e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

A Quranic Digital Character Education Model Based on Moral Resilience for Generation Z Muslims

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ABSTRACT: *Digital participation creates opportunities for Generation Z Muslims to learn, communicate, and express religious identity, but it also exposes young people to misinformation, cyberbullying, peer pressure, privacy violations, and the pursuit of online approval. This study proposes a Quranic digital character education model that synthesises Said Ismail Ali's Tarbiyah Qur'aniyah with Hamka's ethics of reason and virtue. It employs conceptual research using a hermeneutic-comparative approach, supported by a limited contextual illustration. Primary textual sources are Ali's Al-Qur'an al-Karim: Ru'yah Tarbawiyyah and Hamka's Tafsir al-Azhar and Tasawuf Modern; secondary sources include academic literature on digital citizenship, moral agency, moral resilience, and Islamic character education. Contextual data were obtained through semi-structured interviews with a madrasah principal, an Islamic Religious Education teacher, and one student at Madrasah Aliyah Diponegoro Klungkung, Bali, in April 2026. The analysis findings resulted in a three-layer model: values establish a Quranic ethical orientation; awareness supports reflection on intention, evidence, and consequences; and practice translates deliberation into responsible digital conduct. The model's contribution is to specify a pedagogical pathway from moral orientation to reflective judgment and ethical action, with potential applications in lesson design and formative assessment. However, the contextual illustration involves only three informants at one madrasah, and the model's effectiveness has not been empirically tested. Future research should validate the model's indicators and evaluate its use with Generation Z Muslims across diverse educational settings.*

Partisipasi digital membuka peluang bagi Generasi Z Muslim untuk belajar, berkomunikasi, dan mengekspresikan identitas keagamaan. Namun, partisipasi tersebut juga membuat mereka rentan terhadap misinformasi, perundungan siber (*cyberbullying*), tekanan teman sebaya, pelanggaran privasi, serta kecenderungan mencari pengakuan di dunia maya. Penelitian ini mengusulkan sebuah model pendidikan karakter digital Qur'ani yang memadukan konsep *Tarbiyah Qur'aniyah* dari Said Ismail Ali dengan pemikiran Hamka mengenai etika akal budi dan kebajikan. Penelitian ini menggunakan desain penelitian konseptual dengan pendekatan hermeneutik-komparatif, yang didukung oleh ilustrasi kontekstual terbatas. Sumber tekstual primer yang digunakan meliputi karya Said Ismail Ali, Al-Qur'an, *Ru'yah Tarbawiyyah*, serta karya Hamka, *Tafsir al-Azhar* dan *Tasawuf Modern*. Sementara itu, sumber sekunder mencakup literatur akademik

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DOI: https://doi.org/10.35723/jie.v11i2.772

mengenai kewargaan digital, agensi moral (*moral agency*), ketahanan moral (*moral resilience*), dan pendidikan karakter Islami. Data kontekstual diperoleh melalui wawancara semi-terstruktur dengan kepala madrasah, beberapa guru Pendidikan Agama Islam, dan beberapa peserta didik di Madrasah Aliyah Diponegoro Klungkung, Bali. Temuan analisis menghasilkan model tiga lapis: lapis nilai berfungsi membentuk orientasi etis yang berlandaskan Al-Qur'an; lapis kesadaran mendorong refleksi terhadap niat, bukti, dan konsekuensi; sedangkan lapis praktik menerjemahkan proses pertimbangan moral menjadi perilaku digital yang bertanggung jawab. Kontribusi model ini terletak pada perumusan alur pedagogis yang menghubungkan orientasi moral dengan penilaian reflektif dan tindakan etis. Model tersebut berpotensi diterapkan dalam perancangan pembelajaran dan asesmen formatif. Namun, ilustrasi kontekstual dalam penelitian ini hanya melibatkan tiga informan dari satu madrasah, dan efektivitas model belum diuji secara empiris. Oleh karena itu, penelitian selanjutnya perlu memvalidasi indikator-indikator model serta mengevaluasi penerapannya pada Generasi Z Muslim di berbagai lingkungan pendidikan.

Keywords: *Qur'anic Tarbiyah, Digital Character Education, Moral Resilience, Ethical Digital Literacy, Islamic Ethics, Generation Z Muslims.*

***Received:** September 9, 2026; **Revised:** November 13, 2026; **Accepted:** November 23, 2026*

I. INTRODUCTION

Digital participation has become a consequential setting for adolescent identity, social belonging, religious expression, and moral decision-making. *Asosiasi Penyelenggara Jasa Internet Indonesia* (APJII) reported 221.56 million internet users in Indonesia in 2024, equivalent to 79.5% of the population, with Generation Z representing the largest age cohort among internet users (APJII, 2024). The digital paradox appears in two opposing sides. On the one hand, technology opens access to Islamic knowledge, creative da'wah, interactive learning, and scientific networks. On the other hand, the digital space presents cyberbullying, disinformation, hate speech, virtual narcissism, a culture of instant validation, and popularity pressure. Studies on cyberbullying and digital well-being show that adolescents need digital literacy that involves safety, empathy, responsibility, and ethical decision-making capacity, not just the ability to operate devices (Fonseca & Tiago, 2024). Recent research has documented the relationship between online disinhibition and adolescent cyberbullying, while evidence also links moral disengagement to cyberbullying perpetration (Kim et al., 2024; Liu et al., 2023). This situation presents a new challenge for Islamic education: developing students who are not only capable of using technology but also possess moral maturity when interacting in the digital space. Therefore, the primary issue with character education in the digital age is not the absence of moral values, but rather the challenge of transforming those values into independent moral awareness and action.

Digital citizenship research offers an important foundation for addressing these challenges. A systematic review and meta-analysis of adolescent digital citizenship found that digital citizenship is associated with individual, demographic, and psychological factors, and that it has implications for students' online behavior and learning (Lu & Gu, 2025). Research on media literacy further highlights the importance

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

of developing adolescents' capacity to assess online information critically rather than accepting or sharing content unreflectively (Orosz et al., 2024; Suárez-Perdomo et al., 2025). However, critical evaluation of information and knowledge of online norms do not necessarily ensure ethical conduct in socially pressured situations. Research on late adolescents has shown that moral disengagement is relevant to the relationship between cyber moral literacy and cyberbullying (Sun et al., 2025). The specific problem addressed in this study is therefore the gap between knowing a moral norm and exercising moral agency when digital platforms reward speed, visibility, or group conformity.

Addressing this gap requires a theory of moral formation that explains how ethical commitments become decisions and actions. In this study, moral agency refers to the capacity to interpret a situation, consider intentions and likely consequences, choose a defensible response, and accept responsibility for that choice. Bandura's account of moral disengagement remains a foundational theoretical resource for explaining how individuals may rationalise harmful conduct or distance themselves from responsibility (Bandura, 1999, 2002). Recent research on cyberbullying reinforces the relevance of this perspective by identifying moral disengagement as a factor associated with harmful online behavior (Liu et al., 2023; Sun et al., 2025). Moral resilience is used here to mean the capacity to sustain or recover ethical commitments when facing provocation, peer pressure, or the temptation of immediate approval. This study treats moral resilience as a conceptual construct to be developed for digital character education, rather than assuming that its application to Muslim adolescents' digital lives has already been empirically established. Within the proposed framework, *Tarbiyah Qur'aniyah* is understood as an educational paradigm in which the Qur'an informs thought, spiritual awareness, and action. The related concepts of *tazkiyat al-nafs, ta'dib al'aql*, and *taujih al-'amal* are used as interpretive categories for self-regulation, ethical judgment, and the translation of values into conduct, respectively (Putra et al., 2025).

Research on digital citizenship and media literacy provides evidence that ethical online participation requires more than access to technology; it also requires critical evaluation, reflection, and responsible decision-making (Lu & Gu, 2025; Orosz et al., 2024; Suárez-Perdomo et al., 2025). Nevertheless, these studies do not establish a specifically Qur'anic pedagogical sequence connecting religious values, reflective moral awareness, and observable digital conduct. The present study addresses this conceptual gap by synthesising Ali's (2000) *Tarbiyah Qur'aniyah* with Hamka's (1984, 2015) ethics of reason and virtue. Ali's Al-Qur'an al-Karim: *Ru'yah Tarbawiyyah* provides the pedagogical focus on Qur'anic formation, while Hamka's (1984) *Tafsir al-Azhar* and (2025) *Tasawuf* Modern provide complementary textual resources for examining wisdom, reflective thought, and self-examination (Ali, 2000; Hamka, 1984, 2015). These works are selected for their conceptual complementarity, not because their ideas are assumed to have been empirically validated in digital education.

Accordingly, this study proposes a Three-Layer Quranic Digital Character Education Model that connects Qur'anic ethical orientation, reflective moral awareness, and responsible digital practice. This study aims to synthesise the intellectual framework of Ali (2000) and Hamka (1984, 2015) into a digital character education model based on the Qur'an and examine the potential of this model in supporting the development of moral agency, moral resilience, and ethical digital literacy among Generation Z Muslims. The study's contribution is conceptual and exploratory: it specifies a pedagogical pathway from values to awareness and practice, while identifying potential

DOI: https://doi.org/10.35723/jie.v11i2.772

applications in Islamic Religious Education and formative assessment. The model's effectiveness, indicators, and applicability across educational settings remain open to empirical examination.

II. METHOD

This study employed a conceptual research design using hermeneutic and comparative interpretation, supplemented by a limited qualitative contextual illustration. The primary purpose was to synthesise the educational thought of Ali (2000) and Hamka (1984, 2015) into a conceptual model of Quranic digital character education, rather than to test causal relationships or evaluate the effectiveness of an educational intervention. Conceptual frameworks can organise key concepts and clarify their relationships; however, their development requires critical engagement with source material rather than the mechanical application of predetermined categories (Sale & Carlin, 2025). Accordingly, the proposed model was developed through interpretive engagement with primary texts and relevant academic literature, while the contextual component was used to explore the relevance of the emerging concepts within a specific educational setting. The contextual component was conducted at Madrasah Aliyah (MA) Diponegoro Klungkung, Bali, Indonesia. The setting was selected because it provides a specific madrasah context in which Islamic character education and students' digital conduct can be considered together. Three informants participated in the contextual component: the madrasah principal (KS), an Islamic Religious Education teacher (GPAI), and one student (S1). The field component was exploratory and illustrative. It was not designed to establish the prevalence of particular digital behaviors, represent the experiences of all madrasah students, or demonstrate the effectiveness of the proposed model.

The primary textual sources were Ali's *Al-Qur'an al-Karim: Ru'yah Tarbawiyyah* and Hamka's *Tafsir al-Azhar* and *Tasawuf Modern* (Ali, 2000; Hamka, 1984, 2015). These works were examined for educational and ethical concepts relevant to Quranic orientation, spiritual purification, disciplined reasoning, wisdom, remembrance, self-examination, and ethical action. The selection of these texts was based on their conceptual relevance to the study's focus and their potential complementarity in explaining the relationship between religious values, moral reflection, and conduct. Secondary sources consisted of academic publications on conceptual framework development, Islamic character education, digital citizenship, cyberbullying, ethical digital literacy, moral agency, and moral resilience. These sources were used to contextualise the textual interpretation, compare the proposed concepts with existing scholarship, and identify potential applications to digital moral dilemmas. The literature was not treated as a substitute for interpreting the primary texts or as direct empirical validation of the proposed model. The contextual data consisted of semi-structured interviews with three purposively selected informants: the madrasah principal (KS), an Islamic Religious Education teacher (GPAI), and one student (S1). The informants were selected because their roles or experiences provided relevant perspectives on character education and students' digital behaviour.

The interviews were conducted in April 2026 and lasted approximately 30–45 minutes each. Interview responses were documented in research notes and checked with the informants to clarify whether their intended meanings had been understood accurately. The semi-structured format enabled the researcher to address common topics while

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

allowing clarification of issues relevant to the research questions. Transparent documentation of interview procedures and analytical decisions is important for making qualitative research processes assessable by readers (Wong et al., 2023). The interview prompts focused on three areas: (1) observed patterns of students' digital conduct; (2) the perceived influence of social media, peer pressure, and online interactions on students' decisions; and (3) the perceived role of Islamic character education in guiding responsible digital behavior. The interviews were used to consider whether the concepts emerging from the textual analysis resonated with experiences described in the madrasah setting.

The analysis proceeded through four interconnected stages. *First*, the primary texts were read interpretively to identify passages and recurring concepts relevant to Quranic educational orientation and ethical formation. The initial analytical concepts included *tawhid*, *fitrah*, *tazkiyat al-nafs*, *ta'dib al'aql*, *taujih al-'amal*, dialogue, narrative, analogy, *hikmah*, *Ulul Albab*, and *muhasabah*. These concepts served as interpretive starting points rather than an exhaustive or closed coding scheme. *Second*, the identified concepts were organised into three analytical domains: values, awareness, and practice. The values domain concerned the Quranic and ethical orientations that inform judgments; the awareness domain concerned reflection on intentions, evidence, and potential consequences; and the practice domain concerned the translation of moral deliberation into responsible conduct. The three domains were developed as organising categories for the proposed model, not as empirically established stages through which every learner necessarily progresses. *Third*, a hermeneutic-comparative synthesis examined conceptual convergences and differences between Ali's (2000) and Hamka's (1984, 2015) works. The analysis considered how the selected concepts could inform responses to digital moral dilemmas, including misinformation, privacy violations, cyberbullying, and peer pressure. Relevant secondary literature was then used to examine the conceptual coherence and educational relevance of the emerging relationships. In developing the framework, the analysis remained open to qualifications or insights that did not fit the initial categories, rather than treating the proposed model as a fixed template for interpreting all material (Sale & Carlin, 2025). *Fourth*, the emerging synthesis was compared with the interview notes to identify points of contextual resonance, qualification, or difference. The findings from the textual analysis and the interviews were kept analytically distinct: the primary texts informed the conceptual construction, while the interviews provided limited contextual illustrations. The contextual data were not used to claim that the model had been empirically validated or that its proposed components had been demonstrated to produce particular behavioral outcomes.

Several procedures were used to make the research process transparent. The analysis was organised into explicit stages, the principal concepts and analytical domains were identified, and the relationship between textual interpretation and contextual interview material was clarified. The researcher also discussed the emerging interpretations and categories informally with two colleagues in Islamic education. This discussion provided an opportunity for reflection on the developing argument but did not constitute formal expert validation, independent coding, or a systematic assessment of inter-coder agreement. Recent methodological literature emphasises the importance of transparent analytical decisions and appropriately describing the procedures used to support qualitative rigor (Ahmed, 2024; Noble & Smith, 2025). The interviews were documented in research notes, and participant clarification was used to check the

DOI: https://doi.org/10.35723/jie.v11i2.772

intended meaning of responses. This procedure was limited to clarifying interview meanings and was not treated as validation of the complete conceptual model. Likewise, comparison with secondary literature supported contextual and theoretical reflection but did not independently establish the model's validity or effectiveness.

III. RESULT AND DISCUSSION

Tarbiyah Qur'aniyah Said Ismail Ali: Qur'anic Methods in the Formation of Reason and Morals

The analysis of Ali's *Al-Qur'an al-Karim: Ru'yah Tarbawiyyah* identifies *Tarbiyah Qur'aniyah* as an epistemological and pedagogical paradigm rather than an approach that merely uses scripture to justify educational content. In this framework, the Qur'an shapes how people understand ultimate reality, interpret the natural and social world, evaluate conduct, and orient their lives. In discussing the existence of God, Ali cautions against treating human reason as the ultimate measure of all reality. He argues, in translation, that human reason cannot measure the totality of existence and compares an attempt to establish God's existence through rational demonstration alone to trying to weigh a mountain with a gold scale (Ali, 2000). This argument is not best understood as a rejection of reason. Rather, it challenges the assumption that reason, operating independently of all other sources of understanding, can provide a complete account of reality. For Ali, reason remains important, but its use is situated within a broader orientation shaped by revelation, belief in divine unity, and human nature.

For an international readership, the educational significance of this position can be expressed in more general terms: technical competence and instrumental rationality do not, by themselves, provide sufficient criteria for ethical judgment. In digital environments, the ability to use platforms efficiently, gain visibility, or produce content quickly does not establish whether a particular action is truthful, fair, respectful, or responsible. The first analytical category developed in this study is therefore value orientation: the ethical commitments through which learners evaluate digital actions beyond popularity, convenience, or immediate social reward. This is the present study's application of Ali's epistemological position to digital education; it is not a claim that Ali directly discussed contemporary social media.

The textual analysis also identifies a pedagogical emphasis on reflection through dialogue, narrative, analogy, warning, and practical guidance. These methods can be understood as ways of engaging learners in observation, questioning, interpretation, and reconsideration rather than relying solely on the transmission of rules. Recent reviews of digital education indicate that online safety education can take different forms, ranging from protective approaches to approaches that encourage learners' agency and critical engagement with digital environments (Estellés & Doyle, 2025). In a digital setting, dialogue may invite students to examine the source of a viral claim and consider competing interpretations; narrative may help them imagine the effects of online humiliation; and analogy may make the persistence of a digital footprint easier to understand. Their educational value lies not simply in using engaging teaching techniques, but in guiding learners to connect principles with specific situations and to consider the consequences of their choices.

The second analytical category is disciplined reasoning, expressed in Ali's framework through the ethical formation of the intellect. This does not require setting critical

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

thought against religious commitment. Instead, reasoning is understood as a reflective process informed by an ethical orientation and directed toward responsible judgment. Recent research on critical digital literacy in school education and digital citizenship among adolescents underscores the multidimensional nature of digital competence, extending beyond technical skills to include critical engagement and responsible participation (Ilomäki et al., 2023; Lu & Gu, 2025). Applied to digital participation, this process may include checking the reliability of information, examining one's motives, considering context, and weighing potential benefits against possible harms. When a student encounters an unverified allegation, for example, the learner can be asked to pause, identify the original source, distinguish evidence from inference, consider who could be harmed by forwarding the claim, and decide whether to verify, withhold, correct, or report the content. The proposed mechanism is a reflective interval between exposure and action. It may help learners resist impulsive sharing or peer pressure, although its effectiveness requires empirical testing.

A third analytical category concerns the direction of conduct. Ali's educational approach, as interpreted in this study, links inner formation, disciplined judgment, and action rather than treating ethical education as the accumulation of information alone. The concepts of self-purification, ethical discipline of reason, and guidance of action are used here as analytical categories for examining this relationship. In digital contexts, self-purification can be applied to reflection on motives such as the desire for online approval or revenge; disciplined reasoning can guide the evaluation of information, context, and likely consequences; and the direction of action can inform responsible choices. These may include protecting another person's privacy, refraining from sharing humiliating content, declining to participate in abusive comment threads, correcting misinformation, or apologising after causing harm. These examples are the present study's applications of Ali's ideas to digital dilemmas, not examples directly discussed in his text.

This synthesis clarifies the distinction between moral knowledge, norm compliance, and moral agency. Moral knowledge means recognising a norm, for example, understanding that spreading an unverified rumor may cause harm. Norm compliance means following a rule, potentially because behavior is monitored. Moral agency involves interpreting a situation, considering one's intention, assessing likely consequences, choosing a defensible response, and accepting responsibility, including when supervision is absent or peers encourage a contrary action. This distinction is consistent with contemporary discussions of digital citizenship that move beyond narrow conceptions of online safety toward more critical and agentic forms of participation (Estellés & Doyle, 2025). The proposed relationship is that value orientation supplies an ethical reference point, disciplined reasoning supports deliberation, and responsible action translates judgment into conduct. This addresses the problem identified in the introduction: knowing what is considered right does not necessarily ensure ethical action under social pressure.

Moral agency and moral resilience are related but distinct. In this study, moral agency refers to the capacity to make and enact a considered ethical choice, whereas moral resilience refers to the capacity to preserve or restore moral integrity when confronted with ethical adversity. Recent work on technomoral resilience argues that moral education should prepare individuals to respond to moral challenges arising from technological and social change (Bauer & Hermann, 2024). Related empirical research conceptualises moral resilience in terms of preserving or restoring integrity in response to moral adversity, although its operationalisation has primarily been developed in

DOI: https://doi.org/10.35723/jie.v11i2.772

healthcare contexts (Rushton et al., 2024). Applied to digital education, a learner may understand that a humiliating post should not be shared but still feel pressured to forward it to gain peer acceptance. Resilience may become evident when the learner maintains an ethical decision despite such pressure, or acknowledges a harmful action and takes corrective steps. Building on these perspectives, this study proposes that a stable value orientation, reflective reasoning, and opportunities for ethical practice may support ethical persistence in digital environments. This proposition is a conceptual extension for Islamic Religious Education (PAI), not a causal finding established by Ali's work or an empirically demonstrated effect of the proposed model.

The contextual interviews at MA Diponegoro Klungkung provide a limited opportunity to consider the relevance of these categories to one educational setting. Because the contextual component involved only the principal, one Islamic Religious Education teacher, and one student, the interviews cannot establish the prevalence of particular digital behaviors or demonstrate the effectiveness of the proposed mechanisms. Their role is illustrative: they may help identify points of contextual resonance or qualification, while the primary texts remain the basis of the conceptual synthesis. Similarly, informal discussion with two colleagues in Islamic education offered an opportunity to reflect on the emerging argument but did not constitute formal expert validation.

Taken together, the textual analysis yields a three-layer conceptual pathway: values, awareness, and practice. Values refer to the ethical orientation through which actions are evaluated. Awareness refers to reflective examination of intention, evidence, and consequences. Practice refers to the enactment of a responsible decision. These layers are analytically distinguishable but mutually related; they should not be understood as a rigid sequence that every learner automatically follows. The contribution of this synthesis is to articulate a plausible pedagogical explanation of how Ali's Qur'anic educational orientation may be applied to moral agency and digital moral resilience. Further empirical research is needed to develop and test indicators, examine the model across educational contexts, and evaluate its practical effects.

Buya Hamka's Ethics of Reason: Wisdom, *Ulul Albab*, and *Muhasabah*

Hamka's (1984, 2015) writings complement the educational orientation discussed in the preceding section by emphasising the ethical direction of reason. In *Tafsir al-Azhar* and *Tasawuf* Modern, knowledge is not adequately understood as the possession of information or intellectual skill; it should inform judgment, character, and conduct (Hamka, 1984, 2015). For the present study, this emphasis is interpreted through three connected concepts: wisdom, the integration of spiritual awareness and thought, and self-examination. Rather than presenting these concepts only as personal virtues, the analysis considers how they may inform the processes through which learners interpret digital situations, deliberate about competing considerations, and choose responsible actions.

Wisdom is treated here as the ability to interpret a situation carefully, assess relevant evidence, anticipate consequences, and consider whether an action is truthful, fair, respectful, and beneficial. In digital environments, this involves more than deciding whether a post can be uploaded or whether it is likely to attract attention. A learner must also consider whether the information is reliable, whether sharing it could harm another person, whether the wording is proportionate, and whether the action serves a defensible purpose. Wisdom therefore contributes to moral deliberation: it helps a learner move

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

from an immediate reaction to a reasoned evaluation of possible responses. When a student encounters a provocative post about a peer, for example, wisdom would involve checking the context, considering the likely effects of forwarding it, and choosing whether to refrain, verify, correct, or report it. In this conceptual model, wisdom supports moral agency because it informs the quality of the judgment on which action is based.

Hamka's (2015) discussion of *Ulul Albab* is interpreted as emphasising the integration of spiritual remembrance and reflective thought. For an international readership, this can be explained as the interaction between a person's deepest ethical commitments and the active use of critical reflection. Spiritual awareness alone should not replace the evaluation of evidence, just as technical or analytical skill alone does not determine whether an action is ethically justified. Their integration invites learners to examine information carefully while remaining aware of the values and responsibilities that should guide its use. In a digital setting, students might ask both whether a claim is adequately supported and whether sharing it would be fair or harmful. They might distinguish evidence from speculation, notice emotionally manipulative language, and consider whether the pursuit of online approval is influencing their judgment. This combination of critical thinking and ethical self-awareness is the proposed educational mechanism; the study does not claim that Hamka used contemporary terminology such as digital literacy or experimentally demonstrated these outcomes (Hamka, 2015).

The concept of self-examination, or *muhasabah*, adds a reflexive dimension to this process. In this study, it is understood as a deliberate review of one's motives, choices, and responsibilities before or after acting. Before posting or sharing content, a learner may ask: Why do I want to publish this? Is the information reliable? Who might be affected? Am I seeking to inform, help, retaliate, embarrass someone, or gain approval? If harm has already occurred, self-examination may involve acknowledging one's role, correcting misinformation, removing harmful content where possible, or apologising to those affected. Thus, self-examination is not merely an inward feeling of regret; it can be connected to observable decisions and corrective action.

The relationship between self-examination and moral agency can be expressed as a process: self-examination supports self-awareness; self-awareness creates space for moral deliberation; deliberation informs an ethical decision; and acting on that decision can support the maintenance or recovery of an ethical commitment. This is a conceptual sequence rather than a claim that every learner will move through fixed stages. For example, a student who notices a desire to join an insulting comment thread for peer approval may pause to examine that motive, consider the effect on the target, and decide not to participate. If the student has already posted an insulting comment, the same reflective process may lead to acknowledgment and repair. Moral agency is evident in the considered choice and acceptance of responsibility; moral resilience is evident when the learner sustains or restores an ethical orientation despite peer pressure, emotional provocation, or the attraction of immediate recognition.

Moral resilience should therefore be distinguished from simply knowing or following a rule. A learner may know that humiliating content should not be shared and may comply when a teacher is present, yet still participate when the group rewards such behavior. In the present framework, resilience concerns the capacity to maintain or recover ethical commitments when they are challenged. Wisdom supports the assessment of competing considerations; the integration of spiritual awareness and critical thought connects that

DOI: https://doi.org/10.35723/jie.v11i2.772

assessment to a broader ethical orientation; and self-examination helps learners recognise motives, regulate impulses, and take responsibility for their actions. Together, these concepts provide a plausible account of how Hamka's ethical thought may contribute to moral agency and resilience in digital contexts. This relationship is proposed as a conceptual interpretation and requires empirical investigation (Hamka, 2015).

This analysis also clarifies the complementary role of Hamka (1984, 2015) in the Three-Layer Quranic Digital Character Education Model. The values layer establishes the ethical commitments through which digital actions are evaluated. The awareness layer is strengthened by wisdom, reflective thought, and self-examination, enabling learners to consider intention, evidence, context, and consequences. The practice layer concerns the enactment of a responsible decision, including refusing to circulate unverified or humiliating content, protecting privacy, correcting an error, or making amends after causing harm. Hamka's contribution in this synthesis is therefore not simply to add further virtues to the model; it is to explain reflective processes that may connect ethical orientation to deliberate and accountable action.

The contextual interviews at MA Diponegoro Klungkung provide limited illustrative material for considering the relevance of these concepts to an educational setting. Because the field component involved only three informants, it cannot establish how widely these processes occur or demonstrate that Hamka's (2015) concepts or the proposed model cause particular outcomes. The interviews are used to contextualise the conceptual argument, not to validate it. Likewise, informal discussion with colleagues does not constitute formal expert validation. The model's indicators, applicability across educational settings, and practical effectiveness therefore remain subjects for future empirical research.

Contextual Illustration: Digital Proficiency Gap and Moral Maturity

The limited field illustration from MA Diponegoro Klungkung suggests a possible gap between students' academic achievement and their ethical conduct in digital environments. The head of the madrasah (KS) reported an incident of cyberbullying directed at teachers through social media, involving students who were known for their academic achievements:

> "Teachers have been targeted by cyberbullying on social media. Surprisingly, the perpetrators are actually students who are known to be accomplished."

This account illustrates that academic achievement does not necessarily guarantee mature ethical judgment in digital interactions. However, it does not establish the prevalence of such behavior or demonstrate a direct relationship between students' digital proficiency and moral maturity.

The PAI teacher (GPAI) similarly described the challenge of translating classroom moral instruction into students' online conduct:

> "Children easily receive advice in class, but when they are already on their devices, the influence of trends and peer comments is often stronger. They need to be trained to think before sharing or replying to comments."

This account suggests that social trends and peer responses beyond the classroom may influence students' ethical decisions. In this context, the teacher's role extends beyond communicating moral rules to helping students examine online situations, consider the

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

consequences of their responses, and apply ethical principles when immediate social pressures arise. The student's account (S1) further illustrates this tension:

> "Sometimes if you do not comment or do not share something, it feels like you are missing out. But after the teacher explained, I began to wonder whether the comment hurt others or not."

The statement provides a limited example of how social pressure may coexist with emerging moral reflection. It also points to a pedagogical implication: digital character education should create opportunities for students to examine their motives and consider the effects of their online actions, rather than rely exclusively on prohibitions or technological restrictions. Within the conceptual framework proposed in this study, such reflection can be connected to *tazkiyat al-nafs* (self-purification), *ta'dib al'aql* (ethical cultivation of reason), *taujih al-'amal* (guidance of action), *hikmah* (wisdom), and *muhasabah* (self-examination). These concepts offer a basis for interpreting the educational significance of the accounts, but the three interviews are illustrative and do not validate the proposed model or establish the effectiveness of these concepts in changing students' behavior.

Synthesis: From Teaching Morality to Forming Moral Agency

Integrating Ali's (2000) concept of *Tarbiyah Qur'aniyah* with Hamka's (1984, 2015) ethical thought suggests that Islamic character education should extend beyond the transmission of moral rules to the formation of students who can interpret values, deliberate about competing considerations, and take responsibility for their actions. Knowledge of prohibitions and moral teachings remains an important normative foundation, but it does not necessarily determine conduct in digital environments characterised by speed, broad reach, persistent social pressure, and limited direct supervision. Research on adolescents' online moral decision-making indicates that young people may draw on different forms of moral reasoning when responding to uncivil online behavior and cyberbullying (Choi & Park, 2023; Harrison & Polizzi, 2022). The educational challenge, therefore, is not simply to ensure that students know what is right, but to support their capacity to judge and act ethically when a situation is ambiguous or when responsible conduct carries social costs.

Ali (2000) and Hamka (1984, 2015) contribute to this challenge in complementary ways. Ali's Qur'anic educational orientation connects moral and spiritual commitments with the cultivation of reason and the direction of action. Hamka's emphasis on wisdom, reflective thought, and self-examination helps explain how such commitments may become considered judgments rather than externally imposed rules. This synthesis distinguishes moral knowledge from moral agency: the former concerns understanding a norm, whereas the latter involves interpreting a situation, weighing intentions and consequences, making a decision, and accepting responsibility for it. Moral resilience is related but distinct; it concerns sustaining or recovering ethical commitments under pressure. These are conceptual distinctions proposed by this study, not empirical outcomes established by the field illustrations.

DOI: https://doi.org/10.35723/jie.v11i2.772

Table 1. The Shift of Teaching Morality to Forming Moral Agency

Aspects	Teaching morality	Forming moral agency
Position of students	Recipients of rules and advice	Moral subjects who interpret situations and weigh decisions
Learning focus	Understanding and recalling moral norms	Considering intentions, evidence, impacts, benefits, and responsibilities
Role of supervision	Compliance may depend on external monitoring	Ethical judgment intended to extend to less-supervised digital contexts
Educational aspiration	Norm recognition and situational compliance	Responsible digital conduct and the capacity to sustain ethical commitments

Three-Layer Qur'ani Digital Character Education Model

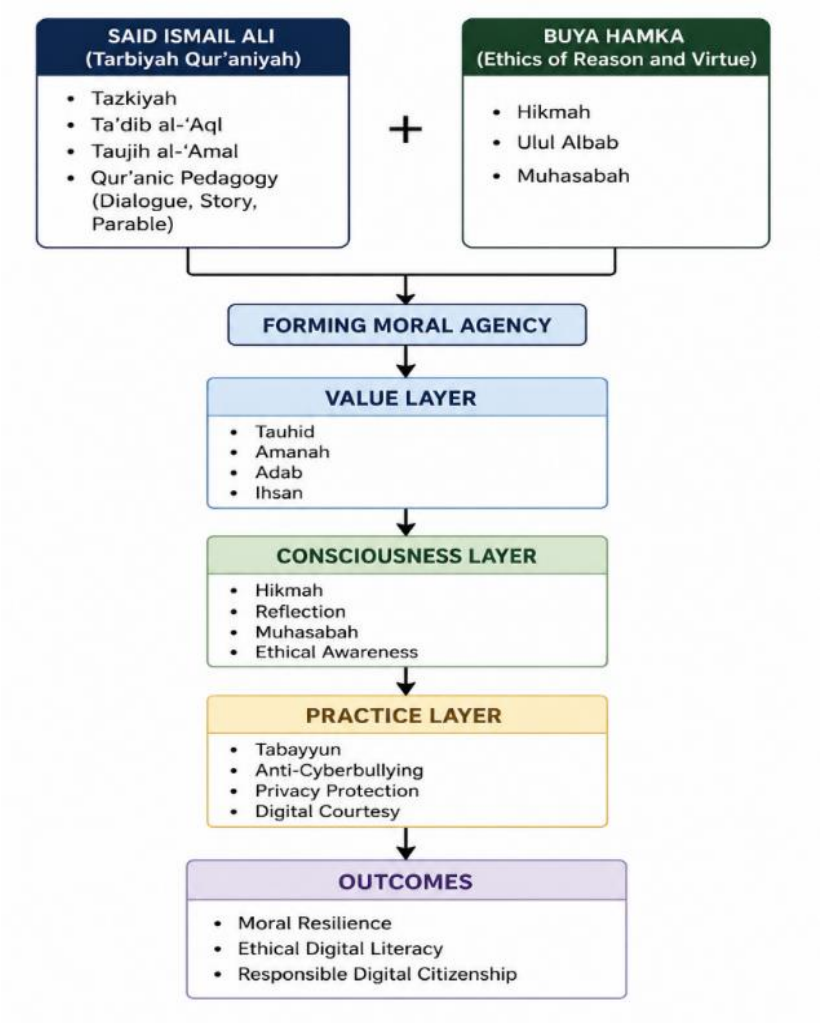


***Figure 1**. Three-Layer Qur'anic Digital Character Education Model*

The Three-Layer Qur'anic Digital Character Education Model is proposed as a conceptual synthesis of these complementary contributions. It is not a model directly formulated by Ali (2000) and Hamka (1984, 2015), nor is it intended to represent their

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

ideas as an original theory of digital media. Rather, it extends their educational and ethical insights to contemporary digital dilemmas. The model comprises three interdependent layers: values, consciousness, and practice. They should not be understood as a rigid sequence in which one stage is completed before the next begins. Values orient reflection; reflection tests how values apply in particular circumstances; and action creates opportunities to reconsider motives, consequences, and responsibilities.

The value layer draws primarily on Ali's Qur'anic educational orientation and its emphasis on monotheism, trustworthiness, proper conduct, excellence in action, justice, and responsibility. These commitments establish the normative criteria through which digital activity can be evaluated. Sharing information, commenting on a post, forwarding a private message, or joining an online discussion are not morally neutral acts merely because they occur through technology: they may protect or damage another person's dignity, circulate falsehood, expose private information, or contribute to collective benefit. Nevertheless, value instruction alone has a limitation. Students may endorse honesty and respect in principle while sharing an unverified claim or mocking a peer to gain approval. The model therefore treats values as necessary orientation, not as sufficient evidence of ethical conduct.

The consciousness layer explains how normative commitments can inform judgment. Ali's (2000) emphasis on the disciplined cultivation of reason (*ta'dib al'aql*) complements Hamka's (1984, 2015) account of wisdom (*hikmah*), *Ulul Albab*, and *muhasabah*. In this synthesis, wisdom involves considering evidence, intention, context, likely consequences, and the dignity of people affected before deciding how to respond. The idea of *Ulul Albab* is interpreted as the integration of spiritual awareness and reflective thought: moral commitment should encourage responsible inquiry rather than replace critical examination, while critical thinking should remain attentive to ethical consequences. *Muhasabah*, or self-examination, turns attention toward the motives behind an intended action, for example, whether a student wants to share a post because it is reliable and beneficial or because it promises attention and peer approval. Together, these concepts support a reflective process through which students can question impulses, assess information, and deliberate about competing obligations.

This reflective dimension is central to the formation of moral agency. Consider a student who encounters an inflammatory post about another person or group. Knowing that respect is important may not be enough to determine the appropriate response. The student must also examine the source and credibility of the post, consider whether sharing it could cause harm, recognise the influence of peer pressure, and decide whether to verify, challenge, report, or refrain from circulating it. Research on adolescent cyberbystanders also examines factors associated with defending behavior, making it relevant to the possible responses students may consider when witnessing online harm (Sobol et al., 2025). The process can be expressed as self-examination, self-awareness, moral deliberation, ethical decision, and responsible action. This sequence is an analytical aid rather than a claim that moral development always follows a linear path. It shows how reflection may help students move from knowing a norm to exercising judgment and taking responsibility for a choice.

The practice layer draws on Ali's orientation toward directing action (*taujih al-'amal*) and the pedagogical use of dialogue, narratives, analogies, practical guidance, and repeated reflection. These methods can be adapted into discussions of realistic digital

DOI: https://doi.org/10.35723/jie.v11i2.772

dilemmas, analysis of contrasting responses, role-play, and guided reflection after a decision. The relevant practices include verifying information before sharing it (*tabayyun*), communicating respectfully, refusing to participate in cyberbullying, protecting personal and others' privacy, managing device use responsibly, and producing content that benefits others. Such practices should not be assessed only by whether students select an expected answer in a classroom exercise. Educators should also consider whether students can explain their reasoning, recognise consequences, resist inappropriate social pressure, and reflect on the effects of their actions.

The three layers are therefore mutually reinforcing rather than interchangeable. The value layer identifies what matters; the consciousness layer supports interpretation and deliberation; and the practice layer provides opportunities to enact and review ethical decisions. Reflection on practice may, in turn, reveal misunderstandings or inconsistencies in how a value has been applied. This distinction is important for educational assessment: compliance under supervision does not by itself demonstrate independent moral agency, and a single responsible action does not establish enduring moral resilience. Moral agency refers to making and taking responsibility for ethical choices, whereas moral resilience concerns maintaining or recovering an ethical orientation amid temptation, conflict, social disapproval, or failure. The model hypothesises that integrated educational experiences may support both, but their development cannot be assumed.

The field illustrations from the madrasah context in Klungkung, Bali, provide contextual reference for considering the relevance of these educational concerns; they do not validate the model or demonstrate its effectiveness. The contribution of the model is theoretical: it brings Ali’s emphasis on Qur’anic value orientation, cultivated reason, and directed action into dialogue with Hamka’s emphasis on wisdom, integrated reflection, and self-examination, and translates this synthesis into a framework for investigating ethical digital conduct. Its principal limitation is that conceptual coherence does not establish the effectiveness of the proposed mechanisms or the durability of behavioral change. Future research should examine how teachers implement each layer, how students reason through authentic digital dilemmas, and whether changes in reflective judgment are associated with sustained ethical conduct across different educational and social contexts.

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

Table 2. Source of Three-Layer Model Construction

Layer	Ali's contribution	Hamka's contribution	Pedagogical function	Illustrative digital indicators
Value	Qur'anic value orientation; trustworthiness, proper conduct, justice, responsibility, and directed action	Ethical and spiritual orientation informing wisdom and responsible conduct	Establishes criteria for evaluating digital actions	Recognises the effects of sharing, commenting, and publishing on truth, dignity, privacy, and public benefit
Consciousness	Cultivation of reason; purification of motives; reflection on action	Wisdom (*hikmah*), *Ulul Albab*, and self-examination (*muhasabah*)	Supports interpretatio, critical evaluation, motive-awareness, and moral deliberation	Checks source credibility; considers intentions and consequences; identifies peer pressure before acting
Practice	Directed action; dialogue, narratives, analogies, practical guidance, and reflection	Application of reflective judgment and self-examination to conduct	Creates opportunities to enact, explain, and review ethical decisions	Verifies information (*tabayyun*); communicates respectfully; rejects cyberbullying; protects privacy; manages device use; creates beneficial content

Operationalisation of Moral Resilience and Ethical Digital Literacy in Islamic Education Learning

This subsection operationalises the Three-Layer Qur'ani Digital Character Education Model values, awareness, and practice within Islamic Religious Education (PAI). Its purpose is not simply to propose a collection of classroom activities, but to show how Qur'anic moral commitments can be translated into observable learning processes and indicators. The model begins with values that orient judgment, develops awareness through reflection and deliberation, and creates opportunities to practise ethical conduct in digital situations. These dimensions are analytically distinguishable but mutually reinforcing: students draw on values when interpreting a dilemma, test their initial responses through deliberation, and use reflection on their actions to refine later judgments.

Within this framework, moral resilience refers to a learner's capacity to maintain or recover an ethically grounded course of action when confronted with peer pressure, conflict, temptation, online hostility, or the pursuit of digital approval. This working definition draws on recent research conceptualising moral resilience as the capacity to maintain or restore moral integrity in response to morally challenging circumstances (Zheng et al., 2025). Ethical digital literacy refers to the capacity to access and evaluate digital information, communicate respectfully, protect personal and others' privacy,

DOI: https://doi.org/10.35723/jie.v11i2.772

recognise potential harm, and use digital tools responsibly for beneficial purposes. This multidimensional understanding of digital literacy is consistent with approaches that integrate digital skills with online safety, privacy, ethical communication, and responsible participation (Buchan et al., 2024). Recent research on digital etiquette literacy and digital citizenship emphasises respectful communication, appropriate online behavior, privacy awareness, and constructive participation in digital environments (O'Reilly et al., 2024; Zheng et al., 2024). The two constructs overlap but are not interchangeable. Ethical digital literacy concerns the knowledge and practical judgment needed to navigate digital environments; moral resilience concerns sustaining ethical commitments when doing so carries social or emotional costs. These working definitions synthesise the present study's reading of Ali's Qur'anic educational orientation and Hamka's emphasis on wisdom and self-examination with broader discussions of digital citizenship, digital literacy, and moral decision-making. They are proposed conceptual definitions for this model, not validated measurement scales.

Ali's emphasis on value orientation, the cultivation of reason, and the direction of action informs the connection between moral principles and responsible practice. Hamka's discussions of wisdom, reflective thought, and *muhasabah* help explain the learner's work of examining motives and consequences before acting. In PAI, these contributions can be brought together through learning activities that require students not only to identify a Qur'anic value, but also to interpret how it applies to a specific digital dilemma and justify a decision. For example, *tabayyun* is not limited to recalling the duty to verify information; students should practise checking the source, date, evidence, and context of a viral claim before sharing it. Communication etiquette requires them to consider whether a comment is truthful, respectful, necessary, and likely to cause avoidable harm. Privacy education asks students to consider consent before forwarding photographs, messages, or personal information. These are relevant PAI concerns because they connect religious and ethical learning with the ordinary decisions through which students participate in digital life.

The model's proposed mechanism of moral formation can be represented as: digital scenario, value consideration, evaluation of intentions and impacts, ethical decision-making, reflection, strengthened capacity for moral resilience. First, students encounter a realistic but appropriately anonymised scenario, such as a forwarded hoax, a humiliating meme, a request to expose someone's private message, or pressure to join a hostile group chat. Second, they identify the relevant values, including honesty, trustworthiness, dignity, justice, responsibility, and the prevention of harm. Third, they examine both their own motives and the likely effects on others. This stage is particularly important when the culture of likes, views, or online status makes an ethically questionable response appear socially rewarding. Research on critical digital literacy highlights the value of learning activities that develop deliberation, reasoning, and communication rather than relying exclusively on restrictive approaches to online risk (Costa & Oliver, 2026). Fourth, students select and justify a response, for example, verifying a claim, declining to repost harmful content, supporting a targeted peer, reporting abuse through an appropriate channel, or choosing not to disclose private information. Developing such responses also requires digital competencies that support responsible participation, including problem-solving, communication, collaboration, and content creation (Arkorful et al., 2024). Recent reviews of cyberbullying bystander behavior emphasise the relevance of empathy and the development of constructive responses to online harm (Chen et al., 2025; Sobol et al., 2025). Finally, guided

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

muhasabah invites them to review the decision, its consequences, the pressures they experienced, and what they might do differently in a future situation.

Reflection is a proposed pathway through which repeated practice may contribute to moral resilience; it should not be treated as proof that resilience has already developed. Students may give an appropriate answer in a supervised lesson yet respond differently when facing real peer pressure or the immediate reward of online approval. Consequently, assessment should consider the quality of students' reasoning, their ability to explain the values and evidence behind a decision, their sensitivity to potential harm, and their consistency across scenarios, not merely whether they select the teacher's preferred answer. This distinction is consistent with the broader educational concern that moral knowledge, rule compliance, and independent moral agency are related but different outcomes. The model therefore uses classroom scenarios and reflective activities as opportunities to practise judgment, while sustained moral resilience remains an outcome for future empirical investigation.

The indicators below are synthesised from the conceptual framework developed in this study and the digital-ethics concerns identified in the literature cited in the manuscript. They are intended as observable indicators for formative PAI assessment, not as a psychometrically validated instrument. Educators should interpret them in context and avoid treating one classroom response as conclusive evidence of a student's character.

Table 3. Proposed Indicators of Moral Resilience and Ethical Digital Literacy

Construct	Proposed indicator	Illustrative evidence in PAI learning
Moral resilience	Resists peer pressure to participate in cyberbullying or spread a hoax.	Explains a principled refusal and identifies a safe, proportionate alternative.
Moral resilience	Maintains respectful conduct when teacher supervision is absent or online approval is at stake.	Applies communication etiquette in varied scenarios, including when a rude response may attract likes.
Moral resilience	Regulates the urge to seek excessive digital validation and considers consequences before posting.	Identifies approval-seeking motives and justifies delaying, revising, or not posting content.
Moral resilience	Uses self-examination after a mistake and identifies a realistic corrective action.	Reflects honestly on impact, takes appropriate responsibility, and proposes a change.
Ethical digital literacy	Verifies claims before sharing them (*tabayyun*).	Checks source credibility, date, evidence, and context; distinguishes verified information from uncertainty.
Ethical digital literacy	Evaluates potential harm and communicates with dignity.	Recognises humiliating, discriminatory, or inflammatory content and proposes a respectful response.

DOI: https://doi.org/10.35723/jie.v11i2.772

Construct	Proposed indicator	Illustrative evidence in PAI learning
Ethical digital literacy	Protects privacy and respects consent.	Identifies risks in sharing personal data, photographs, screenshots, or private messages.
Ethical digital literacy	Distinguishes beneficial content from misleading or harmful content.	Provides reasons for sharing, questioning, reporting, or withholding content.
Ethical digital literacy	Uses digital media to contribute to public benefit.	Creates accurate, respectful, accessible content that avoids exposing or stigmatising others.

Source: Authors' conceptual synthesis of Ali's *Tarbiyah Qur'aniyah*, Hamka's ethical thought, and the digital-ethics literature discussed in this study.

Table 4. Learning Activities for Operationalising the Three-Layer Model

Learning activity	Model function	Learning process	Possible assessment evidence
Digital dilemma analysis	Connects values to awareness and practice.	Students analyse a hoax, cyberbullying incident, privacy dilemma, or peer-pressure scenario; identify relevant values; evaluate source, motives, impacts, and alternatives; then justify a response.	Accuracy of verification; relevance of values; consideration of affected parties; reasoned and proportionate decision.
Digital *muhasabah* journal	Develops reflective awareness and supports learning from practice.	Students reflect on a simulated or voluntarily chosen digital interaction, their motives, emotional responses, effects, and one achievable improvement. No student should be required to disclose private accounts or sensitive content.	Specificity and honesty of reflection; recognition of impact; realistic corrective plan.
Maslahah-oriented content project	Turns values and deliberation into constructive practice.	Groups create educational content on *tabayyun*, respectful communication, privacy, empathy, or anti-cyberbullying, with claims checked before publication or classroom display.	Accuracy; ethical representation; respect for privacy; intended benefit; responsible design.
Digital-footprint and privacy review	Practises responsibility, safety, and consideration of consequences.	Using fictional examples or a private checklist, students identify risks in oversharing, consent violations, persistent posts, and exposed personal data, then propose safer alternatives.	Ability to recognise risks, explain consent and privacy, and state practical protective actions.

These activities should be treated as different entry points into the same operational model, not as independent techniques. A digital dilemma analysis makes values and

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

deliberation explicit; a reflective journal revisits the learner's motives and choices; a content project provides an opportunity to enact ethical commitments; and a privacy review develops anticipatory judgment. Teachers can return to the same values across activities so that students encounter them in varied contexts and practise transferring their reasoning beyond a single case.

Implementation also requires safeguarding. Teachers should use fictional, anonymised, or carefully selected public examples rather than asking students to expose private messages, account histories, or personal conflicts. Discussion of cyberbullying should not identify or re-victimise students who have experienced it. Assessment should reward justified reasoning, care for affected people, verification, and responsible action rather than public confession or conformity alone. These safeguards preserve the educational purpose of PAI while recognising that digital ethics involves both moral responsibility and the protection of learners' dignity.

The proposed operationalisation is a theory-informed framework for planning and formative assessment, not evidence of causal effectiveness. The present study's contextual field illustrations can inform the relevance of the questions addressed, but they do not establish that these activities produce moral resilience or ethical digital literacy. Future research could develop and validate an assessment rubric, examine how students reason through repeated digital dilemmas, and investigate whether their decisions remain consistent in less supervised settings. Such work would help determine which aspects of the values–awareness–practice model are most useful across different PAI classrooms and digital contexts.

Theoretical and Practical Implications of the Qur'anic Digital Character Education Model

Theoretically, this study contributes to Islamic character education by proposing a conceptual connection between Said Ismail Ali's (2000) *Tarbiyah Qur'aniyah*, Hamka's (1984, 2015) ethics of reason and virtue, and the constructs of moral agency, moral resilience, and ethical digital literacy. Rather than treating these concepts as parallel themes, the Three-Layer Qur'ani Digital Character Education Model organises them into a pedagogical relationship among value orientation, reflective awareness, and ethical practice. Its central proposition is that moral education should not be evaluated solely by whether learners can recall religious norms, but also by whether they can interpret those norms in context, justify decisions, and take responsibility for their digital actions. This shifts the analytical focus from the transmission of moral content to the formation of moral subjects capable of exercising judgment in situations where supervision is limited and social pressures are strong.

The first theoretical implication concerns the relationship between normative commitment and moral reasoning. *Tarbiyah Qur'aniyah* provides the model with a Qur'anic and spiritual orientation for evaluating human action, while Hamka's emphasis on wisdom, reflective thought, and self-examination helps explain how learners may deliberate about the meaning and consequences of that orientation. The synthesis does not position reason as independent of moral commitments, nor does it assume that commitment alone automatically produces sound judgment. Instead, the value layer establishes the ethical direction, and the awareness layer enables learners to examine intentions, evidence, competing considerations, and possible consequences. This relationship offers a way to conceptualise religious and critical digital literacy as

DOI: https://doi.org/10.35723/jie.v11i2.772

mutually informing capacities rather than competing educational aims (Alenezi & Alfaleh, 2024).

The second implication is the distinction between moral knowledge, moral agency, and moral resilience. Knowing that honesty, dignity, or responsibility is valued does not necessarily mean that a learner will act accordingly when confronted with a viral hoax, peer pressure, or the prospect of gaining likes by humiliating another person. Moral agency refers here to the capacity to make and take responsibility for an ethical decision; moral resilience refers to the capacity to maintain or recover an ethical orientation when that decision is challenged by temptation, conflict, or social disapproval. The model therefore treats resilience not as a synonym for compliance or as an automatic outcome of religious instruction, but as a possible development supported by repeated opportunities to deliberate, act, and reflect. This distinction provides a more precise conceptual basis for studying ethical conduct in digital settings.

The model also extends the discussion of Islamic character education into the conditions of contemporary digital life. Digital platforms shape the speed, visibility, and social rewards of communication; consequently, moral decisions may be influenced by anonymity, virality, peer approval, and the culture of likes. Qur'anic ethical commitments become educationally meaningful when learners apply them to concrete dilemmas, including verifying information through *tabayyun*, avoiding harmful speech, protecting privacy, responding to cyberbullying, and resisting the circulation of hoaxes. The model does not claim that the classical thinkers directly developed a theory of social media. Rather, it offers a contemporary educational interpretation of their ideas and specifies how those ideas may inform moral judgment in digital contexts. This interpretive boundary is important to preserve the distinction between the thinkers' original arguments and the present study's conceptual contribution.

For Islamic Religious Education (PAI), the model can guide lesson planning by aligning learning objectives, classroom activities, and assessment with the three layers. At the values layer, teachers can help students identify the Qur'anic and ethical principles relevant to a digital case, such as trustworthiness, justice, dignity, responsibility, and benefit to others. At the awareness layer, students can analyse a scenario, verify sources, identify the motives of those involved, consider who may be harmed, and compare possible responses. At the practice layer, students can formulate and justify an ethical response, for example, withholding an unverified post, responding respectfully to disagreement, reporting cyberbullying through appropriate channels, or protecting another person's personal information. These activities position PAI not only as a subject that communicates moral prescriptions but also as a learning environment in which students rehearse the interpretation and application of those prescriptions.

The model also has implications for assessment, curriculum development, and the wider digital culture of a madrasah. Assessment can use scenario-based tasks, reflective journals, and student-created digital content to examine observable evidence of learning. Indicators may include the ability to evaluate source credibility, explain the ethical reasons for a decision, anticipate consequences, communicate respectfully, protect privacy, and reflect honestly on mistakes. Such indicators should assess the quality of students' reasoning and their proposed actions, rather than rely only on self-reported virtue or outward compliance. Ethical assessment is particularly challenging because observable performance, contextual influences, and the complexity of moral learning do not always permit straightforward conclusions about a learner's character (Fuentes &

DOI: https://doi.org/10.35723/jie.v11i2.772

e-ISSN: 2528-0465 (online) | Volume 11, Issue 2, 2026
p-ISSN: 2503-5363 (print)

Sánchez-Pérez, 2024). At curriculum level, the three layers can be mapped across PAI topics and reinforced through cross-curricular digital literacy activities. The integration of digital character education should be embedded in relevant learning activities and adapted to instructional contexts, rather than treated as an isolated curriculum topic (Almethen & Alomair, 2024). At institutional level, the model can inform shared expectations for online communication, privacy, responses to cyberbullying, and the production of beneficial content. Its value lies in providing a coherent framework for connecting classroom learning with the norms and practices of the madrasah community, not in prescribing a single fixed set of activities for every context.

These implications must be interpreted in light of the study's conceptual scope. The model is a theoretically informed synthesis, and the contextual field illustrations serve to situate the discussion rather than to validate the model or demonstrate its effectiveness. The proposed layers and indicators have not yet been established as a validated measurement instrument, and the relationships among value orientation, reflective awareness, ethical practice, moral agency, and moral resilience remain propositions for empirical investigation. Future studies should examine the model through classroom-based implementation, interviews and observations, scenario-based assessment, and longitudinal inquiry into whether students' reasoning and conduct persist beyond supervised learning activities. Such research should also consider differences in age, school context, digital experience, and institutional support. Accordingly, the model should be understood as a conceptual framework for curriculum design and empirical testing, rather than as an intervention whose effectiveness has already been demonstrated.

IV. CONCLUSION

This study examined how Ali's concept of *Tarbiyah Qur'aniyah* and Buya Hamka's ethical thought can inform Qur'anic digital character education for Generation Z Muslims. Through conceptual synthesis, the study proposes a Three-Layer Qur'ani Digital Character Education Model comprising values, awareness, and practice. Ali's work contributes a Qur'anic orientation toward moral formation, the cultivation of reason, and the direction of action, while Hamka's emphasis on wisdom, *Ulul Albab*, and *muhasabah* helps explain the reflective processes through which learners may consider intentions, evaluate evidence and consequences, and make ethical decisions. The model's main contribution is to frame Islamic character education not merely as the transmission of moral rules, but as the development of moral agency and the potential capacity to sustain ethical conduct under digital pressures. For Islamic Religious Education (PAI), it offers a conceptual basis for designing digital dilemma discussions, reflective *muhasabah* activities, beneficial-content projects, and privacy and digital-footprint exercises, with indicators addressing *tabayyun*, respectful communication, protection of privacy, and resistance to cyberbullying and peer pressure. However, the model remains a theoretical synthesis informed by contextual field illustrations; it has not yet been empirically validated, and its proposed indicators and educational mechanisms should not be interpreted as proven outcomes. Future research should test and refine the model through classroom implementation and multi-context studies, examining how students' moral reasoning, digital decisions, and conduct develop over time and whether these changes are sustained beyond supervised learning. Such research

DOI: https://doi.org/10.35723/jie.v11i2.772

would clarify the model's applicability to diverse Generation Z Muslims contexts and strengthen the evidence base for integrating Qur'anic ethical formation with responsible digital citizenship. The study has several limitations. The contextual component involved only three informants from one madrasah, and the interview material was intended for illustration rather than representativeness. The study therefore does not claim saturation, population-level generalizability, or empirical confirmation of the proposed model. Its principal contribution is the conceptual synthesis of Quranic ethical orientation, reflective moral judgment, and responsible digital practice. Future research should examine the model's indicators, assess its interpretation across diverse educational contexts, and evaluate its practical application through empirical studies.

V. ACKNOWLEDGEMENTS

The authors would like to express their gratitude to Institut Ahmad Dahlan Probolinggo for its academic support and to MA Diponegoro Klungkung, Bali, for its cooperation during the contextual illustration phase of this study. Special thanks are also extended to the school principal, Islamic Religious Education teacher, and student participants who willingly shared their insights and experiences, contributing valuable perspectives to the development of this conceptual model.

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