

The Level of Moral Comprehension and the Ethics of Social Media Use among Secondary School Students: A Systematic Literature Review

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ABSTRACT

The internalisation of Islamic moral values (*akhlak*) serves as a foundational pillar in shaping the identity and character of secondary school students, particularly when confronting rapid digital transformation and the Fourth Industrial Revolution (IR 4.0). This systematic literature review aims to evaluate the level of moral comprehension regarding the ethics of social media use, identify significant influencing factors, and elaborate on the challenges and psychospiritual implications in strengthening digital morals among secondary school students. The research methodology adopts a Systematic Literature Review (SLR) design guided by the PRISMA 2020 protocol to ensure transparency and reproducibility. A comprehensive search was executed across three primary databases: Scopus (n = 15), MyJurnal (n = 25), and Google Scholar (n = 25), yielding an initial total of 65 records published between 2020 and 2026. Following rigorous screening against predefined eligibility criteria and quality appraisal using the framework by Mullet et al. (2017), 20 high-quality empirical and review papers were selected for qualitative synthesis. The findings indicate that students' digital moral comprehension demands urgent attention; virtual communication courtesy must be reinforced through the internalisation of *malakah* (deeply rooted inner character) and the consciousness of divine oversight (*muraqabah*). Dominant factors influencing this internalisation include role modeling (*uswah hasanah*) from teachers and parents, the effectiveness of social hisbah mechanisms, positive communication within the family ecosystem, and personal self-control. Conversely, primary challenges include the normalisation of digital hedonism, cyberbullying, deindividuation under online anonymity, information manipulation/digital slander, and a deficit in value-based digital literacy. In conclusion, a synergy between fortifying faith (*akidah*), active social monitoring, and guidance from teachers acting as contemporary murabbi is critical to cultivating digital users with high integrity.

Keywords: Islamic Morals, Social Media, Secondary School Students, Digital Ethics, Systematic Literature Review (SLR).

INTRODUCTION

Islamic Education aims to develop a balanced individual across intellectual, spiritual, emotional, and physical dimensions, aligning with the aspirations of the National Education Philosophy that emphasizes producing knowledgeable, moral, and self-reliant individuals (Hamzah & Abdullah, 2021). Within the Malaysian education system, the development of morals is not merely a supplementary component but acts as the foundational core underlying the entire learning process. This is because Islamic moral values serve as a life guide that must be translated consistently through students daily behavior, manners, and practices (Tamuri & Ismail, 2021). Solid morals not only project a true Muslim personality but also serve as the primary criterion for determining the overall effectiveness of the Islamic Education process itself.

Furthermore, Islamic ethics is defined as an inner trait firmly embedded in the soul, which manifests through an individual's practical actions, judgments, and social interactions in a prudent and well-mannered way (Robani

et al., 2023). From the Islamic perspective, morals are not static or merely superficial they directly reflect the strength of an individual's faith (*akidah*) and the sincerity of their devotion. Therefore, character building among students demands the integration of both *naqli* (revealed knowledge) and *aqli* (reasoned knowledge) to ensure they can distinguish between right and wrong in every action taken.

In this context, moral comprehension is not just cognitive mastery or memorizing factual data it demands a deep internalisation of values so that they can be applied in real life scenarios (Suhaili et al., 2025). This process of comprehension involves high spiritual awareness (*ihsan*) in executing responsibilities as a servant of Allah and a caliph on earth. Thus, the effectiveness of Islamic Education heavily relies on how well students absorb and manifest these noble values when facing the complex ethical challenges of social media use, thereby constructing a resilient digital identity.

The current education system must remain dynamic to ensure that moral values stay relevant to contemporary needs without sidelining the fundamental principles of Shariah. The emphasis on moral development must go hand in hand with the rapid advancement of knowledge to produce a generation that excels academically while possessing high personal nobility. These continuous efforts will directly contribute to social harmony and national stability, given that morally grounded human capital is the most valuable asset in driving a glorious Islamic civilization in the future.

Research Gaps

A thorough examination of existing literature reveals a significant international empirical gap regarding Islamic digital ethics among secondary school students (Chaudhary, 2020; Mohamed Othman et al., 2025). Although digital technology and social media platforms are ubiquitous among global youth, scholarly publications indexing this specific phenomenon within premier international databases such as Scopus remain remarkably scarce. The majority of existing international literature on cyberethics, digital citizenship, and online behavior predominantly focuses on tertiary level university undergraduates or general adult populations, leaving a critical void in empirical research centered specifically on secondary school adolescents (Nordin, 2025; Upadhyaya et al., 2026). This shortage of international empirical data is particularly concerning given that secondary school students represent a highly vulnerable demographic navigating crucial stages of identity development, moral reasoning, and emotional maturity (Mohamed Othman et al., 2025; Syafiqah et al., 2025). By synthesizing studies across international and regional databases, this review directly addresses this empirical deficiency, offering a foundational empirical baseline for understanding adolescent moral comprehension in the digital age.

Beyond the empirical shortage, prior systematic literature reviews in the domain of Islamic education and digital ethics frequently exhibit a methodological reproducibility gap (Page et al., 2021). A prevalent limitation in existing review papers is the lack of explicit reporting regarding search strategy details, including exact search query strings, Boolean operator combinations, database coverage limits, and systematic quality evaluation protocols. Such omissions obscure the precise operationalization of the review process, thereby compromising the transparency, methodological rigor, and reproducibility required by contemporary academic standards. Furthermore, vague screening flows hinder peer reviewers and future researchers from validating or expanding upon synthesized findings. To rectify these systemic methodological flaws, this review rigorously adheres to the PRISMA 2020 protocol, detailing comprehensive search query strings, transparent inclusion and exclusion criteria, and a structured quality appraisal framework using established evaluative metrics (Mullet et al., 2017).

Finally, a profound theoretical integration gap exists in the literature regarding the conceptualization of adolescent cyber behavior. Contemporary research often analyzes digital misbehavior, such as cyberbullying, deindividuation, and online harassment, using modern socio-criminological and psychological frameworks most notably Space Transition Theory (Ige, 2020), Routine Activity Theory (Ige, 2020), and Ecological Systems Theory (Mohamed Othman et al., 2025) without connecting these paradigms to traditional Islamic ethical concepts. Conversely, classical Islamic literature discusses moral development (*akhlak*), inner character formation (*malakah*), divine oversight consciousness (*muraqabah*), and social accountability (*hisbah*) in a purely theological manner, isolated from the structural affordances and psychological mechanisms of contemporary

virtual spaces (Ali et al., 2022; Zakaria et al., 2021). This study bridges this theoretical divide by synthesizing these modern socio-criminological theories alongside Islamic psychospiritual principles, providing an integrated theoretical framework that accounts for both the structural environmental triggers of digital platforms and the internal spiritual mechanisms required for ethical digital citizenship (Ige, 2020)

LITERATURE REVIEW

Rapid technological progress and the Fourth Industrial Revolution present complex challenges to preserving faith and constructing morality among adolescents (Akib et al., 2024; Tamuri & Ismail, 2021a). Uncontrolled exposure to social media leaves secondary school students who are in a critical identity formation phase vulnerable to severe moral risks and spiritual hazards (Akib et al., 2024). Phenomena such as cyberbullying (Ahmad Said, 2021; Harahap et al., 2024), online immoral conduct, exposure to cyber pornography, sexting, and cyber stalking (Ige, 2020; Wan Abdul Fattah et al., 2023) are spreading rapidly, eroding standards of courtesy in everyday interactions (Nurul Izzah, 2021).

To understand the drivers behind these online misbehaviors, Space Transition Theory and Routine Activity Theory offer valuable insights (Ige, 2020). According to Space Transition Theory, individuals exhibit markedly different behaviors when transitioning from physical to virtual spaces (Ige, 2020). The online environment offers identity flexibility, profile customization, and dissociative anonymity, which reduces fear of legal sanctions or social disapproval (Ahmad Said, 2021; Ige, 2020). This triggers a disinhibition effect, emboldening students to use abusive language, spread slander, and participate in cyberbullying actions they would rarely attempt in face to face physical interactions (Ahmad Said, 2021; Ige, 2020).

Routine Activity Theory further explains that cyber misconduct occurs when three elements converge: a motivated offender, a suitable target, and the absence of capable guardians (Ige, 2020). In school and home environments, the absence of active oversight by parents and teachers as capable guardians allows students to consume harmful online content without restrictions (Ige, 2020; Zakaria et al., 2021). Additionally, Ecological Systems Theory demonstrates that adolescent cyber behavior is shaped by dynamic interactions across multiple environmental layers, ranging from individual self control at the microsystem level to family communication at the mesosystem level and societal media norms at the macrosystem level (Mohamed Othman et al., 2025; Syafiqah et al., 2025).

Beyond anonymity and lack of external monitoring, this digital moral crisis is exacerbated by students' failure to practice spiritual discipline and the principle of *tabayyun* the practice of verifying information accuracy before sharing (Nurul Hamizah et al., 2024; Omar Saad Ahmed et al., 2025). Without firm cyber self-control anchored in faith and piety, students fall prey to fake news, factual manipulation, and algorithmic slander on social media (Hasballah et al., 2025; Zainan, 2021). This challenging environment underscores the heavy responsibility placed on Islamic Education Teachers to function as contemporary *murabbi* who offer values-based guidance contextualized to the realities of cyberspace (Jali et al., 2025; Kasim & Daud, 2022; Zakaria et al., 2021).

METHODOLOGY

This review applies the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines (Page et al., 2021) to ensure a systematic, transparent, and reproducible literature review process.

Search Strategy and Search Strings

A comprehensive literature search was executed using three primary academic platforms: Scopus, MyJurnal (Malaysian Citation Index), and Google Scholar. Selecting these three platforms balances international database coverage with local and Nusantara regional context parameters. The search focused on publications over a 6-year timeframe (2020 to 2026).

To ensure full reproducibility, keyword combinations, Boolean operators (AND, OR), and field tags (TITLE-ABS-KEY or allintitle:) were structured according to the specific formatting requirements of each database. Full details regarding the search strings and initial record retrieval are provided in Table 1.

Table 1. Search String Structure and Database Retrieval

Database	Search String	Initial Results
Scopus	TITLE-ABS-KEY ((“moral comprehension” OR “Islamic ethics” OR “akhlak” OR “moral identity”) AND (“social media” OR “digital technology” OR “cyberbullying”) AND (“secondary school” OR “adolescents”))	15 articles
MyJurnal	TITLE-ABS-KEY ((“akhlak Islam” OR “etika digital” OR “penghayatan akhlak”) AND (“media sosial” OR “teknologi digital”) AND (“pelajar sekolah menengah”))	25 articles
Google Scholar	allintitle: (“penghayatan akhlak” OR “etika digital”) AND (“media sosial”) AND (“sekolah menengah”)	25 articles
TOTAL		65

Eligibility Criteria

Retrieved records were screened against explicit inclusion and exclusion criteria established using the Population, Exposure, and Outcome (PEO) framework. The eligibility parameters are detailed in Table 2.

Table 2. Inclusion and Exclusion Criteria

Criteria	Inclusion(Eligible)	Exclusion (Ineligible)
Literature Type	Peer-reviewed empirical research articles and systematic literature reviews.	Dissertations, university theses, books, book chapters, general concept papers, conference proceedings, and newspaper reports.
Language	Malay and English only	Languages other than Malay and English.
Timeframe	Published within 2020 to 2026.	Published prior to the year 2020.
Research Focus	Level of Islamic moral comprehension, social media ethics, <i>malakah</i> formation, or adolescent cyber practices.	Purely technical computer/IT software aspects lacking value, moral, or Islamic religious elements.
Target Subjects	Secondary school students or teenagers.	Primary school pupils, university undergraduates, or adults.

Systematic Screening Flow (PRISMA 2020)

The article screening and selection process followed the PRISMA 2020 flow diagram across four main phases: identification, screening, eligibility assessment, and study inclusion (Page et al., 2021). During the identification phase, initial database searching yielded 65 total records (Scopus: n = 15) (MyJurnal: n = 25) (Google Scholar: n = 25). A total of 10 duplicate records and ineligible publication types were removed prior to screening. Next, during the screening phase, 55 records were evaluated based on titles and abstracts, resulting in the exclusion of 20 articles that did not meet the focus scope or centered purely on technical IT aspects. In the eligibility assessment phase, 35 full-text articles were evaluated in depth, and 15 articles were excluded because they did not involve secondary school subjects. Ultimately, 20 high-quality articles meeting all eligibility criteria were included in the qualitative synthesis.

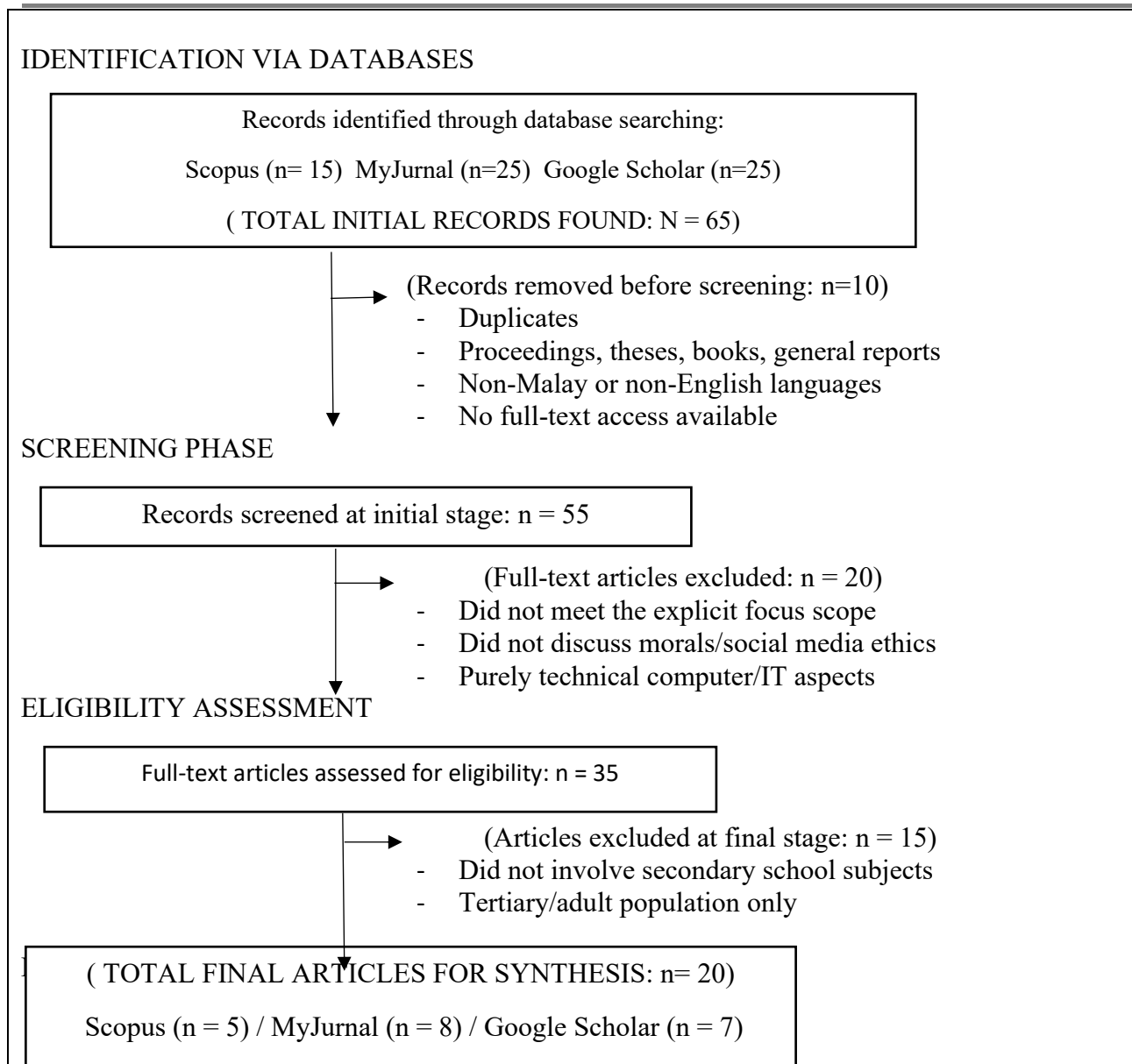


Figure 1. PRISMA 2020 Flow Diagram for Article Selection Process

Quality Assessment Protocol

All 20 selected articles underwent quality assessment using the criteria formulated by Mullet et al. (2017). Four parameters were assessed research design clarity, sampling appropriateness, data analysis rigor, and alignment with Islamic ethics/digital practices. All 20 included studies achieved quality scores above 70, confirming their methodological validity.

Data Extraction Matrix

Data from the 20 included articles were systematically classified according to the extraction matrix format of Xiao and Watson (2019), as displayed in Table 3.

Table 3. Data Extraction Matrix and Analysis Summary (n = 20)

No	Author & Year	Theory / Framework	Methodology	Main Research Findings	Gaps & Recommendations
1	Harahap et al. (2024)	Social Influence Theory	Questionnaire	Social media brings dual impacts; expanding knowledge access while driving cyberbullying, comment sensitivity, and hoaxes.	School-based social media ethics modules and parental hisbah must be empowered.
2	Upadhyaya et al. (2026)	Moral Foundations Theory (MFT) & HAIC	Pilot Experiment	Student AI interaction aids moral detection but presents automation bias when students uncritically accept AI output	Integrate critical thinking and AI explainability into digital literacy curricula.
3	Ige (2020)	Space Transition Theory & Routine Activity Theory	Mixed-Methods Ex-Post Facto	Anonymity triggers disinhibition, propelling youth toward cyber pornography, sexting, stalking, and cyberbullying.	Requires active “capable guardians” (teachers/parents) to govern school cyber ethics.
4	Mohamed Othman et al. (2025)	Ecological Systems Theory & Self-Control	Cross-Sectional Correlational	Individual self-control serves as the primary protective factor against cyberbullying.	Interventions must focus on internal self-regulation and moral identity by gender dynamics.
5	Reza Flores et al. (2025)	Education 5.0 & Neuroeducation	Quantitative Cross-Sectional	Adolescents exhibit emotional ambivalence and ethical uncertainty when managing generative technology.	Educational policies must align tech skills with critical thinking and humanistic ethics.
6	Ralasari et al. (2020)	Partial Least Squares (PLS) Structural Model	Survey & PLS-SEM	Social media addiction significantly increases student apathy.	Interventions should combine parental oversight with spiritual growth to combat apathy.
7	Ahmad Said (2021)	Deindividuation & Self-Control	Multiple Regression	Online anonymity triggers deindividuation driving Instagram cyberbullying.	Implement cyber-empathy training and real-identity accountability.
8	Hasballah et al. (2025)	Social Cognitive Theory	Regression Statistics	Excessive internet duration erodes student empathy and cyber communication courtesy.	Design formal digital literacy modules rooted in Islamic values
9	Ros Arniza Zakaria (2021)	Social Cognitive Theory	Fuzzy Delphi Method	Social <i>hisbah</i> mechanisms (teachers, parents) guide behavioral formation.	Empower active monitoring systems via parent-teacher associations.
10	Suhaiella Suhaili (2025)	Islamic Perspective	Qualitative Inquiry	Religious environmental climate and halal food preserve students spirituality.	Educators must attend to students' external and internal readiness.
11	Nurul Syafiqah (2025)	Erikson's Psychosocial Theory	Theoretical Design	Muslim adolescents face loneliness, bullying, and value conflicts due to globalisation.	Align mental health elements within the Islamic Education subject.
12	Mohd Manawi (2024)	Psychospiritual Therapy	Thematic Analysis	Teenagers risk spiritual problems like anxiety and love for worldly desires.	Apply methods of purifying desires using tasawuf treatments.

13	Nurul Izzah Noor Zainan (2021)	Media Impact Theory	Document Analysis	Unrestricted gadget use erodes courtesy in daily speech and fosters hedonism.	Development of practical cyber manner guidelines in secondary schools.
14	M. N. Fariddudin et al. (2022)	Maqasid Shariah Model	Theoretical Review	Faith education from home acts as a shield against industrial revolution disruptions.	Parents require authentic religious references to educate children digitally.
15	Ali et al. (2022)	Islamic Malakah Attribute	Soul Synthesis	Cyber manners represent inner qualities embedded within a user's soul.	Virtual interactions demand a continuous culture of respecting teachers.
16	Nur Alya Aqilah (2023)	Islamic Ethics Concept	Library Research	Moral education produces individuals with integrity who guard their speech.	Substitute traditional exams with systematic character assessments.
17	Wan Abdul Fattah et al. (2023)	Digital Literacy & Shariah Law	Qualitative Interviews & Documents	Absence of digital literacy causes phone addiction, pornography exposure, and cyber sexual misconduct.	Apply digital literacy modules aligned with Shariah principles in schools
18	Nurul Hamizah et al. (2024)	Tabayyun Concept & Cyber Fiqh	Qualitative Content Analysis	Neglecting <i>tabayyun</i> on social media triggers fake news, backbiting, and slander.	Apply <i>tabayyun</i> ethical principles in digital media education.
19	Omar Saad Ahmed et al. (2025)	Fiqh Jinayat & Maqasid Shariah	Doctrinal Legal & Quantitative Index	Digital slander crimes (<i>qadhf, buhtan, namimah</i>) require <i>ta'zir</i> enforcement and Islamic cyber laws.	Align cybercrime legislation with <i>fiqh al-jinayat</i> principles.
20	Nurlela et al. (2025)	Islamic Psychopedagogy & Digital Education	Correlational Regression	Continuous Islamic psychoeducation builds emotional and moral resilience against digital threats	Empower Islamic psychoeducation-based curricula across educational institution

RESULTS AND DISCUSSION

This section outlines the detailed background profiles of the 20 selected academic journal articles included for evaluation.

Mapping Matrix of Selected Studies by Database, Year, Country, and Full Title

The streamlined structural matrix below maps out the complete framework of the 20 selected articles, categorized explicitly by their reference index databases, historical publication years, countries of origin, and complete academic titles:

No	Database	year	country	Author(s)	Full Academic Article Title
1	Google Scholar	2024	Indonesia	Harahap et al.	Influence of Social Media on Adolescent Ethical Behavior in the Digital Era
2	Scopus	2026	Germany / Italy	Upadhyaya et al.	Exploring How Students Interact with AI for Detecting Moral Sentiments in Social Media

3	Scopus	2020	South Africa / Nigeria	Ige	What We Do on Social Media! Social Representations of Schoolchildren's Activities on Electronic Communication Platforms
4	Scopus	2025	Egypt	Mohamed Othman et al.	Unravelling Cyberbullying Among Egyptian Adolescents: The Protective Influence of Self-Control and Moral Identity with Gender and Socioeconomic Dynamics
5	Scopus	2025	Mexico	Reza Flores et al.	Artificial Intelligence and Students: An Overview from Teaching-Learning, Ethics-Morality, Emotions
6	Google Scholar	2020	Indonesia	Ralasari et al.	Relationships Pattern of Social Media Addiction Level to Morality Level, Apathetic Level and Academic Score
7	Google Scholar	2021	Indonesia	Ahmad Said	Deindividuation and Self-Control Toward Cyberbullying Behavior on Instagram Among Adolescents
8	MyJurnal	2025	Indonesia	Hasballah et al.	The Influence of Social Media on Secondary School Students Moral Behavior
9	MyJurnal	2021	Malaysia	Zakaria et al.	Analysis of Social Hisbah Factors on the Internalisation of Islamic Morals Among Muslim Secondary School Students: Application of Fuzzy Delphi Method
10	MyJurnal	2025	Brunei	Suhaili et al.	The Role of Schools and Educators in Efforts to Increase Student Moral Internalisation According to Islamic Perspective
11	MyJurnal	2025	Malaysia	Syafiqah et al.	Psychology of Contemporary Muslim Adolescents: Challenges and Adaptation Strategies Based on Islam
12	MyJurnal	2024	Malaysia	Manawi et al.	Spiritual Problems of At-Risk Adolescents and Influencing Factors: A Literature Review
13	Google Scholar	2023	Malaysia	Robani et al.	Empowering Moral Education in Schools: A Contextual Survey in National Education
14	Google Scholar	2022	Malaysia	Fariddudin et al.	Faith Education of Muslim Families Confronting the Challenges of Industrial Transformation 4.0
15	Google Scholar	2022	Malaysia	Ali et al.	Islamic Malakah Attribute in the Ecosystem of Contemporary Cyber Platform Interaction
16	Google Scholar	2021	Malaysia	Zainan	The Impact of Unrestricted Gadget Use on the Erosion of Courtesy in Daily Speech of Adolescents
17	MyJurnal	2023	Malaysia	Wan Abdul Fattah et al.	The Impact of Lack of Digital Literacy Toward Cyber Sexual Misconduct Among Muslim Adolescents in Malaysia
18	Google Scholar	2024	Malaysia	Salleh et al.	<i>Tabayyun</i> : Courtesy and Ethics in Knowledge Dissemination on Social Media
19	Google Scholar	2025	Iraq / Kyrgyzstan	Ahmed et al.	<i>Fitnah</i> in the Digital Age: Regulating Social Media Misuse Through Islamic Criminal Principles Approach
20	Google Scholar	2025	Indonesia / Malaysia	Nurlela et al.	Impact of Islamic Psychoeducation in Facing the Challenges of Digital Education Practices: Student and Lecturer Perceptions

Geographical Distribution Analysis of Selected Studies

Based on geographic context parameters across the 20 included studies, the majority of research focused on Malaysia (50%, $n = 10$). Regional Nusantara publications contributed 5 studies from Indonesia (25%) and 1 from Brunei Darussalam (5%). Meanwhile, global contexts outside Nusantara were represented by 4 international studies (20%), originating from Germany/Italy, South Africa/Nigeria, Egypt, and Mexico. Figure 2 renders a precise Pie Chart reflecting this geographical distribution to facilitate systematic contextual comparisons across regional and international literature.

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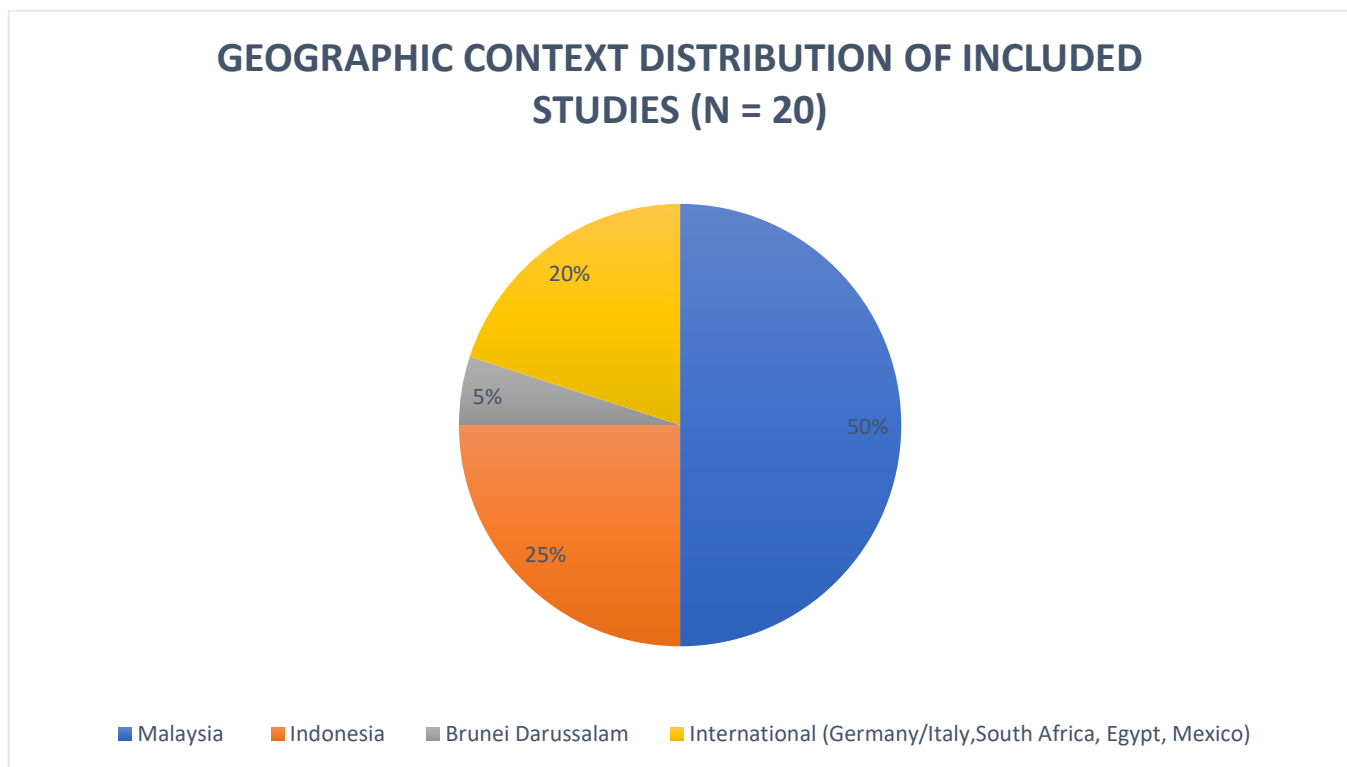


Figure 2. Pie Chart Illustrating Context Percentage Across the 20 Included Studies

Number of Journal Publications by Year

Figure 3 maps out the chronological publication distribution within the latest six (6) years timeframe under study, demonstrating a prominent surge in academic concentration during the year 2025 with a recorded peak of seven (n=7) papers.

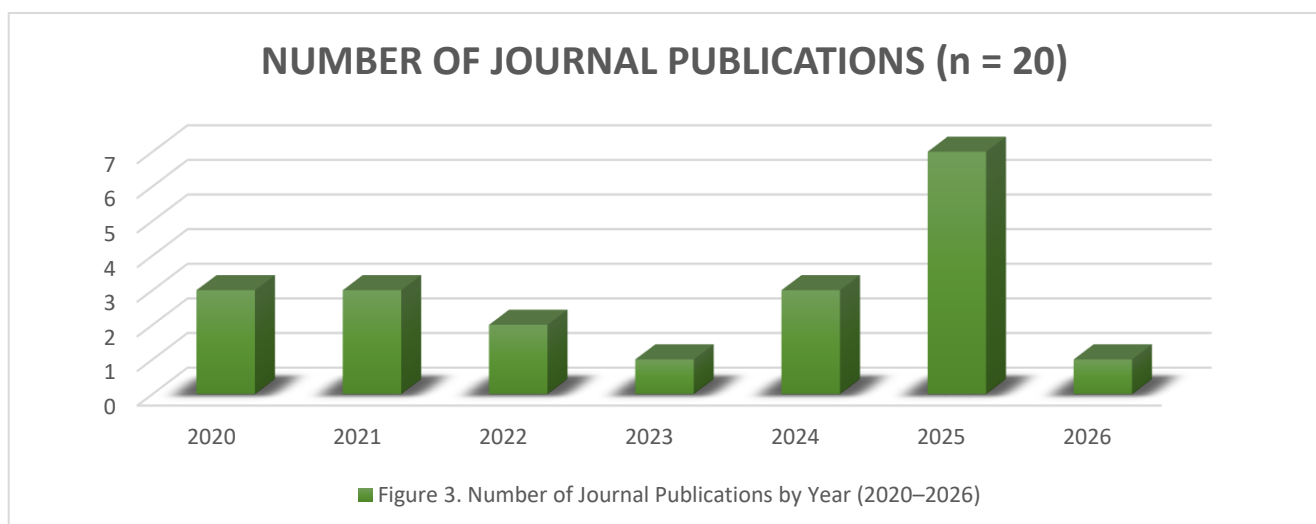


Figure 3. Number of Journal Publications by Year

Level of Moral Comprehension Concerning Social Media

Manifestation of Manners (*Adab*) and *Malakah* in Digital Communication

Moral comprehension among secondary school students in cyberspace extends beyond cognitive awareness of ethical rules; it represents the manifestation of an internalised noble disposition (*malakah*) deeply rooted in the soul (Ali et al., 2022; Harahap et al., 2024). The presence of *malakah* motivates students to maintain courteous language, exercise mutual respect, and resist digital toxicity even when interacting behind anonymous virtual accounts (Ali et al., 2022). However, synthesis reveals rising threats of empathy distortion and pseudo-empathy stemming from excessive screen exposure (Hasballah et al., 2025). Students increasingly substitute genuine social care with superficial reactions such as emojis or “likes” (Hasballah et al., 2025). When internal self control weakens, deindividuation takes place, leading students to perceive themselves as untraceable and increasing the likelihood of cyberbullying on platforms like Instagram and TikTok (Ahmad Said, 2021; Ige, 2020; Mohamed Othman et al., 2025).

Social Hisbah Mechanisms and External Monitoring

Active social monitoring (*hisbah*) conducted by parents, educators, and local communities functions as an essential external control mechanism to regulate online student behavior (Zakaria et al., 2021). Viewed through the lens of Routine Activity Theory, teachers and parents act as capable guardians capable of identifying early signs of cyber misconduct (Ige, 2020; Zakaria et al., 2021). Structured hisbah frameworks ensure that preventive measures are implemented before minor infractions escalate into severe moral crises (Zakaria et al., 2021). Establishing co-hisbah partnerships between schools and Parent-Teacher Associations (PTA) connects home, school, and digital spaces into a unified protective network (Zakaria et al., 2021).

Family Ecosystem, Religious Climate, and Mental Health

Constructive two-way communication within the family ecosystem builds psychological resilience against peer pressure and moral ambiguity on social media. When families provide consistent affection alongside authentic religious reference points, adolescents are less likely to seek identity escapism through risky online behaviors. Furthermore, a positive religious climate (*iklim dini*) in educational institutions, supported by *halalan toyyiban* nutrition, safeguards spiritual stability (Suhaili et al., 2025). Core spiritual practices including ritual prayer (*solat*), supplication (*dua*), and remembrance (*zikir*) serve as effective emotional coping mechanisms that alleviate cyberbullying trauma, isolation, and spiritual distress (*al-halu'*) (Manawi et al., 2024; Syafiqah et al., 2025).

Significant Influencing Factors and Challenges

Role Modeling by Teachers (*Uswah Hasanah*) and Contemporary *Murabbi*

Observing and emulating the digital manners modeled by Islamic Education Teachers acting as *muaddib* and *murabbi* emerges as a primary factor shaping students digital identity. Educators who demonstrate personal digital integrity exert a stronger influence on student behavior than purely theoretical instruction. Nevertheless, literature highlights a systemic evaluation gap: students frequently memorize cyber ethics concepts to pass high stakes written examinations rather than internalising these principles into daily online habits (Robani et al., 2023).

Deindividuation, Digital Hedonism, and Algorithmic Slander

Online anonymity frequently triggers deindividuation, reducing personal accountability and guilt among youth (Ahmad Said, 2021; Ige, 2020). Compounded by persistent exposure to digital hedonism, students commitment to practicing *tabayyun* (fact checking and verification) is diminished, making them vulnerable to spreading misinformed content, engaging in slander (*qadhf* and *buhtan*), or participating in cyber sexual misconduct (Ahmed et al., 2025; Salleh et al., 2024; Wan Abdul Fattah et al., 2023). Without a firm internal consciousness of divine oversight (*muraqabah*), students face ongoing risks of device addiction, apathy, and declining academic performance (Nurlela et al., 2025; Ralasari et al., 2020).

CONCLUSION AND RECOMMENDATIONS

This systematic literature review demonstrates that internalising Islamic moral values serves as a fundamental psychological and spiritual defense protecting secondary school students against digital harms. Technical safeguards and internet filtering tools alone cannot guarantee healthy digital character long term moral growth requires cultivating the inner soul (*malakah*), strengthening divine oversight consciousness (*muraqabah*), and maintaining active social oversight (*hisbah*) across home and school environments (Zakaria et al., 2021). To safeguard Generation Z's digital identity, educational policy should pivot from exam centric theoretical assessments toward continuous, character focused evaluations across real and virtual spaces (Robani et al., 2023).

Structural and Policy Recommendations

To operationalise the findings of this review, several critical policy and structural reforms are recommended for educational authorities and policy makers. First and foremost, a comprehensive curriculum assessment reform is necessary within the national education framework. The Ministry of Education should update the current evaluation paradigm for Islamic Education by transitioning away from purely exam-oriented theoretical testing toward continuous, character-tracking rubrics (Robani et al., 2023). These qualitative assessment tools should systematically measure and reward students' practical digital etiquette, respectful virtual communication, and real-world moral conduct in daily life, thereby ensuring that moral instruction translates into lived behavioral habits rather than rote memorisation (Robani et al., 2023).

Furthermore, educational institutions must prioritize the formal integration of value-based digital literacy modules into primary and secondary school curricula. Rather than treating technology skills in isolation, these practical modules should be firmly grounded in Islamic ethical principles, specifically leveraging contemporary real-world cyber case studies to cultivate critical analytical reasoning skills (*tabayyun*) among students (Ahmed et al., 2025; Harahap et al., 2024; Salleh et al., 2024). By training youth to critically evaluate online information, verify source authenticity, and recognize algorithmic manipulation, such modules effectively equip digital natives to resist online toxicity, false news, and digital slander (Ahmed et al., 2025; Harahap et al., 2024; Salleh et al., 2024).

Finally, a sustainable digital moral strategy demands the establishment of institutionalised *co-hisbah* partnerships across community ecosystems. Educational authorities should formalise collaborative networks connecting schools, Parent-Teacher Associations (PTA), religious institutions, and local community leaders to provide accessible, authentic guidance for parents navigating the digital age (Zakaria et al., 2021). By empowering families with practical digital parenting tools and aligning home oversight with school based character building, these *co-hisbah* networks create a cohesive, mutually reinforcing moral ecosystem that bridges physical classrooms and virtual spaces (Zakaria et al., 2021).

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