

The Relevance of Islam in Ethics Education for Generation Z in the Digital Age: A Conceptual Literature Review

Khoirul Hidayat ^{1*}, Nafiuddin Nafiuddin ²

^{1,2} Institut Agama Islam Shalahuddin Al-Ayyubi (INISA) Tambun Bekasi, Indonesia

¹namakh98@gmail.com *, ²ghady729@gmail.com

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ABSTRACT

The digital era presents new challenges for ethical education of Generation Z, as rapid access to information and interactions through digital media increase the risk of moral degradation, low ethical awareness, and value disorientation. The purpose of this research is to analyze the relevance of Islam in ethical education for Generation Z in the digital era, and to examine how Islamic values can shape moral character that is responsible, adaptive, and integrity-driven. This study employs a qualitative approach using library research, collecting data from peer-reviewed journal articles, books, and scholarly publications published between 2015 and 2025 that specifically discuss ethical education, character development, Islamic values, Generation Z, and digital-era challenges. The literature was selected based on criteria including academic relevance, methodological rigor, topical alignment with Islamic ethics and Generation Z, and publication credibility. The collected data were then analyzed descriptively and critically to identify concepts, practices, and the relevance of Islamic ethical values for Generation Z in the digital context. The findings indicate that Islamic values such as adab, honesty, trustworthiness, responsibility, and self-control are highly relevant in guiding Generation Z to face digital ethical challenges. Islamic-based ethical education is effective in developing holistic character by integrating cognitive, affective, and spiritual dimensions. The social environment, particularly family, school, and teacher role models, plays a crucial role in the successful internalization of values. This research confirms that integrating Islamic ethical values into both formal and informal education can create a Generation Z that is intelligent, morally upright, and responsible, while also providing a foundation for curriculum development, pedagogical strategies, and innovative character education that is contextualized with modern technological advancements.



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INTRODUCTION

The development of digital technology has brought about significant changes in various aspects of human life, ranging from the way we communicate to how we obtain information. The advent of the internet and social media has made human activities faster, more open, and interconnected, transcending the boundaries of space and time (Van Eperen & Marincola, 2011). This transformation has not only impacted the economic and political spheres but has also influenced the social and cultural lives of communities. Social interaction patterns that previously took place in person have now largely shifted to the digital realm. This situation marks the emergence of a new technology-based social order. (Mua & Heatubun, 2024)

Generation Z occupies a distinctive position within this transformation because they have grown up in an environment shaped by constant connectivity, digital devices, social media, and online platforms (Febaliza et al., 2025). For this generation, technology functions not only as a source of entertainment but also as a medium for learning, work, social interaction, and identity formation. As a result, their values, behavior, and self-understanding are closely influenced by the dynamics of digital culture (Mua & Heatubun, 2024).

Generation Z is the group most closely tied to the development of digital technology, as they have lived in a fully connected environment since birth. They are accustomed to using devices, social

media, and various digital platforms as part of their daily lives (Febaliza et al., 2025). Technology serves not only as a means of entertainment but also as the primary medium for learning, working, and building social relationships. This dependence on technology makes the digital space the primary arena for the formation of this generation's self-identity. Consequently, the character of Generation Z is heavily influenced by the dynamics of the digital world.

The intensity of digital media use brings various implications, both positive and negative. On one hand, technology provides easy access to knowledge and broadens horizons. On the other hand, the digital space also opens the door to deviant behavior, such as the spread of misinformation, hate speech, and the erosion of moral values. The unstoppable flow of information is often difficult for young people to critically filter. This situation indicates that technological development does not always align with ethical development (Siregar et al., 2024).

In such situations, ethical issues become increasingly important because they are directly related to the quality of individual behavior in the digital public sphere. Ethics serve as a guide in determining what is appropriate and inappropriate, both in direct and virtual interactions (Sitti Aminah Rafid, Chally Dewi Fortuna Upe, Suriyani Musi, St. Riska Syaputri, 2025). Without a strong ethical foundation, the use of technology has the potential to cause harmful social impacts. Therefore, discussions about ethics cannot be separated from the context of modern technological development. Ethics is key to maintaining a balance between technological progress and humanity.

Ethics education is viewed as a strategic effort to foster moral awareness among Generation Z in facing the challenges of the digital age. Through education, ethical values can be instilled systematically and sustainably (Sulastris et al., 2023). Ethics education aims not only to teach behavioral rules but also to build critical thinking skills and social responsibility. In the context of a religious society, religion plays a vital role as a source of moral and ethical values (Mukhlis, 2025b; Mukhlis, Suradi, et al., 2023). Therefore, the relevance of Islam in ethics education is an important issue for academic study (Tri Nanik Hartati, Vika Desy Wulansari, Umi Maghfiroh, Ulfa Aulia Putri, 2025).

Although the issue of ethics among the younger generation in the digital age has been extensively discussed in various academic studies, the approaches used still tend to be general and interdisciplinary. Most discussions frame ethical issues within the context of technology and social change. The religious dimension is often only briefly mentioned without in-depth analysis. Consequently, the role of religion as a source of ethical values has not received proportional attention. This indicates that studies on digital ethics still leave room for exploring religious perspectives (Pambudi et al., 2023).

Many previous studies, such as those conducted by Maesak, have focused more on psychological and sociological aspects in explaining Generation Z's behavior (Cantri Maesak et al., 2024). While such approaches are important, they have not fully addressed moral issues concerning values and meaning. The Islamic religious perspective, as analyzed by Selian, is rarely used as the primary conceptual framework in digital ethics analysis (Selian & Rizal, 2024). Yet religion possesses a structured and comprehensive value system. This limitation indicates a theoretical gap in the study of ethics education.

Ethics education is understood merely as an effort to shape behavior without being linked to a strong philosophical foundation. Concepts of religious ethics have not yet been systematically formulated within the context of modern education (Chanfiudin, Lukman, Robby Setiawan, 2024). This results in ethics education lacking a clear conceptual framework. Consequently, the role of religion as a basis for values has not been fully integrated.

In the context of Generation Z, ethical challenges have different characteristics compared to previous generations. The digital space presents new issues such as virtual identity, privacy, and instant culture. However, studies linking Islamic values to digital ethical phenomena remain very limited. Most research has not addressed how religious values can be adapted to digital contexts. This indicates a contextual gap between religious teachings and the reality of Generation Z.

Overall, there are still few studies that specifically examine the relevance of Islam in the ethical education of Generation Z in the digital age (Mukhlis, 2025a; Mukhlis & Saidah, 2025). The integration

of Islamic ethical concepts and the dynamics of modern technology has not yet been comprehensively formulated. This research gap has resulted in the absence of a clear conceptual model for Islam-based ethical education for the digital generation. Yet the need for ethical guidance is becoming increasingly urgent as technology use rises. Therefore, this study aims to fill that gap (Devita Putri Maharani et al., 2025).

Previous studies have also examined the influence of social media on adolescent behavior, self-identity formation, and moral challenges in virtual spaces. However, these studies largely rely on psychological, sociological, and modern educational frameworks (Harlines Destari Bato, 2025). Although these studies make important contributions, they still position religion as a supporting aspect rather than the primary analytical framework. Consequently, the religious dimension has not yet secured a central place in the discourse on digital ethics.

These limitations highlight the need for an alternative approach capable of providing a deeper foundation of values. Islam possesses a comprehensive moral value system that is relevant to contemporary life. Values such as responsibility, honesty, and social awareness can serve as an ethical foundation for addressing the challenges of the digital world (Malika Harsanto, Andia Enggar Mayasari, Sujood, 2025). However, these values have not been extensively examined conceptually within the context of Generation Z. Therefore, integrating an Islamic perspective into the study of ethics education is important both academically and practically.

Given these conditions, this study aims to fill the theoretical gap in discussions regarding the ethics of the digital generation. This article aims to analyze the relevance of Islam as a framework for ethical education for Generation Z in the digital age (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025; Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). The approach used is conceptual and analytical regarding ethical values in Islam. Through this study, it is hoped that a more systematic understanding of the role of religion in character education can be formulated. Thus, this research contributes to the development of a discourse on religious-values-based ethical education.

RESEARCH METHODS

This study employs a qualitative approach in the form of a literature review aimed at comprehensively understanding and analyzing the concept of the relevance of Islam in the ethics education of Generation Z in the digital age. The qualitative approach was chosen because it allows the researcher to interpretatively explore the meanings, values, and ideas contained in various scholarly sources (Creswell, J. W., & Creswell, 2018). The research subjects consist of various relevant scientific literature, including books, journal articles, and academic documents discussing ethics education, Generation Z character, and Islamic values in an educational context. The literature used was selected based on its connection to the focus of the study and its level of relevance to the research theme.

Data collection was conducted through a systematic review of scholarly sources obtained from national and international journal databases, as well as academic book collections. The review process was carried out in several stages: identifying relevant literature through database searches, screening titles and abstracts, evaluating the full texts based on the inclusion and exclusion criteria, and selecting the final sources for analysis. The collected data was then analyzed using content analysis techniques, specifically by identifying key concepts, grouping major themes, and interpreting the meanings contained within the texts. The analysis process was conducted iteratively to ensure consistency and depth of interpretation. The results of the analysis are presented in the form of a descriptive-analytical discussion that illustrates the relationship between Islamic values and the ethical education of Generation Z in the digital age (Malika Harsanto, Andia Enggar Mayasari, Sujood, 2025).

RESULTS AND DISCUSSION

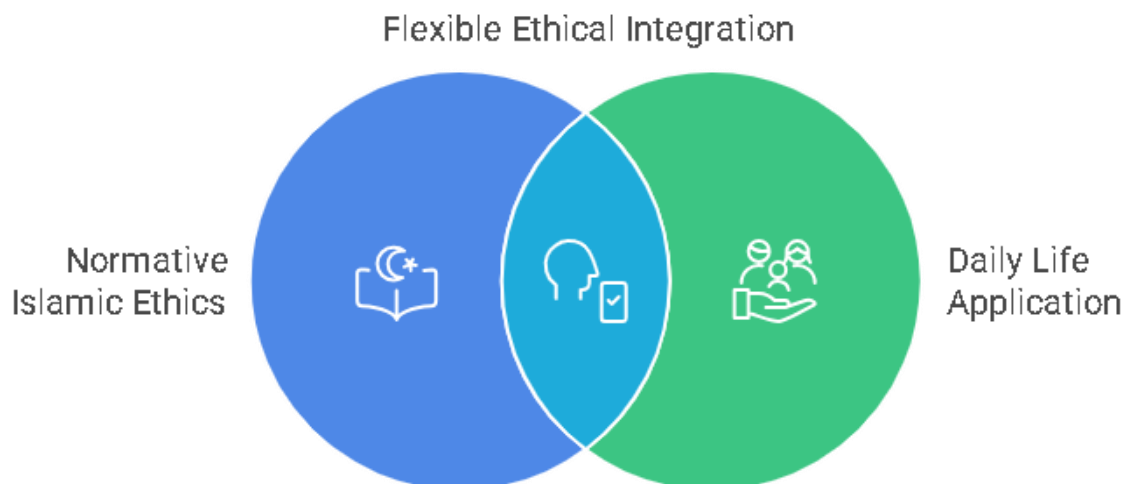
Conceptually, ethics is understood as a set of moral values and principles that serve as guidelines for determining what constitutes good and bad human behavior. Ethics is not only related to external rules but also concerns an individual's internal awareness in controlling their attitudes and

actions (Chanfiudin, Lukman, Robby Setiawan, 2024). From an Islamic perspective, ethics is synonymous with the concept of akhlak, which reflects the quality of human relationships with God, fellow human beings, and the environment. Therefore, ethics in Islam is not neutral but is always bound to transcendental values and clear moral objectives (Malika Harsanto, Andia Enggar Mayasari, Sujood, 2025). This conceptual foundation shows that Islamic ethics differs from secular digital ethics, which often emphasizes rights, autonomy, and procedural responsibility, whereas Islamic ethics places moral agency within a broader framework of divine accountability, social responsibility, and self-purification.

Ethics education in Islam is a systematic process of instilling moral values so that they become internalized within an individual's personality. Education is not directed solely at cognitive aspects or the acquisition of knowledge, but also at the formation of attitudes, habits, and character (Chanfiudin, Lukman, Robby Setiawan, 2024). The process of internalizing values is carried out through setting a good example, habituation, strengthening awareness, and moral reflection. Thus, ethical education in Islam is holistic and emphasizes a balance between the intellectual, emotional, and spiritual dimensions.

The results of the literature review indicate that ethics from an Islamic perspective are not only normative but also applicable in daily life. Islamic ethical values are reflected in moral teachings that emphasize honesty, trustworthiness, responsibility, simplicity, and self-control. These values are relevant not only in the context of worship but also in social interactions, including in the digital realm. These findings suggest that Islamic ethics possess the flexibility to adapt to social changes without losing their moral substance (Ikhsan Setiawan, Fadloli, Abdul Chalim, 2025).

The Adaptability of Islamic Ethics



In the context of modern society, changes in patterns of social interaction are increasingly influenced by the development of digital technology. Human life is no longer confined to physical spaces but also takes place intensely in virtual spaces (Harlines Destari Bato, 2025). This situation gives rise to a new social reality characterized by the speed of information flow, instant communication, and open access to various forms of content. These changes directly influence how individuals construct their self-identity, social relationships, and value systems.

Generation Z, as a group born and raised in a digital environment between 1997 and 2012, exhibits characteristics distinct from previous generations. They are accustomed to using digital devices from an early age, are active on social media, and rely on the internet as their primary source of information. This pattern fosters a faster, more visual, and practical way of thinking (Li & Hasnah Hassan, 2023). However, these conditions also increase vulnerability to identity crises, technological dependence, and weak self-control.

The study's findings indicate that the digital space presents various complex ethical challenges. These challenges include poor communication ethics, the spread of unverified information, hate speech, cyberbullying, and narcissistic tendencies. Interactions on social media are often not balanced by moral

awareness and social responsibility. Consequently, social relationships become superficial, emotionally charged, and prone to conflict (Harlines Destari Bato, 2025).

This situation demonstrates that digital literacy cannot be understood merely as technical proficiency in using technological devices. Digital literacy must also encompass an ethical dimension, namely an individual's awareness of the need to use technology responsibly. Without a strong ethical foundation, technology actually has the potential to accelerate moral degradation (Fu et al., 2024). Therefore, ethics education is a fundamental necessity in building a healthy digital culture.

Core values in Islamic ethics education such as etiquette, responsibility, honesty, and self-control have direct relevance to issues of digital ethics. The value of *adab* teaches the importance of maintaining proper speech and conduct in communication, whether in person or through digital media. The value of responsibility encourages individuals to think critically before sharing information. (Chanfiudin, Lukman, Robby Setiawan, 2024) Meanwhile, the value of self-control helps individuals manage their emotions, impulses, and desires when faced with various digital stimuli.

Islamic religious education holds great potential for fostering ethical digital literacy. Religious education not only conveys normative teachings but also builds students' moral and spiritual awareness. (Ikhsan Setiawan, Fadloli, Abdul Chalim, 2025). Through religious education, Generation Z can be guided to understand technology as a means, not an end. Thus, technology does not dominate humanity but is guided by moral values (M Rivai, Juliani, Mita Dwi Amanda, Putri Maisyarah Batubara, 2025).

The study's findings also indicate that ethics education cannot be separated from the role of the social environment. The family serves as the primary setting for the internalization of values, while schools function as formal settings for character development. Synergy between the family, school, and community is a key factor in the success of ethics education (Chanfiudin, Lukman, Robby Setiawan, 2024). Without consistency in values across various environments, ethics education tends to be ineffective.

In addition, Islamic religious education teachers play a central role as role models in character development. A teacher's exemplary conduct is reflected not only in the teaching materials but also in how they interact, behave, and use technology. Teachers who can integrate religious values with the digital reality will be more effective in educating Generation Z (M Rivai, Juliani, Mita Dwi Amanda, Putri Maisyarah Batubara, 2025). This indicates that the moral quality of educators is a crucial factor in the success of ethics education.

Islamic-based ethics education also requires a contextual and adaptive approach. Religious values must be conveyed using language relevant to Generation Z's world. An overly dogmatic and rigid approach risks being ineffective in fostering ethical awareness (Devita Putri Maharani et al., 2025). Therefore, innovative teaching methods that are more dialogic, reflective, and experience-based are necessary.

Generation Z has a strong inclination toward instant, visual, and interactive culture. This pattern influences how they understand values, truth, and authority (Mukhlis, Janwari, et al., 2023; Mukhlis & Abdullah, 2025). Without strong moral guidance, Generation Z is vulnerable to value disorientation and ethical relativism. In this context, religion-based ethics education serves as a moral anchor that maintains the stability of identity and life orientation ((Tri Nanik Hartati, Vika Desy Wulansari, Umi Maghfiroh, Ulfa Aulia Putri, 2025).

Overall, the findings and discussion in this study indicate that Islam holds significant relevance in the ethical education of Generation Z in the digital age. Islamic values are not only normative but also practical in addressing contemporary moral challenges (Mukhlis et al., 2024; Mukhlis, Maryam, et al., 2023). Religious education serves as the foundation for building ethical, responsible, and sustainable digital literacy. Thus, the integration of Islamic values into ethics education can be positioned as a strategic approach to shaping the character of a future generation that is moral and critically thinking.

CONCLUSION

The purpose of this study is to analyze the relevance of Islam in the ethical education of Generation Z in the digital age, as well as to assess how Islamic values can shape a responsible and adaptive moral character. This study found that core values in Islamic teachings, such as etiquette, honesty, trustworthiness, responsibility, and self-control, are highly relevant in guiding Generation Z as they face various digital ethical challenges. These findings indicate that Islamic religious education serves not only as a means of transferring religious knowledge but also as a tool for holistic character development, simultaneously integrating cognitive, affective, and spiritual dimensions.

This study also emphasizes the importance of the social environment, particularly the family and school, in the internalization of ethical values. The family serves as the primary setting for moral formation, while the school functions as a formal setting for character strengthening through structured pedagogical processes. Islamic religious education teachers hold a strategic position as moral role models who can guide Generation Z in using technology wisely and responsibly. Thus, the success of ethics education depends not only on teaching materials but also on exemplary behavior, consistency in values, and synergy among the family, school, and community.

The primary contribution of this study lies in strengthening the theoretical and practical framework regarding Islamic-based ethics education in the digital age. The findings expand the perspective on character education by positioning religion as the primary foundation rather than merely a supporting element in shaping Generation Z's moral awareness and digital literacy. More specifically, these findings suggest that curriculum designers should systematically integrate Islamic ethical principles into digital literacy programs through learning outcomes, instructional materials, and assessment activities that address contemporary issues such as responsible social media engagement, online privacy, cyberbullying prevention, digital citizenship, and the ethical use of artificial intelligence. Furthermore, learning strategies should incorporate case-based discussions, reflective activities, and problem-solving exercises that enable students to apply Islamic ethical values when confronting real-world digital dilemmas. This offers practical implications for the development of curricula, learning strategies, and educational program designs capable of balancing digital freedom with moral responsibility.

Thus, this study affirms that Islam holds strong and strategic relevance in building the character of Generation Z in the digital age. The integration of Islamic ethical values into both formal and informal education has the potential to foster a generation that is not only intellectually intelligent but also morally mature, critical in decision-making, and responsible toward themselves and their social environment. The results of this study also provide a foundation for further research and innovations in character education based on religious values that are more contextualized with the development of modern technology.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article entitled "The Relevance of Islam in Ethics Education for Generation Z in the Digital Age." This study was conducted independently without any financial, commercial, or personal relationships that could be construed as a potential conflict of interest. The authors confirm that all interpretations and conclusions presented in this article are solely based on academic analysis and are free from external influence.

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