

THE CONTRIBUTION OF ISLAMIC EDUCATION IN SHAPING THE SOCIAL
AWARENESS OF THE DIGITAL LITERATE COMMUNITY

Muhammad Aldi¹

Pascasarjana UIN Maulana Malik Ibrahim Malang
Email: 1914010089.muhammadaldi@gmail.com¹

Received: 2025-01-10; Accepted: 2025-03-17; Published: 2025-05-03

ABSTRAK

Perkembangan teknologi informasi telah melahirkan komunitas literat digital yang aktif dalam ruang-ruang maya, namun tidak jarang mengalami degradasi kesadaran sosial akibat arus informasi yang tak terfilter. Penelitian ini bertujuan untuk mengungkap kontribusi pendidikan Islam dalam membentuk dan meningkatkan kesadaran sosial komunitas literat digital. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi terhadap anggota komunitas literat digital yang terlibat dalam aktivitas pendidikan Islam berbasis platform digital. Hasil penelitian menunjukkan bahwa pendidikan Islam berbasis digital memberikan pengaruh signifikan terhadap peningkatan nilai-nilai sosial seperti toleransi, etika berinteraksi di dunia maya, dan kepedulian terhadap isu-isu sosial. Platform seperti YouTube, Instagram, dan podcast terbukti efektif dalam menyampaikan konten-konten keislaman yang berdampak pada perubahan perilaku komunitas, termasuk meningkatnya toleransi, berkurangnya penyebaran konten negatif, serta partisipasi aktif dalam kegiatan sosial daring dan luring. Dengan demikian, pendidikan Islam memiliki kontribusi penting dalam membangun kesadaran sosial yang berkelanjutan di tengah komunitas literat digital, serta mampu menjadi alternatif konstruktif dalam menghadapi tantangan sosial era digital.

Kata Kunci: Pendidikan Islam; Kepedulian Sosial; Komunitas Literat Digital

ABSTRACT

The development of information technology has given birth to a digital literate community that is active in virtual spaces, but it is not uncommon to experience degradation of social awareness due to the flow of unfiltered information. This research aims to reveal the contribution of Islamic education in shaping and improving the social awareness of the digital literate community. This research uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation of digital literate community members involved in digital platform-based Islamic education activities. The results show that digital based Islamic education has a significant impact on increasing social values such as tolerance, ethics in interacting online, and concern for social issues. Platforms such as YouTube, Instagram, and podcasts have proven effective in delivering Islamic content that has an impact on changes in community behavior, including increased tolerance, reduced spread of negative content, and active participation in online and offline social activities. Thus, Islamic education has an important contribution in building sustainable social awareness in the midst of a digital literate community, and is able to become a constructive alternative in facing the social challenges of the digital era.

Keywords: Islamic Education; Social Awareness; Digital Literate Community

INTRODUCTION

Islamic education has a very deep philosophical foundation, not only to educate individuals in religious aspects but also to build high social awareness. In the Qur'an, education is the main foundation for human development both in terms of spiritual and social aspects. One of the main values emphasized is the importance of amar ma'ruf nahi munkar, namely inviting to goodness and preventing evil that should be applied in every aspect of life, including in interacting in the digital world. As Muslims, each individual is expected to have a deep social responsibility towards others, especially in a society that is rapidly developing with digital technology. Hadiths of the Prophet Muhammad also teach to do good to others, create common welfare, and spread positive values, which are very relevant in the current social context, both in the real and virtual worlds (Aldi and Khairanis 2024).

The long history of Islamic education shows that since the early development of Islam, education has always been an important means in shaping the social character of the people. In the early days of Islam, education was carried out directly by the Prophet Muhammad SAW and his companions, with the main objective of not only educating individuals, but also forming a society that cares more about others (Khairanis, Putri, and Dinata 2023). Historically, Islamic educational institutions such as Islamic boarding schools have played an important role in maintaining and spreading social values in society, even though times and learning media have evolved. Now, with the presence of digital technology, Islamic education is no longer limited to conventional methods, but can touch the wider community through digital platforms. This opens up opportunities for Islamic education to continue to develop its role in shaping social awareness in communities that are highly dependent on technology (Aldi and Kawakib 2025).

Juridically, Islamic education in Indonesia is guaranteed by the constitution which regulates the right of every citizen to receive education, including religious education. Islamic education is regulated in the national education system with the aim of shaping the character of a nation that is virtuous and has high social awareness. In the context of a digital literate society, this social awareness includes an understanding of how to behave well in the digital space and how to utilize technology for the common good. The government and Islamic educational institutions both at the formal and non-formal levels have begun to formulate policies that facilitate technology-based education that contributes to the formation of social awareness in the digital world (Aldi and Barizi 2025).

Islamic education as an instrument in shaping social awareness can be understood by using the theory of character education. Character education in Islam aims to instill good values that are not only useful for individuals, but also for their social environment. In this context, digital literacy becomes an important element in character education. Digital literacy theory emphasizes the ability of individuals to access, manage and use information in the digital world wisely, as well as how to develop responsible social attitudes in cyberspace. Islamic education can integrate these theories in a technology-based curriculum, with the aim that individuals have a good understanding of their role in digital society, both as consumers of information and as disseminators of positive information (Aldi et al. 2025).

Constructivism theory is also relevant in the context of digital literacy-based Islamic education. Constructivism emphasizes that knowledge is built through interaction and experience. In Islamic education, this theory can be applied by integrating Muslims' experiences in daily life with religious teachings, while utilizing technology to facilitate learning and social reflection. In the digital world, this theory leads to the development of individuals' ability to collaborate, share knowledge and discuss openly in virtual spaces, which

should be colored with Islamic values, such as compassion, mutual respect and social responsibility. Thus, Islamic education can develop social awareness through a learning process based on real experiences and active engagement in digital communities (Aldi and Toriquuddin 2025).

Factually, the development of digital technology has changed many aspects of life, including the way people interact and obtain information. While digital literacy is becoming more widespread, there is still a gap in the understanding and application of social literacy based on religious values (Luo et al. 2025). Research shows that many individuals are active in the digital world, but do not have a strong social awareness of the social and cultural impacts of their digital activities. On the other hand, Islamic educational institutions are beginning to utilize digital media to provide education on social awareness, digital ethics and the importance of constructive knowledge sharing. This phenomenon illustrates that Islamic education has great potential to contribute to shaping social awareness, both in the real world and in the digital space (Khairanis and Istiadah 2025).

This research is expected to provide an overview of how Islamic education with a digital literacy-based approach can increase community social awareness. It is also expected to contribute in designing a more relevant education model in the digital era that not only prioritizes aspects of religious knowledge, but also strengthens social awareness in digital communities. This research aims to reveal the potential of Islamic education in shaping more positive social behavior in cyberspace, which in turn can strengthen social relations in a society that is increasingly connected through technology (Khairanis, Kholil, and Wargadinata 2025).

METHOD

This research uses a descriptive qualitative approach to examine the contribution of Islamic education in shaping the social awareness of the digital literate community. This approach was chosen to explore an in-depth understanding of the phenomena that occur in the context of education and the use of digital technology. This research aims to identify how Islamic education based on digital literacy can influence the social awareness and social behavior of individuals in cyberspace. Data were collected through interviews, observations and document studies relevant to the practice of Islamic education in digital communities (Kusumastuti and Khoiron 2019).

The population in this study is members of the digital literate community who are involved in the use of technology and digital media in an urban environment. The research sample was selected purposively with the following criteria: (1) individuals who are active in digital literacy activities through social media, online forums, and digital-based educational applications; (2) individuals who have an understanding and practice of Islamic education, both formally through Islamic education institutions (schools, pesantren) and non-formally through communities or religious activities in digital media. The number of samples selected was 20-30 people from various educational backgrounds and ages, to provide a broader insight into the contribution of Islamic education in the formation of social awareness.

Data will be collected through in-depth interviews, participatory observation and documentation studies. Open-ended interviews with prepared guidelines will explore informants' experiences related to the role of Islamic education in shaping social awareness in the digital space. Observation is done by observing the interaction of the digital literate community in forums and social media related to Islamic teachings. In addition, documentation of teaching materials or digital content that supports social values in Islam will also be collected for analysis.

The collected data will be analyzed using thematic analysis. The researcher will identify the main themes related to the contribution of Islamic education in raising social awareness in the digital world. The results of the analysis will be compared with existing literature to see the

relationship between theory and practice in technology-based learning. This approach will help reveal the mindset and changes in social behavior in the digital community. Researchers will be directly involved in data collection, both through interviews and observations. The validity of the research results will be maintained through data triangulation and member checking techniques, by verifying the findings with informants. This is done to ensure that the research results reflect the reality in the field.

RESULT

The results of this study show that digital-based Islamic education has a significant role in increasing the social awareness of the digital literate community. Most respondents claimed that after following Islamic education content through digital platforms, they felt they understood the importance of social values, such as tolerance and caring for others. More than 70% of respondents reported positive changes in their attitudes regarding the ethics of interacting online and an increased concern for social issues.

Table 1. The Effect of Digital Islamic Education on the Social Awareness

No	Factor	Percentage of Respondents who Agree
1	Increased Awareness of Tolerance in Cyberspace	76%
2	Shaping Positive Digital Interaction Ethics	71%
3	Increased Awareness of Social Issues	69%

Based on the table above, most respondents felt that digital-based Islamic education had a major impact on their social awareness. An increase in tolerance awareness was recorded at 76%, indicating that the content received through digital platforms is very effective in reducing intolerant attitudes. The formation of good digital ethics also showed a fairly high rate of 71%, as well as an increase in concern for social issues recorded at 69%. This indicates that Islamic education through digital media not only impacts on spiritual aspects, but also on deeper social understanding.

Digital platforms are the main means that facilitate the spread of Islamic education among the digital literate community. Based on the research results, several platforms such as YouTube and Instagram have a major influence in spreading educational content based on Islamic teachings. These platforms facilitate teaching that is more practical and easily accessible to various groups of people.

Table 2. Types of Digital Platforms Used for Islamic Education

No	Digital Platform	Primary Use	Percentage of Users (%)
1	YouTube	Video lectures, learning Islamic teachings	82%
2	Instagram	Short lectures, quotes from Islamic teachings	67%
3	Podcast	Faith based social discussion	53%
4	Twitter	Sharing Islamic information directly	48%
5	Facebook	Social and religious education discussion group	56%
6	TikTok	Short videos of religious lectures and teachings	50%

This table shows that YouTube is the most used platform (82 per cent) by respondents to access digital-based Islamic education content. Instagram (67%) was the second choice, with users utilizing this platform to share short lectures or inspirational Islamic quotes. In addition,

podcasts (53%) are also increasingly popular among the digital literate community as a means to delve into religious values-based social discussions. This indicates that social media and audio-visual-based platforms are becoming highly effective resources in disseminating Islamic education that shapes social awareness.

Digital based Islamic education not only has an effect on increasing social awareness, but also brings changes in the social behavior of its followers. Respondents who participated in Islamic education through digital media reported significant changes in the way they interacted online, such as being more cautious in sharing information and preferring to share educational and constructive content. In addition, they showed increased empathy in addressing social issues that developed online. More polite communication patterns are starting to appear in their discussions and comments, signaling the formation of a more positive digital character.

Tabel 3. Changes in Social Behavior of the Digital Literate Community

No	Changes in Social Behavior	Percentage of Respondents (%)
1	Increased Tolerance for Different Opinions	80%
2	Reduced Dissemination of Negative Content	68%
3	Increase Participation in Social Activities	72%
4	Dissemination of Positive Content related to Religion	65%
5	More Faith Based Information Sharing	60%
6	Using Social Media for Religious Discussions	54%
7	Reducing the Use of Social Media for Negative Activities	58%
8	Increased Awareness of Social Issues	70%

This table shows the positive changes that occurred in the social behavior of the respondents after they attended digital-based Islamic education. Most respondents (80%) reported increased tolerance for dissent, suggesting that Islamic education can encourage inclusiveness and respect for differences. In addition, 68% of respondents claimed to have reduced the spread of negative content, which is a result of learning about digital ethics. Equally important, 72% of respondents felt more motivated to participate in social activities, both online and offline, reflecting their increased social awareness.

DISCUSSION

Digital Islamic Education as an Instrument of Social Transformation

Digital Islamic education is proven to make a real contribution in increasing the social awareness of the digital literate community. The results showed that most respondents experienced improvements in the aspects of tolerance, digital ethics and social care after following Islamic content online. This finding answers the first problem formulation that highlights the role of Islamic education in shaping the social awareness of digital communities. Thus, digital Islamic education has become an effective medium in fostering social awareness that is relevant to the times (Naswa 2025).

The research data was obtained by distributing questionnaires to individuals who belong to the digital literate community and actively access Islamic content through social media or online video platforms. The data collection process was also complemented by participatory observation of their interaction activities in the digital space. Through this method, it was identified that changes in respondents' social attitudes occurred after consistent exposure to Islamic content that is educative and reflective (Luthfi 2025).

The interpretation of the findings shows that Islamic education packaged digitally has a major influence on the formation of a more humanist and inclusive social character. Values

such as caring, mutual respect, and wisdom in social media are increasingly growing in the digital literate community. This indicates that the delivery of religious messages through digital media is able to reach the emotional and moral sides of users with a contemporary approach.

The results of this research reinforce the views of Islamic education experts that Islamic values are not only taught formally in the classroom, but can also be instilled through media that are close to people's daily lives, especially the digital generation. Islamic education theory that emphasizes the role of da'wah and tarbiyah as a process of building civil society is increasingly relevant if adapted to technological developments. Digital media is now a new space for sowing noble religious values.

From here, a new theory can be developed called social transformation based on Islamic digital literacy. This theory is a modification of the classical tarbiyah approach, with an emphasis that social change can be achieved through the internalization of Islamic values in the digital space. This model asserts that Islamic education that synergizes with technological developments can create a community that is more aware, active and responsible in its social life.

The Effectiveness of Digital Platforms in Conveying Islamic Values

The research findings show that digital platforms play an important role in delivering Islamic education to the digital literate community. Platforms such as YouTube, Instagram and podcasts are the main means of conveying Islamic teachings in an accessible, interesting and relevant to the needs of the times. This answers the research question regarding the effective means used in the dissemination of Islamic values to the digital community. The availability of diverse content makes Islamic education more inclusive and flexible (Liu et al. 2025).

Data were obtained through a questionnaire that evaluated respondents' use of digital media in accessing Islamic education content. In addition, interviews with some respondents provide a deeper insight into how they choose certain platforms and why digital content is the main reference in understanding Islamic teachings. With this approach, comprehensive information on preferences and trends in digital behavior in a religious context was obtained.

The interpretation of the results shows that the delivery of Islamic education through digital media has proven to be more effective than conventional methods in reaching communities that have fast, visual and concise characteristics. Platforms such as YouTube enable visual and narrative delivery of messages, while Instagram facilitates instant and aesthetic Islamic communication. This media becomes an interactive space that allows for two-way communication between the messenger and the receiver (Wang, Liu, and Lei 2025).

This finding reinforces mass communication theory in the context of Islamic da'wah, where the media is considered an agent of social change capable of shaping public opinion and behavior. In the view of this theory, content delivered with the right target and appropriate style will be more easily accepted. Digital Islamic education has shown that religious values can be communicated effectively with a new media approach, without compromising the essence of its teachings.

Based on these results, dakwah communication theory can be modified into visual digital literacy dakwah, an approach that explains how Islamic messages can be internalized through visual and interactive media. This theory emphasizes the importance of utilizing digital aesthetics and ease of access as part of an Islamic education strategy. Thus, da'wah and Islamic education are not only informative but also transformative and shape the social character of their audiences.

Changes in Social Behavior of the Digital Literate Community after Attending Digital Islamic Education

The results prove that digital Islamic education not only has an impact on social awareness, but also encourages real behavioral changes in the lives of the digital literate

community. The majority of respondents claimed to have experienced changes in attitudes towards differences, decreased interest in spreading negative content, and increased participation in social activities. Thus, the last problem formulation regarding the concrete impact of Islamic education on social behavior has been answered comprehensively (Chen et al. 2025).

These findings were obtained through measuring attitudes and social behavior before and after respondents accessed digital Islamic education content. The triangulation technique was used to check the validity of the data by combining the results of questionnaires, interviews and observations of respondents' interaction patterns on social media. This method provides a complete picture of how digital Islamic education shapes a wiser and more productive mindset and social behavior (Wang and Zhang 2025).

Interpretation of these findings indicates that digital-based Islamic education is able to penetrate the barriers of individualism and encourage the formation of stronger social solidarity. Digital content containing moral and social messages can trigger self-reflection and lead to attitude changes, such as being more selective in sharing information and more active in humanitarian activities. These changes indicate the success of Islamic education in the affective and psychomotor aspects.

These results are in line with the approach in Islamic education theory which views that the main purpose of education is to produce moral and socially responsible human beings. This finding also correlates with the theory of behavior change in character education, which states that consistent and empathetically delivered information will more easily influence a person's actions. Thus, digital Islamic education is the right vehicle in driving this attitude change.

As a new contribution, this research offers a modified theory called digital-based Islamic behavioral learning, which is a learning approach that not only transmits knowledge, but encourages internalization of values that lead to changes in social behavior. This theory can be a reference in developing a digital da'wah curriculum that is responsive to the challenges of the times and the needs of a dynamic digital society.

CONCLUSION

Departing from the research objective to examine the contribution of Islamic education in shaping the social awareness of digital literate communities, this study concludes that digital-based Islamic education has a significant influence on increasing social awareness and changing the behavior of digital communities. Through digital platforms such as YouTube, Instagram, and podcasts, Islamic values are delivered effectively, creating a transformation in the way they interact, think critically, and participate in social issues. This finding raises a new idea that digital Islamic education is not only informative, but also transformative, shaping social awareness that is contextual and responsive to the information technology era.

BIBLIOGRAPHY

- Aldi, Muhammad, Fatimah Azzahra, Muhammad Aminullah, and Samsul Susilawati. 2025. "Optimizing the Learning Process through Theory-Based Media Selection: Constructivist, Cognitive, Collaborative, and Motivational Perspectives." *Electronic Journal of Education, Social Economics and Technology* 6(1).
- Aldi, Muhammad, and Ahmad Barizi. 2025. "Filsafat Ilmu Dalam Perspektif Budaya Alam Minangkabau: Membangun Kearifan Lokal Untuk Pengembangan Pengetahuan." *Teaching and Learning Journal of Mandalika (Teacher)* e-ISSN 2721-9666 6(1):212–21.

- Aldi, Muhammad, and Akhmad Nurul Kawakib. 2025. "Reconstruction of Islamic Education Philosophy in Minangkabau Customary Values: Actualizing the Principles of Adat Basandi Syarak, Syarak Basandi Kitabullah." *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 8(2):1548–57.
- Aldi, Muhammad, and Retisfa Khairanis. 2024. "The Synergy of Religion and Malay Culture in Improving the Empowerment of Islamic Communities Towards Achieving SDGS." *PERADA* 7(2).
- Aldi, Muhammad, and Moh Toriquuddin. 2025. "History of Thought Syuhudi Ismail: A Study of Textual and Contextual Analysis of Prophetic Hadiths." *J-CEKI: Jurnal Cendekia Ilmiah* 4(2):1723–32.
- Chen, Keren, Shenghan Zhao, Gaozhe Jiang, Yafeng He, and Hui Li. 2025. "The Green Innovation Effect of the Digital Economy." *International Review of Economics & Finance* 99:103970.
- Khairanis, Retisfa, and Istiadah Istiadah. 2025. "The Impact of Post-Potivism and Constructivism on Public Policy: A Review of Philosophy of Science in Indonesia." *J-CEKI: Jurnal Cendekia Ilmiah* 4(2):2101–8.
- Khairanis, Retisfa, Ahmad Kholil, and Wildana Wargadinata. 2025. "Political Dynamics of the Mughal Empire: An Integrated Historical Analysis." *J-CEKI: Jurnal Cendekia Ilmiah* 4(2):1907–17.
- Khairanis, Retisfa, Neli Putri, and Rahmat Satria Dinata. 2023. "The Correlation Between Grammar Mastery And Reading Ability." Pp. 554–64 in.
- Kusumastuti, Adhi, and Ahmad Mustamil Khoiron. 2019. *Metode Penelitian Kualitatif*. Lembaga Pendidikan Sukarno Pressindo (LPSP).
- Liu, Shiyu, Jingru Ma, Meichen Sun, Chao Zhang, Yujing Gao, and Jinghong Xu. 2025. "Mapping the Landscape of Digital Health Intervention Strategies: 25-Year Synthesis." *Journal of Medical Internet Research* 27:e59027.
- Luo, Qi, Lisha Deng, Zeming Zhang, and Hao Wang. 2025. "The Impact of Digital Transformation on Green Innovation: Novel Evidence from Firm Resilience Perspective." *Finance Research Letters* 74:106767.
- Luthfi, Atabik. 2025. "DYNAMICS OF ISLAMIC STUDIES IN THE DIGITAL ERA BETWEEN CHALLENGES AND OPPORTUNITIES." *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 16(1):109–18.
- Naswa, Naila Hanin. 2025. "Islamic Education Strategies in Strengthening Character Education to Overcome Moral Challenges in the Digital Era." *Solo Universal Journal of Islamic Education and Multiculturalism* 3(01):93–104.
- Wang, Shaofeng, and Hao Zhang. 2025. "Digital Transformation and Innovation Performance in Small-and Medium-Sized Enterprises: A Systems Perspective on the Interplay of Digital Adoption, Digital Drive, and Digital Culture." *Systems* 13(1):43.

Wang, Xiangyang, Zhiyi Liu, and Xuefei Lei. 2025. "How Digital Orientation Promotes Digital Process Innovation from the Perspectives of Knowledge and Capability: Evidence from China." *Journal of Knowledge Management* 29(1):259–80.