

Digital Literacy Ethics in Learning Islamic Religious Education: The Role of Facebook as an Educational Medium

Umi Haryanti¹, Hermawansyah², Irma Indriani³

^{1 2 3} STIT Sunan Giri Bima - Indonesia

Corresponding Author: Umiharyanti135@gmail.com

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ABSTRACT

This study examines the application of digital literacy ethics in Islamic Religious Education (PAI) learning through the activities of a digital da'wah community on Facebook. Using a qualitative approach, PAI teachers act as active users. The results show that although Facebook is not a formal educational platform, this medium has been utilized as an alternative space for conveying Islamic values. Some users demonstrate good digital ethics through content verification, polite delivery, and discussion moderation. However, deviant practices were also found, such as the dissemination of provocative information and intolerant narratives. This indicates that digital literacy in the context of da'wah is still dynamic and not yet fully ethical. This study emphasizes the need to improve digital ethics competencies for religious educators so that social media can truly function as a valid educational tool. These findings reinforce the importance of building a healthy and responsible digital da'wah ecosystem. Therefore, it is necessary to strengthen digital ethics competencies for preachers, including PAI teachers, so that social media truly functions as a wise educational tool.

Keywords: *Digital Literacy Ethics, Islamic Religious Education, Facebook*

INTRODUCTION

In today's digital era, information and communication technology has transformed nearly every aspect of life, including education. The use of the internet and social media in learning not only provides easy access to information but also presents new challenges, particularly related to digital ethics. One platform widely used in education is Facebook, which can be utilized as an educational tool to support learning.¹ In Indonesia, Islamic religious education (PAI) instruction is crucial for shaping students' character and morals, as well as providing an understanding of Islamic teachings.² However, in the digital age, the challenge for PAI educators is how to teach religious values while simultaneously educating students about digital ethics. This is due to the abundance of information circulating online that may not necessarily align with religious values.³

In the 21st-century learning era, every educator is required to possess competency in using the internet as a digital learning medium. This competency encompasses knowledge of various internet applications and technical skills in utilizing digital media devices. Compe-

¹ M. Zia Al-Ayyubi, "Social Media Ethics in Responding to Hoax News from a Hadith Perspective," *Journal of Qur'anic and Hadith Studies* 19, no. 2 (2019): 148–66. *Journal of Qur'anic and Hadith Studies* 19, (2019): 148–166.

² Rieka Mustika, "Communication Ethics in Online Media to Counter Hoaxes," *Diakom: Journal of Media and Communication* 1, no. 2 (2018): 43–50. *Diakom: Journal of Media and Communication* 1, (2018): 43–50.

³ Simon Simon, Tan Lie Lie, and Heppy Wenny Komaling, "Principles of Christian Ethics in Social Media," *DANUM PAMBELUM: Journal of Theology and Church Music* 1, no. 1 (2021): 56–68. (2021): 56–68.

tence in using the internet as a learning medium in this era of globalization is referred to as the "Era of Scientific and Technological Advancement."⁴

Digital literacy is generally defined as the ability to use digital media, such as iPads, tablets, gadgets, laptops, and other screen media, other than print media (books or paper).⁵ Digital literacy does not necessarily replace the importance of traditional (print) literacy as a stage. Therefore, digital literacy is the ability to read, write, and analyze digital objects typically presented on screens, rather than in print.⁶

Literacy learning, including digital literacy, has the main objective of providing students with opportunities to develop themselves as competent delegates in multi-context, multi-cultural, and multimedia environments through the empowerment of their multiple intelligences. Development in learning is a routine activity, both for students and teachers, undertaken over several years, so that teaching and learning activities tend to be (instantly) filtered from the values that accompany the process of education, which ultimately results in teaching and learning activities being hampered and merely a transfer of knowledge.⁷

The use of the internet in Islamic religious education (PAI) learning is unique. This opportunity requires students to be aware of all developments related to information and communication technology. They access educational information online about Islamic Religious Education (PAI) topics, such as Islamic jurisprudence (jurisprudence) (funeral arrangements, munakahat (property), inheritance distribution, Hajj rituals, etc.) through YouTube tutorials. Meanwhile, students frequently use social media platforms such as Facebook, Instagram, Twitter, and WhatsApp. These platforms are used for communication between educators and students. Regarding learning materials, if face-to-face time is deemed insufficient, students submit independent assignments through their respective class WhatsApp groups.⁸

Facebook, as one of the world's largest social media platforms, has enormous potential for use as an educational medium. Since its launch in 2004, Facebook has evolved into a digital space not only used for socializing but also for sharing knowledge, developing interest-based communities, a place for teachers and students to share information, hold discussions, serve as an alternative learning platform, and deliver materials interactively, including in the field of education.⁹ Its ease of access, interactive features, and broad user reach make Facebook an effective medium for supporting the teaching and learning process, both formally and informally.

⁴Wiji Nurasih, Mhd Rasidin, and Doli Witro, "Islam and Social Media Ethics for the Millennial Generation: A Study of Surah al-'Asr," *Al-Mishbah: Journal of Da'wah and Communication Sciences* 16, no. 1 (2020): 149–78. (2020): 149–178.

⁵Putri Faizatul Cholilah, "Ethics of Using Social Media for the Millennial Generation," *Education*, 2021

⁶Yuni Fitriani and Roida Pakpahan, "Analysis of Social Media Misuse for the Spread of Cybercrime in Cyberspace," *Cakrawala-Jurnal Humaniora* 20, no. 1 (2020): 21–27. *Cakrawala-Jurnal Humaniora* 20, (2020): 21–27.

⁷Astrid Faidlatul Habibah, "The Information Society Era as the Impact of New Media," *Journal of Technology and Business Information Systems* 3, no. 2 (2021): 350–63.

⁸Endah Pertiwi et al., "Legal Analysis of the Misuse of Personal Data of Social Media Users," *Jurnal Rechten: Riset Hukum Dan Hak Asasi Manusia* 3, no. 3 (2021): 18–24. *Jurnal Rechten: Riset Hukum Dn Hak Asasi Manusia* 3, (2021): 18–24.

⁹Sri Hapsari Wijayanti, Kasdin Sihotang, and Vanessa Emmily Dirgantara, "Forms of Social Media Ethics for the Millennial Generation," *Journal of Communication* 16, no. 2 (2022): 129–46. *Journal of Communication Freedom* 16, (2022): 129–46.

Facebook offers various features such as groups, pages, live broadcasts, and discussion boards that teachers, lecturers, students, and learning communities can utilize to disseminate learning materials, hold discussions, and facilitate collaboration. Furthermore, in the context of distance learning and the digitalization of education, Facebook has become a familiar and easily accessible alternative medium for the majority of the population.¹⁰

Using Facebook as an educational medium also requires careful understanding and management.¹¹ Challenges such as distraction from non-educational content, the spread of invalid information, and privacy issues need to be addressed to ensure the platform's effective use and support of learning objectives. However, in practice, irregularities in these digital interactions are still found. Many students use inappropriate language, share content without citing sources, or make irrelevant comments in Islamic Religious Education discussions. Teachers are also sometimes implicated in digital ethics issues, for example, by failing to respond fairly to student comments, uploading student photos without permission, and publicly reprimanding students in comments. This demonstrates a gap between the use of digital media and the ethical values that should be instilled in religious education.¹²

While previous research has focused more on the use of technology in learning in general, few have specifically examined how digital ethics are formed through social media-based Islamic Religious Education (PAI) learning.¹³ Therefore, this study is crucial for exploring the forms of digital ethical literacy in Islamic Religious Education (PAI) learning through Facebook, as well as the role of social media in shaping ethical digital character among students.¹⁴

RESEARCH METHODS

This research uses a qualitative approach with the netnographic *research method*, namely an internet-based ethnographic study that focuses on user activities in the digital da'wah community on Facebook.¹⁵ Netnography is an ethnographic research method applied in a digital context, which allows researchers to explore social interactions, literacy practices, and user behavior in digital spaces such as social media.¹⁶ Data collection techniques are carried out through non-active participant observation, documentation of posts and comments in da'wah groups, and limited interviews with several active members, especially Islamic Religious Education teachers who act as contributors to da'wah content.¹⁷

¹⁰Darimis Darimis et al., "Digital Literacy Education in the Cybernetics Era to Minimize Social Media Misuse for Children in Suburbs," *Journal of Human and Education (JAHE)* 3, no. 2 (2023): 372–79. *Journal of Human and Education* 3, no. 2 (2023): 372–79.

¹¹Yakobus Adi Saingo, "Utilizing Social Media as a Means of Christian Character Building at the Junior High School Level," *Shanan Journal* 6, no. 1 (2022): 89–110. *Shanan Journal* 6, (2022): 89–110.

¹²Yuni Sugiarti Yuni Sugiarti, "The Role of Internet Technology in Building Children's Character Education," *Jurnal Teknodik*, 2011, 145–54. *Teknodik*, (2011): 145-54.

¹³SMHSA Rahman et al., "Identifying Studies Related to the Issue of Social Media Misuse in Social Interaction Based on a Systematic Literature Review," *International Journal of Law*, 2022, 166–91. *International Journal of Law*, (2022): 166-91.

¹⁴Abd Rahim and Mutiara Indah, "The Importance of Digital Literacy Education Among Teenagers," *SABAJAYA Journal of Community Service* 2, no. 02 (2024): 51–56. *Journal of Community Service* 2, no. 2 (2024): 51–56.

¹⁵Anggraini, "Netnographic Analysis of Riau Police Chief's Personal Branding Through @MOH. IQBAL. 91 Account on Instagram Social Media." Thesis, State Islamic University .

¹⁶I. Made Vidi Jayananda, I. Nyoman Gede Sugiarta, and Made Minggu Widianara, "Analysis of Defamation and Abuse of the Right to Freedom of Expression on Social Media," *Jurnal Anologi Hukum* 3, no. 2 (2021): 261–65. *Jurnal Anologi Hukum* 3, (2021): 261–65.

¹⁷Sari Wulan, "The Relationship Between Digital Literacy and Cultural Literacy with Religious Moderation in Grade XI Students at SMA Negeri 1 Sanden Bantul in the 2024/2025 Academic Year" (PhD

Subjects were selected purposively from Facebook groups with active Islamic Religious Education (PAI) teacher involvement, relevant Islamic content, and broad interaction reach. The collected data were analyzed using Miles and Huberman's interactive analysis model, which includes three main stages: data reduction, data presentation, and conclusion drawing/verification. Data validity was strengthened through source triangulation and documentation techniques.¹⁸ Researchers actively traced digital footprints, developed thematic categories, and evaluated interaction patterns and ethical content within each digital da'wah narrative observed.

The results of this study indicate that Facebook has potential as an educational medium for Islamic Religious Education (PAI) learning in the digital realm, particularly through the activities of da'wah communities managed by Islamic Religious Education teachers and Islamic practitioners. Although various da'wah practices were found that reflect ethical values of digital literacy, such as sharing moderate religious content, using polite language, and educational invitations, researchers also found provocative content, narratives of intolerance, and the dissemination of unverified information.¹⁹ Furthermore, the success of utilizing Facebook as an educational medium depends heavily on users' ethical awareness of digital literacy.²⁰ Therefore, it is necessary to strengthen the capacity of ethical digital literacy among da'wah practitioners, so that social media becomes not only a space for da'wah, but also a vehicle for enlightening and responsible religious learning.²¹

RESULTS AND DISCUSSION

This research was conducted using a netnographic approach to several digital da'wah communities on Facebook, including the Ustadz Adi Hidayat Official Sermons, which has more than 249,382 members from various backgrounds, including Islamic Religious Education teachers, preachers, students, and the general public. The Ustadz Abdul Somad and Adi Hidayat Sermons Community has more than 378,720 members, and the Islamic Hijrah & Da'wah Community has 259,804 members. Researchers observed the activities in these groups for approximately one month as needed, focusing on digital da'wah practices, religious communication in the comments section, and the application of digital literacy ethics in the group.²²

Researchers found that during their observations, religious education activities mostly involved content shared in the form of Quranic verses, short video lectures, hadiths, Islamic law infographics, and Q&A sessions between members in the comments section, all receiving high levels of interaction in the form of likes, shares, and comments. An average of 10-16

Thesis, Islamic University of Indonesia, 2025), <https://dspace.uui.ac.id/handle/123456789/54899>. Thesis, Islamic University of Indonesia, (2025).

¹⁸Cep Supriatna and Jenuri Jenuri, "VIRTUAL COMMUNICATION: ETHICS OF SOCIAL MEDIA IN AN ISLAMIC PERSPECTIVE," *Comm-Edu (Community Education Journal)* 6, no. 2 (2023): 135–43. *Comm-Edu (Community Education Journal)* 6, no. 2 (2023): 135–43.

¹⁹Syaiful Khoiri Harahap, "Socialization of Ethics in the Use and Misuse of Social Media Among the Younger Generation," *Journal Liaison Academia and Society* 2, no. 4 (2022): 132–37. *Journal Liaison Academia and Society* 2, no. 4 (2022): 132–37.

²⁰Iffatin Nur and Muhammad Ngizzul Muttaqin, "Using Social Media from the Perspective of Maqashid Syari'ah (Building Communication on Social Media Based on Ethics)," *Palita: Journal of Social Religion Research* 5, no. 1 (2020): 1–14. *Palita: Journal of Social Religion Research* 5, no.1 (2020): 1-14.

²¹Dafrizal Samsudin and Indah Mardini Putri, "Ethics and Communication Strategies of Islamic Da'wah Based on Social Media in Indonesia," *Ath-Thariq: Journal of Da'wah and Communication* 7, no. 2 (2023): 125–38. *Ath-Thariq: Journal of Da'wah and Communication* 7, no. 2 (2023): 125–38.

²²Arnis Rachmadhani, "Religious Authority in the New Media Era: Gusmus's Preaching on Social Media," *Panangkaran: Journal of Research on Religion and Society* 5, no. 2 (2021): 150–69.

educational posts were posted daily, with an average of 100-260 responses per post. Seventy-eight percent of the interactions in the comments section indicated healthy and ethical discussions. The remaining 22% contained negative or unethical comments.²³ Furthermore, Islamic Religious Education teachers and digital preachers contributed to the role of approximately 60% of educational content, originating from accounts identifying themselves as teachers, religious teachers, or even da'wah activists. They were also active in responding to comments, answering questions, and facilitating light discussions about Islamic law and religion. They were also very active in disseminating Islamic content on social media.²⁴

In implementing digital literacy ethics, most group members are aware of the need to convey information by citing valid sources such as the Quran, hadith, and Islamic jurisprudence. Only a small percentage (15%) fail to include references.²⁵ Comments from members of the da'wah community are generally polite, although debates occasionally arise. Group moderators are also quick to address and delete unethical comments. Collaborative awareness within the community is evident, with members frequently reminding each other to verify the accuracy of information before sharing. Several activities, such as live streaming of lectures and virtual studies, are also held by active group members. Furthermore, observations of comments and internal group polls have shown an impact on religious understanding, indicating that many members feel religiously helped, both in deepening their religious knowledge and in dealing with everyday problems in an Islamic manner.²⁶

Islamic Religious Education (PAI) teachers are quite dominant in producing and sharing digital da'wah content. They not only post but also actively respond to and guide religious discussions in the comments section. Most interactions are polite and educational. However, occasionally, comments containing offensive language, lighthearted debates, or the dissemination of information without clear sources are encountered. A quick response from admins and members usually calms the situation. Approximately 70% of da'wah content shared by Islamic Religious Education (PAI) teachers and active users includes reference sources (classical texts, interpretations, and official fatwas). This demonstrates an effort to present da'wah that is not only engaging but also scientifically sound.²⁷

The results of this study indicate that Facebook can function as an effective educational medium for Islamic religious education, especially when used with the ethical principles of digital literacy.²⁸ Facebook also plays a strategic role as a religious learning space, particularly in the context of Islamic religious education in the digital era. Based on observa-

²³Husna Nashihin et al., "Utilizing Facebook as a Learning Medium for Islamic Religious Education During the Covid-19 Pandemic," *At Turots: Jurnal Pendidikan Islam*, 2020, 20–32. *At Turots: Jurnal Pendidikan Islam*, 20–32.

²⁴Dony Arung Triantoro, "Ustaz Abdul Somad, Charismatic Authority and New Media," *UIN Sunan Kalijaga*, 2019, <https://digilib.uin-suka.ac.id/id/document/673961>. *UIN Sunan Kalijaga*, 2019.

²⁵Nazaruddin Nazaruddin and Muhammad Alfiansyah, "Islamic Communication Ethics on Social Media from the Perspective of the Qur'an and Its Influence on the Integrity of the State," *Peurawi Journal: Media for Islamic Communication Studies* 4, no. 1 (2021): 77–91. *Peurawi Journal: Media for Islamic Communication Studies*, 77–91.

²⁶Tantika Tri Hapsari, Marenza Agus, and Haerlini Puspika Sari, "The Role of Islamic Religious Education in Shaping Student Character in the Era of Globalization," *Ikhlas: Scientific Journal of Islamic Education* 2, no. 3 (2025): 01–12. *Ikhlas: Scientific Journal of Islamic Education* 2, 01–12.

²⁷Aulia Nursyifa and Eti Hayati, "Efforts to Prevent Divorce Due to Social Media from a Sociological Perspective," *Journal of Humanist Sociology of Education Vol.* 5, no. 2 (2020).

²⁸Nur Alfiah Uktafiyani, M. Nawawi, and Ahmad Khoiron Minan, "The Role of Social Media in Developing Islamic Literacy Among Students of Qomaruddin University," *AL-MUTSLA* 7, no. 1 (2025): 44–60. *AL-MUTSLA*, no. 1 (2025): 44–60.

tions and interviews with several members of the Islamic outreach community group, it was found that many users utilize Facebook not only for social networking but also as a medium for acquiring religious knowledge in a practical and flexible manner. Some members of the group are even greatly inspired by the uploaded Islamic outreach content.

The validity of the data in this study was then obtained through source triangulation techniques and in-depth participant observation, by monitoring activity in the Facebook da'wah community group over a period of time. The data were strengthened by documentation of public posts and records of interactions between community members. The novelty of this study lies in its analytical focus on digital da'wah practices based on digital literacy ethics, which has not been widely explored by previous research. A netnographic approach was used to understand user behavior in the context of digital culture, particularly da'wah communities that serve as alternative learning spaces outside formal institutions. This research contributes to the development of more ethical digital da'wah and supports the values of Islamic Religious Education (PAI) learning in the digital era.²⁹

Through religious groups, Islamic preaching pages, and accounts of religious figures, users can access a variety of Islamic content, such as Quranic verses, hadiths, video lectures, infographics, and interactive discussions on Islamic jurisprudence (fiqh), creed (aqidah), and morals related to religion. This interactivity makes Facebook a learning space that is not merely passive, but participatory. Users can directly discuss, ask questions, and even refute opinions through the comments section, creating a two-way learning dynamic.³⁰

Most respondents in this study acknowledged that Facebook made it easier for them to understand Islamic teachings because its content is light, contextual, and easily accessible at any time. Furthermore, the existence of digital communities such as Ustadz Adi Hidayat's official Islamic study program, Ustadz Abdul Somad and Adi Hidayat's lectures, and Islamic migration and Islamic preaching provide a platform for individuals who feel embarrassed or geographically limited to continue learning about religion. This demonstrates Facebook's inclusive dimension in disseminating religious education.³¹

However, religious learning on Facebook also presents ethical challenges. Some of the content shared lacks clear scientific references, and some even contains provocative and intolerant narratives. This underscores the importance of ethically based digital literacy in utilizing social media as a means of religious learning. Users must have the ability to verify information, understand the context, and maintain good manners in online interactions. Thus, Facebook is not only a space for sharing content, but also an arena for digitally shaping religious understanding and spiritual character. This space has potential if directed wisely, accompanied by strengthening the values of digital literacy and Islamic morals. The role of educators, religious leaders, and digital communities is crucial in ensuring that religious learning through Facebook remains within scientific, ethical, and intellectual boundaries.³²

²⁹Suci Rahmadani, "Islamic Religious Education Learning Strategies in the Digital Era: A Qualitative Literature Review," *Jurnal Media Akademik (JMA)* 2, no. 6 (2024).

³⁰Junaidi Ana, "The Effectiveness of the Educational Assistance Program in Improving the Quality of Learning at Al Syukro Universal Islamic Middle School, Ciputat, South Tangerang, Banten" (PhD Thesis, PTIQ University Jakarta, 2024).

³¹Unika Putry Mutiarani, Iztiyaul Nur Karimah, and Yudistira Phrygian Syarafa, "Communication Ethics in the Use of Social Media Among Students," *Jurnal Harmoni Nusa Bangsa* 1, no. 2 (2024): 204–15. *Jurnal Harmoni Nusa Bangsa* 1, 43–50.

³²Dwi Tasya Putri, "Implementation of Online Learning Using WhatsApp Social Media in Islamic Education Learning in the Covid-19 Pandemic Era" (PhD Thesis, IAIN Bengkulu, nd), accessed July 8, 2025.

Furthermore, the challenges of digital ethics in using Facebook as a religious learning space offer many benefits, but on the other hand, they also present challenges, particularly in the area of digital ethics. These challenges arise along with the open access to religious information, which is not always accompanied by critical awareness and moral responsibility in interacting online. One major challenge is the widespread dissemination of invalid or unsourced religious information.³³ Many users share quotations from the Quran or hadith without citing authoritative sources, or even quote from websites that cannot be scientifically verified. This situation has the potential to mislead other users, especially those with low levels of religious literacy.³⁴

In addition, Facebook users are often characterized by unethical da'wah behavior, such as delivering material in a provocative tone, negatively cornering certain groups, and spreading narratives of intolerance. One real example can be found on a personal Facebook account named Hilalhambali, who in one of his posts said that "Groups who celebrate Maulid are experts in heresy and must be avoided." This kind of behavior reflects a deviation from the principles of Islamic da'wah which teach the delivery of da'wah with full wisdom, good advice, and polite dialogue, as stated in QS. An-Nahl: 125.

Preaching on social media should be an educational space, not a tool to exacerbate differences or foster intolerance among Muslims. The lack of civilized discussion also poses an ethical challenge. Comment columns often become venues for harsh debates, blame games, and even insults. Discussions that should be a forum for clarification and exchange of knowledge have turned into digital conflicts that undermine the values of Islamic brotherhood. The freedom of expression guaranteed in the digital space is often abused without considering social responsibility and ethical standards in media use.³⁵

Users with good digital literacy tend to convey Islamic Religious Education (PAI) material in polite, touching language that is easily understood by various groups. This delivery is often accompanied by quotations from the Quran or relevant hadith, complete with clear and valid sources. Conversely, users who lack a grasp of digital ethics often convey material in a provocative manner and use harsh language. This not only violates Islamic values that teach gentleness in preaching, but also has the potential to ignite social conflict in the digital space. Then, one case is: A da'wah account delivered material with a narrative calling for improving digital morals by quoting QS. Al-Hujurat verses 11 and 12, which explain the prohibition of mocking, prejudice, and gossip. This is in contrast to another account that in its posts explicitly called other religious groups "misguided infidels" and called for a boycott, without any clarification or strong scientific basis.

In digital interactions, ethics are severely tested in the comment section. Users with a strong ethical understanding will respond to differing opinions with an open and dialogue-based attitude, while maintaining civility in discussions. Conversely, unethical users often engage in personal attacks, use harsh language, and even accuse others of being heretics or infidels without solid argumentation. A case in point: In a discussion about the Islamic law on

³³Saingo, "Utilization of Social Media as a Means of Christian Character Formation at the Junior High School Level." *Shanan Journal* 6, no.1 (2022): 89-110.

³⁴Nopiana Putri Ramadani, "Virtual Communication of Housewives on Facebook Social Media in Delivering Health Information in Bukit Raya Village, Singingi Hilir District." Thesis, Sultan Syarif Kasim State Islamic University, Riau, 2024.

³⁵Nazaruddin and Alfiansyah, "Islamic Communication Ethics in Social Media from the Perspective of the Qur'an and Its Influence on the Integrity of the State." *Jurnal Perurawi: Media Studi Komunikasi Islam* 4, 77-91.

music, a user expressed a differing view from the arguments of several scholars. However, another user responded to the comment with the words, "You are liberal, heretical, and misleading the community."

Ethical users typically share religious or educational content by ensuring the accuracy of the content, the validity of the source, and the relevance of the context. They also avoid spreading hoaxes, hate speech, and narratives of intolerance. Conversely, unethical users often share content without verification, such as tendentiously edited video clips of sermons, articles with sensational headlines, or narratives tinged with inter-religious or inter-sectarian hatred. Responding to criticism is also an important indicator of digital ethical literacy.

Ethical users tend to accept criticism as input and respond calmly. Meanwhile, unethical users respond with sarcasm, emotional counterattacks, and even publicly escalate conflict through status updates. The differences in how social media is used in Islamic Religious Education (PAI) learning demonstrate that digital ethical literacy is a crucial element in creating a healthy, inclusive, and productive da'wah space. Strengthening digital ethics is crucial not only to prevent the misuse of da'wah messages but also to maintain Islam's dignity as a religion of mercy for all the worlds in the digital era.³⁶

A digital literacy ethics strategy for utilizing Facebook as a religious learning space requires a focused strategy for instilling digital literacy ethics in its users. Digital literacy encompasses not only the technical ability to access information but also ethical awareness in managing, disseminating, and responding to circulating information. In a religious context, an ethical digital literacy strategy is key to preventing digital spaces like Facebook from being misused to spread deviant, intolerant, or misleading religious beliefs.³⁷

One key strategy is strengthening religious information literacy. Users need to be equipped with the ability to distinguish between content sourced from credible scholars or institutions and content from untrustworthy sources.³⁸ In practice, this can be achieved through digital-based religious education, content verification campaigns, and online outreach that teaches the basic principles of *tabayyun* (clarification) when receiving information.

The next strategy is to instill Islamic ethical values in digital interactions. Ethics in expressing opinions, responding to differences, and preaching on social media must be based on Islamic moral principles such as honesty, politeness, tolerance, and responsibility. Facebook users, as a means of preaching,³⁹ must uphold the values of wisdom, good intentions, and good deeds, as taught in the Quran.

Furthermore, the presence of content moderators in digital da'wah communities, such as on the Ustadz Adi Hidayat Official and Ustadz Abdul Somad channels, is a crucial strategy in maintaining digital da'wah spaces as a healthy means of Islamic learning, especially for lay people accessing religious materials online. Moderators play a role in monitoring comments, guiding discussions to remain within scientific boundaries, and preventing the spread of hoaxes, hate speech, and unproductive debates. Their presence also provides a safe space for

³⁶Jayananda, Sugiartha, and Widianlara, "Analysis of Defamation and Abuse of the Right to Freedom of Expression on Social Media." *Journal of Legal Analogy* 3, 261-65.

³⁷Rinwanto Rinwanto et al., "Communication Ethics in Social Media According to the Requirements of the Al-Qur'an," *Journal of Communication Studies* 1, no. 01 (2021): 49-61. *Journal of Communication Studies* 1, 49-61.

³⁸Krishna, "The Influence of Digital Literacy on the Morality of Civics Students at the University of Lampung in Accessing Social Media Information." (2023).

³⁹Futihatul Janah and Apriyadi Yusuf, "Communication Ethics on Social Media Through the SMART Principles (Salam, Ma'ruf, and Tabayyun) from the Perspective of the Quran," *JAWI* 3, no. 2 (2020).

users to ask questions and engage in polite dialogue, ensuring that the digital learning process is not only one-way but also interactive, inclusive, and fosters tolerant religious literacy in a highly diverse digital society.⁴⁰

This digital literacy ethics strategy needs to guide users toward passive use of technology. Facebook features like live broadcasts, short videos, and discussion boards can be leveraged to deliver inclusive, enlightening Islamic preaching and address current community issues. This approach makes Facebook not just a place to consume religious information, but also a space for the growth of values, morals, and digital awareness that balances faith and technology.⁴¹

Addressing the challenges of digital ethics in Facebook-based religious learning spaces requires a focused and sustainable strategy to instill ethical digital literacy values. This strategy is aimed not only at general users but also at educators, digital preachers, online community managers, and religious educational institutions. Social media users need to be equipped with the ability to sort and verify religious information before sharing it. This strategy can be implemented through faith-based digital training, contextual Islamic outreach, and education on how to distinguish authentic information from religious hoaxes. Instilling the principle of *tabayyun* (clarification) is fundamental to fostering a culture of responsible literacy.⁴² In an era of rapid information disruption, digital media such as Facebook, YouTube, and other social platforms have become primary means of disseminating religious messages. However, behind these benefits, there is also the potential for the spread of negative content that can disrupt social order and Islamic values. Therefore, the ability to filter digital content is needed as an integral part of digital ethical literacy, particularly in Islamic religious education.

The ability to filter digital media is not solely technical, but also encompasses ethical, spiritual, and intellectual aspects. One relevant approach from an Islamic perspective is the application of the principle of *tabayyun*, as enshrined in Surah Al-Hujurat: 6, which instructs Muslims to verify all information received before disseminating it. This principle is crucial in the digital context, where information often circulates without proper verification.

Filtering negative digital media can be done through several approaches. First, through strengthening critical digital literacy, namely the ability to assess the validity of sources, distinguish between opinion and fact, and assess the social impact of content. This way, users are less likely to fall prey to intolerant narratives, hoaxes, or religious provocation. Second, through utilizing technological features, such as comment filtering, reporting problematic content, privacy settings, and blocking accounts that spread hate speech. While technical in nature, these steps are highly effective in systematically limiting the reach of negative content on digital platforms.

Third, through the role of moderators and digital da'wah communities. In open da'wah communities such as Ustadz Adi Hidayat Official and Ustadz Abdul Somad Official, moderators serve as guardians of digital ethics. They monitor incoming comments, remove unhealthy debates, and guide discussions to remain scholarly and civil. In this role, moderators are at

⁴⁰Wulan, "The Relationship Between Digital Literacy and Cultural Literacy with Religious Moderation in Grade XI Students at SMA Negeri 1 Sanden Bantul in the 2024/2025 Academic Year."

⁴¹Putri, "Implementation of Online Learning Using WhatsApp Social Media in Islamic Education Learning in the Covid-19 Pandemic Era." (2025).

⁴²Putri, "Implementation of Online Learning Using Whatsapp Social Media in Islamic Education Learning in the Covid-19 Pandemic Era (Case Study at State Junior High School 19, Bengkulu City)." (2021).

the forefront of maintaining a productive and inclusive digital learning space. Fourth, filtering negative content also requires a spiritual and cultural approach. Strengthening Islamic values such as patience, husnuzan (religious commitment), amanah (trustworthiness), and moral responsibility as media users are the main foundations for developing good digital character. Users with spiritual awareness will be more careful in consuming and sharing religious content. Therefore, the ability to filter negative digital media must be part of the core competency of digital ethics literacy. This is not only to protect oneself from negative influences but also to maintain the integrity of Islamic da'wah, ensuring it remains refreshing, enlightening, and in line with religious values.

CONCLUSION

Study This conclude that ethics digital literacy holds role important in utilization of Facebook as a learning medium for Islamic Religious Education (PAI). Facebook has potential as room interactive , flexible education and preaching , as well as easy accessible to teachers, participants education , and society . However , its effectiveness is highly dependent on awareness ethical users , especially related verification information , politeness communication and respect to diversity in accordance Islamic values . Findings study show that Still there is violation digital ethics such as distribution information without tabayyun , speech hatred and intolerance , even though a number of account preaching verified show practice moderation good content . As contribution , research This produced an Integrative Digital Ethics Literacy Model (LEDI) that combines Islamic moral values , skills think digital critical , and participation responsible answer in room online preaching . Therefore that , strengthening ethics digital literacy is necessary Keep going efforts are made to ensure that Facebook is used in Islamic Education learning can walk effective , credible , and consistent in line with principle Islamic teachings .

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