

## Digital Nature and Prophetic Ethics: A New Paradigm of Islamic Education Philosophy for the Millennial Generation

Eni Latifah<sup>1</sup>, Saniah<sup>2</sup>

<sup>1</sup>STAI Yogyakarta, <sup>2</sup>Antasari State Islamic University

\*Corresponding author: [saniah@uin-antasari.ac.id](mailto:saniah@uin-antasari.ac.id)

### Abstract

*This study aims to analyze the concept of the millennial generation from the perspective of Islamic educational philosophy by reconstructing the concepts of fitrah (innate human nature) and moral character within the digital era. Rapid advancements in information technology have altered social values and created new challenges for Islamic education in preserving Islamic educations amidst increasingly complex digital transformations. This research employs a qualitative approach utilizing a literature review method. Data were gathered from various primary and secondary sources concerning Islamic educational philosophy, fitrah, prophetic ethics, digital literacy, and maqasid sharia (the objectives of Islamic law). The data were analyzed through stages of data reduction, classification, interpretation, and conceptual synthesis. Research findings indicate that the concept of fitrah remains relevant as an ontological foundation for Islamic education; however, it requires reconstruction to align with the characteristics of contemporary digital society. The study also reveals that ethics needs to be reconstructed into a "prophetic digital ethics" framework to address the various ethical challenges arising in the digital space. Furthermore, the integration of digital literacy and maqasid sharia offers a new paradigm for the development of contemporary Islamic education. This research proposes three conceptual constructs digital fitrah, prophetic digital ethics, and maqasid sharia based digital literacy as theoretical contributions to the advancement of Islamic educational philosophy in the digital era. These findings underscore the importance of integrating spirituality, character building, and digital literacy to cultivate individuals who are faithful, morally responsible, critical, and socially collaborative in their use of technology.*

**Keywords:** *Islamic Educational Philosophy; Millennial Generation; Fitrah ; Prophetic Digital Ethics; Digital Literacy; maqasid sharia.*

### Introduction

Digital transformation has brought fundamental changes in the way humans understand, live, and build their lives.<sup>1</sup> The development of digital technology is no longer just presenting new devices as tools to assist human activities, but has formed

---

<sup>1</sup> Sonia Livingstone, *Audiences in an Age of Datafication: Critical Questions for Media Research*, no. 2 (2018), p.112.



a new existential environment where humans think, interact, build identities, and make decisions. The digital world is thus not only a technological space, but a space of life that influences the way humans understand reality. As Heidegger explains, modern technology is not merely a tool (means), but a way of revealing (way of revealing) that shapes the way humans see the world.<sup>2</sup>

The development of the digital environment has given birth to a generation that has grown up connected to technology and experienced changes in the way they obtain information, learn, and interact. Prensky calls this phenomenon digital natives, a generation that has been exposed to digital technology since early life.<sup>3</sup> However, proximity to technology does not always indicate maturity in understanding and using technology critically. Buckingham emphasized that digital literacy is not simply understood as technical skills, but also includes the ability to understand, evaluate, and use media responsibly.<sup>4</sup>

These changes indicate that the main issue in the digital era is not only how humans master technology, but how humans maintain moral and spiritual dimensions when much of their life takes place in virtual space. The digital world has become a new existential space that influences human identity, decisions, and relationships. In this context, a philosophical question arises: what is the essence of humanity when its existence enters the digital realm?

Do digital humans still possess a spiritual dimension? How does Islamic education shape humans who live in two spaces simultaneously: the real and the virtual? In his philosophy of technology, Floridi explains that digital technology has created an infosphere, an information environment where humans not only use technology but also live their lives through digital systems.<sup>5</sup>

This situation demonstrates that education cannot simply focus on mastering technology; it must also develop ethical skills so that humans can live responsibly in a digital environment. From the perspective of Islamic educational philosophy, humans are understood as creatures endowed with fundamental potential (fitrah) bestowed by God. Fitrah not only refers to the initial human condition but also encompasses spiritual, intellectual, and moral capacities that must be developed

---

<sup>2</sup> Martin Heidegger, *The Question Concerning Technology and Other Essays*, (New York), 1977, p. 309.

<sup>3</sup> Marc Prensky, *Digital Natives, Digital Immigrants Part 1*, no. 5 (2001), p. 1-6.

<sup>4</sup> David Buckingham, *Epilogue: Rethinking Digital Literacy: Media Education in the Age of Digital Capitalism*, n.d., p. 231.

<sup>5</sup> Luciano Floridi, 'Digital Time: Latency, Real-Time, and the Onlife Experience of Everyday Time', *Philosophy & Technology* 34, no. 3 (2021): p. 407–12, <https://doi.org/10.1007/s13347-021-00472-5>.

through education. Islamic education serves to maintain, direct, and actualize this potential so that humans can achieve self-perfection.<sup>6</sup>

In the digital context, the concept of fitrah needs to be reconstructed to remain relevant in shaping humans who can adapt to technology without losing their spiritual orientation. In addition to developing human potential, Islamic education has a primary goal in moral formation. Al-Ghazali explained that education is a process of human perfection through knowledge, moral formation, and purification of the soul (tazkiyat al-nafs).<sup>7</sup> Similarly, Al-Attas views Islamic education as a process of ta'dib, namely the instilling of adab (ethics) that connects knowledge, morality, and spirituality.<sup>8</sup> Therefore, digital humans are not simply individuals with technological skills, but must also be humans capable of using technology based on good values.

The development of digital technology also presents new ethical issues that require a values-based approach. In the context of Islamic education, morals can be contextualized into prophetic digital ethics, a moral paradigm based on prophetic values that guide human behavior in the digital space. Prophetic digital ethics positions technology as a means to realize welfare, social responsibility, and respect for human dignity.

The Islamic approach to Islamic education provides an important framework for understanding the relationship between Islamic education and digital transformation. Jasser Auda explains that Islamic education can be understood through a system approach that emphasizes openness, connectedness, and the ability of Islamic books to respond to the complexities of modern life.<sup>9</sup> Thus, digital technology is not positioned as something to be rejected, but rather directed to align with humanitarian goals and Islamic values.

Based on a literature review, studies on fitrah, digital stikā, digital literacy, and magēsīd al-syariah are still widely discussed, albeit separately. A study that integrates these four aspects from the perspective of Islamic educational philosophy is still limited. Therefore, this study offers novelty through the development of the concept

---

<sup>6</sup> Waharjani Waharjani et al., 'The Concept Of Human Fitrah In Islamic Philosophy Of Education: A Semantic Analysis In Relation To The Qur'an', *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 1 (2024), <https://doi.org/10.20871/kpjipm.v10i1.307>, p. 42.

<sup>7</sup> Muhammad bin Muhammad al-Ghazali, *Ihya Ulumiddin*, vol. 3 (Dar Ihya al-Kutub al-Arabi, n.d.), 51-52.

<sup>8</sup> Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (International Institute of Islamic Thought and Civilization, 1980), p. 12-13.

<sup>9</sup> Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008), p. 23.

of digital fitrah, grofetic digital ethics, and magesid-based digital literacy as an Islamic educational paradigm that is relevant to digital transformation.<sup>10</sup>

Based on this background, this study formulates three main questions: (1) How does Islamic educational philosophy understand digital humans in the context of the millennial generation? (2) How are concept, nature, and morals reconstructed as the foundation of Islamic education in the digital era? and (3) How does the interaction of digital literacy and maqasid al-syariah build a paradigm of contemporary Islamic education? This study aims to analyze the nature of digital humans from the perspective of Islamic educational philosophy, reformulate the concept of nature and morals as the basis of prophetic digital ethics, and formulate a paradigm of Islamic education based on digital literacy and maqasid al-syariah.

### Research Method

This study uses a qualitative approach with a library research method. This approach was chosen because the study focuses on conceptual studies regarding digital humans from the perspective of Islamic educational philosophy through analysis of various relevant literature.<sup>11</sup> The material object of this study is the concept of millennial humans in the context of digital transformation, while the formal object is the philosophy of Islamic education, which is used to analyze the concepts of fitrah, akhlak, digital literacy, and maqashid al-syari'ah as the basis for developing a contemporary Islamic educational paradigm.

The literature review was conducted through the process of collecting, critically reading, and analyzing various scientific sources related to the research theme. These sources include books on Islamic educational philosophy, works by classical and contemporary Islamic thinkers, scientific journal articles, and academic literature discussing digital technology, digital ethics, and social change resulting from technological transformation. This method was used to build a conceptual construct through a synthesis of various theories and thoughts that have developed in the study of Islamic educational philosophy.<sup>12</sup>

### Data source

The research data sources consist of primary and secondary sources. Primary sources include the works of Islamic education thinkers such as Syed Muhammad Naquib al-Attas, Hasan Langgulung, Abuddin Nata, Ahmad Tafsir, Al-Ghazali, as well as maqashid al-syariah thinkers such as Al-Syatibi and Jasser Auda. These works

<sup>10</sup> Ahmad Fauzi, *Digital Literacy in Islamic Education: Challenges and Opportunities*, 12, no. 2 (2024): p. 145-162.

<sup>11</sup> Mestika Zed, *Library Research Methods* (Yayasan Pustaka Obor Indonesia, 2018), p. 3.

<sup>12</sup> Hanna Snyder, *Literature Review as a Research Methodology: An Overview, and Guidelines*, 2019, p. 334.

are used to understand the concepts of human nature, nature, education, morality, the purpose of knowledge, and value orientation in Islam.

Secondary sources include scientific journal articles, academic books, reports, educational institutions, and previous research discussing digital transformation, digital literacy, ethics, technology, and their implications for Islamic education. The use of these various sources aims to gain a comprehensive understanding of the relationship between humans, technology, and Islamic education in the digital age.

The theoretical framework of this research uses the perspective of Islamic educational philosophy which places.

### **Theoretical framework**

Humans as creatures who have basic potential (nature) and moral responsibility as servants and caliphs.<sup>13</sup> The concept of fitrah is used as an anthropological basis for understanding the nature of digital humans, while the concept of morals is used as the basis for developing prophetic digital ethics.

Furthermore, this study uses the perspective of maqāsid al-syari'ah as an axiological basis for analyzing how digital technology can be directed toward the goal of human well-being. The integration of the concepts of fitrah, akhlak, digital literacy, and maqashid al-syari'ah serves as a conceptual framework for formulating an Islamic educational paradigm relevant to digital transformation.

### **Data collection technique**

Data collection was carried out through several stages, namely literature identification, inventory of critical language sources, and grouping data based on research themes. The literature obtained was then classified into several main themes, namely: (1) the concept of humans in Islamic educational philosophy, (2) the concept of fitrah, (3) digital morals and ethics, (4) digital literacy, and (5) maqashid al-syariah.<sup>14</sup>

Data analysis was conducted using content analysis and philosophical interpretation. The analysis stages included: first, data reduction by selecting literature directly relevant to the research focus; second, concept categorization based on the study theme; third, philosophical interpretation of the thinking of key figures; and fourth, conceptual synthesis to develop a framework for Islamic education in the face of digital transformation.

### **Data Validity Test**

The validity of the data in this study was carried out through source criticism and literature triangulation, which compares various views, theories, and research

<sup>13</sup> Hasan Langgulang, *Principles of Islamic Education* (Pustaka Al Husna Baru, 2003), p. 12.

<sup>14</sup> M. Zet, *Library Research Methods* (Obor Indonesia Library Foundation, 2018).

results from different sources. This process aims to ensure that the resulting thought construction has a strong academic basis. In addition, each source is analyzed based on its relevance, credibility, and contribution to the research focus.<sup>15</sup>

### **Research Analysis Framework**

This study uses three dimensions of Islamic educational philosophy analysis: ontology, epistemology, and axiology. The ontological dimension is used to analyze the nature of digital humans and recontextualize the concept of *fitrah* in life in the digital era. The epistemological dimension is used to examine the relationship between the formation of knowledge, digital literacy, and the process of Islamic education. Meanwhile, the axiological dimension is used to analyze the development of prophetic digital ethics and the integration of *maqashid al-syariah* as a value orientation in contemporary Islamic education.

Through this framework, this research attempts to produce a conceptual construction of digital humans from the perspective of Islamic educational philosophy and offers an Islamic educational paradigm that is able to integrate technological developments with spiritual, moral, and humanitarian values.

### **Research Results and Discussion**

#### **Digital Nature as a New Reality of Millennial Human Existence**

Humans are understood deeply in Islam as creatures who are given reason, body, spirit and morals which develop in an integrated manner through the teaching process. Humans are destined to be servants and caliphs in accordance with divine and human values.<sup>16</sup> Every human being has basic potential that can be developed, including thinking abilities, spiritual abilities, social abilities, and moral abilities, which must be developed in a balanced way to create a complete person. (*insān kāmil*).<sup>17</sup>

In the context of digital transformation, the concept of the human being does not undergo an ontological change, yet the mode of existence does shift. Humans retain their spiritual and moral dimensions, but now conduct a portion of their lives within the digital realm.

Generations growing up within the digital ecosystem experience changes in how they acquire information, build social relationships, and shape their identities.

---

<sup>15</sup> Abuddin Nata, *Philosophy of Islamic Education* (RajaGrafindo Persada, 2017), p. 330.

<sup>16</sup> al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, p. 41.

<sup>17</sup> Langgulang, *Principles of Islamic Education*, p. 56.

This digital life influences how they think, communicate, learn, and construct social identities, thus shaping different behavioral patterns than previous generations.<sup>18</sup>

In this context, millennials cannot be understood based on age category, but a social construction built from technology that cannot be separated from life, thus influencing the knowledge, value system, and social relations of individuals.<sup>19</sup>

Heidegger explains that modern technology is not merely an instrument but a way for humans to understand and disclose reality a "way of revealing." Technology possesses the capacity to shape how humans view the world, determine the orientation of their actions, and even influence how they understand themselves.<sup>20</sup> This perspective indicates that digital transformation is not merely a technical shift but a philosophical one regarding the human mode of being in the world.

In a similar vein, Floridi explains that the development of digital technology has created the "infosphere"—an information environment where humans live out parts of their lives through digital networks. Under these conditions, the boundary between online and offline life becomes increasingly blurred, leading humans to experience a new form of existence known as the "onlife" condition.<sup>21</sup>

Islamic education philosophy, social and technological change do not alter the essence of humans as natural beings. Technology is merely a tool that can aid or hinder human development, depending on how it is used. Therefore, Islamic education must be able to direct technological development so that it continues to support human goals.<sup>22</sup>

From an ontological perspective, millennials still have spiritual, moral, and intellectual needs, just like previous generations. However, the actualization of these needs takes place in a different environment, namely a digital environment characterized by the speed of information, global connectivity, and dynamic change. These conditions require that this approach be inseparable from Islamic law.<sup>23</sup>

Millennial humans in the view of Islamic Education Philosophy have a natural intention to perfect themselves, but live in a digital reality that presents opportunities as well as challenges for intellectuals and spiritual character. Therefore, Islamic education must be realized as a system that is able to direct this potential so that it remains in harmony with the purpose of human creation.<sup>24</sup>

---

<sup>18</sup> Neill Senwyn, *Education and Technology: Key Issues and Debates* (Bloomsbury Academic, 2020), p. 12.

<sup>19</sup> Manuel Castells, *The Rise of the Network Society*, 2 (Wiley-Blackwell, 2010), p. 406.

<sup>20</sup> Heidegger, *The Question Concerning Technology and Other Essays*, p. 309.

<sup>21</sup> Floridi, 'Digital Time', p. 407-412.

<sup>22</sup> Nata, *Philosophy of Islamic Education*, p. 91.

<sup>23</sup> Zuhairini, *Philosophy of Islamic Education* (Bumi Aksara, 2015), p. 148.

<sup>24</sup> Ibnu Kathir, *Tafsir Al-Qur'an al-'Azim*, vol. 6 (Dar al-Hadith, 2004), p. 44.

Thus, from the perspective of Islamic education, the "digital human" cannot be measured solely by technological proficiency, but rather by the ability to maintain a balance between digital intelligence and spiritual depth. Islamic education bears the responsibility of shaping individuals who are not only capable of using technology but also able to provide moral direction to its development.

### **Reconstructing Fitrah as the Ontological Foundation of Islamic Education**

The concept of fitrah (innate human nature) serves as a crucial foundation in the philosophy of Islamic education for understanding the essence of the human being. Fitrah signifies the fundamental human potential, encompassing spiritual, intellectual, and moral dimensions, that must be cultivated through the educational process.<sup>25</sup> Surah Ar-Rum, verse 30, is frequently cited as the basis for this concept, illustrating the innate human inclination toward truth and the cultivation of virtuous values in life. From an Islamic perspective, humans are not born without direction; rather, they possess an inherent inclination toward truth that requires guidance through education.

Al-Ghazali explains that education is a process of human perfection achieved through the acquisition of knowledge, the cultivation of character ethics, and the purification of the soul tazkiyat al-nafs.<sup>26</sup> The aim of education is not merely to produce knowledgeable individuals, but to foster people capable of self-mastery and spiritual closeness to Allah.

This view is reinforced by Al-Attas, who defines Islamic education as a process of ta'dib the inculcation of adab (proper conduct and refinement), enabling individuals to align their knowledge and actions with true values.<sup>27</sup> Thus, the ultimate goal of Islamic education is to produce not only intelligent individuals but also refined, virtuous human beings.

From an Islamic perspective, the task of education is not to create new potential within humans, but rather to develop existing potential so that it grows optimally in accordance with the purpose of its creation. Ultimately, education is seen as an actualization of nature that continues throughout human life.<sup>28</sup>

Digital transformation presents a new context for the process of actualizing one's instincts. While in the past, personality formation was largely influenced by family, school, and society, today digital media also plays a significant role in shaping the

<sup>25</sup> Langgulung, *Principles of Islamic Education*, p. 12.

<sup>26</sup> al-Ghazali, *Ihya Ulumiddin*, vol. 3, p. 51-52.

<sup>27</sup> al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, p. 161.

<sup>28</sup> Abdurrahman an-Nahlawi, *Islamic Education at Home, School and Society* (Gema Insani Press, 1995), p. 71.

thinking, behavior patterns, and value orientations of the younger generation. As a result, the development of one's instincts takes place in a more complex environment than ever before.<sup>29</sup>

Given these conditions, this study proposes the concept of fitrah digital (digital innate nature) as a reconstruction of the understanding of the human being within a technological environment. Fitrah digital does not imply that technology alters the fundamental nature of human fitrah; rather, it illustrates how innate human potential interacts with digital reality.

Digital-age humans retain their responsibilities as servants of God and as stewards (khalifah). Technology must be positioned as a means to cultivate human potential, not as a force that supplants human spiritual and moral values.

Ontologically, the concept of fitrah digital addresses a fundamental question in the philosophy of Islamic education: what kind of human being is to be shaped through education amidst technological advancement?

The answer is a digital-age human who possesses technological intelligence yet maintains spiritual awareness, morality, and the ability to utilize technology for the greater good.

### **The Digital Moral Crisis: Axiological Challenges for Islamic Education**

Technological transformation has transformed the relationships between modern humans. Social life, which previously took place in person, is now evolving through various digital media. This transformation offers numerous benefits in the fields of education, communication, and access to information, but it also raises various ethical issues that require serious attention.<sup>30</sup>

The spread of fake news (hoaxes), hate speech, defamation, privacy violations, online fraud, and cyberbullying indicates that technological advancements are not always accompanied by a sense of moral awareness among users. This situation demonstrates that technological advancement requires value accompaniment to prevent negative impacts on the lives of individuals and society.

From an Islamic perspective, this issue demonstrates the need to reconstruct the concept of morality to address the challenges of digital life. This reconstruction does not alter the substance of Islamic morality, but rather expands the scope for actualizing moral values in digital life. Thus, Islamic moral principles remain the primary foundation, but their application is adapted to the context of increasingly digitalized interactions in modern society.<sup>31</sup>

---

<sup>29</sup> Senwyn, *Education and Technology: Key Issues and Debates*, p. 96.

<sup>30</sup> Castells, *The Rise of the Network Society*, p. 118.

<sup>31</sup> Nata, *Philosophy of Islamic Education*, p. 102.

Digital morality should not merely be understood as a set of rules for technology usage; rather, it must be rooted in the concept of ethics (moral character), which shapes the inner consciousness of the human being. This represents the actualization of Islamic education in the virtual space, ensuring that digital activities are inseparable from the principles of monotheism, humanism, and benefit. Technology truly provides positive benefits to humanity without exception and can provide solutions to social challenges. Ultimately, the use of technology is not merely a technical activity but a moral activity with ethical consequences.

### **Prophetic Ethics as a Moral Paradigm for Islamic Education in the Digital Era**

Character (akhlak) is a fundamental aspect of Islamic education, serving as a benchmark for the successful shaping of the human being. In the digital context, the concept of character needs to be reconstructed into "prophetic digital ethics", a moral orientation that brings Prophetic values into the technological realm.

Al-Ghazali views character as a state of the soul that gives rise to conscious and consistent actions. This perspective indicates that human behavior in the digital space must also be grounded in morality, rather than merely following habits or technological trends.

From the perspective of Imam al-Ghazali, akhlak (moral character) is defined as a state of the soul that drives a person to perform actions consciously, spontaneously, and without coercion.<sup>32</sup> This implies that human behavior in the digital realm must rest on a solid moral foundation rather than merely following habits dictated by technological advancements. Islamic education in the digital era must be directed toward fostering moral awareness, enabling individuals to utilize technology in accordance with virtuous values.

Ibn Miskawayh describes akhlak as a state of the soul that compels a person to act without the need for prior thought or deliberation.<sup>33</sup> His ideas suggest that akhlak is a dynamic aspect that can be shaped through education and the internalization of virtuous values. This perspective is highly relevant to the digital context, as the behavior of technology users is often molded by habits formed through continuous interaction within digital environments.

This view on the formation of moral character aligns closely with the "prophetic" concept, which positions prophetic values as a guiding principle for cultivating human moral quality. Understanding this prophetic concept is crucial for elucidating the value-based dimensions that underpin the formation of akhlak.

<sup>32</sup> al-Ghazali, *Ihya Ulumiddin*, vol. 3, p. 52.

<sup>33</sup> Ibnu Maskawaih, *Tahdhīb Al-Akhlāq Wa Taṭhīr al-A'rāq* (Dar Kutub al-Ilmiyyah, 1985), p. 25.

Etymologically, the term "prophetic" derives from the word "prophet", defined as a person sent by God to teach people and convey messages (i.e., a Prophet). Meanwhile, "prophetic" (as an adjective) denotes possessing the character of a prophet.<sup>34</sup> Thus, the term signifies embodying the traits or characteristics of a prophet.

The prophetic concept was developed by Kuntowijoyo based on Surah Ali Imran, verse 110, of the Qur'an, which reads:

110. You (the Muslim community) are the best community produced for mankind, provided you enjoin what is right (ma'ruf), forbid what is wrong (munkar), and believe in Allah. Had the People of the Book believed, it would have been better for them. Among them are believers, but the majority of them are defiantly disobedient (fasiq).

This verse contains three elements of a prophetic paradigm that serve as an orientation for human life<sup>35</sup> :

1. Humanization: treating human beings with dignity, which is the implementation of the value of amar ma'ruf (enjoining the good).
2. Liberation: freeing human beings from various forms of oppression, corruption, and ignorance, which is the implementation of nahi munkar (forbidding the evil).
3. Transcendence: directing human life toward divine values, which is the implementation of the value of tu'minuna billah (believing in Allah).

In Kuntowijoyo's view, the prophetic perspective entails emulating the example of the Prophet Muhammad (PBUH) in daily life. Within the context of Islamic education in the digital era, this prophetic concept can be developed into a moral approach that guides technology usage, ensuring it is not driven solely by efficiency, but also by respect for humanity and divine values.

This perspective on the prophetic concept is influenced by two highly influential thinkers: Muhammad Iqbal and Roger Garaudy.<sup>36</sup> Iqbal posited that the Prophet Muhammad continued to fulfill his prophetic mission even after attaining a lofty status and rank in the sight of Allah. The Prophet's religious experience serves as a psychological force that guides people toward better conduct without resorting to harshness or violence.<sup>37</sup> Iqbal asserted that the essence of education lies in the process

<sup>34</sup> Oxford University, *Oxford Learner's Pocket Dictionary* (Oxford University Press, 2023), p. 344.

<sup>35</sup> Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika* (Tiara Kencana, 2007), p. 204.

<sup>36</sup> Heddy Shri Ahimsa Putra, *Paradigma Profetik Islam: Epistemologi, Etos, Dan Model* (Gadjah Mada University Press, 2017), p. 50.

<sup>37</sup> Muhammad Iqbal, *Reconstruction of Religious Thought in Islam* (Stanford University Press, 2013), p. 5.

of transforming individuals for the better and developing human resources in alignment with desired future goals. Education must be grounded in a sound epistemology, principles capable of reflecting the human dynamic of understanding, developing, and directing oneself.<sup>38</sup>

Al-Attas similarly stated that the goal of education is not merely the transfer of knowledge, but the cultivation of a civilized human being (*insan adabi*).<sup>39</sup> Education functions not only as a vehicle for knowledge transfer but also as a catalyst for change, development, and progress across various spheres of life. In the digital context, this view implies that educational success is measured not only by technological proficiency but also by the human capacity to align technology with humanitarian values and objectives.

According to Roger Garaudy, Western philosophy has failed to provide solutions to human problems because it remains trapped in the debate between idealism and materialism. He argues that rediscovering Islamic values is a way to avert civilizational decline. He further contends that the dominance of modern Western philosophy has severed the connection between humanity and the divine dimension, necessitating an approach that integrates spiritual and moral aspects into human life.<sup>40</sup>

In this study, "prophetic character" (*akhlak profetik*) is not intended to equate human beings with the absolute perfection of the Prophet, but rather to represent a process of internalizing prophetic values as models for human conduct. In the digital context, the concept of character needs to be reconstructed as "prophetic digital character" a moral orientation that channels prophetic values into the digital technological space. Prophetic digital character is grounded in the principle that human activity in the digital realm constitutes moral action carrying ethical consequences. This concept can be articulated through four core values: *sidiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveying the message), and *fatanah* (wisdom/intelligence).

These four essential attributes of the messengers represent prophetic characteristics that serve as moral examples, yet they do not encompass the entirety of the prophetic character. The Prophet's moral qualities were vast, including compassion, patience, humility, justice, a forgiving nature, social concern, and more. The Qur'an itself highlights the character of the Prophet Muhammad as a moral

---

<sup>38</sup> Jeeny Rahmayana, *Filsafat Rekonstruksionisme Dalam Pendidikan Islam Studi Atas Pemikiran Muhammad Iqbal*, 1, no. 1 (2015), p.2.

<sup>39</sup> Muhammad Naquib al-Attas, *Islam and Secularism* (International Institute of Islamic Thought and Civilization (ISTAC), 1993), p. 85.

<sup>40</sup> Roger Garaudy, *Janji-Janji Islam* (PT. Bulan Bintang, 1984), p. 113.

exemplar: "There has certainly been for you in the Messenger of Allah an excellent pattern [of conduct]" (Qur'an, Al-Ahzab: 21). These four attributes are merely core representations rather than an exhaustive definition of prophetic character. Humans are called upon to emulate these virtues, not to attain prophetic perfection. In Islamic moral philosophy, this is known as *Takhalluq bi akhlaq Allah*, shaping one's character by emulating noble values—rather than elevating a human being to a divine or prophetic status.

Prophetic digital ethics is rooted in the principle that human activity in the digital space remains a moral activity carrying ethical consequences. This concept can be explained through four key values:

The first value that underpins digital morality is *ṣidq* (honesty). In the digital context, honesty is demonstrated through a commitment to conveying accurate information, not manipulating data, and not creating fake news. Honesty is a crucial principle because the digital space allows information to spread rapidly to the wider community.<sup>41</sup>

The second value is trustworthiness and being able to take responsibility. Every human being will be asked for responsibility in the afterlife as in Islam, Qs. Mujadilah verse 11. In the digital space, this responsibility includes the wise use of social media, respect for the rights of others, and the use of technology for purposes that benefit society. Freedom of expression must be accompanied by moral awareness so as not to cause harm to other parties.<sup>42</sup>

The third value is *Tablīgh*, which teaches the importance of meaningful digital communication. In the digital context, individuals are not merely consumers of information but also disseminators of messages. Therefore, digital citizens who embody the principles of *Tablīgh* will utilize technology to spread knowledge, share beneficial information, and make positive contributions to society.

Meanwhile, the value of *Faṭānah* relates to digital intelligence. A digitally intelligent individual does not accept all information at face value; instead, they are capable of critical thinking, verification, and discerning information that is accurate, relevant, and beneficial. Possessing this intelligence enables people to use technology wisely and responsibly.

The four essential attributes of the Prophet truthfulness (*ṣiddiq*), trustworthiness (*amanah*), conveying the truth (*tabligh*), and intellectual acumen (*fathanah*) serve not only as ideal character traits in the life of the Messenger of Allah but also as a foundational value system for character building across different eras. In

<sup>41</sup> al-Ghazali, *Ihya Ulumiddin*, vol. 3, p. 284.

<sup>42</sup> an-Nahlawi, *Islamic Education at Home, School and Society*, p. 93.

the digital age, these prophetic values are highly relevant to addressing the moral issues arising within the digital landscape. Consequently, embodying these prophetic ethics is crucial for guiding ethical and responsible digital behavior.

The digital era presents new moral challenges that necessitate the application of Quranic values such as trustworthiness (*amanah*), truthfulness (*ṣidq*), and proper conduct (*adab*). These values remain relevant in the digital realm but must be applied through responsible communication, information dissemination, and social interaction.<sup>43</sup>

A value-based educational approach rooted in prophetic educations is highly relevant for addressing the digital moral crisis, as it places character formation at the core of education. Islamic education must go beyond merely imparting normative understanding; it needs to cultivate moral awareness to navigate the complexities of digital life.<sup>44</sup> Prophetic education has proven to provide a robust foundation for fostering noble character, strengthening moral resilience, enhancing digital literacy, and guiding youth to face the challenges of the digital age with wisdom and responsibility.

Integrating digital literacy with ethical values is a necessity for contemporary Islamic education. Technological proficiency must go hand-in-hand with character building, ensuring that learners can use technology critically, responsibly, and with a commitment to the common good.<sup>45</sup>

### **Maqāṣid al-Sharī'ah-Based Digital Literacy as an Epistemological Dimension of Islamic Education**

Beyond ontological and axiological aspects, digital transformation also presents epistemological issues. The digital era generates a massive flow of information, yet not all of it is truthful or beneficial.

In Islamic education, the process of acquiring knowledge involves not only the ability to access information but also the capacity to evaluate, understand, and utilize it based on values.

Therefore, digital literacy from an Islamic perspective must be developed through the *maqāṣid al-syarī'ah* approach. This approach establishes the principle that science and technology should be directed toward realizing human well-being.

---

<sup>43</sup> Muhammad Akib, *Shaping Islamic Character in the Digital Era: Moral Lessons from the Qur'an.*, 2024, p. 15.

<sup>44</sup> Muhammad Nurul Fahmi et al., 'Strategi Pendidikan Agama Islam Berbasis Model Profetik Untuk Mengatasi Krisis Moral Remaja Di Era Digital', *QAYID: Jurnal Pendidikan Islam* 1, no. 2 (2025): 167–76, <https://doi.org/10.61104/qd.v1i2.513>.

<sup>45</sup> Syamsul Anwar, *Reorientasi Pendidikan Islam di Era Disrupsi Digital: Studi Kualitatif tentang Integrasi Nilai Akhlak dan Literasi Digital di Madrasah*, n.d.

From the perspective of *maqāṣid al-syarī'ah*, technology must be oriented toward achieving human well-being. Auda explains that *maqāṣid al-syarī'ah* can serve as an open-system approach capable of responding to modern social changes.<sup>46</sup>

The integration of digital literacy with *maqāṣid al-syarī'ah* can be explained as follows:

1. *Hifz al-dīn* (guarding religion): technology is directed at strengthening spiritual values.

The first principle of religious security is that technology should be used to strengthen faith and expand access to correct religious knowledge. Amidst the abundance of religious information circulating through digital technology, students must possess digital literacy skills to distinguish credible sources from unreliable ones. Thus, the use of technology can support religious educations and prevent misconceptions about Islam.<sup>47</sup>

2. *Hifz al-nafs* (preservation of life): safeguarding human health and safety in the digital space.

The second principle, Mental safety teaches that technology should not be used to harm others. Phenomena such as cyberbullying, verbal abuse on social media, digital exploitation, and the spread of content that harms mental health demonstrate the importance of educating in digital ethics in protecting human dignity and well-being. Therefore, Islamic education must present awareness that digital activities have moral consequences that must be accounted for.<sup>48</sup>

3. *Hifz al-nafs* (preservation of life): safeguarding human health and safety in the digital space.

The third principle, safeguarding reason, is closely related to the development of digital literacy. One of the primary goals of education is to develop rational and critical thinking. In digital transformation, this ability is realized through the skills of verifying information, evaluating data sources, and avoiding various forms of information manipulation that can damage the quality of one's thinking. Thus, digital literacy can be understood as an instrument for actualizing the protection of reason in the context of the information society.<sup>49</sup>

4. *Hifz al-nasl* (preservation of lineage): protecting the younger generation.

<sup>46</sup> Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, p. 23.

<sup>47</sup> Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, p. 128.

<sup>48</sup> Yusuf Al-Qardhawi, *Characteristics of Islam: An Analytical Study* (Pustaka al-Kautsar, 2011), p. 211.

<sup>49</sup> UNESCO, *Global Education Monitoring Report 2019: Migration, Displacement and Education* (UNESCO Publishing, 2019), p. 61.

The fourth principle, safeguarding souls, relates to efforts to protect the younger generation from the negative impacts of digital technology. Uncontrolled access to pornography, violence, and various forms of deviant behavior can impact the character development of the younger generation. Therefore, Islamic education is needed to ensure that students' characters adhere to Islamic values.<sup>50</sup>

5. Hifz al-māl (preservation of wealth): establishing ethics in the digital economy.

The fifth principle, material security, teaches the importance of protecting property rights and avoiding actions that harm others. In the digital transformation, this principle is relevant to various issues such as online fraud, data theft, copyright infringement, and other cybercrimes. Therefore, Islamic education must provide an ethical awareness that technology use must be based on honesty, trustworthiness, and caring.<sup>51</sup>

From an epistemological perspective, the integration of digital literacy and the maqāṣid al-syarī'ah (obligatory principles of Islamic law) demonstrates that the process of knowledge formation in digital transformation cannot be separated from moral values. Technological knowledge must generate benefits and has the responsibility to foster critical awareness so that students can connect science, technology, and moral responsibility in modern life.<sup>52</sup>

### **Islamic Education Model for Millennials in the Digital Era**

Based on a philosophical analysis of the concepts of fitrah (natural disposition), digital morality, digital literacy, and the goals of sharia, this study proposes an Islamic education style appropriate for the millennial generation. This model is based on the belief that Islamic education must not merely maintain classical concepts normatively but must also contextualize them in light of modern societal developments without losing the substance of Islamic values. The teaching model developed in this study was formed to develop a human being with a balance of intellectual, emotional, spiritual, and digital skills. Islamic education must be viewed as a process of developing all human potential in its entirety, thereby producing a generation that is adaptive to change and does not violate the goals of Islam.

Conceptually, the teaching model Surrendering to God for the millennial generation is built on four main pillars: fitrah (natural disposition) as an anthropological foundation, digital morals as an axiological foundation, critical digital literacy as an epistemological strategy, and maqashid sharia (Islamic

<sup>50</sup> Nata, *Philosophy of Islamic Education*, p. 114.

<sup>51</sup> Nata, *Philosophy of Islamic Education*, p. 291.

<sup>52</sup> al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, p. 161.

principles) as a normative framework. These four pillars are integrated to form a holistic and contextual Islamic education system.

The framework of Islamic education in the face of digital transformation can be formulated through three dimensions of Islamic educational philosophy: ontology, epistemology, and axiology. These three dimensions serve as the foundation for a holistic understanding of the "digital human," as Islamic education addresses not only how humans acquire knowledge but also the nature of the human being, how humans perceive reality, and the values that define the purpose of their lives. In the philosophy of Islamic education, the human being is viewed as a multifaceted entity, comprising physical, spiritual, intellectual, and moral dimensions, that must be developed in an integrated manner through education.

### **Islamic Education Model for Millennials in the Digital Era**

Ontologically, Islamic education begins with the question of the nature of the human being as the subject of education. From an Islamic perspective, the human being is not merely a biological and rational entity but a spiritual one possessing *fitrah*, innate potential bestowed by Allah that must be cultivated through the educational process. The concept of *fitrah* indicates that humans possess an inclination toward truth, the capacity for reasoning, and moral potential that requires guidance.<sup>53</sup>

In the context of digital transformation, human beings experience a shift in their existential environment as a portion of their activities takes place within digital spaces. However, this shift does not alter the fundamental human essence; rather, it transforms the context in which self-actualization occurs. Consequently, this study proposes the concept of *fitrah* digital (digital innate nature) as an ontological reconstruction of the digital human.

*Fitrah* digital is not interpreted as the emergence of a new human essence brought about by technology, but rather as a framework for understanding how fundamental human potential (*fitrah*) interacts with the digital environment. Digital humans retain their responsibilities as servants of God and stewards (*khalifah*) on earth; thus, technology must be positioned as a means to cultivate human potential rather than a substitute for humanity's spiritual orientation.

In this light, the ontological dimension of Islamic education in the digital era addresses the question: what kind of human being should be shaped through education amidst technological advancement? The answer is a digital human who

---

<sup>53</sup> al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, p. 161.

remains rooted in divine values, possesses moral consciousness, and is capable of directing technology toward the common good.

### **Maqāṣid al-Sharī'ah-Based Digital Literacy as an Epistemological Dimension of Islamic Education**

The epistemological dimension concerns how human beings acquire, develop, and validate knowledge. In Islamic education, knowledge is derived not only from empirical experience and human rationality but is also linked to revelation as a source of values and a guide to truth. Al-Attas's thought situates the concept of knowledge within the framework of the Islamic worldview, connecting knowledge to the goal of cultivating civilized human beings.

In the digital era, epistemological issues have become increasingly complex as people confront a massive influx of information. The challenge for education is no longer merely limited access to information, but rather the ability to properly filter, evaluate, and utilize that information.

Consequently, the concept of digital literacy grounded in maqāṣid al-sharī'ah (the objectives of Islamic law) emerges as a form of contemporary Islamic educational epistemology. Digital literacy entails more than just the technical ability to use technology; it encompasses the critical capacity to comprehend information and consider its impact on human life.

The epistemological dimension concerns how human beings acquire, develop, and validate knowledge. In Islamic education, knowledge is derived not only from empirical experience and human rationality but is also linked to revelation as a source of values and a guide to truth. Al-Attas's thought situates the concept of knowledge within the framework of the Islamic worldview, connecting knowledge to the goal of cultivating civilized human beings.

In the digital era, epistemological issues have become increasingly complex as people confront a massive influx of information. The challenge for education is no longer merely limited access to information, but rather the ability to properly filter, evaluate, and utilize that information.

Consequently, the concept of digital literacy grounded in maqāṣid al-sharī'ah (the objectives of Islamic law) emerges as a form of contemporary Islamic educational epistemology. Digital literacy entails more than just the technical ability to use technology; it encompasses the critical capacity to comprehend information and consider its impact on human life.

### **Prophetic Digital Ethics as an Axiological Dimension of Islamic Education**

The axiological dimension concerns the goals and values that guide education. In Islamic education, knowledge is not value-neutral; rather, it must be directed

toward shaping individuals of good character and achieving the common good. Al-Ghazali positions character (ethics) as a central component of educational goals, as knowledge must bring about a qualitative transformation in the individual.

In the digital realm, the primary issue is not merely the human capacity to master technology, but how technology is utilized based on moral values. Phenomena such as the spread of misinformation, digital communication conflicts, and the misuse of technology demonstrate that technological advancement requires an ethical orientation.

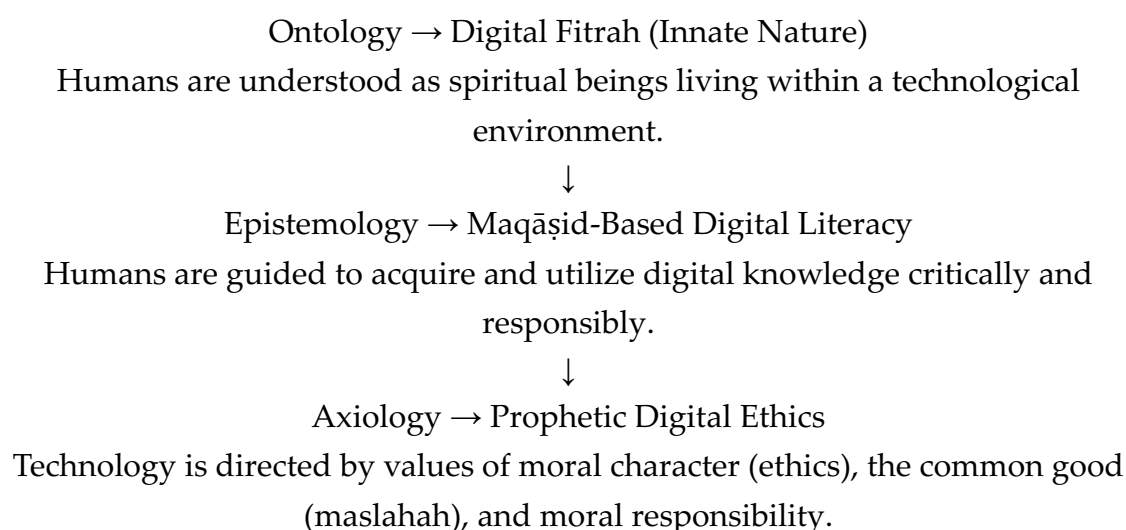
Therefore, this study proposes the concept of "prophetic digital ethics" as an axiological dimension of Islamic education. Prophetic digital ethics represents an extension of Islamic moral values into the technological context through the following principles:

1. *Ṣidq* → honesty in conveying information.
2. *Tabayyun* → verification of digital information.
3. *Amanah* → responsibility in the use of technology.
4. *Adab* → respect for others within the digital space.

This concept demonstrates that Islamic education aims to cultivate not only digitally competent individuals but also individuals capable of using technology in accordance with prophetic values.

### **Implications of the Model for Islamic Education Practice**

Based on these three dimensions, the paradigm of Islamic education in the digital era can be formulated as follows:



This model demonstrates that Islamic education in the digital era requires more than mere technological adaptation; it necessitates a philosophical reconstruction that integrates the essence of the human being, the process of knowledge acquisition, and the moral objectives of education.

| Dimension of                   |                                                      | Focus of Inquiry                                                                   |                                                                                                                                                      |
|--------------------------------|------------------------------------------------------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| Islamic Educational Philosophy | Model Concept                                        | Philosophical Question                                                             |                                                                                                                                                      |
| Ontology                       | Digital Fitrah                                       | What is the nature of human beings in the digital space?                           | Human nature, innate potential ( <i>fitrah</i> ), and the position of humans as servants ( <i>'abd</i> ) and vicegerents ( <i>khalifah</i> ) of God. |
| Axiology                       | Prophetic Digital Ethics                             | What is the purpose of technology? What values should guide the use of technology? | Morality ( <i>akhlaq</i> ), ethical conduct ( <i>adab</i> ), moral responsibility, and the promotion of public welfare ( <i>maslahah</i> ).          |
| Epistemology                   | Digital Literacy Based on <i>Maqāṣid al-Sharī'ah</i> | How do humans acquire, evaluate, and utilize digital knowledge?                    | Sources of knowledge, critical thinking, information verification, and an orientation toward beneficial knowledge.                                   |

The model demonstrates that Islamic education must go beyond merely adapting to technological advancements; it requires a philosophical reconstruction to shape "digital human beings" who are knowledgeable, civilized, and responsible. Thus, the new paradigm of Islamic educational philosophy in the digital era does not reject technology, but rather utilizes technology as a means to achieve human perfection in accordance with the purpose of human creation.

## Conclusion

This study analyzes the millennial generation from the perspective of Islamic educational philosophy by recontextualizing the concepts of *fitrah* (innate human nature), ethics (moral character), and knowledge within the context of digital transformation. Based on a literature review and philosophical analysis, the advancement of digital technology has altered how individuals acquire knowledge, construct identities, and interact socially. This situation necessitates an Islamic educational paradigm that remains rooted in Islamic values while being capable of responding to the changing digital landscape critically and contextually.

The study's findings reveal that the concept of *fitrah* remains the anthropological foundation of Islamic educational philosophy. However, the actualization of *fitrah* requires recontextualization through the concept of "digital

fitrah" understanding that human spiritual, intellectual, and moral potentials develop within a technological environment. While the substance of fitrah remains unchanged, the context of its actualization has shifted, as human life now unfolds within digital spaces that shape individuals' mindsets, behaviors, and value systems.

This study demonstrates that the challenges of digital life necessitate the development of the concept of "digital prophetic ethics" as a moral orientation for Islamic education. Prophetic ethics here is not interpreted as the possession of prophetic attributes by humans, but rather as the process of internalizing the exemplary values of the Prophet (Rasulullah) within digital life. These values are reflected in the principles of *ṣidq* (honesty), *amānah* (responsibility), *tabligh* (conveying goodness), and *faṭānah* (intelligence), manifested in digital behaviors such as information verification, ethical communication, respect for privacy, and responsible technology use.

Furthermore, the study indicates that integrating digital literacy with *maqāṣid al-syarī'ah* (the objectives of Islamic law) can serve as an epistemological and normative framework for the development of contemporary Islamic education. Digital literacy provides the critical capacity to acquire and process information, while *maqāṣid al-syarī'ah* offers a value-based orientation to ensure that technology usage remains directed toward human well-being.

Theoretically, this research yields three conceptual constructs within the philosophy of Islamic education for the digital era: *fitrah* (innate nature) as the ontological dimension of the digital human; *maqāṣid al-syarī'ah*-based digital literacy as the epistemological dimension of knowledge formation; and digital prophetic ethics as the axiological dimension of technology usage. These three constructs demonstrate that Islamic education must not only adapt to technological advancements but also undertake a philosophical reconstruction of how humanity, knowledge, and values are understood in the digital age.

In the context of digital transformation, Islamic education bears the responsibility of shaping a generation that is not only academically excellent and technologically competent but also possesses spirituality, moral awareness, critical thinking skills, and a commitment to human well-being. The relevance of the philosophy of Islamic education will be maintained if its fundamental concepts continue to be critically contextualized in alignment with societal changes and the evolution of digital technology.

Through this concept, Islamic education can create a generation that is technologically savvy but ready to use it ethically and responsibly.<sup>54</sup>

Furthermore, this study shows that the integration of digital literacy and the maqashid sharia can become a normative rule in the development of contemporary Islamic education. This integration allows Islamic education to develop a learning system oriented towards mastery of technology, but must form character, togetherness, and ethical awareness in the use of digital technology.<sup>55</sup>

Theoretically, this study yields three conceptual constructs: digital fitrah (natural nature), prophetic digital morality, and maqāṣid (intrinsic digital literacy). These three concepts can contribute to the development of contemporary Islamic educational philosophy and serve as alternative paradigms in addressing the challenges of education in the digital era.<sup>56</sup>

Islamic education in digital transformation is required to produce a generation that excels academically and is technologically competent, yet also one that possesses spirituality, morals, critical awareness, and a commitment to the welfare of humanity. The relevance of Islamic education philosophy will be maintained if its fundamental concepts are continually reinterpreted and contextualized appropriately to societal changes and the ongoing changes in society and digital transformation.

## Bibliography

- Akib, Muhammad. *Shaping Islamic Character in the Digital Era: Moral Lessons from the Qur'an*. 2024.
- Al-Qardhawi, Yusuf. *Characteristics of Islam: An Analytical Study*. Pustaka al-Kautsar, 2011.
- Anwar, Syamsul. *Reorientasi Pendidikan Islam di Era Disrupsi Digital: Studi Kualitatif tentang Integrasi Nilai Akhlak dan Literasi Digital di Madrasah*. n.d.
- Attas, Muhammad Naquib al-. *Islam and Secularism*. International Institute of Islamic Thought and Civilization (ISTAC), 1993.
- Attas, Muhammad Naquib al-. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. International Institute of Islamic Thought and Civilization, 1980.

---

<sup>54</sup> Yusuf al-Qardhawi, *Characteristics of Islam: An Analytical Study* (Jakarta: Pustaka Al-Kautsar, 2011), p. 220.

<sup>55</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2008), p. 161.

<sup>56</sup> Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1999), p. 91.

- Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought, 2008.
- Buckingham, David. *Epilogue: Rethinking Digital Literacy: Media Education in the Age of Digital Capitalism*. n.d.
- Castells, Manuel. *The Rise of the Network Society*. 2. Wiley-Blackwell, 2010.
- Fauzi, Ahmad. *Digital Literacy in Islamic Education: Challenges and Opportunities*. 12, no. 2 (2024).
- Floridi, Luciano. 'Digital Time: Latency, Real-Time, and the Onlife Experience of Everyday Time'. *Philosophy & Technology* 34, no. 3 (2021): 407–12. <https://doi.org/10.1007/s13347-021-00472-5>.
- Garaudy, Roger. *Janji-Janji Islam*. PT. Bulan Bintang, 1984.
- Ghazali, Muhammad bin Muhammad al-. *Ihya Ulumiddin*. Vol. 3. Dar Ihya al-Kutub al-Arabi, n.d.
- Heidegger, Martin. *The Question Concerning Technology and Other Essays*. (New York), 1977.
- Ibnu Kathir. *Tafsir Al-Qur'an al-'Azim*. Vol. 6. Dar al-Hadith, 2004.
- Iqbal, Muhammad. *Reconstruction of Religious Thought in Islam*. Stanford University Press, 2013.
- Kuntowijoyo. *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika*. Tiara Kencana, 2007.
- Langgulang, Hasan. *Principles of Islamic Education*. Pustaka Al Husna Baru, 2003.
- Livingstone, Sonia. *Audiences in an Age of Datafication: Critical Questions for Media Research*. no. 2 (2018).
- Maskawaih, Ibnu. *Tahdhib Al-Akhlāq Wa Taḥīr al-A'rāq*. Dar Kutub al-Ilmiyyah, 1985.
- Nahlawi, Abdurrahman an-. *Islamic Education at Home, School and Society*. Gema Insani Press, 1995.
- Nata, Abuddin. *Philosophy of Islamic Education*. RajaGrafindo Persada, 2017.
- Nurul\_Fahmi, Muhammad, M Malik Almajdi, Muhlisin Muhlisin, Muhammad Zidan Kurniawan, and Abul Mafaakhir. 'Strategi Pendidikan Agama Islam Berbasis Model Profetik Untuk Mengatasi Krisis Moral Remaja Di Era Digital'. *QAYID : Jurnal Pendidikan Islam* 1, no. 2 (2025): 167–76. <https://doi.org/10.61104/qd.v1i2.513>.
- Oxford University. *Oxford Learner's Pocket Dictionary*. Oxford University Press, 2023.
- Prensky, Marc. *Digital Natives, Digital Immigrants Part 1*. no. 5 (2001).
- Putra, Heddy Shri Ahimsa. *Paradigma Profetik Islam: Epistemologi, Etos, Dan Model*. Gadjah Mada University Press, 2017.
- Rahmayana, Jeeny. *Filsafat Rekontruksionisme Dalam Pendidikan Islam Studi Atas Pemikiran Muhammad Iqbal*. 1, no. 1 (2015).
- Senwyn, Neill. *Education and Technology: Key Issues and Debates*. Bloomsbury Academic, 2020.
- Snyder, Hanna. *Literature Review as a Research Methodology: An Overview, and Guidelines*. 2019.

- UNESCO. *Global Education Monitoring Report 2019: Migration, Displacement and Education*. UNESCO Publishing, 2019.
- Waharjani, Waharjani, Mohammad Jailani, and Miftachul Huda. 'The Concept Of Human Fitrah In Islamic Philosophy Of Education: A Semantic Analysis In Relation To The Qur'an'. *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 1 (2024). <https://doi.org/10.20871/kpjipm.v10i1.307>.
- Zed, Mestika. *Library Research Methods*. Yayasan Pustaka Obor Indonesia, 2018.
- Zet, M. *Library Research Methods*. Obor Indonesia Library Foundation, 2018.
- Zuhairini. *Philosophy of Islamic Education*. Bumi Aksara, 2015.