

Qur'anic Perspective on Children's Moral Decline in the Digital Era: A Study of Q.S. Al-Isra: 23-24

Muh. Ibnu Sholeh¹, Ibnu Imam Al Ayyubi^{2*}, Lutfiyah Firdaus³, Engr. Imran Arshad⁴, Tovi Primaresty⁵

¹ STAI KH. Muhammad Ali Sodik Tulungagung, Indonesia

² Sekolah Tinggi Agama Islam Darul Falah, Indonesia

³ Universitas Islam Negeri Sunan Kalijaga, Indonesia

⁴ Star Services LLC, Abu Dhabi, Uni Emirat Arab

⁵ International Islamic University Islamabad, Pakistan

[*ibnuimam996@staidaf.ac.id](mailto:ibnuimam996@staidaf.ac.id)

Abstrak

Era digital membawa tantangan besar dalam pendidikan akhlak anak, khususnya dalam menanamkan nilai-nilai etika dan moral sesuai ajaran Islam. Penelitian ini bertujuan menganalisis pendidikan akhlak anak berdasarkan tafsir tematik Q.S. Al-Isra: 23-24 sebagai landasan untuk menghadapi dampak era digital. Metode yang digunakan adalah kualitatif dengan pendekatan wawancara mendalam kepada orang tua, pendidik, dan ulama, serta analisis tafsir untuk menggali makna ayat secara kontekstual. Hasil penelitian mengungkapkan bahwa pengaruh teknologi dapat mengurangi interaksi sosial dan nilai kesantunan anak. Strategi utama meliputi keteladanan orang tua, pembatasan penggunaan teknologi, serta penguatan komunikasi dan doa. Studi ini memberikan kontribusi akademik dalam memahami aplikasi ayat Al-Qur'an dalam konteks modern dan menawarkan rekomendasi praktis berupa sinergi antara keluarga, sekolah, dan lingkungan digital untuk memperkuat pendidikan moral anak. Implikasi penelitian ini menekankan pentingnya kebijakan dan program edukasi bagi orang tua dan pendidik dalam membimbing penggunaan teknologi secara bijak sesuai nilai Islam, sehingga pendidikan moral anak tetap relevan dan efektif di era digital.

Kata kunci: Pendidikan Moral, Era Digital, Tafsir Tematik, Q.S. Al-Isra: 23-24, Pendidikan Islam

Abstract

The digital era presents significant challenges for children's moral education, particularly in instilling ethical and moral values in accordance with Islamic teachings. This study aims to analyze children's moral education based on the thematic interpretation of Q.S. Al-Isra': 23-24 as a foundation for addressing the impacts of the digital era. The method used was qualitative, with in-depth interviews with parents, educators, and religious scholars, as well as interpretive analysis to explore the verse's contextual meaning. The results revealed that the influence of technology can reduce social interaction and foster politeness in children. Key strategies include parental role models, limiting technology use, and strengthening communication and prayer. This study contributes to the academic understanding of the application of Quranic verses in a modern context and offers practical recommendations for synergy between families, schools, and the digital environment to strengthen children's moral education. The

How to Cite

Sholeh, Muh. Ibnu. *et.al.* (2025). Qur'anic Perspective on Children's Moral Decline in the Digital Era: A Study of Q.S. Al-Isra: 23-24. *Al-Bustan: Jurnal Pendidikan Islam* 2(2).

Published by



Sekolah Tinggi Ilmu Tarbiyah Bustanul 'Ulum Lampung Tengah

<https://creativecommons.org/licenses/by-sa/4.0/>

implications of this research emphasize the importance of educational policies and programs for parents and educators in guiding the wise use of technology in accordance with Islamic values, so that children's moral education remains relevant and effective in the digital era.

Keywords: Moral Education, Digital Era, Thematic Interpretation, Q.S. Al-Isra': 23-24, Islamic Education

Submitted: April 22, 2025, Approved: June 22, 2025, Online Date: September 6, 2025 Published: September 11, 2025

INTRODUCTION

The development of digital technology has significantly impacted children's moral education. While it offers easy access to information and communication, enabling faster knowledge acquisition, it also presents challenges in shaping children's character, especially due to diverse digital content. This article examines the challenges of children's moral education in the digital era and strategies to address them. It highlights both the positive and negative effects of technology on moral development and emphasizes the role of parents and educators in guiding children to uphold strong moral values. Moral education aims to develop character, values, and skills essential for social life, helping children distinguish between positive and negative values and strengthen their moral awareness¹. Technological advances provide conveniences, but they also expose children to inappropriate content that can negatively influence their behavior. Therefore, moral education is vital to help children make informed decisions, shape their identity, and select beneficial information while avoiding harmful influences.

¹ Ibnu Imam Al Ayyubi et al., "Equilibrium of Faith and Logic: Integrating Islamic Moral Values and Mathematics Education in Various Contexts," *IJEMR: International Journal of Education Management and Religion* 1, no. 2 (2024): 127–44, <https://doi.org/https://doi.org/10.71305/ijemr.v1i2.167>; Badruli Martati, "Model Pembelajaran Kooperatif Untuk Menumbuhkan Nilai Moral Siswa Sekolah Dasar," *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 2, no. 1 (2018): 14–22, <https://doi.org/http://dx.doi.org/10.30651/else.v2i1.1405>; Abdah Munfaridatus Sholihah and Windy Zakiya Maulida, "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 1 (2020): 49–58, <https://doi.org/10.37680/qalamuna.v12i01.214>; A. Jauhar Fuad and Mowafg Masuwd, "Religiosity and Its Relationship with the Tolerance Attitudes of Higher Education Students," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 213–28, <https://doi.org/10.33367/tribakti.v34i2.3617>.

Utilizing technology in moral education can be beneficial, as it helps convey moral values through platforms like educational apps, videos, and social media². However, excessive use can lead to addiction, disrupting concentration, reducing in-person social interactions, and affecting mental health. Addiction can also expose children to unfiltered, often negative content. To address this, parents and educators must actively guide children, set limits on technology use, and maintain a balance between the virtual and real worlds. They should also create environments that support character development, applying moral values in daily life. Caliph Umar bin Khattab's emphasis on education and character development aligns with this approach, reminding us to focus on both technical skills and moral values, as supported by Allah's words in Surah Al-An'am verse 151.

قُلْ تَعَالَوْا أَنَا ذُنُوبِي وَإِذْ لِيَ بَنَاتٌ طَغَوا فِي دِينِي وَنَزَعْنَ مِنِّيَ أَعْرَاسَهُنَّ لِيُحْشَرْنَ طُغْيَانًا ۚ فَمَا لِيَ بِغَيْرِهِمْ وَأُولَٰئِكَ أَهْلِ الْمَسْجِدِ وَبِالْأَيْمَانِ الَّتِي عَلَيَّ وَاللَّهُ يَبْلُغُنَّ ۚ وَمَا أَصَابَكُمْ مِمَّا كُنتُمْ تَعْمَلُونَ ۚ

Meaning: “Say (Prophet Muhammad), ‘Come, I will recite to you what your Lord has forbidden you, (i.e.) associate nothing with Him, be kind to your parents, and do not kill your children out of poverty. (Your Lord says,) ‘We provide for you and for them.’ Nor should you approach any abomination, visible or hidden. Do not kill anyone whom Allah has forbidden, except for a just cause. Thus has He commanded you that you may understand”³.

The above verse explains that the values of character education have been taught as in the Qur'an letter Al-An'am verse 151, we are taught not to commit shirk, teach filial piety to parents, prohibit killing children, prohibit committing crimes. Thus, character education or children's morals in this increasingly developing era must continue to be instilled as Allah says.

With a holistic and adaptive approach, children are expected to grow into individuals who are not only technologically savvy, but also have strong morals and

² Meylinda Retno Windari, Jekti Prihatin, and Kamalia Fikri, “The Effectiveness of Digital Textbooks on Brain-Based Learning Assisted by Animated Videos and Maze Chase-Wordwall on Science Literacy Skills and Student Learning Outcomes,” *Biosfer: Jurnal Tadris Biologi* 14, no. 1 (2023): 79–88, <https://doi.org/http://dx.doi.org/10.24042/biosfer.v14i1.16891>.

³ M Quraish Shihab, *Al-Quran Dan Maknanya* (Lentera Hati, 2020).

ethics. They must be ready to face the challenges of the times with integrity and good personality, able to utilise technology as a useful tool, and not fall into negative influences that can damage their personality. In this context, moral education in the digital era becomes very important to equip the younger generation with the skills and values needed to live in an increasingly complex society. Utilising Technology is a very good thing and very helpful in life⁴. However, the effects of addiction can create very serious problems in this case Caliph Umar bin Khatab gave a very important will and we make guidelines so that in this technologically advanced life we still regulate the pattern of life and do not fall into the frenetic technology that damages the personality:

قال سيدنا عمر بن الخطاب: "علموا أولادكم السباحة والرمية وركوب الخيل". فوائد رياضة ركوب الخيل للصحة: تنشّط الدورة الدموية. تُعلّم الإنسان كيفية التحكم بجسمه من خلال توازنه أثناء ركوب الخيل. تُقوّي التركيز لدى الإنسان

Meaning: "Sayidina Umar bin Khattab, said: 'Teach your children swimming, archery and riding.' Health benefits of horse riding: Stimulates blood circulation. Teaches one how to control their body through balance while riding a horse and strengthens concentration."

In the midst of rapid technological advances, educating the younger generation faces increasing challenges. Caliph Umar bin Khattab's advice "Teach your children swimming, archery, and horse riding" emphasises not just skill mastery, but character building. Physical activities like horse riding, which improve health, concentration, and self-control, are increasingly important today to balance

⁴ Sufinatin Aisida, "Values of Multicultural Islamic Education In Islamic Studies at High School," *Edulec: Journal of Education and Technology* 4, no. 4 (2021): 691-707, <https://ejournal.ijshs.org/index.php/edu/article/view/279>; Ibnu Imam Al Ayyubi et al., "Improving Students' Creative Thinking Skills Assisted by GeoGebra Software," *Noumerico: Journal of Technology in Mathematics Education* 2, no. 1 (2024): 23-34, <https://doi.org/https://doi.org/10.33367/jtme.v2i1.4244>; Wenwen Cao and Zhonggen Yu, "Exploring Learning Outcomes, Communication, Anxiety, and Motivation in Learning Communities: A Systematic Review," *Humanities and Social Sciences Communications* 10, no. 1 (2023): 866, <https://doi.org/10.1057/s41599-023-02325-2>; Ibnu Imam Al Ayyubi et al., "Technology Utilisation for Tax Acceleration: Training on the Use of PBB Application for Lempangang Village Residents," *Dinamis: Jurnal Pengabdian Kepada Masyarakat* 5, no. 1 (2025): 9-19, <https://doi.org/https://doi.org/10.33752/dinamis.v5i1.8696>; Silvia Farias-Gaytan, Ignacio Aguaded, and Maria-Soledad Ramirez-Montoya, "Transformation and Digital Literacy: Systematic Literature Mapping," *Education and Information Technologies* 27, no. 2 (2022): 1417-37, <https://doi.org/https://doi.org/10.1007/s10639-021-10624-x>.

children's lives amid digital distractions. Integrating these values fosters a generation that is both technologically literate and strong in character⁵. While many parents fear technology's negative impact on morals and personalities, total prohibition is not the solution. Technology offers educational and communicative benefits when used wisely. Thus, parents should act as wise companions, guiding children to navigate technology positively and constructively.

Ibn Qoyyim Al-Jauziah reminds that parents should not force children to follow their paths⁶, as each generation faces unique contexts and challenges. Understanding these differences encourages parents to be open to technological advancements and guide children in using technology wisely through digital etiquette, critical thinking, and real-world social skills. Education rooted in moral values and wise supervision enables children to become tech-savvy individuals with strong character. With an open, adaptive approach, parents can turn digital era challenges into opportunities to raise a generation that adapts to change without losing their identity and values.

لا تُكْرِهُوا أَوْلَادَكُمْ عَلَى آثَارِكُمْ، فَإِنَّهُمْ مَخْلُوقُونَ لَزَمَانٍ غَيْرِ زَمَانٍ

Meaning: “Do not force your children to follow in your footsteps, for they were created for a different time than you.”

In the era of rapid technological advancement, many parents worry about the negative impact of technology on children, fearing it could corrupt their morals and

⁵ Agung Prihatmojo et al., “The Urgency of Digital Literacy Based on Character Education in Learning Society 5.0,” *International Journal of Theory and Application in Elementary and Secondary School Education* 6, no. 1 (2024): 39–44, <https://doi.org/https://doi.org/10.33830/ijtaese.v6i1.1674>; Mita Mawadda et al., “Tolerance Learning in Islamic Religious and Character Education Textbooks,” *Analisa: Journal of Social Science and Religion* 8, no. 1 (2023): 51–66, <https://doi.org/https://doi.org/10.18784/analisa.v8i1.1901>; Salsabila Anita Firdaus and Suwendi Suwendi, “Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies,” *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025): 942–55, <https://doi.org/https://doi.org/10.35445/alishlah.v17i1.6579>; Mokh Iman Firmansyah et al., “Local Wisdom-Based PAI Learning: Exploring Integrated Models in Building Student National Character,” *TARBAWY: Indonesian Journal of Islamic Education* 10, no. 1 (2023): 18–29, <https://doi.org/https://doi.org/10.17509/t.v10i1.57477>; Esty Setyo Utaminingsih et al., “A Systematic Review: Digital Literacy for Strengthening Character in Facing the Era of Society 5.0,” *Research and Development Journal Of Education* 9, no. 2 (2023): 638–47, <https://doi.org/http://dx.doi.org/10.30998/rdje.v9i2.15173>.

⁶ Murharyana Murharyana et al., “Educational Values For Children Based On Qs. Luqman: 13-14 In Digital Era,” *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2024): 184–200, <https://doi.org/https://doi.org/10.57163/almuhafidz.v4i2.103>.

manners⁷. Some may even ban technology to protect their children. However, as Ibn Qoyyim Al-Jauziah advised, parents must understand that children live in a different time and should guide them in navigating technology wisely⁸. By teaching children to use technology as a tool, rather than a threat, and offering moral and ethical education, parents can help children grow into individuals with strong character, ready to face the challenges of the digital era. This requires an approach that integrates moral education with technology use, ensuring it maximises benefits while minimising negative impacts. Exposure to unfiltered digital content and reduced family interaction can hinder moral development, making religious-based education essential. The Qur'an, especially Q.S. Al-Isra: 23-24, provides clear guidance for shaping children's character. Researchers are exploring this in the context of the digital age, using tools like VOSViewer to identify connections in existing studies.

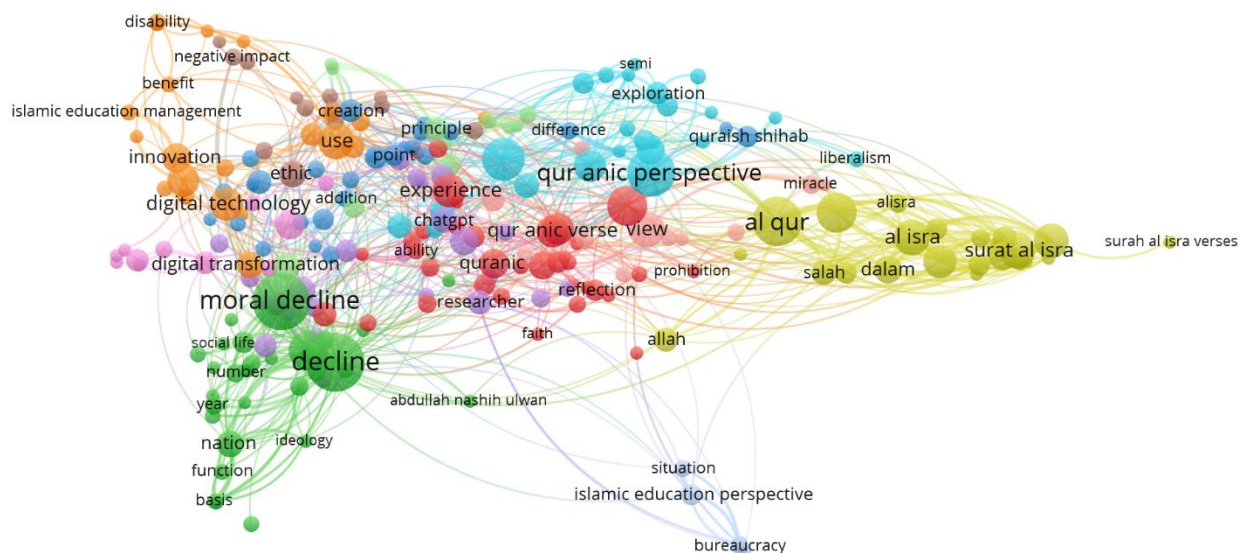


Figure 1. Bibliometric Analysis using VOSviewer

⁷ Fuad and Masuwd, "Religiosity and Its Relationship with the Tolerance Attitudes of Higher Education Students."

⁸ Firmansyah et al., "Local Wisdom-Based PAI Learning: Exploring Integrated Models in Building Student National Character"; Sri Wisnu Nugraha Nurlaila, Taufik Fahrul Rojab, and Usman Agustin, "Epistemologi Ibnu Khaldun Dan Relevansinya Terhadap Kurikulum Pendidikan Agama Islam Di Indonesia," *Jurnal Filsafat Indonesia* 6, no. 3 (2023): 376–83, <https://doi.org/10.23887/jfi.v6i3.57097>; Wisnu Juli Wiono and Nadya Meriza, "Environmental Issues-Based Discovery Learning to Enhance Metacognitive Awareness and Students' Higher-Order Thinking Skills," *Tadris: Journal of Education and Teacher Training* 7, no. 1 (2022): 35–45, <https://doi.org/10.24042/tadris.v7i1.10464>.

Through bibliometric analysis using the VOSViewer ver.1.6.20 application, researchers reviewed national and international indexed articles from 2023-2025 regarding Moral Education for Children in the Digital Age Based on Q.S. Al-Isra: 23-24 with the help of Publish or Perish ver.8, the analysis visualises the extent to which the bibliometric network is interconnected and the extent of the development of research on Moral Education of Children in the Digital Age Based on Q.S. Al-Isra: 23-24. So far, research on Moral Education of Children in the Digital Age Based on Q.S. Al-Isra: 23-24 is still very rarely found based on bibliometric data in Figure 1, so that developments through these literature reviews and field research make researchers interested in conducting this research.

The novelty of this article lies in the integrative approach that links the concept of Islamic-based moral education with the challenges faced in the digital era. In the current context, where technology has become an inseparable part of daily life, it is important to explore how the values contained in Islamic teachings, particularly in Q.S. Al-Isra: 23-24, can be practically applied in children's character building. This approach differs from previous studies that tend to focus more on the negative impacts of technology or emphasise the importance of moral education in general without providing concrete solutions to situations faced by children in the digital world.

This article examines the values in Q.S. Al-Isra: 23-24 to show how they can guide children's upbringing amid rapid digitalisation. Emphasising filial piety and kind speech, these verses offer strong moral foundations in a world flooded with unfiltered information and negative influences. By linking Islamic teachings to contemporary technological realities, the article offers practical insights for parents and educators, helping them develop strategies that not only teach values but also train children to apply them in digital interactions. Thus, the article serves as both a theoretical analysis and a practical guide, aiming to equip the younger generation to become not only smart technology users but also individuals of good character who contribute positively to society. Referring to Q.S. Al-Isra: 23-24 in shaping children's morals is crucial today, as its principles respect for parents and kind behavior remain relevant for family life and broader social interactions.

In the digital age, where technology can hinder healthy social interactions, applying Qur'anic values becomes crucial. This article discusses strategies for parents and educators to integrate teachings from Q.S. Al-Isra: 23-24 into children's moral education, such as fostering open communication and modelling positive technology use. It also offers practical recommendations for supervising children's digital activities, encouraging critical thinking, and maintaining strong parental involvement. Through an Islamic-based approach, children can develop moral awareness and make responsible decisions. This research highlights the importance of integrating Qur'anic values into daily education to shape a generation that is both technologically adept and morally grounded, ensuring that technological progress strengthens rather than undermines character development.

The digital age has significantly impacted parenting and child education, offering both opportunities and challenges in shaping children's morals. Uncontrolled use of digital media can reduce social interaction and hinder moral development, exposing children to content that contradicts ethical values and fostering an instant mindset⁹. The role of parents and educators in guiding children to use technology wisely is crucial. This study highlights the importance of a faith-based approach in character building, emphasizing moral values through various educational methods, including digital media.

Islamic moral education, or *tarbiyah akhlakiyah*, focuses on character development based on Qur'anic and Hadith teachings. Moral education should promote piety, compassion, and social responsibility¹⁰. Islam stresses instilling

⁹ Ibnu Imam Al Ayyubi et al., "Building Religious Moderation Life Through Digital Media," *El-Adabi: Jurnal Studi Islam* 3, no. 2 (2024): 14–28, <https://doi.org/https://doi.org/10.59166/el-adabi.v3i2.170>.

¹⁰ Supriyanto Supriyanto, "Al-Ghazali's Metaphysical Philosophy of Spiritualism In The Book Of Ihya 'Ulumuddin," *Devotion: Journal of Research and Community Service* 3, no. 5 (2022): 422–32, <https://doi.org/https://doi.org/10.36418/dev.v3i5.138>; Maula Sari and Marhaban Marhaban, "The Self Purification Through Dhikr in the Perspective of Imam Al-Ghazali," *Tasfiah: Jurnal Pemikiran Islam* 7, no. 2 (2023): 339–59, <https://doi.org/https://doi.org/10.21111/tasfiah.v7i2.10581>; Fitria Cinta, Asep Maulana, and Maskud Maskud, "Educational Objectives and Criteria for the Ideal Teacher Perspective of Plato and Al Ghazali," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 5 (2023): 3031–43, <https://doi.org/http://dx.doi.org/10.35931/aq.v17i5.2209>; Nur Serikovich Kirabaev and Olga Vasilievna Chistyakova, "The Human Being in Eastern Church Father's and Al-Ghazali's Philosophical Theology," *Religions* 14, no. 7 (2023): 854, <https://doi.org/https://doi.org/10.3390/rel14070854>; Jarman Arroisi et al., "Pursuit of Spiritual Happiness: Abu Hamid Al-Ghazali on The Theory of Human Nature," *Progresiva: Jurnal Pemikiran Dan*

noble morals from an early age through parental example, the environment, and both formal and non-formal education. Islamic values-based education effectively shapes children's morals, helping them develop better self-control against negative influences in the digital world¹¹. Thus, moral education in Islam should be both theoretical and practical, demonstrated through actions and behavior in daily life.

Q.S. Al-Isra: 23-24 emphasises the importance of filial piety as part of the core moral values in Islam. This verse reads:

اللَّهُ أَكْبَرُ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِذَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ (٢٣) وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۖ (٢٤)

Translation: "And your Lord has commanded you to worship none but Him and to be kind to your parents. If either of them or both of them grow old in your care, then do not say to them the word 'ah' and do not yell at them, but speak to them good words. And humble yourself before them with compassion and say, 'O my Lord, have mercy on them as they brought me up.'

Q.S. Al-Isra: 23-24 obliges belief in Allah and filial piety, linking Allah's pleasure to parents' satisfaction. As parents age and become vulnerable, children are commanded not to hurt them, even with a minor expression like "ah," and must speak with politeness and respect. The verses emphasise gentleness, compassion, and the importance of praying for parents as gratitude for their sacrifices. These teachings serve as key guidelines for Islamic moral education, especially as digitalisation often strains family bonds. From the reviewed studies, it is clear that children's moral education in the digital era faces significant challenges due to rapid technological advancements. In today's digital environment, children are exposed to various influences that can hinder their moral development. Easy access to cyberspace often introduces content that conflicts with expected values, making moral education essential.

Pendidikan Islam 12, no. 2 (2023): 291-302, <https://doi.org/https://doi.org/10.22219/progresiva.v12i02.29265>.

¹¹ Moh Ali Wafa, "Penerapan Pembelajaran Kooperatif Model Problem Based Learning Pada Mata Pelajaran Pendidikan Agama Islam Dalam Meningkatkan Motivasi Belajar Siswa Di SMPN 5 Bangkalan," *Journal Of Early Childhood And Islamic Education* 1, no. 1 (2022): 39-51, <https://journal.stai-muafi.ac.id/index.php/JOECIE/article/view/13>.

An Islamic values-based approach, particularly from Q.S. Al-Isra: 23-24, offers a solution by emphasizing filial piety, kind speech, respect, and empathy. This study highlights that moral education depends not only on schools but also heavily on the family. Parents must actively guide their children's moral and social development, creating a supportive environment where Islamic values are practiced daily. Collaboration between families and educational institutions is crucial to design programs that integrate moral education with responsible technology use, ensuring children grow into tech-savvy, morally grounded individuals. Ultimately, by prioritizing the role of families and schools, we can help the younger generation adapt to technological developments while maintaining noble morals and contributing positively to society.

METHODS

This research employs a library research method¹², using a thematic interpretation (tafsir maudhu'i) approach to analyze the values of moral education in Q.S. Al-Isra: 23–24 in the context of the digital era. Thematic interpretation involves collecting and analyzing Qur'anic verses that share the same theme in this case, children's moral education and filial piety to obtain a comprehensive understanding based on Islamic teachings. In this study, the tafsir maudhu'i method is used to explore the central themes of moral responsibility, respect for parents, and ethical conduct, particularly how these values are relevant and applicable in today's digital context. The analysis draws upon several classical and contemporary Qur'anic exegeses, including but not limited to: 1) Tafsir Al-Misbah by M. Quraish Shihab 2) Tafsir Ibn Kathir, 3) Tafsir Al-Maraghi, 4) Tafsir Al-Azhar by Hamka

These sources were chosen to provide a balanced perspective that combines linguistic, contextual, and contemporary interpretations of the verses. The textual analysis was conducted by examining the lexical and contextual meanings of the verses, supported by relevant hadiths and scholarly opinions. Attention was given to the linguistic structure, semantic implications, and the socio-cultural context

¹² John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017); Fuad Hasyim Purwono et al., *Metodologi Penelitian (Kuantitatif, Kualitatif Dan Mix Method)* (Guepedia, 2019); Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (CV Jejak (Jejak Publisher), 2018).

surrounding the revelation of the verses. To ensure interpretive validity, triangulation was employed by comparing interpretations across multiple tafsir works, and checking consistency with Islamic legal and ethical principles. In addition, the interpretation was linked to contemporary issues of child education in the digital era, to enhance contextual relevance and practical applicability. Through this approach, the study aims to build a bridge between Qur'anic values and the modern challenges of moral education, offering insights rooted in authoritative Islamic scholarship while remaining responsive to current societal dynamics.

RESULTS AND DISCUSSION

Results

The results of this study reveal various perspectives from parents, educators, and scholars regarding the implementation of children's moral education in the digital era based on the values in Q.S. Al-Isra: 23-24. Based on the interviews conducted, some key findings were found that reflect the challenges, strategies and impacts of this approach in shaping children's character. Most parents and educators recognised that the digital era presents great challenges in instilling moral values in children. One of the parents interviewed, Mrs Sompa, stated:

"Children now spend more time with their devices than interacting with their families. Sometimes they are more quickly influenced by content on the internet than listening to advice from parents."

This statement is in line with the view of a madrasah teacher, Ustaz Ahmad (45 years old), who mentioned:

"We at school have tried to provide moral education, but if at home children play more with gadgets without supervision, then the teachings we convey often have little effect."

From the interview with the cleric, Ustaz Chandra added that technology should not be entirely blamed, but there needs to be control and mentoring from parents:

"Islam teaches balance in all things. Technology can be a good tool if used in the right way. The challenge lies in how parents guide their children in using it."

In facing these challenges, the participants revealed various strategies they used to instil the values in Q.S. Al-Isra: 23-24 in daily life. Most of the parents interviewed stated that they try to set an example in being polite and respectful to their elders, so that their children imitate this behaviour. One mother, Mrs Rina (40 years old), said:

"I always show my children how to speak gently to their elders, including their grandparents. I want them to learn that respecting elders is important."

Parents who are aware of the negative impact of technology impose strict rules on the use of gadgets. Mr Kamal explained

"At home, we have a rule that children can only use gadgets after completing their schoolwork and praying. We also filter the content they watch to be in line with Islamic values."

This is also supported by educators at school, as stated by Ustazah Fatimah:

"We integrate moral education into daily lessons, including assigning tasks that involve interaction with parents, such as memorising and understanding the meaning of Q.S. Al-Isra: 23-24, then discussing it at home."

In addition to supervision, some scholars also emphasise the importance of prayer and good communication with children. Ustaz Chandra emphasised:

"The verse in Q.S. Al-Isra: 24 teaches us to pray for our parents. Parents should also pray for their children often so that they have soft hearts and are receptive to good advice."

Some parents who have implemented this strategy have noticed a positive change in their children's behaviour. Mrs Sompia, who had previously expressed concern, finally said:

"After we implemented stricter gadget use rules and discussed Islamic values more often, the children started to be more polite and respectful to their parents."

Educators also see a change in behaviour in students. Ustazah Fatimah said:

"Children who are taught to respect their parents based on the teachings of the Qur'an tend to be more sensitive to the environment and more polite when interacting with teachers and friends."

"From the results of this interview, it can be concluded that moral education based on Q.S. Al-Isra: 23-24 can be an effective approach in shaping children's character in the digital era, with a note that parents and educators must play an active role in guarding and accompanying children in the use of technology.

Discussion

The author has detailed the values embedded in Q.S. Al-Isra: 23–24, including *birrul walidain* (devotion to parents), respectful behavior, and the crucial role of honoring parents as a moral foundation for children. These principles gain heightened significance in the digital era, where signs of moral decline among youth are increasingly evident. One clear indicator is the erosion of children's respect toward parents, teachers, and peers. For example, social media promotes instant gratification, reduces face-to-face interactions, and diminishes sensitivity toward authority and family bonds. The lack of proper supervision in digital media consumption appears linked to lowered empathy and heightened exposure to offensive language or disrespectful attitudes, especially toward parents. This study supports these concerns. Interview data reveal that children often absorb digital content more readily than parental moral guidance. Such patterns highlight not only generational shifts but also call into question the adequacy of conventional moral education methods in today's highly connected environment.

Findings demonstrate that moral education faces significant challenges in the digital age, particularly regarding technology's influence on children's behavior. Nevertheless, the value-based teachings in Q.S. Al-Isra: 23–24 offer practical guidance for nurturing children's noble character, emphasizing respect for parents and positive social interactions. This section will further discuss these results in relation to theoretical frameworks, previous studies, and their implications for moral education in the digital era. Character education today must contend with multifaceted obstacles posed by rapid technological advancement and shifting social dynamics. Easy access to a vast array of information some of which may be harmful or misaligned with desired educational values presents a critical concern. Additionally, social media and online interactions profoundly affect character development. As children and adolescents increasingly inhabit cyberspace, the digital environment's potential to shape their values grows stronger. Addressing

these challenges requires a thoughtful strategy to embed positive character traits into everyday online experiences.

Character education is also faced with the challenge of the diversity of values recognised by society. The digital age brings people into contact with a variety of views, so character education needs to be sensitive to these differences (Tri, 2022). Developing a character education framework that can embrace the diversity of values and beliefs is a complex task, but it is crucial to creating a generation that can coexist in this diversity. Character education in the digital age raises a number of issues that need serious attention. In a context where information technology is rampant, children and young people are likely to be exposed to a variety of digital influences that can affect their character formation. Issues arise particularly in relation to digital ethics, where disregard for privacy rights, dissemination of false information and indecent behaviour can easily creep into the minds of children who are not yet mature enough¹³.

In addition, dependence on social media can also trigger issues related to self-image and the need for online validation, which can undermine character integrity. Therefore, the challenge of character education in the digital age involves imparting strong moral values, understanding digital ethics and developing the social skills necessary for individuals to adapt positively to the ever-evolving digital environment. A holistic approach that integrates character learning with digital literacy is needed to create a generation that is not only technologically competent, but also has a strong character in facing the complexity of moral challenges in the digital world.

¹³ Ibnu Imam Al Ayyubi et al., "Peran Orang Tua Pada Anak Usia Dini Berdasarkan QS Maryam," *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 1 (2024): 1–16, <https://journal.albadar.ac.id/index.php/BANUN/article/view/197>; Martheda Maarang, Nurul Khotimah, and Netry Maria Lily, "Analisis Peningkatan Kreativitas Anak Usia Dini Melalui Pembelajaran STEAM Berbasis Loose Parts," *Murhum: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2023): 309–20, <https://doi.org/https://doi.org/10.37985/murhum.v4i1.215>; Tri Joko Raharjo, "Forum Grup Diskusi Tentang Multiple Intelligence Pada Anak Usia Dini Di Lingkungan Satuan Pendidikan Kecamatan Semarang Barat," *Journal of Community Empowerment* 1, no. 2 (2021): 19–22, <https://doi.org/https://doi.org/10.15294/jce.v1i2.51714>; Astarina Arif, Ibnu Imam Al Ayyubi, and Hevie Setia Gunawan, "Pengaruh Model Quantum Teaching Terhadap Minat Belajar Anak Usia Dini Di RA Al Hidayah Citapen," *Jurnal El-Audi* 4, no. 1 (2023): 18–25, <https://doi.org/https://doi.org/10.56223/elaudi.v4i1.71>; Novita Fitriana, "Penerapan Model Game Based Learning Untuk Meningkatkan Motorik Halus Anak Usia Dini," *Seulanga: Jurnal Pendidikan Anak* 4, no. 2 (2023): 102–11, <https://doi.org/https://doi.org/10.47766/seulanga.v4i2.1571>.

The findings of this study indicate that technological advances have a significant impact on children's moral education. Children are more exposed to digital content that can influence their mindset and behavior, often without adequate guidance from parents or educators. Uncontrolled use of digital media can reduce social interaction and inhibit the formation of moral values in children¹⁴. In addition, the lack of parental involvement in accompanying children in using technology is one of the main factors causing weak moral education in the family¹⁵. Interviews with parents in this study confirmed that children are more easily influenced by digital content than by direct advice from parents. This shows that traditional approaches to moral education need to be adjusted to developments in the digital era, by optimizing the role of parents in guiding children to use technology wisely.

Q.S. Al-Isra: 23-24 emphasizes the importance of respect and affection for parents, which is an integral part of moral education in Islam. This verse teaches that children should interact with their parents politely, not speak harshly, and always pray for them. From the results of the interviews, many parents and educators stated that the teachings in Q.S. Al-Isra: 23-24 are guidelines in educating their children. The values in the verse can be applied in everyday life by instilling an attitude of respect, patience, and empathy from an early age¹⁶. Children who receive Islamic-based moral education tend to have better self-control and are more easily directed to behave well even in a challenging digital environment.

The challenges of character education in the digital era demand a holistic and adaptive approach to ensure that moral and ethical values remain the primary focus in individual development¹⁷. An effective strategy needs to include collaboration

¹⁴ Ibnu Imam Al Ayyubi et al., "Penanaman Nilai-Nilai Keagamaan Pada Anak Usia Dini Berdasarkan QS Ash-Shaffat," *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 2 (2024): 12–27, <https://journal.albadar.ac.id/index.php/BANUN/article/view/172>.

¹⁵ Angga Saputra Angga Saputra and Lalu Suryandi Lalu Suryandi, "Perkembangan Kognitif Anak Usia Dini Dalam Perspektif Vygotsky Dan Implikasinya Dalam Pembelajaran," *PELANGI: Jurnal Pemikiran Dan Penelitian Islam Anak Usia Dini* 2, no. 2 (2020): 198–206, <https://doi.org/https://doi.org/10.52266/pelangi.v2i2.582>.

¹⁶ Farah Arriani, "Orang Tua Sebagai Penanam Nilai Pancasila Untuk Anak Usia Dini Di Era Digital," *JECE (Journal of Early Childhood Education)* 1, no. 2 (2019): 60–68, <https://doi.org/http://dx.doi.org/10.15408/jece.v1i2.12515>.

¹⁷ Ibnu Imam Al Ayyubi et al., "Teori Perkembangan Kognitif Jean Piaget Dalam Pembelajaran Anak Usia Dini," *AlMaheer: Jurnal Pendidikan Islam* 2, no. 2 (2024): 83–90,

between educators, parents, and technology to build strong character in a generation growing up in the midst of digital transformation. First, it is important to integrate character learning into the curriculum as a whole, so that values such as integrity, empathy, and responsibility become an integral part of the educational experience. This can be done by developing learning materials that focus on real-life cases, case studies, and group discussions¹⁸. In addition, the use of technology should be directed to support character development. Digital platforms and educational applications can be designed to promote positive values, for example through educational games that build emotional intelligence and social skills.

Educators also need to accompany students in using technology wisely, providing an understanding of online ethics, privacy protection, and digital responsibility. Parental involvement is essential in strengthening character education in the digital age¹⁹. Socialization of moral values at home, as well as

<https://doi.org/https://doi.org/10.63018/jpi.v2i02.26>; Solichatul Wahyu Wulandari, "Pendidikan Anak Usia Dini Dalam Perspektif Islam Kajian Qs Luqman31 Ayat 13-19," *Pedagogi: Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini* 8, no. 1 (2022): 83-92, <https://doi.org/https://doi.org/10.30651/pedagogi.v8i1.9150>; Ibnu Imam Al Ayyubi et al., "Konsep Pendidikan Anak Usia Dini Perspektif QS Luqman Ayat 13-19," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2024): 31-41, <https://doi.org/https://doi.org/https://doi.org/10.58363/alfahmu.v3i1.181>; Berdinata Massang, Febri Kurnia Manoppo, and Hasia Mamonto, "Penanaman Pendidikan Karakter Bagi Anak Usia Dini Melalui Bahasa Cinta," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 1 (2022): 170-80, <https://doi.org/http://dx.doi.org/10.35931/am.v6i1.899>; Farikhathun Nikmah, "Pendidikan Karakter Religius Anak Usia Dini Di Era Digital Dalam Perspektif Al-Qur'an," *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 1 (2023): 1-14, <https://doi.org/https://doi.org/10.35878/tintaemas.v2i1.678>.

¹⁸ Ibnu Imam Al Ayyubi et al., "The Influence of Gadget Use on Early Childhood Social Interaction: A Study on the Decline of Interest in Traditional Play," *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 3, no. 1 (2025): 23-33, <https://journal.albadar.ac.id/index.php/BANUN/article/view/322>.

¹⁹ Nur Anisyah, Siti Marwah, and Vivi Yumarni, "Pendidikan Karakter Dalam Pembentukan Akhlak Anak Pra Sekolah," *Murhum: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2023): 287-95, <https://doi.org/https://doi.org/10.37985/murhum.v4i1.164>; Nurul Maziyyatul Hasanah, "Perkembangan Kognitif, Fisik, Dan Emosi Sosial Pada Masa Prenatal," *Wisdom: Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2020): 85-106, <https://jurnal.iainponorogo.ac.id/index.php/wisdom/article/view/2320>; Asih Wikaningtyas and Muhammad Nasir, "Pendekatan Saintifik Dalam Pengembangan Kurikulum 2013 PAUD," *Jurnal Warna: Pendidikan Dan Pembelajaran Anak Usia Dini* 9, no. 1 (2024): 49-65, <https://doi.org/https://doi.org/10.24903/jw.v9i1.1476>; Febu Puji Astuti Febu Puji Astuti, Diajeng Puspa Mutiara, and Lilis Madyawati, "Pengaruh Inquiry Based Learning Terhadap Keterampilan Sosial Anak," *JP2KG AUD: Jurnal Pendidikan, Pengasuhan, Kesehatan Dan Gizi Anak Usia Dini* 4, no. 1 (2023): 48-59, <https://doi.org/https://doi.org/10.26740/jp2kgaud.2023.4.1.48-59>; Jauharoti Alfin and Ratna Pangastuti, "Perkembangan Bahasa Pada Anak Speechdelay," *JECED: Journal of Early Childhood Education and Development* 2, no. 1 (2020): 76-86, <http://repository.uinsa.ac.id/id/eprint/842/>.

providing active support for character learning at school, can create a consistent environment and support the development of children's character. Collaboration between schools and parents can be done through regular meetings, seminars, or joint activities that focus on discussing the desired values. In facing this challenge, community involvement also needs to be strengthened. Involving various parties such as government agencies, non-profit organizations, and technology companies in supporting character education can create an ecosystem that supports the development of morals and ethics in the digital era. With a comprehensive and collaborative strategy, character education in the digital era can be more effective in forming individuals who are not only technologically intelligent, but also have high morality and integrity. This study found that parents and educators apply several main strategies in instilling the values in Q.S. Al-Isra: 23-24, namely:

Table 1. Strategy for Instilling Educational Values

Strategy	explanation
Role Model in Interaction	Parents who are role models for their children in being polite and respectful of others will be more effective in shaping the character of the child. This is in accordance with the social learning theory, which states that children tend to imitate the behavior they see in their surroundings, especially from parents and educators ²⁰ .
Restrictions and Supervision of Technology Use	Several parents in this study mentioned that they enforce strict rules on gadget use for their children. This is in line with research. Emphasizes that monitoring and limiting the time spent using technology can help reduce the negative impact of digital content on children's moral development ²¹ .
Strengthening Communication and Prayer for Children	In addition to providing examples and supervision, parents also need to build good communication with their children. Interviews with scholars in this study emphasized the importance of parental prayer for children, as taught in Q.S. Al-Isra: 24. Prayer can be a form of spiritual support that helps

²⁰ Erika Marianti and Wirdati Wirdati, "Efektivitas Penerapan Model Pembelajaran Role Playing Terhadap Hasil Belajar Siswa Pada Materi Sejarah Kebudayaan Islam," *An-Nuha* 3, no. 2 (2023): 240–52, <https://doi.org/https://doi.org/10.24036/annuha.v3i2.306>.

²¹ Ridho Dedy Arief Budiman, Umi Liwayanti, and Muhamad Arpan, "Analisis Kebutuhan Dan Kesiapan Penerapan Media Pembelajaran Berbasis Android Materi Ilmu Akidah," *Edumatic: Jurnal Pendidikan Informatika* 6, no. 1 (2022): 31–38, <https://doi.org/10.29408/edumatic.v6i1.5087>.

children stay on the right path in dealing with various influences in the digital era.

The findings of this study present several important implications for children's moral education in the digital era: (1) The Need for Islam-Based Moral Education: Islam-based moral education, particularly grounded in the teachings of the Qur'an, has been shown to help children develop respect, empathy, and responsibility. Therefore, it is crucial for educational institutions to integrate Islamic values into the curriculum, both in religious studies and in everyday teaching practices; (2) Strengthening the Role of Parents in Moral Education: Parents play a pivotal role in guiding their children in the digital age. Thus, educational programs for parents are necessary to provide guidance on how to support children in using technology while instilling moral values in daily life; and (3) Optimizing Technology for Moral Education: While technology can present challenges, it can also serve as an effective learning tool. The creation of digital content that aligns with Islamic values, such as educational videos on ethics and apps based on Islamic principles, can help children learn in engaging ways that are aligned with modern developments.

This discussion underscores that children's moral education in the digital era faces significant challenges due to the influence of technology. However, the values outlined in Q.S. Al-Isra: 23-24 can serve as a guide in shaping children's character with noble morals. By applying strategies such as role modeling, supervising technology use, and fostering effective communication, parents and educators can assist children in navigating the digital age while adhering to Islamic values. Therefore, collaboration between families, schools, and the digital environment is key to preserving and strengthening children's moral education in the modern era²².

²² Firman Mansir, "Manajemen Pondok Pesantren Di Indonesia Dalam Perspektif Pendidikan Islam Era Modern," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 2 (2020): 207-16, <https://doi.org/https://doi.org/10.37680/qalamuna.v12i2.644>; Zaedun Na'im, "Madrasah Di Era Peradaban Modern," *Darajat: Jurnal Pendidikan Agama Islam* 3, no. 1 (2020): 14-21; Akrim, "Nilai-Nilai Pendidikan Islam Dalam Observatorium," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 6, no. 1 (2020): 1-10, <https://doi.org/10.30596/jam.v6i1.5224>.

CONCLUSION

This study reveals that children's moral education in the digital era faces significant challenges, especially due to the pervasive influence of technology, which can erode ethical and moral values in daily life. However, the values outlined in Q.S. Al-Isra: 23–24 particularly respect, compassion, and filial piety have proven to be effective moral foundations for shaping children's character. The implementation of these values through role modelling, supervision of technology use, and the reinforcement of communication and prayer provides a holistic strategy for guiding children in the digital age.

One key finding is that children are more likely to adopt positive behavior through example rather than instruction. Therefore, parents and educators must act as consistent role models in demonstrating the values they wish to instill. Meanwhile, supervision and regulation of digital media consumption are crucial to prevent children from internalizing content that contradicts Islamic principles. The importance of open communication and heartfelt prayer also emerged as spiritual tools that support children's moral resilience in a fast-changing digital environment.

The findings of this study offer actionable recommendations for parents, teachers, and educational institutions. Parents should maintain active involvement in their children's digital lives, combining guidance with empathy and religious values. Educators are encouraged to integrate Qur'anic-based moral instruction into both formal and informal learning environments, while schools should collaborate with families to create consistent moral frameworks across home and educational settings. Educational institutions should also consider developing digital tools—such as interactive apps or Islamic-themed media—that support value-based learning.

To deepen the understanding of Qur'an-based moral education in contemporary contexts, future research could explore other verses that emphasize moral development, such as those focusing on honesty, responsibility, or empathy. Researchers are also encouraged to adopt interdisciplinary approaches by integrating Qur'anic interpretation with developmental psychology, digital literacy, or educational technology. Such approaches may provide more comprehensive insights into how Islamic values can be applied in child development amidst digital

transformation. In conclusion, moral education grounded in Q.S. Al-Isra: 23–24 serves not only as a response to children's moral decline but also as a long-term investment in cultivating a generation that is both ethically grounded and digitally literate, able to uphold Islamic values while navigating the complexities of modern life.

REFERENCES

- Aisida, Sufinatin. "Values of Multicultural Islamic Education In Islamic Studies at High School." *Eduotec: Journal of Education and Technology* 4, no. 4 (2021): 691–707. <https://ejournal.ijshs.org/index.php/edu/article/view/279>.
- Akrim. "Nilai-Nilai Pendidikan Islam Dalam Observatorium." *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 6, no. 1 (2020): 1–10. <https://doi.org/10.30596/jam.v6i1.5224>.
- Alfin, Jauharoti, and Ratna Pangastuti. "Perkembangan Bahasa Pada Anak Speechdelay." *JECED: Journal of Early Childhood Education and Development* 2, no. 1 (2020): 76–86. <http://repository.uinsa.ac.id/id/eprint/842/>.
- Anggito, Albi, and Johan Setiawan. *Metodologi Penelitian Kualitatif*. CV Jejak (Jejak Publisher), 2018.
- Anisyah, Nur, Siti Marwah, and Vivi Yumarni. "Pendidikan Karakter Dalam Pembentukan Akhlak Anak Pra Sekolah." *Murhum: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2023): 287–95. <https://doi.org/https://doi.org/10.37985/murhum.v4i1.164>.
- Arif, Astarina, Ibnu Imam Al Ayyubi, and Hevie Setia Gunawan. "Pengaruh Model Quantum Teaching Terhadap Minat Belajar Anak Usia Dini Di RA Al Hidayah Citapen." *Jurnal El-Audi* 4, no. 1 (2023): 18–25. <https://doi.org/https://doi.org/10.56223/elaudi.v4i1.71>.
- Arriani, Farah. "Orang Tua Sebagai Penanam Nilai Pancasila Untuk Anak Usia Dini Di Era Digital." *JECE (Journal of Early Childhood Education)* 1, no. 2 (2019): 60–68. <https://doi.org/http://dx.doi.org/10.15408/jece.v1i2.12515>.
- Arroisi, Jarman, Hamid Fahmy Zarkasyi, Iwan Aminur Rokhman, and Fahrudin Mukhlis. "Pursuit of Spiritual Happiness: Abu Hamid Al-Ghazali on The Theory of Human Nature." *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 2

- (2023): 291-302.
<https://doi.org/https://doi.org/10.22219/progresiva.v12i02.29265>.
- Astuti, Febru Puji Astuti Febru Puji, Diajeng Puspa Mutiara, and Lilis Madyawati. "Pengaruh Inquiry Based Learning Terhadap Keterampilan Sosial Anak." *JP2KG AUD: Jurnal Pendidikan, Pengasuhan, Kesehatan Dan Gizi Anak Usia Dini* 4, no. 1 (2023): 48-59.
<https://doi.org/https://doi.org/10.26740/jp2kgaud.2023.4.1.48-59>.
- Ayyubi, Ibnu Imam Al, Ai Faridatul Hayati, Ratna Dewi Hartati, and Siti Rahmawati. "Building Religious Moderation Life Through Digital Media." *El-Adabi: Jurnal Studi Islam* 3, no. 2 (2024): 14-28.
<https://doi.org/https://doi.org/10.59166/el-adabi.v3i2.170>.
- Ayyubi, Ibnu Imam Al, Sofia Martini, Zairina Fauziah, Ifan Irfansyah, and Ai Sri Masfuroh. "Penanaman Nilai-Nilai Keagamaan Pada Anak Usia Dini Berdasarkan QS Ash-Shaffat." *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 2 (2024): 12-27.
<https://journal.albadar.ac.id/index.php/BANUN/article/view/172>.
- Ayyubi, Ibnu Imam Al, Sofia Martini, Dzul Fitriyah, Siti Sa'adah, and Ai Sri Masfuroh. "Peran Orang Tua Pada Anak Usia Dini Berdasarkan QS Maryam." *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 1 (2024): 1-16.
<https://journal.albadar.ac.id/index.php/BANUN/article/view/197>.
- Ayyubi, Ibnu Imam Al, Ai Sri Masfuroh, Firda Noerzanah, and Anis Khan. "The Influence of Gadget Use on Early Childhood Social Interaction: A Study on the Decline of Interest in Traditional Play." *Banun: Jurnal Pendidikan Islam Anak Usia Dini* 3, no. 1 (2025): 23-33.
<https://journal.albadar.ac.id/index.php/BANUN/article/view/322>.
- Ayyubi, Ibnu Imam Al, Ai Sri Masfuroh, Firda Noerzanah, Abdul Muhaemin, and Niken Siti Nur Apriyanti. "Konsep Pendidikan Anak Usia Dini Perspektif QS Luqman Ayat 13-19." *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2024): 31-41.
<https://doi.org/https://doi.org/https://doi.org/10.58363/alfahmu.v3i1.181>.
- Ayyubi, Ibnu Imam Al, Firda Noerzanah, Anna Herlina, Siti Halimah, and Siti Sa'adah. "Teori Perkembangan Kognitif Jean Piaget Dalam Pembelajaran Anak Usia

- Dini." *AlMaheer: Jurnal Pendidikan Islam* 2, no. 2 (2024): 83–90.
<https://doi.org/https://doi.org/10.63018/jpi.v2i02.26>.
- Ayyubi, Ibnu Imam Al, Eko Prayetno, Desti Jamaliah, and Nabila Mumtazah. "Equilibrium of Faith and Logic: Integrating Islamic Moral Values and Mathematics Education in Various Contexts." *IJEMR: International Journal of Education Management and Religion* 1, no. 2 (2024): 127–44.
<https://doi.org/https://doi.org/10.71305/ijemr.v1i2.167>.
- Ayyubi, Ibnu Imam Al, Eko Prayetno, Abdul Muhaemin, and Indah Permatasari. "Technology Utilisation for Tax Acceleration: Training on the Use of PBB Application for Lempangang Village Residents." *Dinamis: Jurnal Pengabdian Kepada Masyarakat* 5, no. 1 (2025): 9–19.
<https://doi.org/https://doi.org/10.33752/dinamis.v5i1.8696>.
- Ayyubi, Ibnu Imam Al, Rifqi Rohmatulloh, Irfan Suryana, and Tommy Tanu Wijaya. "Improving Students' Creative Thinking Skills Assisted by GeoGebra Software." *Noumerico: Journal of Technology in Mathematics Education* 2, no. 1 (2024): 23–34. <https://doi.org/https://doi.org/10.33367/jtme.v2i1.4244>.
- Budiman, Ridho Dedy Arief, Umi Liwayanti, and Muhamad Arpan. "Analisis Kebutuhan Dan Kesiapan Penerapan Media Pembelajaran Berbasis Android Materi Ilmu Akidah." *Edumatic: Jurnal Pendidikan Informatika* 6, no. 1 (2022): 31–38. <https://doi.org/10.29408/edumatic.v6i1.5087>.
- Cao, Wenwen, and Zhonggen Yu. "Exploring Learning Outcomes, Communication, Anxiety, and Motivation in Learning Communities: A Systematic Review." *Humanities and Social Sciences Communications* 10, no. 1 (2023): 866. <https://doi.org/10.1057/s41599-023-02325-2>.
- Cinta, Fitria, Asep Maulana, and Maskud Maskud. "Educational Objectives and Criteria for the Ideal Teacher Perspective of Plato and Al Ghazali." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 5 (2023): 3031–43. <https://doi.org/http://dx.doi.org/10.35931/aq.v17i5.2209>.
- Creswell, John W, and J David Creswell. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage publications, 2017.
- Farias-Gaytan, Silvia, Ignacio Aguaded, and Maria-Soledad Ramirez-Montoya. "Transformation and Digital Literacy: Systematic Literature Mapping."

- Education and Information Technologies* 27, no. 2 (2022): 1417–37.
<https://doi.org/https://doi.org/10.1007/s10639-021-10624-x>.
- Firdaus, Salsabila Anita, and Suwendi Suwendi. "Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies." *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025): 942–55.
<https://doi.org/https://doi.org/10.35445/alishlah.v17i1.6579>.
- Firmansyah, Mokh Iman, Encep Syarief Nurdin, Kama Abdul Hakam, and Aceng Kosasih. "Local Wisdom-Based PAI Learning: Exploring Integrated Models in Building Student National Character." *TARBAWY: Indonesian Journal of Islamic Education* 10, no. 1 (2023): 18–29.
<https://doi.org/https://doi.org/10.17509/t.v10i1.57477>.
- Fitriana, Novita. "Penerapan Model Game Based Learning Untuk Meningkatkan Motorik Halus Anak Usia Dini." *Seulanga: Jurnal Pendidikan Anak* 4, no. 2 (2023): 102–11.
<https://doi.org/https://doi.org/10.47766/seulanga.v4i2.1571>.
- Fuad, A. Jauhar, and Mowafg Masuwd. "Religiosity and Its Relationship with the Tolerance Attitudes of Higher Education Students." *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 213–28.
<https://doi.org/10.33367/tribakti.v34i2.3617>.
- Hasanah, Nurul Maziyatul. "Perkembangan Kognitif, Fisik, Dan Emosi Sosial Pada Masa Prenatal." *Wisdom: Jurnal Pendidikan Anak Usia Dini* 1, no. 2 (2020): 85–106. <https://jurnal.iainponorogo.ac.id/index.php/wisdom/article/view/2320>.
- Kirabaev, Nur Serikovich, and Olga Vasilievna Chistyakova. "The Human Being in Eastern Church Father's and Al-Ghazali's Philosophical Theology." *Religions* 14, no. 7 (2023): 854. <https://doi.org/https://doi.org/10.3390/rel14070854>.
- Maarang, Martheda, Nurul Khotimah, and Netry Maria Lily. "Analisis Peningkatan Kreativitas Anak Usia Dini Melalui Pembelajaran STEAM Berbasis Loose Parts." *Murhum: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2023): 309–20.
<https://doi.org/https://doi.org/10.37985/murhum.v4i1.215>.
- Mansir, Firman. "Manajemen Pondok Pesantren Di Indonesia Dalam Perspektif Pendidikan Islam Era Modern." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 2 (2020): 207–16.

- <https://doi.org/https://doi.org/10.37680/qalamuna.v12i2.644>.
- Marianti, Erika, and Wirdati Wirdati. "Efektivitas Penerapan Model Pembelajaran Role Playing Terhadap Hasil Belajar Siswa Pada Materi Sejarah Kebudayaan Islam." *An-Nuha* 3, no. 2 (2023): 240–52. <https://doi.org/https://doi.org/10.24036/annuha.v3i2.306>.
- Martati, Badruli. "Model Pembelajaran Kooperatif Untuk Menumbuhkan Nilai Moral Siswa Sekolah Dasar." *ELSE (Elementary School Education Journal): Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 2, no. 1 (2018): 14–22. <https://doi.org/http://dx.doi.org/10.30651/else.v2i1.1405>.
- Massang, Berdinata, Febri Kurnia Manoppo, and Hasia Mamonto. "Penanaman Pendidikan Karakter Bagi Anak Usia Dini Melalui Bahasa Cinta." *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 1 (2022): 170–80. <https://doi.org/http://dx.doi.org/10.35931/am.v6i1.899>.
- Mawadda, Mita, Udin Supriadi, Saepul Anwar, and Hafizh Muzhaffar Abbas. "Tolerance Learning in Islamic Religious and Character Education Textbooks." *Analisa: Journal of Social Science and Religion* 8, no. 1 (2023): 51–66. <https://doi.org/https://doi.org/10.18784/analisa.v8i1.1901>.
- Murharyana, Murharyana, Ibnu Imam Al Ayyubi, Sabrina Yasmin, Dede Ahmad Riyadi, and Cep Hasbi Maulana. "Educational Values For Children Based On Qs. Luqman: 13-14 In Digital Era." *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2024): 184–200. <https://doi.org/https://doi.org/10.57163/almuhafidz.v4i2.103>.
- Na'im, Zaedun. "Madrasah Di Era Peradaban Modern." *Darajat: Jurnal Pendidikan Agama Islam* 3, no. 1 (2020): 14–21.
- Nikmah, Farikhatun. "Pendidikan Karakter Religius Anak Usia Dini Di Era Digital Dalam Perspektif Al-Qur'an." *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini* 2, no. 1 (2023): 1–14. <https://doi.org/https://doi.org/10.35878/tintaemas.v2i1.678>.
- Nurlaila, Sri Wisnu Nugraha, Taufik Fahrul Rojab, and Usman Agustin. "Epistemologi Ibnu Khaldun Dan Relevansinya Terhadap Kurikulum Pendidikan Agama Islam Di Indonesia." *Jurnal Filsafat Indonesia* 6, no. 3 (2023): 376–83. <https://doi.org/https://doi.org/10.23887/jfi.v6i3.57097>.

- Prihatmojo, Agung, Marina Gusnia Ruchiyat, Marwan Marwan, Badawi Badawi, and Tinto Wahyu Kisworo. "The Urgency of Digital Literacy Based on Character Education in Learning Society 5.0." *International Journal of Theory and Application in Elementary and Secondary School Education* 6, no. 1 (2024): 39–44. <https://doi.org/https://doi.org/10.33830/ijtaese.v6i1.1674>.
- Purwono, Fuad Hasyim, Annida Unatiq Ulya, Nurwulan Purnasari, and Ronnawan Juniarmoko. *Metodologi Penelitian (Kuantitatif, Kualitatif Dan Mix Method)*. Guepedia, 2019.
- Raharjo, Tri Joko. "Forum Grup Diskusi Tentang Multiple Intelligence Pada Anak Usia Dini Di Lingkungan Satuan Pendidikan Kecamatan Semarang Barat." *Journal of Community Empowerment* 1, no. 2 (2021): 19–22. <https://doi.org/https://doi.org/10.15294/jce.v1i2.51714>.
- Saputra, Angga Saputra Angga, and Lalu Suryandi Lalu Suryandi. "Perkembangan Kognitif Anak Usia Dini Dalam Perspektif Vygotsky Dan Implikasinya Dalam Pembelajaran." *PELANGI: Jurnal Pemikiran Dan Penelitian Islam Anak Usia Dini* 2, no. 2 (2020): 198–206. <https://doi.org/https://doi.org/10.52266/pelangi.v2i2.582>.
- Sari, Maula, and Marhaban Marhaban. "The Self Purification Through Dhikr in the Perspective of Imam Al-Ghazali." *Tasfiah: Jurnal Pemikiran Islam* 7, no. 2 (2023): 339–59. <https://doi.org/https://doi.org/10.21111/tasfiah.v7i2.10581>.
- Shihab, M Quraish. *Al-Quran Dan Maknanya*. Lentera Hati, 2020.
- Sholihah, Abdah Munfaridatus, and Windy Zakiya Maulida. "Pendidikan Islam Sebagai Fondasi Pendidikan Karakter." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 1 (2020): 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>.
- Supriyanto, Supriyanto. "Al-Ghazali's Metaphysical Philosophy of Spiritualism In The Book Of Ihya 'Ulumuddin." *Devotion: Journal of Research and Community Service* 3, no. 5 (2022): 422–32. <https://doi.org/https://doi.org/10.36418/dev.v3i5.138>.
- Utaminingsih, Esty Setyo, Ellianawati Ellianawati, Nuni Widiarti, Sri Sumartiningsih, and Maria Ayu Puspita. "A Systematic Review: Digital Literacy for

- Strengthening Character in Facing the Era of Society 5.0." *Research and Development Journal Of Education* 9, no. 2 (2023): 638-47. <https://doi.org/http://dx.doi.org/10.30998/rdje.v9i2.15173>.
- Wafa, Moh Ali. "Penerapan Pembelajaran Kooperatif Model Problem Based Learning Pada Mata Pelajaran Pendidikan Agama Islam Dalam Meningkatkan Motivasi Belajar Siswa Di SMPN 5 Bangkalan." *Journal Of Early Childhood And Islamic Education* 1, no. 1 (2022): 39-51. <https://journal.stai-muafi.ac.id/index.php/JOECIE/article/view/13>.
- Wikaningtyas, Asih, and Muhammad Nasir. "Pendekatan Saintifik Dalam Pengembangan Kurikulum 2013 PAUD." *Jurnal Warna: Pendidikan Dan Pembelajaran Anak Usia Dini* 9, no. 1 (2024): 49-65. <https://doi.org/https://doi.org/10.24903/jw.v9i1.1476>.
- Windari, Meylinda Retno, Jekti Prihatin, and Kamalia Fikri. "The Effectiveness of Digital Textbooks on Brain-Based Learning Assisted by Animated Videos and Maze Chase-Wordwall on Science Literacy Skills and Student Learning Outcomes." *Biosfer: Jurnal Tadris Biologi* 14, no. 1 (2023): 79-88. <https://doi.org/http://dx.doi.org/10.24042/biosfer.v14i1.16891>.
- Wiono, Wisnu Juli, and Nadya Meriza. "Environmental Issues-Based Discovery Learning to Enhance Metacognitive Awareness and Students' Higher-Order Thinking Skills." *Tadris: Journal of Education and Teacher Training* 7, no. 1 (2022): 35-45. <https://doi.org/10.24042/tadris.v7i1.10464>.
- Wulandari, Solichatul Wahyu. "Pendidikan Anak Usia Dini Dalam Perspektif Islam Kajian Qs Luqman31 Ayat 13-19." *Pedagogi: Jurnal Anak Usia Dini Dan Pendidikan Anak Usia Dini* 8, no. 1 (2022): 83-92. <https://doi.org/https://doi.org/10.30651/pedagogi.v8i1.9150>.