

Internalization of Akhlakul Karimah Values Through a Humanistic Approach to Islamic Religious Education Learning for Generation Z

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Abstract

The moral crisis among Generation Z is a serious challenge in the context of 21st-century education, especially amidst the dominance of digital culture that influences their mindset, behavior, and ethical values. This generation grew up in a social environment dominated by value relativism, instant information consumption, and minimal moral role models from the family and community environment. In conditions like this, the normative and cognitive Islamic Religious Education (PAI) learning approach has proven unable to touch the affective and existential dimensions of students. This study uses a literature study method with a qualitative-descriptive approach to explore the relevance and effectiveness of the humanistic approach in internalizing the values of akhlakul karimah. The humanistic approach, which emphasizes respect for personal experience, self-reflection, and empathetic relationships, is considered more capable of bridging religious teachings with students' real lives. Strategies such as experiential learning, contextual teaching and learning (CTL), and value clarification techniques (VCT) are important instruments in presenting transformative and meaningful value education. This study recommends the need for curriculum reform, humanistic teacher training, and a school culture that supports active participation and moral awareness of students. Thus, Islamic Religious Education can be a space for character formation that is not only formally religious, but also socially and spiritually meaningful.

Keywords: Akhlakul-Karimah; Generation-Z; Humanistic Approach.

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Introduction

The phenomenon of moral crisis among Generation Z cannot be separated from the dynamics of digital globalization that surrounds their daily lives. This generation is a group that was born and grew up in the midst of the explosion of information technology, where the boundaries between private and public spaces are blurred, and traditional values are often marginalized by popular culture and instant lifestyles. In this context, Generation Z tends to be more susceptible to moral relativism, namely the tendency to view values and ethics as subjective and dependent on personal preferences or social groups (Zulfikar, 2020). As a result, deviant behavior such as extreme individualism, cyberbullying, hedonism, and decreased social empathy are becoming increasingly common among students. In a study



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by Sabila et al (2025), it was found that excessive exposure to digital media without the support of strong religious values contributed to weak self-control and moral integrity of students.

Furthermore, this moral crisis is also exacerbated by the declining quality of moral role models in the family, school, and community environments. Role models that used to be the main means of passing on moral values are now increasingly being replaced by social media algorithms and digital figures who do not necessarily represent the values of noble morals. This condition shows that the process of internalizing values cannot simply be left to the natural environment, but must be an integral part of a planned educational process. Islamic Religious Education (PAI), which should be a spiritual and moral fortress, is often trapped in a cognitive approach that only emphasizes memorizing verses and doctrines, without touching on aspects of experience and self-awareness of students. Therefore, a more contextual, reflective, and humanistic pedagogical approach is needed to revive the relevance of noble moral values in students' real lives (Nudin, 2020).

The limitations of the cognitive approach in Islamic Religious Education (PAI) learning create a significant gap between theoretical understanding and the real behavior of students. Many students are able to memorize verses of the Qur'an or answer religious questions correctly, but do not show moral consistency in everyday life. This indicates a dissonance between the religious knowledge taught and the internal awareness that should grow from these values. According to Malik et al (2024), education that is oriented solely to mastery of material without the formation of human values has the potential to create individuals who are intellectually intelligent but spiritually and ethically poor. Therefore, internalization of values cannot only be done through the transfer of knowledge, but must touch the dimensions of the heart (qalb) and soul (nafs) of students, so that the values of akhlakul karimah are truly manifested in their attitudes and actions.

In this context, a pedagogical approach that emphasizes the affective dimension and personal experience becomes an urgent need. One relevant approach is the humanistic approach, which places students as active subjects in the learning process, with respect for their potential, feelings, and life experiences. Figures such as Carl Rogers emphasize the importance of an empathetic, pressure-free learning climate that encourages self-reflection, as the main requirement for authentic moral growth (Rogers, 1983). In Islamic Religious Education learning, this approach can be realized through contextual learning methods, reflective dialogue, habituation, and direct practice in social life, for example through charity projects, value simulations, or narratives of students' spiritual experiences. In this way, values such as honesty, responsibility, empathy, and trustworthiness are no longer mere moral jargon, but are integrated into students' daily lives as a result of their personal awareness and involvement.

The relevance of the humanistic approach in value learning is increasingly prominent when associated with the characteristics of Generation Z which demands participatory, meaningful, and personal experience-oriented learning. This generation tends to be critical of top-down authority and does not respond well to authoritarian or dogmatic approaches. In this case, the humanistic approach that emphasizes respect for individuality, freedom of thought, and empathy becomes a more effective pedagogical space for instilling moral values. According to Kurniawan (2024), the true learning process will only occur when the basic needs of individuals are met and when they feel valued as whole human beings. In the context of Islamic Religious Education learning, this requires teachers to become value facilitators, not just conveyors of doctrine, and to create a learning climate that supports the growth of moral awareness through contextual life experiences.

Furthermore, the application of a humanistic approach allows value learning to become a dialogical and reflective internalization process. Students are invited not only to know what is right, but also to feel why it is right and how these values are manifested in their social reality. For example, through role-playing methods, case discussions, or reflective journal writing, students are given space to reflect on the real moral conflicts they face in their digital and social lives. Paulo Freire (1970) in Rohinah (2019) calls this kind of approach conscientization, a process of liberating consciousness

through critical dialogue with reality. Thus, the humanistic approach not only offers technical strategies in learning, but also becomes an ethical and philosophical foundation that allows students to internalize the values of akhlakul karimah with deep understanding, self-awareness, and high social responsibility.

The urgency of innovative pedagogical strategies in values education is increasingly inevitable, especially in facing the complexity of the lives of generation Z who grow up in a digital ecosystem and value pluralism. In the midst of the rapid flow of information, this generation does not only learn from teachers or textbooks, but also from social media algorithms, virtual figures, and popular culture that are not always in line with Islamic values. Therefore, traditional approaches such as lectures and memorizing religious texts are not sufficient to reach the inner dimensions of students. In the perspective of critical pedagogy, as stated by Giroux (1988), education must be able to become a space for transformational practice, namely a process that fosters critical awareness of students towards social reality while empowering them to become agents of moral change. Therefore, Islamic Religious Education learning must be designed not only to convey material, but to integrate students' spiritual, affective, and social experiences as a whole.

One of the strategic innovations in this context is the use of experiential learning, which combines reflection, action, and personal meaning as the key to internalizing values. For example, moral learning can be linked to real activities such as visits to social institutions, simulations of ethical conflicts in the school environment, or collaborative value-based projects such as student moral campaigns initiated by students themselves. This approach is in line with the ideas of Fakhrudin & Siswanto (2024) who emphasize that meaningful knowledge is formed through a cycle of direct experience, deep reflection, conceptualization, and real application. In the context of Islamic Religious Education, this cycle can be a bridge between religious texts and contextual life practices. In other words, innovative strategies are not just about new methods, but about how to bring the values of akhlakul karimah to life in the dynamics of students' daily lives, so that these values do not become a normative burden, but rather part of existential awareness and conscious moral choices.

Methodology

The importance of internalizing the values of akhlakul karimah through a humanistic approach in learning Islamic Religious Education (PAI) for Generation Z, then the appropriate research approach is qualitative research with a literature study method (library research). This study focuses on exploring concepts, theories, and relevant previous research results, in order to build a complete and critical understanding framework for value education strategies in the context of the digital generation.

This study will use a descriptive qualitative analysis approach, by reviewing academic sources such as scientific books, reputable journals, conference proceedings, and dissertation and thesis results that are relevant to the theme of morals, humanistic approaches, Islamic Religious Education learning, and characteristics of generation Z. Data collection techniques are carried out through documentation and literature searches using databases such as Google Scholar, DOAJ, Scopus, and Sinta. The collected data will be analyzed using the content analysis method, namely through the process of categorization, interpretation, and thematic synthesis of the main ideas that appear in the literature. This approach allows researchers to compile a comprehensive conceptual map, while criticizing the gaps and opportunities in the application of the humanistic approach to value education. This research is conceptual-reflective, with the aim of building a theoretical and practical foundation that can be a foothold for further research or implementation of value education policies in schools.

Result and Discussion

1. Generation Z's Moral Crisis and the Challenge of Internalizing Values in Islamic Religious Education

Generation Z, who live entirely in a digital atmosphere and cultural globalization, is experiencing a moral crisis phenomenon that is both structural and cultural. This reality is reflected in social symptoms such as increasing consumer behavior, pragmatism in moral decision-making, and decreasing social empathy among adolescents. In this context, morality is no longer consistently formed by traditional or religious values, but by the dynamics of social media, digital algorithms, and popular narratives that are often full of ethical relativism. Several studies have shown that Generation Z tends to experience "moral confusion" due to being exposed to too much contradictory information and minimal reflective space (Fadhilah et al., 2025; Alfatir et al., 2025). In addition, the absence of strong moral figures in public spaces and families also weakens the process of identifying and internalizing noble values such as honesty, responsibility, and simplicity.

Technological disruption also gives birth to an instant culture that forms a fast-paced mindset that is less resistant to long processes, including in terms of character formation. Viral culture, momentary trends, and the need for social validation through likes or followers encourage Generation Z to judge something based on popularity, not on substantive truth. This clearly contradicts the basic principles of moral education in Islam which emphasize patience, consistency, and straight intentions in behavior. In a situation like this, the process of internalizing values in Islamic Religious Education (PAI) is not enough if it only relies on a normative-doctrinal approach. This process requires a holistic approach that integrates cognitive, affective, and psychomotor dimensions in a balanced manner. According to Nisa & Nisrina (2025), education that successfully forms character is education that is able to build moral awareness and social practice, not just the reproduction of knowledge.

However, in practice, religious education in schools is often still fixated on a cognitive approach that positions students as passive recipients of teaching materials. Islamic Religious Education teachers more often act as conveyors of dogma rather than facilitators of students' spiritual and moral experiences. This causes religious learning to be less existentially meaningful for students, because it does not touch on the complex and digital reality of their lives. In fact, according to Vygotsky's social constructivist theory, an effective learning process occurs through social interaction and real-life contexts. Therefore, religious learning should not only instill memorization of verses and hadiths, but also encourage students to reflect on their experiences, have dialogues about moral dilemmas, and emulate the moral practices of teachers and their surroundings. When religious values are not practiced authentically in schools, students tend to see religion as a mere formality without practical meaning.

Therefore, the revitalization of Islamic Religious Education learning is the main urgency in responding to the moral crisis of this generation. Internalization of the values of akhlakul karimah must be pursued through a transformative pedagogical approach, such as the integration of project-based character education, contextual learning, and active involvement of students in socio-religious activities. Religious education also needs to touch on contemporary issues that are close to the lives of Generation Z, such as digital ethics, moral literacy on social media, and spiritual reflection in a global context. As emphasized by Alamin et al (2023), religion must become a cultural energy that brings to life the values of humanity and justice in everyday life. Otherwise, religion will lose its transformative power and become an empty ritual. Thus, Islamic religious education needs to dare to reformulate its methods, approaches, and interaction spaces so that it is able to instill values contextually, reflectively, and practically according to the needs of the times and the characteristics of today's students.

2. The Urgency of a Humanistic Approach in Learning Moral Values

The urgency of a humanistic approach in learning moral values is increasingly felt in the context of 21st century education, especially in dealing with the complexity of Generation Z's character. This

generation lives in a digital culture that prioritizes speed, freedom of expression, and virtual interaction, so that they often experience emotional and moral disconnection in real social interactions. Conventional pedagogical approaches that are top-down and normative tend to fail to touch the deepest aspects of students' ethical awareness. Therefore, an approach is needed that not only conveys values cognitively, but also arouses students' affection and existential awareness. The humanistic approach offers an educational framework that positions students as subjects who have unique potential, emotions, and experiences that must be valued and empowered.

Theoretically, this approach is based on Carl Rogers' view that emphasizes the importance of a learner-centered approach. Rogers (1969) argued that meaningful learning can only occur when students feel emotionally safe and personally involved in the learning process. In the context of value education, this means that teachers must create a learning space that provides students with the freedom to explore moral values based on their own life experiences, not just memorizing the norms given. This is very relevant to the research results of Hijriyah et al (2024) which show that the humanistic approach can increase students' empathy and moral reflection because it encourages emotional involvement and self-awareness in learning. When students are given the opportunity to interpret the values of akhlakul karimah personally, they not only know what is right, but also feel the urgency to act ethically.

Maslow (1970), through his hierarchy of needs theory, emphasized that effective education must pay attention to students' psychological and self-actualization needs. Values such as honesty, responsibility, and empathy will not be instilled if students feel anxious, stressed, or unappreciated. Therefore, the teacher's task is not only to convey the contents of the moral curriculum, but also to be a facilitator who is able to bring these values to life in everyday pedagogical relations. In this context, learning about good morals becomes more authentic because it grows from within the students, not forced from the outside. As stated by Fajri & Biantoro (2023), pedagogical relations based on love and sincere attention are the key to forming children's moral awareness. Thus, the humanistic approach is not only an alternative method, but a necessity in building authentic and sustainable character education.

Paulo Freire added a critical dimension to the humanistic approach through his pedagogy of the oppressed which calls for learning as a practice of liberation. According to Umam et al (2022) education should not merely be a means of transferring values, but should be a space for reflective dialogue that encourages students to understand their social conditions and act morally in them. In the context of Islamic education, this approach is in line with the mission of tazkiyatun nafs, the purification of the soul, which is not only ritualistic, but also socially transformative. When students are invited to dialogue about injustice, empathy for the oppressed, and social responsibility, then the values of akhlakul karimah do not only become slogans, but also become the basis for real action. Therefore, value education that integrates a humanistic approach is able to form individuals who are morally aware, socially empathetic, and spiritually autonomous, the main characteristics of insan kamil in Islam.

3. Humanistic-Based Innovative Strategies and Models in Islamic Religious Education Learning

Islamic Religious Education (PAI) learning in the contemporary era requires a fundamental transformation from a conventional approach to a more humanistic and transformative model. This model is based on the assumption that students are not merely objects receiving information, but rather active subjects who have the potential to develop fully—both intellectually, emotionally, spiritually, and socially. Within this framework, learning is no longer focused on mastering the material, but on internalizing moral and religious values in everyday life. In line with Abraham Maslow's view of self-actualization as the pinnacle of the hierarchy of human needs (Maslow, 1954), Islamic Religious Education should ideally be a vehicle to help students achieve their highest potential as faithful and noble human beings. This requires a learning strategy that is able to bridge religious teachings and the complex and ever-changing realities of students' lives.

One relevant strategic approach is experiential learning as conveyed in Harahap & Zunaidi (2020), which emphasizes the importance of direct experience as the main source of learning. In the context of Islamic Religious Education, experiential learning can be applied through religious practice activities, social projects, and reflection of values through life case studies. For example, students involved in an environmental care project from an Islamic perspective not only learn about the concept of "khalifah fil ardh", but also live it concretely through real action. This approach allows students to form a connection between the values of Islamic teachings and their personal and social actions. These experiences also provide a space for deep reflection, where students are able to construct moral meaning personally, not just understand norms cognitively (Sultani et al., 2023; Nasution & Yusnaldi, 2024).

In addition, the Contextual Teaching and Learning (CTL) model provides a pedagogical basis for linking religious teachings to the context of students' lives directly. CTL, according to Hidayat & Syahidin (2019), strengthens the relevance of teaching materials to the real world of students, so that learning becomes more meaningful. In moral learning, for example, teachers can utilize current issues such as social media ethics, interfaith solidarity, or digital identity crises, to build a contextual understanding of the values of honesty, tolerance, and responsibility. Thus, students do not simply learn morals abstractly, but relate them to the social dynamics they are facing. Within this framework, the Value Clarification Technique (VCT) is important because it helps students recognize, choose, and consider the values they hold more consciously. This technique supports the reflective process that is essential in building students' moral autonomy, as emphasized by Shah et al (2025) that internalization of values will only be effective if individuals are actively involved in the process of clarifying these values.

However, the implementation of these approaches is not free from structural and cultural challenges faced in our education system. First, from the teacher's side, there are still many Islamic Religious Education educators who are accustomed to one-way and instructional teaching patterns, so they feel unprepared to become dialogical and reflective value facilitators. In fact, as stated by Damhudi et al (2023) in the idea of pedagogy of the oppressed, education is truly a liberating dialogical practice, not a transfer of information that kills students' critical awareness. Second, the Islamic Religious Education curriculum tends to be rigid and too normative, making it difficult to integrate contextual and humanistic approaches. Third, the bureaucratic and test-score-oriented school culture also hinders the creation of flexible and humanistic learning spaces. Therefore, the implementation of humanistic-based learning strategies requires systemic support: teacher training oriented towards transformative pedagogy, flexible and thematic curriculum, and a school environment that encourages dialogue, participation, and lively moral reflection. Only with this synergy, Islamic Religious Education can truly become a means of forming Muslim individuals who are not only religious in ritual, but also have morals in real daily actions

Conclusion

The moral crisis that has hit Generation Z in the digital era demands a comprehensive renewal in the approach to Islamic Religious Education (PAI). This generation grew up in an instant and information culture that forms moral relativism and weakens a solid ethical foundation. Internal moral confusion occurs due to exposure to contradictory digital content without strong value support. When role models in the family, school, and community environments fade, the process of internalizing values loses its social roots. PAI, which only emphasizes memorization and cognitive doctrine, has proven to fail to touch students' inner consciousness. The humanistic approach is present as a relevant pedagogical offering because it values students' personal experiences and emotions as the starting point for learning values.

By making students active subjects, this approach encourages more authentic reflection, dialogue, and ethical responsibility. Models such as experiential learning, contextual teaching and learning, and value clarification are able to bridge religious teachings with the concrete realities faced by students. However, the implementation of this model requires systemic support such as teacher training, curriculum reform, and the cultivation of a humanistic learning space. Without this renewal, PAI will continue to be trapped in ritualism that loses its practical meaning. Religious education must return to its spirit as a process of instilling manners and spiritual awareness that unites reason, soul, and action. Only in this way can value education answer the complexity of the times and form noble people who are ready to face global challenges.

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