

Malay-Based Islamic Education: Character Building in the Digitized Era

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Abstract : Malay Islamic education plays an important role in shaping the character, morality, and identity of society; however, in the era of social media, these values face challenges arising from the rapid flow of information, changing interaction patterns, and the weakening of scientific authority. On the other hand, digitalisation also provides opportunities for the development of Islamic preaching, learning, and technology-based access to knowledge. This study aims to examine the role of Malay Islamic education in strengthening the character of younger generations in the digital era. The study employed a qualitative descriptive method through a literature review of classical and contemporary sources related to Malay Islamic education, adab, digital culture, and technological literacy. The findings reveal that Malay Islamic education, developed through surau, madrasahs, and Islamic boarding schools, not only strengthens religious understanding but also instils character values, social ethics, and adab as moral filters in the use of digital technology. These values are relevant in shaping younger generations who are moral, critical, and wise in responding to technological developments in the social media era. Therefore, the strengthening of Malay Islamic education should continue to be integrated with digital literacy in a contextual and sustainable manner.

Keywords : Education, Islam, Malay, Character, Digitalization

Abstrak: Pendidikan Islam Melayu memiliki peran penting dalam membentuk karakter, moral, dan identitas masyarakat, namun di era media sosial nilai-nilai tersebut menghadapi tantangan berupa arus informasi yang cepat, perubahan pola interaksi, dan melemahnya otoritas keilmuan. Di sisi lain, digitalisasi juga membuka peluang dalam pengembangan dakwah, pembelajaran, dan akses pengetahuan berbasis teknologi. Penelitian ini bertujuan untuk mengkaji peran pendidikan Islam Melayu dalam memperkuat karakter generasi muda di era digital. Penelitian menggunakan metode kualitatif deskriptif melalui studi literatur terhadap berbagai sumber klasik dan kontemporer yang berkaitan dengan pendidikan Islam Melayu, adab, budaya digital, dan literasi teknologi. Hasil penelitian menunjukkan bahwa pendidikan Islam Melayu yang berkembang melalui surau, madrasah, dan pesantren tidak hanya membentuk pemahaman keagamaan, tetapi juga menanamkan nilai karakter, etika sosial, dan adab sebagai filter moral dalam penggunaan teknologi digital. Nilai-nilai tersebut relevan dalam membangun generasi muda yang berakhlak, kritis, dan bijak dalam menghadapi

perkembangan teknologi di era media sosial. Oleh karena itu, penguatan pendidikan Islam Melayu perlu terus diintegrasikan dengan literasi digital secara kontekstual dan berkelanjutan.

Kata Kunci: Pendidikan, Islam, Melayu, Karakter, Digitalisasi.

INTRODUCTION

Malay Islamic education has long historical roots in shaping the characteristics, morality, and cultural identity of the Indonesian people. Values such as etiquette, respect for teachers, sincerity, and ethical social behavior are the main foundations of the traditional education system (Eliza et al., 2024). The development of digital technology has brought significant changes to various aspects of life, including the formation of individual character. However, the development of technology and social media brings new challenges never before encountered. On the one hand, social media offers significant opportunities for the dissemination of knowledge, digital da'wah, and unlimited access to information. On the other hand, the digital space also carries threats such as the spread of hoaxes, moral degradation, instant culture, and the loss of ethics in communication (Tamuri and Hussin, 2017). This shows that the challenge in building Islamic character in the digital era is not limited to uncontrolled access to information, but also related to how individuals can develop self-awareness in filtering and applying Islamic values in everyday life (Wilanda et al., 2025). Therefore, it is crucial to re-examine how Malay Islamic educational values as character builders can coexist with technology to maintain synergy in today's modern era.

Malay Islamic education consistently places adab (traditional Islamic etiquette) at the heart of the learning process. The concept of adab encompasses not only outward manners but also inner character, spiritual discipline, and moral awareness as human beings and servants of God (Eliza et al., 2024). In Malay tradition, adab is viewed as superior to mere knowledge. A person is considered to be less knowledgeable if he or she is not civilized. A civilized person is certainly knowledgeable, but a knowledgeable person is not necessarily civilized. Adab is considered the foundation, while knowledge is the building block. Recently, social media often promotes unfettered expression, thoughtless speed, and disrespectful interactions, so adab values are crucial to counteract these negative influences. Therefore, integrating character values into social media use is a strategic way to maintain the dignity and identity of Malay Islamic education (Putri et al., 2025).

Islamic education in the Malay region developed through traditional institutions such as surau (Islamic prayer houses), madrasahs (Islamic schools), and Islamic boarding schools (pesantren), which taught religious knowledge and moral values based on the teachings of the Quran and Hadith. This educational system not only fostered religious understanding but also fostered character and high ethical standards in social life. The concept of morality in Malay culture is heavily influenced by Islamic teachings, which emphasize values such as honesty, politeness, respect for parents, and a sense of responsibility towards others. Social media has transformed the way people learn. The learning process, which once took place solely in the classroom, has now shifted to an open and free digital space. Teachers are no longer the sole source of knowledge, as students can access thousands of opinions online. However, unsupervised access to information can be confusing and even misleading (Waroh et al., 2025). Malay Islamic education embraces the highly relevant concept that knowledge should be learned from trusted teachers (muktabar) and with the right intentions. This value can be applied to the selection of digital content, teaching the younger generation to carefully choose sources, respect experts, and avoid information with unclear authority. The digital space should ideally be a place for sharing knowledge and good deeds. The younger generation can utilize social media as a means of da'wah, collaboration, and self-development without abandoning traditional values. At the same time, technology is not the enemy of culture, but a tool that can be integrated with Malay Islamic values. Digital surau, online classes, creative da'wah, and educational content are concrete examples of how technology can strengthen moral messages (Ali, 2015). The challenge is to

ensure that the use of technology is always based on character development in accordance with *adab* (good manners), not the opposite.

The increasingly strong influence of globalization on Malay cultural values is one of the greatest challenges in Islamic education today. Foreign cultures brought by globalization often conflict with Islamic values and Malay customs. Due to the rapid flow of information through digital media, such as the internet and social media, the younger generation is more easily exposed to lifestyles that are inconsistent with Islamic teachings. In Malay society, values such as respect for parents and teachers, modesty, and ethical social behavior can be weakened by this phenomenon. Furthermore, the hedonism, consumer culture, and secular thinking that have developed in the era of globalization pose challenges for Islamic education in maintaining the morals of the younger generation. Globalization can cause a moral shift in Malay society if not addressed wisely. This can occur when Islamic norms begin to be eroded by modern values that are inconsistent with religious teachings. Facing digital challenges, one important step in this era is to strengthen technology-based Islamic education, so that the younger generation can continue to learn religion in a more modern and engaging format (Daniah, 2019).

Several previous studies have discussed the role of Islamic education in character formation amidst the development of the digital technology era. For example, research by Agustini and Sucihati (2020) highlighted the importance of integrating Islamic values-based character education with digital literacy in the learning process at school. This study emphasized the crucial role of educators in guiding the use of technology toward educational goals. Meanwhile, research by Syifa et al. (2025) demonstrated that family and community support are key factors in protecting young people from the negative impacts of digitalization on moral values. Conversely, a study by Permana et al. (2023) demonstrated that low awareness of digital ethics is a contributing factor to the weakening of Islamic character among adolescent social media users. Most previous studies tend to highlight the challenges of character education in the digital era in general. However, in the context of rapid technological development, a more comprehensive and contextual approach is essential to ensure that Islamic values remain relevant and meaningful in the lives of the younger generation. Therefore, education should teach not only how to use technology, but also how to maintain character, self-care, ethics, and cultural values amidst the global digital tide. This article will discuss how Malay Islamic education in the digital era can maintain the values of *adab* (*adab*) as the core of character formation.

RESEARCH METHOD

This study employed a qualitative descriptive design using a library research approach to examine the role of Malay Islamic education in strengthening character values in the digital era. The study was conducted through the review of scientific literature published between 2020 and 2025 from various academic databases, including Google Scholar, Scopus, and relevant national and international journals. The population of the study consisted of scholarly sources discussing Malay Islamic education, character education, digital culture, and moral values, while the research subjects included books, journal articles, and relevant academic documents related to the influence of Islam on education and Malay cultural values. The research procedure involved the stages of literature identification, selection, classification, and interpretation based on the focus of the study. Data were collected through documentation techniques using literature review and classification sheets as the primary research instruments. The collected data were then analysed using content analysis techniques to identify educational patterns, the concept of *adab*, digital behavioural changes, and the integration of cultural values with technology (Kusumastuti & Khoiron, 2019). The analysis process referred to qualitative data analysis procedures involving data reduction, data categorisation, interpretation, and conclusion drawing to develop a conceptual framework relevant to character-based Islamic education in the digital era.

RESULTS AND DISCUSSION

Malay-Based Islamic Education

The term "education" comes from the Greek word "paedagoie," which stems from the words "pais," meaning child, and "again," meaning guidance. Thus, "pedagogie" refers to guidance given to children. In English, "pendidikan" is translated as "education." Education comes from the Greek word "educare," meaning "to bring out what is stored within a child's soul, to be guided for growth and development." Furthermore, the Indonesian word "pendidikan" comes from the word "didik," which has the prefix "pe" and the suffix "an" (Syafri, 2017). Referring to the Arabic word "pendidikan" (education), it derives from the verb "rabba" (to learn). "Pedagogy" can be defined as the process of transforming knowledge from educators (rabbani) to students so that they have a high attitude and enthusiasm for understanding and realizing their lives, thus developing piety, good character, and noble personalities (Harahap, 2020).

Tarwiyani (2021) states that the entry of Islam into the Malay region was a gradual process through various channels, such as trade, preaching, and marriage. Furthermore, Berkah (2017) states that from the 7th to the 13th century AD, Muslim traders from Arabia, Persia, and Gujarat began trading at important ports in the archipelago, including Malay regions such as Sumatra, the Malay Peninsula, and Kalimantan. In this trading activity, they brought not only merchandise but also Islamic teachings, which gradually became known to the local population. The close relationship between Muslim traders and local communities enabled the natural spread of Islam, especially because these traders were known for their good trading ethics, reflecting Islamic teachings of honesty and justice.

Over time, Islam not only replaced old beliefs but also acculturated into local culture. Elements of Malay culture, previously influenced by Hinduism, Buddhism, and animism, underwent changes and adaptations to Islamic values. This is evident in the customs, arts, literature, and legal systems that developed within Malay society. For example, in Malay traditional wedding ceremonies, Islamic values are a central part of the procession, such as the marriage contract, which is a prerequisite for a valid marriage. In the arts, Malay pantun, which previously had a more mystical nuance, has transformed into a medium for preaching, conveying Islamic advice and teachings. This acculturation has made Islam not only a religion but also a cultural identity that is integral to Malay life to this day (Fariati, 2025).

Malay-Based Islamic Education Builds Character

Character is the distinctive characteristics of an individual or group, encompassing values, abilities, moral capacity, and resilience in the face of difficulties and challenges (Salahudin and Alkrienciehie, 2013). The word "character" (in Indonesian) comes from the Greek *kharaktēr*/eharassein, meaning "to mark" or "to engrave" (Mulyasa, 2012).

Early Islamic education developed through traditional institutions such as surau (Islamic prayer houses), meunasah (Islamic boarding schools), and pesantren (Islamic boarding schools), which served as centers for the transmission of religious knowledge and the formation of morals in Malay society (Tarwiyani and Aini, 2020). These institutions not only taught the Quran and Islamic jurisprudence (fiqh), but also fostered a social ethos such as discipline, responsibility, and etiquette toward teachers. During its development, Malay Islamic education underwent a process of cultural acculturation, so that Islamic values blended harmoniously with local traditions, for example in the practice of dhikr, barzanji, or kenduri (Azra and Azyumardi, 2018). This condition makes Malay Islamic education a distinctive model that emphasizes spirituality, morality and politeness in social relations in society.

In the 16th to 18th centuries, centers of Islamic education in the Malay region increasingly developed with the presence of great scholars such as Hamzah Fansuri, Syamsuddin al-Sumatrani, and Nuruddin ar-Raniri. Their presence strengthens the Malay-Indonesian intellectual network with the Middle East through pilgrimage and study activities in Mecca and Medina. This relationship gave birth to a dynamic scientific tradition, including the emergence of various Jawi books which are used as teaching materials in traditional educational institutions. At this time, Islamic education was not only normative but also cosmopolitan, open to philosophical discussions, Sufism, and even Islamic law according to the context of Malay society. This tradition

of scholarship contributed to the formation of a strong Malay-Islamic identity that has persisted into the modern era (Putri et al., 2025).

In the post-independence period, Malay Islamic education developed into a more formal and structured system. The governments of Indonesia, Malaysia, and Brunei Darussalam incorporated Islamic education into the national curriculum, established Islamic universities, and strengthened Islamic boarding school (pesantren) and madrasah-based educational institutions. The modernization of Islamic education was further strengthened by curriculum integration, strengthening learning methodologies, and access to educational technology (Sarwan et al., 2020). However, traditional values such as adab (good manners), politeness, and respect for teachers remained as the moral foundation of Malay society, ensuring that Islamic education retains its unique character compared to Islamic education models in other regions.

Entering the era of globalization and digitalization, Malay Islamic education is once again being tested by the development of social media, the rapid flow of information, and the penetration of new ideas that do not always align with Islamic values. Nevertheless, the Malay Islamic educational tradition, based on adab (civility) and spiritual-intellectual balance, provides a strong framework for facing these challenges. Values such as tawadhu' (religious tolerance), ta'dib (obedience to God), deliberation (musyawarah), and polite communication serve as the foundation for strengthening civilized digital literacy (Agusti, 2018). Malay-based Islamic education is an educational system that grows from a fusion of Islamic values and Malay culture, rooted in religious principles and morality. In Malay society, Islam is not only a spiritual belief system but also a guide to social life that regulates interpersonal relationships, etiquette, and knowledge systems (Zulkifli et al., 2023). Education in this context is interpreted as an effort to shape knowledgeable, faithful, and civilized individuals in accordance with the guidance of the Qur'an and Sunnah. The phrase "adat bersendikan syarak, syarak berndikan Kitabullah" is a basic principle that describes the harmonization between culture and Islamic teachings in the life of Malay society.

The Islamic education system in the Malay region initially developed through traditional institutions such as surau, Islamic boarding schools and madrasahs (Eliza et al., 2024). Surau is not only a place of worship, but also a center for religious, moral and social science learning. Through the talaqqi system, teachers or clerics provide lessons to students directly, instilling discipline and morals. Teachers in the Malay view are seen as moral figures, spiritual guides and respected role models. The relationship between teachers and students is bound by the values of etiquette, respect and responsibility (Zulkifli et al., 2023). Apart from functioning as a vehicle for religious learning, Malay Islamic education also plays a role in shaping the social character of society. Values such as mutual cooperation, deliberation and mutual respect are part of the moral education that grows in the Malay environment. This educational system emphasizes a balance between worldly and spiritual aspects, between knowledge and practice, between intellectual intelligence and moral nobility (Ferdino et al., 2025). Thus, the concept of Malay-based Islamic education not only educates individuals to be intellectually intelligent but also to possess noble morals and social responsibility.

The essence of Malay Islamic education also lies in the balance between the physical, intellectual, and spiritual. In Malay tradition, education is directed toward producing a perfect human being (insan kamil), someone who is knowledgeable, faithful, and civilized. Therefore, learning activities in Malay surau (shrines) emphasize not only memorization of scriptures but also spiritual training through dhikr (remembrance of God), worship, and social service. This principle demonstrates that Malay Islamic education implemented the concept of integrated education long before the term was introduced into modern educational discourse.

Malay-Based Education in the Digital Era

The digital era has brought about significant changes that impact various aspects of human life, from how people work and interact to how they obtain information. In facing these dynamics, it is crucial for the younger generation to develop strong character traits, such as responsibility, empathy, and critical thinking skills. This is key not only to achieving professional success but also to maintaining a balanced life amidst the challenges of modern technology. In

this digital era, not only positive aspects are developing, but also many negative aspects are also evolving to adapt to the changing times. Building character in the digital era is a conscious effort to make wise decisions and practice them in daily life, thereby making a positive contribution to oneself and the environment.

Malay values-based education in the digital era is becoming increasingly important given the changing communication culture and learning patterns of the younger generation, who are increasingly dependent on technology. In Malay tradition, education is oriented not only toward knowledge but also toward the development of morals and politeness, as reflected in the concepts of *budi* (good character), *adab* (adab), and *tatakrama* (traditional etiquette). These values have historically been instilled through the institutions of the family, *surau* (Islamic prayer houses), and Islamic boarding schools (*pesantren*), which serve as centers for moral socialization in Malay society. In the digital era, the process of internalizing these values faces significant challenges due to the rapid flow of information, instant culture, and online behavior that often does not reflect Islamic ethics (Basith, 2024). Therefore, integrating Malay values-based education requires adapting the curriculum, teaching methods, and character development to be relevant to today's digital context.

Malay values-based education has a strong moral framework rooted in the Islamic worldview, which emphasizes the balance between reason, soul, and behavior. Values such as shame, respect, responsibility, and humility serve as guidelines for social interactions and learning. Integrating these values into digital education can be achieved by providing guidelines for civilized digital ethics, polite online communication models, and fostering digital literacy practices in accordance with sharia principles. Furthermore, teachers play a crucial role as role models (*qudwah*) in demonstrating civilized behavior in the digital space, ensuring that learning is not only cognitive but also affective and spiritual (WM et al., 2015). With this approach, Malay values can serve as a moral filter amidst exposure to diverse digital content.

Integrating Malay values in the digital era can also be achieved through a curriculum that combines local wisdom with modern digital competencies. This curriculum includes culture-based character education, information literacy materials, and civilized digital communication practices (Badriah, 2016). For example, learning can utilize Malay heroic stories, poetry, *gurindam*, and *hikayat* as a means to instill noble values in a multimedia-based learning context. This approach aligns with efforts by the governments of Indonesia, Malaysia, and Brunei Darussalam, which emphasize the importance of character education and digital literacy to address social media risks, such as disinformation, cyberbullying, and intolerant content.

In Islamic educational institutions such as *madrasas*, Islamic boarding schools, and religious schools, the integration of Malay values can be realized through strengthening *ta'dib*, a concept of fostering *adab* (ethics) that emphasizes spiritual, intellectual, and behavioral order. The concept of *ta'dib* aligns with Malay values because it teaches the importance of the hierarchy of knowledge, respect for teachers, and the development of a civilized personality (Basith, 2024). This educational model can be modernized through the use of digital technologies such as interactive modules, Quranic and Hadith applications, and online learning platforms that continue to emphasize polite communication and academic responsibility. Thus, the integration of Malay values does not mean rejecting technology, but rather using it wisely to strengthen students' moral qualities.

Ultimately, the integration of Malay values-based education in the digital era leads to the formation of a holistic educational paradigm that combines spirituality, culture, and technology. Values such as politeness, good character, and deliberation can form the basis of digital ethics that guide the interactions of the younger generation on social media. Malay Islamic education, grounded in the traditions of the *surau* (Islamic boarding school) and Islamic boarding school (*pesantren*), provides an authentic example of how moral values can coexist with modernity. If Malay values are consistently integrated into educational policies, curricula, and teaching practices, the digital generation will not only be technologically savvy but also morally and spiritually mature. This is the unique contribution of Malay education in facing the global digital era. The challenges facing Malay Islamic education in the digital era demand new strategies

without losing the core values that have been passed down for centuries. These include the degradation of *adab* (civility) in the digital space, the erosion of customs due to cultural globalization, and the low level of moral-based digital literacy (Akbar et al., 2023).

The challenges faced by Malay Islamic education in the digital era include the degradation of *adab* in online interactions, the weakening of Malay cultural values due to globalization, and the low level of moral-based digital literacy among younger generations. The culture of free and unfiltered communication on social media often conflicts with the values of politeness, respect, and ethical behaviour that form the foundation of Malay Islamic education rooted in the Qur'an and Sunnah. In addition, the rapid flow of global culture has increasingly marginalized traditional Malay values such as deliberation, mutual cooperation, and social etiquette, making the principle of "custom is based on *syarak*, and *syarak* is based on the Book of God" more difficult to implement in digital spaces. Another significant challenge lies in the limited integration of digital literacy with Islamic moral values, particularly in relation to *tabayyun*, avoiding hoaxes and slander, maintaining privacy, and using technology responsibly. Therefore, Malay Islamic education is required to develop adaptive and contextual strategies capable of preserving cultural and religious identity while responding to technological and social transformations in the digital era.

Malay values-based education in the digital era emphasizes the need to harmonize local wisdom with modern technological developments (Ferdino & Sirozi, 2025). Therefore, noble values such as etiquette, politeness, good character, and responsibility, which have long been at the heart of Malay Islamic education, must be adapted into digital literacy practices, learning curricula, and the online interaction culture of the younger generation. Through the wise use of technology, strengthening the role of teachers as moral role models, and implementing a curriculum that combines Malay wisdom with digital competencies, Malay Islamic education can provide a solid ethical foundation amidst the challenges of declining etiquette, globalization, and low moral-based digital literacy. This integration will ensure that the digital generation is not only technologically proficient but also spiritually mature, civilized, and able to maintain Malay cultural identity in the modern era.

In Malay tradition, etiquette is taught through tiered education, the use of polite language, respect for teachers, and regularity in the pursuit of knowledge. These principles are crucial in a digital culture where communication takes place without face-to-face contact and is often free from social control. Digital-generation students tend to express themselves spontaneously through social media, making etiquette a control mechanism to prevent them from engaging in reprehensible behavior such as hate speech, unproductive debate, or belittling scientific authority (Hassan, 2020). Therefore, the relevance of etiquette in digitalization is not merely conceptual, but functions as a social regulation that maintains the quality of online academic interactions.

Character formation in the digitalization of education is evident in the need to establish Islamic digital literacy ethics. The Malay-Muslim generation is now required not only to understand how to use technology but also to use it morally. Principles of etiquette such as *tabayyun* (religious trust), *amanah* (trustworthiness), *tawadhu'* (religious tolerance), and polite communication serve as guidelines for interacting in the digital space. This aligns with the challenges of the era of disinformation, which is often spread through digital media. By implementing etiquette in digital literacy, students can learn to verify information, avoid digital gossip, maintain privacy, and use polite language in academic discussions (Fitrianti et al., 2024). This is why etiquette remains a pillar in the transformation of Malay-Islamic education (Septoyadi, 2023).

In the context of educational institutions such as Islamic boarding schools (*pesantren*), *madrasahs* (Islamic schools), and Malay religious schools, the implementation of *adab* (civilized) is carried out through a civilized digital learning model. For example, device use is regulated based on principles of discipline, online learning time is framed by class etiquette, and teacher-student interactions on digital platforms maintain traditional politeness. Islamic boarding schools have even developed a media-based *adab* module containing guidelines for online communication, the etiquette for citing digital sources, and how to avoid content that is

inconsistent with Islamic law. Through this approach, digitalization is not viewed as a cultural threat, but as a new medium that needs to be guided along the correct moral path according to Malay-Islamic tradition (Nur, 2023).

The relevance of adab also encompasses psychological and social aspects. Malay culture is known for its values of shame, humility, and avoiding open conflict. In a digital culture that tends to be competitive, fast-paced, and aggressive, these values serve as a bulwark for students' mental health. Adab encourages students to manage their emotions when receiving criticism, maintain their self-respect when attacked by netizens, and remain polite in dialogue despite differing views. The application of these values is crucial for creating an inclusive, humane digital environment, free from the toxicity often found in modern online spaces.

Thus, adab (traditional Islamic values) holds strategic relevance in the digitalization of Malay-Islamic education as a moral, social, and epistemological framework. Adab ensures that technology becomes a tool for empowerment, not a cause of moral degradation. In an era where knowledge is fleeting, superficial, and full of distractions, adab helps students remain disciplined, focused, and responsible in their learning. The integration of adab in the digitalization of education further strengthens the Malay-Islamic identity, rooted in politeness, wisdom, and a balance between knowledge and morals. Therefore, the success of digitalization of education in the Malay region depends heavily on the extent to which character values are formed, which can serve as fundamental guidelines throughout the modern learning process.

CONCLUSION

Malay Islamic education has a strong historical and cultural foundation in shaping character, morality, and community identity. In the era of social media, these values face new challenges in the form of the rapid flow of information, changing interaction patterns, and the weakening of scientific authority. However, digitalization also presents significant opportunities to expand da'wah (Islamic outreach), enrich learning methods, and increase access to knowledge. By integrating Malay values, particularly the concept of adab (religious conduct) with modern technology, Malay Islamic education can respond wisely to digital developments without losing its identity. Adab, as the core of Malay education, plays a crucial role in guiding the behavior of technology users to maintain ethics, discipline, and moral responsibility. Principles such as tabayyun (religious tolerance), tawadhu' (compassionate communication), polite communication, and respect for scientific authority serve as key guidelines in the practice of Islamic digital literacy. Malay Islamic education can utilize technology as a medium for learning, da'wah, and collaboration, but must always place it within the framework of cultural values and sharia.

Thus, character building and technology are not only a necessity but also a crucial strategy for ensuring the sustainability of Malay Islamic education in the era of social media. Through a values-based curriculum, ethical digital practices, and strengthening the roles of teachers and families, Malay Islamic education can produce a digitally literate generation with noble character, capable of upholding the dignity of Malay culture. Ultimately, the success of Malay Islamic education in the digital age depends heavily on the ability to harmoniously integrate spirituality, local wisdom, and technological skills.

Islam has made a significant contribution to the formation of Malay cultural identity, encompassing the dimensions of education, morality, law, and customs. Through the historical process of Islam's arrival in Malay regions through trade, da'wah, and marriage, the traditional education system was transformed, with the emergence of institutions such as surau (Islamic prayer houses), madrasahs (Islamic schools), and pesantren (Islamic boarding schools), which became centers for the development of knowledge and character based on Islamic teachings. Islamic moral values were internalized in Malay social life, strengthening politeness, ethics, and etiquette as distinctive cultural traits. Furthermore, Malay customary law also underwent Islamization, adopting sharia principles that made Islam the primary foundation of social life. However, the currents of globalization and modern technological advances present challenges to the preservation of these Islamic values. Therefore, adaptive and sustainable strategies are needed, such as reforms in Islamic education, strengthening the role of families and communities, and

utilizing digital media as a means of education and da'wah. In this way, Islamic values in Malay culture can continue to be preserved and developed in a relevant manner amidst the dynamics of the times.

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