

Revitalization of Islamic Education Management: An Effort to Strengthen Students' Moral Character in the Digital Era

Abdur Rohim¹, Eka Diana²

^{1,2} Universitas Nurul Jadid, Jawa Timur, Indonesia

* Corresponding author: mpi.2210900006@unuja.ac.id

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Article	Abstract
<p>Article History : Received : May 23, 2026 Reviewed : June 15, 2026 Accepted : June 28, 2026 Published : June 29, 2026</p> <p>Keywords: <i>Education Management, Student Morals, Digital Era.</i></p>	<p>The rapid development of digital technology has significantly transformed Islamic education by providing new opportunities and challenges, particularly in shaping students' moral character. This study aims to analyze the importance of integrating Islamic moral values into digital technology and to examine the role of Islamic education management in ensuring that technology use remains aligned with Islamic principles. This study employed a qualitative approach using the library research method by reviewing books, scientific journals, and other relevant academic sources. The findings reveal that digital technology can serve as an effective educational and managerial tool when implemented systematically, professionally, and based on Islamic moral values. The integration can be realized through digital-based learning planning, strengthening Islamic digital literacy, and promoting ethical and responsible technology use. The scientific contribution of this study lies in proposing a conceptual framework for integrating Islamic moral values into digital education management, which can serve as a reference for Islamic educational institutions in responding to technological developments. The study concludes that Islamic education management plays a strategic role in producing generations who are intellectually competent and morally grounded.</p>

INTRODUCTION

Islamic education is essentially a systematic effort to shape individuals who possess not only intellectual intelligence but also spiritual and moral qualities. From an Islamic perspective, the attainment of knowledge must always be accompanied by the development of noble morals, as morals are a reflection of the quality of one's faith. The Prophet Muhammad (peace be upon him) himself was sent to perfect human morals (Narrated by Ahmad). Normatively, Islamic education aims to shape the perfect human being, a person with a balance between intellectual, spiritual, and moral intelligence. Morals occupy a central position in Islamic education because they are an indicator of the successful internalization of faith values in students' actual behavior. The Prophet Muhammad (peace be upon him) emphasized that the primary mission of his apostleship was the perfection of human morals, so that moral education cannot be separated from the entire learning process in Islamic educational institutions. However, in the context of contemporary education, particularly in the digital era, this ideal goal faces increasingly complex challenges (Indah, Yanuar, and Hidayah 2025).

The development of information and communication technology in the digital era has transformed almost all aspects of human life, including education. The phenomena occurring in various Islamic schools indicate a gap between the normative goals of moral education and the reality of student behavior in the school environment. Based on the results of initial observations at the research location, namely Darul Hikmah Vocational School, various problems were found, such as a decline in student etiquette towards teachers, low discipline, uncontrolled use of gadgets during school hours, as well as increasing individualistic behavior and a lack of social awareness among students. Teacher Education Homeroom teachers also revealed that the influence of social media and unfiltered digital content is a

dominant factor influencing students' attitudes and character. This situation indicates that the instillation of moral values has not been fully managed systematically through educational management that is adaptive to the digital era (Yulastri 2024).

The development of digital technology has indeed brought significant opportunities to the world of education, such as easier access to information and innovative learning media. However, on the other hand, technology also presents serious challenges in fostering students' morals. Exposure to digital content inconsistent with Islamic values, a culture of instant gratification, and weak oversight and mentoring are real problems facing Islamic educational institutions today. In this context, Islamic educational institutions cannot simply emphasize the mastery of knowledge but are also required to reform their educational management systems to integrate technology with the strengthening of moral values (Indah, Yanuar, and Hidayah 2025).

Islamic education management plays a crucial role in designing, organizing, and implementing learning strategies that are not only oriented toward intellectual intelligence but also toward the development of noble character. Revitalizing Islamic education management means updating the education governance system to remain relevant to current developments, while simultaneously reaffirming the fundamental values of Islamic education, such as honesty, responsibility, discipline, and social awareness. Through effective management, Islamic educational institutions can create an integrated learning environment that combines digital technology with Islamic values. Islamic education's primary goal is to shape the perfect human being, a person who is not only intellectually intelligent but also possesses noble character in accordance with Islamic teachings. Morality is at the heart of Islamic education because it reflects a person's true character, guiding their actions in social, spiritual, and moral life. Therefore, Islamic schools have a significant responsibility to instill moral values in students through a well-planned and sustainable education system (Nurhabibi, Arifannisa, & Ismail 2025).

Islamic education management, in general, is the process of planning, organizing, implementing, and evaluating educational activities based on sharia values. In the context of moral formation, this management includes planning an moral curriculum, establishing a habituation program, implementing teacher role models, and involving parents and students' social environment. A good management strategy will result in an educational process that not only conveys knowledge but also instills values internally and contextually. In this regard, Islamic education management plays a very important role. Educational management is not only related to administrative aspects, but also encompasses the planning, organization, implementation, and supervision of educational programs, including moral education. Therefore, Islamic education management strategies must be directed at creating a system that supports the formation of student character, both through the curriculum, teacher role models, habituation activities, and an Islamic-themed school culture (Hapsari, Marenza, and Puspika, 2025).

This research was conducted to analyze in-depth how the revitalization of Islamic education management can be used as a strategic effort to strengthen students' morals in the digital era. It also aims to identify implementation methods for Islamic education management that are relevant to technological developments, uncover the challenges and obstacles faced by Islamic educational institutions in the revitalization process, and provide recommendations for innovative steps to ensure that Islamic education remains the moral and spiritual foundation for students (Aslan 2018).

According to Islamic Education Management, Islamic education management is the process of managing Islamic education resources (human, facilities, curriculum, environment) with the aim of achieving Islamic education goals effectively and efficiently. Management Islamic education is a process of arrangement and management all over component institution Islamic education (source) power humans, curriculum, facilities, environment) so that the goals Islamic education can achieved in a way effective and efficient. Basic principles management Islamic education includes sincerity, trust, justice, honesty and responsibility. In framework function classic management planning, organizing, directing, controlling institution Islamic education must capable integrate aspect academic and spiritual (Wardana 2022).

Strengthening morals student become wrong one objective main Islamic education. In context this, planting values morals like honest, fair, responsible And polite become foundation for creation character excellent students. In the digital era, the challenge morals the more complex: students easy exposed to social media, hoaxes, unhealthy online behavior ethical. By Because that, approach education morals must adapt with character technology and digital. Revitalization management Islamic education becomes step strategic for answer challenges of the digital era. Revitalization means update in function management, methods, strategies and use technology so that institutions Islamic education remains relevant and capable strengthen morals students. Through framework this research this will study how revitalization management Islamic education can become effort strengthening morals Students in the digital era (Indah, Yanuar, and Hidayah 2025)

Several studies have shown that the implementation of innovative Islamic education management can increase students' moral awareness amidst the challenges of digitalization. Several studies have shown that the implementation of innovative Islamic education management can increase students' moral awareness amidst the challenges of digitalization. Nurhadi (2023) explains that Islamic education management strategies digital-based learning can strengthen the internalization of moral values through an approach that integrates character education with digital technology in the learning process. Furthermore, Rachman (2022) stated that the positive use of digital media, such as Islamic preaching videos, daily moral reflections through social media, and interactive learning platforms, can more effectively increase students' spiritual awareness and ethical behavior.

Furthermore, Sujarwo (2024) emphasized the importance of the leadership role of madrasah principals in building a religious culture within the school environment through directed and Islamic value-based educational management. Susilawati et al. (2024) also explained that character-based Islamic religious education learning management is effective in shaping students' morals, especially at the elementary school level. Meanwhile, Devi et al. (2024) demonstrated that teacher strategies that integrate habituation, role modeling, advising, and the use of digital technology can strengthen the formation of moral values in students' daily lives. Thus, these various studies demonstrate that the integration of digital technology with Islamic moral values plays a crucial role in supporting the effectiveness of Islamic education management in the digital era.

However, these studies still tend to discuss Islamic education management in general and have not specifically examined how the revitalization process of Islamic education management is applied in the real context of Islamic educational institutions facing the challenges of the digital era, particularly based on the empirical dynamics at the research locus. Furthermore, studies that integrate the phenomenon of students' use of digital technology with school managerial strategies for strengthening morals are still relatively limited. Therefore, more contextual and field-based research is needed to uncover how the revitalization of Islamic education management is designed and implemented in real life to strengthen students' morals. (Tripitasari 2024) .

The urgency of this research lies in the urgent need for Islamic educational institutions to respond to the challenges of student moral degradation in the digital era through a systematic and sustainable managerial approach. The novelty of this research lies in its focus on the revitalization of Islamic educational management, analyzed based on empirical phenomena at the research locus, emphasizing the integration of educational governance, the use of digital technology, and the contextual strengthening of student morality. (Suryaningtiyas. 2024) .

Based on this background, this study aims to analyze the impact of the digital era on the formation of students' morals, describe the application of Islamic educational management in strengthening students' morals, and identify efforts made by educational institutions to address moral challenges in the digital era. Furthermore, this study aims to determine how revitalizing Islamic educational management can be an effective strategy in shaping students' character and morals in accordance with Islamic values amidst the development of digital technology.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive study type chosen because the study aims to understand in a way in-depth the revitalization process of Islamic education management in strengthening students' morals in the digital era in accordance with the field conditions. Research is implemented in an Islamic education institution which is an object study because the school actively applies integration values of Islam with digital technology utilization in learning activities and coaching character. The selection location is based on consideration of relevance with the focus of research, data availability, and the existence of practical management education that shows real effort in forming the morals of participants.

The data collection technique was carried out through observation, deep interview, and documentation. Observation was used to see in a direct way the activity of Islamic education management, implementation of coaching programs for morals, as well as the use of digital technology in the school environment. Interviews were conducted with school heads, teachers, and students to get information about policies, strategies, and constraints in the revitalization management of Islamic education. Documentation was used as supporting data in the form of school profile, vision and mission, organizational structure, religious activity programs, as well as educational policy archives.

The data analysis technique uses the Miles and Huberman model which includes data reduction, data presentation, and withdrawal conclusion. Data reduction is carried out with sorting information important in accordance with the focus of research, then served in the form of a narrative description to find patterns and connections between data. The final stage is withdrawal conclusion through interpretation of data systematically so that an intact description is obtained about the role of Islamic education revitalization management in strengthening students' morals in the digital age.

RESULT AND DISCUSSION

The Impact of the Digital Era on the Formation of Student Morals.

The research results show that the revitalization of Islamic education management at Darul Hikmah Randutatah Vocational School was implemented in response to the strong influence of the digital era on students' lives. The rapid development of information and communication technology has resulted in significant changes in students' mindsets, behaviors, and interactions (Afif and Ningrum 2024). Based on observations in the school environment, almost all students have access to gadgets and social media, which they use daily for both academic and entertainment purposes. One of the Islamic religious education teachers, Mrs. Khusnul Hotimah conveyed that the influence of digital media is very noticeable in student behavior, especially in terms of communication ethics (Amaliya and Anwar 2026). He stated: "*Children today are very quick to imitate the language and style of social media. Sometimes the way they speak to friends or even teachers is impolite, because they are used to the language of the virtual world.*" (Didik 2026)

This situation directly impacts the moral formation process, as students receive values not only from their families and schools but also from the highly open and value-free digital space. Consistent with a 2020 study on character education in the digital age, media exposure without intensive guidance can influence adolescents' moral degradation, particularly in aspects of communication ethics and self-control (Karulita 2025).

Field findings also indicate a tendency toward increasing individualism among some students. The predominance of virtual interactions over in-person interactions has led to a decrease in social sensitivity and concern for the surrounding environment. This is reinforced by the statement of the homeroom teacher, Mrs. Sutia Al-Sukarto who said: "Now that children are more happy playing on their cellphones rather than chatting directly. If not reminded, they can have fun alone with their gadgets." (Nuria 2026)

In more detail, research at Darul Hikmah Randutatah Vocational School found several main impacts of the digital era on the formation of students' morals, namely: (1) a shift in communication ethics, where some students showed impolite use of language both to friends and teachers due to being accustomed to social media communication styles; (2) an increase in individualistic attitudes and a decrease in social concern because virtual interactions are more dominant than direct interactions; and

(3) a decrease in learning discipline due to distractions from excessive use of gadgets, such as playing games or accessing entertainment content during breaks or at home. In addition, a tendency for students to imitate popular lifestyles that are not always in line with Islamic values was also found (Khoiriyah 2024) .

However, research also shows that the digital era does not always have a negative impact on the formation of students' morals. When managed properly, technology can actually be a supporting tool for character development. Teachers and schools utilize digital media as a means of communication and religious development. One teacher said that at Darul Hikmah Randutatah Vocational School, teachers utilize technology as a medium for moral development through online communication groups to provide advice, prayer reminders, and Islamic material. Some students also use digital Quran applications, participate in online studies, and access educational content that supports spiritual strengthening (Nasyiroh, Basyar, and Ramadhani 2025). The identified positive impacts include: (1) increased access to religious learning resources widely; (2) growing awareness among some students to utilize media productively; and (3) the formation of a digital-based coaching pattern that is more adaptive to the character of generation Z. This shows that technology is not merely a threat, but a strategic tool in strengthening morals when integrated with a structured coaching system (Patimah, Merlianda, and Zaman 2025) .

Table 1. Impact of the Digital Era on Formation Morals Student

No	Musty	Findings Field	Impact
1	Ethics Communication	Student copy Language from social media	Decline politeness in communicate
2	Interaction Social	Student more often use gadget compared to interaction direct	Increasing attitude individualist
3	Discipline Study	Excessive use of cell phones moment time Study	Decline focus And discipline
4	Lifestyle	Student copy digital trends that don't in accordance Islamic values	Occurrence shift mark morals
5	Utilization Positive	Part student use technology For study religion	Increasing literacy religious

Based on the findings presented in Table 1, the decline in communication ethics and learning discipline emerged as the most dominant impacts of the digital era compared to other indicators. Students increasingly imitate informal and inappropriate language patterns from social media, leading to reduced politeness and respect in communication with teachers, parents, and peers. In addition, excessive use of smartphones and digital entertainment during study time has significantly decreased students' concentration, responsibility, and discipline in completing academic tasks. Although changes in social interaction patterns and lifestyle are also evident, the deterioration of communication ethics and learning discipline has a more direct influence on students' character formation and educational outcomes. Therefore, Islamic educational institutions need to prioritize strategies that strengthen digital ethics and self-discipline to minimize the negative consequences of digital technology on students' moral development.

A number of student Also state that they use technology For support activity religious, such as read the digital Quran and follow online study. This show that technology can become means strengthening morals if directed in a way positive. In terms of overall, results study show that the impact of the digital era on formation morals students at Darul Randutatah Vocational School wisdom nature dualistic. without supervision and adequate assistance, use of technology tend weaken ethics, discipline, and control self students. However with management targeted Islamic education, consistent supervision, as well teacher exemplary behavior, the digital era is actually can utilized as instrument effective in form students with good morals glorious And responsible answer (Wardah, and Khusnia 2025).

Implementation of Islamic Education Management for Strengthening Morals.

The research results show that the implementation of Islamic education management at Darul Hikmah Randutatah Vocational School is carried out systematically through planning, organizing, implementing, and evaluating. During the planning stage, the school formulates a moral development program integrated with the institution's vision and mission (Kusumaningrum 2019). The principal explained: “We have emphasized from the beginning that this school not only produces intelligent graduates, but also graduates with good morals. Therefore, religious programs and monitoring of cell phone use are included in the school's planning.” (Didik, 2026)

At the organizing stage, the principal involves all elements of education such as the vice principal, Islamic Religious Education teacher, homeroom teacher, and student advisor in implementing the moral development program. One of them is mentor student affairs state (Akhirudin, 2023) :“We respect each other Work same . If There is problem students with ethics or HP, that No direct punished, but fostered " Together." Guidance is implemented through the practice of worship, the integration of moral values into learning, and the supervision of device use. Evaluation is conducted periodically through teacher meetings and monitoring of student behavior development. As a result, most students demonstrate increased awareness of the importance of manners, discipline, and responsibility in using digital technology.

In practice, Islamic education management is realized through various religious habituation activities, the integration of moral values into the learning process, and the supervision of digital technology use. Schools accustom students to performing religious services in congregation, maintaining good manners in interactions, and implementing regulations regarding device use. Teachers serve as role models in attitude, discipline, and communication ethics, providing students with concrete examples of the application of Islamic morals. The coaching approach is persuasive and ongoing so that moral values are not only understood but also internalized in students' daily lives (Sujarwo 2024).

Furthermore, during the implementation and evaluation phase, the school provides ongoing guidance through teacher role models, persuasive approaches, and the imposition of educational sanctions for violations related to ethics and technology use. Evaluation is conducted periodically through teacher meetings and monitoring of student behavior development. The research results show that the implementation of targeted Islamic education management can strengthen students' awareness of the importance of manners, responsibility, and self-control in using digital media (Sholeh 2023). Thus, Islamic education management at Darul Hikmah Randutatah Vocational School functions as a preventive and solution-oriented strategy in maintaining and improving the quality of students' morals amidst the challenges of the digital era.

Table 2. Implementation of Islamic Education Management

No	Function Management	Form Implementation	Results
1	Planning	Coaching program morals And supervision cellphone usage	Targeted program And systematic
2	Organizing	Involving teachers, guardians class , and mentor student affairs	Formed Work The same between educator
3	Implementation	Habituation worship , integration morals in learning	Increasing awareness morals student
4	Evaluation	Behavior monitoring And meeting teacher evaluation	Repair sustainable in coaching

The findings presented in Table 2.1 indicate that the four management functions are interconnected and mutually reinforce the strengthening of students' morals. Effective planning provides a clear direction for moral development programs, while organizing ensures collaboration among all educational stakeholders in implementing these programs. The

implementation stage translates the planned programs into concrete activities through religious habituation, moral integration in learning, and supervision of technology use. Finally, evaluation serves as a mechanism for monitoring and improving the effectiveness of these activities continuously. The integration of these four functions creates a systematic and sustainable management cycle that not only shapes students' moral awareness but also strengthens their discipline, responsibility, and self-control in facing the challenges of the digital era.

Efforts Made by Darul Hikmah Vocational School Educational Institution.

Results study show that Darul Randutatah Vocational School do various effort comprehensive in strengthen morals students in the digital era. Efforts the No only focus on classroom learning, however Also through habituation, role model, and supervision sustainable. Habitual program religious like prayer dhuha, prayer noon congregation, tadarus al-Qur'an, and cultum routine become means main internalization values morals. A student stated: " If at school That it feels like more controlled, because There is prayer congregation and religious activities every day". Darul Hikmah Randutatah Vocational School is making various comprehensive efforts to strengthen students' morals in response to the challenges of the digital era (Citraningsih 2023). Schools believe that moral development is not sufficient through classroom learning alone but must be fostered through institutional culture, role models, and ongoing supervision. Therefore, moral strengthening is designed to be part of the school's education system, integrated with both academic and non-academic activities, so that Islamic values are embedded in students' daily habits.

The efforts made by the school include several main programs, namely: (1) daily religious habits in the form of Dhuha prayer, Dzuhur prayer in congregation, tadarus al-Qur'an before learning, joint prayers, and rotating sermons to instill spiritual awareness; (2) integration of moral education in all subjects so that each teacher inserts the values of manners, responsibility, and honesty in the teaching and learning process; (3) strengthening teacher role models through discipline, polite language, and educational interactions so that students have real examples of moral behavior; (4) implementation of regulations on the use of gadgets in schools to limit access to negative content and reduce learning distractions; and (5) special guidance through counseling guidance for students who experience ethical violations or are addicted to social media (Putri, Melani, and Nabila 2023). These programs are implemented consistently to create an educational environment conducive to character building.

In addition to internal programs, the school also collaborates with parents to monitor student behavior outside of school through regular communication and reporting on student behavior development. The school provides guidance to parents regarding assistance with technology use at home to ensure that moral development is aligned between the family and the educational institution. Furthermore, periodic evaluations are conducted through teacher meetings to assess the program's effectiveness, identify changes in student behavior, and determine corrective measures. Research has found that these efforts have resulted in positive changes, including increased awareness of religious practices, discipline, and ethical communication skills among students.

Thus, the efforts undertaken by Darul Hikmah Vocational School are preventive, curative, and developmental. Preventive efforts are carried out through habituation and school regulations, curative efforts through coaching and counseling, and development through the integration of moral values into the school culture. This comprehensive approach makes moral strengthening not merely an additional program but a core characteristic of education, enabling

students to face the influences of the digital era with greater self-control and moral responsibility (Aslan 2018).

Based on results research, application management Islamic education at Darul Hikmah Vocational School done as response real to challenges of the digital era that have an impact direct on formation morals students. Findings study show that use digital technology that is not controlled influence ethics communication, discipline, and concern social students. Conditions This push party school for manage education no only on aspect academic, but Also in a way Serious emphasize coaching morals through approach managerial based Islamic values (Sapitri and Ferianto 2018).

The research findings show that the planning function in Islamic education management is realized through the formulation of a moral development program integrated with the school's vision and mission. Religious programs, worship habits, and monitoring of device use are included as part of institutional planning. These findings indicate that educational planning in schools has been directed to address students' moral issues arising from the influence of the digital era. Thus, Islamic education management planning is not merely administrative in nature, but is oriented towards the sustainable development of students' character and morals (Isti'anah et al. 2025). At the organizational stage, the research findings indicate the involvement of all school elements in student moral development. The principal, Islamic Religious Education teachers, homeroom teachers, student advisors, and guidance and counseling teachers work collaboratively to monitor and guide student behavior, including in the use of digital technology. Moral development is not the sole responsibility of religious teachers but is a shared responsibility of all educators. This collaborative pattern reflects the principles of Islamic education management, which emphasize collective responsibility and cooperation in achieving educational goals.

In practice, Islamic education management is realized through religious habits, teacher role models, and the integration of moral values into the learning process. Research results show that activities such as congregational prayer, Quranic recitation, and regular sermons can increase students' spiritual awareness and foster discipline and responsibility. Teachers act as role models in attitudes, discipline, and communication ethics, so that moral values are not only conveyed theoretically but are directly exemplified in school life. This approach makes moral development more easily accepted and internalized by students (Aulia 2024). Furthermore, research results also show that changes in communication ethics are the most obvious impact of the influence of the digital era (Ni'mah, Rohmad, and Syarif 2025). The social media language style that has been carried over into the school environment has caused some students to pay less attention to etiquette in communication. In this context, Islamic education management plays a role in reinforcing ethics and language etiquette through habituation, advice, and teacher role models. These efforts are crucial for fostering students' awareness that communication ethics are part of Islamic morals that must be maintained, both in the real world and in the digital space.

This study also revealed an increase in individualistic attitudes among some students due to the dominance of virtual interactions over in-person interactions. This condition has resulted in a decrease in social awareness and empathy among students. The Islamic education management at Darul Hikmah Vocational School responded to this phenomenon through collective activities based on religion and togetherness, such as congregational prayer and regular religious activities. These habits serve not only as acts of worship but also as a means of developing students' social character and togetherness. (Khairanis and Aldi 2025).

Research results show that digital technology has a dualistic nature in shaping students' morals. On the one hand, technology has the potential to weaken self-control, discipline, and ethics if used without supervision. However, on the other hand, technology can also be used as a means of moral development. Schools utilize digital media through online communication groups to convey religious advice, prayer reminders, and Islamic material. (Syukron 2025). Some students also use technology to read digital Quranic texts and participate in online studies. These findings suggest that digital technology, when managed through targeted Islamic education management, can be a means of strengthening students' morals (Radiyah 2024).

During the evaluation phase, the school regularly monitors the development of students' attitudes and behavior through teacher meetings and program evaluations. This evaluation is used to assess the effectiveness of moral development and determine corrective measures if behavioral deviations are detected. The development approach is persuasive and educational, so students are not only punished but also guided and mentored to develop moral awareness in using digital technology (Suryaningtiyas et al. 2024).

Thus, this discussion confirms that the implementation of Islamic educational management at Darul Hikmah Vocational School serves as a preventive and solution-oriented strategy in facing the challenges of the digital era. Islamic educational management serves not only as an institutional management system but also as a strategic instrument in shaping students' morals. The success of strengthening students' morals is largely determined by the consistency of school policies, the role models of teachers, and the synergy between the school and parents, enabling students to face the influences of the digital era with self-control, moral responsibility, and strong spiritual awareness. (Anjani, Qosim, and Solehudin 2025).

CONCLUSION

Practically, the findings of this study imply that Islamic school administrators need to formulate digital-based moral strengthening policies by integrating digital ethics education, supervising students' technology use, and developing school programs that combine technological innovation with Islamic values. This section contains the main conclusions based on the research results, research implications and recommendations for further research. Based on the research results, the integration of Islamic moral values with digital technology in Islamic education management shows that the use of technology not only functions as a means of modernizing education, but also as a medium for character building for students. The application of values such as honesty, responsibility, discipline, and digital ethics in the learning process and management of educational institutions can create an education system that is more adaptive to current developments without abandoning its Islamic identity. This research has a positive impact on strengthening Islamic digital literacy, improving the quality of educational services, and creating a culture of wiser and more responsible technology use in Islamic educational environments. Thus, the synergy between digital technology and Islamic moral values is an important foundation in producing graduates who are not only academically superior, but also possess moral and ethical awareness in digital social life.

However, this study still has limitations because the discussion focuses more on conceptual analysis and is not supported by in-depth empirical data regarding the implementation of the integration of Islamic moral values and digital technology in various Islamic educational institutions. Therefore, further research is recommended to use a field approach through case studies or quantitative and qualitative research to more comprehensively measure the effectiveness of implementing Islamic moral values in the use of digital technology. Furthermore, future research can also develop a more applicable digital-based

Islamic education management model that can serve as a guideline for educational institutions in facing the challenges of educational transformation in the digital era.

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