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Reconstructing Digital Ethics In Islamic Education: Responding To The Culture Of Oversharing In The Social Media Era

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Abstract

The development of social media has given rise to the phenomenon of oversharing, namely the tendency of individuals to share excessive personal information in digital spaces. This phenomenon has various implications for moral, psychological, and social aspects, especially for the younger generation who are active social media users. This study aims to analyze the phenomenon of oversharing from the perspective of Islamic Education and reconstruct the concept of relevant digital ethics in response to communication challenges in the social media era. The study uses a qualitative approach with library research. Data were obtained through a review of the Qur'an, hadith, Islamic Education books, and scientific articles related to digital ethics, digital literacy, and the culture of oversharing. Data analysis was conducted using content analysis techniques through the stages of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the culture of oversharing is influenced by the need for social recognition, thus potentially eroding the values of privacy, self-respect, and responsibility in social media. Islamic education has a strong normative foundation through the values of ḥayā', amanah, tabayyun, satr, and ḥifẓ al-'ird as the foundation of digital ethics. This research proposes a reconstruction of digital ethics based on Islamic education through the integration of moral values, digital literacy, a constructivist approach, and collaboration between families, schools, and the community. This model is expected to shape a generation of Muslims who are not only digitally proficient but also possess character, responsibility, and wisdom in using social media.

Keywords: Islamic Education; Digital Ethics; Oversharing; Social Media; Constructivism.

INTRODUCTION

The development of information and communication technology in the 21st century has brought significant changes to various aspects of human life. The digital revolution, marked by the

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increasing use of the internet, smart devices, and social media, has transformed the way individuals interact, obtain information, work, and even build social identities. Digitalization is no longer understood solely as a technological innovation, but has become an integral part of the modern lifestyle, influencing mindsets, behaviors, and value systems in everyday life. According to the Digital 2025 Global Overview Report, the number of internet and social media users continues to increase annually, with teenagers and young adults being the most dominant users. This situation indicates that social media has become a new social space (digital public sphere) that has a significant influence on shaping contemporary culture (We Are Social & Meltwater, 2025).

In Indonesia, this phenomenon is evident in the high internet penetration that reaches almost all levels of society. The presence of various social media platforms such as Instagram, TikTok, Facebook, YouTube, and X (Twitter) has transformed people's communication patterns from direct face-to-face communication to digital communication that transcends time and space. Social media no longer functions solely as a means of exchanging information, but has evolved into a space for self-expression, identity formation, promotion, entertainment, and even digital economic activity. These changes offer various benefits, such as easier access to information, expanded social networks, and increased creativity in producing various forms of digital content. However, despite these benefits, social media also presents new challenges in the form of changes in communication ethics and the emergence of various digital behaviors that have the potential to harm individuals and society (Setiawan et al., 2025).

One phenomenon that is receiving increasing attention in digital communication studies is the culture of oversharing, the tendency of individuals to excessively share personal information through social media. The information shared relates not only to daily activities but also includes emotional states, family relationships, household issues, economic conditions, location, and various personal experiences previously considered private. This phenomenon indicates a shift in the boundaries between private and public spaces. What was once known only to those closest to them can now be easily published to thousands, even millions, of social media users in a very short time (Parawansah et al., 2025).

From a digital sociology perspective, the culture of oversharing did not emerge suddenly, but rather is a consequence of the development of a culture of visibility in the digital space. Social media provides various mechanisms that enable users to gain social recognition through the number of likes, comments, shares, and followers. These interactions create new forms of social rewards that encourage individuals to continuously produce content to maintain public attention.

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As a result, many social media users unconsciously turn their personal lives into digital commodities to be displayed for social validation. In such conditions, a person's worth is often measured by their level of digital popularity, rather than their moral qualities, competence, or contributions to society (Muksin & Afandi, 2025).

This phenomenon demonstrates that social media has changed the way people construct their identities. Identities are no longer formed solely through direct social interactions, but also through digital representations deliberately constructed in cyberspace. Every photo, video, or written post is part of the self-presentation process. In many cases, individuals tend to showcase aspects of their lives that are considered interesting, enjoyable, or likely to garner public attention. Many are even willing to open up about personal issues to gain sympathy, empathy, or even a growing following. This situation suggests that the line between the need to share information and the desire for social validation is increasingly blurred (Reza et al., 2025).

The increasingly widespread phenomenon of oversharing in the social media era is not only related to the development of information technology but also reflects a shift in value orientations in society. Social media has shifted communication patterns from one that initially placed privacy as a vital part of individual life to a culture of openness that often exceeds ethical boundaries. Many social media users share various aspects of their personal lives without considering the long-term impact on themselves or others. This situation demonstrates that the development of digital technology is not always accompanied by a development in the moral awareness of its users. Therefore, the issue of oversharing needs to be understood as a character education issue that requires a comprehensive approach through strengthening ethical and moral values (Muksin & Afandi, 2025).

In the context of Islamic education, the use of technology is not prohibited. Islam fundamentally encourages its followers to utilize science and technology as a means to achieve the welfare of life. However, any use of technology must remain within the boundaries of sharia and moral values. Technology is viewed as a tool (wasilah), while its primary purpose is to provide benefits (maslahah) and prevent harm (mafsadah). Thus, social media is not seen as a threat, but rather as a tool that must be used responsibly in accordance with Islamic principles (Reza et al., 2025).

One key principle that is highly relevant in addressing the culture of oversharing is the concept of ḥayā' (shame). In Islamic tradition, ḥayā' is a noble character trait that is part of the perfection of faith. Shame is not interpreted as passivity or inferiority, but as a moral ability to maintain one's honor and avoid inappropriate behavior. In the context of social media, the value

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of ḥayā' encourages one to carefully consider whether the information they intend to publish is truly beneficial or has the potential to expose shame, diminish dignity, or have a negative impact on themselves or others. Thus, ḥayā' becomes a crucial self-control mechanism in building Islamic digital ethics (Alima, Putri, & Sari, 2025).

In addition to trust, Islam also places trust as a fundamental principle in every communication activity. Trust is not only related to safeguarding material assets, but also encompasses responsibility in conveying, storing, and using information. In the digital era, every social media user has a moral responsibility for the information they produce and disseminate. Posts that are provocative, manipulative, or excessively revealing of personal information can be a form of neglect of trust, potentially causing harm to individuals and society. Therefore, education about trust must be expanded to encompass digital responsibility, so that students understand that every activity in the digital space has ethical and social consequences.

The next principle of strong relevance is tabayyun, the obligation to verify all information before receiving or disseminating it. The command to check in the Quran (Q.S. Al-Hujurat [49]: 6) is a key foundation for building a healthy digital literacy culture. In the era of social media, tabayyun (religious action) not only means verifying the truth of news but also teaches a critical attitude towards digital content, considering the merits of a post, and understanding the social consequences of any published information. In the context of oversharing, the principle of tabayyun can be interpreted as a process of reflection before sharing personal information, considering aspects of security, benefit, and the impact on personal and family honor (Setiawan et al., 2025).

Islamic education also recognizes the concept of ḥifẓ al-'ird (preserving honor) as part of the primary objectives of sharia (maqāṣid al-syarī'ah). Honor is a basic human right that must be protected and respected. However, the culture of oversharing often leads individuals to consciously or unconsciously reveal aspects of their lives that should remain private. In fact, many social media users expose the lives of their partners, children, and family members without considering their right to privacy. Such actions not only have the potential to violate social ethics, but also contradict the principle of protecting human dignity taught in Islam. Therefore, Islamic education is necessary.

The development of studies on digital ethics in recent years has demonstrated increased academic attention to the impact of social media on people's lives. Various studies have examined issues such as digital literacy, cyberbullying, the spread of hoaxes, hate speech, personal data security, and the use of social media as a learning medium. In the realm of Islamic education,

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research has also extensively discussed the importance of integrating Islamic values in developing students' digital character. For example, research conducted by Setiawan et al. (2025) emphasized that Islamic Religious Education plays a strategic role in developing digital ethics through strengthening moral values and digital literacy. This research highlights the importance of education as an instrument for developing responsible digital behavior amidst the increasingly rapid development of information technology (Setiawan et al., 2025).

Another study by Muksin and Afandi (2025) revealed that digital ethics in Islamic education needs to be directed at developing students' moral awareness so they can use digital media responsibly. The results of this study indicate that Islamic Religious Education (IS) must begin to accommodate various contemporary issues such as digital security, privacy, and online communication as part of the character development of the digital generation (Muksin & Afandi, 2025). Meanwhile, Reza et al. (2025) explain that Islamic values such as trustworthiness, trustworthiness, and honesty are strongly relevant in developing ethical communication in cyberspace and therefore need to be integrated into the educational process (Reza et al., 2025).

However, based on a review of these studies, several research gaps remain that require attention. First, most previous research has focused on hoaxes, cyberbullying, hate speech, and digital literacy, while the phenomenon of oversharing has not been widely studied as a primary object from an Islamic Education perspective. Yet, oversharing is a rapidly growing phenomenon in the social media era and has broad implications for character development, mental health, digital security, and individual privacy protection.

Second, previous research generally discusses digital ethics in general terms without deeply connecting them to normative concepts in Islamic education, such as ḥayā' (shame), satr (guarding dishonor), ḥifẓ al-'ird (guarding honor), amanah (trustworthiness), and tabayyun (religious guidance). Yet, these concepts are fundamental to Islamic teachings and highly relevant to communication behavior in the digital age. As a result, studies on digital ethics often remain normative in nature and have not yet produced a conceptual model capable of comprehensively addressing the phenomenon of oversharing.

Third, most research on digital ethics remains oriented toward normative or descriptive aspects, while studies offering a reconstruction of Islamic education learning models based on digital ethics are still very limited. Islamic Religious Education learning in various educational institutions is still dominated by the delivery of material on faith, worship, and morals in a conventional context. Meanwhile, the development of digital technology has given rise to a new social space that requires a more contextual, adaptive, and responsive learning approach to the

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realities of students' lives.

Building on this gap, this study offers a novelty that distinguishes it from previous research. The first novelty lies in its focus, which specifically addresses the culture of oversharing as one of the main challenges of Islamic education in the social media era. While oversharing has been primarily discussed in communication psychology and digital sociology, this study examines it from an Islamic education perspective, providing a new perspective for understanding the phenomenon.

The second novelty is the reconstruction of digital ethics based on Islamic educational values. This study not only describes the phenomenon of oversharing but also develops a conceptual framework that integrates the values of ḥayā', amanah, tabayun, ṣidq, sat, and ḥifẓ al-'ird, as the foundation for digital character formation. The integration of these values is expected to produce a digital ethics model that focuses not only on the technical aspects of social media use but also on developing students' spiritual, moral, and social responsibility awareness.

RESEARCH METHODS

This research employs a qualitative approach with library research. This approach was chosen because the focus of the research is to examine, analyze, and reconstruct the concept of digital ethics from an Islamic education perspective as a response to the culture of oversharing in the social media era. Library research is a method that utilizes various written sources as primary data, such as scientific books, reputable journal articles, official documents, previous research results, and classical and contemporary literature relevant to the study object (Zed, 2018, p. 3). Therefore, this research does not collect data through field observations or interviews, but rather through a process of searching, selecting, interpreting, and synthesizing various credible scientific sources.

The approaches used are conceptual and philosophical. The conceptual approach is used to examine the basic concepts of digital ethics, the culture of oversharing, digital literacy, and Islamic education as they develop in various scientific literature. Meanwhile, a philosophical approach is used to examine normative Islamic values derived from the Qur'an, hadith, and the thoughts of Islamic scholars regarding communication ethics, maintaining honor (ḥifẓ al-'ird), shame (ḥayā'), trustworthiness, and tabayyun as the ethical basis for using social media (Creswell & Creswell, 2018, p. 181).

The data sources in this study consist of primary and secondary data. Primary data were obtained from the Qur'an, hadith of the Prophet Muhammad (peace be upon him), and books

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discussing Islamic education, Islamic communication ethics, and digital literacy. Furthermore, scientific articles published in accredited national journals and reputable international journals in the past five years served as primary sources to obtain an empirical overview of the phenomenon of oversharing and digital ethics. Secondary data were obtained from reference books, proceedings, education policy documents, research reports, and other scientific publications relevant to the research theme (Sugiyono, 2023, p. 296).

Data collection techniques were conducted through documentation studies, namely identifying, inventorying, critically reading, classifying, and recording various pieces of information related to the research focus. Next, each piece of data was analyzed based on its relevance, credibility, and contribution to the discussion on the reconstruction of digital ethics in Islamic Education. Documentation techniques are an effective method in library research because they allow researchers to obtain in-depth data through the analysis of various published scientific documents (Moleong, 2021, p. 217).

Data analysis used content analysis, developed through three stages: data reduction, data presentation, and conclusion drawing, as proposed by Miles, Huberman, and Saldaña (2014, p. 31). In the reduction stage, researchers selected various pieces of information related to the concepts of digital ethics, the culture of oversharing, and Islamic Education. The next stage was data presentation through grouping of key themes to identify conceptual relationships between Islamic values and the challenges of digital communication. The final stage involved developing a critical interpretation and formulating a model for the reconstruction of digital ethics that can be implemented in the Islamic Education learning process.

To ensure data validity, this study employed source triangulation, comparing information obtained from various sources, including tafsir (interpretation) books, hadith (hadith), academic books, and scientific journal articles. Triangulation was conducted to ensure that the resulting interpretations were not based solely on a single source but were strengthened by various complementary scientific perspectives. According to Patton, triangulation is an important strategy in qualitative research to increase the credibility and validity of research results through comparisons of various data sources (Patton, 2015, p. 662). Therefore, the results of this study are expected to provide a comprehensive conceptual construction of digital ethics in Islamic Education as a response to the growing culture of oversharing in the social media era.

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RESULTS AND DISCUSSION

RESULTS

This study aims to reconstruct digital ethics in Islamic education as a response to the growing culture of oversharing in the social media era. Through a literature analysis of various sources, including the Quran, Hadith, Islamic Education books, and scientific articles on digital ethics, several findings indicate that the phenomenon of oversharing is not only a matter of information technology development, but also a moral, ethical, and educational issue. The results indicate a gap between society's high ability to use digital technology and their low ethical awareness in using social media responsibly (Setiawan et al., 2025).

The first finding indicates that the culture of oversharing is developing alongside the increasing use of social media as a space for identity formation. Social media users no longer use digital platforms merely as a means of communication but also as a means to gain social recognition. The tendency to share personal activities, family issues, economic conditions, romantic relationships, and even marital conflicts is becoming increasingly common. Based on various literature reviews, this behavior is influenced by the need for social validation through the number of likes, comments, views, and followers. This situation indicates that digital presence has become an indicator of social acceptance among modern society, particularly the younger generation (Parawansah et al., 2025).

Furthermore, research has found that the culture of oversharing has multidimensional impacts. Psychologically, this behavior can trigger a dependency on social validation (validation dependency), anxiety, and even a decline in mental health when expectations regarding public response are not met. Socially, oversharing leads to a blurring of the boundaries between private and public spaces, increasing the risk of personal data misuse, digital identity theft, cyberbullying, and interpersonal conflict. Meanwhile, morally, oversharing indicates a shift in the values of modesty and shame (ḥayā'), which have long been an important part of Islamic teachings (Muksin & Afandi, 2025).

The research also shows that Islamic education has a set of ethical values that are highly relevant to addressing this phenomenon. Based on a review of Islamic normative sources, at least five core values have been identified that can serve as the foundation of digital ethics: ḥayā' (shame), amanah (responsibility), tabayyun (clarification of information), satr (protecting one's shame), and ḥifẓ al-'ird (protecting one's honor and that of others). These five values not only govern human relations with Allah SWT but also govern the ethics of interpersonal communication, including communication in the digital space. This finding demonstrates that the

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concept of digital ethics in Islam has a strong foundation that can be developed into a contextual learning framework addressing the challenges of the social media era (Reza et al., 2025).

Analysis of various previous studies also shows that the implementation of digital ethics education in educational institutions remains fragmented. Islamic Religious Education (IS) learning focuses more on aspects of worship, faith, and morals in real life, while discussions of social media ethics have not yet become a systematically integrated topic. Yet, the development of digital technology demands an expansion of the meaning of morals to encompass student behavior in cyberspace. In other words, there is a gap between the development of digital technology and Islamic education material taught in schools and universities (Faizudin & Wasehudin, 2025).

The next findings show that the constructivist approach has high relevance in the development of digital ethics based on Islamic education. The constructivist learning model allows students to build an understanding of digital ethics through real experiences, case discussions, reflections, and problem solving related to the use of social media. In this way, students not only know the concept of digital ethics theoretically, but are also able to internalize Islamic values in daily communication practices. This approach is considered more effective than the one-way lecture method because it encourages students to become active subjects in building their own moral awareness (Suparno, 1997).

Based on the synthesis of all the data analyzed, this research produces a conceptual model for the reconstruction of digital ethics in Islamic Education which consists of three main components, namely the value dimension, competency dimension and implementation dimension. The value dimensions include strengthening Islamic characters such as trustworthiness, honesty, shame, maintaining honor, and digital responsibility. Competency dimensions include digital literacy skills, critical thinking, information verification, and polite communication. The implementation dimension is realized through the integration of digital ethics into the Islamic Religious Education curriculum, project-based learning, case studies, and the habit of healthy digital culture in the educational environment.

Table 1. Synthesis of Research Results

NO	Findings	Analysis Results	Implications for Islamic Education
1	Oversharing Culture	Social media users tend to overshare personal information for social validation.	The need for education on privacy boundaries and

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			Islamic communication ethics.
2	Psychological Impact	Increased anxiety, dependence on likes, and digital social pressure.	Strengthening character education and mental health based on Islamic values.
3	Social Impact	Increased cyberbullying, misuse of personal data, and social conflict.	Education on digital literacy and social media responsibility.
4	Relevant Islamic Values	Ḥayā', Amanah, Tabayyun, Satr, Ḥifẓ al-'Ird.	Becoming the foundation for developing digital ethics in the Islamic Religious Education curriculum.
3	Learning Model	A constructivist approach is more effective in building awareness of digital ethics.	Case-based learning, reflection, and students' digital experiences.

Overall, the research findings confirm that the phenomenon of oversharing represents a new challenge for Islamic education that cannot be resolved solely through technological mastery. What is needed is a reconstruction of the educational paradigm that integrates digital literacy with Islamic moral values. Islamic education needs to develop learning models that adapt to technological developments without neglecting moral principles derived from the Quran and Hadith. Thus, students will not only become intelligent digital media users but also become ethical, responsible individuals who are able to maintain their own dignity and that of others in the digital space.

DISCUSSION

Research findings indicate that the phenomenon of oversharing in the social media era cannot be understood simply as a change in communication patterns due to technological advancements, but rather as a manifestation of changes in the culture, values, and lifestyles of digital society. From an Islamic education perspective, this phenomenon poses a serious challenge because it is directly related to the formation of students' morals, manners, and character.

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Therefore, reconstructing digital ethics is a necessity to ensure that the development of information technology continues to align with the strengthening of Islamic values.

Research findings demonstrate that oversharing behavior is driven by an individual's need for social recognition. Social media has changed the way individuals construct their identities. Existence is no longer measured by tangible contributions to social life, but rather by the number of likes, followers, shares, and comments received from social media posts. This situation reinforces Manuel Castells' theory of the network society, which states that modern human identity is increasingly shaped through digital spaces rather than conventional social interactions (Castells, 2010). In this context, social media is no longer simply a communication tool but has become a space for the production of identity and social legitimacy.

This phenomenon, when analyzed using constructivist theory, shows that a person's digital behavior is shaped through a continuous process of interaction with their social environment. According to Piaget, knowledge develops through assimilation and accommodation, so that the digital experiences an individual acquires will shape their way of thinking and behavior (Piaget, 1977). Meanwhile, Vygotsky emphasized that the social environment has a dominant influence on a person's cognitive development through interaction and collaboration (Vygotsky, 1978). Thus, the culture of oversharing is actually a result of social construction that is learned, imitated, and reproduced through digital interactions. Students who daily witness the culture of opening up their personal lives on social media will perceive this behavior as something normal if they do not receive guidance on values from their educational environment.

From an Islamic education perspective, this situation demonstrates the need to reconstruct the learning process so that it is not solely oriented toward mastering religious material but also toward internalizing moral values in digital life. Islamic education has a very comprehensive concept regarding communication ethics. The Qur'an teaches the principles of qaulan sadīdan (truthful speech), qaulan ma'rūfan (good speech), qaulan layyinan (gentle speech), and qaulan karīman (noble speech), all of which can serve as the basis for social media ethics (Qur'an 33:70; Surah An-Nisa' 4:5; Surah Thaha 20:44; Surah Al-Isra' 17:23). These values demonstrate that digital communication cannot be separated from the moral principles taught by Islam.

Furthermore, the culture of oversharing contradicts the concept of ḥayā' (shame), a key characteristic of a Muslim. In the hadith of the Prophet Muhammad (peace be upon him), it is explained that shame is part of faith (al-ḥayā'u min al-īmān) (Narrated by al-Bukhari and Muslim). The concept of ḥayā' is not interpreted as a passive or inferior attitude, but rather the ability to

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maintain one's honor by not revealing something that should remain private. In the context of social media, the value of ḥayā' serves as a moral bulwark, enabling one to distinguish between information that is worthy of publication and information that should be protected.

In addition to ḥayā', research also demonstrates the importance of the concept of ḥifẓ al-'ird in the Maqāṣid al-Syarī'ah as a foundation for digital ethics. This concept emphasizes the obligation to maintain the honor of oneself and others. The practice of oversharing often not only reveals one's own privacy but also exposes one's partner, children, family, and even others without their consent. From a maqāṣid perspective, such actions can threaten the protection of human honor, one of the primary objectives of Islamic law. Therefore, digital ethics in Islamic education must integrate the principle of privacy protection as part of character education.

The research also revealed that a low culture of tabayyun (verification) is a factor reinforcing irresponsible communication behavior on social media. Many users share personal and public information without first seeking clarification. This is despite the Quran explicitly commanding that all information be verified before being disseminated, as stated by Allah SWT in Surah Al-Hujurat, verse 6. The value of tabayyun in the digital era means not only verifying news but also considering the benefits, impacts, and ethical consequences of any information to be published. Thus, tabayyun is a form of Islamic digital literacy that is highly relevant to today's social media challenges.

Further research findings indicate that the constructivist learning model has significant potential for internalizing digital ethics. This is because constructivist learning provides students with the opportunity to learn through real-life experiences (experiential learning). Teachers can present case studies on oversharing, social media misuse, cyberbullying, and the spread of hoaxes as material for collective reflection. Through discussions, case analysis, and project-based learning, students will develop their own moral awareness regarding the importance of maintaining ethics in the digital space. This approach is more effective than simply providing normative lectures because students actively engage in the process of constructing knowledge (Suparno, 1997).

Another implication of this research is the need to integrate Islamic digital literacy into the Islamic Religious Education curriculum. Currently, Islamic Religious Education (PAI) materials have emphasized aspects of worship, faith, and Islamic history, while contemporary issues such as digital security, privacy, social media ethics, artificial intelligence, and digital footprints have not received adequate attention. Yet, students are a generation living in the digital space, and education must be able to address this reality. Integrating digital literacy does not diminish the

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substance of Islamic teachings, but rather contextualizes the values of the Quran and Hadith into 21st-century digital life.

Based on the research findings, the author offers a model for the Reconstruction of Digital Ethics in Islamic Education, consisting of four main pillars. The first pillar is strengthening spiritual values, namely the internalization of the concepts of ḥayā', amanah (trust), ikhlas (sincerity), tabayyun (reliability), and responsibility as the foundation for social media use. The second pillar is strengthening digital literacy, namely the ability to understand personal data security, digital footprints, information verification, and online communication ethics. The third pillar is constructivist learning, namely experiential learning, case studies, reflection, and problem-solving related to students' digital world. The fourth pillar is educational collaboration, namely the synergy between families, schools, communities, and digital platforms in building a healthy social media culture.

This model demonstrates that the development of digital ethics is not solely the responsibility of Islamic Religious Education teachers but must be the responsibility of the entire educational ecosystem. Parents have a role to play in setting an example regarding social media use at home, schools are responsible for integrating digital ethics into the learning process, and society and the government play a role in creating a safe digital space through regulations and sustainable digital literacy.

Overall, this discussion confirms that the reconstruction of digital ethics in Islamic education is a strategic response to the growing culture of oversharing in the social media era. Islamic education possesses a rich source of values to address this challenge, but pedagogical innovation is needed so that these values do not remain conceptual but can be internalized into concrete behaviors in students' digital lives. Thus, the goal of Islamic education to shape individuals who are faithful, knowledgeable, have noble character, and are responsible can be realized contextually amidst the dynamics of the digital society.

CONCLUSION

The development of social media has given rise to a culture of oversharing that is changing the way individuals communicate, build identities, and interact in the digital space. This phenomenon not only has positive impacts in the form of ease of information sharing and expanding social networks, but also raises various ethical issues, such as the loss of privacy boundaries, dependence on social validation, misuse of personal data, and a decline in the quality

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of communication based on moral values. Therefore, oversharing cannot be viewed solely as a technological issue, but rather as an educational challenge that requires strengthening character and digital ethics.

The results of this study indicate that Islamic education has a strong conceptual foundation for responding to this phenomenon through the internalization of the values of ḥayā' (shame), amanah, tabayyun, ṣidq, satr, and ḥifẓ al-'ird as the foundation of social media ethics. These values can be integrated with a constructivist learning approach so that students not only understand digital ethics conceptually but also are able to implement them in their daily digital activities. Reconstructing digital ethics that combines digital literacy, experiential learning, and strengthening Islamic morals is a relevant strategy for developing a responsible Muslim generation in the digital era.

This research confirms that Islamic education needs to transform by systematically integrating digital ethics into the curriculum and learning process. Synergy between schools, families, communities, and the government is a crucial factor in building a healthy digital culture. Thus, Islamic education is expected to produce a generation that not only possesses digital competence but also character, wisdom, and the ability to utilize social media as a means to spread good values and welfare, and build an ethical digital civilization.

FUTURE DIRECTIONS

The increasingly rapid development of digital technology demands that Islamic education continue to adapt to respond to social changes occurring in society. The increasingly widespread phenomenon of *oversharing* demonstrates that educational challenges are no longer limited to character formation in the real world, but also encompass the development of ethics and responsibility in students in the digital space. Therefore, the future direction of Islamic education development needs to focus on integrating digital literacy, character education, and Islamic moral values as an inseparable whole.

The development of the future Islamic Religious Education curriculum is expected to accommodate material on digital ethics, personal data security, digital footprints, artificial intelligence, and responsible communication on social media. This material needs to be developed through a contextual and constructivist learning approach so that students can build understanding based on real-world experiences using digital technology. Thus, the learning process will not only focus on mastering religious concepts but also on the ability to apply Islamic

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values in everyday digital life.

Furthermore, future research is expected to focus not only on conceptual studies but also on field research to test the effectiveness of Islamic Education-based digital ethics models at various levels of education. The use of quantitative, qualitative, and mixed methods approaches will provide a more comprehensive picture of the implementation of digital ethics in schools, Islamic schools, and universities. Furthermore, studies on the influence of social media algorithms, generative artificial intelligence, and developments in immersive technologies such as virtual reality and the metaverse on student character development are also important research agendas.

Ultimately, the success of reconstructing digital ethics depends not only on educational institutions but also requires ongoing collaboration between families, schools, communities, governments, and digital platform providers. This synergy is expected to create a digital ecosystem that is safe, ethical, and oriented towards the common good. Thus, Islamic education will become increasingly relevant in shaping a generation of Muslims who excel not only in technological mastery but also possess moral integrity, spiritual intelligence, and social responsibility as digital citizens in an era of technological transformation.

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