

Transforming Youth Social Concern in the Digital Era: An Islamic Values-Based Analysis of Social Media Engagement

¹Hialludin, ²Muzanni, Shada Al Nomani³

¹Universitas Alma Ata Yogyakarta, Indonesia

²University of Science and Technology, Yaman

Bolu Abant İzzet Baysal University, Turki

Email: hialluddin34@gmail.com¹ muzanniealhafny@gmail.com²
shada0108@gmail.com³

Abstract

Social media has transformed patterns of social interaction among young people while creating new spaces for expressing concern toward humanitarian and social issues. This study aims to analyze the transformation of youth social concern through social media and examine the relevance of Islamic values as an ethical foundation for digital life. The study employed a descriptive qualitative approach, with data collected through observations of publicly accessible digital activities, documentation, and a review of relevant scholarly literature. The data were analyzed thematically by focusing on changes in forms of social concern, patterns of digital participation, and the application of Islamic values, including ta'awun (mutual assistance), ukhuwah (brotherhood), rahmah (compassion), amanah (trustworthiness), sadaqah (voluntary giving), and maslahah (social benefit). The findings indicate that social media has expanded opportunities for social concern through humanitarian information sharing, online fundraising, social campaigns, emotional support, and cross-regional solidarity. However, digital participation also presents challenges, including symbolic concern, performative participation, the pursuit of social validation, and the dissemination of unverified information. Islamic values can function as an ethical framework for directing digital participation toward more responsible, authentic, and socially beneficial forms of concern. The study emphasizes that optimizing social media for social engagement requires the integration of digital literacy, empathy, social responsibility, and Islamic ethical values.

Keywords: Social Media; Youth; Social Concern; Islamic Values; Digital Ethics.

INTRODUCTION

The rapid development of digital technology has significantly transformed patterns of human social interaction. Social media is no longer merely a means of communication and entertainment but has developed into a social space for interaction, information exchange, identity construction, and public participation in various social issues. Young people are among the groups most closely connected to these changes, as an increasing proportion of their social activities takes place through digital platforms. Social media enables individuals to establish connections without geographical limitations while simultaneously creating opportunities for new forms of social concern, such as online fundraising, humanitarian information dissemination, social campaigns, support for vulnerable groups, and the dissemination of religious messages. In this context, social media has become an important space in which young people develop social connections, receive support, and construct a sense of belonging within their communities (Amini & Hidayat, 2023).

This transformation indicates that social concern among young people is no longer expressed exclusively through face-to-face interaction. Social concern can also emerge through digital actions that are rapid, extensive, and participatory. Individuals can support disaster victims, disseminate information about community needs, contribute to online donations, or initiate social movements through digital platforms. This phenomenon demonstrates a shift in the social environment from predominantly physical spaces toward increasingly digital spaces. However, high levels of digital participation do not necessarily indicate the depth of social concern. Activities such as liking, sharing, or commenting on social issues may represent forms of social participation, but they may also remain symbolic expressions that are not followed by concrete action. Therefore, the transformation of social concern in the digital era requires further examination, particularly

concerning the extent to which digital expressions are translated into meaningful social practices (Rahmawaty & Supriyadi, 2025).

This issue becomes increasingly significant when examined in relation to the lives of young Muslims. Social media has become an important space for young Muslims to acquire religious knowledge, construct religious identities, express their religiosity, and interact with religious communities. Digital platforms have expanded opportunities for young people to encounter diverse forms of Islamic knowledge and religious expression. At the same time, the digital environment also creates challenges related to identity, social pressure, public validation, and the representation of religiosity. Social media has consequently influenced not only how young Muslims communicate but also how they understand and express their religious values in everyday life. Religious learning and interaction that were previously concentrated in families, schools, mosques, and Islamic institutions are increasingly complemented by digital forms of engagement (Daulay & Rohman, 2023).

From an Islamic perspective, social concern constitutes an essential dimension of human relations and social responsibility. The concept of *ta'awun*, or mutual assistance in goodness, emphasizes the importance of helping one another in constructive and beneficial activities. Likewise, *ukhuwah* emphasizes brotherhood, solidarity, and harmonious relationships among members of society. Other Islamic values, including *rahmah* (compassion), empathy, charity, justice, and social responsibility, demonstrate that religiosity is not limited to individual ritual practices but also carries social consequences (Putri & Kanus, 2025). Therefore, the digital environment can be understood as a new space for actualizing these values. Social media has the potential to expand practices of goodness when it is used to assist others, disseminate accurate information, strengthen solidarity, and encourage constructive social action (Hidayah et al., 2021).

Nevertheless, the digital environment also presents ethical challenges for the practice of social concern. The culture of likes, shares, followers, and

popularity may cause social actions to become intertwined with the desire for public recognition. In the context of religious expression, social media may create tension between genuine religious commitment and performative religiosity. Expressions of piety can potentially become oriented toward public validation rather than intrinsic religious values. This situation raises an important question concerning whether digital expressions of social concern genuinely reflect internalized moral values or merely represent symbolic participation within the logic of social media. Consequently, Islamic ethical principles are important not only as religious teachings but also as a framework for evaluating the quality, intention, and social consequences of digital participation.

The research gap addressed by this study lies in the limited number of studies that simultaneously examine social media, the transformation of young people's social concern, and Islamic values as an ethical foundation. Previous studies have predominantly examined social media in relation to Muslim identity, Islamic learning, religious expression, digital da'wah, or the construction of religious authority. Meanwhile, social concern has often been discussed as part of digital activism (Putri & Kanus, 2025), online solidarity, or general patterns of social participation without being examined specifically through an Islamic ethical framework. As a result, there remains a research space for understanding how the transition from physical to digital social interaction influences the ways young people understand, express, and practice social concern, particularly within the context of Islamic values (Pratama, 2026).

The novelty of this study lies in its attempt to integrate the transformation of social behavior in digital spaces with Islamic ethical principles. Rather than viewing social media merely as a communication technology or a medium for religious preaching, this study conceptualizes social media as a new social space in which values of compassion, solidarity, empathy, mutual assistance, and social responsibility are negotiated and

practiced by young people. This perspective enables the study to examine two dimensions simultaneously: social media as an opportunity to expand practices of goodness and solidarity, and social media as a space that may transform social concern into symbolic participation, self-presentation, or digital performance. Such an approach contributes to the social-humanities literature by connecting technological transformation, youth social behavior, and Islamic ethics within a single analytical framework.

Based on these considerations, this study aims to analyze the transformation of young people's social concern through social media and identify the forms of social concern that emerge within digital spaces. Furthermore, the study aims to analyze the relevance of Islamic values, particularly *ta'awun*, *ukhuwah*, *rahmah*, empathy, charity, and social responsibility, as ethical foundations for developing social concern in the digital era. The study also seeks to examine the challenges that arise when social concern interacts with the culture of popularity, social validation, and performativity on social media. Ultimately, this study is expected to contribute to a deeper understanding of how young Muslims can utilize digital spaces not merely as platforms for communication and self-expression, but also as spaces for actualizing social and humanitarian values consistent with Islamic principles.

RESEARCH METHOD

This study employed a qualitative descriptive approach to examine the transformation of social concern among young people through social media and to interpret this phenomenon from an Islamic perspective. The qualitative approach was selected because the study seeks to understand social practices, meanings, experiences, and forms of interaction that emerge within digital spaces rather than to measure them statistically (Hilalludin & Badriah, 2026). Data were collected through digital observation, documentation, and a review of relevant academic literature concerning social media, youth social behavior,

digital participation, and Islamic social ethics. Digital observations focused on publicly accessible social media activities related to humanitarian campaigns, online donations, social solidarity, religious messages, and other forms of digital social concern. Documentation was used to identify recurring patterns of interaction and forms of social participation, while relevant literature was examined to provide theoretical and conceptual foundations for interpreting the findings (Fitria et al., 2025).

The data were analyzed through thematic analysis, consisting of data identification, organization, categorization, interpretation, and conclusion drawing. The analysis focused on three interconnected dimensions: (1) the transformation of social concern from physical interaction to digital participation, (2) the forms and meanings of social concern expressed by young people through social media, and (3) the relevance of Islamic values as an ethical framework for digital social behavior. Islamic concepts such as *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), *rahmah* (compassion), empathy, charity, and social responsibility were used as analytical lenses rather than merely as descriptive religious concepts (Hilalludin & Rouzi, 2026). Data credibility was strengthened through source triangulation, by comparing findings from digital observations, documented social media content, and relevant scholarly literature. Through this approach, the study seeks to provide a contextual and critical understanding of how social media transforms youth social concern while simultaneously creating opportunities and ethical challenges for the implementation of Islamic values in contemporary digital life (Hilalludin et al., 2025).

RESULTS AND DISCUSSION

The Expansion of Social Media and the Transformation of Youth Social Concern

The transformation of social concern among young people cannot be separated from the rapid expansion of digital connectivity in Indonesia. Recent national data demonstrate that digital interaction has become an integral part

of everyday social life. The Central Statistics Agency (BPS) reported that 72.78% of Indonesia's population accessed the internet in 2024, increasing from 69.21% in 2023. Meanwhile, the Indonesian Internet Service Providers Association (APJII) estimated that the number of internet users reached 221.56 million in 2024, equivalent to an internet penetration rate of 79.5%. Importantly for the present study, Generation Z constituted the largest age-group share among Indonesian internet users, at 34.40%, followed by Millennials at 30.62% (Jami & Muharam, 2022).

The scale of social media participation became even more visible in subsequent data. DataReportal reported 143 million social media user identities in Indonesia in January 2025, equivalent to 50.2% of the national population. By October 2025, its Digital 2026 report recorded 180 million social media user identities, equivalent to 62.9% of the population. These figures should be interpreted carefully because social media "user identities" do not necessarily correspond one-to-one with unique individuals. Nevertheless, the data clearly illustrate the expanding role of social media within Indonesian social life.

Table 1. Digital Connectivity and Social Media Participation in Indonesia

Indicator	Year/Period	Data	Implication for Youth Social Life
Internet users	2024	221.56 million	A broad digital environment for social interaction
Internet penetration	2024	79.5% (APJII)	Digital interaction has become socially widespread
Generation Z share of internet users	2024	34.40%	Young people represent a major component of digital society
Millennials' share of internet users	2024	30.62%	Young-adult groups are highly connected
Social media user identities	Jan. 2025	143 million	Social media is a major arena for public interaction
Social media user identities	Oct. 2025	180 million	Digital social participation continues to expand
Internet users	Oct. 2025	230 million	Approximately 80.5% internet penetration

Source: APJII, BPS, and DataReportal.

These figures provide an important context for understanding the transformation of social concern. When a substantial proportion of the population, particularly young people, is connected to digital networks, social issues can circulate much more rapidly than through conventional interpersonal communication. A humanitarian event, natural disaster, fundraising campaign, or social injustice can become visible to individuals who have no direct relationship with the affected community. In this sense, social media changes not only the speed of communication but also the social distance between individuals and social problems (Asmiati & Julaiha, 2025).

This finding can be interpreted through Castells' concept of the network society, in which social relationships increasingly operate through interconnected communication networks. In a networked society, social concern can move horizontally rather than exclusively through formal organizations. A young person does not necessarily need to belong to a charity, community organization, or formal social movement to participate in a humanitarian action. By reposting information, sharing donation links, providing recommendations, or mobilizing their immediate network, an individual can become part of a wider social response (Ihwanah et al., 2024).

However, the expansion of digital participation should not automatically be interpreted as an equivalent expansion of substantive social concern. Digital visibility and social responsibility are two different phenomena. A social issue may receive thousands of views and reactions without producing sustained assistance. Therefore, the findings point to an important distinction between expressive participation and transformative participation. Expressive participation includes liking, commenting, reposting, or expressing sympathy, whereas transformative participation involves concrete actions such as donating, volunteering, organizing assistance, educating others, or maintaining support over time.

This distinction is particularly important in the context of young people. Social media lowers the cost of participation, making it easier for individuals

to respond immediately to social issues. Yet low participation costs may also produce temporary engagement. Young people may move rapidly from one issue to another as new content appears in their feeds. Consequently, digital solidarity may become highly visible but relatively short-lived. The challenge is therefore to transform the visibility of suffering into continuity of social responsibility.

From an Islamic perspective, this transformation provides a new context for implementing the principle of *ta'awun*, or mutual assistance in goodness. The principle of *ta'awun* can be extended into digital practices when technology is used to connect people who need assistance with people who are able to help. A social media post about a disaster, for example, can become more than information when it facilitates donations, volunteer mobilization, or the distribution of essential resources. Thus, the digital environment can enlarge the social reach of *ta'awun* (Hamdan, 2026).

The central issue is therefore not whether social media produces more or less concern, but how social concern is reorganized through digital networks. Social media has transformed the structure of participation by making social concern faster, more visible, more decentralized, and potentially more inclusive. At the same time, it requires ethical guidance so that participation does not stop at symbolic expressions.

From Digital Expression to Concrete Social Action: Between Solidarity and Performative Concern

The second analytical finding concerns the changing form of social action. Data from BPS demonstrate that social media occupies a central position in Indonesian internet use. In the 2025 Susenas data, 79.65% of internet users aged five and above reported using the internet for social media, while 80.85% used the internet to obtain information. Entertainment remained the most frequently reported purpose at 87.53%.

Table 2. Main Purposes of Internet Use in Indonesia, 2025

Purpose of Internet Use	Percentage
Entertainment	87.53%

Obtaining information	80.85%
Social media	79.65%
Purchasing goods/services	26.73%
Financial facilities	15.11%
Creating digital content	13.66%
Online learning	11.76%
Selling goods/services	4.78%

Source: BPS, Susenas March 2025.

These figures are significant because they show that social media is not an isolated activity but part of a broader digital ecosystem in which communication and information acquisition occur simultaneously. For social concern, this means that young people can encounter social issues while performing ordinary digital activities. A humanitarian campaign may appear alongside entertainment content, religious messages, educational materials, and personal communication. Consequently, the boundary between private digital life and public social participation becomes increasingly fluid.

This condition can be explained using Granovetter's theory of weak ties. Digital networks enable information to move across relationships that may not involve close personal connections. A young person may receive information about a humanitarian problem from a distant acquaintance, influencer, community account, or content creator. Although the relationship is weak, the connection can still become socially meaningful because it provides access to information, resources, and opportunities for participation (Nagiya & Zebua, 2025).

The digital network can therefore convert weak social connections into channels of solidarity. This is one of the most important contributions of social media to contemporary social life. Traditional forms of solidarity often depend on family relationships, neighborhood proximity, institutional membership, or face-to-face interaction. Digital networks broaden the possible boundaries of solidarity beyond these conventional structures.

Nevertheless, the same mechanism creates a paradox. The ease with which information travels can also produce temporary solidarity. Users may become emotionally involved with a particular issue because it is highly

visible, emotionally powerful, or repeatedly promoted by their network. When another issue becomes more prominent, attention may shift. Social concern can consequently become dependent on the logic of visibility and algorithmic circulation.

This phenomenon can be understood through the concept of performative participation. Digital users may publicly demonstrate concern because social media rewards visibility, recognition, and interaction. The act of sharing humanitarian information can therefore have two simultaneous meanings: it may genuinely facilitate assistance, but it may also function as a public presentation of moral identity. These meanings cannot always be separated from one another (Arif et al., 2024).

The issue becomes particularly important when social concern intersects with religious identity. For young Muslims, posting Islamic messages, charity campaigns, humanitarian appeals, or expressions of sympathy may represent genuine religious commitment. However, the digital environment also makes religious identity publicly visible and measurable through reactions, followers, and comments. Consequently, Islamic social concern needs to be examined not only in terms of what is communicated, but also in terms of why it is communicated and what social consequences follow from it (Mukarromah et al., 2025).

This is where the Islamic concept of *niyyah* becomes analytically relevant. Islamic ethics places considerable importance on intention. Publicity itself is not necessarily contrary to Islamic values because public campaigns can encourage others to participate in beneficial actions. The ethical question concerns the relationship between visibility and purpose. If visibility becomes a means of mobilizing assistance, it may strengthen the social impact of an action. If visibility becomes the primary objective, social concern may be reduced to self-presentation.

The distinction can be represented as follows.

Table 3. Transformation of Youth Social Concern in Digital Spaces

Dimension	Conventional Social Concern	Digital Social Concern	Islamic Ethical Orientation
Space	Physical/community space	Social media and digital networks	Social responsibility
Communication	Direct and interpersonal	Rapid and networked	<i>Amanah</i> in communication
Participation	Meetings, volunteering, direct assistance	Sharing, fundraising, campaigning, digital advocacy	<i>Ta'awun</i>
Social connection	Family, neighborhood, organization	Followers, communities, weak ties	<i>Ukhuwah</i>
Visibility	Relatively limited	Potentially very high	Avoiding excessive self-display
Emotional response	Relatively sustained	Often rapid and fluctuating	<i>Rahmah</i> and empathy
Main challenge	Limited geographical reach	Performative participation and misinformation	<i>Maslahah</i> and ethical responsibility
Desired outcome	Direct social benefit	Digital participation leading to concrete action	Social benefit and human dignity

The table demonstrates that digitalization does not eliminate conventional social values. Rather, it reconfigures the means through which those values are expressed. *Ukhuwah*, for example, may previously have been expressed through visiting neighbors, helping community members, or participating in collective activities. In digital spaces, the same principle may be expressed through online solidarity, humanitarian campaigns, and cross-regional assistance.

The critical challenge is therefore to establish continuity between digital expression and real-world action. A social media campaign becomes socially meaningful when it contributes to measurable forms of assistance, awareness, protection, or empowerment. In this sense, the ideal digital social concern is not simply "*I have expressed my concern*" but rather "*my digital participation has contributed to someone else's well-being.*"

This distinction also strengthens the social-humanities dimension of the study. Social media should not be understood solely as a technological

platform but as a social institution that influences how individuals perceive problems, construct moral identities, and participate in collective life. Young people's social concern is therefore being transformed not only because they have access to new technologies, but because the meaning and structure of social participation itself are changing (Mukarromah et al., 2025).

Islamic Values, Digital Ethics, and the Construction of Responsible Social Concern

The third finding demonstrates that the expansion of digital participation must be accompanied by an ethical framework. The availability of information and communication technology does not automatically produce responsible digital citizenship. The 2025 Indonesian Digital Society Index (IMDI) provides important evidence in this regard. The report indicates that 59.3% of respondents were independently capable of using social media applications, while 55.2% were capable of using search engines independently. However, 30.3% reported an inability to assess the credibility of digital information sources, and 28.8% were unable to verify the truth of information obtained online.

Table 4. Digital Competence and Ethical Challenges in Indonesia

Digital competency/condition	Percentage	Analytical significance
Able to independently use social media applications	59.3%	Basic digital participation is relatively widespread
Able to independently use search engines	55.2%	Information access is increasingly accessible
Unable to assess source credibility	30.3%	Risk of accepting unreliable information
Unable to verify online information	28.8%	Risk of misinformation and harmful sharing

		Digital capability
IMDI 2025	44.53	remains an area for development

Source: IMDI 2025, BPSDM Komdigi.

These findings introduce an important dimension into the discussion of social concern. A person may possess strong empathy and a genuine desire to help, yet still cause unintended harm by distributing inaccurate information. A false fundraising appeal, an unverified report about victims, or the unauthorized publication of a vulnerable person's personal information can transform an apparently positive action into a harmful one (Asmiati & Julaiha, 2025).

From an Islamic perspective, this problem can be analyzed through the principle of amanah, or trustworthiness. Information shared through digital platforms carries consequences, and therefore digital communication should be treated as a form of moral responsibility. Social concern cannot be separated from truthfulness. Helping others through false information contradicts the very purpose of social responsibility because the action may generate confusion, exploitation, or further harm.

The Islamic concept of *maslahah* provides a second important analytical dimension. The ethical quality of digital participation should be evaluated according to whether it produces genuine benefit and prevents harm. This principle is particularly relevant in an environment where content can be reproduced and redistributed at extraordinary speed. The greater the reach of digital content, the greater the potential social benefit but also the greater the potential harm (Mulyadi, 2025).

Therefore, Islamic digital ethics should be understood as more than a set of prohibitions. It can function as a positive framework for responsible digital citizenship. *Ta'awun* encourages assistance, *ukhuwah* encourages solidarity, *rahmah* encourages compassion, *amanah* encourages responsibility, and *maslahah* encourages consideration of social consequences. Together, these

principles can guide young people toward forms of digital participation that are socially constructive.

Table 5. Islamic Ethical Framework for Digital Social Concern

Islamic value	Meaning	Digital application	Expected social outcome
<i>Ta'awun</i>	Mutual assistance in goodness	Fundraising, sharing assistance information, mobilizing support	Collective action
<i>Ukhuwah</i>	Brotherhood and solidarity	Building supportive digital communities	Stronger social cohesion
<i>Rahmah</i>	Compassion	Responding sensitively to suffering	Empathy and humanitarian concern
<i>Amanah</i>	Trustworthiness	Verifying information before sharing	Reduced misinformation
<i>Sadaqah</i>	Voluntary giving	Online charitable donations	Material assistance
<i>Maslahah</i>	Public/social benefit	Considering consequences before posting	Beneficial digital participation
<i>Niyyah</i>	Intention	Reflecting on the purpose of public social action	More authentic participation

The integration of these values provides an alternative to the dominant logic of digital popularity. Social media often measures interaction through quantitative indicators such as views, likes, comments, and followers. Islamic ethics introduces a different measurement logic: benefit, sincerity, responsibility, and positive social consequences. This does not mean that digital metrics are irrelevant. Rather, they should not become the primary measure of the moral value of social participation (Said et al., 2025).

This perspective is particularly relevant for young Muslims because digital platforms have become spaces in which religious and social identities are simultaneously constructed. A young person can communicate Islamic values through educational content, humanitarian campaigns, charity initiatives, environmental movements, or advocacy for vulnerable communities. In such circumstances, Islamic identity is not simply something represented through religious symbols; it can also be expressed through social responsibility in digital practice.

The concept of digital citizenship can therefore be connected with Islamic social ethics. Responsible digital citizenship requires users to communicate respectfully, evaluate information critically, protect others' dignity, and participate constructively in society. Islamic ethics reinforces these principles by framing them not only as social responsibilities but also as moral obligations. This integration provides a broader conceptual foundation for understanding the behavior of young people in digital spaces (Taufikin, 2025).

An important implication is that religious education should not treat social media merely as a medium for delivering religious content. It should also develop ethical digital competencies. Young Muslims need to understand how to verify information, recognize manipulation, protect privacy, avoid humiliating vulnerable individuals, distinguish genuine humanitarian campaigns from fraudulent ones, and translate online concern into appropriate real-world action. In this sense, Islamic education has an important role in connecting religious values with contemporary digital citizenship.

The findings ultimately reveal a three-stage transformation of social concern among young people: visibility, participation, and transformation. Social media first makes social problems visible. Visibility can then stimulate participation through sharing, discussion, fundraising, or advocacy. However, the highest level of social concern is reached when digital participation contributes to sustained social transformation. Islamic values provide the ethical bridge between these stages by ensuring that visibility is accompanied by responsibility, participation by sincerity, and action by social benefit (Gökalp et al., 2026).

Thus, the relationship between social media and social concern should not be interpreted in a simplistic positive-or-negative framework. Social media is simultaneously a space of opportunity and a space of ethical tension. It expands the capacity of young people to connect, respond, and mobilize, but

it also exposes social concern to the pressures of popularity, algorithms, misinformation, and performative identity. Islamic values offer a framework through which young people can negotiate these tensions and transform digital connectivity into meaningful social responsibility (Arif et al., 2024).

Overall, the study proposes that the transformation of youth social concern in the digital era should be understood as a shift from proximity-based solidarity toward networked solidarity, from direct interaction toward hybrid digital-physical action, and from visible expression toward ethically responsible participation. The contribution of Islamic values lies in ensuring that this transformation remains oriented toward compassion, truthfulness, mutual assistance, human dignity, and social benefit. Social media, therefore, should not merely be understood as a technology that changes how young people communicate, but as a new social arena in which the ethical meaning of solidarity and responsibility is continuously negotiated.

CONCLUSION

This study concludes that social media has transformed the way young people understand, express, and practice social concern. Digital platforms have expanded the space for social participation by enabling young people to disseminate information, build solidarity, mobilize humanitarian assistance, participate in fundraising, and connect with communities beyond geographical boundaries. However, digital participation does not automatically represent substantive social concern. The culture of likes, shares, followers, and rapid information circulation may encourage temporary or performative forms of participation. Therefore, meaningful social concern requires a transition from merely expressing empathy online toward concrete, sustained, and responsible social action. The findings also indicate that the expansion of digital participation must be accompanied by adequate digital literacy, particularly in verifying information and considering the social consequences of digital communication.

From an Islamic perspective, social media can become a strategic space for actualizing values such as *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), *rahmah* (compassion), *amanah* (trustworthiness), *sadaqah* (voluntary giving), and *maslahah* (social benefit). These values provide an ethical foundation for ensuring that digital social participation is oriented toward genuine humanitarian benefit rather than popularity or self-presentation. Thus, the transformation of youth social concern in the digital era should not merely be measured by the intensity of online interaction but by its ability to produce responsible, ethical, and meaningful social action. Integrating Islamic values with digital literacy can strengthen the role of young people as socially responsible digital citizens and enable social media to function not only as a communication platform but also as a contemporary space for strengthening solidarity, humanity, and social responsibility.

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