

THE ETHICS OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FACING LEARNING IN THE DIGITAL ERA AT MTS MIFTAHUL ANWAR

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ARTICLE HISTORY

Received : 20-05-2026

Revised : 07-06-2026

Accepted : 30-06-2026

KEYWORDS

Teacher ethics, Islamic Religious Education, digital era, cyber ethics, learning process.

ABSTRACT

The rapid advancement of digital-based tools has triggered fundamental and far-reaching changes within the education system, including the way material is delivered in Islamic Religious Education (IRE). On one hand, these developments bring significant conveniences: access to knowledge has never been broader, various supporting learning resources are readily available, and the connection between educators and students has grown increasingly close. Yet, behind all these benefits lie considerable challenges most notably regarding the preservation of moral values and proper conduct. This reality demands that IRE teachers possess dual capabilities: they must be skilled in operating digital facilities, while also remaining adept at instilling noble principles aligned with Islamic teachings. This study aims to examine how professional ethics are viewed within the framework of Islamic education, identify measures that can be taken to strengthen these ethical standards in the modern era, and illustrate how they are practically implemented in teaching and learning activities at MTs Miftahul Anwar. The research adopts a qualitative approach with a descriptive design. All data were gathered through direct observation, in-depth interviews, and document review, and subsequently processed using an interactive analysis model consisting of data reduction, report compilation, and conclusion drawing. The findings confirm that ethical standards for IRE educators essentially represent a balanced combination of noble personal character, professional responsibility, and firm religious commitment all rooted directly in Islamic teachings. Reinforcing this moral foundation can be achieved through several concrete steps: understanding the norms governing behavior in digital spaces, serving as a role model by using technology correctly and wisely, presenting relevant and educational content, and consistently encouraging students to act politely and ethically whenever engaging with online media. Implementing these values has proven to yield positive outcomes regarding students' habits in using technology; they become more disciplined, capable of filtering information critically, thoughtful in their actions, and fully accountable for their conduct. Based on these results, it can be concluded that embedding strong ethical values within IRE instruction plays a decisive role in shaping the character and identity of the younger generation, even amid the rapid technological progress of today's world.

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INTRODUCTION

The rapid development of digital facilities has proven to provide a very noticeable impact in the educational world, including changes in the method of delivering materials as well as the mindset applied in the Islamic Religious Education learning process. By using this technology, teachers can create a learning environment that is more innovative, adaptive, and easily accessible. Various studies show that the use of technology-based tools in IRE teaching is capable of increasing student enthusiasm and involvement during the learning process. (Nadia Meilinda, 2025) Not only that, the existence of various online-based learning facilities also makes it easier for students to access Islamic Religious Education materials more broadly and flexibly, so that learning time becomes more efficiently used. (Anis Nirmala Patmawati, 2026) On the other hand, this rapid progress also brings a number of new obstacles. Ranging from the uneven skills in using technology, the misuse of social media for inappropriate things, to the increasingly fading ethical values when utilizing digital facilities in the educational world. (Uswatun Hasanah, 2025) Therefore, IRE teachers have an important role as educators and also as ethical guides in facing this digital technology advancement.

Various previous studies have analyzed the abilities and functions of IRE teachers in digital-based learning. Based on a number of studies examining the readiness of educators in utilizing technological facilities, it is revealed that the expertise in using digital facilities becomes one of the main determining elements for the smoothness and success of teaching and learning activities today. (Anis Sukmawati, 2025) Based on various research that has been conducted, an IRE educator is demanded to have abilities beyond merely mastering technology, but must also be adept at inserting Islamic ethical and moral values into every teaching method that utilizes digital facilities. (Ika Sundari, 2024) Studies on norms and etiquette in cyberspace emphasize how urgent a responsible, polite, and wise attitude is for all school members, both teachers and students, when they communicate or interact through various technology-based tools and applications. (Hikmal Alfiyansyah, 2025) Based on various other studies, it is seen that the exemplary model shown by the teacher figure significantly influences the development of student character in the era of such rapid digital culture advancement. (Mohammad Dzaky Zaidan, 2025)

Research highlighting the use of digital learning facilities in the IRE subject also reveals that there has now been a shift in perspective and mindset in the educational world as time goes by. Educators are expected to be able to develop creativity and present new ways in utilizing various digital facilities, so that teaching and learning activities run more precisely on target and increasingly captivate students' interest. (Rahmadani Akbar, 2025) The use of digital applications and platforms is also considered to be able to improve the quality of learning if accompanied by the application of digital ethics and Islamic values. (Jefpi Milda, 2025) Other research explains that IRE learning in the digital era has a great opportunity to improve the quality of education, although it still faces challenges in shaping the morals and character of students. (Agil Yahya, 2025)

Although various studies have discussed IRE learning in the digital era, most research still focuses on the use of technology, digital learning media, and teachers' pedagogic competencies. Studies highlighting the ethical behavior of IRE teachers when carrying out technology-based learning are still relatively rare, especially those examining how these Islamic moral principles are applied realistically in the use of digital facilities in the classroom. Similarly, research discussing efforts to strengthen ethical values for educators in the madrasah environment, especially at the Tsanawiyah level, is still very limited in number. Meanwhile, the challenges faced by today's educational world are apparently not merely about the skills of using technology alone. There is another equally important matter, namely the ability of educators in instilling noble values, whether regarding morals, faith, or social ethics that are in harmony with cyberspace etiquette.

Departing from that, this research offers a new perspective by tracing ways to strengthen the moral foundation of IRE teachers in facing the heavy flow of technology-based learning in the madrasah environment. Aside from examining the use of digital facilities in learning activities, this study also applies a number of Islamic ethical principles, such as honesty, a sense of responsibility, accuracy in delivering messages, as well as wisdom and adaptability in every educational interaction. The core of this research is to dissect the steps for strengthening teacher ethics while seeing how they are applied in the teaching and learning process taking place at MTs Miftahul Anwar.

Based on that, there are three main things that become the focus of discussion in this research: first, examining the essence of teaching ethics according to the view of Islamic teachings; second, formulating concrete efforts to

strengthen the moral character of IRE educators amidst the rapid advancement of technology; and third, describing how these ethical values are applied directly in the teaching and learning process at MTs Miftahul Anwar. It is hoped that the findings of this research can provide a real contribution to improving the quality of professional performance as well as the moral awareness of educators, so that they become increasingly ready and resilient in responding to all changes and challenges present in the educational world today.

METHOD

This research uses a qualitative-based descriptive method, with the aim of examining the application of ethical values by IRE teachers in the implementation of technology-based learning at MTs Miftahul Anwar. This approach was chosen so that researchers could dig into a much deeper understanding regarding attitudes, actions, and the application of moral principles that take place naturally and integrate into the daily teaching and learning activities in the madrasah environment. Specifically, the framework of this study is structured to describe the meaning of professional ethics, the steps for fostering and strengthening their values, as well as the real manifestation of their application at every stage of the educational process.

The entire series of activities in this research was carried out in stages and systematically, starting from the preparation stage, implementation, data processing, until finally drawing conclusions. At the beginning of the activity, the researcher formulated the main issues to be studied, prepared all necessities for observation and Q&A sessions, as well as communicated with the madrasah so that the research process could run smoothly. As for the implementation stage, data collection was carried out directly at the study site using three main methods, namely field observation, in-depth interviews, as well as the review of various available supporting documents. After the entire data collection process was completed, the researcher then processed and analyzed the information obtained in stages. The goal is to find the main points closely related to what is intended to be achieved in this study. The sources of information used as a foundation in this study are grouped into two main categories, namely primary data and supporting data.

All information successfully gathered during this research is classified into two groups, namely core data which becomes the main focus, and supporting data which functions to complete the discussion. The first category of data was obtained directly from the educators and students at MTs Miftahul Anwar, who were selected deliberately based on the consideration of conformity with the focus of the study. Teachers became the main target because they are the most involved in the implementation of technology-based learning, while students were involved so that researchers could get a real picture of how these ethical values operate and are felt in daily practice. On the other hand, supplementary data was collected from various official documents and field notes, such as the teaching materials used, madrasah rules, activity documentation, and other archives deemed relevant and able to strengthen the results of this research analysis.

To collect the needed data, the researcher used three main methods, namely direct observation, interviews, and document review. Observation activities were carried out by being present directly while the teaching and learning process took place. The aim is to observe the interaction patterns between teachers and students, as well as to see realistically how educators apply ethical principles when utilizing the various available technological facilities. Meanwhile, the Q&A sessions were conducted openly but still guided by the main subject matter, involving educators and several selected students. The goal is to obtain a more in-depth picture regarding the possessed understanding of ethics, what efforts are made to strengthen it, as well as the obstacles that frequently arise when applying technology-based learning. Not only that, the researcher also gathered various other additional materials, ranging from activity recordings, applied lesson materials, to other relevant documents deemed important to complete the completeness of the research data.

The data processing process in this research uses an interactive analysis model, which is divided into three main stages: information sorting, report compilation, up to the determination of conclusions. In the initial step, the researcher carried out filtering and summarizing on all the existing data, by only selecting the parts that have a close connection with the focus of the problem being studied. Next, all the data was arranged in the form of a clear and coherent narrative description so that its meaning is easily grasped. In the final stage, conclusions were drawn based on the patterns and connections found from all the data that had been collected. To ensure the truth and accuracy of every piece of information obtained, a re-checking process was carried out using the triangulation technique, both by

comparing its sources and through differences in the data collection methods. Source triangulation was carried out by comparing the information provided by the teachers with what was conveyed by the students. Meanwhile, methodological triangulation was carried out by matching the results of observations, interview answers, and the contents of the existing documents. Through these two ways, the resulting data is expected to be much more accountable and reliable.

RESULTS AND DISCUSSION

The Concept of Teacher Ethics from the Perspective of Islamic Religious Education

In the realm of religious education, the character and morality of educators are the main foundation that greatly determines the mindset, attitude, as well as the way they carry out their mandate of duties in the teaching and learning process. The duty of an educator here does not stop at the mere transfer of knowledge, but also requires them to appear as a real role model, where every action and behavior is always in line with the values contained in Islamic teachings. Therefore, the ethical standard of an IRE teacher is always sourced from the guidelines present in the Qur'an and Hadith, both of which strongly emphasize how important it is to maintain moral principles in educating. In general, the ethical standard of an educator can be observed from three main aspects, namely personal personality, competence in working, as well as the firmness of faith and the sharpness of their spirituality. In carrying out their duties, an educator is expected to be able to display wisdom, which is reflected through honesty, a great sense of responsibility, boundless patience, and pure sincerity of heart when guiding students. Ideally, various research also reveals that IRE teachers need to integrate a good personality with sufficient mastery of subject matter knowledge, so as to improve their professionalism capacity. (Hazrullah, 2023) According to Uddin Syaifuddin Saud, professionalism is determined by three main components, namely expertise, commitment, and skills. These three components are initially acquired through education before entering the world of work, then continuously improved through experience as well as various education and training while carrying out the profession. A high level of expertise becomes the basis for someone to obtain greater rewards, as reflected in the well-educated, well-trained, well-paid professionalism principle. (Uddin Syaifuddin Saud, 2010)

Besides that, the ethics of IRE teachers are also reflected in the professional code of ethics that regulates the behavior and attitude of teachers in teaching and learning activities. This code of ethics serves as a guideline so that teachers remain within the framework of Islamic values and do not deviate from the teachings conveyed. Based on a number of existing studies, the code of ethics for IRE teachers functions as the main guideline so that noble values and moral norms are always prioritized in every learning process. If looking at the views of early scholars, such as Imam Nawawi, ethics in teaching has apparently been discussed in depth for a long time. He emphasized several main points, among others the importance of maintaining pure intentions, giving full attention to students, and viewing the task of educating as a form of worship that is worth a reward. This makes it increasingly clear that for IRE educators, the spiritual foundation is the core and the most paramount thing, not just a matter of technical ability or mere professionalism. (Dadan Nurlhaq, 2019)

In addition, the main principle in teaching ethics for IRE educators cannot be separated from prophetic traits, namely siddiq or honest, amanah or trustworthy, tabligh or delivering the truth, and fathonah or capable and intelligent. These four traits are not just personal characteristics of a teacher, but also function as the main reference in guiding students, so that later they are able to build a strong foundation of morals and character within themselves. These principles become a moral reference for educators, both when making decisions and in every interaction established during the teaching and learning process, all of which are based on Islamic teachings. The presence of the digital era expands the meaning of morality for IRE educators, which now does not only stop at basic values, but also includes ethical rules when acting using media and technology. Amidst this rapid advancement, a teacher must always maintain their principles and performance quality. This is clearly seen from the way they communicate politely and firmly in cyberspace, accuracy in sorting the truth of information, as well as the ability to become a real example for students in utilizing technological advancements wisely and full of responsibility. A number of studies raising digital ethics as a standard element in the performance of IRE educators show that this concept is essentially a harmonious blend

between technical proficiency and Islamic values, which are then applied into the learning implementation patterns today. (Erika Ergi Diana, 2025)

Thus, teaching ethics in the scope of Islamic Religious Education is essentially a harmonious combination of noble values, a spirit of devotion, work competence, and a foundation of faith, all of which originate from religious teachings. These values do not only function as behavioral rules for educators alone, but also hold a very important role in shaping students so that they grow into individuals with noble character, broad knowledge, and capable of bearing great responsibilities when plunging into and interacting in the midst of society.

Strategies for Strengthening the Ethics of IRE Teachers in the Digital Era

The rapid development of digital facilities has brought major changes touching all aspects of the educational world, including how Islamic Religious Education material is delivered and packaged in learning activities. If previously the teacher's duty only stopped at teaching religious knowledge, now there is an additional demand: educators must be adept at processing materials via digital tools, while simultaneously being capable of becoming role models who behave politely and correctly in cyberspace. Therefore, fostering character as well as the moral foundation of IRE educators becomes a very urgent need, so that the entire series of learning activities carried out is always based on Islamic values and ethical guidelines applicable to the teaching profession.

The earliest step to strengthen the professional ethics of an IRE teacher is by instilling a deep understanding, that all rules of etiquette in cyberspace are essentially an inseparable part of a Muslim's morals. Referring to the descriptions in a number of scientific studies, digital ethics is not just a technical guide for using sophisticated tools, but a moral mandate and responsibility based on the principles of prudence and politeness. Every activity carried out in the digital space is a genuine reflection of someone's personality and morals; therefore, self-honor must be maintained just as well as when interacting directly. All traces left there can be equated with a 'record of deeds' whose goodness must always be preserved, exactly like the etiquette applied in real life. Based on this perspective, an educator will be much more careful when disseminating information, communicating on social media, as well as striving to maintain the good name and dignity of their profession. (Hikmal Alfiyansyah, Digital Ethics in the Professionalism of Islamic Religious Education Teachers: Maintaining Spiritual Values Amidst Learning Innovation, 2025)

The next step taken is by displaying real and appropriate examples of behavior when utilizing various technological facilities. An IRE educator must be able to become the main role model for their students, always utilizing digital facilities wisely, carefully, and with a great sense of responsibility. This can be shown through online communication that remains polite, good word choice when interacting in study groups, and a calm attitude not carried away by emotions when responding to messages or student questions. Providing such examples is very important, because the teacher's behavior will become a reference directly imitated by their students. As a result, the strengthening of ethics is not only limited to theory, but also real through daily examples that can be observed directly. The next step that is no less crucial is accuracy in sorting and managing digital content materials. An IRE teacher must be careful when determining teaching materials in the form of videos, images, or other broadcast materials. All content used must be free from bad elements, not violate copyright rules, and be in tune with the values of Islamic teachings and in accordance with the developmental stages of children. More than that, the teacher must also ensure that the learning tools used are safe, and always maintain the confidentiality of students' personal data from all possible existing risks.

The next stage is instilling a culture of politeness in students in every interaction in the digital space. Here, the guidance of the IRE educator plays a very important role in instilling media ethics: for example, the obligation to ask permission before downloading or disseminating photos belonging to others, communicating with gentle and ethical language, as well as always upholding the principle of tabayyun, namely verifying the truth of an information before conveying it to other parties. Habituation like this becomes the most effective way to shape the character of students, so they grow into wise and responsible technology users. Besides that, improving the quality of the educator's personal ethics is also pursued through the application of wisdom in using various technological devices. Educators need to set clear rules regarding the use of gadgets during the ongoing learning process, so that these tools are not misused for things contrary to the rules. This arrangement aims to keep students' attention focused on the subject matter, while simultaneously protecting them from accessing materials that are unfit for consumption or contrary to

religious values. Another strategy that is also very crucial is integrating Islamic teachings and spiritual principles into various activities using digital media. As stated in the study, IRE teachers always instill the principles of mutual trust, information clarity, etiquette, and respect for self-dignity and that of others in every interaction established through online networks. For example, protecting student privacy is a manifestation of amanah (trust), while verifying information is the application of the tabayyun principle. With this integration, ethics in cyberspace is not just a technical norm, but is also an element of worship and the application of Islamic teachings in daily life. (Dewi Afriyani Putri Siregar, 2025)

Learning Challenges in the Digital Age for IRE Teachers at MTs. Miftahul Anwar

The heavy flow of information technology advancement brings major changes in the educational world, thus demanding educators, especially those teaching Islamic Religious Education subjects, to immediately adapt and transform. One of the main obstacles that frequently appear is the still low understanding and skills in utilizing digital facilities. In fact, the ability to master various learning tools and media is very important, so that teachers are not left behind or outsmarted compared to their students who are actually already very familiar with technology. Another major challenge lies in the effort to balance the use of these advanced facilities with the inculcation of spiritual values. The goal is so that teaching and learning activities do not merely transfer knowledge, but at the same time are capable of strengthening the foundation of faith and instilling deep and noble human values. Furthermore, teachers also face changes in student characters that tend to have a short attention span and prefer information that is visual and instant in nature. As a result, teaching methods that are still conventional and rigid often trigger boredom and decrease learning enthusiasm. Therefore, the ability to be creative and utilize technology-based learning facilities becomes very important. This aims to keep students' attention maintained, and so that religious materials can be delivered in a way that is more enjoyable and easier to understand. Another challenge that is equally crucial is the role of the educator as an information filter amidst the heavy flow of internet content, where many erroneous religious understandings or ideologies leading to radicalism are found. Without proper guidance, students are highly vulnerable to receiving views that contradict Islamic teachings which bring mercy to the entire universe. On that basis, teachers have a strategic duty to train students' critical thinking skills, so they are able to distinguish valid and trustworthy information from fake news or understandings that deviate from faith principles. The integration of prophetic values such as Siddiq, Amanah, Tabligh, and Fathonah in the use of technology is a highly fundamental matter. Digital usage must not only be viewed from technical aspects alone, but must be directed as a tool for shaping Islamic character. The goal is to give birth to a generation that is proficient in technology, yet still possesses noble morals and a strong and resilient Islamic identity. (Abdul Latif, 2026)

Technological advancement in the digital era has caused major changes in the educational world, not excluding the Madrasah Tsanawiyah (MTs) level such as MTs Miftahul Anwar. This situation demands IRE educators to immediately adapt to all the renewals present in the technology-based learning system. In the environment of MTs Miftahul Anwar, a teacher is not only demanded to master educating skills as well as deep religious knowledge, but is also obligated to have expertise in digital literacy. The goal is so they are able to utilize various educational facilities ranging from learning websites, supporting applications, to other digital teaching materials that are well-targeted and in accordance with students' needs.

For the educators at MTs Miftahul Anwar, the challenges faced turn out to not just be about skills in using sophisticated tools alone. There is a much bigger responsibility that must be borne, namely maintaining a balance between the advancement of the times while keeping spiritual values firm. The core of education must remain centered on fostering faith, piety, and the formation of noble morals. Essentially, the existence of technology must not change the true nature of religious education, but must be made into a supporting tool so that every individual becomes firmer in practicing those noble values daily. MTs students who are in the early stages of adolescence tend to be easily tempted by digital content that is visual and fast. Because of that, educators are demanded to update their teaching methods, for example through interactive media, learning videos, or approaches close to the students' real lives. This aims to make the material delivered easier to accept and fully understand.

Besides that, the abundance of digital information flows obligates IRE teachers to act actively in filtering and sorting the news spread. The main duty of educators at MTs Miftahul Anwar is guiding students to understand pure and straight religious teachings, while simultaneously protecting them from erroneous interpretations or deviant

understandings. Amidst the massive use of technology, they must be guided by the four basic prophetic traits: always honest and open (siddiq), can be held to a trust and relied upon (amanah), adept at delivering messages accurately on target (tabligh), and smart and wise in acting (fathonah). This emphasizes the crucial role of the IRE teacher, namely molding a generation that is capable of following the advancement of the times, yet remains firm in faith and always has noble morals. (Dyah Farissa, 2025)

Implementation of IRE Teacher Ethics in Digital Learning at MTs. Miftahul Anwar

Fundamentally, the application of this digital ethics is a real manifestation of implementing the teacher's professional code of ethics in distance learning. The rapid development of digital facilities has provided a quite significant influence on the educational world, including changes in the method of delivering religious teaching materials. This is seen from the widespread use of various online facilities, ranging from learning management systems, virtual face-to-face meetings, to various learning support applications. Amidst this condition, educators are obligated to continue carrying out their task mandate professionally and hold firmly to the guidelines of professional ethics, even though the entire teaching and learning process is carried out entirely through the internet network.

Broadly speaking, ethical guidelines for teachers when managing distance learning can be divided into several main points. The first part concerns professional obligations in delivering materials. An IRE educator is not only tasked with transferring religious knowledge, but is also obligated to instill and elaborate on how urgent it is to uphold moral values as well as ethical norms in every activity. Therefore, teachers must ensure the material delivered is not only in line with the goals of Islamic education, but is also easy for students to digest when participating in distance learning. The utilization of digital facilities such as presentation materials, educational videos, or discussion forums can support the quality of the learning process, while still adhering to the applicable ethical rules. Second, a professional attitude in interacting with students must always be upheld. Distance learning is heavily dependent on various technological facilities, from messaging services, discussion rooms, to virtual face-to-face meetings. There, educators are obligated to act friendly, respect every opinion expressed by students, and always provide responses that are constructive and educational. This intimate and good relationship will create a comfortable and positive learning atmosphere, so students become more enthusiastic and daring to be actively involved. Meanwhile, the third point emphasizes a fair and objective attitude in the assessment process. Online learning usually uses assignments, quizzes, or digital projects as a benchmark for student achievement. One of the main responsibilities of the teacher is ensuring assessment is carried out openly, objectively, and impartially. When assessment is carried out fairly, students' trust will be maintained, and their enthusiasm to continue learning will grow even more. (Misran, 2026)

Observation findings at MTs Miftahul Anwar reveal that IRE teachers consistently apply digital ethics in teaching and learning activities as well as communications utilizing technology. This is seen from various practices carried out, such as pre-selecting digital materials in the form of videos, images, or PowerPoints before they are used. This step aims to ensure that the content delivered is free from harmful elements, does not violate intellectual property rights, and fits the characteristics of students at the junior high school level.

The next step, educators are obligated to always maintain etiquette when interacting in cyberspace, whether it is through discussion groups or various other online platforms. All directions are conveyed clearly yet politely, and avoid reactions influenced by momentary emotions. Habituating students to speak with gentle words, respecting the rights of others by asking permission before taking pictures, as well as ensuring the truth of information before spreading it, are real manifestations of well-mannered media learning. No less important, teachers also formulate strict yet easily understood provisions regarding the rules of using electronic devices while the teaching and learning process is ongoing. Teachers choose safe digital platforms and avoid distracting ones. The findings of this study prove that real examples of applying digital ethics shown by educators provide a very noticeable impact in shaping the ways and habits of students in behaving when doing activities in the cyber world.

The application of these digital ethical principles is implemented evenly across various dimensions of teaching and learning activities. IRE teachers do not merely transfer knowledge through technological devices, but also demonstrate positive behavior when communicating through social networks, WhatsApp learning groups, and digital-based academic coordination systems. The exemplary attitude shown in such a way has a major role in growing and developing various positive aspects of the professionalism of Islamic Religious Education teachers. The application of digital ethical norms for IRE educators is a reflection of today's professional performance standards,

which intertwine technical expertise, accuracy in delivering messages, and an active role in developing student potential. In this case, teachers do not merely master technology, but also act as the main guides in shaping character, so that students are capable of utilizing the advancement of the times wisely and remain steadfast in holding noble moral values.

CONCLUSION

The results of this study reveal that the way IRE teachers carry out administrative tasks today is actually a combination of moral values, capable work abilities, as well as a foundation of beliefs originating directly from Islamic religious teachings. Educators apply various ways and methods to instill an understanding of etiquette as well as ethical norms in the digital world. Starting from deepening their own understanding of what rules apply, then exemplifying natural behavior and not abusing technology, choosing appropriate and useful teaching materials, to constantly reminding and guiding students so they always maintain etiquette and ethical values whenever they are using gadgets. At MTs Miftahul Anwar itself, the teachers have tried to apply these ethical rules in the learning process, starting from selecting the right media, good communication methods, to managing technology-based learning activities. This turns out to provide a good influence on students' behavior when interacting in the digital world. They appear more polite, wise in their thoughts, and remain steadfast in moral values. Therefore, the morals and responsibilities held by IRE teachers become a very decisive matter when facing the various challenges of today's educational world. This is highly crucial in order to give birth to a younger generation that is not only intellectually smart and technologically proficient, but also firm in faith and upholds noble morals.

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