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THE IMPACT OF DIGITAL TECHNOLOGY ON ISLAMIC MORAL VALUES TODAY

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ABSTRACT

Digital technology has significantly transformed contemporary Muslim life by influencing communication, education, religious learning, social relationships, economic activities, and access to Islamic knowledge. Social media platforms, smartphones, artificial intelligence, and online learning environments provide opportunities for religious education, community engagement, and the dissemination of Islamic teachings. However, these developments also raise important questions concerning truthfulness, privacy, modesty, accountability, respect, and the preservation of Islamic moral values. This study examines the impact of digital technology on Islamic moral values in contemporary society, focusing on both its potential benefits and its ethical challenges. Particular attention is given to misinformation, cyberbullying, excessive digital consumption, the influence of online personalities, and the use of artificial intelligence in religious and everyday contexts. The study adopts a qualitative, literature-based approach, drawing on contemporary academic research and Islamic ethical concepts derived from the Qur'an and Sunnah. It considers principles such as amānah (trustworthiness), ṣidq (truthfulness), adab (proper conduct), ḥayāʾ (modesty), tabayyun (verification of information), and masʾūliyyah (responsibility) as important foundations for evaluating digital behavior. The study argues that digital technology does not inevitably weaken Islamic moral values; rather, its influence depends on how individuals, families, educational institutions, religious scholars, and technology providers use and regulate digital platforms. It concludes that integrating Islamic ethical education with digital literacy, critical thinking, and responsible technology use can help Muslims benefit from technological advancement while maintaining moral integrity, spiritual awareness, and social responsibility.

KEYWORDS: *Digital technology, Islamic moral values, digital ethics, social media, Muslim youth, Islamic education, artificial intelligence, amānah, ṣidq, adab, tabayyun, religious identity, online behavior, digital responsibility, and Maqāṣid al-Sharīʿah.*

INTRODUCTION

Digital technology has become an important part of everyday life, changing the ways people communicate, obtain information, pursue education, conduct business, and maintain social relationships. Smartphones, social networking platforms, online video services, and artificial intelligence applications have created new opportunities for learning and participation in public life. Muslim communities are also experiencing these transformations, particularly through online Qur'an classes, digital translations, Islamic lectures, religious discussion groups, and educational platforms. These developments make Islamic knowledge more accessible to people who may have limited access to traditional educational institutions. At the same time, digital environments introduce new challenges concerning the quality of information, the conduct of online users, and the influence of technological habits on personal character. Abdelnour, M. G. (2025). found that The impact of digital technology on Islamic moral values has therefore become an important subject for contemporary Islamic ethics, religious education, and social research.Islamic moral values are grounded in the Qur'an and the Sunnah of Prophet Muhammad (peace be upon him), which emphasize truthfulness, trustworthiness, compassion, justice, modesty, respect, patience, and responsibility. These values guide conduct in personal relationships, family life, education, commerce, and public affairs. For example, the Qur'anic instruction in Surah al-Ḥujurāt

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(49:6) emphasizes verifying information before acting upon it, while Surah al-Isrāʾ (17:36) warns against following claims without knowledge. These teachings are relevant to digital communication because online platforms allow information to circulate rapidly, often without adequate verification. Similarly, the Islamic emphasis on *amānah* encourages users to protect entrusted information and act responsibly, while *adab* emphasizes respectful interaction. Islamic morality consequently provides a framework for evaluating both the intentions behind digital activity and its consequences for individuals and society.

Digital technology can contribute positively to the preservation and promotion of Islamic moral values when it is used responsibly. Online educational platforms enable students to access Qur'anic studies, Hadith collections, Islamic jurisprudence, and lectures delivered by qualified scholars. Digital communication also allows Muslim families and communities to maintain relationships across geographical distances and organize charitable activities, educational programs, and humanitarian assistance. Religious institutions can use digital platforms to distribute educational materials, answer common questions, and encourage constructive public discussion. In addition, accessible digital resources can support independent learning and allow individuals to compare interpretations and consult different scholarly perspectives. These opportunities demonstrate that technological development and Islamic moral commitments are not necessarily in conflict. The ethical significance of digital technology depends largely on the reliability of its content, the intentions of its users, and the standards guiding its application. Budianti, L. H., & Lisana, L. (2025). Explained that Despite its benefits, digital technology can create circumstances in which Islamic moral values are challenged. The rapid circulation of misleading information can undermine truthfulness, while cyberbullying and hostile online discussions can weaken respect, compassion, and social harmony. The pursuit of popularity, likes, and online approval may encourage excessive self-presentation, insincerity, or the disclosure of private information. Exposure to harmful content and uncontrolled digital consumption may also interfere with personal responsibilities, family relationships, study, and religious practices. Artificial intelligence introduces additional concerns, including fabricated religious quotations, misleading automated answers, privacy violations, and biased content.

Young Muslims are among the groups whose educational, social, and cultural experiences are increasingly shaped by digital technology. Online environments influence how young people communicate, form identities, encounter religious information, and evaluate social expectations. Families and educational institutions therefore have an important responsibility to help young people develop the ability to distinguish reliable information from misinformation, communicate respectfully, protect privacy, and manage their time. Islamic education can strengthen these abilities by connecting religious teachings with practical digital situations. Hussain, M., Abdullah, M., Ashraf, M. N., Shaheen, A., Farooqi, Z. U. R., Abbas, A., & Tariq, Y. (2025). Explains that For example, the principle of *tabayyun* can be applied to checking information before sharing it, while *amānah* can guide responsible handling of personal data. Teachers and parents can also encourage balanced technology use without rejecting the educational and social benefits of digital platforms. Such an approach combines moral development with practical digital competence.The growing influence of digital technology makes it necessary to examine how Islamic moral values can be maintained and applied in changing social environments. Although digital platforms provide access to religious knowledge, access alone does not guarantee accurate understanding or ethical behavior. Users must also develop the ability to assess sources, recognize

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manipulation, respect others, and accept responsibility for the information they publish. Contemporary research on Muslim digital behavior, Islamic digital ethics, and artificial intelligence provides a foundation for exploring these issues. The present study examines the relationship between technological use and Islamic moral values by considering both opportunities and risks across social media, religious learning, digital communication, and emerging technologies. It seeks to develop an integrated understanding of how Islamic ethical principles can guide responsible digital participation. The study is significant because it treats moral development and digital literacy as complementary requirements for Muslim individuals and communities in contemporary society.

RESEARCH QUESTION

1. How does digital technology influence the understanding, practice, and preservation of Islamic moral values among Muslims in contemporary society?

RESEARCH OBJECTIVES

1. To examine the positive and negative impacts of digital technology on Islamic moral values and identify practical approaches for promoting ethical, responsible, and spiritually balanced digital behavior.

LITERATURE REVIEW

Digital technology has changed the ways in which religious knowledge is acquired, interpreted, shared, and practiced. Traditional forms of Islamic learning have often depended on direct engagement with teachers, scholars, mosques, madrasahs, and religious texts. Digital platforms now supplement these practices through recorded lectures, online courses, electronic Qur'an applications, searchable Hadith collections, and virtual discussion groups. These developments increase access to religious resources and allow Muslims to engage with Islamic teachings across geographical and social boundaries. Nevertheless, the expansion of digital religious communication also raises questions about the reliability of online information, the credibility of religious authorities, and the quality of moral learning that takes place through technology. Hussain, T., & Wang, D. (2024). Explains that Khamis (2024) examines the paradoxes of modern Islamic discourse and socio-religious transformation in the digital age. Her discussion is relevant because digital communication can simultaneously expand access to religious ideas and complicate the interpretation of religious authority. Online platforms enable individuals to encounter diverse viewpoints, but the visibility of particular opinions may depend more on popularity, recommendation systems, or persuasive presentation than on scholarly expertise. This can make it difficult for users to distinguish between established religious scholarship, personal commentary, and inaccurate interpretations. The result is not necessarily the decline of Islamic moral values, but a changing environment in which religious knowledge and moral guidance are communicated.Digital technology also changes the relationship between knowledge and practice. A person may regularly view Islamic lectures or share religious quotations without consistently demonstrating patience, honesty, compassion, or respect in online interactions. This distinction is important because Islamic moral development involves more than the accumulation of information.

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The relationship between technology and moral development should therefore be examined in terms of both opportunities and risks. Online environments can strengthen religious awareness, facilitate community support, and provide educational opportunities. At the same time, they can encourage distraction, emotional reactions, and uncritical acceptance of information. The relevant question is not simply whether Muslims use digital technology, but how their use of technology shapes moral judgment, religious understanding, and everyday conduct.Social media platforms have become important spaces for expressing religious identity, communicating ethical opinions, and participating in Muslim communities. Users can share Qur'anic verses, discuss religious questions, support charitable campaigns, and encourage positive behavior. Latifi, A. M., Shokouh, S. M. H., Mohammadzadeh, M., & Husseini, S. (2024). revealed that These activities can help make Islamic moral teachings more visible in everyday life. However, social media also rewards rapid interaction, frequent posting, and content that attracts attention. These characteristics may create tension between sincere moral conduct and the desire for public recognition.Jannah and Al Ayubi (2025) investigate the relationship between ideal Islamic piety and actual digital behavior among Muslims in Indonesia. Their mixed-methods research reports tensions involving misinformation sharing, viral trends, and uncritical engagement with religious influencers. The study also considers changes in religious authority as users increasingly encounter religious guidance through popular digital personalities. Its findings are important because they indicate that awareness of Islamic moral expectations does not necessarily guarantee that people consistently apply those expectations online. One relevant concept is *ikhlāṣ*, or sincerity of intention. Islamic ethics emphasizes the importance of intention in evaluating human conduct.

Another relevant concept is *adab*, which includes appropriate conduct, respect, courtesy, and consideration for others. Online conversations can become confrontational because users respond quickly, communicate without direct personal contact, or encounter opinions that challenge their existing beliefs. Insults, humiliation, harassment, and hostile religious debates may undermine the values of compassion and respectful disagreement. Applying *adab* in digital environments therefore requires users to consider whether their language is accurate, proportionate, respectful, and necessary.Digital piety should consequently be understood as a relationship between religious identity and practical ethical conduct. A responsible digital environment encourages truthful communication, sincere intentions, constructive disagreement, and respect for human dignity. Families, educators, and religious institutions can support this development by teaching users how to apply Islamic moral values to ordinary online situations rather than treating digital behavior as separate from the ethical responsibilities of everyday life. Khamis, S., & Dogbatse, F. S. (2025). Elaborated on Truthfulness is a foundational Islamic moral value, and digital technology has made its practical application increasingly important. Information can be copied, edited, forwarded, and redistributed to large audiences within seconds. Although this capacity supports rapid communication, it also allows false claims, fabricated quotations, misleading images, and unverified religious statements to circulate widely. Such material can damage reputations, create social conflict, and influence religious understanding.The Qur'anic principle of *tabayyun*, commonly understood as verifying information, provides an important ethical basis for responsible digital communication. Surah al-Ḥujurāt (49:6) instructs believers to investigate reports rather than act carelessly upon information that may cause harm. Surah al-

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Isrāʾ (17:36) also emphasizes responsibility for claims and actions that lack sufficient knowledge.

Eldeib et al. (2025) examine ethical standards for modern technology using the Qur'an and Prophetic Sunnah. Their discussion includes verification, honesty, privacy, accountability, and responsible communication as relevant principles for digital conduct. These principles suggest that ethical communication requires more than avoiding deliberate lies. It also requires taking reasonable steps to prevent careless sharing, misleading presentation, and unnecessary harm.Artificial intelligence creates additional challenges because it can generate fluent text, realistic images, fabricated quotations, and plausible but incorrect answers. A user may assume that a polished response is accurate without checking the information against reliable sources. Jannah, R., & Al Ayubi, S. (2025). Explains that In religious contexts, such errors may be particularly consequential when generated content is presented as Qur'anic text, authentic Hadith, or a definitive religious ruling. UNESCO's 2023 guidance on generative AI similarly emphasizes privacy protection, human-centered use, and the need for appropriate safeguards in education and research. A practical Islamic approach to misinformation should combine moral education with verification skills. Users should identify the original source, confirm the authenticity of religious quotations, consult qualified scholars where necessary, and correct mistakes when they discover them. Digital platforms and educational institutions also have responsibilities to improve content moderation, source transparency, and reporting mechanisms. The principle of *tabayyun* thus offers a useful connection between traditional Islamic moral teachings and contemporary information literacy.Privacy and human dignity are important concerns in digital environments because users routinely share personal information, photographs, opinions, and details about their private lives.

Islamic ethics provides several concepts relevant to these concerns. *Amānah* emphasizes trustworthiness and responsible handling of entrusted information. Respect for privacy is also supported by Qur'anic guidance concerning entering homes, seeking permission, and avoiding intrusive conduct, particularly in Surah al-Nūr (24:27) and Surah al-Ḥujurāt (49:12). Although these teachings arose in contexts different from contemporary digital communication, their ethical significance can be applied to questions involving private messages, personal photographs, confidential information, and online surveillance.The concept of *ḥayāʾ*, often associated with modesty and moral restraint, is also relevant to digital self-presentation. Social media encourages users to display aspects of their lives publicly, but ethical participation requires thoughtful decisions about what should be shared, with whom, and for what purpose. Modesty should not be reduced to a single rule about appearance or visibility; it also concerns dignity, restraint, and consideration of the effects of one's conduct. In this sense, responsible online behavior involves respecting personal boundaries and avoiding the unnecessary exposure or exploitation of others.Hussain (2025) discusses human values, digital responsibility, and contemporary technological challenges from an Islamic ethical perspective. Ali et al. (2025) similarly examine artificial intelligence through the concept of trusteeship, addressing concerns that include privacy, algorithmic bias, and accountability. These studies provide conceptual support for the view that digital systems should be assessed according to their effects on human dignity and social welfare, rather than solely according to convenience or efficiency.

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METHODOLOGY

This study adopts a qualitative, literature-based methodology to examine the impact of digital technology on Islamic moral values in contemporary society. The research draws on primary Islamic sources, including the Qur'an and the Sunnah, and secondary academic literature published between 2023 and 2025. The primary sources provide the normative foundation for examining Islamic moral concepts, while the secondary literature contributes contemporary discussions of social media, digital religion, online behavior, artificial intelligence, religious education, and technological responsibility. Relevant academic material was identified through searches using terms such as "Islamic digital ethics," "digital technology and Islamic morality," "Muslim cyber ethics," "Islamic values and social media," "artificial intelligence and Islamic ethics," and "digital religious authority." The selection process prioritized publications that directly addressed the research question, provided identifiable scholarly or institutional sources, and offered conceptual or empirical insights relevant to Islamic moral conduct. The selected materials were examined using thematic analysis, with particular attention to truthfulness, trustworthiness, modesty, sincerity, privacy, religious knowledge, spiritual awareness, and accountability. Qur'anic teachings and relevant Islamic ethical concepts were interpreted in relation to contemporary digital practices, including sharing information, participating in online discussions, accessing religious guidance, and using artificial intelligence. The analysis also considered the positive contributions of technology, such as access to religious education, community engagement, and the dissemination of beneficial information, alongside potential problems involving misinformation, cyberbullying, excessive digital consumption, privacy violations, and unreliable religious content. To improve analytical consistency, the study distinguishes between normative claims about how Muslims should behave and empirical findings reported by the literature about actual digital behavior.

RESEARCH DESIGN

The study employs a qualitative, descriptive-analytical, and interpretive research design. The descriptive component identifies the major forms of digital technology relevant to contemporary Muslim life, including social media, messaging applications, online religious education, and artificial intelligence tools. The interpretive component examines the meaning of Islamic moral concepts and their relevance to digital behavior. The analytical component compares the potential benefits and risks of technology in relation to moral development, religious knowledge, personal conduct, and social responsibility. The research is organized around five interconnected areas: digital communication and truthfulness; online conduct and interpersonal respect; privacy, modesty, and personal dignity; artificial intelligence and religious authority; and digital spirituality and religious education. Each area is examined through relevant Islamic ethical principles and contemporary academic literature. The unit of analysis is the relationship between a moral principle and a digital practice, rather than a particular individual or organization. For example, *tabayyun* is examined in relation to the verification of online information, while *amānah* is considered in relation to privacy, responsible communication, and the use of AI-generated content. The design also recognizes the distinction between personal and structural influences. Individuals make decisions about what they publish and share, but their behavior is also shaped by platform design, recommendation systems, commercial incentives, peer expectations, and the availability of reliable information. The research therefore avoids attributing every negative digital outcome

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to individual moral weakness. It considers how personal responsibility can be reinforced by family education, institutional policies, professional standards, and platform safeguards.

DATA ANALYSIS

The data analysis uses thematic synthesis to organize the selected literature around recurring Islamic moral concepts and their application to digital environments. The first theme is truthfulness and verification, which examines the relationship between *ṣidq* and *tabayyun* and the challenges created by misinformation, fabricated religious quotations, and AI-generated content. The analysis indicates that responsible digital communication requires users to verify information, identify credible sources, and avoid distributing material that may mislead or harm others. The second theme is trustworthiness and accountability, which considers how *amānah* relates to protecting personal information, disclosing the use of digital tools where appropriate, and accepting responsibility for online actions. The third theme is respectful conduct and modesty, which connects *adab* and *ḥayāʾ* with online discussion, self-presentation, privacy, and the prevention of harassment. The fourth theme concerns religious learning and authority, including the benefits of online Islamic education and the risks associated with unqualified advice, incomplete quotations, and inaccurate automated answers. The fifth theme examines spirituality and self-regulation, particularly how digital habits may support or distract from worship, reflection, family responsibilities, and balanced daily routines. The sixth theme addresses institutional and technological responsibility, recognizing that ethical outcomes are influenced by platform design, data governance, moderation policies, and the availability of reliable educational resources. After identifying these themes, the study compares their implications across different digital practices. For instance, sharing an unverified religious quotation involves both truthfulness and responsibility, while publishing another person's private information involves trustworthiness, modesty, and respect for dignity. Such overlaps demonstrate that Islamic moral values operate as an interconnected ethical framework rather than as isolated rules.

FINDINGS

The analysis identifies six principal findings concerning the impact of digital technology on Islamic moral values today. First, digital technology expands access to Islamic knowledge and religious participation. Online lectures, Qur’an applications, educational websites, and virtual communities provide opportunities for learning and engagement, particularly for users who face geographical or institutional barriers. However, access to religious material does not automatically guarantee accurate understanding or ethical practice. Second, digital communication creates significant challenges for truthfulness and responsible information sharing. The speed of online communication makes it easy to circulate inaccurate claims, while AI-generated content introduces additional difficulties in verifying quotations and religious explanations. The principle of *tabayyun* provides a relevant ethical foundation for addressing these concerns through source checking and careful judgment. Third, digital platforms influence the expression of religious identity and personal conduct. Public visibility and popularity may encourage beneficial religious communication, but they can also create pressures toward self-promotion, hostility, and superficial engagement. The Islamic principles of sincerity, modesty, and respectful conduct can help users evaluate their online behavior. Fourth, privacy and human dignity require greater attention in digital environments.

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Personal data, private messages, photographs, and confidential information can be exposed or misused, making trustworthiness and consent important dimensions of Islamic digital ethics. Fifth, artificial intelligence offers educational opportunities but should not be treated as a substitute for qualified religious scholarship. Its answers may be inaccurate, incomplete, or biased, and its use therefore requires verification, critical thinking, and human responsibility. Sixth, the preservation of Islamic moral values requires cooperation among individuals, families, educational institutions, religious scholars, technology providers, and policymakers. Digital literacy programs should incorporate moral reasoning and practical skills, while institutions should provide clear guidance on privacy, responsible AI use, misinformation, and online harassment.

CONCLUSION

Digital technology has become an influential part of contemporary Muslim life, affecting how people obtain religious knowledge, communicate with others, express their identities, and organize their daily activities. This study has examined the relationship between technological development and Islamic moral values, focusing on truthfulness, trustworthiness, modesty, sincerity, privacy, respectful conduct, and spiritual responsibility. The analysis demonstrates that digital technology presents both opportunities and challenges. Online platforms can expand access to Islamic education, facilitate religious discussion, connect communities, and support charitable activities. At the same time, misinformation, cyberbullying, privacy violations, excessive digital consumption, and unreliable religious content can create circumstances in which moral responsibilities are neglected. Islamic ethical principles provide a framework for responding to these concerns without assuming that technological progress must conflict with religious values. The principle of *tabayyun* encourages the verification of information, *amānah* emphasizes responsible handling of information and entrusted resources, *adab* guides respectful communication, and *muḥāsabah* encourages reflection on personal conduct. These principles can be applied to everyday digital practices, including sharing religious content, participating in online discussions, using AI tools, and protecting the privacy of others. However, individual ethical awareness must be supported by appropriate educational and institutional measures. Families and schools can develop digital literacy that combines technical competence with moral reasoning, while religious scholars can provide accessible guidance on contemporary technological issues. Technology providers and policymakers also have responsibilities to improve privacy protection, transparency, accessibility, and safeguards against harmful content. The study further emphasizes that AI-generated religious information should be verified and should not replace qualified scholarly judgment. Since this research is based on a qualitative review of published material, it does not establish a universal or causal relationship between technology use and moral decline.

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