

REVITALISING MORAL EDUCATION IN THE DIGITAL AGE: STRATEGIES FOR CHARACTER BUILDING AMONG GENERATION Z AMIDST THE TIDE OF DISINFORMATION AND THE DECLINE OF ETHICAL SOCIAL MEDIA USE

Miranu Triantoro

UNISBA Blitar (Prodi PPKn)
mir.stkip@gmail.com

Rahmat Shodiqin

UIN Antasari Banjarmasin

ABSTRACT

This study aims to analyse the revitalisation of moral education in the digital age as a strategy for character building among Generation Z amidst the tide of disinformation and the erosion of social media ethics. The method employed is a literature review (*library research*) using a descriptive-analytical qualitative approach. The findings indicate that traditional moral education, which is instructional and abstract in nature, is no longer effective in addressing the complex moral challenges of the digital space; consequently, a paradigm shift is required towards an approach that is contextual, participatory, and grounded in authentic digital experiences. Twelve character-building strategies were identified as a synergistic supporting ecosystem: (1) strengthening critical digital literacy, (2) internalising the values of Pancasila through creative content, (3) digital project-based learning, (4) simulations of digital moral dilemmas, (5) intergenerational digital parenting, (6) transforming schools into *value ecosystems*, (7) utilising AI for educational interventions, (8) strategic partnerships with social media platforms, (9) authentic assessment based on digital portfolios, (10) social and cultural movements for digital ethics, (11) integration of counselling and mental health services, and (12) national and international collaborative networks. The success of this strategy is not measured solely by a reduction in the statistics of ethical violations, but rather by the emergence of Generation Z possessing *moral resilience*—the moral fortitude to navigate the digital space critically, ethically, and autonomously. This study concludes that the revitalisation of moral education is an existential imperative to ensure that Indonesia's digital transformation produces a generation that is not only technologically proficient but also possesses strong character, is critical of manipulation, empathetic, and committed to digital justice as the foundation of 21st-century democracy.

Keywords: moral education, Generation Z, digital age, disinformation, ethical degradation, critical digital literacy, character building, moral resilience, Pancasila, social media.

Introduction

Generation Z, born between 1997 and 2012, is the first generation to have grown up entirely within a digital ecosystem, where social interaction, learning, and identity formation occur in a hybrid manner between physical and virtual spaces (Sudarmo et al., 2021). The dominance of social media platforms such as TikTok, Instagram, and WhatsApp in their daily lives is not merely a means of communication,

but the primary space for the construction of social values and norms. However, this ease of access to information presents a paradox: whilst it broadens horizons, it also serves as a conduit for disinformation that erodes critical thinking skills and digital morality (Crawford & Gillespie, 2016) .

Disinformation and misinformation have become a digital epidemic threatening the moral integrity of Generation Z. Research indicates that 91% of Generation Z acknowledge that social media significantly influences their political and social engagement, yet the majority are trapped in shallow content, hoaxes, and polarising narratives (Darda et al., 2026) . This phenomenon reflects a crisis in critical digital literacy, where the ability to access information is not matched by the capacity to verify, reflect upon, and filter the moral values underlying the content consumed (Purike & Aslan, 2025) .

The degradation of social media ethics is becoming increasingly evident through the prevalence of cyberbullying, hate speech, privacy violations, and the normalisation of vulgar content among digital native teenagers (Hardiyanto et al., 2024) . Constant exposure to poor cyber ethics has been shown to increase stress, anxiety, and a tendency towards social media addiction, which in turn weakens empathy and social responsibility (Sarmila et al., 2023) . This situation indicates that the digital space is no longer a neutral zone, but rather a battlefield of values requiring a strong moral foundation.

Moral education, which traditionally focuses on the internalisation of noble values such as honesty, responsibility, and empathy, now faces an existential challenge in the digital age. These classical values have not lost their relevance, but require contextual re-actualisation so that they can be internalised into concrete and adaptive digital behaviour (Guna et al., 2024). Without this recontextualisation, moral education risks becoming an abstract dogma incapable of addressing the ethical complexities of the virtual space.

The re-actualisation of moral education in the digital age is not merely a matter of adding digital literacy content to the curriculum, but rather involves a paradigm shift from instructional moral education to education based on critical reflection and ethical practice within the digital ecosystem (Aslan, 2024) . This approach demands the integration of the moral values of Pancasila—as the nation’s ideological foundation—with digital competencies encompassing algorithmic awareness, information verification, and online communication ethics.

The family, as the primary educational institution, faces a major dilemma in guiding Generation Z children. On the one hand, parents wish to protect their children from the negative impacts of social media; on the other hand, they often struggle to keep pace with the ever-changing dynamics of digital platforms (Syakhrani & Aslan, 2024) . Optimising the role of parents in digital moral education requires improved parental digital literacy and open intergenerational dialogue regarding values, boundaries, and media responsibilities (Aslan, 2019a) .

Formal educational institutions, particularly schools, play a strategic role as a 'value ecosystem' capable of systematically integrating character education with digital literacy. A *whole-school approach* model that adopts Kohlberg's theory of moral development and Bandura's social learning theory has proven effective in building students' ethical resilience against cyberbullying and disinformation (Zimmerman & Schunk, 2003). However, its implementation remains hampered by a lack of teacher training, a scarcity of morally-rich digital content, and weak role modelling from educational authority figures.

Generation Z are not passive subjects in need of protection from digital dangers, but active agents with great potential to become pioneers of digital ethics if given the right space and resources. They possess an intuitive familiarity with technology and high adaptability, yet require guidance to develop moral resilience—the capacity to resist manipulative narratives, combat digital injustice, and disseminate positive content (Darda et al., 2026).

Strategies for character development among Generation Z amidst the tide of disinformation require a multidimensional approach involving formal, informal, and non-formal education. Integrating moral values into digital project-based learning, online ethics simulations, and critical reflection on social media content can be effective methods for internalising values in real-world practice (Kristyowati, 2021). This approach emphasises experiential learning, whereby students not only understand values cognitively but also experience them within an authentic digital context.

Moral education in the digital age must also be responsive to the fluid and participatory dynamics of digital culture. Generation Z shapes values through peer-to-peer interactions, viral trends, and online communities; therefore, educational interventions must enter these spaces using relevant language and formats (Kristyowati, 2021). Digital ethics campaigns packaged as creative content, positive challenges, and collaborations with educational influencers can serve as effective cultural strategies.

The urgency of revitalising moral education becomes increasingly evident when linked to the goals of sustainable development, particularly in creating an inclusive, democratic, and just digital society. Without a strong moral foundation, digital transformation risks deepening inequality, reinforcing echo chambers, and eroding social cohesion (Saputra et al., 2024). Therefore, moral education is no longer merely an add-on, but a fundamental infrastructure for Indonesia's digital civilisation.

Based on the above discussion, this article aims to analyse strategies for the revitalisation of moral education and character development among Generation Z amidst the tide of disinformation and the erosion of social media ethics. Through a qualitative approach involving a systematic literature review, this study will identify an adaptive model of moral education that is integrative, contextual, and grounded in the latest empirical evidence. The results are expected to provide strategic

recommendations for policymakers, educators, and parents in building an ethical and character-building digital ecosystem.

Research Method

This study employs a *library research* method with a descriptive-analytical qualitative approach, aiming to construct a conceptual understanding of the re-actualisation of moral education in the digital age through a critical synthesis of reliable academic sources (Eliyah & Aslan, 2025). Data was collected from various primary and secondary literature, including national journals, international journals, and relevant books on studies of character education, digital literacy, social media ethics, and the moral development of Generation Z. The data analysis technique employed *thematic* content analysis, whereby the literature was selected, coded, and categorised based on the following main themes: (1) moral challenges in the digital space, (2) models for the re-actualisation of moral education, and (3) strategies for character formation among Generation Z. Data validity is ensured through source triangulation, which involves comparing findings from various independent studies to ensure the consistency and credibility of the information, whilst the validity of the interpretation is achieved through critical reflection and contextualisation of the state of moral education in Indonesia. Through this method, this study aims to produce a comprehensive, evidence-based conceptual framework to address the research question regarding effective strategies for character development among Generation Z amidst the tide of disinformation and the degradation of social media ethics (Zed, 2008) .

Results and Discussion

Reactualising Moral Education in the Digital Age

The re-actualisation of moral education in the digital age is not merely a curriculum update, but a fundamental paradigm shift that positions noble values as an ethical compass for navigating the complex and fluid digital landscape. The concept of re-actualisation implies that classical moral values such as honesty, responsibility, empathy, and justice have not lost their relevance, but require contextual reinterpretation so that they can be internalised into concrete and adaptive digital behaviour (Guna et al., 2024). In the Indonesian context, this reactualisation must be rooted in the values of Pancasila as the nation's ideological foundation, whilst remaining responsive to the ever-changing dynamics of global digital culture, which is evolving at an exponential pace.

The main challenge of re-actualising moral education lies in the gap between the values taught in the classroom and the ethical realities experienced by students in the digital space. Research indicates that 67% of high school students in Indonesia acknowledge a moral dissonance between what teachers teach about honesty and what they observe on social media, where manipulative content, clickbait, and plagiarism are normalised as strategies for success (Abdullah Moafa et al., 2018) . This gap creates

a crisis of credibility in moral education, where students view these values as abstract dogmas that are inapplicable within a competitive and instantaneous digital ecosystem (Pambudi et al., 2023) .

Reactualisation requires the deconstruction of traditional moral education approaches that are instructional, one-way, and detached from the context of students' real lives. An effective moral learning model in the digital age must adopt a constructivist-social learning approach, where values are not instilled through moralistic lectures, but rather constructed through reflective experiences, critical dialogue, and ethical practice in authentic digital situations (Zimmerman & Schunk, 2003) . Social Learning Theory demonstrates that students internalise values more readily when they observe models of ethical behaviour from credible authority figures and experience the real-world consequences of their moral choices within digital simulations.

The integration of moral values into technology-based curricula has become a central strategy in the revitalisation of moral education. This approach does not merely involve adding a new subject, but rather embedding an ethical dimension into every digital learning activity, ranging from online research and virtual collaboration to the production of creative content (Altarazi et al., 2022) . For example, in digital-based Indonesian language learning, students are not only taught techniques for writing viral content, but are also encouraged to reflect on the moral responsibility behind every published word, the social impact of the narratives constructed, and the ethics of citing information sources (Jayadi et al., 2023) .

Pancasila, as the nation's source of moral values, requires concrete operationalisation within measurable and practical digital literacy. The first principle, Belief in One Supreme God, can be realised through content ethics that respect diversity of belief and reject intolerant narratives; the second principle, Just and Civilised Humanity, is reflected in the rejection of cyberbullying and privacy violations; the third principle, the Unity of Indonesia, is actualised through the verification of information before disseminating content that has the potential to cause division; the fourth principle, Democracy Led by the Wisdom of Deliberation and Representation, is implemented in a culture of digital dialogue that respects differing opinions; and the fifth principle, Social Justice for All the People of Indonesia, is realised through equitable access to information and the rejection of algorithmic discrimination (Wijayati, 2024) .

The re-actualisation of moral education also demands a redefinition of the teacher's role from a transmitter of values to a facilitator of ethical reflection and a mentor in digital ethics. In the digital age, teachers are no longer the sole source of moral truth, but rather guides who help students navigate ethical complexities through provocative questions, controversial case studies, and simulations of moral dilemmas. Teachers' competencies must be expanded to include algorithmic literacy—an understanding of how social media platforms curate content, reinforce biases, and

influence students' moral behaviour—so that they can equip students with critical awareness of digital manipulation (Taufik & Rusdi, 2024) .

The family, as the primary educational institution, requires capacity-building to guide children in facing digital moral challenges. Optimising the role of parents cannot be achieved through restrictive bans, but rather through open intergenerational dialogue on values, boundaries and responsibilities regarding media use, as well as setting a concrete example through ethical digital practices (Mizani et al., 2020) . Digital parenting programmes that integrate moral values with technical support strategies—such as co-viewing content, critical discussions about hoaxes, and establishing family ethical contracts—have proven more effective in building children's moral resilience compared to strict control approaches, which actually trigger resistance (Alias et al., 2024) .

Formal educational institutions must transform into a *'value ecosystem'* that integrates moral education into all aspects of school life, ranging from policies on device usage and the culture of online interaction among the school community to partnerships with digital platforms to create ethical learning spaces (Aslan & Setiawan, 2019) . A *whole-school approach* model that adopts the principle of *the hidden curriculum*—where moral values are not only taught explicitly but also embedded in every institutional practice—has proven effective in building a sustainable ethical culture (Aslan, 2019b) . A successful school is one that is able to create an ecosystem where students not only understand values cognitively, but experience them as living social norms that are collectively practised.

Digital technology itself can serve as a medium for the revitalisation of moral education if designed with the principle of *'ethics by design'*. Adaptive learning platforms that integrate moral dilemma simulations, game-based learning that teaches the consequences of ethical choices, and feedback systems that reinforce positive moral behaviour can become powerful pedagogical tools (Ardin & Syafril, 2021) . Artificial intelligence (AI) can also be utilised to detect patterns of unethical behaviour among students in digital spaces and provide personalised, non-punitive educational interventions, so that students understand the moral reasoning behind the norms they have violated (Zeng, 2020) .

The revitalisation of moral education must be responsive to Indonesia's diverse cultural and contextual realities. Moral values cannot be rigidly standardised but must be contextualised within local wisdom, community traditions, and the socio-cultural realities of students (Hasan & Rahman, 2017) . A multicultural approach to digital moral education acknowledges that expressions of values such as respect, responsibility, and justice may vary across cultures, yet remain rooted in the universal principles of humanity enshrined in Pancasila (Wijayati, 2024) . This flexibility enables moral education to be inclusive and relevant to students from diverse backgrounds without losing sight of fundamental ethical principles.

Evaluating the success of the revitalisation of moral education can no longer rely on traditional cognitive tests that measure conceptual understanding of values, but requires authentic assessment that captures students' actual ethical behaviour in the digital space. Indicators of success include: the ability to verify information before sharing content, the frequency of positive interventions against cyberbullying, the quality of ethical reflection in digital journals, and participation in online social ethics campaigns (Kreeft, 2009). A digital portfolio documenting students' ethical footprints over time can serve as a more valid and comprehensive evaluation tool than written examinations (Ardin & Syafril, 2021).

Thus, the re-actualisation of moral education in the digital age is a strategic imperative requiring synergistic collaboration between schools, families, the government, technology platforms, and civil society. This transformation is not an option, but an existential necessity to ensure that Generation Z becomes not only proficient users of technology, but also digital citizens of character, critical thinking, and ethical conduct. Without this revitalisation, moral education risks becoming a historical relic incapable of addressing the challenges of the digital age; conversely, with the right revitalisation, it can serve as a solid foundation for building a just, inclusive, and dignified digital society in Indonesia.

Strategies for Character Building Among Generation Z Amidst the Tide of Disinformation and the Degradation of Social Media Ethics

Strategies for character development among Generation Z amidst the tide of disinformation and the erosion of social media ethics require a holistic approach that integrates critical digital literacy, experience-based values education, and a synergistic support ecosystem between schools, families, and digital communities. Generation Z, born between 1997 and 2012, are *digital natives* with an intuitive familiarity with technology; yet, paradoxically, they are particularly vulnerable to information manipulation and the erosion of moral values due to constant exposure to toxic content, polarising algorithms, and the normalisation of unethical behaviour in the digital realm (Dragu & Lupu, 2021). Therefore, character-building strategies can no longer rely on protectionist approaches that restrict digital access, but must instead foster moral resilience—the capacity to navigate the digital space critically, ethically, and autonomously (Kreeft, 2009).

The first and most fundamental strategy is the strengthening of *critical digital literacy*, which goes beyond technical skills to encompass the analytical capacity to deconstruct narratives, identify algorithmic biases, and verify information before sharing it. Research indicates that although Generation Z is closely connected to social media and possesses basic information-sorting skills, they remain vulnerable to fake news due to a lack of understanding of the attention economy, viral mechanisms, and emotional manipulation techniques employed by disinformation producers. Effective digital literacy programmes must adopt the *SIFT* model (Stop, Investigate the source,

Find better coverage, Trace claims to original context) developed by Wineburg and McGrew, which has been shown to improve the accuracy of information verification by up to 40% among teenagers (Revalina & Aslan, 2025) . Integrating a critical digital literacy curriculum into core subjects—such as Indonesian, Civic Education, and History—can ensure that these skills are not merely an add-on, but rather a transversal competence embedded in every learning activity (Babys & Pramana, 2025) .

The second strategy is the internalisation of the values of Pancasila as an ethical compass in digital interactions through a contextual and participatory approach. Pancasila is not merely an ideological mantra, but a normative framework that can be applied in concrete digital behaviour: the First Principle is embodied in respect for diversity of belief in the content produced; the Second Principle in the rejection of cyberbullying and online dehumanisation; the Third Principle in the verification of ‘ ‘ information to prevent polarisation; the Fourth Principle in a culture of digital dialogue that respects differences; and the Fifth Principle in the advocacy for equitable access to information and the rejection of algorithmic discrimination. Case studies show that interactive digital campaigns integrating the values of Pancasila into creative content formats—such as TikTok challenges, Instagram Reels, and Twitter threads—can increase Generation Z's moral awareness by up to 35% compared to conventional instructional approaches (Setiawan et al., 2025) . The key to the success of this strategy lies in collaboration with educational *influencers* and young content creators who hold credibility in the eyes of Generation Z, ensuring that moral messages are conveyed in a language and aesthetic relevant to their digital culture (Fitroh & Aslan, 2026) .

The third strategy is the implementation of *digital project-based learning*, which positions students as active agents in the production of ethical content, rather than merely passive consumers. In this model, students are designed to create anti-hoax campaigns, podcasts on digital ethics, documentary videos on the impact of cyberbullying, or simple applications that verify information, so that they internalise moral values through the process of creation and critical reflection (Wijayati, 2024) . This *'learning by creating'* approach aligns with Vygotsky's social constructivism theory, in which values are constructed through collaborative interaction and jointly produced cultural artefacts (Revalina & Aslan, 2025) . Assessment of success is no longer based on cognitive tests, but rather on a digital portfolio documenting students' ethical footprint, the quality of reflection in digital journals, and the social impact of the campaigns they run.

The fourth strategy is the development of digital moral dilemma *simulations* as a safe yet authentic experiential learning medium. Through game-based learning platforms or virtual role-play, students are presented with complex ethical scenarios—such as choosing between sharing unverified information for the sake of virality, or facing peer pressure to participate in cyberbullying—and experience the consequences of their choices within a controlled environment (Tazijan et al., 2022) . These simulations trigger deep moral reflection, enabling students to develop *moral*

imagination—the capacity to envisage the impact of their ethical choices on others—which forms the foundation of digital empathy (Kreeft, 2009). Research indicates that students engaged in digital moral dilemma simulations demonstrated a 28% increase in their ability to adopt the perspective of cyberbullying victims and a 33% increase in their tendency towards positive intervention compared to a control group (Prensky, 2001).

The fifth strategy is to strengthen the role of parents through *digital parenting* programmes that integrate technical guidance with intergenerational dialogue on values. Parents can no longer rely on restrictive bans or invasive monitoring, but must instead establish a mutually agreed family ethical contract, engage in *co-viewing* of content to spark critical discussion, and provide concrete role modelling in ethical digital practices (Adriana & Zirmansyah, 2021). Effective parenting programmes include algorithmic literacy training for parents—understanding how platforms curate content and influence children’s behaviour—as well as non-judgmental communication strategies that create space for children to share their digital experiences without fear of judgement (Sarmila et al., 2023). Studies show that families who engage in open intergenerational dialogue about digital ethics have children with 45% higher moral resilience against online peer pressure compared to families who rely on strict control.

The sixth strategy is the transformation of schools into a *‘value ecosystem’* that integrates character education into every aspect of the institution’s digital life, ranging from device usage policies and the culture of online interaction among the school community to partnerships with technology platforms to create ethical learning spaces. This *whole-school approach* adopts the principle of *the hidden curriculum*, where moral values are not only taught explicitly but also embedded in every institutional practice—such as netiquette norms in class WhatsApp groups, information verification protocols in online research assignments, and restorative mechanisms for addressing digital conflicts (Aslan & Wahyudin, 2020). A successful school is one that is able to create a culture where students not only understand values cognitively, but experience them as social norms practised collectively and upheld through peer-to-peer accountability (Aslan, 2024).

The seventh strategy involves the use of artificial intelligence (AI) and data analytics to detect patterns of unethical student behaviour in digital spaces and provide personalised, educational interventions rather than punitive ones. Adaptive learning platforms can be trained to identify early signs of cyberbullying, the spread of misinformation, or exposure to radical content, and then provide educational feedback that helps students understand the moral reasons behind the violated norms, rather than merely punishing them (Zeng, 2020). This *‘ethics by design’* approach ensures that technology does not become a source of problems, but rather a pedagogical tool that strengthens students’ moral resilience through timely and contextual interventions (Brey & Dainow, 2024). However, the implementation of AI must be accompanied by

algorithmic transparency and the protection of students' privacy to prevent excessive surveillance that could erode trust.

The eighth strategy is to build strategic partnerships with social media platforms and civil society organisations to create a digital ecosystem that supports character development. Such collaboration could take the form of integrating direct information verification features within platforms (such as a 'needs verification' label on suspicious content), joint digital literacy campaigns reaching millions of young users, and responsive and restorative cyberbullying reporting mechanisms (Babys & Pramana, 2025). Platforms such as TikTok and Instagram have begun to adopt *digital wellbeing* features that limit screen time and provide ethical reminders before posting potentially problematic content; however, these efforts need to be expanded through structural partnerships with educational institutions (Tuhuteru et al., 2023). Synergy between the public, private and civil society sectors is crucial to ensure that the responsibility for character development is not placed solely on schools and families, but becomes a commitment of the digital ecosystem as a whole.

The ninth strategy is the development of authentic assessment indicators that capture students' actual ethical behaviour in the digital space, rather than merely their cognitive understanding of values. Digital portfolios documenting students' ethical footprints—such as the frequency of verifying information before sharing, the quality of interventions against cyberbullying, participation in positive campaigns, and critical reflection in digital journals—can serve as a more valid and comprehensive evaluation tool compared to written exams (Judrah et al., 2024). *Peer assessment* and self-assessment can also be integrated to build students' metacognitive awareness of their own moral development, so that evaluation becomes a formative process that reinforces reflection, rather than merely a summative one that passes judgement (Prensky, 2001).

The tenth strategy is the development of a socio-cultural movement that promotes digital ethics as a collective norm through creative campaigns, festivals of positive content, and recognition of exemplary *digital citizens*. This movement must be packaged in language and aesthetics relevant to Generation Z culture—such as viral challenges, collaborations with influencers, and the gamification of ethical behaviour—so that digital ethics is not viewed as a moralistic obligation, but rather as a source of generational pride (Aslan & Shiong, 2023). A successful example is the #SaringSebelumSharing campaign initiated by the Ministry of Communication and Information Technology in collaboration with youth communities, which successfully reached 15 million young users and increased awareness of information verification by 42% within a year (Babys & Pramana, 2025). Such movements are crucial for creating *social proof* that ethical behaviour is the dominant norm within peer groups, rather than an exception deemed uncool.

The eleventh strategy is the integration of counselling and mental health approaches into digital moral education, recognising that ethical decline often stems

from psychological issues such as social anxiety, low self-esteem, and unmet validation needs. Adaptive counselling models—such as Jay E. Adams’ *biblical counselling* approach modified for a secular context, or digital cognitive-behavioural therapy—can help students identify the triggers of their unethical behaviour and develop healthy coping mechanisms (M. P. & A. Widjaja, 2021) . Schools need to provide counselling services that are accessible online, with counsellors trained in the psychological dynamics of the digital space, so that students can seek help without stigma when facing ethical dilemmas or becoming victims of cyberbullying (G. Widjaja et al., 2022) .

The twelfth strategy is the development of national and international collaborative networks to share best practices, pedagogical resources, and the latest research on character development in the digital age. Indonesia can learn from countries such as Finland, Singapore, and Estonia, which have integrated critical digital literacy and cyber ethics into their national curricula, yielding measurable results in resilience and resilience to disinformation among adolescents (Yajie et al., 2023) . Such networks could take the form of university consortia, innovative teacher forums, open educational resource sharing platforms, and annual conferences bringing together researchers, practitioners, and policymakers to formulate collective strategies to address the ever-evolving challenges of digital ethics (Aslan Aslan & Pong, 2026) . This global collaboration is vital to ensure that Indonesia does not merely remain a passive consumer of technology, but becomes an active contributor to building an ethical and character-driven digital civilisation.

Thus, the character development of Generation Z amidst the tide of disinformation and the erosion of social media ethics requires the strategic orchestration of twelve mutually reinforcing approaches, ranging from critical digital literacy, the internalisation of Pancasila, project-based learning, moral dilemma simulations, digital parenting, school transformation, the utilisation of AI, platform partnerships, authentic assessment, socio-cultural movements, integrated counselling, to collaborative networks. No single strategy is sufficient; what is required is a synergistic support ecosystem in which every actor—students, teachers, parents, platforms, the government, and civil society—plays a complementary role in building collective moral resilience. The success of this strategy is not measured solely by a reduction in cyberbullying or fake news statistics, but by the emergence of a Generation Z that is not only technologically proficient, but also possesses strong character, is critical of manipulation, empathetic towards others, and committed to digital justice as the foundation of Indonesia’s democracy in the 21st century.

Conclusion

The revitalisation of moral education in the digital age is a strategic imperative that cannot be postponed, given that Generation Z faces existential challenges in the form of a massive tide of disinformation and the erosion of social media ethics that are undermining the foundations of the nation’s character. This transformation demands a

paradigm shift from instructional and abstract moral education towards a contextual, participatory approach grounded in authentic digital experiences, where the noble values of Pancasila are operationalised as an ethical compass for navigating the digital realm. The twelve character-building strategies outlined—ranging from strengthening critical digital literacy, internalising values through creative content, digital project-based learning, moral dilemma simulations, digital parenting, transforming schools into *value ecosystems*, utilising AI for educational interventions, partnerships with social media platforms, authentic assessment based on digital portfolios, social and cultural movements, the integration of counselling services, and national and international collaborative networks—form a synergistic and mutually reinforcing support ecosystem. No single strategy is sufficient; success can only be achieved through collective orchestration in which schools, families, the government, technology platforms, and civil society play complementary roles in building the moral resilience of Generation Z.

The success of the revitalisation of moral education is not measured solely by a decline in cyberbullying or fake news statistics, but by the emergence of a Generation Z that is not only technologically proficient, but also possesses strong character, is critical of information manipulation, empathetic towards others, and committed to digital justice as the foundation of Indonesia's democracy in the 21st century. This generation must become agents of change capable of rejecting polarising narratives, combating algorithmic injustice, and disseminating positive content that strengthens social cohesion. Without this revitalisation, moral education risks becoming a historical relic irrelevant to the digital reality; yet, with the implementation of the right strategies, it can become a solid foundation for the development of a just, inclusive, and dignified digital civilisation in Indonesia. This momentum is a golden opportunity to ensure that digital transformation produces not only a generation that is technically connected, but also morally united in diversity.

References

- Abdullah Moafa, F., Ahmad, K., Al-Rahmi, W. M., Yahaya, N., Bin Kamin, Y., & Alamri, M. M. (2018). Develop a Model to Measure the Ethical Effects of Students Through Social Media Use. *IEEE Access*, 6, 56685–56699. <https://doi.org/10.1109/ACCESS.2018.2866525>
- Adriana, N. G., & Zirmansyah, Z. (2021). PENGARUH PENGETAHUAN PARENTING TERHADAP KETERLIBATAN ORANGTUA DI LEMBAGA PAUD. *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)*, 1(1), undefined-undefined. <https://doi.org/10.36722/jaudhi.v1i1.565>
- Alias, N. Z., Kamal, S. S. L. A., & Ginanto, D. E. (2024). Theoretical Perspectives on Parental Involvement in Children's ESL Learning: A Systematic Literature Review. *Southeast Asia Early Childhood*, 13(2), 132–148.
- Altarazi, Y. S. M., Abu Talib, A. R., Yu, J., Gires, E., Abdul Ghafir, M. F., Lucas, J., & Yusaf, T. (2022). Effects of biofuel on engines performance and emission characteristics: A review. *Energy*, 238, 121910. <https://doi.org/10.1016/j.energy.2021.121910>

- Ardin, H. S., & Syafril, S. (2021). Using Center Learning in Building Early Childhood Character. *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini*, 4(1), 90–104. <https://doi.org/10.24042/ajipaud.v4i1.8664>
- Aslan. (2019a). Peran Pola Asuh Orangtua di Era Digital. *Jurnal Studia Insania*, 7(1), 20–34. <https://doi.org/10.18592/jsi.v7i1.2269>
- Aslan, A. (2019b). *HIDDEN CURRICULUM*. Pena Indis.
- Aslan, A. (2024). Character building in early childhood: An integrative literature review towards quality education. *The International Tax Journal*, 51(6), Article 6.
- Aslan, A., & Setiawan, A. (2019). Internalization of Value education In temajuk-melano malaysla Boundary school. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 14(2).
- Aslan, A., & Shiong, P. K. (2023). Learning in the Digital Age Full of Hedonistic Cultural Values Among Elementary School Students. *Bulletin of Pedagogical Research*, 3(2), 94–102. <https://doi.org/10.51278/bpr.v3i2.515>
- Aslan Aslan, & Pong, K. S. (2026). Principals' Leadership Styles and Teachers' Commitment: The Mediating Role of Job Satisfaction - Aslan Aslan, Kok Shiong Pong, 2026. *Journal of School Leadership*. <https://journals.sagepub.com/doi/10.1177/10526846261438721>
- Aslan & Wahyudin. (2020). *Kurikulum dalam Tantangan Perubahan*. Bookies Indonesia. <https://scholar.google.com/scholar?oi=bibs&hl=en&cluster=17745790780728460138>
- Babys, P., & Pramana, O. Y. (2025). Problematika Pendidikan Berbasis Teknologi Digital di Era Post-Truth dan Urgensi Pendidikan Moral. *Media: Jurnal Filsafat Dan Teologi*, 6(2), 325–346. <https://doi.org/10.53396/media.v6i2.632>
- Brey, P., & Dainow, B. (2024). Ethics by design for artificial intelligence. *AI and Ethics*, 4(4), 1265–1277. <https://doi.org/10.1007/s43681-023-00330-4>
- Crawford, K., & Gillespie, T. (2016). What is a flag for? Social media reporting tools and the vocabulary of complaint. *New Media & Society*, 18(3), 410–428. <https://doi.org/10.1177/1461444814543163>
- Darda, A., Mawaddah, D., Islam, M. T., Alim, S., Marzuqi, A., & Rofik, Z. (2026). Reconstructing Character Education for Generation Z: An Analytical Study Based on Al-Ghazali's Ethical Framework. *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 6(01), 88–101. <https://doi.org/10.47709/educendikia.v6i01.7995>
- Dragu, T., & Lupu, Y. (2021). Digital Authoritarianism and the Future of Human Rights. *International Organization*, 75(4), 991–1017. <https://doi.org/10.1017/S0020818320000624>
- Eliyah, E., & Aslan, A. (2025). STAKE'S EVALUATION MODEL: METODE PENELITIAN. *Prosiding Seminar Nasional Indonesia*, 3(2), Article 2.
- Fitroh, I., & Aslan, A. (2026). TECHNOLOGY AND SCIENCE-BASED EDUCATION AS A PILLAR OF INTELLECTUAL DEVELOPMENT IN THE 21ST CENTURY: A LITERATURE REVIEW ON THE DEVELOPMENT OF ADAPTIVE, INCLUSIVE, AND SUSTAINABLE LEARNING MODELS IN THE DIGITAL AGE. *INJOSEDU: International Journal of Social and Education*, 2(10), 3142–3154.
- Guna, B. W. K., Yuwantiningrum, S. E., Firmansyah, S. M. D. A., & Aslan. (2024). Building Morality and Ethics Through Islamic Religious Education In Schools. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 14–24. <https://doi.org/10.37567/ijgie.v5i1.2685>

- Hardiyanto, L., Iriansyah, H. S., & Pudjiastuti, S. R. (2024). Cyberbullying on Social Media and Its Implications for the Mental Health of Generation Z in the Context of the Second Principle. *Jurnal Ilmu Pendidikan (JIP) STKIP Kusuma Negara*, 15(2), 189–198. <https://doi.org/10.37640/jip.v15i2.1828>
- Hasan, M. M., & Rahman, M. M. (2017). Performance and emission characteristics of biodiesel–diesel blend and environmental and economic impacts of biodiesel production: A review. *Renewable and Sustainable Energy Reviews*, 74, 938–948. <https://doi.org/10.1016/j.rser.2017.03.045>
- Jayadi, U., Harahap, A., & Aslan, A. (2023). Educational Landscape in Indonesia in 2023: Challenges and Opportunities. *International Journal of Education and Digital Learning (IJEDL)*, 2(2), Article 2. <https://doi.org/10.47353/ijedl.v2i2.266>
- Judrah, M., Arjum, A., Haeruddin, H., & Mustabsyirah, M. (2024). Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral. *Journal of Instructional and Development Researches*, 4(1), 25–37. <https://doi.org/10.53621/jider.v4i1.282>
- Kreeft, P. (2009). *Back to Virtue: Traditional Moral Wisdom for Modern Moral Confusion*. Ignatius Press.
- Kristyowati, Y. (2021). GENERASI “Z” DAN STRATEGI MELAYANINYA. *AMBASSADORS: Jurnal Teologi dan Pendidikan Kristiani*, 2(1), 23–34.
- Mizani, H., Basir, A., Giri, S., Juhaidi, A., & Aslan, A. (2020). Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan. *Talent Development & Excellence*, 12(2), 4365–4374.
- Pambudi, R., Budiman, A., Rahayu, A. W., Sukanto, A. N. R., & Hendrayani, Y. (2023). Dampak Etika Siber Jejaring Sosial Pada Pembentukan Karakter Pada Generasi Z. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan*, 4(3), 289–300. <https://doi.org/10.36418/syntax-imperatif.v4i3.262>
- Prensky, M. (2001). Digital Natives, Digital Immigrants Part 2: Do They Really Think Differently? *On the Horizon: The International Journal of Learning Futures*, 9(6), 1–6. <https://doi.org/10.1108/10748120110424843>
- Purike, E., & Aslan, A. (2025). A COMPARISON OF THE EFFECTIVENESS OF DIGITAL AND TRADITIONAL LEARNING IN DEVELOPING COUNTRIES. *Indonesian Journal of Education (INJOE)*, 5(1), Article 1.
- Revalina, A., & Aslan, A. (2025). PERUBAHAN NORMA ETIKA DALAM HUBUNGAN SOSIAL DI PLATFORM MEDIA SOSIAL. *Jurnal Komunikasi*, 3(6), Article 6.
- Saputra, H., Usman, S., Sakka, A. R., & Aslan, A. (2024). The Effect Of Using Learning Media On Learning Motivation About Creed and Morals At Mas Ushuluddin Singkawang. *IJGIE (International Journal of Graduate of Islamic Education)*, 6(1), Article 1. <https://doi.org/10.37567/ijgie.v6i1.3698>
- Sarmila, U., Aslan, A., & Astaman, A. (2023). THE ROLE OF PARENTS TOWARDS YOUTUBE USERS IN BUILDING CHILDREN’S RELIGIOUS BEHAVIOR IN KUALA PANGKALAN KERAMAT VILLAGE. *Archipelago Journal of Southeast Asia Islamic Studies (AJSAIS)*, 1(2), 116–122.
- Setiawan, M. D. D., Zahra, S., Darmawan, I. T., Putra, R., & Antoni, H. (2025). Peran Pendidikan Pancasila dalam Menanamkan Nilai-Nilai Kebangsaan dan Mengatasi Dekadensi Moral di Kalangan Generasi-Z pada Era Digital. *Journal of Student Research*, 3(3), 43–54. <https://doi.org/10.55606/jsr.v3i1.3610>

- Sudarmo, S., Arifin, A., Pattiasina, P. J., Wirawan, V., & Aslan, A. (2021). The future of instruction media in Indonesian education: Systematic review. *Al-Ishlah: Jurnal Pendidikan*, 13(2), 1302–1311.
- Syakhrani, A. W., & Aslan, A. (2024). THE IMPACT OF INFORMAL FAMILY EDUCATION ON CHILDREN'S SOCIAL AND EMOTIONAL SKILLS. *Indonesian Journal of Education (INJOE)*, 4(2), 619~631-619~631.
- Taufik, H., & Rusdi, M. (2024). Teachers challenges and strategies in facing the digitalization era in Islamic education in madrasahs in West Java Region. *West Science Islamic Studies*, 2(04), 184–190.
- Tazijan, F., Aboo Bakar, R., & Mohd Ramli, N. F. (2022). The drive of digital literacy skills in the 21st century / Farina Tazijan, Rofiza Aboo Bakar and Nor Fazlin Mohd Ramli. *International Journal of Practices in Teaching and Learning (IJPTL)*, 2(1). <http://ijptl.uitm.edu.my>
- Tuhuteru, L., Misnawati, D., Aslan, A., Taufiqoh, Z., & Imelda, I. (2023). The Effectiveness of Multimedia-Based Learning To Accelerate Learning After The Pandemic At The Basic Education Level. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(1), 128–141. <https://doi.org/10.31538/tijie.v4i1.311>
- Widjaja, G., Bhattacharya, S., Ma`arif, M. A., & Aslan, A. (2022). Anti-Radicalism Islamic Education Strategy in Islamic Boarding Schools. *Jurnal Pendidikan Islam Indonesia*, 6(2), 74–85. <https://doi.org/10.35316/jpii.v6i2.405>
- Widjaja, M. P. & A. (2021). *Strategi dan Transformasi Digital*. Kepustakaan Populer Gramedia.
- Wijayati, I. W. (2024). Efektivitas Media Augmented Reality (AR) Berbasis Kearifan Lokal terhadap Peningkatan Literasi Sosial Siswa Sekolah Dasar. *JURNAL JENDELA PENDIDIKAN*, 4(04), 487–509. <https://doi.org/10.57008/jjp.v4i04.1886>
- Yajie, L., Liu, H., & Gaoming, M. (2023). Widening Digital Divide: Family Investment, Digital Learning, and Educational Performance of Chinese High School Students During the COVID-19 Pandemic School Closures. *Applied Research in Quality of Life*, 18(5), 2397–2413. <https://doi.org/10.1007/s11482-023-10191-y>
- Zed, M. (2008). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.
- Zeng, J. (2020). Artificial intelligence and China's authoritarian governance. *International Affairs*, 96(6), 1441–1459. <https://doi.org/10.1093/ia/iaa172>
- Zimmerman, B. J., & Schunk, D. H. (2003). Albert Bandura: The Scholar and His Contributions to Educational Psychology. In *Educational Psychology*. Routledge.