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DIGITAL MORAL DISRUPTION IN ISLAMIC RELIGIOUS EDUCATION: CHALLENGES AND STRATEGIES IN THE AI ERA AT BLITAR REGENCY HIGH SCHOOLS

Miftakhul Rohman¹

Universitas Nahdlatul Ulama' Blitar, Indonesia (miftakhulrohman864@gmail.com)

Doni Saputra

Institut Agama Islam Faqih Asy'ari Kediri, Indonesia (donitwo45@gmail.com)

Marwan Hayeemaming

Fatoni University, Thailand (Marwan6889@gmail.com)

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ABSTRAK

Perkembangan pesat teknologi digital dan kecerdasan buatan telah mentransformasi lanskap pendidikan, menghadirkan berbagai peluang sekaligus tantangan, khususnya dalam pengembangan moral dan karakter. Pendidikan Agama Islam (PAI), yang bertujuan untuk menumbuhkan kesadaran spiritual dan membentuk akhlak mulia, kini menghadapi tantangan dari budaya digital yang seringkali bersifat netral nilai dan terkadang tidak selaras dengan prinsip etika Islam. Penelitian ini mengkaji fenomena disrupsi moral digital dalam implementasi pembelajaran PAI di sekolah menengah atas negeri di Kabupaten Blitar. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus untuk mengeksplorasi fenomena tersebut dalam konteks nyata. Partisipan penelitian meliputi guru PAI, siswa, kepala sekolah, serta pemangku kepentingan terkait lainnya. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa disrupsi moral digital memengaruhi sikap dan perilaku belajar siswa melalui penggunaan smartphone yang berlebihan, meningkatnya ketergantungan pada informasi digital, serta berkurangnya interaksi tatap muka. Faktor-faktor tersebut menghambat proses internalisasi nilai-nilai Islam dalam pembelajaran. Penelitian ini memiliki implikasi praktis yang penting. Guru perlu mengintegrasikan literasi digital dan pembinaan etika dalam pembelajaran PAI serta memperkuat perannya sebagai teladan moral. Pembuat kebijakan perlu mendukung pengembangan kurikulum yang menyeimbangkan kompetensi teknologi dengan pendidikan karakter, serta menyediakan program pelatihan yang membantu guru dalam menghadapi tantangan digital secara efektif. Penguatan etika digital dan penggunaan teknologi yang bertanggung jawab menjadi kunci dalam menjaga keberlanjutan perkembangan moral siswa di era digital.

¹ Correspondence author

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ABSTRACTS

The rapid growth of digital technology and artificial intelligence has transformed the educational landscape, creating both opportunities and challenges, particularly in moral and character development. Islamic Religious Education (PAI), which aims to foster spiritual awareness and cultivate noble character, is increasingly challenged by digital culture, which is often value-neutral and sometimes misaligned with Islamic ethical principles. This study examines the phenomenon of digital moral disruption in the implementation of PAI learning in public senior high schools in Blitar Regency. This study employs a qualitative case study approach to explore the phenomenon within its real-life context. The participants include PAI teachers, students, school principals, and other relevant stakeholders. Data were collected through participatory observation, in-depth interviews, and document analysis. The data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. The findings indicate that digital moral disruption affects students' attitudes and learning behaviors through excessive smartphone use, increased reliance on digital information, and reduced face-to-face interaction. These factors hinder the effective internalization of Islamic values in the learning process. This study offers important practical implications. Teachers should integrate digital literacy and ethical guidance into PAI instruction while reinforcing their role as moral exemplars. Policymakers should support curriculum development that balances technological competence with character education and provide professional development programs to help teachers address digital challenges effectively. Strengthening digital ethics and promoting responsible technology use are essential to sustain students' moral development in the digital era.

A. INTRODUCTION

The development of digital technology over the past two decades has significantly transformed nearly every aspect of human life, including the field of education. Technologies such as artificial intelligence, the Internet of Things (IoT), social media, and various digital learning platforms have created a faster, more open, and data-driven learning ecosystem. According to **Habibah** modern society has entered the era of the *network society*, where information and communication become the primary forces shaping social, economic, and educational life (Habibah 2021). In this context, technology has become an inseparable part of the learning process both in schools and within the broader community.

This digital transformation provides significant opportunities to improve the quality of education. Technology enables broader access to learning resources, more interactive teaching methods, and more effective communication between teachers and students. **Sari** argues that digital technology expands learning opportunities through unlimited access to information and allows for more flexible and personalized learning experiences (Sari and Munir 2024). As a result, students are no longer dependent solely on textbooks or conventional teaching methods but can utilize a wide range of digital resources to enrich their knowledge.

However, the rapid development of digital technology also presents considerable challenges, particularly in relation to the formation of students' character and morality.

The vast access to information through the internet exposes students to content that may not align with moral and religious values. Nurul **nisa** explains that uncontrolled use of digital technology can influence patterns of thinking, social behavior, and even shape the identity of the younger generation (Nisa et al. 2024). Therefore, education is not only required to teach technological skills but also to instill ethical values and responsibility in the use of technology.

In the context of Islamic Religious Education (*Pendidikan Agama Islam/PAI*), the development of digital technology creates even more complex challenges. PAI is not only intended to transfer religious knowledge but also to shape students' character and personality in accordance with Islamic teachings. **Ramadhani** emphasizes that the main goal of education in Islam is the formation of a civilized human being (*insan adabi*), who possesses a balance between knowledge, faith, and moral conduct (Ramadhani 2024). However, the strong influence of digital technology can shift these values if it is not balanced with strong moral and character education.

Furthermore, social media as a component of digital technology plays a major role in shaping the behavior patterns of the younger generation. Many students spend more time in virtual environments than interacting directly with their surrounding social environment. **Joko Syahputra** argues that social media has created new social spaces for adolescents to build identity and social relationships, yet it also has the potential to create problems such as digital addiction, cyberbullying, and the spread of misinformation (Alfazri and Syahputra 2024). This situation presents a particular challenge for religious education in guiding students to use technology wisely.

Amid these challenges, Islamic Religious Education teachers have a very strategic role in guiding students to utilize technology in a positive way. Teachers function not only as providers of knowledge but also as moral guides and role models for their students. **Afif** states that PAI teachers must be able to integrate Islamic values with technological developments so that the learning process remains relevant to modern developments without losing the essence of character formation (Afif and Ningrum 2024).

The integration of technology in PAI learning can also serve as an effective means of instilling Islamic values if it is used appropriately. Digital platforms can be utilized to present religious materials in more engaging ways through videos, animations, podcasts, and interactive learning applications. **Zidan** argues that the current generation are *digital natives* who are accustomed to technology; therefore, learning approaches must adapt to their characteristics in order to effectively deliver knowledge and values (Arbi and Amrullah 2024).

Therefore, the development of digital technology is an inevitable phenomenon in modern education. While technology offers significant opportunities to enhance the quality of learning, it also presents challenges in the formation of students' character. Consequently, educational strategies are needed that can integrate technological advancement with the strengthening of moral and religious values, particularly within

Islamic Religious Education, so that students become not only intellectually capable but also possess strong moral character in facing the digital era.

Islamic Religious Education is essentially not limited to cognitive development but primarily aims to shape Muslim personalities with noble character (*akhlaq al-karimah*). In this context, Islamic Religious Education serves as a moral stronghold in maintaining students' ethical values amid the increasingly massive wave of digitalization. However, empirical realities show that the moral values taught in classrooms often directly confront value-free digital content, and even content that contradicts Islamic teachings.

The era of artificial intelligence has accelerated the process of disruption in education, including the relationships between teachers, students, and learning resources. Students are no longer fully dependent on teachers as the primary source of information. Search engines, AI-based applications, and social media algorithms have instead become the main references shaping students' ways of thinking, attitudes, and behavior. This phenomenon gradually shifts the authority of formal education, including Islamic Religious Education teachers, in the process of internalizing moral values.

According to Puji Lestari, character education can only be effective when the learning environment, teacher role modeling, and school culture operate consistently (Lestari and Mahrus 2025). When students interact more intensively with a digital world that lacks moral control, the character-building process is likely to experience systemic failure. This indicates that the challenge of Islamic Religious Education in the digital era lies not merely in learning methods, but in the moral environment crisis that shapes students' personalities.

Smartphone addiction among adolescents has become one of the most visible impacts of the massive use of technology. Many students are more focused on social media, online games, and digital entertainment content than on learning activities and character development. This condition leads to a decline in discipline, weak respect toward teachers, reduced social empathy, and an increase in deviant behavior within the school environment.

Tasya emphasizes that the digital generation tends to experience a decline in social interaction skills, empathy, and self-control due to dependence on smartphones (Tasya 2025). These impacts are not only psychological but also culminate in a moral crisis that directly affects students' religious behavior. In the context of Islamic Religious Education, this condition poses a serious challenge because moral values require role modeling, real practice, and healthy social interaction.

On the other hand, many Islamic Religious Education teachers are not yet fully prepared to adapt to technological disruption. Some still rely on conventional teaching methods that are less relevant to the characteristics of the digital generation. The gap between students' technological sophistication and teachers' limited digital literacy creates an increasingly wide pedagogical divide in Islamic Religious Education learning.

According to Prabowo, technology is capable of replacing some functions of knowledge transfer performed by teachers, but it cannot replace the moral role, role modeling, and value guidance provided by educators (Prabowo, Fakhruddin, and Rohman 2020). However, when teachers fail to adjust their roles to digital realities, education loses its humanistic function. In the context of Islamic Religious Education, this failure of adaptation directly weakens the internalization of Islamic values.

Educational institutions as systems also experience great pressure in maintaining their authority. Schools are no longer the sole source of character formation, as students are more influenced by influencers, algorithmic content, and virtual communities. The authority of schools in controlling students' behavior, ethics, and learning culture is increasingly eroded by digital spaces that have no geographical boundaries or clear moral norms.

Susanto argues that the network society has transformed the structure of social power, including in education (Susanto 2025). Authority no longer originates from formal institutions, but from the power of information circulating in digital spaces. This explains why educational institutions experience a crisis of authority in shaping student behavior in the era of artificial intelligence. Under these conditions, Islamic Religious Education faces dual challenges: maintaining moral values on the one hand and adapting to technology on the other. Without appropriate pedagogical strategies, Islamic Religious Education risks becoming a mere curricular formality without real influence on the formation of students' character. In fact, moral challenges in the digital era are becoming increasingly complex and require more transformative educational approaches.

According to Al-Ghazali, the essence of education lies in the purification of the soul and the formation of moral character (Adi 2021). Knowledge without morality leads to destruction, while morality without knowledge leads to weakness. This principle is highly relevant in the era of artificial intelligence, where technological sophistication does not always go hand in hand with moral maturity. Islamic Religious Education should function as a center of balance between intellectual intelligence and moral excellence.

Empirical realities in many schools show an increase in cases of disciplinary violations, declining student ethics in social interactions, and low levels of spiritual awareness within educational environments. These phenomena cannot be separated from the influence of digital culture, which promotes instant lifestyles, individualism, and weak self-control. These conditions indicate that digital disruption has penetrated deeply into the moral domain of students.

Blitar Regency, as one of the regions experiencing rapid development in educational technology, is also affected by this disruption. Public senior high schools have adopted various digital learning platforms, yet at the same time face challenges in maintaining students' character and morality. This dynamic highlights the importance of empirical studies that are specific to the local school context. According to Hamka,

morality is the primary foundation of the advancement of civilization (Taufik 2022). A civilization that progresses without morality will result in systematic destruction. In the context of modern education, technological advancement should not proceed without the strengthening of moral values. Otherwise, education will lose its essence as a process of humanizing human beings.

Based on the above discussion, it can be concluded that digital moral disruption in Islamic Religious Education learning is a complex issue involving the relationships among teachers, students, technology, and educational institutions. Weak teacher adaptation, increasing student smartphone addiction, and the crisis of school authority are the main factors accelerating moral degradation in the era of artificial intelligence.

Therefore, the study entitled “Digital Moral Disruption in Islamic Religious Education Learning in the Era of Artificial Intelligence: A Study at Public Senior High Schools in Blitar Regency” is highly important and strategic. This research is expected to empirically reveal the forms of digital moral disruption, their causal factors, and their implications for strengthening Islamic Religious Education learning that is relevant, adaptive, and oriented toward the formation of students’ Islamic character in the digital era.

B. METHOD

This study employs a qualitative approach with a case study design to obtain an in-depth understanding of the phenomenon of digital moral disruption in Islamic Religious Education (PAI) learning in the era of artificial intelligence within its natural context at public senior high schools in Blitar Regency. The qualitative approach is selected because the issues under investigation are closely related to behavior, values, social interaction, and the dynamics of relationships between teachers, students, and technology, which cannot be adequately explained through quantitative methods alone. The case study design enables the researcher to focus on a specific context in order to comprehensively explore the complexity of the phenomenon, particularly in examining how technological developments, especially artificial intelligence, influence students’ moral attitudes, learning behavior, and perceptions of religious authority within the school environment.

The research subjects were selected purposively based on specific criteria, namely individuals who are directly involved in the learning process and have experience related to the use of digital technology in education. The total number of participants in this study was 24, consisting of 6 Islamic Religious Education teachers, 15 students selected based on their level of digital technology usage (high, moderate, and low), and 3 school principals as policy makers. The criteria for selecting students included their level of engagement with digital media, participation in PAI learning, and recommendations from teachers to ensure a representative range of perspectives.

Data collection was conducted through participatory observation, in-depth interviews, and documentation. The observation process was carried out over

approximately three months (12 weeks), with a frequency of two to three sessions per week, allowing the researcher to directly observe classroom interactions, the use of digital technology, and students' behavioral responses. A total of 30 in-depth interview sessions were conducted, each lasting approximately 45–60 minutes, to explore participants' experiences, perceptions, and reflections regarding the influence of artificial intelligence and digital technology on moral values in education. Documentation, including school policies, instructional materials, and records of digital platform usage, was utilized to support and validate the findings obtained from observations and interviews.

Ethical considerations were carefully addressed in this study by ensuring that all participants provided informed consent prior to data collection. Participants' identities were kept confidential through the use of codes or pseudonyms to guarantee anonymity and protect their privacy. In addition, the researcher maintained principles of objectivity, transparency, and non-maleficence throughout the research process.

According to Qomarudin, the data analysis process follows the interactive model proposed by Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing. Data reduction involves selecting, focusing, and simplifying the collected data to identify key themes related to digital moral disorder in Islamic Religious Education learning. (Qomaruddin and Sa'diyah 2024). Data display refers to organizing the data in a structured form so that patterns, relationships, and emerging issues can be clearly understood. Finally, conclusions are drawn systematically while continuously verifying the validity of the findings.

The selection of the case study method is supported by **Robert K. Yin**, who explains that case studies are highly suitable for investigating contemporary phenomena within real-life contexts, particularly when the boundaries between the phenomenon and its context are not clearly defined (Nur'aini 2020). Digital moral disruption in Islamic Religious Education learning represents a contemporary issue influenced by various factors, including social conditions, school culture, technological advancement, and students' patterns of digital interaction. Therefore, a case study approach enables researchers to explore these complex interrelationships in a comprehensive manner.

Through this case study approach, the researcher is able to uncover patterns of behavioral change among students, identify pedagogical challenges faced by teachers, and examine the strategies implemented by educators in responding to the crisis of digital morality. This method provides opportunities to analyze how teachers adapt their teaching approaches, integrate technology into religious education, and guide students in maintaining moral values amid rapid technological change.

Furthermore, the qualitative method is reinforced by the perspective of **Wulandari**, who states that qualitative research aims to understand phenomena holistically from the perspectives of research participants within their natural settings. In this study, the understanding of moral values, the influence of artificial intelligence, and the shifting authority of knowledge in the digital era cannot be separated from the

lived experiences of teachers and students within the school environment (Wulandari, Sari, and Nasution 2024). Therefore, the qualitative case study approach is considered the most appropriate method to generate findings that are deep, contextual, and practically useful for strengthening Islamic Religious Education learning in the digital era.

C. RESULT AND DISCUSSION

Digital moral disruption is a multidimensional phenomenon that affects the cognitive, affective, and psychomotor aspects of students. In the context of Islamic Religious Education (PAI), this disruption is not merely related to the presence of technology in learning environments, but also to the way digital technology reshapes how students understand, experience, and practice religious values. The rapid expansion of digital media, artificial intelligence, and online information sources has changed the traditional pathways through which religious knowledge is acquired. Students today often obtain religious information not only from teachers and textbooks but also from social media, online forums, and digital platforms, which may present diverse interpretations of religious teachings.

From the cognitive perspective, digital disruption influences how students construct and evaluate religious knowledge. The abundance of information available on the internet allows students to access various interpretations of Islamic teachings, sometimes without adequate guidance or verification. This condition can create confusion regarding religious authority, as students may rely more on online figures or algorithm-based content rather than qualified religious educators. Consequently, teachers of Islamic Religious Education face new challenges in guiding students to critically evaluate digital information while maintaining a sound understanding of authentic Islamic teachings.

From the affective dimension, digital technology also affects students' attitudes, values, and emotional engagement with religious practices. Continuous exposure to digital culture, which often emphasizes instant gratification, entertainment, and individual expression, may gradually influence students' appreciation of discipline, humility, and spiritual reflection values that are central to Islamic education. Social media environments, for example, can shape students' moral perceptions through trends, influencers, and peer validation systems, which sometimes contradict ethical principles promoted in religious teachings.

Meanwhile, in the psychomotor dimension, digital moral disruption can be observed through changes in students' behavioral patterns and daily practices. The increasing dependence on digital devices may influence how students perform religious activities, interact with teachers, and participate in school-based moral education programs. Some students may become less engaged in communal religious practices or show reduced attentiveness during lessons due to digital distractions.

Therefore, Islamic Religious Education must adapt by integrating digital literacy, ethical awareness, and value-based guidance so that students can navigate technological developments responsibly while maintaining strong moral and religious commitments.

One of the most fundamental impacts is the shift in the source of moral authority: students increasingly derive value references from digital content and virtual communities rather than from teachers and the school environment. This shift weakens the informal mechanisms of moral formation that have long been constructed through teacher role modeling and school culture.

Smartphone addiction and hyper-connectivity lead to fragmented attention that disrupts the process of value habituation in Islamic Religious Education learning. When students' focus is divided by notifications, games, and entertainment content, spiritual practices such as prayer, reflection (*tafakkur*), and ethical discussions become less intensive and less sustainable.

From a pedagogical perspective, Islamic Religious Education teachers face a dual dilemma: maintaining their traditional role as moral exemplars while simultaneously mastering digital literacy to utilize technology critically. Failure to resolve this dilemma risks reducing Islamic Religious Education learning to a mere repetition of normative content without practical relevance to students' digital experiences.

A case study in public senior high schools in Blitar Regency reveals variations in teacher adaptation: some utilize digital platforms to enrich learning materials, while others ignore or even reject the use of technology, resulting in unequal learning experiences among students. This inconsistency further widens the gap in digital moral formation within the same school environment. Muklis emphasizes the importance of the school environment, teacher role modeling, and consistency of practice as prerequisites for the effectiveness of character education (Mukhlis 2024). This perspective is relevant in affirming that responses to digital disruption must involve the reconstruction of school culture, not merely technical training for teachers.

Balqis warns of the psychosocial impacts of smartphone use on empathy, self-control, and social interaction among the younger generation (Balqis et al. 2024). These findings help explain why indicators of morality related to empathy and interpersonal ethics are declining in several studied school contexts. Zamani positions technology as a tool that can transform the teacher's role in knowledge transfer but cannot replace the moral function and value guidance provided by educators (Zamani 2022). Therefore, the integration of technology in Islamic Religious Education must be designed to strengthen, rather than replace, the pedagogical role of teachers as moral guides.

Manuel Castells cautions that network society transforms the structure of informational power, thereby eroding the authority of traditional institutions through uncontrolled information flows (Susanto 2025). In education, this condition

demands institutional strategies to reclaim moral legitimacy through policies and practices that are relevant to the digital ecosystem. The influence of algorithmic content also deserves close attention: platform algorithms tend to reinforce attention bias (the attention economy), enabling sensational content to spread more rapidly. This condition increases the risk of student exposure to content that contradicts Islamic values and accelerates the normalization of problematic behavior.

At the curricular level, Islamic Religious Education must be reoriented to incorporate digital literacy, digital ethics, and reflective strategies that train students to evaluate information sources critically. A curriculum that merely emphasizes memorization without fostering critical skills is inadequate to confront the challenges of the artificial intelligence era.

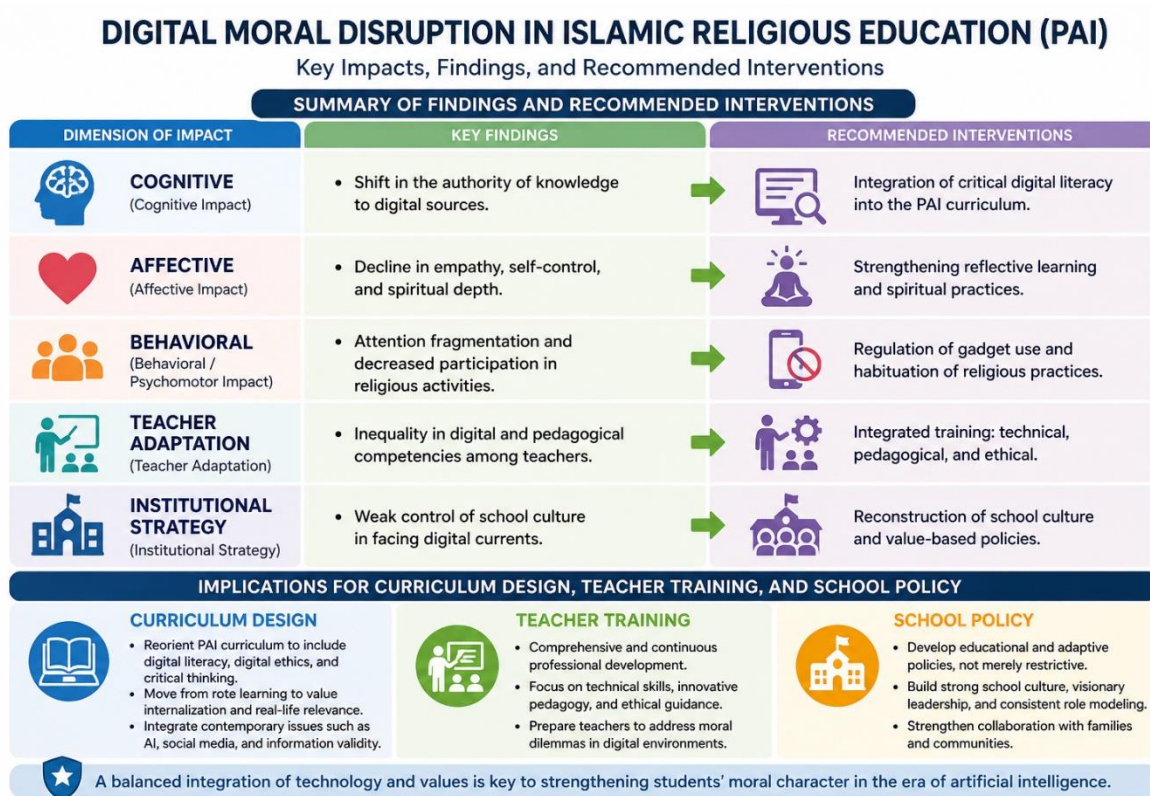


Figure 1.1 Summary of Findings and Recommended Interventions

Wita emphasizes that the understanding of social phenomena must be based on the perspectives of actors in the field (Wita and Mursal 2022). Through a qualitative case study approach, researchers can reveal the meaning of morality from the perspectives of teachers, students, and principals, thereby rendering policy recommendations more contextual and applicable.

The implementation of effective learning strategies includes: (a) digital literacy training for Islamic Religious Education teachers, (b) the integration of reflective activities and spiritual practices into digital learning designs, and (c) school policies that regulate gadget use without eliminating creative space. These strategies must be developed based on empirical evidence so that they do not become top-down, non-

contextual solutions. Sherry Turkle warns that technology can alter the quality of human relationships, making interactions more superficial if not accompanied by reflective skills (Jamlean and Puaah 2024). In Islamic Religious Education learning, instruction that facilitates deep dialogue and social practice becomes a crucial counterweight to the superficial effects of digital interaction.

At the institutional level, school authority must be formalized through consistent rules, culture, and exemplary practices such as mentoring programs, structured religious activities, and family collaboration for value habituation at home. Such authority is not repressive but builds a coherent ecosystem of values. Sugiyantoro emphasizes a critical stance toward claims that technology is a single solution; he highlights the need for social and ethical analysis in the implementation of educational technology (Sugiyantoro and Apriliantoni 2025). This insight reinforces research approaches that do not merely measure technological adoption but also assess its ethical and cultural implications for student morality.

The impact of digital moral disruption also generates long-term consequences for the social ecosystem: a decline in collective moral quality can affect school climate, academic performance, and relationships among school members. Therefore, interventions must be both preventive and corrective, integrating formal character education and community-based development.

Strengthening teacher capacity is a key factor; effective training must be not only technical (how to use platforms) but also pedagogical (how to adapt Islamic Religious Education teaching methods to digital environments) and ethical (how to discuss moral dilemmas arising from artificial intelligence and social media). Managerial support from school principals is also essential to ensure sustainable change.

Hamka and Al-Ghazali remind us that the essence of education lies in the formation of the soul and moral character; this classical thought demands that technological modernization must not neglect the spiritual dimension (Azizah and Imawan 2025). Both provide a normative foundation that technology must be positioned as a means to strengthen the internalization of values, not as an end in itself.

Overall, digital moral disruption in public senior high schools in Blitar Regency requires a multidimensional response that involves various educational stakeholders. The rapid development of digital technology and the widespread use of smartphones among students have significantly influenced learning patterns, communication styles, and moral behavior within the school environment. In many schools, teachers observe that students are highly dependent on digital devices not only for academic purposes but also for entertainment and social interaction. This situation creates both opportunities and challenges, particularly in maintaining moral values within the educational process.

In Blitar Regency, public senior high schools have begun integrating digital technology into learning activities, including the use of online learning platforms,

digital assignments, and internet-based information sources. While these developments support more flexible and innovative learning processes, they also expose students to various digital contents that may not always align with ethical and religious values. Teachers of Islamic Religious Education (PAI) often face difficulties when students rely heavily on online sources that sometimes present fragmented or misleading interpretations of religious teachings.

One observable reality in schools is the shift in students' patterns of interaction and communication. Many students spend a considerable amount of time on social media platforms, which shape their perspectives, attitudes, and behavioral norms. In several cases reported by teachers, excessive engagement with social media has affected students' concentration during lessons and reduced their interest in direct discussions about moral and religious values. This phenomenon reflects how digital culture increasingly influences the formation of students' character.

Another challenge found in several public high schools in Blitar is the changing perception of authority in religious learning. Traditionally, Islamic Religious Education teachers served as the primary sources of religious knowledge for students. However, in the digital era, students often access religious information through online videos, influencers, or artificial intelligence tools. While such access can broaden knowledge, it may also lead to misunderstandings if students do not possess adequate digital literacy and critical thinking skills to evaluate the credibility of these sources.

School culture also plays a significant role in addressing digital moral disruption. Some schools in Blitar have attempted to strengthen religious and character education through routine activities such as congregational prayers, Qur'an recitation programs, and religious discussions. These activities are designed to reinforce moral values and spiritual awareness among students. However, maintaining students' engagement in these programs becomes more challenging when they are simultaneously immersed in the fast-paced and highly stimulating digital environment.

The role of teachers is therefore becoming increasingly complex in the era of artificial intelligence. Islamic Religious Education teachers are required not only to teach religious knowledge but also to guide students in navigating digital spaces ethically and responsibly. In several schools, teachers have begun integrating discussions about digital ethics, responsible social media use, and critical evaluation of online religious content into their lessons. These efforts aim to help students balance technological engagement with moral awareness.

In addition to the role of teachers and schools, families and communities in Blitar Regency also play an essential role in shaping students' moral behavior in the digital era. Parents are often the first to provide digital devices to their children, yet many of them face challenges in supervising their children's online activities. Without effective collaboration between schools and families, efforts to strengthen

students' moral development may become less effective. Therefore, parental awareness and involvement are crucial in supporting the moral education provided at school.

Considering these realities, digital moral disruption in public senior high schools in Blitar Regency requires a comprehensive and multidimensional response. This research is expected to produce practical recommendations that include curriculum reformulation, strengthening digital literacy and ethics education, reinforcing positive school culture, and encouraging active collaboration between schools, families, and communities. Through the synergy of these educational actors, Islamic Religious Education can once again function as a transformative force in shaping students' moral character in the era of artificial intelligence.

CONCLUSION

Based on the findings, it can be concluded that digital moral disruption in Islamic Religious Education (PAI) learning in the era of artificial intelligence is a complex phenomenon that directly affects students' cognitive frameworks, attitudes, and religious behavior. The shift of moral authority toward digital spaces, increasing dependence on smartphones, and weak control over algorithm-driven content contribute to the weakening of the internalization of Islamic values within the school environment. Furthermore, disparities in teachers' digital adaptation skills, inconsistencies in school policies, and the limited integration of digital ethics into the curriculum further undermine the role of PAI as the foundation of character formation. Nevertheless, technology holds strategic potential when managed critically, adaptively, and in a value-oriented manner to strengthen both learning processes and moral development.

This study is limited by its focus on several public senior high schools in Blitar Regency and the use of a qualitative approach, which restricts broader generalization. Therefore, future research is recommended to employ mixed-method approaches, expand the scope of study, and empirically examine the effectiveness of integrating digital literacy and ethics into PAI learning models. Ultimately, strengthening Islamic Religious Education in the era of artificial intelligence is a strategic necessity, as only through value-oriented, reflective, and technologically adaptive educational approaches can PAI remain a central pillar in shaping morally grounded generations amid the increasingly complex dynamics of digital disruption.

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