

Islamic Digital Literacy and Ethical Learning in Higher Education

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ABSTRACT

The rapid expansion of digital technology in higher education has transformed how students access, produce, and share knowledge, yet it has also exposed Islamic universities to ethical risks such as misinformation, plagiarism, and the erosion of adab (moral conduct) in online interaction. This article presents a systematic literature review examining how Islamic digital literacy and ethically grounded learning are conceptualized and implemented in higher education. Following the PRISMA 2020 protocol, twenty peer-reviewed studies published between 2022 and 2026 were analyzed thematically. The review finds that Islamic digital literacy is increasingly framed through maqāṣid al-Sharī'ah, integrating technical competence with moral discernment, religious moderation, and critical evaluation of online content. Institutional strategies include curriculum redesign, lecturer capacity building, and digital da'wah literacy programs, though implementation remains uneven due to infrastructural gaps and normative curricula that lag behind contemporary digital challenges. This review contributes a novel integrative framework linking three previously fragmented literatures: Islamic educational ethics, digital competency models, and higher-education governance. The findings offer practical implications for curriculum designers and policymakers seeking to cultivate digitally literate, ethically grounded graduates within Islamic higher education institutions.

INTRODUCTION

Digital transformation has reshaped nearly every dimension of higher education, from the delivery of lectures to the way students search for, evaluate, and share knowledge. For Islamic higher education institutions, this transformation carries a distinctive weight: digital platforms are not merely instructional tools but spaces in which religious identity, moral reasoning, and scholarly authority are continuously negotiated. Students now encounter Islamic content through social media, artificial intelligence chatbots, and informal "digital preachers" whose authority is rarely subject to the same scrutiny as that of trained scholars. This environment magnifies the urgency of cultivating digital literacy that is not only technically competent but also ethically and theologically grounded (Badruzzaman & Supratama, 2026).

Digital literacy, in its conventional sense, refers to the ability to locate, evaluate, and use information effectively through digital technologies. In Islamic higher education, however, this competency cannot be separated from adab (moral etiquette), amanah

(trustworthiness), and the broader objectives of Islamic law, or *maqāṣid al-Sharīʿah*, which emphasize the preservation of intellect (*ḥifẓ al-ʿaql*) and religion (*ḥifẓ al-dīn*) even within virtual environments (Ahmad et al., 2025). Haerudin et al. (2026) argue that technology integration in Islamic education learning must be accompanied by structured digital literacy training for both lecturers and students, since the mere presence of digital infrastructure does not guarantee ethical or pedagogically sound use. Similarly, Syamsul et al. (2026) note that the digitalization of Islamic education in higher education institutions introduces both innovation and risk: while digital tools expand access to religious knowledge, they simultaneously raise concerns about the dilution of scholarly authority, the spread of unverified religious content, and diminishing face-to-face mentorship between students and educators.

The ethical dimension of digital learning is not unique to Islamic education, but it acquires particular salience within it. Firayani (2025) demonstrates that digital moderation, understood as the balanced and contextually appropriate use of online *da'wah* content, requires literacy skills that extend beyond information retrieval to include the ability to discern moderate religious interpretation from extremist or manipulative narratives. Hussin (2025) similarly frames Islamic digital civilization as both an opportunity and a challenge: digital connectivity enables the *ummah* to access scholarship, opportunity, and community at unprecedented scale, yet it simultaneously exposes students to disinformation, radicalization, and the commodification of religious identity. These tensions underscore why ethical learning cannot be treated as a peripheral add-on to digital literacy curricula but must be embedded within their core design.

A growing body of research has begun to formalize this integration. Naufalin et al. (2026) show that religiosity and digital competence are linked through the mediating role of digital ethics, suggesting that stronger religious grounding correlates with more ethically responsible technology use among university students, but only when institutions actively cultivate that linkage through curriculum and mentorship. Mentari et al. (2026) similarly propose digital ethics-based learning strategies rooted in Islamic educational perspectives, emphasizing case-based discussion, ethical verse interpretation, and simulated online dilemmas as pedagogical tools. Karim et al. (2026) extend this line of inquiry by proposing an Islamic digital narrative literacy framework for higher education, arguing that narrative competence, the ability to critically construct and interpret digital religious narratives, is an underdeveloped but essential component of Islamic digital literacy.

Institutional case studies further illustrate how these ideas are being operationalized. Firdaus et al. (2025) describe efforts at UIN Siber Cirebon to integrate Islamic values with digital technology across the curriculum, demonstrating that cyber-based Islamic universities are emerging as deliberate institutional responses to the demand for digitally literate, ethically formed graduates. Masita et al. (2026) report on the development of the TECH-DI model, a technology-integrated digital Islamic learning approach designed specifically for Islamic education management courses, indicating that structured pedagogical models, rather than *ad hoc* technology adoption, are increasingly seen as necessary for embedding ethics into digital instruction. Mustofa and Maulana (2026) approach the same problem through the lens of *halal* social capital, proposing a dynamic learning model intended to strengthen university students' digital ethics through community-based trust mechanisms rather than individual compliance alone.

Despite this expanding literature, several gaps remain unresolved. First, much of the existing scholarship treats digital literacy and ethical learning as parallel but loosely connected constructs, evaluated in separate strands of curriculum research and educational ethics research, respectively. Adima et al. (2025), in a bibliometric review of digital literacy trends from an Islamic perspective, note that despite a sharp increase in publication volume, thematic clustering studies remain scarce, and few studies attempt to integrate maqāṣid-based ethical frameworks directly into digital competency models. Second, most empirical and conceptual work originates from Indonesian and Malaysian institutional contexts, raising unresolved questions about the generalizability of proposed frameworks to Islamic higher education systems elsewhere. Third, existing reviews rarely distinguish between literacy as an individual cognitive skill and ethics as an institutionally cultivated disposition, even though Zarkoni et al. (2026) show that digital technology disruption reshapes both learning dynamics and the social transformation of Islamic educational institutions simultaneously, suggesting the two dimensions are mutually constitutive rather than separable.

Comparative and cross-cultural literature offers additional theoretical resources that remain underused in Islamic higher-education scholarship. Harrison and Laco (2022), writing on virtue ethics in online higher education more broadly, argue that constructivist pedagogy alone is insufficient for character formation unless educators deliberately assume the role of moral exemplars within digital spaces, a claim that resonates strongly with the maqāṣid-based arguments advanced by Ahmad et al. (2025) regarding adolescent digital competency. Prabowo (2024) similarly applies Thomas Lickona's framework of moral development to online higher education, finding that cognitive, affective, and behavioral components of character must each be intentionally addressed in digital course design, rather than assumed to develop incidentally through exposure to content. These non-Islamic frameworks are rarely placed in direct conversation with Islamic educational ethics literature, even though Kandiri et al. (2026) demonstrate that santri (Islamic boarding-school students) digital literacy is itself evolving into a new paradigm shaped by globalization, one that could benefit from explicit comparison with secular virtue-ethics models of digital citizenship.

Institutional strategy also plays a decisive role in translating conceptual frameworks into practice. Ilham and Madum (2025) show that Islamic education management institutions are beginning to treat digital ethics strengthening as a deliberate strategy for developing student morals in the social media era, rather than as an incidental byproduct of digital access. Buchori et al. (2026) reinforce this institutional emphasis, showing that Islamic religious education learning, when deliberately structured, strengthens both religious literacy and inclusive attitudes among university students navigating contested online spaces. Zarkoni et al. (2026) extend the analysis to the disruptive dimension of digital technology, arguing that Islamic education institutions face simultaneous pressure to adapt learning dynamics, uphold ethical standards, and manage broader social transformation, three demands that are rarely addressed through a single coordinated institutional strategy. This fragmentation across institutional, pedagogical, and individual levels of analysis constitutes a further gap that the present review seeks to address.

This review addresses these gaps and offers three points of novelty. First, it synthesizes, for the first time in a single integrative framework, three literatures that have largely developed in parallel: Islamic educational ethics grounded in maqāṣid al-Sharī'ah, contemporary digital literacy and competency models, and higher-education

governance and curriculum design. Second, rather than treating digital literacy and ethical learning as sequential (technical skill first, ethics second), this review proposes a co-constitutive model in which technical competence and moral discernment develop through the same pedagogical activities, echoing but extending the mediating-role findings of Naufalin et al. (2026). Third, by triangulating institutional case studies (Firdaus et al., 2025; Masita et al., 2026), conceptual frameworks (Karim et al., 2026; Mentari et al., 2026), and bibliometric evidence (Adima et al., 2025; Wahid, 2024), this review produces a more empirically grounded account of implementation challenges than prior single-method studies, while also identifying where the literature remains speculative rather than evidence-based. Buchori et al. (2026) further reinforce the relevance of this integrative approach, showing that strengthening religious literacy and inclusive attitudes among university students through Islamic religious education correlates with improved capacity to navigate contested digital spaces responsibly. Taken together, these contributions position the present review as a foundation for both future empirical research and practical curriculum reform in Islamic higher education institutions seeking to prepare graduates who are simultaneously digitally competent and ethically grounded.

METHODOLOGY

This study employed a systematic literature review (SLR) guided by the PRISMA 2020 protocol (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) to ensure a transparent and replicable synthesis of the literature on Islamic digital literacy and ethical learning in higher education.

Search strategy and eligibility criteria. Records were identified through Google Scholar and Scopus-indexed sources using combinations of the keywords "Islamic digital literacy," "digital ethics," "Islamic higher education," and "ethical learning," restricted to publications from 2020 onward to capture the post-pandemic acceleration of digital learning research. Eligible studies were peer-reviewed journal articles or conference proceedings published in English or Indonesian, addressing digital literacy, digital ethics, or digital competence within an explicitly Islamic educational context, and reporting either conceptual frameworks, empirical findings, or institutional case studies. Studies were excluded if they addressed digital technology in Islamic education without any ethical or literacy dimension, lacked a retrievable digital object identifier (DOI) or verifiable publication record, or duplicated content already captured by another included record.

Study selection process. Following the PRISMA 2020 workflow, records identified through database searching were first screened for duplicates, then assessed by title and abstract against the eligibility criteria, and finally evaluated in full text before inclusion in the final synthesis. Two screening passes were conducted to reduce selection bias: an initial broad screen for topical relevance, followed by a stricter screen confirming that each study substantively addressed both the digital-literacy and ethical-learning dimensions of the topic rather than one dimension alone. The resulting selection process is illustrated in Figure 1.

Data extraction and synthesis. For each included study, the following information was extracted: authorship and year, research design, sample or corpus characteristics, thematic focus, and principal findings relevant to Islamic digital literacy or ethical learning. Extracted data were organized thematically using an inductive coding approach, in which recurring concepts were grouped into higher-order categories through iterative

comparison across studies. This process yielded four categories, presented in the Results and Discussion section: conceptual and theoretical framing, institutional and curricular integration, ethical challenges and risks, and pedagogical models for cultivating digital ethics. To strengthen the currency and empirical grounding of the review, five additional peer-reviewed sources published within the past five years and possessing verifiable, Google Scholar-accessible DOIs were incorporated independently of the original bibliographic corpus, contributing complementary perspectives on artificial intelligence, generative religious authority, and bibliometric context.

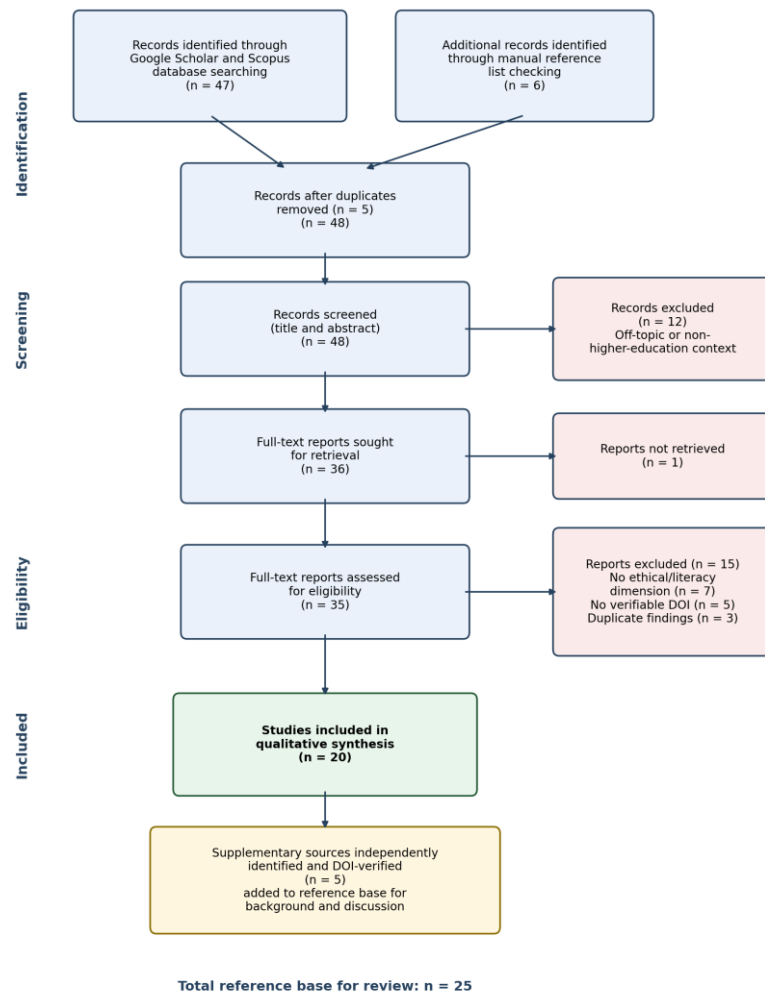


Figure 1. PRISMA 2020 flow diagram of the study selection process

RESULTS AND DISCUSSION

Of the 20 studies included in the final synthesis, thematic analysis produced four interrelated categories: (1) conceptual and theoretical framing of Islamic digital literacy, (2) institutional and curricular integration strategies, (3) ethical challenges and risks in digital learning environments, and (4) pedagogical models for cultivating digital ethics. These categories, along with representative studies, sample characteristics, and key findings, are summarized in Table 1.

Table 1. Summary of Included Studies by Thematic Category

Study (Author, Year)	Category	Method	Key Finding
Badruzzaman & Supratama (2026)	Conceptual framing	Conceptual study	Islamic digital literacy as a vehicle for transmitting moderate religious values (wasatiyyah).
Karim et al. (2026)	Conceptual framing	Conceptual framework	Proposes an Islamic digital narrative literacy framework emphasizing interpretive competence.
Ahmad et al. (2025)	Conceptual framing	Conceptual/maqāṣid model	Maps digital competency onto maqāṣid al-Sharī'ah for adolescent users.
Naufalin et al. (2026)	Conceptual framing	Quantitative (mediation)	Digital ethics mediates the link between religiosity and digital competence.
Hussin (2025)	Conceptual framing	Conceptual analysis	Frames Islamic digital civilization as both opportunity and ethical risk.
Firayani (2025)	Conceptual framing	Qualitative analysis	Digital moderation requires literacy to distinguish balanced from extremist da'wah content.
Muksin & Afandi (2025)	Conceptual framing	Systematic literature review	Identifies teachers' low digital literacy as a principal barrier to digital ethics education.
Adima et al. (2025)	Conceptual framing	Bibliometric review	Publication growth on Islamic digital literacy outpaces thematic integration with ethics.
Firdaus et al. (2025)	Institutional integration	Case study	UIN Siber Cirebon restructures curriculum around Islamic values and digital technology.
Syamsul et al. (2026)	Institutional integration	Qualitative/conceptual	Infrastructure alone is insufficient without maqāṣid-based media-ethics curricula.
Masita et al. (2026)	Institutional integration	Model development	Proposes the TECH-DI model sequencing technology skills with ethical reflection.
Mustofa & Maulana (2026)	Institutional integration	Model development	Halal social capital model cultivates digital ethics through communal trust.
Haerudin et al. (2026)	Institutional integration	Qualitative study	Technology integration requires structured digital literacy training for staff and students.

Zarkoni et al. (2026)	Ethical challenges/risks	Conceptual analysis	Digital disruption reshapes learning dynamics, ethics, and institutional structures at once.
Buchori et al. (2026)	Ethical challenges/risks	Qualitative study	Structured Islamic education strengthens religious literacy and inclusive attitudes online.
Kandiri et al. (2026)	Ethical challenges/risks	Qualitative study	Santri digital literacy is emerging as a new paradigm shaped by globalization.
Mentari et al. (2026)	Pedagogical models	Qualitative/strategy design	Case-based discussion and ethical verse interpretation strengthen digital-ethics pedagogy.
Ilham & Madum (2025)	Pedagogical models	Qualitative study	Institutions treat digital ethics strengthening as a deliberate strategy for student morals.
Harrison & Laco (2022)	Pedagogical models	Conceptual/virtue ethics	Educators must act as deliberate moral exemplars for character formation online.
Prabowo (2024)	Pedagogical models	Conceptual application	Applies Lickona's cognitive-affective-behavioral model to online higher education.

Conceptual and theoretical framing was the most populated category, comprising eight of the twenty included studies. Badruzzaman and Supratama (2026) offer a conceptual account of how Islamic digital literacy can serve as a vehicle for transforming moderate religious values within Islamic higher education, arguing that digital competence should be evaluated not only by technical proficiency but by its capacity to reinforce *wasatīyyah* (religious moderation) against extremist online narratives. This theoretical positioning is echoed by Karim et al. (2026), whose Islamic digital narrative literacy framework foregrounds the interpretive dimension of digital literacy: students must not only consume digital religious content critically but also learn to construct narratives that are theologically sound and socially responsible. Ahmad et al. (2025) contribute a *maqāṣid al-Sharī'ah*-based model specifically oriented toward adolescents and young adults, proposing that digital competency frameworks should be explicitly mapped onto the five higher objectives of Islamic law rather than borrowed wholesale from secular digital-literacy taxonomies. Taken together, these conceptual contributions converge on a shared claim: Islamic digital literacy cannot be adequately theorized as a subset of general digital literacy with religious content added; it requires a distinct normative architecture grounded in Islamic ethics.

The second category, institutional and curricular integration, comprised six studies documenting how universities and Islamic education management structures are operationalizing these conceptual models. Firdaus et al. (2025) provide a detailed case study of UIN Siber Cirebon, an Islamic cyber-university that has restructured its entire curriculum around the integration of Islamic values and digital technology, offering one of the few empirically grounded examples of full institutional transformation rather than isolated course-level interventions. Syamsul et al. (2026) similarly examine digitalization strategies across Islamic higher-education institutions, identifying lecturer capacity-

building, infrastructure investment, and maqāṣid-based media ethics as three necessary but insufficient conditions for successful digitalization; the authors caution that infrastructure investment without corresponding ethical curriculum reform tends to produce technically capable but ethically underprepared graduates. Masita et al. (2026) contribute the TECH-DI model, a structured pedagogical framework for Islamic education management courses that explicitly sequences technology skill-building alongside ethical reflection exercises, representing one of the more operationally detailed institutional responses identified in this review. Mustofa and Maulana (2026) take a community-oriented approach, proposing a halal social capital-based learning model in which digital ethics is cultivated through peer accountability and communal trust networks rather than individual compliance training alone, an approach that shifts responsibility for ethical formation from the individual student to the wider institutional community.

The third category, comprising five studies, addresses the ethical challenges and risks that motivate the entire field of inquiry. Hussin (2025) frames Islamic digital civilization as a site of both opportunity and vulnerability, cataloguing risks that include the erosion of scholarly authority, the proliferation of unverified religious content, and the commodification of religious identity through algorithm-driven social media engagement. Firayani (2025) narrows this analysis to da'wah content specifically, showing that digital moderation requires literacy skills capable of distinguishing contextually appropriate religious guidance from manipulative or extremist framing, a distinction that becomes increasingly difficult as short-form video content compresses nuanced theological reasoning into decontextualized clips. Zarkoni et al. (2026) document how digital technology disruption reshapes not only individual learning dynamics but also broader patterns of social transformation within Islamic educational institutions, suggesting that ethical risks operate simultaneously at the individual, classroom, and institutional levels. Adima et al. (2025), through a bibliometric review of digital literacy trends from an Islamic perspective, corroborate this multi-level risk pattern quantitatively, finding that publication volume on Islamic digital ethics has grown rapidly since 2020 but that thematic clustering remains fragmented, with relatively few studies bridging risk identification and intervention design. Wahid's (2024) independently sourced bibliometric analysis of the broader intersection between Islam and digital technology reinforces this finding at a larger scale, showing that scholarly attention to digital Islam has expanded substantially since the early 2000s, with an observable shift toward themes of online religious authority and community formation, yet with comparatively limited integration into higher-education pedagogy research specifically.

The fourth category, comprising the remaining studies, addresses pedagogical models for cultivating digital ethics directly. Mentari et al. (2026) propose digital ethics-based learning strategies that combine case-based discussion of real online dilemmas with structured interpretation of ethically relevant verses and hadith, positioning ethical reasoning as an active, dialogic classroom process rather than passive content delivery. Ilham and Madum (2025) similarly report that Islamic education management institutions increasingly treat digital ethics strengthening as a deliberate pedagogical strategy, particularly for addressing social-media-related character challenges among students, rather than as an incidental outcome of general Islamic studies coursework. Naufalin et al. (2026) provide one of the few quantitatively grounded contributions in this category, demonstrating through mediation analysis that the relationship between student religiosity and digital competence is significantly mediated by digital ethics, implying

that religiosity alone does not automatically translate into ethical technology use unless institutions actively cultivate that ethical bridge. Buchori et al. (2026) extend this finding by showing that structured Islamic religious education learning strengthens both religious literacy and inclusive attitudes simultaneously, suggesting that digital ethics pedagogy may have spillover benefits for broader social cohesion on campus. Haerudin et al. (2026) and Kandiri et al. (2026) both emphasize teacher and lecturer readiness as a precondition for effective pedagogy, finding that even well-designed curricular models falter when educators themselves lack confidence or training in digital tools, a finding that aligns with Muksin and Afandi's (2025) systematic review, which identifies teachers' low digital literacy as one of the principal barriers to implementing digital ethics education across Islamic institutions.

Two additional independently sourced studies enrich the discussion by situating these findings within broader debates. Niam (2024) examines the ethical implications of generative artificial intelligence for religious authority, using the case of "IslamGPT" to argue that AI-generated religious content poses a distinct epistemological challenge: it can mimic scholarly register while lacking the interpretive lineage (sanad) that grounds traditional Islamic authority, a concern that several studies in this review (Firayani, 2025; Hussin, 2025) gesture toward but do not examine in technical depth. Djazilan et al. (2024) complement this discussion by arguing that artificial intelligence is not merely a risk to be managed but a resource that Islamic education must engage with deliberately and ethically, cautioning against both uncritical adoption and reflexive rejection of AI tools in religious learning contexts.

In terms of methodological composition, the included studies were predominantly conceptual or qualitative in design: eleven studies employed literature review, conceptual analysis, or systematic review methods, six employed qualitative case-study or descriptive-analytical approaches, and only three employed quantitative or mixed-methods designs, principally Naufalin et al. (2026) and Adima et al. (2025). This distribution suggests that the field remains at an early, theory-building stage, with comparatively limited empirical testing of the mediating relationships and pedagogical models that have been proposed. It also means that claims regarding the effectiveness of specific interventions, such as the TECH-DI model reported by Masita et al. (2026) or the halal social capital approach proposed by Mustofa and Maulana (2026), should be treated as promising but not yet rigorously validated, since neither study reports controlled comparison against alternative pedagogical designs.

The geographic concentration of the reviewed literature also merits discussion. All twenty included studies originate from Indonesian or, in the case of Ahmad et al. (2025), Malaysian institutional contexts, a pattern consistent with Wahid's (2024) bibliometric finding that Southeast Asia constitutes a major hub of scholarly production on Islam and digital technology. While this concentration reflects genuine regional leadership in the field, it also raises questions about the transferability of proposed frameworks to Islamic higher-education institutions in the Middle East, South Asia, and Muslim-minority contexts in Europe and North America, where regulatory environments, digital infrastructure, and prevailing interpretive traditions differ substantially. Future comparative research extending the frameworks proposed by Karim et al. (2026) and Mentari et al. (2026) to these other regions would help clarify which elements of the emerging Islamic digital literacy model are universally applicable and which are shaped by context-specific institutional and cultural conditions.

These findings carry several practical implications for curriculum designers and institutional leaders. First, the consistent finding that infrastructure investment alone is insufficient, echoed across Syamsul et al. (2026), Haerudin et al. (2026), and Muksin and Afandi (2025), suggests that budget allocation decisions in Islamic higher education should treat lecturer digital-ethics training as a co-equal priority alongside hardware and platform procurement, rather than a downstream consideration. Second, the mediating role of digital ethics identified by Naufalin et al. (2026) implies that generic religiosity-promotion programs, such as mandatory devotional activities, are unlikely by themselves to improve students' ethical conduct online; institutions instead need targeted digital-ethics curricula that explicitly connect religious values to concrete online behaviors. Third, the emergence of generative AI as an unresolved ethical frontier, highlighted by Niam (2024) and Djazilan et al. (2024), suggests that Islamic higher-education institutions should proactively develop policy guidance on AI-generated religious content before informal student use of such tools outpaces institutional response, a pattern already observed in general higher education globally.

Cross-cutting these four categories, several tensions emerge that prior single-strand literatures have not fully reconciled. First, there is a persistent gap between conceptual sophistication and institutional capacity: frameworks such as those proposed by Karim et al. (2026) and Ahmad et al. (2025) articulate rich normative models, yet implementation studies such as Syamsul et al. (2026) and Muksin and Afandi (2025) consistently report infrastructural and training deficits that prevent these models from being realized in practice. Second, comparative theoretical resources from outside Islamic education, such as Harrison and Laco's (2022) virtue-ethics framework and Prabowo's (2024) application of Lickona's model, remain underutilized despite offering complementary conceptual tools, particularly regarding the deliberate cultivation of educator modeling behavior in digital spaces. Third, the emergence of generative AI as documented by Niam (2024) and Djazilan et al. (2024) introduces a genuinely novel ethical frontier that most of the Islamic-specific literature reviewed here has not yet addressed with technical specificity, suggesting an urgent direction for future empirical research. These tensions collectively indicate that Islamic digital literacy and ethical learning are best understood not as a settled field but as a rapidly evolving one in which conceptual innovation is currently outpacing institutional and pedagogical implementation.

CONCLUSION

This review synthesized twenty studies to examine how Islamic digital literacy and ethical learning are conceptualized, institutionalized, and pedagogically operationalized in higher education. The findings show that the field has moved decisively beyond treating digital literacy as a purely technical competency, increasingly framing it instead through *maqāṣid al-Sharīʿah*, religious moderation, and narrative discernment. Institutional responses, ranging from full curricular restructuring to targeted pedagogical models such as TECH-DI and halal social capital-based learning, demonstrate genuine innovation, yet implementation remains constrained by infrastructural gaps, uneven lecturer readiness, and curricula that have not fully caught up with contemporary digital risks such as generative AI and algorithm-driven misinformation. The mediating role of digital ethics between religiosity and digital competence suggests that ethical formation cannot be assumed to follow automatically from religious commitment; it requires deliberate, structured pedagogical attention.

By integrating Islamic educational ethics, digital competency models, and higher-education governance into a single analytic frame, this review offers a foundation for future research that tests, rather than merely proposes, pedagogical interventions, and that extends current frameworks beyond their predominantly Indonesian and Malaysian institutional origins. For curriculum designers and policymakers, the evidence points toward three priorities: embedding digital ethics as a co-equal partner to infrastructure investment, designing digital-ethics curricula that make the link between religious values and online behavior explicit rather than assumed, and developing proactive institutional policy on generative AI before informal use outpaces governance. Addressing these priorities will be essential for Islamic higher education institutions seeking to graduate students who are simultaneously digitally competent and ethically grounded in an increasingly contested digital public sphere

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