



## **ISLAMIC EDUCATION AND THE CHALLENGES OF SPIRITUALITY CRISIS IN THE AGE OF SOCIAL MEDIA**

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### **Abstract**

The rise of social media has profoundly transformed how people interact, communicate, and construct their identities. However, this advancement has also triggered a spiritual crisis characterized by the weakening of religious awareness, increasing consumerism, and a materialistic orientation toward life. The rapid rise of social media has fundamentally reshaped human identity and triggered a contemporary spiritual crisis marked by increasing consumerism, moral decay, and fragmentation of religious consciousness. Using a library research method, this study examines relevant literature on Islamic education, social media, and modern spirituality. This article critically analyzes the challenges and opportunities for Islamic education in responding to this crisis. Drawing on literature, the study identifies that while Islamic education faces threats like moral degradation and spiritual alienation, social media offers strategic platforms for value-based da'wah. Nevertheless, social media also provides strategic opportunities for Islamic education to serve as a platform for da'wah and value-based character formation. This paper argues that the spiritual crisis is conceptually linked to Zygmunt Bauman's theory of Liquid Modernity and proposes a reorientation model focusing on transformative pedagogy (from transfer of knowledge to tarbiyah ruhiyah). Integrating critical digital literacy, media ethics, and spiritual consciousness is essential to foster the insan kamil identity amidst digital complexity.

**Keywords:** *Islamic Education, Social Media, Spirituality*

### **A. Introduction**

The development of information and communication technology has brought great changes in all aspects of human life, including in the fields of education and religion. One of the most prominent phenomena of this era is the presence of social media as a new space for interaction, communication, and even religious expression. Social media has now shaped people's mindsets, behaviors, and value orientations, especially the younger generation. In the midst of the rapid flow of digitalization, Islamic education faces serious challenges in maintaining and fostering true spirituality in students.

In Islam, spirituality is more than just a religious ritual activity, it targets a deep awareness of the presence of Allah in every aspect of life. It leads people to live with meaning, morality, and social responsibility. However, contemporary reality shows that spirituality is increasingly marginalized by the dominance of digital culture that tends to be materialistic, instantaneous, and superficial. Religious life is also often reduced to surface symbols displayed in social media spaces. Phenomena such as "religious imagery", the commodification of religious teachings, and the shift in the meaning of worship into digital content are real symptoms of the spirituality crisis that has hit Muslim society, especially the younger generation.

Islamic education, which essentially aims to form human beings—complete human beings intellectually, morally, and spiritually—faces great challenges in the midst of a change in the paradigm of digital life (Firmansyah, 2022; Wahid, 2015). On the one hand, social media offers tremendous potential for the process of Islamic learning and da'wah. It can be a means of spreading knowledge, values, and broad religious inspiration. However, on the other hand, social media also gives birth to disruption in the values and behavior of students who are more easily exposed to unvalidated information, trapped in the current of pseudo-popularity, and lose spiritual depth. As a result, Islamic education is often in a position of being reactive to change, not fully adaptive to the dynamics of the social media era.

The phenomenon of spirituality crisis in the era of social media concerns the loss of the transcendental dimension in daily life. Many individuals actively display their religious identity publicly through digital platforms, but lose their deep inner awareness. Spirituality becomes something that is exhibited, not lived. The biggest challenge is how Islamic education is able to instill the values of faith, sincerity, and morality in an environment that is increasingly dominated by algorithmic logic and visual culture.

Some studies show that excessive use of social media has an impact on decreased spiritual focus and increased narcissistic tendencies among Muslim adolescents (Afroo et al., 2025; Badruddin, 2025; Juliandini et al., 2025; NAFSI, 2025). Social media is often a space for social competition, recognition seeking, and external validation. This phenomenon shifts the inner orientation of man from *Seeking God's Pleasure* towards *seeking human attention*. This is what is then referred to as the crisis of modern spirituality, in which man loses his divine orientation in the midst of technological advancement. In the perspective of Islam, this crisis is the result of the weakening of man's relationship with Allah (*Talk to Minallah*) and with fellow human beings (*Speaking of Minannas*).

On the other hand, there is also a great opportunity for Islamic education to use social media positively. Digital platforms can be used as innovative means to strengthen spiritual values through educational content, creative da'wah, and interactive learning.

Many Islamic educational institutions have begun to develop a *blended learning* approach or *digital da'wah* to reach the younger generation with language and communication styles that are in accordance with the character of the times.

This research aims to critically analyze the dynamics of the spirituality crisis in the era of social media and find the relevance and strategies of Islamic education in responding to this phenomenon. The urgency of this research lies in the fact that Islamic education cannot stand outside of the evolving digital reality. Today's learners live in a connected, open, and fast-paced world. Spiritual values that were once instilled through direct interaction, worship habits, and teachers' example must now adapt to virtual spaces. If Islamic education fails to adapt, there will be a gap between the values taught and the reality faced by students.

By placing social media as an inevitable reality, Islamic education must play a role as a moral and spiritual guide in the midst of the globalization of values. Spirituality needs to be revitalized through a creative and inclusive approach—not only emphasizing the ritual aspect, but also on ethical, reflective, and social awareness. In this case, Islamic education is expected to develop a learning model that integrates digital literacy and spiritual literacy in a balanced manner.

This research will discuss in depth several important aspects that are interrelated between the phenomenon of spirituality and the dynamics of Islamic education in the midst of the development of social media. First, the discussion will be directed to the crisis of spirituality in the era of social media, which illustrates how the development of communication technology has changed the way humans interact with religious values. Second, this article examines the challenges of Islamic education in the era of social media. Islamic education today has to deal with technical problems of online learning, as well as more fundamental problems, such as how to maintain the values of faith and morals in an open digital environment.

Furthermore, this study also raises an optimistic side through the discussion of social media opportunities for Islamic education. Although it brings challenges, social media also holds great potential as a means of da'wah and value education. Digital platforms can be used to expand access to science, foster religious learning communities, and create creative spaces for the dissemination of spiritual messages that are relevant to the younger generation.

Finally, this article will outline the strategy of reorienting Islamic education to be able to answer the crisis of spirituality in the midst of social media culture. The reorientation in question includes efforts to restore the essence of Islamic education as a process of forming kamil people with an adaptive approach to digital reality. Islamic education needs to strengthen the integration between spiritual literacy and digital

literacy, develop interactive and reflective learning models, and foster spiritual exemplars through authentic educator figures.

Overall, the discussion in this article seeks to show that although the era of social media brings great challenges to Islamic spirituality and education, it also provides an opportunity to transform educational values and methods. Through a complete understanding of crises, challenges, opportunities, and reorientation strategies, Islamic education is expected to play a more active role in building a generation that is religious, digitally savvy, and has strong spiritual character.

## **B. Method**

This research is a qualitative study with the main method of *Library Research* and is supported by Thematic Content Analysis. This approach was chosen to identify, critically analyze, and synthesize the theoretical framework between the crisis of contemporary spirituality and the role of Islamic education, and discourse in the socio-cultural context of digital media. The focus of the research is not on the collection of empirical data through field observation, but on the exploration and in-depth analysis of relevant literature sources.

The data of this study is sourced from primary and secondary literature. Primary sources include classical and contemporary texts that discuss the concept of Islamic education and spirituality, as well as modern Islamic literature that highlights educational issues in the digital age. Secondary sources include scientific journal articles, books, proceedings, and research reports that discuss the relationship between social media, Islamic education, and the crisis of values and spirituality in modern society. These sources were obtained through searching in scientific databases with the keywords *Islamic education, spirituality, social media, and digital culture*.

Data collection techniques are carried out through documentation studies, namely searching, critical reading, and recording of literature relevant to the focus of the study. Each literature is analyzed based on the credibility of the source, the context of the idea, and its relevance to the research theme. The literature selection process is carried out systematically so that the data used really supports theoretical discussions and scientific arguments.

Furthermore, data analysis uses descriptive-critical analysis. Descriptive analysis is used to objectively describe basic concepts about Islamic education, spirituality, and social media phenomena. Meanwhile, critical analysis is used to interpret and relate these concepts to the contemporary context, so that a reflective and relevant understanding is obtained to the challenges of the times. The analytical measures include: (1) identification of key issues in the literature related to the crisis of Islamic spirituality and education; (2) categorization of data based on themes—namely

spirituality crisis, challenges of Islamic education, social media opportunities, and educational reorientation strategies; and (3) drawing conceptual conclusions that describe the position of Islamic education in responding to the crisis of spirituality in the era of social media.

## C. Finding and Discussion

### 1. The Crisis of Spirituality in the Age of Social Media

The development of information technology has brought fundamental changes in the way humans interact, communicate, and interpret life. Among the most influential products of such technological advances is social media, which is now the main space for modern human activities. Social media has gone beyond its original function as a means of communication; It has become an arena for the formation of identity, self-expression, and even a new space of religiosity. However, behind all its convenience, social media also has a significant impact on human spiritual life. It is in this context that a phenomenon called a crisis of spirituality arises in the age of social media — a condition in which religious values undergo a shift in meaning, a reduction in substance, and a loss of spiritual depth (Prayogi, 2025; Sampson, 2025; Susanti, 2020).

Spirituality in the Islamic view is the deepest aspect of religiosity related to human relationship with Allah SWT (*Talk to Minallah*), with fellow human beings (*Speaking of Minannas*), and with himself (Suwar & Endayani, 2021). It is an existential consciousness that leads man to live with divine values, full of moral awareness, compassion, and responsibility. However, in the midst of the dominance of digital culture, spirituality tends to be reduced to symbolic expression or even public consumption. This phenomenon can be seen from the rise of religious practices displayed on social media not as a form of *Fear of the Unknown* to God, but as a place of self-image (Herianto & Wijanarko, 2022).

The crisis of spirituality in the age of social media is rooted in a shift in value orientation. Digital life encourages humans to present themselves, build an image, and seek social validation. Religious identity is also often constructed based on public perception, not personal awareness. Many individuals compete to display religious activities in the digital space—such as uploads of worship activities, almsgiving, or da'wah—but lose the depth of spiritual meaning because their orientation shifts from *sincerity to likes* and *followers*. As a result, religious experience becomes superficial and fragmented, more performative than transformative.

This phenomenon is in accordance with the concept of "pseudo-religiosity" put forward by social thinkers, which is a condition in which religion is only present on the surface as a social symbol, but loses its spiritual power (Ridho et al., 2023; Suhartini, 2013). In the context of social media, this pseudo-religiosity is reflected through the commodification of religious values—where religion is transformed into content that is

consumed by the public. The *Religious Influencers* or *Ustaz Celeb* for example, it often presents Islamic teachings in a light and entertaining form so that it is easily accepted by the audience, but on the other hand it can cause a reduction in the substance of Islamic teachings themselves.

In addition to the shift in value orientation, the crisis of spirituality is also caused by an unstoppable flood of information. Social media presents a vast sea of religious information, but not all of it has clear authority and validity. This has led to the emergence of *spiritual disorientation* among users, especially the younger generation who do not yet have a strong religious foundation. They are easily swayed by content that is emotional or popular, without the critical ability to judge the truth and context. In this situation, spirituality becomes blurred between the real and the false, between true godliness and algorithm-mediated righteousness.

The crisis of spirituality in the era of social media is also closely related to the instant and hedonistic culture that accompanies the development of digital technology. Cyberspace demands speed, convenience, and entertainment. Everything is measured by how fast and attractive it can be consumed. Spiritual values, which actually require reflection, patience, and the process of self-development, become difficult to survive in an instant ecosystem. As a result, spiritual practices that require depth—such as dhikr, tafakkur, and muhasabah—are often marginalized by activities that are more consumptive and superficial.

From the perspective of Islamic psychology, this condition creates a profound emptiness. Individuals may appear socially religious, but their minds are dry and restless (Yusron Masduki & Idi Warsah, 2020). He seeks meaning outside himself through social recognition, even though the source of true meaning lies in closeness to God. This void is at the root of various spiritual and moral problems among the younger generation, such as declining social sensitivity, weak empathy, and increasing deviant behavior in the digital space.

Furthermore, social media also creates the illusion of collective spirituality, where a person feels that they have lived a religious life simply because they engage in online religious activities—for example, attending virtual studies, distributing quotes from verses or hadiths, or making positive comments on da'wah accounts. This activity is certainly not wrong, but if it is not accompanied by real reflection and practice, it will distance humans from the essence of spirituality itself. Islamic spirituality is not only about knowledge or verbal expression, but about inner transformation that gives birth to ethical behavior and moral awareness in daily life.

From the perspective of Islamic education, the crisis of spirituality in the age of social media is a multidimensional challenge. In addition to being related to the deterioration of faith individually, it also reflects changes in the social structure and

learning culture of Muslims. The original educational process centered on *Exemplary Teacher (Uswah)* and in-person interactions are now being replaced by anonymous and impersonal virtual interactions (Febrianto et al., 2025; Khalik et al., 2024). As a result, spiritual values that were once instilled through example and habituation become difficult to internalize. Islamic education needs to understand that this crisis of spirituality is not just the result of technological developments, but the result of a paradigm shift in the meaning of life, knowledge, and relationship with God.

## **2. The Challenges of Islamic Education in the Age of Social Media**

The development of social media has brought major changes in the order of human life, including in the field of education. Islamic education as a system that aims to form a Muslim personality that is faithful, knowledgeable, and noble is now faced with increasingly complex challenges. Social media is not only a tool for communication and information, but also a new space for the formation of knowledge, values, and behaviors. In this context, Islamic education needs to review its perspective and approach in instilling Islamic values in the midst of dynamic digital cultural currents that often contradict Islamic spirituality values.

The first challenge facing Islamic education in the era of social media is the shift in scientific and religious authority (Afriansyah, 2021; Qudsy, 2019). In the past, scientific authority was in the hands of scholars, teachers, and educational institutions that had scientific and moral legitimacy. However, in the digital era, the source of authority has begun to shift to public figures on social media, such as *Ustaz Celebrities, Da'wah Influencers*, or even individuals who do not have a strong religious scientific background. They are able to attract the attention of the wider public through a popular and accessible communication style. Although this phenomenon has a positive side in expanding access to da'wah, on the other hand it poses a risk of disinformation and a reduction in the value of Islamic science. Many teachings are conveyed without a strong methodological foundation, sometimes even causing polarization and conflicts of understanding among the people.

In conditions like this, Islamic educational institutions are required to restore scientific authority by strengthening digital literacy and students' critical skills. Teachers and lecturers no longer play a sufficient role as transmitters of knowledge, but also as moral guides and curators of information that can help students navigate the sea of religious content on social media. Without critical skills, students will be easily dragged into the current of religious populism that highlights emotions and sensations, rather than substance and spiritual depth.

The second challenge is the change in the character and learning style of the digital generation (digital natives) (Urba et al., 2024). Today's young generation is growing up in a fast-paced, interactive, and visual-based environment. They are accustomed to brief

information, instant entertainment, and culture *Scrolling* which demands constant stimulus. This type of learning pattern is often not in harmony with the Islamic educational tradition that emphasizes patience, perseverance, and appreciation of values. Activities such as memorizing the Qur'an, understanding hadiths, or delving into fiqh require discipline and contemplation, which is difficult to build if students are used to instant culture and digital distractions.

Islamic education also faces a great challenge to find adaptive learning methods while maintaining depth of value. Social media-based learning can be an opportunity, but also a trap if not directed wisely. Teachers need to be creative in packaging Islamic values with an approach that is communicative, contextual, and relevant to the digital world of students. For example, using interactive media, educational short videos, or online discussions based on actual issues, but still based on the principles of *ta'dib* (the formation of adab) and *tazkiyah* (purification of the soul).

The next challenge is the weakening of authenticity and exemplary (*uswah hasanah*) in the educational process (Suwar et al., 2025). Islamic education from the beginning relied on a personal relationship between teacher and student, where values were not only taught but also exemplified directly. However, in the digital space, these relationships tend to be impersonal and transactional. Online learning or interaction through social media often eliminates the emotional and spiritual dimensions that are at the core of Islamic education. In fact, in the Islamic tradition, the success of education is not only measured by cognitive ability, but also by character formation that is manifested through the example of teachers.

This phenomenon demands a reorientation of the role of Islamic educators so that they not only focus on knowledge transfer, but also become moral figures who are able to provide examples through digital behavior. Ethics in social media is part of moral education that must be instilled, both for teachers and students. Islamic educators need to show how the principles of *amanah*, *sidq*, and *tabligh* can be applied in daily digital activities, so that Islamic values do not stop at the verbal level, but are manifested in real actions in virtual space.

In addition, Islamic education is also faced with the challenges of commercialization and moral distraction in the digital world. Social media operates with an economic logic that is oriented towards popularity and profit. As a result, viral content often takes precedence over educational content. This has the potential to shift the orientation of educational institutions or religious leaders involved in social media, from *da'wah lillah* to *da'wah for the market*. This phenomenon of *religious branding* can erode sincerity and obscure the spiritual mission of Islamic education itself.

On the other hand, social media also opens up space for moral and social disruptions that can threaten Islamic values, such as the rise of hate speech,

pornography, hoaxes, as well as the culture of showing off and hedonism (Asran Asran & Amaluddin Amaluddin, 2025; Zahraini & Hajaroh, 2024). Students are easily exposed to content that is contrary to Islamic values. Therefore, Islamic education needs to strengthen its role as a moral fortress that is able to equip the younger generation with spiritual awareness, digital ethics, and critical thinking skills. Islamic education is not only tasked with teaching halal-haram law, but also forms ethical awareness in using technology as a means of goodness (*khairiyah*).

The last challenge that is no less important is the fragmentation of religious values and identities (Personal, 2019). Social media creates a fluid and plural public space, where various interpretations of Islam, ideologies, and views of life interact with each other and even confront each other. Students easily experience identity confusion when faced with a variety of conflicting views. In this situation, Islamic education has a great responsibility to foster the ability to think critically and dialogically, so that students are able to understand differences without losing the moderate Islamic principles (*Wasathiyah*).

### **3. Social Media Opportunities for Islamic Education**

Behind the great challenges posed by the development of digital technology, social media also presents a wide opportunity for Islamic education to transform and expand its strategic role in society. If managed wisely and based on spiritual values, social media can be an effective instrument in instilling Islamic values, expanding access to da'wah, and building moral and spiritual awareness among the younger generation.

The first and most real opportunity is the opening of access and wide reach of da'wah. Through social media, Islamic messages can be spread without space and time limits. If in the past da'wah was limited to mosques, taklim councils, or formal educational institutions, now Islamic education can reach the global community through various digital platforms such as YouTube, Instagram, TikTok, and X (Twitter). Religious messages, moral values, and character education can be packaged in the form of visual, audio, or interactive content that is more easily accepted by the wider community, especially the younger generation.

The second opportunity is the birth of new forms of Islamic learning that are more interactive and participatory. Social media allows for a two-way dialogue between educators and students, as well as between religious leaders and the community. Islamic discussions that were once hierarchical and limited can now take place openly, dynamically, and democratically. Various online discussion platforms such as *da'wah podcasts*, *virtual interpretation classes*, and interactive study forums on social media allow students to actively ask questions, discuss, and share spiritual experiences.

Furthermore, social media also opens up opportunities for integration between religious science and modern science. So far, Islamic education has often been trapped

in a dichotomy between religious science (*ulum al-din*) and general science (*ulum al-kauniyah*). The presence of digital media can be a bridge that connects the two. Many Islamic educators and institutions now use social media to explain the connection between science and Islamic values, between technological ethics and morals, or between modern social issues and Islamic principles of justice.

Another opportunity that is no less important is the strengthening of students' digital and spiritual literacy. In the Islamic view, seeking knowledge is worship, and utilizing technology for good purposes is included in the form *of scientific jihad* in the modern era. Social media provides a wide variety of learning resources—from the study of interpretation, the history of Islamic civilization, to Islamic business ethics—all of which can be accessed for free and open.

In addition, social media also provides an opportunity for Islamic education to actualize contextual and creative cultural da'wah. The main challenge of da'wah today is how to convey Islamic values in a way that is relevant to the social reality of modern society. Social media provides space for a more artistic and creative approach to da'wah, for example through short films, Islamic animation, religious music, digital poetry, or social campaigns based on Islamic values.

In the framework of character education, social media can also be a means of forming a positive image of Muslims in the midst of a global discourse that is often biased against Islam. Through intelligent and inspiring content, educators and students can play a role in introducing Islam as a religion that is *rahmatan lil 'alamin* — compassionate, tolerant, and progressive. Islamic education thus has the opportunity to build a counter-narrative to negative stereotypes about Islam, while instilling the value of moderation (*wasathiyah*) and tolerance among social media users.

From the institutional side, social media also opens up opportunities for Islamic education management innovation. Educational institutions can utilize digital platforms for promotion, research collaboration, and strengthening networks between Islamic institutions, both at the local and global levels. For example, Islamic boarding schools and universities now use social media to publish academic activities, disseminate scientific papers, or online training that expands access to education. This strengthens the existence of Islamic institutions in the digital public space, while affirming that Islam is not left behind in the development of science and technology.

However, these opportunities can certainly only be used optimally if they are accompanied by social media ethics based on Islamic values. Principles such as *amanah* (responsibility), *sidq* (honesty), *'adl* (justice), and *ihsan* (kindness) must be the main foundation in every digital activity, both by educators and students. By using Islamic ethics as a guide, social media can function not as a space for distraction, but as a space for da'wah, learning, and moral strengthening.

#### 4. Islamic Education Reorientation Strategy

The crisis of spirituality and the various challenges that arise in the era of social media require Islamic education to reorient the paradigm. The reorientation here does not mean abandoning the basic values of Islam, but rather adapting strategies, approaches, and methods to remain relevant to today's social and digital cultural realities. Islamic education needs to reaffirm its vision as a means of forming human beings who have faith, knowledge, and noble character, as well as responsive to the changing times.

The first strategy is the reorientation of the paradigm of Islamic education from a dogmatic approach to a spiritual-humanistic approach (Asrohah, 2014). So far, some Islamic educational practices still tend to emphasize the cognitive and memorization aspects of religious doctrine. In fact, the essence of Islamic education is the formation of character and living spiritual awareness. In the age of social media, dogmatic approaches that are one-way and demand absolute obedience are often less effective for young people who are used to thinking critically, interactively, and freely expressing themselves. Therefore, Islamic education needs to develop a spiritual-humanistic approach that places students as active subjects in search of meaning.

This approach emphasizes the formation of a reflective religious consciousness, not just formal adherence to rules. Teachers and educational institutions must encourage students to understand Islamic values deeply, foster social empathy, and interpret religious teachings as contextual guidelines for life. Social media can be used as a space for reflection and spiritual dialogue, for example through online forums, inspirational vlogs, or da'wah content that invites the audience to think and feel the meaning of Islam personally and socially.

The second strategy is the integration of digital literacy with spiritual literacy. Digital literacy is not just a technical ability to use technology, but also includes ethical, critical, and reflective skills in filtering information and understanding the social impact of digital activities. Islamic education must make digital literacy part of the moral and moral curriculum, because this ability is very important in dealing with the rapid flow of religious information on social media.

This integration can be done by teaching the principles of *akhlaq al-karimah* in a digital context — such as maintaining oral communication in cyberspace, avoiding slander and hoaxes, respecting the privacy of others, and using social media to spread goodness (*amar ma'ruf nahi munkar*). Thus, digital literacy is not only a matter of technological prowess, but also part of worship and spiritual responsibility.

The third strategy is to strengthen the role of teachers and educational institutions as digital role models. In Islam, example (*uswah hasanah*) is the core of the educational process. In the era of social media, this role is not enough to be realized in the classroom,

but must also be present in the digital space. Islamic teachers, lecturers, and educators are required to actively provide examples of ethical behavior in cyberspace — both in interacting, sharing information, and responding to differences of opinion. Polite, wise, and honest attitudes on social media are a tangible form of moral examples that can be imitated by students. Educational institutions can also develop an Islamic digital code of ethics as a guideline for school or campus residents, so as to create a social media culture that is healthy, productive, and based on Islamic values. For example, every digital activity is directed to strengthen *ukhuwah*, spread knowledge, and avoid division (*slander* and *ghibah*).

The fourth strategy is the transformation of learning methods towards creative, collaborative, and contextual models. The era of social media requires Islamic education to abandon the passive conventional lecture method, and switch to *project-based learning*, open discussion, and the use of interactive digital media. For example, students can be invited to create creative da'wah content, Islamic-themed social campaigns, or educational videos about Islamic values.

The fifth strategy is to strengthen the value of religious moderation and dialogue ethics in the digital space. Social media is often an arena for sharp ideological debates and hate speech. In this situation, Islamic education needs to instill the attitude of *wasathiyah* (moderation) and *tasamuh* (tolerance) as the foundation for thinking and interacting. Students need to be guided to be able to face differences argumentatively, but politely; firm in principle, but open to dialogue.

The principles of *ukhuwah islamiyah*, *ukhuwah insaniyah*, and *ukhuwah wathaniyah* must be instilled in every digital activity so that social media does not become a space for conflict, but becomes a space for da'wah and friendship. Islamic education that is oriented towards moderation will give birth to a generation that is digitally intelligent and at the same time spiritually mature — able to interact globally without losing its moral roots and Islamic identity.

The last strategy is collaboration and synergy between Islamic educational institutions and the digital community. Spiritual transformation in the age of social media cannot be carried out by educational institutions individually. Cooperation between Islamic boarding schools, madrasas, Islamic universities, and Islamic content creator communities is needed to build a healthy digital da'wah ecosystem. Governments and religious organizations can also play a role in providing educational platforms, digital literacy training, and support for educators to make optimal use of technology.

#### **D. Conclusion**

This study shows that the crisis of spirituality in the era of social media is characterized by a weakening of transcendental awareness, an increase in digital

individualism, and a shift in values from ukhrawi orientation towards hedonism and self-image. This phenomenon not only erodes the inner dimension of religion, but also affects the way of thinking and behavior of the young generation of Muslims in interpreting Islamic values. Another important finding is that Islamic education faces multidimensional challenges—ranging from information distractions, technological dependence, to diminished moral authority of teachers and religious institutions. However, this study also confirms that social media has strategic potential as a space for da'wah and value education, if managed with an educational, creative, and ethical approach.

From the overall analysis, it can be concluded that a reorientation of Islamic education is absolutely necessary, by emphasizing the integration between spirituality and digital literacy, strengthening media ethics, and value-based learning innovations. Islamic education is not enough to be adaptive to technology, but must be a transformative force that leads a digital society towards a balanced life between material and spiritual needs.

Thus, this paper emphasizes that the success of Islamic education in the era of social media lies in its ability to internalize spiritual values in the midst of a digital ecosystem, so that Islam remains present as a source of meaning, morality, and civilization in the midst of changing times.

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