

A DYNAMIC HALAL SOCIAL CAPITAL-BASED ISLAMIC RELIGIOUS EDUCATION LEARNING MODEL FOR THE DEVELOPMENT OF UNIVERSITY STUDENTS' DIGITAL ETHICS

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Abstract

This study aims to analyze *the Dynamic Halal Social Capital*-based Islamic Education learning model in fostering digital ethics among university students. This study uses a qualitative approach with a case study design conducted on undergraduate students of the Islamic Education Study Program at the Faculty of Islamic Studies, Singaperbangsa University, Karawang. Data were obtained from in-depth interviews with students and lecturers, observations of the learning process in the classroom, analysis of learning administration documents, and supported by questionnaire data to reinforce field findings. The data were analyzed using thematic analysis to identify learning patterns, forms of *Dynamic Halal Social Capital* integration, and their implications for the formation of students' digital ethics. The results showed that *the Dynamic Halal Social Capital*-based Islamic Education learning model, which integrates beliefs, Islamic norms, and academic social networks, is capable of fostering students' digital ethics through three main orientations, namely digital academic, religious, and digital social. This model is implemented through a participatory, reflective, and contextual learning approach, so that digital ethics is understood as a moral, social, and spiritual responsibility. This study provides a conceptual contribution by offering a framework for an Islamic Education learning model based on halal social capital, as well as an empirical contribution to the development of Islamic Education learning that is adaptive and relevant to the ethical challenges of the digital age.

Keywords

Digital Ethics, Dynamic Halal Social Capital, Islamic Religious Education, Learning Model.



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INTRODUCTION

The development of digital transformation in Indonesian higher education has shown significant acceleration in the last decade. The 2024 national survey report by the Indonesian Internet Service Providers Association (APJII) notes that national internet penetration has exceeded 78% of the population, with the 18–24 age group being the most dominant users, with more than 99% connected to the internet (Indonesian Internet Survey, 2024). In the higher education sector, the transformation of digital learning has also been strengthened by the policies of the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia through the Merdeka Belajar Kampus Merdeka (Independent Learning, Independent Campus), (Ministry of Education, 2023) A program that encourages the integration of *Learning Management Systems* (LMS) and digital-based assessments. However, this increase in access has not always been accompanied by maturity in digital ethics. The 2023 Digital Literacy Index Survey released by the Ministry of Communication and Information Technology of the Republic of Indonesia shows that the digital ethics pillar score of students is still in the "moderate" category (3.53 on a scale of 5), with weaknesses in the aspects of data security and online communication etiquette (Ministry of Communication and Information Technology of the Republic of Indonesia, 2023). Empirical studies in reputable journals also confirm that the low internalization of religious values in learning has an impact on the inconsistency of students' ethical behavior in the digital space (Wahid, 2024; Muharromah & Manshur, 2025). Thus, there is a real academic problem: the gap between the intensity of digital technology use and the internalization of Islamic ethical values in students' digital practices.

In the empirical context of the Faculty of Islamic Studies, Singaperbangsa University Karawang, the results of classroom observations, lecturer interviews, and student questionnaires in the odd semester of 2024/2025 show that Islamic Education learning is still dominated by lecture-based and cognitive-based assignments, while discussions on the ethics of digital technology use have not been systematically integrated into the learning design. As many as 67% of students stated that discussions on digital ethics are still general and normative in nature, not yet linked to social media practices or online academic activities. As a result, there is an inconsistency between students' normative understanding and their digital behavior; around 41% of students have shared content without verifying the source, 36% admit to quoting from the internet without clear references, and 52% state that discussions on social media ethics rarely arise in class or on the LMS. This condition shows that the internalization of digital ethics values based on Islamic teachings has not been

collectively formed in the academic culture of students, mainly due to the lack of a social mechanism that builds shared norms, academic trust, and the practice of reminding each other in the use of digital media. Therefore, it is necessary to reconstruct the design of Islamic Religious Education through the Halal Social Capital-Based Dynamic Islamic Religious Education Learning Model, which places trust, collective Islamic norms, and collaborative student networks as the basis for the formation of digital ethics in the academic environment.

Therefore, this study formulates the "Halal Social Capital-Based Dynamic Islamic Education Learning Model," which is designed through three systematic stages: (1) project-based RPS planning for digital ethics, (2) implementation of participatory-reflective learning through case studies of online ethical violations, and (3) authentic evaluation based on digital portfolios and peer assessment. Implementation at the Faculty of Islamic Studies, Singaperbangsa University Karawang, showed an increase in the average digital ethics score of students from 3.41 to 3.92 (scale of 1–4), with 82% of students actively involved in ethics reflection forums and 76% stating an increase in moral responsibility awareness in the use of social media.

The contribution of this model to strengthening students' digital ethics can be seen in three main dimensions. First, the digital academic dimension shows a decrease in indications of plagiarism and an increase in awareness of academic integrity, in line with the findings of McCabe and Treviño that the integration of moral values in academic culture suppresses cheating practices (Barratt, 2013). Second, the digital religious dimension shows that students are beginning to consider the aspects of *maslahat-mafsadat* before sharing content, in line with Hairani & Conermann's study on the internalization of Islamic values as the foundation of digital ethics (Hairani & Conermann, 2025a). Third, the digital social dimension strengthens collective norms through the practice of mutual reminders in learning communities, as emphasized in research on religious social capital and social behavior (Gemar, 2024a). Supporting factors for the implementation of this model include lecturer commitment, campus LMS integration, and faculty religious culture; while inhibiting factors include student digital literacy heterogeneity and resistance to normative reflection. Thus, academically, this study confirms that the development of students' digital ethics requires the reconstruction of Islamic Education learning designs based on the dynamic and measurable strengthening of halal social capital, not merely the theoretical delivery of ethical norms.

Studies in the last five years show that the relationship between the Islamic Religious Education learning model of social capital and student digital ethics has begun to receive academic

attention, but is still being studied partially. Research by Sumardianto et al. (2025) and Setiawan et al. (2025) confirms that Islamic Religious Education learning based on character strengthening and the integration of social media etiquette can increase students' moral awareness and understanding of digital ethics, but it still focuses on individual literacy aspects. Meanwhile, the study (Wida et al., 2022) emphasizes the importance of social capital in Islamic education, but has not yet operationally linked it to students' digital behavior. Research (Iskandar et al., 2025) shows that the integration of technology in Islamic Religious Education learning increases learning participation, but has not made digital ethics a major learning outcome. Similarly, research (Mailita & Maisarah, 2024) highlights the effectiveness of collaborative learning in increasing student social interaction, but has not linked it to the internalization of halal values in digital practices. These findings indicate that the relationship between Islamic Religious Education learning design, religious social capital, and the formation of student digital ethics still requires a more operational integrative framework.

Based on a review of the five previous studies, it appears that studies on Islamic Religious Education learning models, social capital, and student digital ethics are still being examined separately and have not yet developed an integrative framework. The research gap lies in the absence of an Islamic Religious Education learning model that explicitly links pedagogical design with the construction of halal social capital as the basis for the formation of student digital ethics in higher education. Therefore, this study offers a novelty through the concept of Dynamic Halal Social Capital, which is a construct that integrates academic trust, collective Islamic norms, and digital social networks in a dynamic learning system. This concept is not only conceptual but also empirically tested in Islamic Education learning at the Faculty of Islamic Studies, Singaperbangsa University, Karawang.

This study is based on the regulatory and theoretical framework of national education and Islamic education. Law Number 12 of 2012 concerning Higher Education and Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education emphasize the importance of forming students' religious character and social responsibility. Theoretically, the concept of social capital from James Coleman and Robert D. Putnam emphasizes the role of trust, norms, and social networks in shaping moral collective action, which is in line with the concept of *ta'dib* from Syed Muhammad Naquib al-Attas in Islamic education. Based on this framework, this study aims to formulate and implement a Dynamic Halal Social Capital-Based Islamic Education Learning Model in the development of student digital ethics, as well as to analyze its contribution

to strengthening the academic, religious, and social dimensions of students' digital lives.

METHOD

This research methodology uses a qualitative approach with a case study design to explore in depth how the Dynamic Halal Social Capital-based Islamic Religious Education learning model can foster students' digital ethics. The qualitative approach was chosen because this study emphasizes understanding the context, process, experience, and meaning constructed by students in Islamic Religious Education learning in the digital era, rather than merely quantitative measurements (Moleong, 2019). The case study design allows researchers to focus on real phenomena occurring in a specific group of students, so that the findings can provide a rich and contextual understanding (M. Djunaidi Ghony and Fauzan Almansur, 2019).

This study was conducted on undergraduate students of the Islamic Studies Program at Singaperbangsa University Karawang. The research subjects were selected using purposive sampling, namely, students who actively participated in Islamic Education courses and had experience interacting in academic digital activities (Sugiyono, 2019). The selection of subjects based on these criteria aimed to ensure that the data collected was relevant to the focus of the study, namely, the development of digital ethics through learning based on Dynamic Halal Social Capital.

Data collection was carried out using several techniques. *First*, in-depth interviews with students and lecturers to understand their experiences, perceptions, and practices of internalizing digital ethics. *Second*, participatory observation of the learning process conducted from December 8 to 26, 2025, to map the application of Islamic social values and student interactions in a digital context. *Third*, document analysis in the form of syllabi, RPS, learning materials, and academic activity notes related to digital ethics development (Sugiyono, 2017). The main research instruments were the researchers themselves as observers and data collectors, assisted by semi-structured interview guides, observation sheets, and document analysis formats. The interview guide was compiled based on the indicators of Dynamic Halal Social Capital, including aspects of trust, shared ethical norms, social collaboration, and digital practices in accordance with Islamic values.

The data were analyzed using thematic analysis. The analysis process began with familiarization with the data through a thorough reading of the interview transcripts, observation notes, and documents (Radlinski & Craswell, 2022). Next, initial coding was carried out to identify the main themes related to Islamic Religious Education and digital ethics. These codes were then

grouped into themes to connect Dynamic Halal Social Capital with students' digital ethics practices. The final stage was data interpretation and triangulation to ensure consistency of findings from various data sources (Miles, 2014).

FINDINGS AND DISCUSSION

Findings

The results of the study indicate that *the implementation of the Dynamic Halal Social Capital-based Islamic Religious Education learning model in fostering students' digital ethics was developed through a participatory, reflective, and contextual approach. This learning model is not interpreted as a temporary technical innovation, but rather as a learning process that is systematically and sustainably designed to shape students' digital ethics behavior in accordance with Islamic values. This approach positions Islamic Religious Education learning as a strategic space for building students' ethical awareness in facing moral challenges in the digital space.*

Field findings reveal that the implementation of this learning model focuses on three main orientations, namely digital academic orientation, religious orientation, and digital social orientation. These three orientations are integrated and function as the main instruments in fostering students' digital ethics. The integration of these three orientations forms a learning framework that is not only oriented towards academic achievement but also towards shaping students' character and social responsibility in the use of digital media.

Table 1. Summary of Field Findings on the Implementation of *the Dynamic Halal Social Capital-Based Islamic Education Learning Model*

No.	Learning Orientation	Form of Learning Strategy	Classroom Implementation	Contribution to Student Digital Ethics
1.	Digital Academics	Strengthening the quality of learning and academic guidance	Active learning methods, reflective discussions, competency-based evaluation, and academic mentoring	Enhancing academic integrity, digital task responsibility, and academic ethics awareness
2.	Religious	Internalization of Islamic values in digital practices	Strengthening character, fostering religious practices, and integrating Islamic Education values into digital tasks and activities	Shaping digital ethics awareness based on Islamic values and spiritual morals
3.	Digital Social	Development of social skills and digital collaboration	Collaborative activities based on digital media, structured online discussions, and peer mentoring	Strengthening social norms, trust, and responsibility in digital interactions

Source: Field research results (2026)

Based on Table 1, digital academic orientation is an initial strategy aimed at improving the quality of the learning process and outcomes in Islamic Religious Education. Lecturers encourage students to update their learning methods, utilize relevant digital media, and strengthen competency-based evaluation. Academic guidance is provided to instill awareness of the importance of honesty and responsibility in digital academic activities. This strategy has an impact on increasing students' understanding of academic ethics, particularly in managing digital assignments and avoiding plagiarism.

Religious orientation occupies a strategic position as the main identity in Islamic Religious Education learning. The implementation of this orientation is not limited to the delivery of normative material, but is directed at the internalization of Islamic values in students' digital practices. Lecturers integrate religious values into digital assignments, encourage ethical reflection on online behavior, and build moral habits in the use of digital media. These findings indicate that the development of students' digital ethics is not only determined by academic aspects but also by the power of religious values as moral guidelines in digital activities.

Digital social orientation was developed in response to students' need to interact productively and responsibly in the digital space. Lecturers designed collaborative activities based on digital media, structured online discussions, and peer mentoring to strengthen communication ethics and cooperation. This strategy expands the meaning of Islamic Religious Education learning from merely understanding the material to forming ethical digital social attitudes, respecting differences, and being responsible in online interactions.

In addition to qualitative findings, the research results were also reinforced by quantitative data obtained through student questionnaires. This data shows that students' perceptions of the implementation of *the Dynamic Halal Social Capital-based* Islamic Education learning model were in the high category in all aspects of digital ethics, reflecting the effectiveness of the model in fostering students' ethical awareness.

Table 2. Results of the Student Perception Questionnaire on Digital Ethics

No	Aspects of Digital Ethics	Average Score
1.	Digital Academic	3.97
2.	Digital Religious	3.94
3.	Moral Responsibility	3.94
4.	Digital Trust	3.87
5.	Digital Social	3.86

Source: Results of student questionnaire processing (2026)

Based on Table 2, the digital academic aspect obtained the highest average score, indicating that students have a strong awareness of academic honesty and responsibility in digital activities. The digital religious and moral responsibility aspects also showed high scores, indicating that the internalization of Islamic values plays an important role in shaping students' digital ethics. Meanwhile, the digital social and digital trust aspects show that students feel an increase in social norms, a sense of security, and trust in digital interactions.

The results of the study also show that the effectiveness of the implementation of this learning model is determined by the participatory and reflective approach applied by lecturers. Lecturers involve students in the planning, implementation, and evaluation of learning, thereby creating a sense of ownership and collective commitment to the application of digital ethics. This learning pattern strengthens halal social capital in the academic environment because the values of trust, responsibility, and solidarity are embedded in the learning culture.

Overall, the research results confirm that *the Dynamic Halal Social Capital*-based Islamic Education learning model contributes significantly to fostering students' digital ethics. This contribution is reflected in the strengthening of digital academics, the internalization of Islamic values, and the development of integrated digital social skills. These findings reinforce the position of lecturers and halal social capital-based learning design as key actors in the development of adaptive, future-oriented Islamic education that is relevant to contemporary digital challenges.

Discussion

This discussion analyzes the implementation of *the Dynamic Halal Social Capital*-based Islamic Education Learning Model in fostering students' digital ethics by linking empirical research findings, the Islamic education theoretical framework, social capital theory, and previous studies on ethics and learning in the digital age. The results of the study indicate that students' digital ethics are not formed instantly through regulation or technical supervision, but rather through a systematic, continuous, and value-based learning process. These findings are in line with the character education perspective, which emphasizes that the formation of ethical behavior requires the internalization of values that takes place over the long term through meaningful learning experiences (Sudirman et al., 2025; Detthamrong et al., 2025).

The research findings confirm that *Dynamic Halal Social Capital* serves as the main foundation for fostering students' digital ethics. Theoretically, this concept can be explained through the social capital theory proposed by Putnam and Coleman, which places trust, norms, and social networks as

important resources in shaping social behavior (Iwan Eko Jakandar et al., 2025; Syaharuddin et al., 2025). In the context of Islamic education, this social capital acquires a religious normative dimension through the values of halal, amanah, and maslahah, so that it not only functions as a social bond but also as a moral guide (Anlimachie, 2026; Hairani & Conermann, 2025). The results of this study reinforce previous findings that the integration of religious values in learning can increase the consistency of ethical behavior among students, including in the digital space (Yusuf et al., 2024). Conceptually, the working mechanism of this learning model can be described as follows:

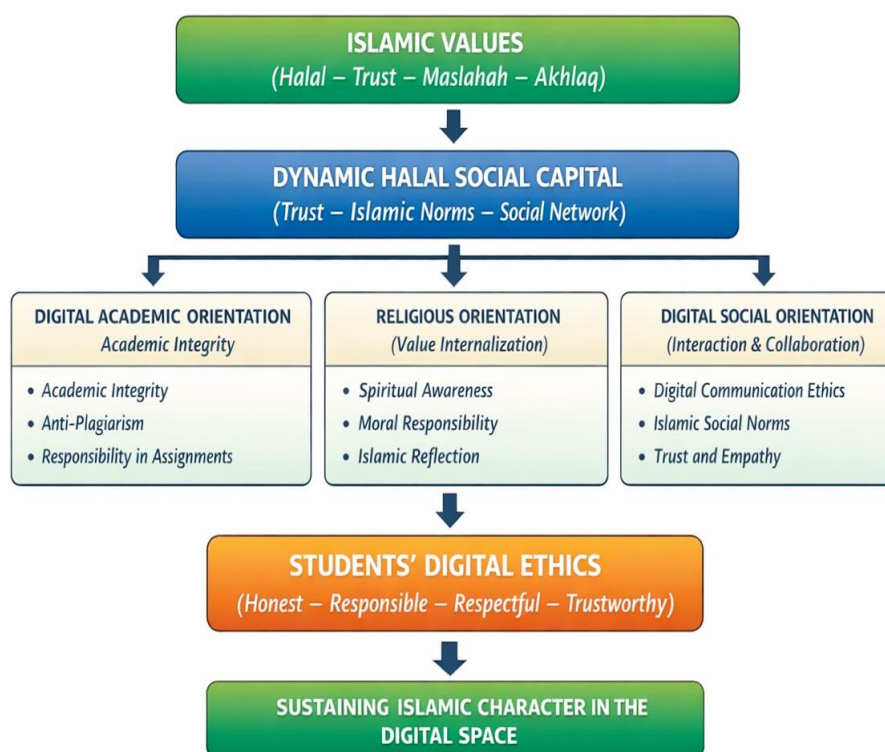


Figure 1. Islamic Religious Education Learning Model based on Dynamic Halal Social Capital in Student Digital Ethics Development

Based on this visualization, digital academic orientation serves as the entry point for digital ethics development. Quantitative data show high average scores on indicators of academic integrity, anti-plagiarism awareness, and responsibility in completing assignments. Theoretically, these findings are in line with the concept of *academic integrity*, which places honesty and responsibility at the core of quality learning (Vable et al., 2019; McCabe et al., 2018). Previous studies show that academic integrity is the main foundation for the formation of digital ethics because academic activities are the digital space most frequently accessed by students (Alhamuddin et al., 2025). By linking academic integrity with the values of trustworthiness and honesty in Islam, this model expands the meaning of digital ethics from mere compliance with rules to a transcendental moral

responsibility.

The religious dimension in this model shows the transformation of spiritual values into students' digital practices. Islamic education theory emphasizes that the main goal of education is to shape people of faith and noble character, not merely the mastery of knowledge (Haryanti et al., 2025; Zamri et al., 2025). The findings of this study are in line with previous studies, which state that the internalization of religious values contributes significantly to the consistency of ethical behavior, including in the use of digital media (Muharromah & Manshur, 2025). Digital ethics based on religious awareness tend to be more stable because students view digital activities as part of their moral and spiritual responsibility, not just value-free social interactions.

The digital social aspect in *Dynamic Halal Social Capital-based* learning shows that digital ethics are formed through social relations and collective practices (Alemayehu et al., 2023; Gemar, 2024). *Social learning* theory explains that individual behavior is greatly influenced by social interactions and group norms (Abdullah, 2019). The findings of this study reinforce previous studies that confirm that a collaborative learning environment can shape digital ethics norms more effectively than an individualistic approach (Nofrizal et al., 2026). Halal social capital functions as a normative social control mechanism, in which students remind each other and build ethical awareness collectively.

An integrative analysis shows that the main strength of this model lies in the synergy between the academic, religious, and digital social dimensions. The three form a holistic and sustainable digital ethics coaching system (Johnson, 2023). This approach is in line with holistic education theory, which emphasizes the simultaneous development of cognitive, affective, and social aspects (Aulia et al., 2025; Maduerawae et al., 2025). Previous studies on Islamic education in the digital era also confirm that fragmented ethical approaches tend to produce superficial and unsustainable behavioral changes (Velly et al., 2025).

This discussion confirms that *the Dynamic Halal Social Capital-based Islamic Religious Education Learning Model* contributes theoretically and empirically to the development of students' digital ethics. This model expands the study of Islamic education by integrating social capital theory and digital ethics into a contextual and adaptive learning framework. The findings of this study indicate that Islamic Religious Education learning has strategic potential as an instrument for shaping students' Islamic character in a sustainable manner that is relevant to the moral challenges of the digital era, while also strengthening the position of Islamic Religious Education lecturers as key actors in the development of a civilized digital culture.

CONCLUSION

The *Dynamic Halal Social Capital*-based Islamic Religious Education Learning Model plays a significant role in fostering students' digital ethics in a sustainable manner. Digital ethics are not formed through normative and technical approaches alone, but through a learning process that integrates Islamic values, academic social relations, and active student involvement. *Dynamic Halal Social Capital*, which includes trust, Islamic norms, and social networks, serves as the main foundation in connecting the academic, religious, and digital social dimensions in Islamic Religious Education learning.

Empirically, this study shows that strengthening digital academic orientation contributes to increasing student integrity and responsibility in online learning; religious orientation deepens the internalization of moral-spiritual values in digital practices; and digital social orientation fosters collective awareness to build ethical and civilized interactions. The integration of these three orientations shapes students' digital ethics, characterized by honesty, trustworthiness, responsibility, and mutual respect, while strengthening the sustainability of Islamic character in the digital space. Theoretically, these findings enrich Islamic education studies through the synthesis of social capital and digital ethics in a holistic-contextual learning framework, while practically providing strategic references for lecturers and university administrators in designing PAI learning based on character building and value-oriented digital ethics policies.

This study has limitations in terms of the scope of the location and characteristics of the respondents, as well as the use of data that is still predominantly perceptual. Therefore, further research is recommended to test the effectiveness of this model in a more diverse institutional context, using a quantitative or longitudinal approach, and to examine the influence of external factors on the formation of students' digital ethics more comprehensively.

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