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MODEL OF ISLAMIC RELIGIOUS EDUCATION, DIGITAL LITERACY AND CHARACTER STRENGTHENING IN FACING THE CHALLENGE OF GENERATION ALPHA

MODEL PENDIDIKAN AGAMA ISLAM, LITERASI DIGITAL, DAN PENGUATAN KARAKTER DALAM MENGHADAPI TANTANGAN GENERASI ALPHA

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Abstract

The rapid development of digital technology has changed the learning patterns, interaction methods, and character formation of Generation Alpha. This condition demands the presence of an educational model that is able to integrate Islamic Religious Education (PAI), digital literacy, and character strengthening as a whole in the learning process. This study aims to analyze the integration model of Islamic Religious Education, digital literacy, and character strengthening in facing the challenges of Generation Alpha. The study used a qualitative approach with a library research method. Data were obtained from various scientific sources such as books, reputable journal articles, education policy documents, and relevant research results. Data analysis was conducted using content analysis techniques by identifying, categorizing, and interpreting various concepts related to the integration of these three aspects. The results show that an effective integration model is built through three main dimensions: the integration of Islamic values in the use of digital technology, strengthening digital literacy based on ethics and morals, and internalizing character education through collaborative, contextual, and student-centered learning. This model contributes to shaping Generation Alpha, who not only possess digital competence but also possess religious, critical, responsible, creative character, and the ability to filter information wisely. Thus, the integration of Islamic religious education, digital literacy, and character building is a relevant strategy for developing human resources that are adaptive to technological developments without neglecting moral and spiritual values.

Keywords : Islamic Religious Education, Digital Literacy, Character Building, Generation Alpha, Learning Integration.

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Abstrak

Pesatnya perkembangan teknologi digital telah mengubah pola pembelajaran, metode interaksi, dan pembentukan karakter Generasi Alpha. Kondisi ini menuntut hadirnya model pendidikan yang mampu mengintegrasikan Pendidikan Agama Islam (PAI), literasi digital, dan penguatan karakter secara utuh dalam proses pembelajaran. Studi ini bertujuan untuk menganalisis model integrasi Pendidikan Agama Islam, literasi digital, dan penguatan karakter dalam menghadapi tantangan Generasi Alpha. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka. Data diperoleh dari berbagai sumber ilmiah seperti buku, artikel jurnal bereputasi, dokumen kebijakan pendidikan, serta hasil penelitian yang relevan. Analisis data dilakukan dengan teknik analisis konten melalui identifikasi, kategorisasi, dan interpretasi berbagai konsep yang berkaitan dengan integrasi ketiga aspek tersebut. Hasil penelitian menunjukkan bahwa model integrasi yang efektif dibangun melalui tiga dimensi utama: integrasi nilai-nilai Islam dalam penggunaan teknologi digital, penguatan literasi digital yang berlandaskan etika dan moral, serta internalisasi pendidikan karakter melalui pembelajaran yang kolaboratif, kontekstual, dan berpusat pada peserta didik. Model ini berkontribusi dalam membentuk Generasi Alpha yang tidak hanya memiliki kompetensi digital, tetapi juga memiliki karakter religius, kritis, bertanggung jawab, kreatif, serta kemampuan untuk menyaring informasi secara bijak. Dengan demikian, integrasi antara Pendidikan Agama Islam, literasi digital, dan pembentukan karakter merupakan strategi yang relevan untuk mengembangkan sumber daya manusia yang adaptif terhadap perkembangan teknologi tanpa mengabaikan nilai-nilai moral dan spiritual.

Kata Kunci : Pendidikan Agama Islam, Literasi Digital, Pembentukan Karakter, Generasi Alpha, Integrasi Pembelajaran.

1. INTRODUCTION

The development of information and communication technology in the digital era has brought significant changes to various aspects of human life, including education. The presence of the internet, artificial intelligence (AI), social media, and various digital learning platforms has transformed the way students obtain information, communicate, and build knowledge. These changes require the world of education to implement various innovations to produce graduates who possess not only academic competence but also strong character, critical thinking skills, and adequate digital literacy. In this context, education is no longer merely oriented towards the transfer of knowledge, but also towards developing individuals who are able to adapt to changing times without losing their moral and spiritual identity (Jamal 2026).

Generation Alpha is a group born between 2010 and the mid-2020s and is known as a generation that has lived side by side with digital technology since birth. Unlike previous generations, children of Generation Alpha are accustomed to using gadgets, the internet, social media, and various digital applications as part of their daily lives. This ease of access to information provides significant opportunities for improving the quality of learning, but on the other hand, it also presents challenges such as the spread of invalid information, negative content, cyberbullying, digital media addiction, and a decline in the quality of direct social interactions. Therefore, an educational approach is needed that can guide the productive and responsible use of technology (Arifin 2025).

This phenomenon demonstrates that digital literacy skills are a key competency for students in the 21st century. Digital literacy is not simply defined as the ability to operate technological devices, but also encompasses the ability to search, analyze, evaluate, produce, and disseminate information ethically and responsibly. Students are required to possess critical thinking skills in filtering the various information circulating in the digital space to avoid being easily influenced by fake news, hate speech, and various forms of deviance that develop through digital media.

On the other hand, the rapid development of technology has also given rise to various moral and character issues among students. Increasing individualistic behavior, low empathy, declining

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manners in digital communication, and weak social responsibility are challenges commonly encountered in the lives of today's young generation. These conditions demonstrate that mastery of technology without being balanced by good character development can actually have significant negative impacts on students' personality development (Zahra and Rosdialena 2026).

Islamic Religious Education holds a very strategic position in addressing these challenges. It serves not only as a means of conveying religious material, but also as a process of internalizing the values of faith, worship, morals, and social interactions that shape students' overall character. Through Islamic Religious Education, students are expected to utilize Islamic values as guidelines for utilizing technological developments wisely, responsibly, and in accordance with the principles of Islamic law.

However, the implementation of Islamic Religious Education in various educational institutions is often still solely cognitively oriented. Learning places greater emphasis on mastery of material, memorization of concepts, and achievement of academic grades than on character building and the development of 21st-century skills. Consequently, there is a gap between students' religious knowledge and the implementation of those values in real life, particularly in their activities in the digital space.

At the same time, various national education policies have begun to prioritize character building in the learning process. Character education is seen as a crucial foundation for developing students with integrity, responsibility, discipline, tolerance, cooperation, social awareness, and a sense of nationalism. Character building is not solely the responsibility of specific subjects but must be integrated into all learning activities so that these values can develop sustainably (Putri and Wiranata 2025).

The integration of Islamic religious education with digital literacy and character building is a relevant approach to addressing educational needs in the era of digital transformation. These three components are complementary. Islamic religious education provides a spiritual and moral foundation, digital literacy equips students with the ability to intelligently utilize technology, and character education shapes attitudes and behaviors consistent with humanitarian values. When these three are systematically integrated, the educational process will result in more comprehensive and contextual learning.

This integrated model also aligns with the 21st-century learning paradigm, which positions students as active participants in the learning process. Teachers no longer serve as the sole source of information, but rather as facilitators, guiding students in building knowledge through the positive use of technology. Learning that integrates religious values, digital skills, and character building will create a learning environment that is more adaptive to current developments while still oriented toward the development of noble character.

Furthermore, technological developments based on artificial intelligence, big data, the Internet of Things (IoT), and digital ecosystems have expanded students' learning space beyond the boundaries of the formal classroom. Students can obtain information from various sources quickly and easily. However, this situation also increases the risk of disinformation, information manipulation, and exposure to various content that conflicts with the nation's religious and cultural values. Therefore, education needs to provide learning models that can guide students to develop the ability to select, manage, and utilize information responsibly.

From the perspective of Islamic Religious Education, the use of digital technology does not contradict Islamic teachings as long as it is used for beneficial purposes. Islam actually encourages its followers to continuously develop knowledge, utilize technology, and benefit from every development of the times while adhering to the values of monotheism, morality, honesty, trustworthiness, and responsibility. Therefore, the integration of digital literacy into Islamic Religious Education represents an actualization of Islamic teachings that is responsive to social change and scientific developments (Pariansyah and Kurniallah 2026).

Implementing an integrated model of Islamic Religious Education, digital literacy, and character building requires collaboration between various parties, including teachers, students, parents, schools,

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and the community. This synergy is crucial for creating an educational ecosystem capable of fostering a healthy, religious, and character-based digital culture. The success of this model depends not only on the curriculum but also on educators' competence in utilizing technology, their ability to design innovative learning, and their exemplary practice in implementing Islamic values in daily life.

Various previous studies have addressed Islamic Religious Education, digital literacy, and character education separately. However, studies specifically offering an integrated model for these three aspects to address the characteristics and challenges of Generation Alpha are still relatively limited. Yet, changes in student character influenced by technological advancements require a more holistic, integrative approach oriented toward competency development and character formation. This gap provides a crucial basis for the need to develop a conceptual model that systematically connects these three dimensions of education.

Based on this description, this study seeks to examine the integration model of Islamic Religious Education, digital literacy, and character building as a relevant educational strategy in addressing the challenges of Generation Alpha. This study is expected to provide a conceptual contribution to the development of contemporary Islamic education theory and serve as a reference for teachers, schools, curriculum developers, and policymakers in designing learning systems that are adaptive to technological developments, while remaining grounded in Islamic values and fostering the holistic character of students.

2. RESEARCH METHOD

This study employed a qualitative approach with library research. This approach was chosen because it focused on examining concepts, theories, and previous research findings regarding the integration of Islamic Religious Education, digital literacy, and character building in facing the challenges of Generation Alpha. Library research enabled researchers to gain a comprehensive understanding of various scientific perspectives, enabling them to formulate an integration model relevant to educational needs in the era of digital transformation.

The data sources in this study consist of primary and secondary data. Primary data were obtained from scientific articles published in accredited national journals and reputable international journals discussing Islamic Religious Education, digital literacy, character education, and the characteristics of Generation Alpha. Furthermore, primary data also includes educational policy documents, such as regulations from the Ministry of Primary and Secondary Education, the Ministry of Religious Affairs of the Republic of Indonesia, and various digital literacy competency frameworks published by official institutions. Meanwhile, secondary data were obtained from scientific books, seminar proceedings, research reports, and various other academic references relevant to the research focus.

Data collection was conducted through documentation studies, systematically searching various literature sources using scientific databases such as Google Scholar, Scopus, Crossref, DOAJ, Garuda, and university journal portals. The literature was selected based on criteria such as relevance to the research topic, source credibility, publication novelty, and its contribution to the development of the concept of integrating Islamic Religious Education, digital literacy, and character building. All collected documents were then classified according to the discussion themes to facilitate the analysis process.

Data analysis was conducted using content analysis techniques. The analysis began with a thorough reading and understanding of all collected documents, then identifying key concepts related to Islamic Religious Education, digital literacy, character education, and the challenges faced by Generation Alpha. The data was then categorized based on specific themes to identify interrelationships between variables. Following the categorization process, the findings were interpreted to develop a conceptual synthesis of an integration model that can be applied to learning.

To maintain data validity, the study employed source triangulation techniques by comparing various references from scientific books, journal articles, previous research results, and official policy documents. Furthermore, the researcher applied the principle of thoroughness in selecting references

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that possess academic validity, substantive relevance, and an adequate level of recency. Through this process, it is hoped that the research results will have a good level of credibility, dependability, and confirmability, thus being able to provide a conceptual contribution to the development of an integrated model for Islamic Religious Education, digital literacy, and character building in facing the challenges of Generation Alpha.

3. RESULT AND DISCCUSSION

The Concept of Integrating Islamic Religious Education, Digital Literacy, and Character Building in Facing the Challenges of Generation Alpha

The concept of integrating Islamic Religious Education (PAI), digital literacy, and character building is an educational approach that combines Islamic values, digital technology skills, and student character building within a unified learning process. This integration is based on the understanding that education aims not only to develop intellectual abilities but also to shape a personality with noble morals and the ability to adapt to developments in science and technology. In the context of Generation Alpha growing up in the digital ecosystem, these three aspects are important foundations in creating learning that is relevant to the needs of the times while remaining oriented towards Islamic values. According to Abuddin Nata (2023), Islamic Religious Education must be able to transform to keep up with societal developments while still making the Qur'an and As-Sunnah the main foundation in building student character (Sakdiyah, Widna, and Gusmaneli 2025).

Conceptually, Islamic Religious Education has a broad scope because it not only teaches aspects of faith, worship, and sharia, but also instills morals, social ethics, and responsibility towards oneself, society, and the environment. These values serve as a moral foundation in facing the various changes brought about by the development of digital technology. Therefore, Islamic Religious Education learning is no longer sufficient through conventional approaches but needs to be integrated with various media and digital learning resources to be more contextual and appropriate to the characteristics of today's students. Ahmad Tafsir (2022) explains that the essence of Islamic education is the process of forming knowledgeable, faithful, and moral human beings so that they are able to fulfill their role as caliphs on earth.

Digital literacy is the second component that plays a strategic role in this integration model. Digital literacy is not only understood as the ability to use technological devices, but also encompasses the ability to access, understand, evaluate, create, and communicate information responsibly. Students need to have the skills to distinguish between true and misleading information, understand the ethics of interacting in the digital space, and utilize technology as a tool for learning and self-development. These skills are fundamental for Generation Alpha, whose learning activities largely involve digital devices from an early age (Redhana 2024).

Generation Alpha has distinct characteristics compared to previous generations. They are known as digital natives, having grown up with the internet, smart devices, artificial intelligence, and various technology-based applications. Their technological skills generally develop more rapidly, but this doesn't necessarily translate to critical thinking skills, self-control, or ethical awareness in using digital media. This situation demonstrates that technological mastery must be balanced with character development so that students can use technology productively, safely, and responsibly.

Character building is a complementary element to the integration of Islamic Religious Education and digital literacy. Character education aims to develop moral values reflected in daily behavior, such as honesty, discipline, responsibility, cooperation, tolerance, social awareness, and religious attitudes. From an Islamic perspective, character is understood not only as good behavior toward others but also as a manifestation of faith in Allah SWT. Therefore, character building is an inseparable part of the Islamic Religious Education learning process because both share the same goal: to develop individuals who are faithful, pious, and possess noble character.

The concept of integrating these three aspects is based on the principle that technology should be a means to strengthen the quality of learning, not a substitute for humanitarian and spiritual values.

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Islamic religious education provides direction and values, digital literacy provides competencies in utilizing technology effectively, while character education ensures that all digital activities are conducted based on ethical and moral norms. Thus, learning not only produces students who are academically intelligent but also possess integrity, responsibility, and the ability to make wise decisions in both real life and the digital space (Sumardianto, Makhshun, and Muchtar 2025).

Implementing the integration concept also requires a shift in the learning paradigm. Teachers no longer function solely as transmitters of material, but also as facilitators, guides, and role models in the positive use of technology. Islamic Religious Education (IS) learning can be developed through the use of interactive digital media, educational videos, online learning platforms, digital Quran applications, and the judicious use of artificial intelligence to support the learning process. However, all use of this technology must remain directed toward achieving the goals of Islamic education, namely the development of students who are faithful, knowledgeable, and possess noble character.

Furthermore, the integration concept positions students as active participants in learning. They are encouraged to independently seek information, reflect on various social phenomena in the digital space, and relate these to Islamic values. This process will train critical thinking, creativity, communication, and collaboration skills while strengthening moral awareness in facing various digital challenges. Such learning will result in a more meaningful learning experience because students not only understand concepts theoretically but also are able to implement them in their daily lives.

From the perspective of contemporary Islamic education, the integration of Islamic Religious Education, digital literacy, and character building reflects an effort to address social changes brought about by the technological revolution. Islamic education is required not only to uphold normative values but also to provide solutions to new problems arising from developments in information technology. By integrating these three aspects, educational institutions can produce graduates with a balance of intellectual intelligence, digital skills, emotional intelligence, and spiritual intelligence, enabling them to adapt to global change without losing their Islamic identity (Zuairiyah et al. 2025).

Based on this description, it can be understood that the concept of integrating Islamic Religious Education, digital literacy, and character building is an educational paradigm that places Islamic values as the primary foundation in developing digital competencies and shaping students' character. This integration goes beyond simply combining three educational components, but rather builds a mutually reinforcing relationship, resulting in a holistic, contextual, and adaptive learning process that addresses the characteristics of Generation Alpha. Through this concept, education is expected to produce a generation that is religious, virtuous, capable of utilizing technology, thinking critically, and embracing social responsibility in navigating the dynamics of life in the digital era.

Implementation Model of Integration of Islamic Religious Education, Digital Literacy, and Character Building in the Learning Process for Generation Alpha

The implementation model for integrating Islamic Religious Education (PAI), digital literacy, and character building into the learning process for Generation Alpha requires a paradigm shift in education from conventional learning to one that adapts to technological developments. This model utilizes technology not only as a medium for delivering material but also as a means to instill Islamic values and build student character. Learning is designed to enable students to develop religious competencies, digital skills, and positive character in a balanced manner through interactive, collaborative, and contextual learning activities (Alwa, Puspita, and Gusmaneli 2026a).

The first stage in implementing this model begins with lesson planning. Teachers develop learning objectives that integrate Islamic Religious Education competency outcomes with digital literacy indicators and character values. Learning tools, such as teaching modules, learning media, student worksheets, and assessment instruments, are designed to accommodate these three aspects in an integrated manner. Thus, each learning activity is oriented not only toward mastery of religious material but also toward the ability to utilize technology ethically and the development of behaviors that reflect Islamic morals.

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During the learning implementation phase, teachers can utilize various digital platforms as learning media, such as Learning Management Systems (LMS), web-based learning applications, educational videos, interactive e-books, digital Qurans, Islamic podcasts, and even artificial intelligence-based applications that support the learning process. The use of these media aims to increase student learning motivation while expanding access to a wider variety of learning resources. However, all technology utilization must be directed to align with the goals of Islamic Religious Education so that students not only gain knowledge but also understand the ethics of using digital technology (Hasmiza 2025).

This implementation model also prioritizes problem-based learning (PBL), project-based learning (PBL), and collaborative learning. Through this model, students are invited to analyze various real-world issues developing in the digital space, such as the spread of hoaxes, cyberbullying, hate speech, social media abuse, and violations of digital ethics. Furthermore, students are asked to provide solutions based on Islamic values, digital literacy principles, and good character. This approach encourages students to develop critical thinking, communication, collaboration, and problem-solving skills simultaneously.

Character building in the implementation model is carried out through a process of habituation and role modeling integrated into all learning activities. Teachers not only convey material on the values of honesty, responsibility, discipline, tolerance, and social awareness, but also provide concrete examples of wise use of technology. For example, teachers demonstrate a responsible attitude in using information sources, respect copyright, maintain ethical digital communication, and foster a culture of polite discussion. This role modeling is crucial because Generation Alpha students tend to learn through direct experience and examples they observe.

The integrated implementation model also places students at the center of learning (student-centered learning). Students are encouraged to explore various digital information sources, conduct research on current issues, and produce technology-based creative works that reflect Islamic values. These activities can take the form of creating digital Islamic preaching videos, Islamic infographics, educational podcasts, learning blogs, or digital literacy campaigns that emphasize moral messages. These activities provide space for students to develop creativity while internalizing character values in real-life practice (Nastiti et al.).

The successful implementation of the integrated model is heavily influenced by teacher competency. Islamic Religious Education teachers are required not only to master religious material but also to possess digital literacy skills, digital pedagogy, and skills in utilizing learning technology. Teachers must be able to select digital media appropriate to student characteristics, design innovative learning, and guide students in using technology safely and responsibly. Therefore, improving teacher competency through training, workshops, and ongoing professional development is a crucial prerequisite for implementing this model.

In addition to teachers, successful implementation also requires support from schools, families, and the community. Schools play a role in providing adequate digital infrastructure, developing policies for healthy technology use, and fostering a religious and character-based school culture. Parents have a responsibility to provide guidance on the use of digital devices at home, while the community can support this by creating a social environment conducive to student character development. Collaboration between these three elements will create an educational ecosystem that strengthens the effectiveness of the integration of Islamic Religious Education, digital literacy, and character building.

Evaluation in the implementation model focuses not only on cognitive learning outcomes but also encompasses affective and psychomotor aspects. Assessment is conducted authentically through attitude observation, project assessment, digital portfolios, reflective journals, presentations, and student performance assessments in completing various technology-based assignments. With a comprehensive evaluation system, teachers can measure the extent to which students have understood

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Islamic Religious Education material, developed digital literacy skills, and applied character values in their daily lives and activities in the digital space (Uri and Saputra 2025).

Overall, the implementation model for integrating Islamic Religious Education, digital literacy, and character building represents a holistic, innovative, and relevant learning approach to the characteristics of Generation Alpha. This model connects spiritual values, digital competency, and character building in a mutually supportive learning process. Through planned, collaborative implementation, and a focus on 21st-century learning, this model is expected to produce Generation Alphas with strong faith, noble morals, critical thinking skills, strong digital literacy, and readiness to face the challenges of a digital society without losing their identity as individuals grounded in Islamic values.

Implications of the Integration Model of Islamic Religious Education, Digital Literacy, and Character Building on the Formation of Competence and Character of Generation Alpha

The implementation of an integrated model of Islamic Religious Education (PAI), digital literacy, and character building has broad implications for the competency development of Generation Alpha students. This model is not only oriented towards improving cognitive learning outcomes, but also towards developing affective, spiritual, social, and 21st-century skills. In the context of modern education, learning success is no longer measured solely by mastery of subject matter, but rather by students' ability to apply knowledge, behave in accordance with moral values, and adapt responsibly to technological developments (Alwa, Puspita, and Gusmaneli 2026b).

The first implication is seen in strengthening students' religious competence. Through the integration of Islamic Religious Education with digital learning activities, students have the opportunity to understand Islamic teachings more broadly through various credible learning resources. The use of digital Quran applications, electronic hadith books, scientific study videos, and technology-based learning platforms can increase access to Islamic knowledge. However, the use of these digital resources remains guided by teachers so that students have the ability to select valid references that align with Islamic principles.

The next implication is the improvement of students' digital literacy skills. Generation Alpha is inherently familiar with technology, but this familiarity doesn't necessarily translate into the ability to use it critically and responsibly. This integration model guides students in understanding how to search for accurate information, evaluate the credibility of sources, protect personal data, respect digital communication ethics, and use social media positively. Thus, digital literacy develops not only as a technical skill, but also as a social and ethical competency (Febriana 2025).

From a character perspective, the integration model fosters stronger moral values. Students are accustomed to practicing honesty, discipline, responsibility, cooperation, tolerance, and mutual respect, both in face-to-face learning and digital activities. These values are not only learned theoretically but also internalized through various learning experiences involving direct interaction, reflection, discussion, and real-life problem-solving. This habituation process makes character an integral part of students' daily lives.

Another implication is the development of critical thinking skills in dealing with the flow of digital information. Students no longer passively accept every piece of information, but are encouraged to verify, compare various sources, and consider moral aspects before disseminating information. This critical thinking ability is crucial in addressing the phenomenon of hoaxes, disinformation, digital propaganda, and various forms of information manipulation increasingly found on social media. Islamic religious education serves as an ethical foundation for determining attitudes toward this information.

The integrated model also encourages the growth of student creativity and innovation. Through various technology-based learning projects, students can produce digital works of educational value, such as Islamic learning videos, religious infographics, Islamic missionary podcasts, interactive presentation media, and digital campaigns on morals and social media ethics. These activities not only

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improve technological skills but also foster self-confidence, communication skills, and leadership skills in conveying positive messages to the community.

In addition to its impact on students, this integration model also has implications for improving teacher professionalism. Teachers are required to continuously develop pedagogical, professional, social, and digital competencies. Mastery of technology is essential for teachers to design engaging, interactive, and nuanced learning that aligns with the characteristics of Generation Alpha. Teachers are also required to be role models in the ethical use of technology, thereby fostering a positive digital culture within the school environment (Riandi et al. 2026).

At the institutional level, implementing an integrated model encourages schools to transform their learning management. Schools need to provide adequate digital infrastructure, strengthen a culture of literacy, develop healthy technology policies, and foster a religious and character-based educational environment. This transformation transforms schools into centers not only for the transfer of knowledge but also for character development that adapts to developments in information technology.

Another equally important implication is increased parental involvement in the educational process. In the digital age, oversight of technology use cannot be entirely left to schools. Parents play a strategic role in assisting their children in using digital devices at home, setting a good example in digital media use, and reinforcing the religious values instilled in schools. Collaboration between schools and families will create continuity in character education, ensuring consistent development of students' personalities.

From a human resource development perspective, this integration model contributes to preparing Generation Alpha to face the challenges of the Industrial Revolution 4.0 and Society 5.0. Students are expected to possess a balance between digital competency, critical thinking, creativity, communication, collaboration, and spiritual intelligence.

This combination of competencies is an important asset in facing changes in the world of work, the development of artificial intelligence technology, and the increasingly complex dynamics of social life without losing one's identity as a devout and noble individual (Amrullah et al. 2024).

Furthermore, this integration model has strategic implications for the development of national education policy. The integration of Islamic Religious Education, digital literacy, and character building can serve as the basis for curriculum development, teaching materials development, teacher training, and a more comprehensive learning evaluation system. This approach aligns with the direction of Indonesian education development, which emphasizes the importance of developing student profiles with global competencies while also being grounded in religious values, national culture, and ethical values in social life.

Based on the overall discussion, it can be understood that the implications of the integrated model of Islamic Religious Education, digital literacy, and character building are not only limited to improving the quality of the learning process, but also have a sustainable impact on character formation, digital competence, spiritual intelligence, and the readiness of Generation Alpha to face future challenges. This model produces a holistic educational approach by integrating religious, technological, and character dimensions in a single, mutually supportive learning system. Thus, education can produce Generation Alpha who are religious, have integrity, are adaptive to technological developments, have global competitiveness, and continue to uphold Islamic values and national character as the main foundations of community life.

4. CONCLUSION

The development of digital technology has presented various opportunities and challenges for the world of education, particularly in shaping the character and competencies of Generation Alpha. The characteristics of a generation that grew up with technology demand a transformation in learning that is not only oriented towards mastering knowledge, but also able to instill religious values, build character, and develop digital literacy skills. Therefore, the integration of Islamic Religious Education,

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digital literacy, and character building is a strategic necessity in creating an education system relevant to the demands of the 21st century.

The study results show that the integration concept is built through a synergy between Islamic values as a moral foundation, digital literacy as the competency to utilize technology critically, creatively, and responsibly, and character building as the foundation for student behavior in both real life and the digital space. These three components complement each other, resulting in a holistic, contextual, and student-centered learning process.

The integrated model is implemented through integrated learning planning, the use of educational media and digital platforms, the application of innovative learning models, the strengthening of a culture of role models, collaboration between schools, families, and the community, and authentic evaluation encompassing cognitive, affective, and psychomotor aspects. This model provides space for students to develop critical thinking, creativity, communication, collaboration, and digital skills while remaining grounded in Islamic values and noble morals.

The implications of this integration model are evident in the formation of Generation Alpha, which possesses a balance of digital competence, intellectual intelligence, spiritual intelligence, and strong character. In addition to improving the quality of Islamic Religious Education learning, this model also strengthens a culture of ethical digital literacy, encourages the wise use of technology, and develops students who are religious, have integrity, are responsible, adaptable to change, and ready to face the challenges of the Industrial Revolution 4.0 and Society 5.0.

Thus, the integrated model of Islamic Religious Education, digital literacy, and character building can be an effective alternative learning model to address future educational challenges. Its successful implementation requires the commitment of all stakeholders, including teachers, schools, parents, the government, and the community, to create an educational ecosystem capable of producing superior human resources with global competitiveness, while remaining steadfast in Islamic values, ethics, and national character.

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