

Digital Ethics in Islamic Education: Implementation of Islamic Values in Integrative Learning

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Abstract: Digital transformation allows the learning process to be more interactive, flexible, and accessible, including in Islamic Religious Education. However, this development also brings challenges, especially in terms of digital ethics in education. This study explores the strategy of embedding digital ethics based on Islamic values in integrative Islamic Religious Education learning. This research uses a qualitative approach with a descriptive method. Data were collected through literature study and analysis of the implementation of digital-based integrative learning in PAI. The results showed that the development of digital technology brings ethical challenges for students in interacting in cyberspace, such as hoaxes, hate speech, and misuse of social media. To overcome this, it is necessary to integrate Islamic values with the concept of digital ethics in PAI learning. Digital-based integrative learning strategy is an effective solution for instilling Islamic values, with an approach that combines cognitive, affective, and psychomotor aspects in the responsible use of technology. Modernization of Islamic education through the application of digital ethics based on Islamic values in integrative learning can shape the character of students who are more civilized in the digital world. This research contributes to the development of PAI learning models that are adaptive to the challenges of the digital era while strengthening the role of religion in shaping students' behaviour in the technological era.

Keywords: Islamic Religious Education, Digital Ethics, Islamic Values, Integrative Learning, Digital Technology.

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A. INTRODUCTION

The development of digital technology has changed various aspects of human life, including in the world of education. Digital transformation allows the learning process to be more interactive, flexible, and easily accessible, including in Islamic Religious Education (Restalia & Khasanah, 2024). With technology, students can access various sources of religious learning online, either through e-learning, social media, or other digital platforms (Komninou & Papakostas, 2021). However, this development also brings challenges, especially in terms of digital ethics in the world of education.

In the digital era, students are faced with various moral challenges in their interactions in cyberspace. The rise of hoaxes (Deddy Satria, 2023), hate speech (Castaño-Pulgarín et al., 2021), cyberbullying (Giumetti & Kowalski, 2022), and misuse of social media indicate an ethical crisis in the use of technology (Reisach, 2021). If not handled properly, this condition can hurt

the development of students' character and morals, including how they understand and practice Islamic teachings. Therefore, a more systematic approach is needed in instilling Islamic values amidst the rapid flow of digitalization.

As part of the solution, Islamic values in Islamic Religious Education need to be integrated with the concept of digital ethics to shape the character of civilized students in the digital world. The concept of Islamic values includes strengthening responsible attitudes, awareness of the impact of technology use, and developing good morals in interacting online (Amriani et al., 2023); (Mukhlis, 2024). By internalizing Islamic-based digital ethics, students are expected to be able to become wise users of technology and Islamic principles.

Digital-based integrative learning is one strategy that can be applied to instilling Islamic values in the modern era. This approach combines technology with religious education holistically, so that students not only gain theoretical understanding but are also able to apply digital ethics in everyday life. Through this learning model, Islamic Religious Education teachers can direct the use of technology positively while still prioritizing Islamic teachings as a moral guideline in the digital world.

Previous studies have shown that Islamic education in the digital era faces challenges as well as opportunities to improve the quality and effectiveness of learning. (Siskandar, 2020) emphasized the importance of utilizing digital technology in the sustainability of Madrasahs, with a focus on education management and improving the quality of teachers and students through digitalization. (Djazilan & Hariani, 2022) Highlighted the adaptation of Islamic religious education to technological advances, especially in the implementation of e-learning as a solution for online learning after the Covid-19 pandemic. Meanwhile, (Nurdyansyah & Arifin, 2018) highlighted the importance of integrating Islamic values into general subjects, such as social studies, to eliminate the dichotomy between religious knowledge and science. Overall, these three studies emphasize that the use of technology in Islamic education must be accompanied by the integration of Islamic values to produce students who are not only superior in academics but also have a strong understanding of Islam.

Previous studies have highlighted the digitalization of Islamic education, the effectiveness of e-learning, and the integration of Islamic values in the curriculum, with a focus on improving the quality of Islamic education in the modern era. However, your research entitled "Digital Ethics in Islamic Education: Implementation of Islamic Values in Integrative Learning" presents novelty by exploring strategies for instilling digital ethics based on Islamic values in Islamic Religious Education learning. Different from previous studies that focused more on the technical aspects of digitalization and integration of Islam in general subjects, this study specifically discusses the concept of digital ethics in Islam, its implementation strategies in Islamic Religious Education learning, and its impact on the intellectual and spiritual development of students. The integrative approach in Islamic Religious Education learning and the focus on the dimensions of digital ethics make this research have significant novelty compared to previous studies.

Based on the description above, this study aims to explore the strategy of instilling digital ethics based on Islamic values in integrative Islamic Religious Education learning. This study will discuss the concept of digital ethics in Islam, implementation strategies in learning,

challenges faced, and their impact on the intellectual and spiritual development of students. Thus, it is hoped that this study can contribute to the development of Islamic religious education that is more adaptive to the challenges of the times.

B. METHOD

This study uses a qualitative approach with a descriptive type. This approach was chosen because it aims to understand in depth how the concept of digital ethics based on Islamic values is applied in integrative Islamic Religious Education (PAI) learning. The descriptive method is used to describe the phenomena that occur in the implementation of digital-based learning in madrasas or schools that teach PAI. This research was conducted at MAN Palopo which is located in a strategic location and easily accessible by public transportation, precisely on Jalan Dr. Ratulangi, Balandai Village, Bara District, Palopo City. The educational environment at MAN Palopo is the focus of the research because the application of digital-based learning in Islamic Religious Education is relevant to the research objectives, especially in the integration of Islamic values with digital ethics.

The data in this study were collected through two main sources, namely literature studies and analysis of the implementation of digital-based integrative learning in Islamic Religious Education. Literature studies were conducted by analyzing various academic references, such as books, scientific journals, and educational policy documents that discuss digital ethics, Islamic values in education, and digital-based integrative learning models. In addition, a study of educational policies related to the digitalization of Islamic Religious Education was also conducted to understand the direction of curriculum development that supports the integration of Islamic values in the digital ecosystem. Meanwhile, analysis of the implementation of digital-based Islamic Religious Education learning was conducted by examining educational practices applied by teachers, methods used in integrating Islamic values with digital ethics, and the effectiveness of strategies developed in shaping the character of students in cyberspace. In addition, indirect observation of the digital learning platform used in Islamic Religious Education was also conducted to understand the extent to which Islamic values were inserted into the learning process.

The data obtained were analyzed using interactive analysis techniques from (Miles et al., 2014), which consisted of three main stages. First, data condensation was carried out by filtering and sorting information from literature studies and analysis of learning implementation to ensure relevance to the focus of the study. Second, data presentation was carried out in the form of descriptive narratives to describe the pattern of digital ethics implementation in Islamic Religious Education learning systematically. Third, conclusions were drawn through the process of data interpretation and synthesis to identify effective strategies for instilling Islamic values in digital-based learning.

To ensure data validity, this study uses source triangulation by comparing findings from various literature and the results of the analysis of the implementation of digital-based integrative learning in Islamic Religious Education. In addition, data validity is strengthened through an in-depth study of relevant theories to ensure the suitability of the concept with the reality that occurs in the field. This approach is expected to provide a comprehensive picture

of the role of digital ethics based on Islamic values in shaping the character of students in the digital era so that it can be a reference for developing more effective learning strategies that are relevant to technological developments.

C. RESULTS AND DISCUSSION

Digital ethics in Islam are rooted in the basic principles of Islamic teachings that emphasize noble morals, honesty, responsibility, and politeness in every interaction, including in cyberspace. At MAN Palopo, this concept is taught by instilling the values of *amanah* (being responsible for the information shared), *tabayyun* (clarifying information before spreading it), and manners in digital communication. PAI teachers emphasize the importance of using technology wisely and avoiding negative behaviour such as spreading hoaxes, hate speech, and defamation.

1. Implementation Strategy in Learning

Field data taken through observation and interviews show that in Islamic Religious Education learning at MAN Palopo, the strategy for implementing Islamic values in digital ethics is carried out through an integrative approach, namely by combining digital-based learning in every aspect of Islamic religious education. Teachers use interactive digital media, such as Islamic-based e-learning, educational videos, and online discussions oriented towards solving ethical problems in the digital world. Other data shows that MAN Palopo also adopts a project-based approach, where students are given the task of analyzing digital ethics cases based on an Islamic perspective. Thus, students not only understand the theory of digital ethics but can also apply it in everyday life.

The results of the study show that the implementation of Islamic values in digital ethics at MAN Palopo is carried out through an integrative approach. This approach combines various digital-based learning methods with Islamic religious education. Integrative learning theory emphasizes that an effective learning process should not be fragmentary, but rather integrated with various aspects of students' lives (Herdi & Abdurrahman, 2024). In this context, the integration of digital-based learning with Islamic values allows students to gain a deeper, more relevant, and more applicable learning experience.

Along with the development of technology in the world of education, it is important to understand how the application of the latest concepts can improve the quality of learning. In this case, the concept of *Technological Pedagogical Content Knowledge* (TPACK) which is in (Tseng et al., 2022); (Santos & Castro, 2021) emphasizes that effective learning in the digital era must consider the balance between technology, pedagogy, and content. The use of Islamic-based e-learning, educational videos, and online discussions in Islamic Religious Education learning at MAN Palopo reflects the use of this model. By optimizing technology as part of a learning strategy, teachers are able to present Islamic religious material in a more modern context and are easily accessible to students (Kop, 2023).

The adoption of a project-based approach in digital ethics learning at MAN Palopo provides opportunities for students to develop critical and analytical thinking skills. According to constructivism theory, meaningful learning occurs when students are actively involved in the learning process and construct their own knowledge through direct experience

(An, 2021). MAN Palopo students are given the task of analyzing digital ethics cases based on an Islamic perspective. This is in line with the *Project-Based Learning* (PBL) model which emphasizes the importance of real-world problem-solving learning experiences (Guo et al., 2020). This approach not only enhances students' understanding of digital ethics in Islam but also trains them in applying these principles in everyday life.

Research conducted by (Liu et al., 2021) shows that PBL can improve high-level thinking skills and student engagement in learning. In the context of Islamic religious education, this model allows students to understand Islamic values in the digital world in a more contextual and applicable way. The strategy implemented at MAN Palopo has several positive implications for Islamic Education learning and digital ethics.

First, the use of technology in Islamic religious learning increases student motivation and participation. Research conducted by (Selwyn, 2021) shows that technology-based learning can increase student engagement because they are more familiar with digital media in everyday life. Second, the project-based approach allows students to better understand the concept of digital ethics from an Islamic perspective in depth. A study conducted by (Gillies, 2023) revealed that this method is effective in improving conceptual understanding and critical thinking skills. Thus, the learning model applied at MAN Palopo can be used as an example for other educational institutions in developing digital-based learning strategies that remain based on Islamic religious values.

Thus, the integrative and project-based approach in Islamic Religious Education learning at MAN Palopo has proven effective in improving students' understanding of digital ethics from an Islamic perspective. The use of technology combined with active learning strategies allows students to not only understand the theory but also apply it in everyday life. This model can be used as a reference for the development of Islamic religious education curriculum in the digital era.

2. Challenges Faced in Implementing Islamic Values in Integrative Learning

The results of the research obtained from the field indicate several significant challenges in the implementation of technology-based learning strategies to integrate digital ethics in Islamic religious education at MAN Palopo. Although this strategy is quite effective, there are several challenges in its implementation at MAN Palopo. One of the main challenges is the lack of awareness of students regarding the importance of digital ethics, especially in distinguishing between valid and invalid information. In addition, the influence of global digital culture which tends to be free often clashes with Islamic values taught in madrasahs. Another challenge is the lack of digital literacy among teachers and students, so that not all educators are able to optimally integrate technology in learning. To overcome this, MAN Palopo began holding digital training for teachers and students and building cooperation with Islamic institutions engaged in digital literacy to strengthen the understanding and practice of digital ethics in accordance with Islamic teachings.

a. Lack of Student Awareness of Digital Ethics

Low awareness among students of the importance of digital ethics is a major challenge.

This is in line with the results of previous studies which show that students'

understanding of digital ethics is often not commensurate with their use of technology. According to (David, 2022), although the current generation is very familiar with technology, they often do not understand the impact of their digital behavior, especially in distinguishing between valid and invalid information.

In this context, digital ethics involves understanding how to interact with information, maintain privacy, and respect copyright and communication in cyberspace. However, many students are trapped in the habit of consuming information without considering its validity or impact on society. To address this, a more structured awareness-raising program is needed on how digital ethics should be understood and applied in everyday life.

Therefore, efforts to raise awareness of the importance of digital ethics must be a priority in education, so that students are not only skilled in using technology, but also understand their responsibilities in cyberspace. With a more structured program, it is hoped that the next generation can be wiser in interacting with technology, maintaining privacy, and respecting the rights of others in the digital world.

b. The Influence of a Free Global Digital Culture

One of the major challenges faced by Islamic religious education at MAN Palopo is the clash between Islamic values taught in madrasahs and a freer global digital culture. Study (Wahid, 2024) (Asmuni, 2021) explains that the globalization of digital technology often brings values that conflict with traditional and religious values, which creates tension in moral and ethical education. The influence of global digital culture that emphasizes unlimited freedom often clashes with Islamic teachings that emphasize the importance of politeness, respect for others, and order in interacting in digital spaces.

In this case, students who are exposed to digital content without filters or without adequate teaching can be influenced by these values. Therefore, it is very important for schools to develop a curriculum that can balance technology with Islamic principles, so that students can use digital media in a way that is in accordance with religious teachings. the influence of a free global digital culture is a significant challenge in shaping student behavior in today's technological era.

Therefore, Islamic religious education at MAN Palopo needs to emphasize more on the importance of integration between technology and Islamic values in the curriculum, in order to create a balance between digital progress and religious moral teachings. Thus, students are expected to be able to use technology wisely, maintain morals and ethics in accordance with Islamic principles, and not be influenced by values that conflict with their religious teachings.

c. Lack of Digital Literacy among Teachers and Students

Another challenge faced is the low level of digital literacy among teachers and students. Although most students are familiar with the use of digital devices, not all teachers have adequate skills to integrate technology into the learning process effectively. This leads to a lack of optimization of the use of technology in learning, such as the use of e-learning platforms or other digital media for teaching Islam.

Research by (Lachner et al., 2021) (Schmid et al., 2021) on Technology Pedagogy Content Knowledge (TPACK) shows that integrating technology into teaching requires skills that include knowledge of technology, content, and effective teaching methodologies. If teachers do not yet have adequate digital skills, then the implementation of this integrative approach will face significant obstacles.

Low digital literacy among teachers and students is a major obstacle in optimizing the use of technology in Islamic Religious Education learning. Therefore, greater efforts are needed to improve digital skills, both among teachers and students, so that technology can be used effectively in supporting religious learning. This increase in digital literacy will strengthen the integration of technology with more innovative teaching methods, so that Islamic Religious Education learning can be more relevant and adaptive in the digital era.

d. **MAN Palopo's Efforts to Overcome Challenges**

MAN Palopo has responded to these challenges by holding digital training for teachers and students. This training aims to improve the understanding of digital literacy and ensure that both teachers and students have sufficient knowledge to utilize technology in learning effectively. In addition, cooperation with Islamic institutions engaged in digital literacy shows that the school is trying to build synergy with external parties to strengthen the understanding of Islamic-based digital ethics.

This step is in accordance with the recommendations of (Pangrazio & Selwyn, 2021) which emphasizes the importance of increasing digital literacy among educators to ensure the success of technology integration in education. Continuous training can help teachers and students not only understand technology but also apply it wisely in accordance with the ethical principles taught in religion.

The efforts made by MAN Palopo in addressing the challenges of digital literacy and digital ethics demonstrate a strong commitment to improving the quality of Islamic religious education in the digital era. Through digital training for teachers and students and collaboration with external institutions, the school seeks to build a holistic and sustainable understanding of the use of technology in accordance with Islamic principles. The challenges identified in this study not only reflect the dynamics at MAN Palopo, but also illustrate broader issues in the context of Islamic religious education in the digital era. The solutions taken by MAN Palopo through digital training and collaboration with other institutions demonstrate a commitment to addressing these challenges. However, for continued success, it is important for religious education to continue to adapt to technological developments while maintaining moral and ethical principles in accordance with religious teachings.

3. Its Impact on the Intellectual and Spiritual Development of Students

The implementation of digital ethics based on Islamic values at MAN Palopo has a positive impact on the intellectual and spiritual development of students. From an intellectual aspect, students become more critical in receiving and disseminating information and are able to use technology productively to support their learning. Meanwhile, from a spiritual aspect,

the implementation of Islamic values in digital interactions helps students to be wiser, more polite, and more responsible in using social media, so that they continue to uphold Islamic principles in the digital world. In addition, the habituation of digital ethics based on Islam also strengthens the character of students as a moderate, moral, and broad-minded Muslim generation in the era of modern technology. The implementation of digital ethics based on Islamic values at MAN Palopo shows a significant impact on the intellectual and spiritual development of students. This finding is in line with the concept of Islamic education which not only emphasizes cognitive aspects, but also affective and psychomotor aspects in forming a balanced Muslim personality.

a. Intellectual

One of the main outcomes of implementing Islamic-based digital ethics is the increase in students' critical thinking skills in receiving and disseminating information. In the digital era, the ability to sort information is very important to avoid hoaxes and disinformation (Phippen et al., 2021). The approach applied at MAN Palopo helps students understand Islamic principles in communicating, such as the concept of *tabayyun* (clarification of information) as taught in QS. Al-Hujurat: 6. This is relevant to research (Mala et al., 2023) which emphasizes that digital literacy combined with Islamic values can increase critical awareness of information circulating in cyberspace. In addition, students are able to utilize technology productively to support their learning. This is in line with the theory of *Technological Pedagogical Content Knowledge* (TPACK) in (Huang & Lajoie, 2021), which emphasizes the importance of technology integration in education based on strong pedagogical principles. Teachers at MAN Palopo use Islamic-based interactive digital media that not only enrich the learning experience but also encourage students to be more active in seeking and managing information responsibly (Rochim & Khayati, 2022).

The implementation of Islamic-based digital ethics at MAN Palopo has succeeded in equipping students with better critical thinking skills and digital literacy skills. By integrating Islamic values such as *tabayyun*, students can be wiser in receiving and disseminating information in cyberspace. In addition, the use of technology in learning that is directed and based on strong pedagogical principles, as reflected in the TPACK theory, encourages students to not only master technology, but also use it productively and responsibly. This step shows the importance of a holistic approach in religious education in the digital era to prepare a generation that is intelligent, critical, and ethical.

b. Spiritual

From a spiritual aspect, the application of Islamic values in digital interactions shapes students' characters to be wiser, more polite, and more responsible. In Islam, manners in communicating have become an important part of building a harmonious civilization, as emphasized in QS. Al-Isra: 53. Research has found that education based on Islamic ethics can reduce negative behavior on social media, such as hate speech and cyberbullying.

The habituation of Islamic-based digital ethics at MAN Palopo also strengthens the character of students as a moderate Muslim generation. The concept of religious moderation in Islam teaches a balance between technological progress and strong moral values. (Royan, 2022). This approach supports the vision of Islamic education that emphasizes the principle of *rahmatan lil 'alamin*, where the use of technology must be carried out with full responsibility and manners (Aseery, 2024).

Furthermore, the application of Islamic values in digital ethics shapes students into individuals with morals and broad insights. The concept of morals in Islam is not only limited to direct interaction, but also includes ethics in cyberspace. This is reinforced by the findings (Adnan et al., 2022) which state that Islamic-based ethics education in the digital world can increase students' awareness in maintaining a good digital footprint and building a positive self-image in cyberspace.

Thus, the implementation of digital ethics based on Islamic values at MAN Palopo has a positive impact on the intellectual and spiritual aspects of students. From an intellectual perspective, students become more critical and productive in using technology, while from a spiritual perspective, they are wiser and more moral in interacting in the digital world. This approach not only strengthens individual character but also forms a generation of moderate and highly competitive Muslims in facing the challenges of the digital era. The integration of Islamic values in digital ethics through PAI learning at MAN Palopo shows its effectiveness in forming an Islamic digital character, although it still faces challenges that need to be continuously addressed through learning innovations that are more adaptive and responsive to technological developments.

D. CONCLUSIONS AND SUGGESTIONS

Based on the research results, digital transformation in Islamic Religious Education learning provides opportunities and challenges, especially in the aspect of digital ethics. Students face various ethical problems in cyberspace, such as hoaxes, hate speech, and misuse of social media. To overcome these challenges, a digital-based integrative learning strategy is needed that combines Islamic values with the concept of digital ethics. This approach is effective in instilling Islamic values cognitively, affectively, and psychomotorically, so that students can use technology responsibly. Modernization of Islamic religious education through the integration of digital ethics based on Islamic values not only strengthens the character of students in the digital world, but also contributes to the development of an Islamic Religious Education learning model that is adaptive to the challenges of the technological era.

It is recommended that schools, especially at the madrasah level, develop a learning curriculum that is more integrated with digital ethics based on Islamic values. This can be done by providing ongoing training for teachers and students on the importance of digital literacy and ethical principles in cyberspace. Involving related parties, such as educational institutions and Islamic organizations, to jointly create programs that strengthen students' character in using technology responsibly. The development of an adaptive PAI learning model for technology must maintain a balance between modernization and strengthening

religious values, in order to form a generation that is intelligent, critical, and ethical in the digital era.

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