

## INTERNALIZATION OF ISLAMIC ECONOMIC VALUES IN DIGITAL LITERACY EDUCATION AND ENTREPRENEURIAL ETHICS IN ARAB SOCIETY

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### Abstract

The purpose of this study is to briefly analyze the strategies, challenges, and impacts of internalizing Islamic economic values in improving digital literacy and shaping entrepreneurial ethics based on the values of justice (al-'adl), honesty (al-sidq), trustworthiness, and benefit (al-maslahah). This study discusses the internalization of Islamic economic values in the development of digital literacy and entrepreneurial ethics through an Islamic values education approach in the Arab community in Palembang City. This study is motivated by the importance of digital literacy as a means of economic empowerment for Muslim communities in the era of technological transformation, as well as a medium for learning Islamic values and morality in business activities. This research is qualitative with a phenomenological approach; the research data were obtained from in-depth interviews with 15 informants, consisting of business actors, community leaders, and consumers, supplemented by participatory observation and documentation of the digital activities of the business community. The analysis was conducted interactively using the Miles and Huberman model with reduction, presentation, and conclusion drawing, as well as triangulation of sources and methods to ensure validity. The results show that the level of digital literacy among business actors varies, influenced by factors such as generation, social trust, and community support. The internalization of Islamic economic values has been proven to strengthen ethical awareness, increase consumer trust, and encourage fair and sustainable entrepreneurial behavior. This study contributes to the development of a digital literacy-based Islamic values education model that integrates business ethics and entrepreneurial spirituality.

### Keywords

Arab Community, Digital Literacy, Entrepreneurial Ethics, Islamic Economic Values.



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## INTRODUCTION

The development of digital technology in the last decade has brought major changes to various sectors of human life, including the world of economics and business (Lee et al., 2024; Silvia et al., 2024). The 4.0 industrial revolution has introduced the concept of digitalization, which encourages business actors to adapt to advances in information technology, communication, and data-based management systems (Clemente-Almendros et al., 2024; Merín-Rodrigáñez et al., 2024). Digital transformation is not only a necessity for large companies but also part of the basic literacy of modern society, including micro, small, and medium enterprises that are the backbone of the Indonesian economy (Moreira et al., 2025; Ahmed & Aassouli, 2022). In the context of social learning and community empowerment, digitalization also plays a role as a means of educating values and business ethics in the technological era (Fita Hanan Maulida, 2024; Aryanti et al., 2024).

From an Islamic economic perspective, digital transformation is not only interpreted as the modernization of the economic system, but also as a means of internalizing Islamic values and shaping ethical entrepreneurial character (Rejeb, Rejeb, Zailani, et al., 2021; Sagala & Öri, 2024). Principles such as justice (*al-'adl*), honesty (*al-sidq*), trustworthiness, and benefit (*al-maslahah*) serve as moral guidelines in business management based on sharia values (Kurniawati & Cakravastia, 2023). Therefore, the development of digital literacy cannot be separated from Islamic ethical and spiritual values, so that technological progress remains within the corridor of *maqāṣid al-syarī'ah* (Elia et al., 2024; Games et al., 2013; Maulida Khoirunisa et al., 2025; Arya & Pradana, 2025).

One community that is interesting to study in this context is the Arab community in Palembang City, which has a strong Islamic identity and a long tradition of entrepreneurship (Yaiprasert & Hidayanto, 2024; Costa Melo et al., 2023; Auliadara et al., 2024). Various types of culinary businesses, such as kebuli rice, Arab martabak, cane bread, and other Middle Eastern specialties, are managed from generation to generation by families of Arab descent (Gursoy et al., 2017; Boubker, 2024). However, based on field observations and initial interviews with several business owners, most still rely on conventional marketing systems, such as word-of-mouth promotion and regular customers (Younis et al., 2022). A preliminary survey of 30 business owners showed that 63% have not actively utilized digital media, while only 10% consistently implement digital marketing strategies (Menne et al., 2022).

This gap is not only caused by technical limitations, but also by low digital literacy, religious perceptions of online transactions, and adherence to traditional values in interacting with customers (Hashim & Shariff, 2016; Christou et al., 2023). The principles of halal, honesty, and personal relationships (*ukhuwah*) are the main aspects that influence their business behavior (Rejeb, Rejeb, & Zailani, 2021). It is in this context that the main academic problem of this study arises, namely, how the process of internalizing Islamic economic values is applied in digital literacy education and entrepreneurial ethics in the Arab community in Palembang. This issue is relevant because digital literacy is often understood as merely technical skills, while Islamic values and morality have not yet become an integral part of technology-based entrepreneurial education.

The process of internalizing Islamic economic values in digital literacy education among the Arab community in Palembang takes place through habituation, exemplary behavior, and the reinforcement of Sharia values in digital business practices. The value of justice (*al-'adl*) is reflected in fair prices and equal service, honesty (*al-sidq*) in promotion without manipulation, trustworthiness in delivery accuracy and product quality, and benefit (*al-maslahah*) in social participation, such as digital charity and halal product advocacy.

The varying levels of digital literacy have led to the implementation of Islamic economic values in digital entrepreneurship, also varying. The younger generation is quicker to adopt technology, but does not yet fully understand Islamic ethics in the digital world, while the older generation is stronger in business morality but slow in using technology. This is where the interaction between digital literacy and entrepreneurial ethics, which is the focus of this academic research analysis, occurs.

Previous studies have shown that the application of Islamic values can strengthen business ethics and increase consumer trust (Fitrayani, 2025). However, there have not been many studies that integrate the three main variables, namely Islamic economics, digital literacy, and entrepreneurial ethics, in the context of Muslim ethnic communities such as the Arab community in Palembang.

Research (Rejeb, Rejeb, & Zailani, 2021) found that the values of honesty and trustworthiness strengthen consumer confidence in digital halal businesses. Research (Boubker, 2024) shows that religiosity influences Muslim students' interest in entrepreneurship. Research (Nuruliza & Pratama, 2024) confirms that digital literacy influences MSME innovation, but does not discuss Islamic values. Research (Arya & Pradana, 2025) found that digital entrepreneurship education improves

technological competence, but does not examine religious ethical aspects. Meanwhile, research (Khasanah, 2025) highlights the opportunities and challenges of Islamic entrepreneurship education in the digital era, but has not yet linked it to the local Arab community.

From these five studies, there appears to be a gap in that no study has simultaneously analyzed the relationship between the internalization of Islamic economic values, digital literacy, and the formation of community-based entrepreneurial ethics among ethnic Muslims. *The novelty* of this research lies in its integrative approach, which combines Islamic values education with digital literacy in the context of the Arab community in Palembang, using the Institutional Theory and Technology Organization Environment (TOE) frameworks to explain the interaction between religious values, technological readiness, and entrepreneurial behavior.

Theoretically, this study uses the *Institutional Theory* and *Technology Organization Environment (TOE) Framework* approaches to understand the influence of norms, social values, and technological readiness on entrepreneurial behavior (Nguyen et al., 2022; Abed, 2020; Colovic et al., 2025). This approach enables a holistic analysis of social learning processes, technological literacy, and the internalization of Islamic values in community economic activities.

The purpose of this study is to analyze how Islamic economic values are internalized in the development of digital literacy and entrepreneurial ethics among the Arab community in Palembang. Specifically, this study aims to: (1) identify the forms of application of Islamic values in digital literacy practices; (2) analyze the social, cultural, and religious factors that influence technology adoption; and (3) formulate a digital literacy-based Islamic values education model to strengthen Muslim entrepreneurial ethics.

This study is expected to contribute to the development of Islamic education and community empowerment, particularly in the field of Islamic value-based digital literacy. In practical terms, the results can be used as a reference for educational institutions, governments, and Muslim entrepreneurial communities in building entrepreneurial character that is integrity-based, competitive, and in line with the principles of *maqāṣid al-syarī'ah*. Thus, this study emphasizes that mastery of technology must go hand in hand with the internalization of Islamic values to create an economic ecosystem that is fair, ethical, and sustainable.

## METHOD

This research is qualitative in nature, using a phenomenological approach to examine the "Internalization of Islamic Economic Values in Digital Literacy Education and Entrepreneurial Ethics among the Arab Community in Palembang City." This approach was chosen because the phenomenon being studied is social, cultural, and religious in nature, requiring exploration of meaning, contextual understanding, and in-depth interpretation of the process of learning values and Islamic-based entrepreneurial practices in the digital age.

The data in this study is qualitative data sourced from in-depth interviews, participatory observation, and documentation of the digital activities of business actors (M. Djunaidi Ghony and Fauzan Almansur, 2019). The research data sources include 15 informants consisting of 10 Arab business actors, three community leaders, and two consumers who understand the application of Islamic values in sharia-based digital economic activities.

Data collection techniques were carried out through three main stages, namely observation, interviews, and documentation (Sugiyono, 2019). Participatory observation was conducted from January to March 2025 in the Kuto Market area and its surroundings, which is the center of culinary and trade activities for the Arab community in Palembang. The purpose of this observation was to directly observe the behavior of Muslim entrepreneurs in applying the values of honesty (*al-sidq*), justice (*al-'adl*), trustworthiness, and benefit (*al-maslahah*) in digital-based business activities.

Next, semi-structured interviews were conducted with informants who had been selected using purposive sampling techniques, namely 10 Arab businesspeople who had been running their businesses for at least two years, three community leaders who served as religious and social mentors, and two Muslim consumers who actively used digital platforms for transactions. The interviews focused on the informants' understanding of the meaning of Islamic economic values, their level of digital literacy, and the application of Sharia-based entrepreneurial ethics in online activities.

Meanwhile, documentation was carried out by collecting photos of business activities, screenshots of social media posts, digital promotional content, and community records related to the economic activities of the Arab community in Palembang. This documentation data was used to reinforce the results of interviews and observations, as well as to serve as triangulation material in the analysis process.

Data analysis in this study was conducted interactively following the Miles and Huberman model, which consists of four stages: data reduction, data presentation, conclusion drawing, and verification (Miles, 2014). In the data reduction stage, the researcher selected and grouped the results of interviews, observations, and documentation to find patterns relevant to the research focus. In the data presentation stage, the researcher organized the reduced information into descriptive and thematic narratives to illustrate the relationship between Islamic economic values, digital literacy, and entrepreneurial ethics.

Next, in the conclusion and verification stage, researchers conducted a critical analysis of the data obtained by linking it to relevant theories, namely Institutional Theory and the Technology Organization Environment (TOE) framework. Institutional theory is used to explain how social norms and religious values shape people's economic behavior, while the TOE framework serves to understand the technological, organizational, and environmental factors that influence the success of digital literacy adoption (Parker et al., 2019). The researchers also compared their findings with several previous studies to strengthen their interpretation and ensure the validity of the research results.

Thus, this research method is operationally designed to produce a comprehensive understanding of how Islamic economic values are internalized in the process of digital literacy education and the formation of entrepreneurial ethics among the Arab community in Palembang based on *maqāṣid al-syarī'ah*.

## FINDINGS AND DISCUSSION

### Findings

This study produced four main groups of findings that describe how Islamic economic values are internalized in the process of developing digital literacy and entrepreneurial ethics among the Arab community in Palembang. Data were obtained through in-depth interviews, participatory observation, and documentation of culinary business social media, as well as validation with community leaders and Muslim consumers.

In general, the results of the study show that the internalization of Islamic values in digital activities not only strengthens business morality but also improves the digital literacy and competitiveness of business actors. The digitization process is seen not merely as a technological adaptation but as a form of actualizing spiritual values in modern Islamic-based economic practices.

**Table 1.** Application of Islamic Economic Values in the Development of Digital Literacy and Entrepreneurial Ethics

Islamic Economic Values	Form of Digital Implementation	Percentage of Respondents (%)	Socio-Economic Function
<i>Al-Sidq</i> (Honesty)	Honest promotion without false testimonials and price transparency	87	Building digital trust and Islamic reputation
<i>Al-'Adl</i> (Justice)	Fair pricing on online platforms and equal service for customers	80	Maintaining a balance between rights and obligations in transactions
<i>Trustworthiness</i> (Responsibility)	Accuracy of delivery and conformity of products with online descriptions	73	Fostering customer loyalty and business credibility
<i>Al-Maslahah</i> (Public Interest)	Digital charity campaigns, halal products, and hygiene education	90	Spreading social benefits and expanding blessings
<i>Ihsan</i> (Professionalism)	Courteous service, Islamic promotional design, and ethical social media management	70	Enhancing professional image and competitive advantage

Source: Field Data (Interviews & Observations, 2025)

Table 1 shows the implementation of Islamic economic values in the development of digital literacy and entrepreneurial ethics among the Arab community in Palembang. These values consist of *al-sidq* (honesty), *al-'adl* (fairness), *amanah* (responsibility), *al-maslahah* (benefit), and *ihsan* (professionalism).

The value of *al-sidq* (honesty) emerges as a key pillar in all digital activities of business actors. Business actors maintain transparency of product information on social media and reject the use of false testimonials. They display product descriptions and prices according to reality. This practice builds customer trust and a trusted business image in the online environment. Honesty in promotion becomes a benchmark of business morality and makes digital activities a means of worship. The value of *al-'adl* (fairness) is evident in the equal treatment of every customer regardless of economic status, proximity, or family relationship. Businesses set prices fairly and consistently for both direct and online transactions. The principle of justice is also reflected in the same prompt and courteous service to all consumers. This value reinforces the balance of rights and obligations between sellers and buyers, while strengthening the integrity of digital-based business ethics.

*Trustworthiness* (responsibility) is demonstrated through the timely delivery of goods and the consistency between advertised products and the items received by customers. Businesses feel responsible for maintaining quality and service promises. When there are delivery delays, they provide transparent explanations to consumers. Trustworthiness is an important part of maintaining

digital reputation and customer loyalty. In this context, moral responsibility fosters trust and the sustainability of business relationships.

The value of *al-maslahah* (benefit) can be seen in the social spirit that accompanies business activities. Business actors are not only profit-oriented, but also channel part of their business profits to social activities such as online charity, food distribution to the poor, and promotion of halal products. They use digital platforms to spread benefits to the wider community. Public welfare reflects that digital economic activities are not only for profit, but also for mutual blessings and prosperity. The value of *ihsan* (professionalism) is reflected in the way business people present themselves and interact with consumers in a polite, friendly, and ethical manner. They pay attention to the aesthetics of their social media presence, maintain visual and linguistic decorum, and strive to provide fast and responsive service. This professionalism not only enhances the image of the business, but also reflects spiritual values in work, that every professional action is part of worship. Thus, these five values form the interconnected foundation of Islamic-based digital entrepreneurship ethics. Honesty is the basis of trust, justice ensures balance, trustworthiness maintains responsibility, beneficence expands social benefits, and *ihsan* strengthens moral excellence and professionalism.

**Table 2.** Digital Literacy Levels of Arab Business People in Palembang

Digital Literacy Indicators	Assessment Criteria	Percentage of Respondents (%)	Ability Category
Mastery of Digital Platforms	Ability to use social media and online sales applications	65	Moderate
Digital Security & Ethics	Understanding of transaction security, copyright, and online Sharia ethics	58	Moderate
Islamic Production & Content	Ability to create Islamic-based preaching or promotional content	45	Low
Technological Innovation	Use of new features such as digital advertising and cashless payments	35	Low
Digital Community Collaboration	Cooperation between Muslim businesses for collective promotion	68	Moderate

Source: Digital Literacy Survey (2025)

Table 2 illustrates the digital literacy conditions of the Arab community in Palembang, covering five main indicators: mastery of digital platforms, digital security and ethics, Islamic content production, technological innovation, and digital community collaboration. In terms of digital platform mastery, most businesses (65%) have been able to use social media and online sales applications such as Instagram, WhatsApp Business, and Tokopedia to promote their products.



However, the use of advanced features such as analytics or paid advertising is still limited. Nevertheless, this capability shows an initial awareness of the importance of digital adaptation in expanding market reach.

In terms of digital security and ethics, business actors demonstrate a moderate level of understanding (58%). They are aware of the importance of maintaining transaction security and avoiding online fraud, but do not yet fully understand regulations related to copyright, consumer privacy, and digital data security. This situation highlights the need for further guidance so that their digital literacy is not only technical but also in line with Sharia principles. In terms of Islamic production and content indicators, the results of the study show that only 45% of businesses actively create promotional content with religious value or display Islamic moral messages. Most only upload product information without including religious messages. The low level of Islamic content production shows that the value of digital religious preaching has not yet become a collective consciousness in business activities.

In terms of technological innovation, only 35% of businesses utilize new digital features such as cashless payment systems, e-wallets, or digital advertising. This low figure is due to limited technical knowledge and concerns about online transaction security. This poses a challenge for the development of digital literacy so that it does not stop at basic usage, but also includes productive and Sharia-compliant technological innovations. In terms of digital community collaboration, 68% of business owners have established partnerships with fellow Muslim entrepreneurs in the form of collective promotions, content sharing, and business network strengthening. This collaboration demonstrates strong religious-based economic solidarity. Support among community members is an important social factor that fosters a spirit of mutual assistance in developing digital-based businesses. Overall, the digital literacy level of the Arab community in Palembang is moderate. They have been able to adapt to technology, but still need guidance so that Islamic values can be more deeply integrated into every digital activity. The internalization of Islamic values strengthens the moral compass of business actors so that digital transformation proceeds ethically and fairly.

**Table 3.** Factors Driving and Hindering the Internalization of Islamic Values in Digital Literacy

Category of Factors	Driving Factors	Hindering Factors	Theoretical Implications
<b>Technology</b>	Easy internet access, user-friendly platforms	Low digital literacy among the older generation	<i>Technological readiness</i> affects the speed of adoption
<b>Organization</b>	Family support and a sense of responsibility	Limited resources and human and digital	Family values strengthen <i>organizational adaptability</i>

<b>Environment</b>	Support from religious scholars and local Muslim communities	promotion capital	Lack of Sharia-based digital training and policies	<i>Normative pressure</i> shapes religious legitimacy
<b>Islamic values</b>	Ethical awareness and orientation towards blessings	Concerns about potential violations of Sharia law	<i>Moral embeddedness</i> reinforces the sustainability of digitalization	

Source: Field Interview Analysis (2025)

Table 3 shows that the process of internalizing Islamic values in the digital literacy of the Arab community in Palembang is influenced by four main categories, namely technological, organizational, environmental, and Islamic value factors. Technology is the main driving factor due to easy internet access and the availability of user-friendly platforms. However, the older generation's limited ability to operate digital technology poses a serious obstacle. This generational gap affects the speed of technology adoption and the effectiveness of implementing Islamic values in the digital space. In terms of organizational factors, family support and a sense of trustworthiness are strengths that ensure business continuity. Family values encourage internal cooperation in managing the business, although limited human resources and digital promotion capital remain major obstacles.

Social environmental factors also play a major role in strengthening the internalization of Islamic values. The support of religious leaders and local Muslim communities provides moral legitimacy for the use of digital technology. However, the lack of intensive training and Sharia-based digital policies means that some businesses are still hesitant to fully optimize technology. Finally, Islamic values are the main factor shaping the ethical awareness of business people. The awareness that business is part of worship makes them focus on blessings, not just profits. However, concerns about potential Sharia violations, such as excessive promotion or non-transparent transactions, remain obstacles that need to be resolved through continuous Islamic values education.

Thus, the results of this study indicate that the process of internalizing Islamic economic values in digital literacy education and entrepreneurial ethics among the Arab community in Palembang is comprehensive, covering moral, social, and technological dimensions. The internalization of Islamic values has been proven to strengthen the character of Muslim entrepreneurs who are adaptive to technology, have integrity in digital ethics, and are oriented towards benefit and sustainability.

## Discussion

Research data shows that the digitization process in the Arab community of Palembang is not merely a form of adaptation to technological developments, but rather a moral and spiritual transformation in everyday economic practices. The internalization of Islamic economic values such as *al-sidq* (honesty), *al-'adl* (justice), *amanah* (responsibility), *al-maslahah* (benefit), and *ihsan* (professionalism) has become the ethical foundation for developing digital literacy and building an entrepreneurial ethic based on sharia values (Arya & Pradana, 2025).

The results of the study indicate that these values are not only internalized individually but also form a collective behavior system within the Arab community in Palembang. Honesty and trustworthiness are the main foundations of digital transactions, while *al-'adl* ensures fair prices and equal service. The value of *al-maslahah* motivates business actors to focus on social benefits, and the value of *ihsan* fosters a culture of professionalism and courtesy in online communication. This phenomenon illustrates that digital technology in the hands of Muslim entrepreneurs is no longer neutral, but rather interpreted as an instrument of worship (*wasilah dakwah*). They use digital platforms not only for economic efficiency, but also to expand welfare and uphold moral values in the virtual space. Thus, digitization is seen as part of the process of spiritualizing the economy, namely the effort to subjugate technology so that it is in line with *maqāṣid al-syarī'ah* (Gherbi, 2025).

From the perspective of Technology–Organization–Environment (TOE) theory, the findings of this study show that Islamic values serve as soft enablers for successful technology adoption. In terms of technology, the values of *al-sidq* and *amanah* form *trust-based usability* of digital trust that arises from information disclosure and ethical responsibility in online transactions. This makes business actors choose secure platforms, avoid false promotions, and ensure that products match their digital descriptions.

In an organizational context, the values of *ihsan* and *amanah* build an Islamic work culture based on honesty, discipline, and a sense of responsibility towards customers. Business actors consciously avoid false advertising practices and utilize digital features ethically. These values strengthen *trust-based usability*, namely, user trust in the halal nature and security of technology. In an organizational context, the values of *ihsan* and *amanah* shape an Islamic work culture based on responsibility and honesty. The family business model typical of the Arab community in Palembang reflects a management style that emphasizes trust (*trust-based management*), rather than merely an administrative control system (Rahmi et al., 2025). This is in line with the theory of *Islamic Work Ethics*

(Nuruliza & Pratama, 2024), which states that productivity and responsibility are forms of worship that foster blessings in business.

Meanwhile, in terms of the social environment, the values of *al-'adl* and *al-maslahah* create religious legitimacy for the use of digital technology (Hanan Maulida & Noviani, 2024). The role of religious leaders, scholars, and the community is important in forming *normative pressure* that ensures that digital activities continue to be carried out in accordance with Islamic values. This process illustrates *normative institutionalization*, where religious norms function as a force that guides the direction of social change (Jannah, 2024).

The integration of the TOE Framework with Institutional Theory (Scott, 2008) shows that the adoption of technology by the Arab community in Palembang is value-centered. Islamic values are not only normative guidelines, but also regulate social structures, organizations, and economic behavior. This is a form of *Islamic digital transformation* that does not imitate Western modernity, but is rooted in Islamic ethics and the spirit of blessing (Khasanah, 2025). Compared to previous studies, these findings reinforce and expand the discourse on Islamic economics and digitalization. The study (Abidin et al., 2021) confirms that Islamic values strengthen consumer trust and shape ethical business practices. The results of this study confirm this, but add that Islamic values also serve as *guidelines for digital innovation*, not just as moral controls. Research (Hasbullah et al., 2022) shows that digitization without a religious foundation results in manipulative practices and a profit-only orientation. This study expands on that view by emphasizing that the values of *ihsan* and *al-maslahah* can change the economic orientation from *profit maximization* to *benefit optimization*, which is seeking blessings through social benefits. While Gustiawan & Azzahra (2024) found that low digital literacy is a major obstacle for Muslim MSMEs, this study shows that digital literacy can actually grow organically when accompanied by the internalization of Islamic values and the support of religious communities.

Furthermore, the results of this study reinforce the idea of Islamic Moral Economy (Asutay, 2012) that the Islamic economic system cannot be separated from spiritual values, in the context of the Arab community in Palembang, morality functions as a driving force for innovation, making ethics not an obstacle to progress, but an accelerator of faith-based digital innovation. Thus, digitization in the Arab Palembang community is a form of Islamization of technology, namely the transformation of Islamic values into modern economic practices without losing their spiritual orientation and morality.

## CONCLUSION

This study concludes that the internalization of Islamic economic values has a significant influence on strengthening digital literacy education and entrepreneurial ethics among the Arab community in Palembang. The values of al-sidq (honesty), al-'adl (justice), amanah (responsibility), al-maslahah (benefit), and ihsan (professionalism) have been proven to function not only as individual moral guidelines but also as a collective value system that shapes Sharia-based economic behavior in the digital age. This educational process positions digital literacy and entrepreneurship as spaces for moral and spiritual learning that combine technology with Islamic values. Thus, education in the context of this study is not merely a transfer of technological knowledge, but a process of internalizing values that foster ethical awareness, social responsibility, and an orientation toward blessings in economic activities. From a theoretical perspective, this study expands the scope of *the Technology Organization Environment (TOE) Framework* and *Institutional Theory* by adding a fourth dimension, namely *the Religious–Educational Institutional Context*. This dimension emphasizes that Islamic values education acts as *a soft enabler* that regulates the direction and moral legitimacy of the digital transformation process. Technology in the context of Islamic education is not neutral, but rather a means of ethical learning that guides economic and social actions. The resulting conceptual model shows that the success of digitization in religious communities is not only determined by technical readiness and organizational support, but also by the depth of spirituality and the process of internalized values education. In the context of Islamic economics, morality and education are simultaneous forces that accelerate the ethical and equitable adaptation of technology.

In practical terms, this research has implications for the development of Islamic value-based digital literacy education programs for governments, educational institutions, and Muslim businesses. Governments and educational institutions are expected to design training programs that integrate the values of honesty, trustworthiness, and benefit as the foundation of digital learning. Meanwhile, for the Muslim business community, the results of this study show that Islamic values education is key in shaping the character of digital entrepreneurs who are fair, blessed, and socially oriented. Thus, digitalization in the perspective of Islamic economics is not merely technological modernization, but also a form of education for ethical transformation, namely a continuous learning process to organize digital innovation in favor of justice, sustainability, and public welfare.

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