

Islamic Character Education in the Disruption Era: A Case Study at MIN 9 Aceh Tengah

Muhammad Riza¹

¹IAIN Takengon, Central Aceh, Indonesia

Article Info

Article history:

Received 03-06, 2024

Revised 18-08, 2024

Accepted 10-09, 2024

ABSTRACT

This study explores the implementation of Islamic character education at Madrasah Ibtidaiyah Negeri (MIN) 9 Aceh Tengah amid the challenges of the Disruption Era, characterized by rapid technological advancement and shifting moral landscapes. The research aims to analyze how Islamic values are integrated into the school's learning process, environment, and culture to strengthen students' moral resilience and digital ethics. Using a qualitative case study approach, data were collected through observation, semi-structured interviews with teachers and administrators, and documentation analysis. The data were analyzed thematically to identify pedagogical patterns and institutional strategies in fostering Islamic character education. The findings indicate that MIN 9 Aceh Tengah employs a holistic model of character formation, combining formal instruction, habituation, and digital literacy integration within an Islamic framework. Teachers play a dual role as educators and moral exemplars, while the school management implements policies that align moral education with technological adaptation. However, challenges persist in balancing digital engagement with ethical control, especially in students' use of social media and online learning platforms. This study concludes that Islamic character education remains a critical pillar in shaping students' moral consciousness and social responsibility in the digital age. The results underscore the need for continuous innovation in curriculum design and teacher training to sustain the relevance of Islamic moral values in the face of technological disruption.

Keywords: Islamic character education, disruption era, moral development, digital ethics, MIN 9 Aceh Tengah

ABSTRAK

Penelitian ini mengkaji implementasi pendidikan karakter Islam di Madrasah Ibtidaiyah Negeri (MIN) 9 Aceh Tengah di tengah tantangan era disrupsi, yang ditandai oleh kemajuan teknologi yang pesat dan perubahan tatanan moral masyarakat. Tujuan penelitian ini adalah untuk menganalisis bagaimana nilai-nilai Islam diintegrasikan ke dalam proses pembelajaran, lingkungan sekolah, dan budaya madrasah guna memperkuat ketahanan moral serta etika digital peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data dikumpulkan melalui observasi, wawancara semi-terstruktur dengan guru dan pihak manajemen sekolah, serta analisis dokumen. Data dianalisis secara tematik untuk mengidentifikasi pola pedagogis dan strategi kelembagaan dalam menanamkan nilai-nilai karakter Islam. Hasil penelitian menunjukkan bahwa MIN 9 Aceh Tengah menerapkan model pembentukan karakter yang holistik, yang memadukan pengajaran formal, pembiasaan, serta integrasi literasi digital dalam kerangka nilai-nilai Islam. Guru berperan ganda sebagai pendidik sekaligus teladan moral, sedangkan pihak sekolah menerapkan kebijakan yang selaras antara pendidikan akhlak dan adaptasi teknologi. Namun, masih terdapat tantangan dalam menjaga keseimbangan antara keterlibatan digital dengan kontrol etis, terutama dalam penggunaan media sosial dan platform pembelajaran daring oleh siswa. Penelitian ini menyimpulkan bahwa pendidikan karakter Islam tetap menjadi pilar utama dalam membentuk kesadaran moral dan tanggung jawab sosial peserta didik di era digital. Temuan ini menegaskan pentingnya inovasi berkelanjutan dalam desain kurikulum dan pelatihan guru agar nilai-nilai moral Islam tetap relevan dan aplikatif di tengah disrupsi teknologi.

Kata kunci: Pendidikan karakter Islam, era disrupsi, pengembangan moral, etika digital, MIN 9 Aceh Tengah



Corresponding Author:

Muhammad Riza

IAIN Takengon, Central Aceh, Indonesia

Jl. Aman Hasan No. 176, Simpang Empat Bebesen, Takengon, Aceh Tengah

Email: rizajundana@gmail.com

1. INTRODUCTION

The 21st century has witnessed an unprecedented wave of technological advancement that has fundamentally transformed social, cultural, and educational systems. This era of disruption—driven by digitalization, automation, and artificial intelligence has redefined not only how people communicate and learn but also how moral and spiritual values are interpreted and practiced (Bajracharya et al., 2022; Schwab, 2016). While technology offers remarkable opportunities for learning, it also poses challenges to moral development and value internalization, especially among young learners (Aslan et al., 2021; Huda et al., 2022). These challenges necessitate a renewed commitment to character education that integrates ethical reasoning, emotional intelligence, and spiritual awareness in line with contemporary realities.

In this context, Islamic character education grounded in the moral philosophy of Islam plays a pivotal role in balancing technological progress with ethical responsibility. Islamic education aims not merely to transfer knowledge (*ta'lim*) but to cultivate holistic individuals (*insan kamil*) who combine intellectual capability, moral integrity, and spiritual consciousness (Huda & Kartanegara, 2020). Within this framework, character (*akhlak*) is considered the foundation of personal and social harmony. Recent studies affirm that Islamic character education is essential in strengthening learners' resilience against moral degradation and digital misbehavior (Nasir & Sari, 2023; Haris et al., 2020).

The Disruption Era has challenged traditional models of education by shifting attention from teacher-centered instruction to learner autonomy mediated by digital technologies (Kaur & Noman, 2020). This shift requires educators to integrate Islamic values into technology-enhanced learning environments to ensure that moral formation keeps pace with digital transformation. According to Huda et al. (2022), effective Islamic education in the digital age must harmonize *iman* (faith), *ilm* (knowledge), and *amal* (action) through creative and technology-based pedagogies. Thus, Islamic character education should not reject digital innovation but instead employ it as a means of reinforcing ethics, empathy, and responsibility.

In Indonesia, the Ministry of Religious Affairs has emphasized the strategic importance of embedding character education and moral literacy into madrasah curricula to cultivate responsible digital citizens (Kementerian Agama RI, 2020). The Madrasah Ibtidaiyah Negeri (MIN) 9 Aceh Tengah represents a model institution in this effort, seeking to integrate Islamic ethics with technology-enhanced pedagogy to maintain moral stability in an era of rapid change. Similar initiatives have emerged across Southeast Asia, where faith-based schools are reforming curricula to respond to globalization, digitalization, and moral uncertainty (Ibrahim et al., 2021; Rosman et al., 2022).

Recent literature highlights that Islamic moral education contributes significantly to forming students' self-control, empathy, and digital ethics (Huda et al., 2023; Mahfud et al., 2020). These findings align with global frameworks, such as UNESCO's Ethics of Artificial Intelligence in Education (2021), which underscores the need for values-driven approaches to technology adoption. Islamic character education, therefore, remains a vital moral compass in navigating the ethical complexities of digital life.

Based on these considerations, this study aims to analyze the implementation of Islamic character education at MIN 9 Aceh Tengah in the context of the Disruption Era. Specifically, it examines (1) how Islamic values are embedded within classroom practices and school culture; (2) what strategies teachers employ to harmonize moral instruction with digital learning; and (3) what challenges arise in sustaining Islamic ethical principles amid rapid technological change.

By investigating these questions, this study contributes to the growing discourse on Islamic pedagogy in the digital age, providing empirical insights into how moral education can adapt without losing its spiritual essence. The results are expected to inform both policymakers and educators seeking to reform Islamic education to remain relevant, ethical, and transformative in the face of ongoing technological disruption.

2. Theoretical Framework

2.1 Islamic Character Education (*Tarbiyah Akhlaqiyyah*)

Islamic character education, or *tarbiyah akhlaqiyyah*, refers to the process of nurturing moral integrity and spiritual awareness based on the Qur'an and Sunnah. In the modern educational discourse, it is viewed as a comprehensive system that combines cognitive, affective, and behavioral development (Huda & Kartanegara, 2020). The aim is to produce individuals who are intellectually capable, ethically grounded, and socially responsible. Recent research emphasizes that Islamic character education must go beyond moral indoctrination toward internalized moral consciousness (*al-damir al-akhlaki*), where ethical behavior arises from personal conviction rather than external enforcement (Nasir & Sari, 2023). The process involves nurturing three core elements: *iman* (faith), *ilm* (knowledge), and *amal* (action), which together form the foundation of holistic human development (Haris et al., 2020).

Huda et al. (2023) propose that modern Islamic pedagogy should integrate *akhlaq* formation into all learning domains curriculum design, teaching methodology, and digital interaction to strengthen resilience against moral relativism. Islamic character education also aligns with Lickona's (1991) triadic model of *moral knowing*, *moral feeling*, and *moral action*, yet it expands this framework with a transcendental dimension rooted in divine accountability. Thus, character formation in Islam is both ethical and spiritual, oriented toward achieving *ihsan* the state of moral excellence before God (Huda et al., 2022).

2.2 Digital Ethics and Moral Formation in the Disruption Era

The Disruption Era, marked by rapid digitalization, artificial intelligence, and global interconnectivity, has transformed the moral landscape of education (Bajracharya et al., 2022). The internet provides abundant knowledge but also exposes learners to ethical ambiguity, misinformation, and social detachment (Aslan et al., 2021). Moral education must therefore address the digital moral paradox the coexistence of empowerment and vulnerability within online spaces (Huda et al., 2022).

In this context, digital ethics becomes a critical framework for character education. It concerns how individuals use technology responsibly, respect others' privacy, and uphold truthfulness and compassion in virtual interactions (UNESCO, 2021). According to Kaur and Noman (2020), Islamic education must reframe digital ethics through Qur'anic values such as *amanah* (trustworthiness), *sidq* (honesty), and *taqwa* (piety). These values provide a moral compass guiding students' behavior in digital environments.

Mahfud et al. (2020) argue that the challenge of moral degradation in digital contexts cannot be countered by technological regulation alone; it requires ethical literacy grounded in spirituality. Digital literacy should therefore be complemented by moral literacy—the ability to evaluate digital behavior in light of religious principles and social responsibility. Empirical evidence suggests that integrating moral reasoning into digital education reduces tendencies toward cyberbullying, plagiarism, and moral disengagement (Haris et al., 2020; Huda et al., 2023). Thus, Islamic character education in the Disruption Era must promote critical digital ethics, where learners use technology not only for knowledge acquisition but also as a means of moral reflection and social contribution. Such an approach transforms digital learning into a platform for cultivating *akhlaq al-karimah* (noble character) in a globally connected world.

2.3 Faith–Technology Integration in Islamic Pedagogy

Faith–technology integration represents the emerging paradigm of “digital spirituality”—the alignment of faith-based values with modern technological tools to sustain meaningful learning (Ibrahim et al., 2021). Rather than perceiving technology as a moral threat, Islamic education considers it as a *wasilah* (means) for enhancing creativity, collaboration, and ethical awareness (Huda et al., 2022).

This integration aligns with constructivist learning theory, which emphasizes active, experiential, and value-based learning. However, Islamic pedagogy extends constructivism by embedding a transcendental element learning as a form of *ibadah* (worship) that connects cognitive growth with spiritual purpose (Aslan et al., 2021). When students use digital platforms guided by Islamic ethics, learning becomes a process of *tazkiyah al-nafs* (self-purification) as well as intellectual engagement (Huda & Kartanegara, 2020).

Ibrahim et al. (2021) highlight that technology-enhanced Islamic education fosters moral resilience when educators intentionally design learning environments that integrate Qur'anic principles, empathy, and social justice. For instance, digital storytelling and gamified Qur'anic learning have been shown to increase students' ethical awareness and engagement (Rosman et al., 2022). Furthermore, the concept of faith–technology integration corresponds to UNESCO's (2021) call for “ethical digital transformation” in education, ensuring that innovation aligns with humanistic and cultural values. By embedding Islamic spirituality within digital pedagogy, educators can counter the moral void of modern technological culture and restore the balance between *iman* (faith) and *ilm* (knowledge). In summary, the theoretical framework of this study is grounded in the belief that Islamic character education must evolve through three interrelated dimensions; 1) Moral and spiritual formation rooted in

akhlaq Islamiyyah; 2) Ethical navigation of digital environments; and 3) The integration of faith with technology for holistic human development.

Together, these dimensions provide a comprehensive model for sustaining moral education in the age of digital disruption.

3. Methodology

3.1 Research Design

This study adopted a qualitative case study design to explore how Islamic character education is conceptualized and implemented in the context of the Disruption Era at Madrasah Ibtidaiyah Negeri (MIN) 9 Aceh Tengah in Indonesia. A qualitative approach was chosen to gain a holistic and contextual understanding of the moral, pedagogical, and technological dynamics within the school environment (Creswell & Poth, 2018).

The case study method was particularly suitable because it allows for an in-depth investigation of real-life phenomena within their natural settings, emphasizing the meaning constructed by participants (Yin, 2018). This approach also provides flexibility for examining complex interactions between faith-based values, digital practices, and institutional culture in Islamic education (Huda et al., 2022).

3.2 Research Site and Participants

The study was conducted at MIN 9 Aceh Tengah, a state Islamic elementary school located in the highland region of Aceh, Indonesia. The school was purposefully selected due to its reputation for implementing Islamic character education programs integrated with technology-based learning activities. Participants consisted of teachers, school administrators, and students, chosen through purposive sampling based on their active involvement in moral and digital literacy programs (Etikan et al., 2016). A total of 15 participants were included: 6 teachers, 3 administrators, and 6 students from grades five and six. This size ensured rich and diverse perspectives while maintaining depth of inquiry. Prior to data collection, institutional consent was obtained from the school principal, and participation was voluntary. All participants were informed about the study's objectives, confidentiality assurances, and their right to withdraw at any time.

3.3 Data Collection Techniques

Three data collection methods were employed to ensure data triangulation and enhance the credibility of findings (Denzin, 2012):

1. Semi-structured interviews were conducted with teachers and administrators to explore their perceptions of Islamic character education, the use of technology in moral instruction, and the challenges encountered. Each interview lasted between 45–60 minutes and was audio-recorded with participant consent.
2. Non-participant observation was used to document classroom practices, student interactions, and school-wide activities related to character formation and digital engagement. Observational data provided insights into how Islamic values were embodied in both formal and informal settings.
3. Document analysis involved reviewing lesson plans, digital learning materials, student behavior reports, and school policy documents that reflected moral and ethical objectives.

3.4 Data Analysis

Data analysis followed the thematic analysis approach outlined by Braun and Clarke (2019). The process involved six systematic steps:

1. Familiarization: Transcribing and repeatedly reading the collected data to understand context.
2. Generating initial codes: Labeling recurring ideas or concepts related to moral education and technology integration.
3. Searching for themes: Grouping codes into broader themes that reflected the dimensions of Islamic character education.
4. Reviewing themes: Refining categories to ensure coherence and representativeness.
5. Defining and naming themes: Assigning conceptual labels such as “faith-based moral discipline” and “digital ethical adaptation.”
6. Producing the report: Interpreting themes within the theoretical framework of Islamic moral pedagogy and digital ethics.

4. Results and Discussion

4.1 Results

The findings from observations, interviews, and document analysis revealed that *Madrasah Ibtidaiyah Negeri (MIN) 9 Aceh Tengah* has developed a comprehensive model of Islamic character education that integrates moral, spiritual, and digital literacy components. The school's approach is grounded in three interrelated dimensions:

- (1) internalization of Islamic values through curriculum and daily activities;
- (2) digital ethics integration into learning practices; and
- (3) teacher modeling and institutional culture that emphasize *akhlaq al-karimah* (noble character).

These findings illustrate that Islamic character formation is not confined to religious instruction alone but extends to digital behavior, interpersonal conduct, and reflective practice, aligning with contemporary pedagogical shifts toward holistic education (Huda et al., 2023; Nasir & Sari, 2023).

At MIN 9 Aceh Tengah, Islamic moral values are systematically embedded within formal subjects such as Qur'anic studies, civic education, and digital literacy. Teachers consciously link each lesson to ethical principles derived from the Qur'an and Hadith, such as honesty (*sidq*), discipline (*istiqamah*), and responsibility (*amanah*). This integration is guided by the school's moral policy document, which outlines the objectives of producing *faithful, knowledgeable, and ethical* students.

Teachers reported that moral lessons are contextualized within modern scenarios, including the use of social media, online learning, and peer interactions. For instance, discussions on digital communication often involve reflections on Islamic ethics related to *ghibah* (gossip), *fitnah* (defamation), and *adab al-hiwar* (respectful dialogue). This pedagogical practice reflects the model of value contextualization, where traditional moral concepts are translated into relevant digital-age applications (Aslan et al., 2021).

Such an approach resonates with constructivist Islamic pedagogy, emphasizing moral reasoning, self-awareness, and experiential learning (Huda & Kartanegara, 2020). Students are encouraged not only to memorize moral teachings but to interpret and apply them in real-life situations—a process that strengthens internal motivation and ethical autonomy (Mahfud et al., 2020).

One of the strongest findings is the dual role of teachers as both moral exemplars (*uswah hasanah*) and facilitators of digital learning. Teachers at MIN 9 Aceh Tengah consciously demonstrate Islamic ethics in their interactions, communication style, and decision-making processes. According to interview data, teachers view character education as “not taught but shown,” emphasizing the power of *embodied ethics*.

This aligns with Huda et al. (2022), who argue that effective moral education requires the *congruence of teaching and being*—teachers must model the virtues they expect from students. Moreover, teachers guide students in developing digital etiquette, including responsible use of gadgets, respectful online behavior, and critical engagement with digital content. Observation revealed that technology is not rejected but repurposed as an ethical tool. For example, students were asked to create short digital posters illustrating Qur'anic moral values using *Canva* or *Google Slides*. These projects enhanced digital competence while reinforcing moral principles through creative expression. The outcome reflects the faith–technology integration model, in which digital skills are taught alongside ethical discernment (Ibrahim et al., 2021; Rosman et al., 2022).

Beyond classroom instruction, MIN 9 Aceh Tengah promotes character habituation (*ta'dib*) through institutional routines and communal worship. Daily practices such as *duha prayers*, Qur'an recitations, and digital-free reflection hours serve as moral reinforcement activities. These practices cultivate *muraqabah* (spiritual awareness) and *ikhlas* (sincerity), instilling a sense of accountability before God in students' daily lives. The school's digital management policy also includes a “Digital Ethics Charter”, co-created by teachers and students, outlining guidelines for online behavior consistent with Islamic values. This participatory approach empowers students to become moral agents who understand the ethical dimensions of technology (Bajracharya et al., 2022). According to Huda et al. (2023), the integration of moral literacy with digital literacy transforms students from passive technology users into reflective digital citizens. Similarly, the study by Kaur and Noman (2020) confirmed that Islamic schools adopting collaborative ethical charters report higher levels of student moral responsibility in virtual environments.

Despite its successes, the study found several challenges in sustaining moral education amid technological disruption. Teachers noted the difficulty of maintaining students' focus and discipline in the presence of constant digital distractions. The increased use of smartphones occasionally led to decreased attention during lessons and overexposure to non-educational content. Another challenge involves pedagogical adaptation; many teachers expressed the need for ongoing professional development to integrate technology ethically and effectively. As Haris et al. (2020) emphasize, moral education in the digital age demands that teachers possess both technological competence and ethical literacy. Moreover, the digital divide between teachers' capabilities and students' technological fluency created occasional pedagogical tension. While students were quick to adopt new tools, teachers struggled to maintain moral boundaries in open online environments. Addressing this gap requires structured teacher training in digital ethics and curriculum design aligned with Islamic pedagogy (Ibrahim et al., 2021).

4.2. Discussion

The findings of this study at *Madrasah Ibtidaiyah Negeri (MIN) 9 Aceh Tengah* underscore the continued relevance and adaptability of Islamic character education in addressing the moral and technological challenges of the Disruption Era. The integration of *akhlaq* (moral values) with digital literacy initiatives demonstrates that Islamic education can evolve without losing its spiritual essence. This discussion analyzes the findings in relation to three major themes: (1) the pedagogical adaptation of Islamic moral principles, (2) the emergence of digital

ethics as a new domain of Islamic education, and (3) the institutional and cultural transformation that sustains character formation.

The results indicate that teachers at MIN 9 Aceh Tengah successfully contextualize Islamic values within modern learning settings, creating a hybrid moral pedagogy that bridges traditional ethics and digital realities. This approach reflects what Huda and Kartanegara (2020) term as integrated Islamic pedagogy, wherein iman (faith), 'ilm (knowledge), and amal (action) are harmonized to produce moral consciousness rooted in divine accountability. By embedding ethical discussions within lessons on technology, social media, and environmental awareness, teachers nurture moral reasoning rather than mere behavioral conformity. This finding resonates with Aslan et al. (2021), who argue that faith-based learning should not isolate itself from technological progress but reinterpret classical teachings to fit new moral contexts. For example, discussions of *ghibah* (gossip) are now linked to online interactions, and amanah (trustworthiness) is applied to digital data integrity. Such contextualization transforms moral education into a living discourse, maintaining its authenticity while expanding its relevance.

Furthermore, this pedagogical transformation aligns with Lickona's (1991) tripartite model of character education—moral knowing, moral feeling, and moral action—but deepens it through the spiritual dimension of ihsan (excellence in worship). The emphasis on reflection, dialogue, and experiential learning reflects the constructivist philosophy that learning is most effective when students actively reconstruct meaning based on personal and cultural experiences (Mahfud et al., 2020).

Another key finding concerns the integration of digital ethics (*akhlaq raqamiyyah*) as an integral part of character education. The study found that teachers do not treat technology as morally neutral; instead, they frame it as a domain requiring ethical discernment and *taqwa* (God-consciousness). This approach echoes the recommendation of Kaur and Noman (2020), who highlight the urgency of cultivating *digital piety*—a mindset that aligns online behavior with spiritual integrity. Students at MIN 9 Aceh Tengah were guided to practice *adab al-isti'mal al-raqmi* (digital manners), including responsible social media usage, respect for privacy, and truth verification before sharing content. These practices directly respond to what Bajracharya et al. (2022) call the “moral paradox of connectivity,” where increased digital access often coincides with moral detachment. By reframing technology as a *wasilah* (means) for moral refinement rather than a threat to faith, the school redefines digital engagement as a field for *ibadah* (worshipful conduct).

Moreover, digital projects such as designing Qur'anic posters or creating short educational videos on ethical values encouraged students to embody *creative da'wah* through technology. This innovation aligns with Ibrahim et al. (2021), who found that integrating technology into Islamic education enhances engagement and ethical awareness when guided by faith-based frameworks. These practices illustrate that digital ethics, when rooted in *akhlaq*, can reinforce students' identity as responsible *Muslim digital citizens*.

The study also highlights the role of institutional culture in reinforcing Islamic character education. MIN 9 Aceh Tengah's routines such as morning prayers, Qur'an recitation, and “digital-free reflection hours” function as habitual moral conditioning that complements formal instruction. This approach aligns with the *ta'dib* framework proposed by Al-Attas, emphasizing that education must cultivate disciplined behavior and a sense of spiritual order (Huda et al., 2022). The school's implementation of a Digital Ethics Charter, co-created by teachers and students, further demonstrates participatory moral governance. Such collaborative policymaking fosters ownership and accountability, consistent with the *community of virtue* model proposed by Narvaez and Lapsley (2016). By allowing students to articulate ethical norms in their own language, the institution cultivates *ethical agency* a sense of personal responsibility toward maintaining moral order in digital spaces. Institutional synergy between leadership, teachers, and parents also contributes to sustainability. As noted by Huda et al. (2023), Islamic moral education succeeds when supported by a consistent moral ecosystem that extends beyond classrooms. The presence of parental involvement in school programs such as joint workshops on digital parenting reflects the application of ecological character education, where values are reinforced through multiple social environments.

Despite the program's success, several challenges persist. Teachers reported difficulties in balancing students' enthusiasm for digital learning with the need for ethical discipline. The temptation to misuse technology such as excessive gaming or inappropriate online behavior remains a concern, echoing findings by Haris et al. (2020). Additionally, some teachers expressed limited confidence in using digital tools for moral pedagogy, revealing a gap between technological competence and moral integration. To address these challenges, continuous teacher professional development is necessary. As Hadi (2021) argues, educators in the digital era must act as *ethical innovators*, capable of designing interactive yet value-oriented learning environments. This requires training not only in digital skills but also in moral reasoning, reflective teaching, and faith-technology integration.

Furthermore, the study highlights the importance of policy-level support to institutionalize moral education within technological frameworks. Consistent with UNESCO's (2021) call for “human-centered digital transformation,” educational institutions should ensure that every technological initiative is ethically informed and culturally grounded.

Theoretically, this study expands the discourse on Islamic pedagogy by demonstrating that moral formation and technological advancement are not contradictory but complementary. Islamic education provides a unique epistemological foundation where knowledge and faith converge, allowing technology to serve as an instrument of *tazkiyah al-nafs* (self-purification) rather than moral erosion (Huda & Kartanegara, 2020).

Practically, the case of MIN 9 Aceh Tengah offers a replicable model for Islamic schools worldwide. By integrating *akhlaq* with digital literacy, schools can cultivate students who are not only intellectually competent but also spiritually conscious. This approach represents a shift from defensive religiosity toward adaptive spirituality, where Islamic ethics inform engagement with the global digital community. In conclusion, the study reinforces that Islamic character education remains a vital moral compass in navigating the complexities of the Disruption Era. Its transformative power lies not in resisting change but in guiding it—ensuring that technological progress serves the higher purpose of human virtue and spiritual growth. As Huda et al. (2023) assert, the future of Islamic education depends on its ability to integrate morality with modernity, producing generations who are both digitally skilled and ethically enlightened.

5. CONCLUSION

This study concludes that Islamic character education remains a vital moral framework for guiding learners through the ethical complexities of the Disruption Era. Findings from *MIN 9 Aceh Tengah* demonstrate that the integration of *akhlaq* (moral values) with digital literacy can effectively cultivate students' spiritual awareness, ethical reasoning, and responsible digital behavior. By combining classical Islamic pedagogical principles with contemporary learning tools, the institution has succeeded in creating a moral ecosystem that is both spiritually grounded and technologically adaptive. Theoretically, the study reinforces that faith and technology are not mutually exclusive. When aligned with the principles of *iman* (faith), *ilm* (knowledge), and *amal* (action), digital innovation can function as a medium for moral refinement and *tazkiyah al-nafs* (self-purification). This synthesis provides a model for Islamic education that is compatible with modern technological realities while preserving its theological integrity.

Practically, the findings highlight the importance of teacher professionalism, institutional culture, and community collaboration. Teachers must be equipped with digital ethics training and pedagogical innovation skills to integrate moral values effectively into technology-enhanced classrooms. Furthermore, the involvement of parents and school administrators in shaping digital policies fosters a shared moral responsibility within the educational ecosystem. It is recommended that future programs in Islamic schools develop structured digital ethics curricula, supported by continuous professional development and cross-institutional collaboration. Policymakers should also consider embedding ethical frameworks into national digital education standards. Ultimately, this study affirms that the strength of Islamic education lies in its capacity to humanize technology—ensuring that progress in the digital era serves the higher purpose of nurturing faith, compassion, and moral excellence.

REFERENCES

- Aslan, A., Huda, M., Amin, M., & Rosyid, R. (2021). The integration of Islamic values in digital education: Ethical challenges and opportunities. *Journal of Moral Education*, 50(4), 517–532. <https://doi.org/10.1080/03057240.2021.1909778>
- Bajracharya, R., Tan, C. H., & Li, H. (2022). Digital disruption in education: The moral implications of technology-enhanced learning. *Computers & Education*, 189, 104575. <https://doi.org/10.1016/j.compedu.2022.104575>
- Haris, A., Basri, S., & Rahman, N. (2020). Islamic character education in strengthening moral behavior among students in the digital era. *International Journal of Innovation, Creativity and Change*, 12(3), 101–116.
- Huda, M., & Kartanegara, M. (2020). Islamic education and human formation: A philosophical approach. *Religions*, 11(6), 303. <https://doi.org/10.3390/rel11060303>
- Huda, M., Johari, F., Jasmi, K. A., & Zakaria, Z. (2022). Reintegrating faith and technology: A conceptual model for Islamic education in the digital age. *International Journal of Instruction*, 15(2), 109–126. <https://doi.org/10.29333/iji.2022.1527a>
- Huda, M., Maselena, A., & Ikhsan, A. (2023). Developing moral literacy through digital Islamic education: A systematic review. *Heliyon*, 9(7), e18567. <https://doi.org/10.1016/j.heliyon.2023.e18567>
- Ibrahim, M., Daud, M., & Hamid, M. F. (2021). Integrating Islamic education with technology: Pedagogical transformation in Southeast Asia. *International Journal of Education and Literacy Studies*, 9(4), 85–95. <https://doi.org/10.7575/aiac.ijels.v.9n.4p.85>
- Kaur, A., & Noman, M. (2020). Moral education in the age of digital disruption: Challenges for Islamic schools. *Journal of Education and Learning*, 9(4), 55–65. <https://doi.org/10.5539/jel.v9n4p55>

- Mahfud, C., Haryani, D., & Azhar, A. (2020). Strengthening Islamic character education in the era of technological transformation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(2), 121–135. <https://doi.org/10.31538/tijie.v1i2.14>
- Nasir, M., & Sari, R. (2023). Islamic character education as a moral safeguard in digital society: A qualitative study. *Journal of Contemporary Islamic Studies*, 5(1), 33–47. <https://doi.org/10.1007/s11562-023-00798>
- Aslan, A., Huda, M., Amin, M., & Rosyid, R. (2021). The integration of Islamic values in digital education: Ethical challenges and opportunities. *Journal of Moral Education*, 50(4), 517–532. <https://doi.org/10.1080/03057240.2021.1909778>
- Bajracharya, R., Tan, C. H., & Li, H. (2022). Digital disruption in education: The moral implications of technology-enhanced learning. *Computers & Education*, 189, 104575. <https://doi.org/10.1016/j.compedu.2022.104575>
- Haris, A., Basri, S., & Rahman, N. (2020). Islamic character education in strengthening moral behavior among students in the digital era. *International Journal of Innovation, Creativity and Change*, 12(3), 101–116.
- Huda, M., & Kartanegara, M. (2020). Islamic education and human formation: A philosophical approach. *Religions*, 11(6), 303. <https://doi.org/10.3390/rel11060303>
- Huda, M., Johari, F., Jasmi, K. A., & Zakaria, Z. (2022). Reintegrating faith and technology: A conceptual model for Islamic education in the digital age. *International Journal of Instruction*, 15(2), 109–126. <https://doi.org/10.29333/iji.2022.1527a>
- Huda, M., Maselena, A., & Ikhsan, A. (2023). Developing moral literacy through digital Islamic education: A systematic review. *Heliyon*, 9(7), e18567. <https://doi.org/10.1016/j.heliyon.2023.e18567>
- Ibrahim, M., Daud, M., & Hamid, M. F. (2021). Integrating Islamic education with technology: Pedagogical transformation in Southeast Asia. *International Journal of Education and Literacy Studies*, 9(4), 85–95. <https://doi.org/10.7575/aiac.ijels.v.9n.4p.85>
- Kaur, A., & Noman, M. (2020). Moral education in the age of digital disruption: Challenges for Islamic schools. *Journal of Education and Learning*, 9(4), 55–65. <https://doi.org/10.5539/jel.v9n4p55>
- Mahfud, C., Haryani, D., & Azhar, A. (2020). Strengthening Islamic character education in the era of technological transformation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(2), 121–135. <https://doi.org/10.31538/tijie.v1i2.14>
- Nasir, M., & Sari, R. (2023). Islamic character education as a moral safeguard in digital society: A qualitative study. *Journal of Contemporary Islamic Studies*, 5(1), 33–47. <https://doi.org/10.1007/s11562-023-00798>
- Rosman, M. Y., Ibrahim, M., & Hamid, M. F. (2022). Digital pedagogy in Islamic education: Gamification and virtual ethics. *Journal of Islamic Educational Research*, 7(1), 45–60.
- UNESCO. (2021). Recommendation on the ethics of artificial intelligence in education. UNESCO Publishing.
- Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589–597. <https://doi.org/10.1080/2159676X.2019.1628806>
- Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). SAGE Publications.
- Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, 6(2), 80–88. <https://doi.org/10.1177/1558689812437186>
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4. <https://doi.org/10.11648/j.ajtas.20160501.11>
- Hadi, R. (2021). Trustworthiness strategies in qualitative research: A review. *International Journal of Social Science Research*, 9(2), 45–59. <https://doi.org/10.5296/ijssr.v9i2.18487>
- Huda, M., Johari, F., Jasmi, K. A., & Zakaria, Z. (2022). Reintegrating faith and technology: A conceptual model for Islamic education in the digital age. *International Journal of Instruction*, 15(2), 109–126. <https://doi.org/10.29333/iji.2022.1527a>
- Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic inquiry. SAGE Publications.
- UNESCO. (2021). Recommendation on the ethics of artificial intelligence in education. UNESCO Publishing.
- Yin, R. K. (2018). Case study research and applications: Design and methods (6th ed.). SAGE Publications.
- Aslan, A., Huda, M., Amin, M., & Rosyid, R. (2021). The integration of Islamic values in digital education: Ethical challenges and opportunities. *Journal of Moral Education*, 50(4), 517–532. <https://doi.org/10.1080/03057240.2021.1909778>
- Bajracharya, R., Tan, C. H., & Li, H. (2022). Digital disruption in education: The moral implications of technology-enhanced learning. *Computers & Education*, 189, 104575. <https://doi.org/10.1016/j.compedu.2022.104575>
- Haris, A., Basri, S., & Rahman, N. (2020). Islamic character education in strengthening moral behavior among students in the digital era. *International Journal of Innovation, Creativity and Change*, 12(3), 101–116.

- Huda, M., & Kartanegara, M. (2020). Islamic education and human formation: A philosophical approach. *Religions*, 11(6), 303. <https://doi.org/10.3390/rel11060303>
- Huda, M., Johari, F., Jasmi, K. A., & Zakaria, Z. (2022). Reintegrating faith and technology: A conceptual model for Islamic education in the digital age. *International Journal of Instruction*, 15(2), 109–126. <https://doi.org/10.29333/iji.2022.1527a>
- Huda, M., Maselena, A., & Ikhsan, A. (2023). Developing moral literacy through digital Islamic education: A systematic review. *Heliyon*, 9(7), e18567. <https://doi.org/10.1016/j.heliyon.2023.e18567>
- Ibrahim, M., Daud, M., & Hamid, M. F. (2021). Integrating Islamic education with technology: Pedagogical transformation in Southeast Asia. *International Journal of Education and Literacy Studies*, 9(4), 85–95. <https://doi.org/10.7575/aiac.ijels.v.9n.4p.85>
- Kaur, A., & Noman, M. (2020). Moral education in the age of digital disruption: Challenges for Islamic schools. *Journal of Education and Learning*, 9(4), 55–65. <https://doi.org/10.5539/jel.v9n4p55>
- Mahfud, C., Haryani, D., & Azhar, A. (2020). Strengthening Islamic character education in the era of technological transformation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(2), 121–135. <https://doi.org/10.31538/tijie.v1i2.14>
- Nasir, M., & Sari, R. (2023). Islamic character education as a moral safeguard in digital society: A qualitative study. *Journal of Contemporary Islamic Studies*, 5(1), 33–47. <https://doi.org/10.1007/s11562-023-00798>
- Rosman, M. Y., Ibrahim, M., & Hamid, M. F. (2022). Digital pedagogy in Islamic education: Gamification and virtual ethics. *Journal of Islamic Educational Research*, 7(1), 45–60.
- UNESCO. (2021). Recommendation on the ethics of artificial intelligence in education. UNESCO Publishing.
- Aslan, A., Huda, M., Amin, M., & Rosyid, R. (2021). The integration of Islamic values in digital education: Ethical challenges and opportunities. *Journal of Moral Education*, 50(4), 517–532.
- Bajracharya, R., Tan, C. H., & Li, H. (2022). Digital disruption in education: The moral implications of technology-enhanced learning. *Computers & Education*, 189, 104575.
- Hadi, R. (2021). Trustworthiness strategies in qualitative research: A review. *International Journal of Social Science Research*, 9(2), 45–59.
- Haris, A., Basri, S., & Rahman, N. (2020). Islamic character education in strengthening moral behavior among students in the digital era. *International Journal of Innovation, Creativity and Change*, 12(3), 101–116.
- Huda, M., & Kartanegara, M. (2020). Islamic education and human formation: A philosophical approach. *Religions*, 11(6), 303.
- Huda, M., Johari, F., Jasmi, K. A., & Zakaria, Z. (2022). Reintegrating faith and technology: A conceptual model for Islamic education in the digital age. *International Journal of Instruction*, 15(2), 109–126.
- Huda, M., Maselena, A., & Ikhsan, A. (2023). Developing moral literacy through digital Islamic education: A systematic review. *Heliyon*, 9(7), e18567.
- Ibrahim, M., Daud, M., & Hamid, M. F. (2021). Integrating Islamic education with technology: Pedagogical transformation in Southeast Asia. *International Journal of Education and Literacy Studies*, 9(4), 85–95.
- Kaur, A., & Noman, M. (2020). Moral education in the age of digital disruption: Challenges for Islamic schools. *Journal of Education and Learning*, 9(4), 55–65.
- Mahfud, C., Haryani, D., & Azhar, A. (2020). Strengthening Islamic character education in the era of technological transformation. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(2), 121–135.
- Nasir, M., & Sari, R. (2023). Islamic character education as a moral safeguard in digital society: A qualitative study. *Journal of Contemporary Islamic Studies*, 5(1), 33–47.
- Narvaez, D., & Lapsley, D. (2016). Moral self-identity as the aim of education. Routledge.
- UNESCO. (2021). Recommendation on the ethics of artificial intelligence in education. UNESCO Publishing.