



Integrating Islamic Education Values into School Curricula to Foster Students' Digital Ethics: Implications for Educational Management

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ABSTRACT

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The rapid development of digital technology presents new ethical challenges in education, such as social media misuse and low digital moral awareness. This study aims to examine how Islamic Education (PAI) values can be integrated into school curricula to foster students' digital ethics, while considering educational management dimensions. A qualitative descriptive approach was employed, utilizing in-depth interviews, participatory observation, and document analysis involving teachers, students, and school leaders. The findings reveal three main patterns: internalization of spiritual values through digital literacy, cross-subject collaboration in applying Islamic values, and habituation of digital ethics within the school culture. Integrating PAI values enhances students' moral awareness and digital responsibility. The study's contribution lies in proposing a value-based curriculum model that aligns spiritual education with digital competence. Practically, schools are encouraged to strengthen teacher training and implement curriculum policies that promote ethically responsible digital literacy.

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INTRODUCTION

The rapid advancement of digital technology has significantly transformed social interactions, learning processes, and the behaviors of young generations in the modern era. Unlimited access to the internet and social media has provided immense benefits, such as expanding knowledge, fostering creativity, and facilitating global connectivity. However, these benefits are accompanied by serious ethical challenges, including cyberbullying, hate speech, digital plagiarism, and the spread of misinformation, which indicate that technological progress is not always matched with ethical maturity (Basori et al., 2023; Fakhurrozi et al., 2023; Salim et al., 2024). Consequently, there is an urgent need for education systems to cultivate digital ethics and moral responsibility

systematically. Integrating spiritual and moral values into curricula, especially those derived from Islamic Education (PAI), can serve as a holistic strategy to address these challenges. From an educational management perspective, schools play a pivotal role in aligning policies, teacher development, and curriculum design to foster students' moral awareness in digital contexts, ensuring both competence and ethical literacy for 21st-century learners.

A primary issue faced by contemporary society is the weak awareness of digital ethics among students, which can lead to irresponsible online behavior. Young learners often engage in activities that contradict religious and moral values, such as misusing social media, disseminating negative content, and blurring the boundaries between private and public spheres (Jusubaidi et al., 2024). This situation reveals a significant gap between digital literacy and spiritual character development. Formal education tends to emphasize technological proficiency without simultaneously instilling ethical principles grounded in religious teachings (Bilgiler et al., 2023; Budiharso et al., 2023; Fiteriani et al., 2023). Consequently, students may operate digital devices effectively but lack awareness of ethical responsibility. From an educational management perspective, this challenge requires systematic integration of moral values into curriculum planning, teacher guidance, and school policy, ensuring that technological skills are complemented by ethical decision-making and character development aligned with Islamic principles. Addressing this problem is critical to preparing students who are both digitally competent and morally responsible.

Observational studies and reports from educational institutions indicate that digital misconduct among students is increasing. Many students use social media for unproductive purposes, including spreading negative comments, replicating inappropriate content, or engaging in cyberbullying against peers (Tao et al., 2022). Teachers often struggle to instill digital ethics due to curricula that do not explicitly integrate Islamic values with digital learning. Some schools have implemented supplementary programs, such as character-based digital literacy initiatives, but these efforts remain fragmented and lack a strong foundation in Islamic pedagogy (Kshetri et al., 2023; Pratiwi et al., 2024). This phenomenon underscores the urgent need to design curricula that not only develop technological competencies but also foster spiritual awareness and moral responsibility in students' digital activities. Effective educational management, including teacher training, curriculum development, and monitoring, is essential to institutionalize ethical digital practices and ensure sustainable behavioral change among learners.

Previous studies have addressed the integration of religious values in character education and digital literacy. Research by Fawaid et al. (2025), Zamroni et al. (2025), and Hina (2024) highlights the importance of internalizing Islamic values through contextualized learning in the digital era. Similarly,

studies by Chaves (2023) and Zvereva (2023) demonstrate that religious education can contribute to ethical behavior online, but these approaches have not been systematically applied within national curricula. Despite these contributions, existing research primarily examines religious education and digital literacy as separate entities, limiting the potential for a comprehensive framework that simultaneously develops technological skills and moral character. This gap emphasizes the necessity for integrative models that link spiritual education with digital ethics, addressing a critical aspect of student development that has been largely overlooked in educational management policies and curriculum planning.

Character-based digital literacy research by Jali (2025), Safitri (2025), and Khoiroh et al. (2024) has focused on cognitive competencies without incorporating a spiritual approach. Moreover, prior studies are often descriptive, emphasizing normative principles rather than offering practical strategies for embedding Islamic values into formal curricula (Ali & Chatti, 2023; H. Iksan, 2023). This lack of a structured, measurable integration strategy represents a clear research gap. Educational management dimensions, including curriculum design, teacher professional development, and school policy alignment, remain underexplored in these studies. Addressing this gap is essential, as a systematic integration of PAI values into digital learning could provide sustainable moral guidance for students, ensuring that schools function as institutions capable of nurturing both technological literacy and ethical responsibility in line with Islamic principles.

The novelty of this study lies in its explicit integration of Islamic Education values into school curricula as a strategic approach to shaping students' digital ethics. Unlike previous research, which treats religious education as a separate moral component, this study positions PAI as a core foundation for curriculum design in digital contexts. By linking values such as amanah (trustworthiness), honesty, responsibility, and proper online conduct with technological activities, the study introduces an innovative paradigm of spiritual-based digital character education. From an educational management perspective, this approach requires coordinated planning, teacher training, policy formulation, and monitoring mechanisms to institutionalize ethical practices across schools. This integrated model is expected to produce students who are not only digitally literate but also morally conscious and socially responsible in online interactions, addressing a critical societal need for ethical digital citizenship.

This study addresses the question: how can the integration of Islamic Education values into school curricula serve as an effective strategy to develop students' digital ethics? The argument is that systematically embedding Islamic principles into digital learning fosters moral awareness, self-regulation, and ethical decision-making in students' online behaviors. Such an approach is considered more sustainable than standalone digital ethics instruction because it

is grounded in a strong spiritual foundation. The research aims to identify patterns, mechanisms, and implementation models that balance technological competence and Islamic moral values. The study's original contribution is the concept of an "integrated digital ethics curriculum" based on PAI values, providing both theoretical insights and practical recommendations for schools. By bridging the gap between digital literacy and spiritual character, this research enhances the role of educational management in cultivating ethically responsible and digitally competent learners.

RESEARCH METHOD

This study employs a qualitative approach using a case study design (Rivera-Chang, 2021). The case study was selected because it allows an in-depth exploration of how Islamic Education (PAI) values are integrated into the school curriculum and their impact on students' digital ethics in a real educational setting. This design enables a comprehensive understanding of teachers' strategies, students' experiences, and school policies related to Islamic values and digital behavior. It is particularly suitable for this research, which focuses on the meaning and social practice of education rather than merely measuring variable relationships. By employing a case study, the research captures contextual, holistic, and interpretative phenomena, aligning with White & Cooper's (2022) assertion that qualitative research provides insights into social dynamics from participants' perspectives. From an educational management perspective, the case study also examines how school leadership and policy structures support the implementation of value-based digital ethics education.

The research was conducted at a secondary school that has actively integrated PAI values into its digital curriculum. This location was purposively chosen because the school implements character-based digital learning and supervises students' ethical conduct online. Additionally, the school demonstrates curriculum innovation by combining religious subjects with digital literacy through project-based learning and online character-building activities. Informants included ten participants: one principal, two PAI teachers, two ICT teachers, two class advisors, and three students. This purposive sampling ensured that the study captured multiple perspectives involved in planning, implementing, and evaluating the integration of PAI values into digital learning, which is critical for understanding how educational management practices facilitate value-based learning outcomes.

Data collection involved three main techniques: in-depth interviews, participatory observation, and document analysis. Interviews with teachers, students, and school leaders provided comprehensive information on strategies, challenges, and perceptions regarding the integration of PAI values into digital ethics education. Participatory observation allowed the researcher to directly

observe student interactions, technology use, and the extent to which Islamic values were implemented in learning activities, both online and offline. Document analysis supplemented field data by examining curriculum guides, lesson plans, digital ethics modules, and student behavior records. The combination of these methods, supported by triangulation, ensured the credibility and validity of findings and offered insights into how school management structures influence the implementation of value-based digital ethics.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014) as adapted by Priya (2021), involving four stages: data condensation, display, reduction, and verification. Data condensation involved selecting, simplifying, and organizing information from interviews, observations, and documents into categories and themes, such as strategies for integrating Islamic values, curricular implementation, and outcomes of digital ethics development. Displaying data through thematic narratives, tables, and matrices clarified relationships among categories. Data reduction was conducted continuously to focus analysis on research objectives, eliminating irrelevant information. Verification and conclusion drawing involved interpreting emerging patterns and confirming findings through member checking with informants. This approach, combined with attention to school management practices in curriculum and teacher supervision, ensured reliable, contextually valid results that provide meaningful contributions to Islamic education in the digital era.

RESULT AND DISCUSSION

This section presents the research results obtained through observation, in-depth interviews, and document analysis related to the integration of Islamic Religious Education (PAI) values in the school curriculum as a strategy for forming students' digital ethics. Three key findings identified include internalization of spiritual values in digital literacy, teacher collaboration in implementing Islamic values, and the habituation of digital ethics through school culture. These findings indicate that Islamic values play a strategic role in shaping students' moral awareness and ethical behavior in the digital era.

Internalization of Spiritual Values in Digital Literacy

Internalizing spiritual values in digital literacy is defined as the process of instilling and internalizing religious values derived from Islamic teachings in technology-based learning activities. In this context, spiritual values encompass trustworthiness, honesty, responsibility, and media etiquette, which are manifested through digital activities such as accessing, creating, and sharing

content ethically. This process takes place not only in the classroom but is also reflected in students' behavior when using school social media, online learning applications, and digital communication with teachers and peers. This internalization aims to foster faith-based moral awareness, where students are not merely technologically proficient but also possess spiritual sensitivity in all their digital activities. Thus, digital literacy is not seen merely as a technical skill, but also as a means of worship and strengthening morals in a modern context.

Table 1. Internalization of Spiritual Values in Digital Literacy

Observation Notes	Indicator	Percentage of Observations
Students begin their digital learning sessions by declaring a commitment to honesty and responsibility, demonstrating an awareness of spiritual accountability in online activities.	Integration of spiritual awareness in digital behavior	85%
During a technology-based learning project, students create Islamic educational content that reflects manners, honesty, and respect in digital communication.	Application of religious values in technology-based learning	78%
Students conduct digital reflection journals with Islamic ethical guidelines to evaluate their behavior in online interactions.	Moral reflection and evaluation in digital literacy	73%
Teachers regularly remind students that communication and sharing of digital content must be in accordance with morals (character) and avoid negative expressions.	Ethical discipline and self-control in digital interactions	81%

The table above shows that the integration of spiritual values in digital literacy is reflected through various forms of learning behavior. The indicator with the highest percentage (85%) was students' commitment to honesty and responsibility at the beginning of the lesson, demonstrating cognitive and affective awareness of moral responsibility. Meanwhile, the indicator with the lowest percentage (73%) was found in the digital reflection journal activity, indicating that moral reflection skills in the digital space still require further development. The relatively balanced distribution of data among the indicators indicates a consistent pattern of value internalization, where online ethical behavior develops gradually through structured religious guidance.

Observational data also shows that teachers act as role models in demonstrating digital ethics during learning activities. Teachers consistently relate Islamic principles when discussing issues such as plagiarism, online bullying, or the spread of misinformation. For example, the value of trustworthiness is linked to responsible use of digital data and respect for copyright. This practice creates a classroom culture where digital engagement is seen as part of 'ibādah (worship) and moral responsibility. Students begin to understand digital interactions as part of their moral identity, not just a technical

routine, marking a shift from compliance-based behavior to values-based digital literacy. Overall, the research results show that internalization of spiritual values has a significant influence on the formation of students' digital ethics. Through the continuous inculcation of Islamic principles, digital learning becomes a vehicle for moral development, not just mastery of technological skills. The data pattern illustrates a movement from external regulation (teacher supervision) to internal moral control (student self-awareness). This confirms that the integration of Islamic Religious Education values into the school curriculum is effective in forming digital citizens who are ethical, responsible, and grounded in Islamic spirituality.

Teacher Collaboration in Implementing Islamic Values

This sub-finding is operationally defined as a form of collaboration between teachers in designing, implementing, and evaluating learning that incorporates Islamic Religious Education (PAI) values as the foundation for developing students' digital ethics. This collaboration is not limited to PAI teachers but also involves general subject teachers who integratively instill the values of honesty, responsibility, and courtesy in every digital learning activity. This approach positions Islamic values as the core of the curriculum, animating all academic activities. Thus, the implementation of Islamic values becomes more contextual and integrated into the entire learning process, rather than merely a stand-alone moral content.

An interview with one Islamic Religious Education teacher revealed that "we often discuss with other teachers how to incorporate Islamic values into digital assignments, for example, asking students to create educational vlogs with Islamic moral messages." Another teacher added, "This collaboration helps us understand that religious education is not just the responsibility of Islamic Religious Education teachers, but the responsibility of all educators in the school." Based on the interviews, the researcher interpreted that cross-field collaboration creates a synergy of values that strengthens the integration of Islamic ethics in various learning contexts. This demonstrates a collective awareness among teachers to shape students' digital character through a coordinated, interdisciplinary, and mutually supportive approach.

Observations corroborated the interview findings. During digital project-based learning activities, Indonesian language teachers collaborated with Islamic Religious Education (PAI) teachers to assess student-created video content. The assessment focused not only on linguistic and technical aspects but also on moral messages and politeness in delivery. Collaboration is also evident in weekly

teacher forums, where each teacher shares strategies for integrating Islamic values into their respective subjects. Researchers interpret that this pattern reflects collaborative learning practices oriented towards character building and digital ethical awareness based on Islamic values.

Overall, the data shows that teacher collaboration plays a vital role in ensuring the systematic and consistent implementation of Islamic values. This collaboration bridges the gap between the normative curriculum and real-world learning practices. Teachers complement each other in creating a learning environment that focuses not only on digital skills but also on polite communication, academic honesty, and social responsibility. The data patterns above illustrate that the synergy between teachers has created a harmonious educational ecosystem, where Islamic values serve as the ethical foundation for all students' digital activities. Collaboration not only increases the effectiveness of value implementation, but also strengthens a school culture oriented towards spiritual integrity and digital morality. Thus, teacher collaboration can be understood as a collective strategy that grounded Islamic values in the context of 21st-century education which is full of digitalization challenges.

Inculcating Digital Ethics through School Culture

The third study showed that the instilling of digital ethics through school culture occurs systematically and sustainably, emphasizing three key findings: the internalization of religious values in students' online activities, the implementation of digital role models by teachers, and the reinforcement of digital social norms through school activities. The internalization process is carried out through monitoring the use of digital devices, the habit of reciting prayers before online learning activities, and the integration of moral values into social media use. Teachers act as role models by demonstrating wisdom and courtesy in digital communication, while schools instill digital social norms through digital literacy programs, social media codes of conduct, and anti-cyberbullying campaigns. This pattern illustrates the integration of Islamic values, character education, and digital ethics, so that the instilling of digital norms not only shapes moral behavior in cyberspace but also strengthens students' Islamic identity and social responsibility in the digital ecosystem.

Achieving Digital Ethics in Schools

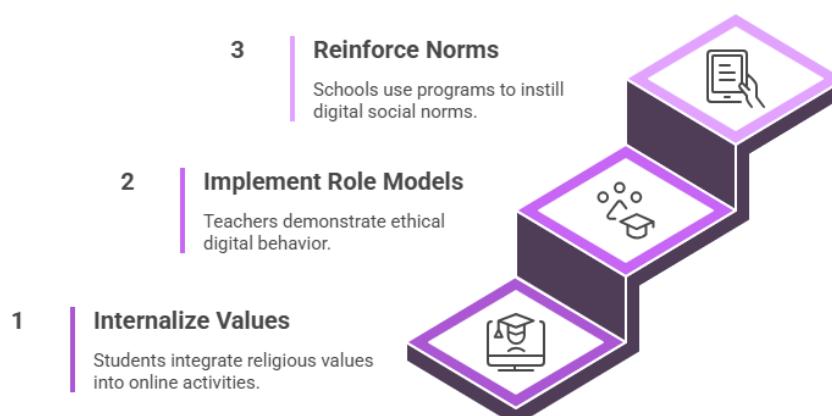


Figure 1. Digital Ethics Habits through School Culture

The process of forming digital ethics habits begins with teacher role models, continues with students' positive behavioral habits, and is reinforced through a reward system and collective supervision in the school environment. For example, teachers and students jointly make a digital pledge at the beginning of the semester that contains values such as honesty, courtesy, and responsibility in using social media. Furthermore, any violation of digital ethics, such as the spread of hoaxes or the use of offensive language on school online platforms, will be followed up with an educational approach based on Islamic values. The researcher's interpretation shows that this flow reflects the school's transformative efforts in instilling moral awareness based on Islamic values through consistent and collective habits.

Observation results show that the habituation of digital ethics is apparent in various daily practices at school. Students are accustomed to saying basmalah before using digital devices, maintaining good manners in online forums, and correctly citing reference sources in digital assignments. Teachers also actively reward students who demonstrate ethical digital behavior, such as avoiding plagiarism and protecting classmates' privacy on social media. Researchers interpret that this habituation acts as a form of digital character education based on Islamic values, where strengthening school culture is the main instrument in instilling technological morality.

Interpretatively, the data shows that a school culture oriented towards Islamic values has a strong influence on students' digital behavior. A positive culture created collectively through role models, supervision, and appreciation fosters digital ethics stemming from inner awareness, not simply adherence to rules. In other words, the practice of digital ethics has created a collective moral environment that instills spiritual values into every aspect of students' technology use. The data patterns above illustrate that the practice of digital

ethics through school culture creates a sustainable educational ecosystem, where Islamic values are integrated into daily activities. Schools function as spaces for moral habituation that guide students to become intelligent, civilized, and responsible users of technology. Thus, cultivating digital ethics not only strengthens the religious dimension of the curriculum but also serves as a concrete strategy in building a generation of ethical and integrity-based Muslim students in the digital era.

DISCUSSION

The discussion of the results of this study shows that the integration of spiritual values in digital literacy strongly aligns with Altinyelken's (2021) view, which emphasizes that religious education in the digital era must instill faith and moral values in the use of technology. The results show that digital literacy is not merely technical skills but also part of the process of spiritual character formation, aligned with the concept of *ta'dib al-Attas*, namely education that directs human behavior according to Islamic etiquette. Unlike the research of Álvarez-Arregui et al. (2023), which highlighted the cognitive aspects of digital literacy, this study emphasizes the affective and moral aspects through the internalization of the values of trust and responsibility. The theoretical implications broaden the understanding of digital literacy in Islamic education as an effort to build ethical awareness, while practically, these results serve as a reference in designing a digital curriculum based on religious values.

In the context of teacher collaboration in implementing Islamic values, the research results show similarities with the study by Susilo et al. (2022), which emphasized that cross-disciplinary collaboration can strengthen the comprehensive application of Islamic values in learning. However, this study further demonstrates that teacher collaboration is not merely administrative but also becomes a space for ideological synergy that builds collective awareness of digital moral responsibility. The theoretical implications show that the collaborative approach strengthens the community of practice theory by Prasetyo et al. (2023), where religious values are exchanged and shared meaning among educators. Practically, this collaboration creates an integrated learning climate, encouraging non-Islamic religious education teachers to participate in instilling moral values in the context of digital learning.

The findings on the habituation of digital ethics through school culture align with the views of Widiasari (2024) and Nisa' (2024), who stated that school culture plays an effective role in instilling digital character based on Islamic values. Habituation practices such as reciting prayers before online activities and maintaining digital etiquette demonstrate the concrete application of the concept of habituation of values in character education theory (Naufal & Maksum, 2024;

Susilo et al., 2022). However, unlike previous research that focused on external control, this study highlights habituation as a mechanism for moral internalization that fosters students' intrinsic awareness. The theoretical implications strengthen the concept of Islamic character education in the digital space, while practically, this habituation can be used as a model for school policies in building a religious and sustainable digital ethics ecosystem.

The research also shows that teachers act as digital role models who consistently apply Islamic values in online communication. This aligns with the social learning theory of Maula et al. (2022) and Kompirović et al. (2023), which emphasizes that moral behavior is formed through observation and imitation of credible models. In this context, teachers not only transfer knowledge but also construct moral values through their digital behavior. Unlike studies by Ramdhani (2019), Munk et al. (2022), and Liu et al. (2021), which only highlight the role of Islamic Religious Education teachers, this study demonstrates that all teachers function as moral models in the digital context. The theoretical implications demonstrate the importance of expanding the role of role models across fields, while the practical implications encourage the development of teachers as digital role models who instill Islamic values in technological interactions.

Overall, the results of this study confirm that the integration of Islamic Religious Education values in the digital curriculum is not merely a normative aspect, but is a transformative strategy in forming students' digital ethics. This finding complements contemporary Islamic educational theory which positions technology as a vehicle for moral development, not a threat to spiritual values. Theoretically, this research expands the integrative paradigm between religious education, digital literacy, and character development based on Islamic spirituality. Practically, the results offer a curriculum development model that emphasizes the synergy between teachers, school culture, and moral conditioning to shape digitally savvy and morally upright Muslim students. This integration serves as a crucial foundation for creating an education that is responsive to the ethical challenges of the modern digital era.

CONCLUSION

This study confirms that the integration of Islamic Religious Education (PAI) values into the school curriculum is an important foundation in the formation of students' digital ethics. The main findings show that spiritual values such as trustworthiness, honesty, responsibility, and media etiquette are able to foster students' moral awareness in the use of digital technology. Internalization of these values is effective through synergy between Islamic Religious Education-based learning, collaboration between teachers across subjects, and the instilling

of digital ethics in school culture. These three aspects form an education system that is not only oriented towards digital skills, but also towards ethical and spiritual dimensions. Thus, this research provides important wisdom that Islamic religious education can play a role as an instrument of moral transformation in facing digital disruption which is full of challenges to values and behavior.

The scientific contribution of this research lies in strengthening the paradigm of Islamic education that is adaptive to technological developments. The integration of Islamic Religious Education values in digital literacy offers a new conceptual model that places spirituality at the core of digital character formation. This study also enriches the literature on Islamic value-based digital ethics by providing empirical evidence of integrative practices in school environments. However, this study's limitations lie in the limited number of participants, necessitating further research with a longitudinal and comparative approach across educational levels. Future studies could expand the scope to include aspects of evaluating the sustainability and effectiveness of the Islamic values integration model on the digital behavior of young people in various educational contexts.

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