensive understanding of the role of Islamic digital literacy as a foundation for character formation of a young generation that is noble, moderate, and adaptive to the development of digital technology in the AI era.

4. Results and Discussion

4.1. Islamic Digital Literacy as an Urgent Need

The literature review shows that young people are the largest users of digital media in Indonesia. Widespread access to information brings both opportunities and risks, as without adequate literacy, they are vulnerable to negative content such as hoaxes, hate speech, and radicalism. In this context, Islamic digital literacy emerges as an urgent need to equip young people with critical thinking skills as well as ethical and moral filters. This literacy not only emphasizes the technical aspects of technology use but also internalizes Islamic values so that technology can become a means of strengthening faith, knowledge, and morals.

4.2 Shifting Knowledge Authority and Religious Moderation

Literature findings also indicate a shift in knowledge authority in the digital era. Social media and the internet are often trusted more by the younger generation than by teachers, parents, or religious scholars. This phenomenon requires Islamic education to strengthen religious moderation through Islamic digital literacy. With this literacy, the younger generation will be able to select information that aligns with the principles of Islam, rahmatan lil 'alamin (blessing for all the worlds), while simultaneously rejecting extremist narratives. Furthermore, Islamic digital literacy can be used to produce positive content that strengthens brotherhood, tolerance, and a culture of peace in the digital space.

4.3. The Relevance of Islamic Digital Literacy in the Era of Artificial Intelligence

The emergence of artificial intelligence (AI) adds to the complexity of educational challenges. AI can facilitate access to learning, but it also has the potential to encourage dehumanization, digital dependency, and the spread of content that conflicts with Islamic values. A review of UNESCO reports and academic studies indicates that Islamic digital literacy can serve as an ethical foundation in addressing the challenges of AI. The younger generation is being guided not only to be passive consumers of technology but also to become critical, innovative content creators aligned with Islamic values. Thus, Islamic digital literacy is a strategic strategy in preparing a generation that is both adaptive to technology and imbued with Islamic character.

5. Conclusion

Islamic digital literacy is an urgent need to face the challenges of the digital era and artificial intelligence (AI). Studies show that the uncontrolled flow of information has shifted the authority of knowledge for the younger generation from teachers and religious scholars to digital media, which often harbors the potential for hoaxes, radicalism, and moral degradation. Islamic education plays a strategic role in equipping the younger generation with Islamic digital literacy that emphasizes not only technical skills but also instills ethical, spiritual, and religious moderation awareness. Thus, Islamic digital literacy can serve as a solid foundation for developing the character of a young generation with noble morals and moderate character, capable of adapting to technological developments, particularly in facing the challenges of AI.

References

- Baen, F., Ivet, & Salsabila, J. D., & Fairuzzuhria, N. (2024). *Application of Islamic Digital Literacy in Increasing Religious Awareness of Students in Higher Education*. *International Journal of Transdisciplinary Knowledge*, 6(1). [Transdisciplinary Knowledge Journal](#)
- Irawan, W. A., & Arif, M. (2024). *Concept of Religious Moderation Perspective of Prof. Dr. Azyumardi Azra*. *Journal of Social Science and Economics*, 3(1). [Jurnal Istaz](#)
- Mu'izzudin, M., Nuryulia, S., Fuady, S. T., & Al-Ghifari, A. A. (2024). *Digital Literacy: Utilization of the TikTok Platform as an Arabic Language Learning Media to Increase Vocabulary Knowledge*. *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam*, 5(2), 372-287. [Rumah Jurnal IAI Faqih Asyari](#)
- Nugroho, R. S., 'Ulamī', M. D., & Laksono, A. E. (2023/2024). *The Tabayyun Concept for Responding to Social Media in the Study of Islamic Education*. *Al Ulya: Jurnal Pendidikan Islam*, 7(2). [OAI Journal](#)
- Nur Rois, M. A. (2024). *Modernisasi Pendidikan Islam Menurut Azyumardi Azra*. *Al-Munawwarah: Jurnal Pendidikan Islam*, 15(1). [Jurnal STAI Nahdlatul Wathan Samawa](#)
- Putra, D. H. A., & Ayyaisy, H. I. (2025). *Optimizing Digital Technology in Progressive Islamic Education to Enhance Public Literacy and Combat Hoaxes*. *Multicultural Islamic Education Review*, 3(1), 63–74. [UMS Journals](#)
- Riza, M. (2024). *Information Literacy As An Implementation Of Tabayun Concept In Islam*. *Tik Ilmeu: Jurnal Ilmu Perpustakaan dan Informasi*, 5(2). [Rumah Jurnal IAIN Curup](#)
- Rakhman, I. A. (2025). *Al-Qur'an dan Artificial Intelligence (AI): Tinjauan Etika Teknologi Berdasarkan Surat Al-Baqarah 30-33*. *Imtiyaz: Jurnal Ilmu Keislaman*, 9(2). [Jurnal STAI Muhammadiyah Probolinggo](#)
- Sinaga, F. Y. (2024). *Etika Penggunaan Kecerdasan Buatan Dalam Perspektif Islam: Mitigasi Risiko dan Optimalisasi Manfaat*. *Tarbiyah bil Qalam: Jurnal Pendidikan Agama dan Sains*, 9(1).
- Yusron, M., & Nursikin, M. (2024). *Tinjauan Islam Wasatiah terhadap Pendidikan Islam di Indonesia dalam Pandangan Azyumardi Azra*. *Risalah, Jurnal Pendidikan dan Studi Islam*, 11(1). [Jurnal FAI Unwir](#)