

THE CONCEPT OF CHILDREN'S MORAL EDUCATION IN AKHLAQ LIL BANIN BY UMAR BIN AHMAD BARAJA: A CRITICAL ANALYSIS OF MORAL DISRUPTION IN THE DIGITAL ERA

Fathur Rozi¹, Moh. Dasuki²

^{1, 2} Departement of Islamic Education, Al-Falah Assunnayah University of Kencong,
Jember, Indonesia

¹rozif5540@gmail.com, ²2116068505@inaifas.ac.id

ABSTRACT

This study aims to critically analyze the concept of children's moral education in Akhlaq lil Banin by Umar bin Ahmad Baraja and examine its relevance in addressing moral disruption in the digital era. This research employs a qualitative library research design using content analysis to interpret moral values embedded in the text and relate them to contemporary digital challenges. The findings reveal that moral education in Akhlaq lil Banin is structured into five integrative dimensions: personal, filial, educational, social, and environmental morality. These dimensions emphasize internal self-regulation, ethical relationships, and social responsibility as the foundation of character formation. Furthermore, the study finds that these classical moral values remain highly relevant in responding to current issues such as digital addiction, ethical degradation in online communication, and the weakening of moral authority. However, a conceptual gap is identified between classical frameworks and the complexities of digital life, necessitating contextual reinterpretation. This study contributes by proposing an integrative and adaptive model of moral education that bridges classical Islamic values with digital literacy. The findings highlight the importance of contextualizing moral education to ensure its relevance in shaping ethically grounded generations in the digital age.

Keywords: Moral education; Akhlaq lil Banin; digital disruption; Islamic education; children's character; socio-emotional development.

A. Introduction

The rapid advancement of digital technology over the past two decades has fundamentally transformed various aspects of human life, including social interaction, learning processes, and the moral development of children. The digital era, characterized by massive internet penetration, early exposure to smartphones, and the dominance of social media, has created a new

socio-cultural environment in which children grow and develop beyond the full control of formal education and family structures (Livingstone & Smith, 2014; Twenge, 2019). While digital technology offers significant opportunities for expanding access to knowledge and fostering innovative learning, it simultaneously presents serious challenges, particularly in the form of moral disruption that affects children's behavioral patterns,

cognitive processes, and emotional development (Kurniawan, 2018; Rosen et al., 2014).

A growing body of empirical research indicates that excessive digital media use is associated with decreased psychological well-being and impaired self-regulation among children and adolescents (Przybylski & Weinstein, 2017; Twenge, 2008) Ophir et al. (2009) demonstrate that individuals engaged in frequent media multitasking tend to exhibit lower cognitive control, which negatively impacts attention and decision-making abilities. Furthermore, Uhls et al. (2014) found that children who reduced screen exposure for a short period showed significant improvements in their ability to recognize emotions and demonstrate empathy. These findings highlight that excessive digital engagement can hinder socio-emotional development, which is a crucial foundation for moral behavior (Turkle, 2016; Uhls et al., 2014).

In terms of social behavior, moral disruption in the digital era is also reflected in the increasing prevalence of unethical communication practices, such as the use of offensive language, hate speech, and cyberbullying

(Hinduja & Patchin, 2019; Kowalski et al., 2014). This phenomenon indicates a shift from socially regulated communication norms toward more permissive and anonymous interactions. Rosen et al. (2014) argue that uncontrolled technology use can increase anxiety levels, weaken interpersonal relationships, and reduce social sensitivity among young users. In the Indonesian context, similar patterns have been reported, where high intensity of social media use among adolescents is associated with declining politeness in communication and increased verbal aggression (Harahap et al., 2024; Syahputra A., 2023).

At the global level, organizations such as UNICEF emphasize that children exposed to digital environments without adequate supervision are at risk of experiencing socio-emotional developmental challenges and difficulties in forming stable moral frameworks (UNICEF, 2022). In Indonesia, national reports indicate that increasing internet penetration among children and adolescents is not consistently accompanied by sufficient digital literacy and character education, thereby reinforcing the urgency of strengthening moral

education as a foundational component of child development (Kominfo, 2021; Zubaedi, 2017).

From the perspective of Islamic education, moral education (*tarbiyah akhlaqiyyah*) constitutes the core objective of the educational process. Education is not merely concerned with the transmission of knowledge but fundamentally aims at shaping character and personality grounded in divine values (Al-Attas, 1980; Halstead, 2004) Abu Hamid al-Ghazali asserts that the ultimate goal of education is the purification of the soul (*tazkiyat al-nafs*) and the cultivation of virtuous character, as knowledge without moral refinement may lead to ethical corruption (Ghazali, 2023). This principle aligns with the teachings of the Qur'an, particularly Surah Al-Ahzab (33:21), which presents the Prophet Muhammad as the exemplary model of moral excellence, as well as the well-known prophetic tradition stating that the Prophet was sent to perfect noble character (*li utammima makarim al-akhlaq*) (Kemenag RI, 2022).

One of the classical works that significantly contributes to children's moral education is *Akhlaq lil Banin* by Umar bin Ahmad Baraja. This text has

long been utilized in Islamic educational institutions, particularly pesantren, as a foundational reference for character formation (Azyumardi Azra, 2002; Dhofier, 2013). Conceptually, the book presents a comprehensive framework of moral education encompassing multiple dimensions, including morality toward oneself, parents, teachers, peers, and the environment. This multidimensional approach reflects the holistic nature of Islamic moral education, which integrates personal, social, and ecological responsibilities (Sahin, 2018; Tan, 2012).

However, the contemporary digital landscape reveals a significant gap between classical moral frameworks and the lived realities of children today. Moral values articulated in classical texts are often presented in normative terms and have not been sufficiently contextualized to address the complexities of digital life. As a result, moral education tends to lack responsiveness to current challenges such as digital addiction, ethical degradation in online communication, and the weakening of moral authority within family and educational

institutions (Livingstone & Smith, 2014; Turkle, 2016)

Scholarly discourse in Islamic education highlights the necessity of contextual reinterpretation of classical concepts. Sahin (2018) argues that Islamic education must critically engage with contemporary social changes while maintaining its normative foundations (Sahin, 2018). Similarly, Halstead (2004) emphasizes that Islamic educational philosophy is inherently dynamic and adaptable (Halstead, 2004). In the Indonesian context, scholars such as Muhaimin (2012) and Nata (2013) advocate for the reconstruction of Islamic educational values to ensure their relevance in the face of globalization and modernization (Muhaimin, 2009; Nata, 2017).

From a psychological perspective, children's moral development is closely linked to socio-emotional competencies, including self-regulation, empathy, and ethical communication (Eisenberg et al., 2010; Goleman, 1995). The decline in these competencies among children with high exposure to digital media suggests that moral education must integrate cognitive, emotional, and social dimensions in a balanced

manner (Turkle, 2016; Uhls et al., 2014). Therefore, an effective model of moral education should not only emphasize value transmission but also foster children's internal capacities to understand, regulate, and enact those values in real-life contexts.

Moreover, the weakening role of parents and teachers as primary sources of moral authority presents a critical challenge in the digital era. Children increasingly rely on digital platforms as sources of information and value formation, which are not always grounded in ethical considerations (Rosen et al., 2014; Twenge, 2019). The algorithm-driven nature of social media, which prioritizes engagement over ethical content, further exacerbates the risk of moral distortion among children (Livingstone & Smith, 2014). In this context, moral education must reclaim the role of family and educational institutions as authoritative and credible sources of value formation.

Based on the above discussion, a significant gap can be identified between classical moral education concepts and the demands of contemporary digital society. Although classical works such as *Akhlaq lil*

Banin provide a rich foundation of moral values, there is a pressing need for reinterpretation and reconstruction to ensure their applicability in modern contexts. This highlights the importance of developing an integrative and adaptive model of moral education that bridges classical Islamic teachings with contemporary digital challenges (Baradja, 1953; Cahyono, 2023).

This study aims to critically analyze the concept of children's moral education in *Akhlaq lil Banin* by Umar bin Ahmad Baraja and examine its relevance in addressing moral disruption in the digital era. Specifically, the study seeks to: (1) identify and analyze the dimensions of children's morality presented in the text; (2) examine the forms and impacts of moral disruption associated with digital technology; and (3) formulate a reconstructed model of moral education that integrates Islamic values with digital literacy (Elly & Tompunu, 2022).

The significance of this study lies in its contribution to the development of a contextual and integrative model of moral education. By bridging classical Islamic scholarship with contemporary educational discourse, this research

provides both theoretical insights and practical implications for educators, parents, and policymakers. Furthermore, it reinforces the position of moral education as a central pillar in addressing the ongoing global moral crisis.

In conclusion, this study does not merely offer a normative analysis of moral education but also proposes a conceptual reconstruction that responds to the real challenges faced by children in the digital age. The integration of Islamic moral values with an understanding of digital dynamics is essential for nurturing a generation that is not only intellectually competent but also morally and spiritually grounded.

B. Method

Research Design

This study employed a qualitative research design based on a library research approach, which focuses on the systematic analysis of written sources as primary data (Cresswel, 2014; Zed, 2014)). Library research is particularly suitable for examining classical texts and conceptual frameworks, as it allows for in-depth interpretation of ideas, values, and meanings embedded in

authoritative sources (Sugiyono, 2015). In this context, the study aimed to explore, analyze, and reconstruct the concept of children's moral education as presented in *Akhlaq lil Banin* by Umar bin Ahmad Baraja, and to examine its relevance in addressing moral disruption in the digital era .

This research also adopted a qualitative descriptive-analytical orientation, emphasizing interpretative understanding rather than statistical generalization (Lexy J., 2017) Such an approach is appropriate for uncovering normative, philosophical, and ethical dimensions of moral education within Islamic scholarship (Sahin, 2013).

Data Sources

The data in this study were derived from both primary and secondary sources. The primary source consisted of the classical text *Akhlaq lil Banin* by Umar bin Ahmad Baraja, which serves as the central object of analysis. This text was selected due to its widespread use in Islamic educational institutions and its systematic exposition of children's moral education.

Secondary sources included scholarly works related to Islamic

education, moral philosophy, and digital-era challenges. These comprised books and peer-reviewed journal articles discussing Islamic educational thought (Al-Attas, 1980; Halstead, 2004), moral development and character education (Goleman, 1995; Lickona, 2013), as well as contemporary studies on digital media and its impact on children's behavior and socio-emotional development (Rosen et al., 2014; Turkle, 2016; Twenge, 2019). In addition, relevant national studies were incorporated to contextualize the discussion within the Indonesian setting (Kurniawan, 2018; Muhaimin, 2009; Nata, 2017).

Data Collection Technique

Data were collected through a documentation technique, which involves systematically identifying, selecting, and reviewing relevant texts and scholarly materials (Sugiyono, 2017). The process included: (1) identifying key themes related to children's moral education within *Akhlaq lil Banin*, (2) collecting supporting literature on moral disruption and digital challenges, and (3) organizing data according to conceptual categories such as

morality toward self, parents, teachers, peers, and the environment.

This technique enabled the researcher to extract both explicit and implicit meanings from the text, as well as to connect classical concepts with contemporary issues. The documentation process was conducted carefully to ensure the credibility and relevance of the selected sources (Cresswel, 2014).

Data Analysis Technique

This study employed qualitative content analysis to examine the moral concepts presented in *Akhlaq lil Banin* and to assess their relevance to moral disruption in the digital era. Content analysis enables the systematic identification, categorization, and interpretation of textual meanings, both manifest and latent (Krippendorff, 2013; Schreier, 2012).

The analytical process integrated both inductive and deductive approaches. Inductively, the primary text was examined to identify core moral values. Deductively, these findings were interpreted within the frameworks of Islamic education and contemporary studies on digital behavior (Eisenberg et al., 2010; Sahin, 2018).

The analysis proceeded through interconnected stages: (1) identification of moral concepts, (2) categorization into core dimensions (self, parents, teachers, social, and environment), (3) comparison with digital disruption literature, (4) critical analysis of value gaps, and (5) conceptual reconstruction toward an adaptive moral education model (Twenge, 2019; Rosen et al., 2014; Turkle, 2015). The process was iterative to ensure analytical rigor and contextual relevance (Cresswel, 2014). The overall analytical process is illustrated in Figure 1.

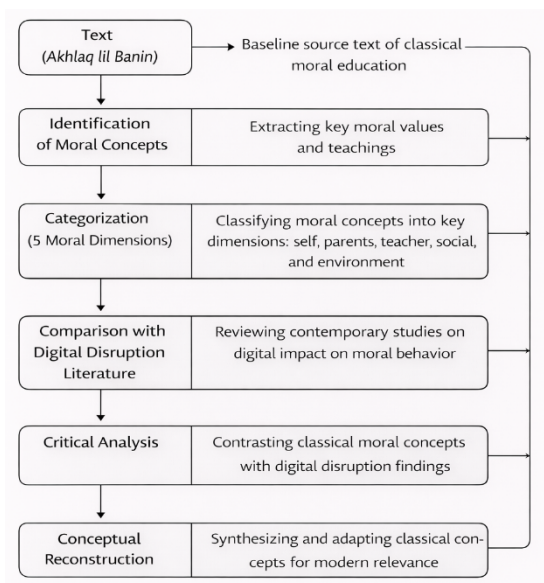


Figure 1. Analytical Procedure of the Study

The figure demonstrates the structured progression of analysis from textual exploration to conceptual reconstruction. It highlights the

integration between classical Islamic moral frameworks and contemporary digital challenges, ensuring that the reconstructed model remains both normatively grounded and contextually responsive.

Validity and Trustworthiness

To ensure the validity and trustworthiness of the findings, this study applied several strategies commonly used in qualitative research. *First*, source triangulation was conducted by comparing multiple references from classical Islamic texts, contemporary international studies, and national research to ensure consistency and credibility (Creswell, 2014). *Second*, theoretical triangulation was employed by integrating perspectives from Islamic education, psychology, and digital media studies to enrich the analysis and avoid single-perspective bias (Denzin, 2012).

Furthermore, the researcher maintained analytical rigor by systematically documenting the process of data selection, categorization, and interpretation. This approach enhances the transparency and replicability of the study, which are

essential criteria in qualitative research (Lexy J., 2017).

Research Scope and Limitation

This study focuses specifically on the conceptual analysis of children's moral education as presented in *Akhlaq lil Banin* and its relevance to moral disruption in the digital era. The scope is limited to textual and conceptual analysis and does not include empirical fieldwork or experimental validation. Therefore, the findings are intended to provide theoretical insights and conceptual frameworks rather than generalizable empirical conclusions.

Despite this limitation, the study offers significant contributions by bridging classical Islamic moral teachings with contemporary educational challenges, thereby providing a foundation for further empirical research and practical implementation.

C. Result and Discussion

Result

This study aims to examine the concept of children's moral education in *Akhlaq lil Banin* and its relevance to moral disruption in the digital era. The results are presented based on a

systematic content analysis of the primary text, supported by relevant contemporary literature.

Core Dimensions of Moral Education in *Akhlaq lil Banin*

The analysis reveals that moral education in *Akhlaq lil Banin* is structured into five fundamental dimensions: (1) personal morality, (2) filial ethics, (3) educational ethics, (4) social ethics, and (5) environmental ethics. These dimensions reflect a holistic framework that integrates individual, relational, and societal aspects of moral development (Baradja, 1953).

At the level of personal morality, the text emphasizes values such as self-control, honesty, simplicity, and responsibility. These values are consistently presented as foundational traits that shape a child's internal moral compass. The emphasis on self-regulation indicates that moral development begins from within the individual, aligning with contemporary findings that highlight the importance of self-control in preventing impulsive behavior (Twenge, 2019).

In the dimension of filial ethics, *Akhlaq lil Banin* strongly underscores the concept of *birrul walidain*, which

includes respect, obedience, and gratitude toward parents. Parents are positioned as the primary moral authority, whose role is central in shaping children's character. This reflects a value system in which moral education is deeply rooted in family relationships.

The dimension of educational ethics highlights the importance of respect for teachers (*ta'dzim*), discipline in learning, and ethical communication within the educational setting. Teachers are portrayed not merely as transmitters of knowledge but as moral exemplars who guide students' character formation. This perspective reinforces the ethical dimension of the teacher-student relationship.

Furthermore, social ethics in the text emphasize politeness, empathy, cooperation, and mutual assistance. These values aim to cultivate harmonious interpersonal relationships and reinforce collective responsibility. The emphasis on empathy and ethical communication reflects the importance of social sensitivity in moral development.

Finally, the dimension of environmental ethics introduces values related to cleanliness,

responsibility, and care for the surroundings. This dimension indicates that moral responsibility extends beyond human relationships to include the broader ecological context. These findings are summarized in *Table 1*.

Moral Dimension	Core Values	Conceptual Description	Relevance to Digital Era Challenges
<i>Self (Personal Morality)</i>	Self-control, honesty, simplicity, responsibility	Internal discipline and regulation of behavior based on moral awareness	Addresses impulsivity and digital addiction (Ophir et al., 2009; Twenge, 2019)
<i>Parents (Filial Ethics)</i>	Respect, obedience, gratitude	Recognition of parents as primary moral authority	Counters weakening parental influence (Rosen et al., 2014)
<i>Teachers (Educational Ethics)</i>	Respect, discipline, communication ethics	Teachers as moral guides and role models	Responds to declining respect in digital learning environments (Turkle, 2016)
<i>Social (Interpersonal Ethics)</i>	Empathy, politeness, cooperation	Ethical interaction and social responsibility	Addresses cyberbullying and unethical communication (Hinduja &

Patchin, 2019)

<i>Environment (Ecological Ethics)</i>	Responsibility, cleanliness, care	Moral awareness toward surroundings	Counters detachment from real-world responsibility
--	-----------------------------------	-------------------------------------	--

Table 1. Core Dimensions of Children's Moral Education in *Akhlak lil Banin*

Relevance of Classical Moral Concepts in the Digital Era

The findings indicate that the moral framework presented in *Akhlak lil Banin* remains conceptually relevant in addressing contemporary moral challenges. Each moral dimension corresponds to specific forms of disruption observed in the digital era.

First, the emphasis on self-control directly responds to the increasing prevalence of impulsive behavior and digital dependency among children. Second, the centrality of parental authority provides a normative counterbalance to the growing influence of digital media as a source of values. Third, respect for teachers becomes increasingly significant in an era where knowledge is often accessed independently through digital platforms, potentially reducing the perceived authority of educators.

Moreover, the strong focus on social ethics aligns with the need to address ethical issues in online communication, including cyberbullying and the erosion of politeness. Finally, environmental ethics serve as a reminder of the importance of maintaining real-world responsibility in the midst of digital immersion.

Overall, the results demonstrate that *Akhlaq lil Banin* offers a comprehensive and adaptable moral framework. However, its application in the digital era requires reinterpretation and contextualization to effectively respond to contemporary challenges.

Discussion

The findings of this study demonstrate that the moral education framework presented in *Akhlaq lil Banin* is inherently holistic and structurally integrative. The five identified dimensions—personal, filial, educational, social, and environmental morality—do not operate as isolated domains but rather form an interconnected system of ethical development. This integrative structure reflects a classical Islamic educational paradigm in which moral formation is not limited to behavioral

conformity but extends to internal self-regulation, relational responsibility, and social harmony (Al-Attas, 1980; Baradja, 1953; Halstead, 2004)

From a theoretical perspective, the emphasis on personal morality as the foundational dimension highlights the centrality of internal regulation in moral education. The values of self-control, honesty, and responsibility function as core mechanisms that shape moral agency. This aligns with contemporary psychological theories which assert that self-regulation is a critical predictor of ethical behavior and long-term well-being (Eisenberg et al., 2010). In the context of the digital era, where children are frequently exposed to instant gratification and overstimulation, the weakening of self-control has become a significant concern (Twenge, 2019). Therefore, the classical emphasis on internal discipline in *Akhlaq lil Banin* can be seen as highly relevant, offering a normative counterbalance to digitally induced impulsivity.

Furthermore, the dimension of filial ethics reinforces the role of parents as primary moral authorities. In classical Islamic thought, moral education is deeply rooted in the family as the first social institution

where values are transmitted and internalized. However, the digital era has introduced a shift in this dynamic. Children increasingly rely on digital media as alternative sources of information and value formation, which often operate outside the supervision of parents (Rosen et al., 2014). This shift contributes to what can be described as a “decentralization of moral authority,” where traditional figures such as parents and teachers lose their influence to algorithm-driven content. Within this context, the concept of *birrul walidain* becomes not only a religious obligation but also a critical framework for re-establishing parental relevance in children’s moral development.

The findings also highlight the importance of educational ethics, particularly the concept of *ta’dzim* (respect for teachers), which positions educators as moral exemplars rather than mere transmitters of knowledge. This perspective contrasts sharply with the current trend in digital learning environments, where access to information is increasingly independent of formal educational structures. As knowledge becomes more accessible through digital

platforms, the authority of teachers is often diminished (Turtle, 2016). However, this study suggests that the role of teachers in moral education cannot be replaced by digital sources, as moral formation requires not only information but also embodied example and ethical interaction. This reinforces the argument that education in the digital era must go beyond cognitive learning and prioritize character formation.

In the dimension of social ethics, the emphasis on empathy, politeness, and cooperation directly addresses one of the most pressing issues in the digital age: the degradation of ethical communication. The rise of cyberbullying, hate speech, and anonymous interactions reflects a decline in social accountability and moral sensitivity (Hinduja & Patchin, 2019). The findings of this study indicate that the values embedded in *Akhlaq lil Banin* provide a normative framework for restoring ethical communication. In particular, the cultivation of empathy serves as a crucial countermeasure to the depersonalization often associated with digital interaction. This supports the broader argument that moral education must integrate socio-

emotional competencies to remain effective in contemporary contexts (Goleman, 1995)

The inclusion of environmental ethics as a dimension of moral education is particularly noteworthy. While often overlooked in discussions of moral development, this dimension reflects a broader understanding of ethical responsibility that extends beyond human relationships. In the digital era, where individuals are increasingly detached from their physical environment, the emphasis on environmental responsibility serves as a reminder of the importance of maintaining a connection with the real world. This aligns with contemporary discussions on ecological awareness and sustainability, suggesting that classical Islamic moral education possesses a forward-looking dimension that remains relevant today.

Despite these strengths, the study also reveals a significant conceptual gap between classical moral frameworks and contemporary realities. While *Akhlaq lil Banin* provides a comprehensive set of moral values, it does not explicitly address the complexities of digital life. Issues such as digital addiction,

algorithmic influence, and virtual identity are absent from classical texts, as they emerge from modern technological developments. This gap highlights the need for reinterpretation and contextualization.

The process of conceptual reconstruction proposed in this study serves as an attempt to bridge this gap. Rather than replacing classical values, reconstruction involves reinterpreting them within the context of contemporary challenges. For instance, the concept of self-control can be extended to include digital self-regulation, while social ethics can be applied to online communication. This approach aligns with the dynamic nature of Islamic intellectual tradition, which allows for contextual adaptation while preserving core principles (Sahin, 2018).

Moreover, this study contributes to the ongoing discourse on the integration of classical and modern educational paradigms. While modern educational theories emphasize critical thinking, autonomy, and socio-emotional learning, classical Islamic education provides a strong normative foundation rooted in spiritual and ethical values. The integration of these perspectives can result in a more

comprehensive model of moral education that addresses both internal and external dimensions of human development.

The novelty of this study lies in its effort to position *Akhlaq lil Banin* not merely as a historical text but as a living framework that can be adapted to contemporary challenges. By systematically analyzing its moral dimensions and relating them to digital-era issues, this research demonstrates that classical Islamic moral education has the potential to remain relevant in modern contexts. However, this relevance depends on the willingness of educators and scholars to engage in critical reinterpretation.

In practical terms, the findings suggest that moral education programs should incorporate both classical values and digital literacy. Educators and parents need to actively guide children in navigating digital environments, ensuring that moral principles are applied not only in offline interactions but also in online behavior. This requires a shift from purely normative teaching to a more contextual and experiential approach.

In conclusion, this study affirms that the moral framework of *Akhlaq lil*

Banin remains fundamentally relevant, but its effectiveness in the digital era depends on its reinterpretation and integration with contemporary knowledge. The challenge is not the absence of moral values, but the gap between those values and their application in a rapidly changing world. Addressing this gap requires a balanced approach that combines tradition and innovation, ensuring that moral education continues to play a central role in shaping the character of future generations.

D. Conclusion

This study concludes that the concept of children's moral education in *Akhlaq lil Banin* by Umar bin Ahmad Baraja represents a holistic and integrative framework encompassing five core dimensions: personal, filial, educational, social, and environmental morality. These dimensions collectively form a comprehensive system of moral development that emphasizes internal self-regulation, relational ethics, and social responsibility. The findings indicate that these classical moral values remain highly relevant in addressing moral disruption in the digital era, including digital addiction, ethical

degradation in online communication, and the weakening of traditional moral authority.

However, a conceptual gap is identified between classical moral frameworks and contemporary digital realities, highlighting the need for contextual reinterpretation. This study affirms that the strength of classical Islamic moral education lies not only in its normative foundation but also in its adaptability when critically reconstructed to respond to modern challenges. Theoretically, it contributes to the development of an integrative framework that bridges classical Islamic thought and contemporary educational discourse, positioning moral education as a dynamic system responsive to socio-cultural transformations.

Practically, the findings underscore the need for educators and parents to adopt a contextual approach by integrating moral values with digital literacy. Moral education should extend beyond normative instruction to foster self-regulation, ethical communication, and socio-emotional competence in both offline and online contexts. At the institutional level, curriculum reorientation is required to embed character

education within digital learning environments, while reinforcing the roles of teachers and families as key agents of moral formation.

Future research should empirically validate the reconstructed model through field-based studies. Educational practitioners are encouraged to develop integrative programs combining moral and digital competencies, while policymakers should strengthen ethical dimensions within digital literacy frameworks. Continuous reinterpretation of classical texts such as *Akhlaq lil Banin* remains essential to ensure their enduring relevance in shaping morally grounded generations.

REFERENCES

- Al-Attas, S. M. N. (1980). The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education. *The First World Conference on Muslim Education*.
- Azyumardi Azra. (2002). Upaya Kyai Dalam Melestarikan. *Kajian Pendidikan Islam*.
- Baradja, U. bin A. (1953). *Al-Akhlaqu lil Banin Juz 1* (1st ed.). Maktabah Salim Nabhan. <https://archive.org/details/al-akhlaqu-lil-banin-juz-1-arab>
- Cahyono. (2023). Pendidikan Akhlak Kitab al-Akhlaq Lil Banin Menjawab Tantangan Menghadapi

- Perkembangan Anak Era Kontemporer. *Jurnal I'tibar Jurnal Pendidikan Islam Anak Usia Dini*, 7(02).
- Cresswel, J. W. (2014). Research design:Qualitative, quantitative and mixed method. In Sage Publications Inc.
- Dhofier, Z. (2013). Tradisi Pesantren Memadu Modernitas untuk Kemajuan Bangsa. *JURNAL ISLAMIC REVIEW*, II(1).
- Eisenberg, N., Spinrad, T. L., & Eggum, N. D. (2010). Emotion-related self-regulation and its relation to children's maladjustment. In *Annual Review of Clinical Psychology* (Vol. 6). <https://doi.org/10.1146/annurev.clinpsy.121208.131208>
- Elly, & Tompunu, I. (2022). THE CONCEPTS OF UMAR BIN AHMAD BARAJA'S THINKING IN THE BOOK OF AKHLAK LIL BANIN ON CHARACTER EDUCATION. In *ICAIS*.
- Ghazali. (2023). Ihya 'ulum al-din. In *Ihya 'ulum al-din*. <https://doi.org/10.1163/9789004662087>
- Goleman, D. D. P. (1995). Emotional Intelligence: Why It Can Matter More than IQ for Character, Health and Lifelong Achievement. In *Bantam Books*, 2003.
- Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40(4). <https://doi.org/10.1080/0305006042000284510>
- Harahap, N., Galib, A., Yasmin, R., Pasya, N., Maulana Pratama, H., Mazlan, I., & Bayu Setiawan, E. (2024). Pengaruh Media Sosial terhadap Perilaku Komunikasi Remaja di Era Digital. *Universitas Islam Negeri Sumatera Utara, Medan*, 8(2).
- Hinduja, S., & Patchin, J. W. (2019). Connecting Adolescent Suicide to the Severity of Bullying and Cyberbullying. *Journal of School Violence*, 18(3). <https://doi.org/10.1080/15388220.2018.1492417>
- Lexy J., M. (2017). Moleong, Metodologi Penelitian Kualitatif. In *Bandung: Remaja Rosdakarya*.
- Kemenag RI. (2022). *Al-Qur'an Kementerian Agama*. Kemenag RI.
- Kominfo. (2021). *Kominfo Ajak Anak Muda Perkuat Literasi Digital Masyarakat*. Kementrian Komunikasi Dan Informasi.
- Kowalski, R. M., Giumetti, G. W., Schroeder, A. N., & Lattanner, M. R. (2014). Bullying in the digital age: A critical review and meta-analysis of cyberbullying research among youth. *Psychological Bulletin*, 140(4). <https://doi.org/10.1037/a0035618>
- Kurniawan, S. (2018). PENDIDIKAN KARAKTER DALAM ISLAM Pemikiran Al-Ghazali tentang Pendidikan Karakter Anak Berbasis Akhlaq al-Karimah. *Tadrib: Jurnal Pendidikan Agama Islam*, 3(2). <https://doi.org/10.19109/tadrib.v3i2.1792>
- Lickona, T. (2013). Educating for Character: Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik. In *Terjemahan Lita. S.(Buku asli diterbitkan tahun 2008)*.

- Livingstone, S., & Smith, P. K. (2014). Annual research review: Harms experienced by child users of online and mobile technologies: The nature, prevalence and management of sexual and aggressive risks in the digital age. In *Journal of Child Psychology and Psychiatry and Allied Disciplines* (Vol. 55, Number 6). <https://doi.org/10.1111/jcpp.12197>
- Muhaimin. (2009). Paradigma Pendidikan Islam: Upaya mengefektifkan pendidikan agama Islam di sekolah. Remaja Rosdakarya. In *Jurnal*.
- Nata, A. (2017). Pendidikan Islam: Isu Dan Inovasi. In *Pendidikan Islam : Isu Dan Inovasi*.
- Ophir, E., Nass, C., & Wagner, A. D. (2009). Cognitive control in media multitaskers. *Proceedings of the National Academy of Sciences of the United States of America*, 106(37). <https://doi.org/10.1073/pnas.0903620106>
- Przybylski, A. K., & Weinstein, N. (2017). A Large-Scale Test of the Goldilocks Hypothesis: Quantifying the Relations Between Digital-Screen Use and the Mental Well-Being of Adolescents. *Psychological Science*, 28(2). <https://doi.org/10.1177/0956797616678438>
- Rosen, L. D., Lim, A. F., Felt, J., Carrier, L. M., Cheever, N. A., Lara-Ruiz, J. M., Mendoza, J. S., & Rokkum, J. (2014). Media and technology use predicts ill-being among children, preteens and teenagers independent of the negative health impacts of exercise and eating habits. *Computers in Human Behavior*, 35. <https://doi.org/10.1016/j.chb.2014.01.036>
- Sahin, A. (2018). Critical issues in islamic education studies: Rethinking islamic and western liberal secular values of education. *Religions*, 9(11). <https://doi.org/10.3390/rel9110335>
- Sugiyono. (2015). Sugiyono, Metode Penelitian dan Pengembangan Pendekatan Kualitatif, Kuantitatif, dan R&D. In *Metode Penelitian dan Pengembangan Pendekatan Kualitatif, Kuantitatif, dan R&D*.
- Syahputra A., J. J. S. E. D. D. & S. R. (2023). Dampak Buruk Era Teknologi Informasi dan Komunikasi pada Remaja Usia Sekolah (dalam Perspektif Pendidikan Islam. 37985/Jer. <https://doi.org/10.37985/jer.v4i3.402>
- Tan, C. (2012). Islamic education and indoctrination: The case in Indonesia. In *Islamic Education and Indoctrination: The Case in Indonesia*. <https://doi.org/10.4324/9780203817766>
- Turkle, S. (2016). Reclaiming Conversation. *Camping Magazine*, 89(2).
- Twenge, J. M. (2008). Generation me: Why today's young americans are more confident, assertive, and entitled: And more miserable than ever before. *University of Illinois Press*, 121(1).
- Twenge, J. M. (2019). More Time on Technology, Less Happiness?

- Associations Between Digital-Media Use and Psychological Well-Being. *Current Directions in Psychological Science*, 28(4). <https://doi.org/10.1177/0963721419838244>
- Uhls, Y. T., Michikyan, M., Morris, J., Garcia, D., Small, G. W., Zgourou, E., & Greenfield, P. M. (2014). Five days at outdoor education camp without screens improves preteen skills with nonverbal emotion cues. *Computers in Human Behavior*, 39. <https://doi.org/10.1016/j.chb.2014.05.036>
- UNICEF. (2022). *Pendidikan dan Remaja | UNICEF Indonesia*. Unicef.
- Zed, M. (2014). Metode Penelitian Kepustakaan - Mestika Zed - Google Buku. *Yayasan Pustaka Obor Indonesia*.
- Zubaedi, M. A. (2017). Desain Pendidikan Karakter, konsepsi dan aplikasinya. *Angewandte Chemie International Edition*, 6(11), 951–952.