

Reconstructing Sunan Ampel's "Moh Limo" Philosophy as an Islamic Digital Ethics Framework for Character Education in the Era of Artificial Intelligence

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ARTICLE HISTORY

Received: July 13, 2026

Revised: August 10, 2026

Accepted: August 13, 2026

DOI

<https://doi.org/10.52970/grdis.v6i4.2519>

ABSTRACT

The rapid development of artificial intelligence (AI) presents both opportunities and ethical challenges for character education. Issues such as AI-assisted plagiarism, misinformation, privacy violations, online gambling, and moral degradation indicate that digital literacy requires an ethical foundation rooted in Islamic values. This study reconstructs Sunan Ampel's Moh Limo philosophy as an Islamic digital ethics framework for strengthening character education in the age of AI. It employs library research and a conceptual approach. Data were drawn from scholarly literature on Moh Limo, digital ethics, character education, digital literacy, and AI and analyzed through thematic analysis and conceptual synthesis. The findings demonstrate that the five Moh Limo values—moh main, moh maling, moh madon, moh ngombe, and moh madat—remain relevant as a foundation for digital ethics. These values are reconstructed as principles of self-control, honesty, responsibility, preservation of dignity, critical thinking through tabayun, and prudent use of technology. This study contributes a locally grounded Islamic digital ethics framework that strengthens character education and may provide a conceptual basis for policy development, teaching and learning, and future research in the age of AI.

Keywords: Moh Limo, Sunan Ampel, Islamic Digital Ethics, Character Education, Artificial Intelligence.

I. Introduction

The development of digital technology and artificial intelligence (AI) has brought significant changes to many areas of life, including education. The use of AI in teaching and learning has fostered innovations such as personalized learning, automated instructional-material development, adaptive assessment, and faster feedback for students. Holmes and Tuomi (2022) explain that AI can improve the quality of learning when it is implemented responsibly and centered on students' needs. Similarly, Chan (2023) argues that successful AI integration in education depends not only on technological sophistication but also on policies that ensure transparency, accountability, and ethical responsibility. UNESCO (2023) likewise emphasizes that the development and use of AI must prioritize human values, justice, and the protection of students' rights. Digital transformation therefore requires not only stronger technological competence but also a more robust ethical dimension so that technology is used responsibly.

From an Islamic perspective, the use of knowledge and technology must always remain within the bounds of moral values and responsibility. Allah, the Exalted, says:

وَالْبَصَرُ وَالْفُؤَادُ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ

"Do not follow what you have no knowledge of. Indeed, the hearing, the sight, and the heart—each of these will be questioned." (Qur'an 17:36).

This verse affirms that every human activity, including the use of digital technology and AI, must be grounded in knowledge, prudence, and moral responsibility. Alongside these opportunities, AI also presents increasingly complex ethical challenges. The ease with which AI can generate text, images, and information has created problems such as plagiarism, misuse of AI to complete academic assignments, dissemination of unverified information, privacy violations, and declining academic integrity. Perkins et al. (2023) developed the AI Assessment Scale in response to the growing use of AI in educational settings and stressed the importance of adaptive academic policies. Choi (2016) explains that digital competence cannot be separated from the development of responsible digital citizenship. Porayska-Pomsta et al. (2023), meanwhile, argue that AI ethics requires collaboration across technology, education, and moral values. Strengthening digital ethics is therefore an urgent need if AI use is to pursue not only efficiency but also remain consistent with moral values and responsibility.

These phenomena are also evident in Indonesia as internet penetration and the public use of digital technology continue to rise. Data from the Indonesian Internet Service Providers Association (APJII, 2024) indicate that most Indonesians are connected to the internet, with adolescents and young adults constituting the largest user groups. This situation offers substantial opportunities for digital learning transformation, but it also increases the risk of misconduct, including online gambling, the spread of hoaxes, cyberbullying, copyright infringement, and the use of AI to complete assignments without an adequate learning process. These facts suggest that greater access to technology has not yet been fully accompanied by greater ethical awareness in the responsible use of digital spaces.

From the perspective of Islamic education, education aims not only at mastery of knowledge and skills but also at the cultivation of noble character as a foundation for individual and social life. The Prophet Muhammad (peace be upon him) said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"I was sent only to perfect noble character." (Musnad Ahmad, no. 8952).

This hadith confirms that character formation is a fundamental objective of Islamic education. Azra (2019) explains that Islamic education has a strategic role in developing knowledgeable individuals of sound character through the internalization of moral and spiritual values. This view is consistent with Lickona (1991), who describes character education as the formation of moral habits through consistent knowledge, attitudes, and actions. Thus, the ethical challenges of the AI era cannot be addressed through digital literacy alone; they also require the strengthening of character values as a moral foundation for students' responsible use of technology. One element of the Indonesian Islamic educational heritage that is relevant to character development is the Moh Limo philosophy introduced by Sunan Ampel. This philosophy is a strategy of da'wah that emphasizes social formation through five moral prohibitions: moh main (no gambling), moh maling (no stealing), moh madon (no illicit sexual relations), moh ngombe (no intoxication), and moh madat (no addictive substances). These values function not only as religious norms but also as an educational approach that develops self-control, responsibility, and moral integrity. Studies of Sunan Ampel's contribution to Islamic education show that Moh Limo formed part of an educational strategy that cultivated character through a

contextual approach readily accepted by the Javanese society of his time (Muslimah & Maskhuroh, 2019; Halim & Prihananto, 2021).

Scholarship on digital ethics, AI, and character education has attracted increasing academic attention. Holmes and Tuomi (2022) examine AI-driven educational transformation, Chan (2023) develops an AI policy framework for higher education, and Porayska-Pomsta et al. (2023) propose a multidisciplinary AI ethics framework. By contrast, studies of Sunan Ampel and Moh Limo have focused primarily on the history of *da'wah*, Islamic education, and community character formation. Research reconstructing digital ethics through Islamic education has connected digital ethics with Islamic values in responding to AI, but it has not specifically positioned Moh Limo as the principal conceptual framework for digital ethics. This review reveals a research gap in integrating local values from the Indonesian Islamic tradition with contemporary scholarship on digital ethics. Most studies approach digital ethics through technology, educational policy, or general principles of Islamic ethics, whereas Moh Limo scholarship remains dominated by historical and *da'wah* perspectives. Few studies have specifically reconstructed Moh Limo as an Islamic digital ethics framework for strengthening character education in the AI era. This gap underscores the need for a conceptual framework that connects Indonesia's Islamic intellectual heritage with the moral challenges of digital society. Accordingly, this study aims to reconstruct Sunan Ampel's Moh Limo philosophy as an Islamic digital ethics framework for strengthening character education in the AI era. It is expected to contribute conceptually to the development of Islamic education that is responsive to digital technological change while enriching digital ethics scholarship through the integration of values from the Indonesian Islamic tradition.

II. Literature Review and Hypothesis Development

The growing use of artificial intelligence (AI) in education has generated significant scholarly attention to digital ethics and character formation. AI can enhance personalized learning, assessment, and instructional efficiency; however, its use also raises concerns regarding plagiarism, misinformation, privacy, academic integrity, and technological dependence (Holmes & Tuomi, 2022; Perkins et al., 2023; UNESCO, 2023). Existing studies therefore emphasize that digital competence must be accompanied by ethical awareness, critical thinking, accountability, and responsible digital citizenship (Choi, 2016; Ribble, 2012). From an Islamic educational perspective, ethical conduct is grounded in *akhlaq*, self-control, honesty, responsibility, and respect for human dignity. Sunan Ampel's Moh Limo philosophy embodies these principles through five moral prohibitions: *moh main* (no gambling), *moh maling* (no stealing), *moh madon* (no illicit sexual conduct), *moh ngombe* (no intoxication), and *moh madat* (no addictive substances). Previous studies have examined Moh Limo primarily as a contextual strategy of *da'wah* and character education within Javanese society (Muslimah & Maskhuroh, 2019; Halim & Prihananto, 2021). Nevertheless, limited research has connected these values systematically to contemporary digital practices. This gap demonstrates the need to reconstruct Moh Limo as an Islamic digital ethics framework capable of addressing online gambling, AI-assisted plagiarism, digital pornography, disinformation, deepfakes, and technology addiction while strengthening character education in the AI era.

III. Research Method

This qualitative library study employs a conceptual approach. This approach was selected because the study does not seek to test relationships among variables or measure the effectiveness of a model; instead, it reconstructs the values of Sunan Ampel's Moh Limo philosophy as an Islamic digital ethics framework relevant to strengthening character education in the AI era. According to Zed (2018), library research uses a range of written sources as primary data to obtain a comprehensive understanding of a phenomenon. A qualitative approach is appropriate because the inquiry focuses on interpreting the meanings, values, and concepts contained in the literature in order to produce an in-depth conceptual synthesis. This approach is

consistent with Creswell and Creswell's (2018) account of qualitative research as a means of understanding a phenomenon through the interpretation of multiple data sources.

Data were collected through documentary analysis of scholarly sources relevant to the study's focus. The sources included journal articles, scholarly books, and official documents addressing Moh Limo values, character education, digital ethics, Islamic education, and the development of AI in education. Sources were selected on the basis of thematic relevance, publication credibility, and their contribution to explaining the relationship between Moh Limo values and the development of Islamic digital ethics as a foundation for character education. The data were analyzed using thematic analysis as developed by Braun and Clarke (2006). The analysis involved reading and comprehensively understanding all sources, identifying key concepts through coding, grouping the codes into interrelated themes, and interpreting relationships among the themes to construct a conceptual synthesis. This synthesis was then used to reconstruct Moh Limo values as an Islamic digital ethics framework relevant to strengthening character education in the AI era. The process of conceptual synthesis and reconstruction is consistent with conceptual article development, which emphasizes the integration of multiple theoretical perspectives to generate a new conceptual contribution (Jaakkola, 2020).

IV. Result and Discussion

4.1. The Values of Moh Limo as a Foundation for Character Education

Character education was a central objective of Sunan Ampel's da'wah in disseminating Islam throughout the Indonesian archipelago. His approach went beyond the transmission of doctrine and worship practices to emphasize the cultivation of character through moral values that people could readily understand and apply. This approach accords with the principal purpose of the Prophet Muhammad's mission, as expressed in the following hadith:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"I was sent only to perfect noble character." (Musnad Ahmad, no. 8952).

The Qur'an also presents the Prophet Muhammad as the foremost exemplar of character. Allah, the Exalted, says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often." (Qur'an 33:21).

These two sources show that Islamic education is oriented not merely toward the transfer of knowledge but also toward character formation through modeling and habituation. From this perspective, Sunan Ampel's da'wah treated behavioral change as an indicator of successful Islamic education. Through an approach responsive to sociocultural conditions, Islamic values were transformed into principles for life that encouraged morally upright, responsible individuals capable of living harmoniously in society (Muslimah & Maskhuroh, 2019; Halim & Prihananto, 2021). A concrete expression of this approach is Moh Limo, the five prohibitions of moh main (no gambling), moh maling (no stealing), moh madon (no illicit sexual relations), moh ngombe (no intoxicating drinks), and moh madat (no addictive substances). These principles function not only as normative prohibitions but also as a means of moral education that cultivates self-control, honesty, responsibility, and respect for human dignity. Communicating these values through simple terms rooted in

local culture illustrates Sunan Ampel's contextual da'wah strategy, through which Islamic teaching could be accepted without diminishing the substance of Islamic law (Halim & Prihananto, 2021; Khoirunnisa, 2024).

From the perspective of character education, Moh Limo contains a set of values that remain relevant to shaping individual behavior. The prohibition against gambling fosters discipline and responsibility in earning a lawful livelihood. The prohibition against stealing reinforces honesty and integrity. The prohibition against illicit sexual relations cultivates an awareness of personal dignity and respect for others' rights. The prohibitions against intoxicating drinks and addictive substances reflect the importance of self-control and rational decision-making. Moh Limo therefore promotes not only compliance with religious norms but also the character traits necessary for an orderly and dignified social life (Muslimah & Maskhuroh, 2019). The continuing relevance of Moh Limo becomes even clearer when it is connected to contemporary character education, which emphasizes the internalization of values through modeling, habituation, and a supportive learning culture. Character education cannot be limited to knowledge; it must be embodied in daily practice within an educational environment that supports students' moral development. In this respect, Moh Limo is aligned with character education in the pesantren tradition because it emphasizes positive habits, religious values, and self-control as foundations of moral formation (Halim & Prihananto, 2021; Muslimah & Maskhuroh, 2019). Moh Limo may therefore be understood not only as a historically significant feature of Indonesian Islamic da'wah but also as a substantively relevant foundation for contemporary character education.

4.2. Digital Ethics Challenges in the Era of Digital Transformation

Digital transformation has changed how individuals communicate, learn, work, and interact in everyday life. Digital technologies, including AI, offer opportunities to expand access to information, enhance learning effectiveness, and increase social productivity. Yet these benefits are accompanied by new ethical challenges. Rapid technological development is often not matched by stronger moral values and social responsibility among users, making misuse increasingly common in digital spaces. Digital transformation is therefore not merely a matter of technological progress; it also requires ethical preparedness for responsible use (Holmes & Tuomi, 2022; UNESCO, 2023; Nasrullah, 2015). A major challenge in digital spaces is the growing range of ethical violations occurring through social media and digital platforms. The ease of producing and disseminating information has accelerated information disorder including misinformation, disinformation, and malinformation—which contributes to hoaxes, hate speech, manipulation of public opinion, and social polarization (Wardle & Derakhshan, 2017). Cyberbullying, digital fraud, online gambling, and misuse of digital identities further demonstrate that low ethical awareness remains a serious problem in digital society. The use of digital media thus requires not only technical ability but also moral responsibility so that technology is used prudently and does not harm individuals or society (Hadi, 2010; Nasrullah, 2015; Rejeki et al., 2025).

The development of AI further increases the complexity of digital ethics. AI systems can automatically generate text, images, audio, and video, offering benefits across sectors, including education. The same technologies, however, can be misused for academic plagiarism, deepfakes, information manipulation, and misleading content. In education, AI use without academic integrity may diminish critical-thinking skills, weaken academic honesty, and encourage technological dependence. The Prophet Muhammad (peace be upon him) said:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

"Whoever deceives us is not one of us." (Sahih Muslim, no. 102).

The principle of honesty expressed in this hadith confirms that AI use must be grounded in integrity and moral responsibility. The central challenge of the AI era therefore lies not in the technology itself but in the human capacity to use it ethically and responsibly (Holmes & Tuomi, 2022; Perkins et al., 2023; UNESCO, 2023). These challenges demonstrate that digital literacy alone is insufficient to develop responsible behavior

in digital spaces. It must be balanced by moral values, integrity, self-control, and social responsibility so that individuals can make ethical decisions when using technology. This principle is consistent with the following Qur'anic verse:

وَالْبَصَرِ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ

"Do not follow what you have no knowledge of. Indeed, the hearing, the sight, and the heart—each of these will be questioned." (Qur'an 17:36).

This verse affirms that every human activity must be based on sound knowledge and accompanied by moral responsibility. Digital citizenship likewise requires not only competence in using technology but also an understanding of one's rights, duties, and moral responsibilities as a member of digital society (Ribble, 2012; Mossberger et al., 2008). Character education therefore plays a strategic role in developing individuals who are not only digitally proficient but also committed to ethical values in all their digital activities. Taken together, these challenges indicate that digital technology and AI require an ethical approach that is both responsive to technological change and rooted in strong moral values. Strengthening character education is increasingly urgent if technology is to support responsible conduct rather than merely technical objectives. In this context, reconstructing long-standing local values from the Islamic educational tradition offers a contextually relevant response to digital ethics challenges. Sunan Ampel's Moh Limo philosophy is one such tradition whose moral and character values can be reconstructed as an Islamic digital ethics framework for the AI era.

4.3. Reconstructing Moh Limo as an Islamic Digital Ethics Framework

Moh Limo embodies universal values that can be contextualized to address ethical challenges in the AI era (Muslimah & Maskhuroh, 2019; Halim & Prihananto, 2021). Because these values focus on character formation, self-control, and moral responsibility, they remain relevant as an ethical foundation for navigating digital society. Each Moh Limo value is therefore reconstructed within an Islamic digital ethics framework that preserves its moral substance while adapting its application to digital life. The reconstruction is presented in Table 1.

Table 1. Reconstructing Moh Limo Values as an Islamic Digital Ethics Framework

Moh Limo Value	Digital Ethics Challenge	Reconstructed Principle
Moh Main	Online gambling	Self-control regarding digital activities that conflict with Islamic values
Moh Maling	AI-assisted plagiarism and data theft	Honesty and responsibility in the use of digital technology
Moh Madon	Digital pornography and online harassment	Preservation of personal dignity and ethical conduct in digital spaces
Moh Ngombe	Hoaxes, disinformation, and deepfakes	Critical thinking and tabayun when receiving and sharing information
Moh Madat	Social media and digital technology addiction	Self-control in the use of digital technology

Moh Main teaches the importance of self-control and avoidance of practices that seek profit through means contrary to Islamic values (Muslimah & Maskhuroh, 2019; Halim & Prihananto, 2021). This principle has a normative basis in the Qur'an. Allah, the Exalted, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan's handiwork. So shun them so you may be successful." (Qur'an 5:90).

This verse affirms that gambling is prohibited because it harms both individuals and society. Digital technology has expanded access to online gambling, which constitutes a form of misconduct in digital spaces (Rejeki et al., 2025). Moh Main is therefore reconstructed as a principle of self-control toward digital activities that conflict with Islamic values and thus remains relevant as moral guidance in digital life. Moh Maling emphasizes honesty, trustworthiness, and respect for the rights of others as integral to character formation (Muslimah & Maskhuroh, 2019). This principle is consistent with the following Qur'anic verse:

....وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

"Do not consume one another's wealth unjustly . . ." (Qur'an 2:188).

Although this verse concerns material property, its underlying value also affirms respect for the rights of others, including intellectual property rights in the digital age. With the development of AI, ethical violations are no longer limited to physical theft but also include AI-assisted plagiarism, misuse of personal data, and digital copyright infringement (Hadi, 2010; Nasrullah, 2015). Moh Maling is therefore reconstructed as a principle of honesty and responsibility in the use of digital technology, ensuring that such use remains within the bounds of Islamic ethics.

Moh Madon teaches the preservation of personal honor, human dignity, and conduct consistent with Islamic moral values (Halim & Prihananto, 2021; Muslimah & Maskhuroh, 2019). This principle is grounded in the following Qur'anic verse:

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"Do not go near adultery. It is truly a shameful deed and an evil way." (Qur'an 17:32).

This prohibition extends beyond physical adultery to conduct that leads to moral harm, including the dissemination of digital pornography, online harassment, and sexual exploitation through digital media (Rejeki et al., 2025). Moh Madon is therefore reconstructed as a principle of preserving personal dignity and ethical interaction in digital spaces so that technology use continues to reflect Islamic character. Moh Ngombe teaches the importance of preserving reason and clarity of thought so that individuals can distinguish truth from falsehood (Muslimah & Maskhuroh, 2019). This principle is consistent with the following Qur'anic verse:

....يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

"O believers, if an evildoer brings you any news, verify it . . ." (Qur'an 49:6).

This verse underscores the principle of tabayun—careful verification—when receiving and disseminating information. Hoaxes, disinformation, and deepfakes increasingly complicate the public's ability to obtain accurate information (Wardle & Derakhshan, 2017; Hadi, 2010). Moh Ngombe is therefore reconstructed as a principle of critical thinking and tabayun before accepting or sharing digital information, thereby fostering a more responsible media culture. Moh Madat teaches the importance of avoiding forms of dependence that weaken reason and damage human life (Muslimah & Maskhuroh, 2019; Halim & Prihananto, 2021). The Prophet Muhammad (peace be upon him) said:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَحْتَمِيهِ

"Part of the perfection of one's Islam is leaving what does not concern one." (Jami' al-Tirmidhi, no. 2317).

This hadith provides an ethical basis for using technology beneficially and avoiding harmful dependence. In the era of digital transformation, such dependence is evident in excessive social media and technology use, which can affect health, productivity, and social interaction (Rejeki et al., 2025). Moh Madat is therefore reconstructed as a principle of self-control in using digital technology so that technology is used prudently and contributes to character development. Overall, the reconstruction of Moh Limo demonstrates that the substance of Sunan Ampel's teachings remains relevant to the ethical challenges of the AI era. It positions Moh Limo not only as part of Indonesia's Islamic intellectual heritage but also as a contextual Islamic digital ethics framework for strengthening character education in educational settings.

4.4. The Contribution of an Islamic Digital Ethics Framework to Character Education

The Islamic digital ethics framework derived from Moh Limo demonstrates the continuing relevance of Indonesia's Islamic values to the moral challenges of the AI era. This reconstruction preserves the substance of Moh Limo while contextualizing it as ethical guidance for the use of digital technology. This principle is consistent with the following Qur'anic verse:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah would never change a people's state until they change their own state." (Qur'an 13:11).

This verse indicates that social change—including transformation toward an ethical digital society—requires changes in individual character and moral awareness. The proposed framework therefore extends beyond the conceptual level and has implications for developing character education capable of responding to the dynamics of students' digital lives. Conceptually, this Islamic digital ethics framework complements existing approaches to digital ethics. The development of digital ethics has generally focused on digital literacy, digital citizenship, digital security, and competence in the responsible use of technology (Ribble, 2012; Mossberger et al., 2008). The development of AI has also prompted international organizations, including UNESCO (2024), to emphasize ethical competence, critical thinking, and social responsibility in the use of technology. The framework proposed here enriches these perspectives by positioning akhlaq (Islamic moral character) as the primary foundation of digital behavior. Technology use is thus understood not merely as a matter of competence but also as an expression of moral values in everyday life.

These implications are important for strengthening character education in schools and madrasas. Character education in the digital age can no longer focus solely on students' conduct in face-to-face interactions; it must also encompass how they learn, communicate, and interact in digital spaces. Islamic Religious Education can integrate this framework into activities addressing the ethics of AI use, information verification through tabayun, respect for intellectual property rights, social media ethics, and academic integrity. This approach is consistent with scholarship that treats AI ethics as an important component of twenty-first-century student competencies (Holmes & Tuomi, 2022; Chan, 2023; UNESCO, 2024). More broadly, the framework developed in this study demonstrates the potential of local wisdom from the Indonesian Islamic tradition to be recontextualized in response to contemporary educational problems. Sunan Ampel's values are relevant not only to the history of da'wah but also as a conceptual framework supporting students' character development amid rapid digital technological change. The study's principal contribution therefore lies both in reconstructing Moh Limo and in proposing an integrated Islamic digital ethics framework connecting Islamic values, technological development, and character education.

V. Conclusion

This study demonstrates that Sunan Ampel's Moh Limo philosophy can be reconstructed as an Islamic digital ethics framework for addressing moral challenges in the AI era. Through a conceptual library-based approach, its five principal values—Moh Main, Moh Maling, Moh Madon, Moh Ngombe, and Moh Madat—were contextualized in relation to online gambling, AI-assisted plagiarism, digital pornography, disinformation, deepfakes, and technology addiction. The reconstruction shows that values from Indonesia's Islamic tradition are not merely of historical relevance but can also provide an ethical foundation for guiding responsible individual conduct in the use of digital technology.

The study's principal contribution is the development of an Islamic digital ethics framework that integrates local wisdom with contemporary educational challenges. The framework broadens the perspective of character education by positioning akhlaq as the foundation of digital technology use; character education thus addresses not only students' conduct in physical spaces but also their interactions in digital environments. Although this study is conceptual, its findings provide a theoretical basis for developing instructional models, character education instruments, and empirical research on the implementation of Islamic digital ethics in schools and madrasas. A Moh Limo-based framework may therefore serve as a conceptual foundation for character education that is responsive to developments in AI without neglecting Islamic moral values. Future research should test the framework's implementation and effectiveness across educational levels so that this conceptual contribution can be developed into an applicable instructional model.

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