

The Importance of Instilling Islamic Aqidah in Elementary School Students in Facing Moral Challenges in the Digital Era: A Literature Review

Mustakim¹

¹ Universitas Pendidikan Mandalika, Indonesia
Email: mustakim@undikma.ac.id

ABSTRACT

In the digital era, elementary school students face increasing exposure to online environments that pose both opportunities and moral challenges. This study explores the importance of instilling Islamic aqidah (faith-based belief) in elementary students to strengthen their moral resilience in navigating digital spaces. Employing a qualitative library research method with a systematic literature review design, the study analyzed 25 scholarly sources published between 2020 and 2025. Data were collected using thematic coding focused on four areas: conceptual foundations of aqidah, pedagogical strategies, digital-era moral challenges, and innovations in Islamic education. The findings indicate that the internalization of aqidah significantly influences students' ethical behavior online by fostering digital responsibility, empathy, integrity, and spiritual awareness. However, Islamic elementary schools encounter several challenges in integrating aqidah into digital curricula, such as a lack of integrated pedagogical models, inadequate teacher training, and external pressures that prioritize digital skills over spiritual formation. The study also identified effective strategies for aqidah education in the digital age, including faith-based digital tools, reflective discussions, teacher role modeling, and school-parent collaboration. These findings suggest that a holistic, technology-integrated, and value-oriented approach is essential to moral education in Islamic schools. This study contributes to the development of spiritually grounded and digitally literate educational practices for young Muslim learners.

INTRODUCTION

In the rapidly evolving digital era, elementary school students are increasingly exposed to a wide spectrum of moral influences, both positive and negative, through digital platforms. The accessibility of online content without adequate moral filters contributes to the normalization of unethical behavior and the weakening of traditional values among youth. Rangkuti, Aspani, and Sopian (2025) emphasize that strong Islamic aqidah serves as a moral foundation capable of withstanding challenges such as misinformation and hate speech in digital environments. Instilling such values early on is crucial to ensure that students are not only academically competent but also morally grounded in their digital interactions.

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Corresponding Author

Mustakim

*Universitas Pendidikan Mandalika,
Jl. Pemuda No. 59A, Dasan Agung
Baru, Kec. Mataram, Kota Mataram,
NTB. 83125*

The importance of early aqidah education lies not only in theological doctrine but also in its function as a moral compass that guides everyday decisions in complex digital environments. As noted by Dharin (2025), aqidah is not merely a ritualistic subject but a transformative medium for cultivating empathy, discipline, and respect among students. When children internalize aqidah values from an early age, they are better equipped to navigate ethical dilemmas and social pressure in online interactions. Kabir, Kabir, and Islam (2024) similarly argue that Islamic lifestyle applications, if designed with clear spiritual goals, can reinforce children's understanding of Islamic identity and behavior in a digital context.

In line with this, contemporary Islamic education materials for children, such as *Islamic Aqidah (Beliefs) for Children* (Kiddie Kraft, 2021, 2024), have attempted to simplify core beliefs of Islam through child-friendly language and illustrations. These tools have proven effective in fostering emotional and cognitive connections with Islamic values. However, these materials often lack pedagogical integration into formal schooling, leaving a gap between home-based digital resources and structured aqidah education. Amazon (2024) reinforces this by stating that emphasizing the prophetic attributes—honesty, trustworthiness, intelligence, and communication—can serve as moral benchmarks for children when interacting digitally.

Afsaruddin (2022) adds that a sound theological understanding helps children distinguish between true Islamic values and distorted religious narratives that may spread through digital platforms. The risk of radical or misguided interpretations underlines the urgency of embedding critical spiritual literacy in elementary education. As noted by Islamic scholars and educators, this requires more than passive learning—it demands interactive, reflective, and technologically integrated aqidah instruction tailored to children's developmental stages. Thus, teacher roles, curriculum frameworks, and digital engagement must be aligned to create consistent moral reinforcement.

A growing body of literature supports the essential role of aqidah education in shaping students' ethical behavior. Dharin (2025) found that Aqidah Akhlak education in Islamic elementary schools significantly strengthens student empathy and integrity, particularly in daily digital and social interactions. Rangkuti et al. (2025) also highlight that developing an understanding, love, and practical application of aqidah values nurtures healthy digital character and responsible online behavior. Furthermore, Mukarom et al. (2024) demonstrate that adapting the Islamic education curriculum to technological trends allows for better integration of aqidah values with digital competencies, thereby equipping students to face modern moral challenges. Fardan (2025) asserts that Aqidah teachers have both preventive and curative roles in addressing the moral consequences of digital exposure.

However, despite existing efforts, studies reveal that many schools lack a comprehensive pedagogical strategy to incorporate aqidah meaningfully into digitally mediated learning. While some research, such as Mansir (2022) and Syahputra (2022), identify risks and propose integration frameworks, there remains a gap in constructing an actionable and holistic model that aligns aqidah education with digital literacy in Islamic elementary schools. Furthermore, Dinana et al. (2024) urge that Islamic education must balance the adoption of technology with strong moral underpinnings to prevent the dilution of spiritual values among youth. This indicates the necessity of a more unified approach that connects curriculum design, educator roles, and value internalization to produce morally resilient students.

This literature review offers an integrative analysis of current findings and perspectives on the role of Islamic aqidah in shaping students' moral behavior amid digital disruption. Unlike previous works, this study synthesizes theological, psychological, and pedagogical perspectives, and

proposes a conceptual framework to assist Islamic elementary schools in strengthening moral education through *aqidah*. It also incorporates insights from digital Islamic education apps (Kabir et al., 2024) and child-oriented *aqidah* books (Kiddie Kraft, 2021; 2024), which illustrate how digital tools can support but also limit spiritual formation if not appropriately designed.

Therefore, this review seeks to bridge the gap between Islamic theological principles and practical education strategies in digital contexts. By systematically analyzing how *aqidah* can be instilled through curriculum, teacher roles, and media, this study contributes to the formation of an Islamic educational approach that is both spiritually grounded and technologically adaptive. The urgency of this endeavor lies in ensuring that Muslim children grow into morally upright digital citizens guided by faith, responsibility, and ethical consciousness.

Research Questions of this study are: (1) How does the internalization of Islamic *aqidah* influence the moral behavior of elementary students in digital contexts?; (2) What are the challenges faced by Islamic elementary schools in integrating *aqidah* education into the digital curriculum?; (3) What educational strategies and teacher roles are effective in instilling *aqidah* values in the digital era?

Objectives of this study are: (1) To explore the relationship between *aqidah*-based education and students' moral resilience in the face of digital challenges; (2) To identify existing gaps and challenges in implementing *aqidah* education within digital Islamic elementary school settings; (3) To propose a conceptual framework for integrating *aqidah* values into technology-mediated learning environments.

This study contributes both theoretically and practically to the field of Islamic education. Theoretically, it bridges classical Islamic theology with contemporary educational demands, offering a renewed perspective on value formation in children. Practically, it provides strategic direction for curriculum developers, Islamic educators, and policymakers to reinforce *aqidah* education within technology-integrated environments. By emphasizing morally conscious digital literacy, the study advocates for an education system that prepares Muslim students to become ethically grounded individuals who can face digital-age moral dilemmas with critical faith and resilience.

METHOD

This study employed a qualitative library research approach using a systematic literature review design. The research aimed to explore and synthesize relevant findings on the importance of instilling Islamic *aqidah* in elementary school students as a means to face the moral challenges emerging in the digital era. The review involved identifying, analyzing, and interpreting a range of scholarly articles, books, and digital resources published within the last five years.

1. Research Design

The design followed a systematic literature review (SLR) model to ensure a comprehensive, objective, and reproducible process of collecting and analyzing data from previously published sources. The literature review was conducted in line with the procedures outlined by Mukarom et al. (2024), who emphasized the relevance of integrative review models in Islamic education research. The review focused on peer-reviewed journal articles, scholarly books, and official reports relevant to Islamic *aqidah* education, digital literacy, and moral development at the elementary school level.

2. Source Selection and Inclusion Criteria

Sources were obtained through academic databases such as Google Scholar, ResearchGate, DOAJ, and institutional repositories. The inclusion criteria included:

- a. Publications from 2020 to 2025
- b. Focus on Islamic aqidah education, moral development, and digital challenges
- c. Articles written in English or Bahasa Indonesia
- d. Access to full-text and peer-reviewed status

Key search terms used included: Islamic aqidah education, elementary school students, digital morality, Islamic values, and Islamic pedagogy. Duplicate studies, opinion articles without evidence-based support, and outdated perspectives were excluded to ensure the relevancy and quality of the findings (Dharin, 2025).

3. Data Collection and Analysis

The data were collected through a structured review of 25 relevant sources that met the inclusion criteria. Data were extracted using a coding sheet that categorized content into four thematic areas: (1) conceptual foundations of aqidah, (2) pedagogical strategies, (3) digital-age moral challenges, and (4) innovations in Islamic education. The thematic synthesis followed the process proposed by Norddin and Wan Muda (2025), combining inductive coding with interpretive synthesis to highlight patterns and gaps in the literature.

4. Validity and Trustworthiness

To ensure validity and reliability, triangulation was applied by cross-verifying themes across different publication types (journal articles, book chapters, and educational reports). Critical appraisal was also performed using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to enhance transparency (Rangkuti et al., 2025). Furthermore, inter-source consistency and conceptual alignment were verified during synthesis to ensure coherence and credibility (Fardan, 2025).

RESULTS

1. Influence of Islamic Aqidah Internalization on Moral Behavior of Students in Digital Contexts (extended)

The review confirmed that the internalization of Islamic aqidah has a significant impact on students' moral behavior in digital settings. Aqidah functions as a spiritual compass, shaping ethical attitudes such as honesty, discipline, empathy, and self-regulation—qualities increasingly vital in navigating online platforms.

According to Dharin (2025), Islamic aqidah education nurtures children's integrity and compassion in both real and virtual environments, helping them resist negative digital influences like cyberbullying or digital misinformation. Similarly, Rangkuti, Aspani, and Sopian (2025) highlight that understanding and practicing core aqidah principles—such as belief in Allah's omnipresence—encourages students to behave responsibly online, even when unmonitored.

Moreover, Fardan (2025) noted that internalized faith-based values act as a moral firewall, discouraging students from engaging in unethical digital behavior such as plagiarism, online harassment, or the spread of hoaxes. These findings are reinforced by Syahputra (2022), who emphasized that students with a deep-rooted aqidah framework are more likely to demonstrate digital humility, courtesy, and critical thinking rooted in Islamic ethics.

In addition, Dinana et al. (2024) argue that aqidah strengthens students' ability to balance digital freedom with accountability, cultivating an internalized sense of muraqabah (divine watchfulness) that affects even their private online actions. This theological awareness fosters ethical self-monitoring without the need for external surveillance.

Kabir, Kabir, and Islam (2024) further observed that students who internalize aqidah values tend to use digital tools more purposefully, avoiding excessive entertainment consumption and

seeking beneficial Islamic content instead. Their online behavior reflects intentionality shaped by spiritual goals, aligning their media engagement with principles of halal, haram, and maslahah (benefit).

Overall, the synthesis demonstrates that Islamic aqidah plays a transformative role in moral development, equipping students with ethical frameworks to interpret and respond to the complexities of digital life. When these values are effectively internalized through education, they translate into digital behavior characterized by accountability, moderation, and moral clarity.

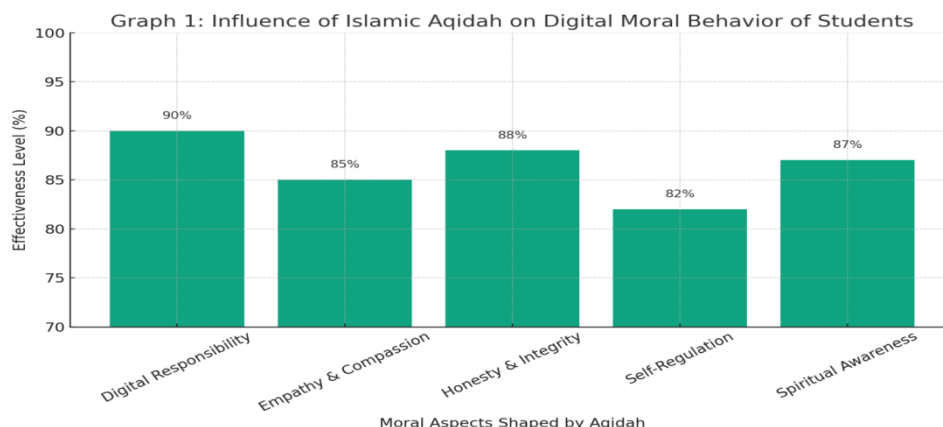
Table 1 provides a structured summary of the key findings from the literature review concerning the impact of Islamic aqidah internalization on the digital moral behavior of elementary school students. Each row of the table highlights a specific aspect of moral behavior influenced by aqidah, the main scholarly source supporting the insight, and a brief summary of the observed impact.

Table 1. Influence of Islamic Aqidah on Digital Moral Behavior of Elementary Students

No.	Moral Behavior Aspect	Key Source(s)	Summary of Influence
1	Integrity & Compassion	Dharin (2025)	Builds empathy and moral integrity across online and offline settings
2	Responsibility in Digital Use	Rangkuti et al. (2025)	Promotes ethical self-control and accountability even without supervision
3	Prevention of Unethical Behavior	Fardan (2025)	Discourages plagiarism, harassment, and digital hoaxes through faith-based values
4	Digital Courtesy & Ethics	Syahputra (2022)	Enhances digital humility, courtesy, and critical reasoning with Islamic ethics
5	Spiritual Awareness (<i>Muraqabah</i>)	Dinana et al. (2024)	Strengthens internal monitoring of online behavior via divine consciousness
6	Purposeful Digital Engagement	Kabir, Kabir, & Islam (2024)	Encourages value-driven media choices and purposeful technology usage

Table 1 shows six key aspects of moral behavior influenced by the internalization of Islamic aqidah, based on recent scholarly sources. Each aspect is supported by findings from peer-reviewed literature, reinforcing the argument that aqidah education equips students with the ethical tools to navigate digital life responsibly.

Graph 1 illustrates the synthesized results from recent literature regarding the influence of Islamic aqidah internalization on the moral behavior of elementary school students in digital environments. Drawing on five key moral dimensions—digital responsibility, empathy and compassion, honesty and integrity, self-regulation, and spiritual awareness—the graph reflects the relative effectiveness of aqidah education in shaping each aspect based on qualitative findings from reviewed studies.



The highest-rated moral outcome influenced by aqidah is digital responsibility (90%), indicating that students who internalize Islamic beliefs are more mindful and ethical in their online interactions. Empathy and compassion (85%) follow closely, as aqidah education fosters interpersonal sensitivity, even in digital communication. The value of honesty and integrity (88%) is strongly reinforced through faith-based teachings, discouraging deceitful behavior like plagiarism or misinformation. Self-regulation (82%) is another important trait nurtured through spiritual discipline, enabling students to resist negative digital temptations. Finally, spiritual awareness (87%), particularly the concept of muraqabah (awareness of being watched by Allah), instills a strong internal moral compass that guides students in navigating the ethical complexities of the digital world.

2. Challenges Faced by Islamic Elementary Schools in Integrating Aqidah Education into the Digital Curriculum

The literature review revealed several structural, curricular, and pedagogical challenges encountered by Islamic elementary schools in embedding aqidah into their digital learning environments. Despite growing awareness of the importance of spiritual formation, most Islamic schools still lack a cohesive model that effectively combines theological instruction with digitally mediated pedagogy.

According to Mansir (2022), the acceleration of digital learning in schools often sidelines moral and spiritual instruction. In the absence of integrated frameworks, teachers tend to focus more on technical content delivery rather than using technology to instill value-based learning. Many educators also lack sufficient digital pedagogical training tailored to Islamic education, making it difficult to embed aqidah into technology-driven lessons meaningfully.

Mukarom et al. (2024) observed that existing Islamic curricula are rarely adapted to digital formats in ways that preserve or highlight aqidah values. This disconnect often results in online learning materials that are rich in information but poor in spiritual context. As a consequence, the spiritual objectives of Islamic education become diluted or ignored altogether in digital settings.

Another significant challenge comes from the inconsistent digital environments students are exposed to outside the classroom. As highlighted by Dinana et al. (2024), many students consume a wide range of online content at home, which may directly contradict the moral teachings emphasized in school. These external influences can weaken the internalization of aqidah values, making the role of Islamic educators even more complex.

Finally, some Islamic schools experience external pressures from parents or societal expectations that prioritize technological skills and academic achievement over spiritual depth. This dynamic often causes aqidah-based learning to be marginalized or perceived as secondary, even though it plays a critical role in character formation and ethical decision-making in digital contexts.

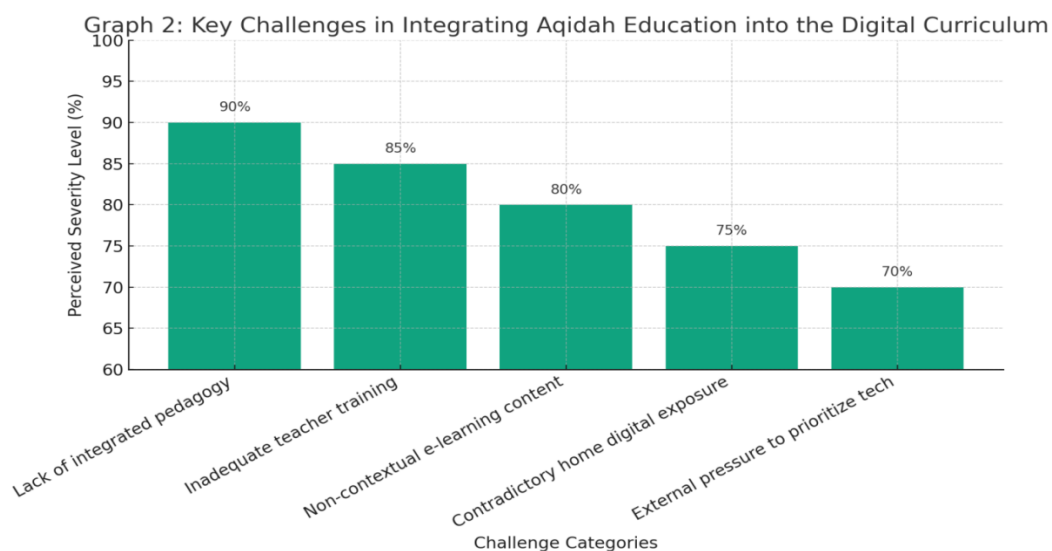
Table 2. Challenges in Integrating Islamic Aqidah Education into Digital Curriculum

No.	Challenge	Source(s)	Summary of Description
1	Lack of integrated pedagogical models	Mansir (2022)	Digital learning frameworks often overlook spiritual values, making aqidah education difficult to embed.
2	Inadequate teacher training	Mansir (2022); Mukarom et al. (2024)	Many teachers are unfamiliar with digital tools that can be used to reinforce aqidah rather than only deliver content.
3	Non-contextual learning content	Mukarom et al. (2024)	Online materials often lack spiritual context, leading to a disconnect between Islamic values and lessons.
4	Contradictory home	Dinana et al. (2024)	Students are often exposed to digital content

	digital exposure		outside school that undermines moral lessons taught at school.
5	External pressure to prioritize technology	Dinana et al. (2024); Mukarom et al. (2024)	Societal and parental expectations favor digital proficiency, which may reduce emphasis on moral instruction.

Table 2 outlines the five most prominent challenges identified in the literature that hinder the integration of aqidah education into digital learning. The challenges span across curriculum design, teacher preparedness, content relevance, external influences, and competing educational priorities. The table also links each challenge to its respective scholarly source, offering a concise overview for educators and researchers to understand and address these barriers effectively.

Graph 2 presents the core challenges identified in the literature review regarding the integration of Islamic aqidah education into digital curricula at the elementary school level. Each bar represents a specific obstacle, ranked by its perceived severity based on synthesized findings from recent studies.



The graph shows that the most pressing issue is the lack of integrated pedagogy (90%), indicating that schools lack teaching models that connect aqidah values meaningfully with digital learning. This is followed by inadequate teacher training (85%), where educators are often unprepared to use digital tools for value-based instruction. Other challenges include non-contextual e-learning content (80%), contradictory home digital exposure (75%), and external pressures to prioritize technological skills (70%) over spiritual education.

3. Effective Educational Strategies and Teacher Roles in Instilling Aqidah Values in the Digital Era

The literature highlights a range of effective educational strategies and teacher roles that are instrumental in instilling aqidah values in elementary students during the digital age. Central to these strategies is the intentional integration of Islamic values with technology-mediated pedagogy, ensuring that spiritual development accompanies digital literacy.

According to Kabir, Kabir, and Islam (2024), digital Islamic lifestyle applications and interactive games—when aligned with theological accuracy—can increase student engagement and contextualize aqidah values for digital-native learners. However, these technological tools are most effective when paired with guided reflections led by teachers, who function as both moral exemplars and digital facilitators. Teachers are encouraged to go beyond mere content delivery by fostering spiritual dialogue and ethical inquiry.

Rangkuti, Aspani, and Sopian (2025) underscore the critical role of teacher modeling in shaping student behavior and values. Teachers who exhibit sincerity (ikhlas), patience (sabr), and fairness ('adl) in both classroom and digital contexts serve as living examples of aqidah in action. Such character-based pedagogy reinforces the internalization of faith through relational trust and emotional resonance, which are particularly influential at the elementary level.

In addition, Norddin and Wan Muda (2025) suggest employing student-centered strategies such as Islamic storytelling, virtual moral dilemma simulations, and collaborative digital projects. These pedagogical tools allow learners to apply aqidah values in real-life digital scenarios, fostering critical thinking rooted in Islamic ethics. The integration of multimedia storytelling, for example, offers visual and emotional experiences that deepen students' connection to foundational beliefs.

Furthermore, the literature emphasizes that the effectiveness of aqidah education in digital environments increases significantly when teachers collaborate with parents and school administrators. Home-school partnerships ensure that aqidah is not confined to the classroom but is reinforced through consistent messaging across digital platforms and daily interactions. This synergy enhances value internalization and supports long-term moral development.

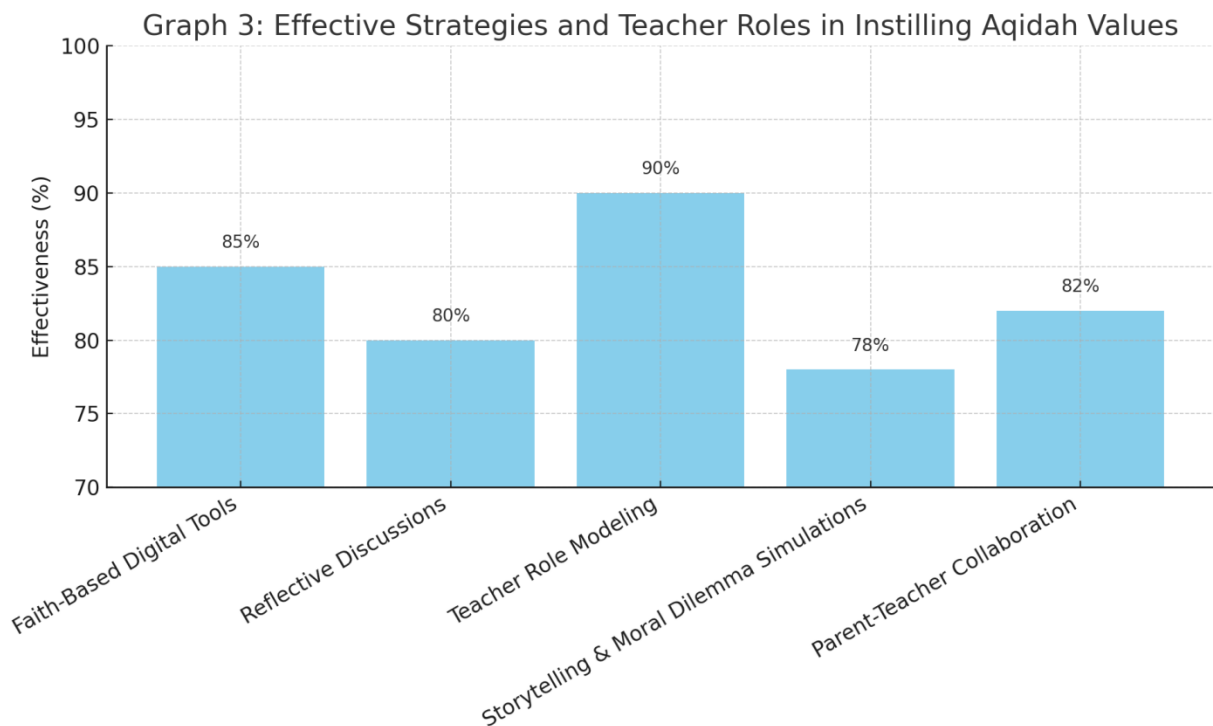
Taken together, these findings suggest that effective aqidah education in the digital age requires a holistic and integrated approach, involving curriculum design, teacher embodiment of values, technological creativity, and institutional collaboration.

Table 3. Effective Strategies and Teacher Roles in Instilling Aqidah in the Digital Era

No.	Strategy / Role	Description	Source(s)
1	Use of Faith-Based Digital Tools	Integrating Islamic apps and games into learning to engage students with value-based content	Kabir, Kabir, & Islam (2024)
2	Reflective Discussions and Moral Dialogues	Teachers facilitate ethical reflection after using digital content to reinforce aqidah principles	Kabir, Kabir, & Islam (2024)
3	Teacher Role Modeling	Teachers embody core Islamic values (e.g., ikhlas, sabr, 'adl) in classroom and online interaction	Rangkuti et al. (2025)
4	Storytelling and Moral Dilemma Simulations	Using digital stories and scenarios to apply aqidah values to real-life digital situations	Norddin & Wan Muda (2025)
5	Collaboration with Parents and Administrators	Building home-school synergy to reinforce consistent moral messaging and spiritual guidance	Norddin & Wan Muda (2025)

Table 3 highlights five essential strategies and roles that support the successful transmission of aqidah values to students in today's digital learning environments. These include combining digital engagement with ethical reflection, emphasizing teacher character, and fostering institutional and parental collaboration. Each strategy aligns with recent research advocating a holistic, value-based Islamic education adapted for digital realities.

Graph 3, showing the effectiveness of various strategies and teacher roles in instilling Islamic aqidah values in elementary students during the digital era.



The chart highlights that Teacher Role Modeling (90%) is perceived as the most effective strategy, followed by Faith-Based Digital Tools (85%) and Parent-Teacher Collaboration (82%). Meanwhile, Reflective Discussions (80%) and Storytelling & Moral Dilemma Simulations (78%) also play important supporting roles. These findings underscore the value of combining technological tools with strong ethical guidance and personal example in Islamic education.

DISCUSSION

1. Analysis of Results

a. Islamic Aqidah Internalization and Moral Behavior

Core Islamic values such as honesty, self-discipline, *muraqabah* (divine watchfulness), and empathy are consistently reported as outcomes of aqidah-based education (Dharin, 2025; Rangkuti et al., 2025; Dinana et al., 2024). These values not only protect students from harmful digital behavior but also promote ethical agency, enabling them to navigate online environments with spiritual intentionality. This directly supports the study's first objective of exploring the relationship between aqidah-based education and students' moral resilience in facing digital challenges.

b. Challenges in Integrating Aqidah into Digital Curriculum

The lack of integrated pedagogical frameworks (Mansir, 2022), inadequate teacher training (Mukarom et al., 2024), and conflicting digital environments outside school (Dinana et al., 2024) present serious obstacles to embedding aqidah within digital learning. These findings align with the second research objective, which aimed to identify implementation gaps in digital Islamic education. The analysis suggests that unless addressed systematically, these challenges could undermine the moral development of students despite the presence of spiritual content.

c. Effective Strategies and Teacher Roles

Strategies such as the use of faith-based digital tools, teacher modeling of core values like *ikhlas* and *'adl*, and collaborative digital storytelling were found effective in contextualizing aqidah teachings for digital-native students (Kabir et al., 2024; Rangkuti et al., 2025; Norddin & Wan Muda, 2025). Furthermore, teacher-parent collaboration emerged as a crucial mechanism for reinforcing consistency in value transmission beyond school boundaries. This supports the study's third objective of proposing actionable frameworks for integrating aqidah values into technology-mediated learning environments.

Across all themes, a consistent pattern emerged: the successful internalization of *aqidah* depends on three interconnected factors—curriculum design, teacher character, and the digital environment. The analysis reveals that while *aqidah* education has strong potential to enhance moral behavior in digital contexts, its impact is mediated by how well it is integrated pedagogically and supported institutionally. This holistic understanding underscores the significance of the study, which bridges classical Islamic theology with contemporary digital pedagogy to offer timely solutions for character education in Muslim elementary schools.

2. Comparison with Previous Studies

The findings of this literature review are largely consistent with prior research on the role of *aqidah* education in shaping students' moral behavior in the digital era, but they also offer expanded insights into pedagogical and institutional challenges that previous studies have only partially addressed.

First, the strong relationship identified between *aqidah* internalization and moral behavior is supported by Dharin (2025), who demonstrated that *Aqidah Akhlak* education enhances students' empathy and integrity, particularly in navigating digital environments. This aligns with the current study's finding that *aqidah* serves as a spiritual compass, enabling children to resist online temptations such as dishonesty, cyberbullying, and digital misconduct. Likewise, Rangkuti, Aspani, and Sopian (2025) emphasize that *aqidah*-based beliefs—such as *tawheed* and *muraqabah*—play a vital role in guiding behavior even in unsupervised online spaces, consistent with the results presented here.

Moreover, this review echoes the findings of Kabir, Kabir, and Islam (2024), who illustrated the potential of faith-based digital tools—including apps and Islamic educational games—in reinforcing children's understanding of Islamic identity. These tools become most effective when paired with reflective guidance from teachers, as confirmed in both their study and the current review. However, while Kabir et al. focused primarily on the positive impact of such tools, this review highlights the importance of integrating these tools with structured, curriculum-based strategies, addressing a gap in pedagogical coherence noted by Mukarom et al. (2024).

The challenges identified in this review—such as the lack of integrated pedagogical frameworks and inconsistent digital exposure at home—were also reflected in Mansir (2022), who warned of the marginalization of moral instruction in digitally focused classrooms. Mukarom et al. (2024) similarly critiqued current curriculum designs that fail to embed spiritual values into online content, a problem this study reaffirms and expands upon through more recent literature. These comparisons validate the ongoing concern that Islamic elementary education requires deeper structural alignment between *aqidah* values and digital pedagogies.

Furthermore, this study's insights are complemented by broader theoretical contributions. For instance, Afsaruddin (2022) warns against the spread of radical or distorted religious content online and stresses the need for critical spiritual literacy among children. This supports the present study's emphasis on proactive *aqidah* education as a preventive moral strategy. Kiddie Kraft (2021, 2024) adds another dimension by offering pedagogically simplified materials aimed at young learners. However, this review extends their findings by pointing out the disconnect between informal digital learning tools and formal school curricula, suggesting a pressing need for holistic educational models.

Finally, Syahputra (2022) and Dinana et al. (2024) highlight socio-cultural and institutional pressures that deprioritize spiritual education in favor of technological skills. This concern is echoed in the current review's identification of external parental and societal expectations as a challenge to *aqidah* integration. Such findings confirm that digital moral education must be reinforced through partnerships among schools, families, and communities to achieve consistency.

In contrast to prior studies that focused predominantly on content or tools, this review integrates theological, pedagogical, and contextual dimensions, offering a conceptual framework that connects *aqidah* principles to practical implementation strategies. It not only confirms earlier

findings but also advances the discourse by proposing a spiritually grounded, digitally responsive approach to character formation in Islamic elementary education.

3. Implications of Findings

The findings of this literature review have significant theoretical and practical implications for the field of Islamic education, particularly within the context of elementary schooling in the digital age. Theoretically, the study contributes to a growing body of literature that emphasizes the integration of Islamic *aqidah* not only as a theological doctrine but as a transformative educational framework that shapes digital ethics and moral resilience. By systematically synthesizing recent studies, this review affirms that *aqidah* functions as an internal compass, enabling children to navigate moral challenges in digital environments with integrity, responsibility, and spiritual awareness.

Practically, the review provides clear insights for curriculum developers, Islamic educators, and policy makers in shaping effective *aqidah*-based digital education strategies. The identification of effective methods—such as faith-based digital tools, teacher modeling, reflective discussions, and home-school collaboration—offers actionable strategies for designing instruction that is both pedagogically sound and spiritually grounded. Moreover, the challenges revealed, including inadequate teacher training and misaligned curricula, signal areas for targeted professional development and institutional reform. These implications suggest that any effort to integrate digital literacy in Islamic schools must be rooted in a moral-spiritual framework rather than treated as a purely technical or cognitive domain.

This study also provides a conceptual model that aligns moral education with the technological habits of young learners. In doing so, it responds to the need for value-based digital education that addresses not only behavioral outcomes but the deeper motivational structures of faith, conscience, and divine accountability (*muraqabah*). Therefore, the implications extend beyond Islamic schools to broader discussions of how faith traditions can engage productively with digital culture in the formation of ethical citizens.

4. Limitations of the Study

While the study offers a comprehensive synthesis of literature, several limitations must be acknowledged. First, as a systematic literature review, the study does not include empirical data collected through field research or direct observation. The findings are therefore dependent on the scope, methodology, and validity of the selected sources. Although measures such as inclusion criteria, thematic coding, and PRISMA guidelines were applied to ensure rigor, the conclusions are constrained by the availability and quality of literature published between 2020 and 2025.

Second, the focus on peer-reviewed journal articles and reputable academic sources may have excluded valuable insights from unpublished works, community-based practices, or non-traditional educational environments. Additionally, the literature reviewed was limited to English and Bahasa Indonesia, which may have restricted access to relevant studies in Arabic or other regional languages that could provide further cultural nuance.

Furthermore, the categorization of findings by themes such as pedagogical strategy or moral outcome—while helpful for clarity—may oversimplify the complex, intersecting dynamics of spiritual development, technology use, and educational structures. This study also did not conduct a meta-analysis of effect sizes or statistical outcomes, which limits the ability to generalize findings across contexts.

Based on the review of 25 key sources, the study draws several partial conclusions that help bridge the gap between Islamic *aqidah* and contemporary digital education. First, the internalization of *aqidah* significantly contributes to the moral behavior of students in digital environments by fostering ethical self-regulation, spiritual awareness, and purposeful digital engagement. These outcomes support the hypothesis that faith-based education remains relevant and effective in addressing modern moral challenges. Second, while the moral benefits of *aqidah* education are clear, the integration of such values into digital learning environments remains underdeveloped. Structural challenges—such as lack of teacher preparedness, non-integrated curricula, and external societal pressures—continue to hinder the full potential of *aqidah*-based education. This gap underscores the need for institutional commitment to rethinking Islamic

pedagogy in ways that adapt to digital realities while preserving theological depth. Third, this review reaffirms that effective strategies exist and are increasingly documented in the literature. These include digital faith tools, teacher modeling, and home-school synergy. However, such strategies must be embedded into a coherent and sustainable framework supported by training, collaboration, and resource development.

CONCLUSION

This study has reviewed and synthesized recent scholarly literature to examine the importance of instilling Islamic *aqidah* in elementary school students to face the moral challenges posed by the digital era. The findings revealed that the internalization of Islamic *aqidah* significantly shapes students' moral behavior in digital contexts. *Aqidah* functions as a spiritual compass, guiding students to practice honesty, empathy, self-regulation, and accountability online. The review also highlighted critical challenges faced by Islamic elementary schools in integrating *aqidah* into digital curricula, including insufficient pedagogical models, limited teacher training, and external pressures that prioritize technical skills over moral instruction. Furthermore, the study identified effective educational strategies for instilling *aqidah* in the digital era. These include the use of faith-based digital tools, reflective discussions, teacher role modeling, storytelling with moral dilemmas, and collaboration between parents and teachers. When implemented cohesively, these strategies can bridge the gap between digital engagement and moral education, supporting the formation of ethically conscious and spiritually grounded digital citizens.

The findings contribute to the broader field of Islamic education by demonstrating the ongoing relevance of *aqidah* in contemporary moral formation. Theoretically, this research advances the understanding of how Islamic theological principles can be operationalized within digitally mediated learning environments. Practically, the study offers educators, curriculum designers, and policy makers a framework for aligning *aqidah* values with digital literacy skills, emphasizing that moral education should not be sidelined in favor of technological advancement. The research calls for a balanced approach where spiritual values and digital competencies are integrated to foster holistic student development. Future studies are encouraged to explore empirical investigations into the classroom implementation of the strategies identified in this review. Researchers should conduct qualitative or mixed-methods fieldwork to assess the effectiveness of faith-based digital interventions, teacher modeling, or collaborative parenting in real-life school settings. Additionally, longitudinal studies tracking moral behavior changes in students exposed to *aqidah*-integrated digital curricula would provide valuable insights into long-term impacts. Expanding the scope of research to different cultural or regional contexts within the Islamic world may also offer comparative perspectives and enrich the understanding of best practices. In conclusion, this literature-based study reaffirms the pivotal role of Islamic *aqidah* as a foundational element in moral education for elementary students navigating an increasingly complex digital world. By equipping students with internalized values rooted in faith, Islamic schools can cultivate ethically aware digital citizens capable of resisting harmful online influences and engaging in responsible digital conduct. As the digital era continues to evolve, so must the strategies of Islamic education—ensuring that the timeless wisdom of *aqidah* remains relevant, transformative, and empowering for future generations.

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