

Transforming the Islamic Religious Education Curriculum through Digital Ethics in the Society 5.0 Era

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ABSTRAK

Penelitian ini bertujuan untuk menganalisis konsep, proses transformasi, serta strategi implementasi Kurikulum Pendidikan Agama Islam berbasis *digital ethics* dalam menghadapi perkembangan teknologi pada era Society 5.0. Penelitian menggunakan pendekatan kualitatif dengan jenis kajian pustaka (*library research*). Data dikumpulkan melalui studi dokumentasi terhadap buku, artikel ilmiah, jurnal nasional dan internasional, serta dokumen kebijakan yang relevan dengan pengembangan kurikulum Pendidikan Agama Islam, etika digital, dan transformasi pendidikan. Data dianalisis menggunakan teknik *content analysis* melalui tahapan reduksi data, kategorisasi, interpretasi, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa transformasi kurikulum Pendidikan Agama Islam berbasis *digital ethics* dilakukan melalui inovasi capaian pembelajaran, pengembangan materi ajar kontekstual, penerapan strategi pembelajaran berbasis teknologi, penguatan literasi digital, serta integrasi kompetensi abad ke-21 dengan nilai-nilai akhlak Islami. Implementasinya diperkuat melalui budaya sekolah digital, peningkatan kompetensi pendidik, kolaborasi sekolah, keluarga, dan masyarakat, serta evaluasi karakter yang autentik. Transformasi tersebut berkontribusi dalam membentuk peserta didik yang beriman, berakhlak mulia, cakap digital, berintegritas, dan bertanggung jawab sebagai warga digital pada era Society 5.0.

Kata Kunci: Transformasi Kurikulum; Digital Ethics, Kurikulum Pendidikan Agama Islam

ABSTRACT

This study aims to analyze the concept, transformation process, and implementation strategies of the Islamic Religious Education Curriculum based on digital ethics in responding to technological advancements in the Society 5.0 era. The study employed a qualitative approach using a library research design. Data were collected through documentation studies of books, scholarly articles, national and international journals, and policy documents relevant to the development of the Islamic Religious Education curriculum, digital ethics, and educational transformation. The data were analyzed using the content analysis technique through the stages of data reduction, categorization, interpretation, data presentation, and conclusion drawing. The findings reveal that the transformation of the Islamic Religious Education curriculum based on digital ethics is implemented through the innovation of learning outcomes, the development of contextual teaching materials, the application of technology-based learning strategies, the strengthening of digital literacy, and the integration of twenty-first-century competencies with Islamic moral values. Its implementation is reinforced through the development of a digital school culture, the enhancement of teachers' digital competencies, collaboration among schools, families, and communities, and authentic character assessment. This transformation contributes to developing students who are faithful, possess noble character, are digitally literate, demonstrate integrity, and act responsibly as digital citizens in the Society 5.0 era.

Keywords: Curriculum Transformation, Digital Ethics, Islamic Religious Education Curriculum

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INTRODUCTION

The development of science and technology has driven transformation across various sectors of life, including education. The Society 5.0 era, characterized by the use of Artificial Intelligence (AI), the Internet of Things (IoT), big data, cloud computing, and various digital learning platforms, has shifted the educational paradigm from teacher-centered learning to student-centered learning. This change requires educational institutions not only to utilize

technology as a learning medium, but also to transform the curriculum so that it can produce graduates who are adaptive to the demands of the times.

UNESCO (2023) emphasizes that educational transformation in the digital era must be directed toward the development of 21st-century competencies, including critical thinking, creativity, collaboration, communication, digital literacy, and social responsibility in the use of technology. The curriculum is viewed as a strategic instrument capable of integrating technological mastery with character formation so that learners not only possess digital skills, but are also able to use technology ethically and responsibly. In line with this, the OECD (2023), through the OECD Learning Compass 2030, stresses that future education must equip learners with the ability to create new value, reconcile tensions and dilemmas, and take responsibility in facing global change. Therefore, curriculum transformation is an unavoidable necessity in realizing education that is relevant to the demands of the 21st century.

In the context of Islamic education, Islamic Religious Education (PAI) has a strategic role in shaping learners who are faithful, devout, and of noble character. The PAI curriculum is no longer sufficient if it is oriented only toward the mastery of religious material in a normative sense; it must also be able to integrate the development of science and technology with Islamic values so that learners achieve a balance among intellectual, spiritual, emotional, social, and digital intelligence. Abdullah (2022) explains that the development of the Islamic Religious Education curriculum must be integrative by combining Islamic values, scientific development, and technology in order to produce graduates who are adaptive to change without losing their Islamic identity. Thus, the transformation of the Islamic Religious Education curriculum is a strategic step in preparing learners to face the challenges of the digital society.

On the other hand, the rapid development of digital technology also brings various ethical issues, such as the spread of false information (hoaxes), hate speech, cyberbullying, plagiarism, copyright infringement, misuse of personal data, and low standards of communication ethics in digital media. This phenomenon shows that technological mastery without being accompanied by moral strengthening can lead to a decline in the character quality of the younger generation. Therefore, strengthening digital ethics is an urgent need in the implementation of education.

Ribble (2022) explains that digital ethics is a set of values, norms, and responsibilities that regulate individual behavior in using information technology safely, responsibly, and with respect for the rights and dignity of others. This concept not only emphasizes the ability to use digital devices, but also includes awareness of protecting privacy, respecting copyright, building courteous communication, verifying information, and using technology for beneficial purposes. In the Islamic perspective, these principles are in harmony with the values of *ṣidq* (truthfulness), *amanah* (responsibility), *tabayyun* (verification of information), *'adl* (justice), and *adab* (proper conduct) in interaction, making digital ethics a relevant component to be integrated into the Islamic Religious Education curriculum.

The development of Artificial Intelligence further strengthens the urgency of integrating digital ethics into the curriculum. UNESCO (2024) emphasizes that the use of AI in education must be carried out based on the principles of ethics, inclusivity, transparency, and accountability so that technology truly supports the improvement of learning quality without neglecting human values. Thus, the Islamic Religious Education curriculum is not only

required to produce learners who are able to use technology effectively, but also individuals who are capable of making responsible decisions based on moral values and Islamic teachings.

Various previous studies have shown that educational transformation through the use of digital technology can improve the quality of learning and learner competencies. The study by Sopiya et al. (2024) shows that the use of information technology contributes to improving teacher performance in the learning process. Arina Hidayati et al. (2024) explain that strengthening learner character can be carried out through the implementation of the Pancasila Student Profile Strengthening Project (P5). Meanwhile, Khotimah and Abdan (2025) found that the deep learning approach can improve the effectiveness of Islamic Religious Education learning. Nevertheless, these studies still focus on the use of technology as a learning medium or on character strengthening in general, and have not comprehensively examined the transformation of the Islamic Religious Education curriculum that integrates digital ethics principles into all curriculum components.

Based on this review, there remains a research gap, namely the limited studies discussing digital ethics as the foundation for transforming the Islamic Religious Education curriculum, starting from learning outcomes, instructional material development, learning strategies, the use of digital technology, strengthening digital school culture, to learning evaluation systems. In fact, such integration is highly important to produce learners who not only possess digital competence, but also character and integrity in using technology responsibly.

The novelty of this study lies in the formulation of a conceptual framework for the transformation of the Islamic Religious Education curriculum based on digital ethics, which systematically integrates Islamic values with 21st-century competencies. This study positions digital ethics not merely as learning content, but as the main principle that shapes the entire curriculum development process, from the formulation of learning outcomes, instructional material development, learning strategies, digital school culture, to evaluation systems. In this way, this study is expected to make a conceptual contribution to the development of an Islamic Religious Education curriculum that is adaptive to digital technological advancement without neglecting the values of the Qur'an and Hadith as the main foundation of Islamic education.

Based on the foregoing discussion, this study aims to analyze the concept, transformation process, and implementation strategies of an Islamic Religious Education curriculum based on digital ethics in facing the Society 5.0 era. The findings are expected to serve as a reference for schools, madrasahs, educators, and policymakers in developing a curriculum capable of producing learners who are faithful, of noble character, digitally literate, and responsible as digital citizens in the era of educational transformation.

METHODE

This study employed a qualitative approach with a library research design. The qualitative approach was used to gain an in-depth understanding of the concepts, theories, and research findings related to the transformation of the Islamic Religious Education curriculum based on *digital ethics*. According to Creswell and Creswell (2023), qualitative research is an approach aimed at understanding the meaning of a phenomenon through the interpretation of various data sources so as to produce a comprehensive understanding. Meanwhile, *library research* is a research method that utilizes various scholarly documents as the primary source

for building a conceptual synthesis of a research problem (Snyder, 2019; Sugiyono, 2022).

The research data consisted of primary data and secondary data. Primary data were obtained from scholarly articles published in accredited national journals and reputable international journals discussing curriculum transformation, Islamic Religious Education, *digital ethics*, digital literacy, and educational technology. Secondary data were obtained from scholarly books, conference proceedings, government policy documents, reports from international organizations, and other references relevant to the focus of the study. To maintain the currency of the review, the literature used was prioritized from publications within the last five years (2021–2026), accompanied by several classic references that have made important contributions to theoretical development.

The selection of literature was based on several criteria, namely: (1) relevance to the research focus; (2) publication in journals or by publishers with academic credibility; (3) discussion of curriculum transformation, Islamic Religious Education, *digital ethics*, or digital learning; and (4) conceptual or empirical contribution to the development of the research analytical framework. According to Snyder (2019), a systematic literature selection process is necessary to ensure the quality of scholarly synthesis and to minimize bias in the preparation of a literature review.

The data collection technique used was document study, namely identifying, inventorying, critically reading, classifying, and organizing various scholarly documents according to the research theme. The documents analyzed included journal articles, scholarly books, research reports, educational policy documents, and publications from international institutions such as UNESCO and OECD related to educational transformation and digital ethics. As stated by Bowen (2009), document analysis is an effective data collection technique in qualitative research because it enables researchers to obtain rich, systematic, and verifiable information from various written sources.

Data validity was ensured through source triangulation, namely by comparing information obtained from various scholarly references to confirm the consistency of concepts and research findings. In addition, the researcher evaluated the credibility of each source based on the reputation of the journal or publisher, the relevance of the content, the quality of the research methodology, and the year of publication. Lincoln and Guba (1985) explain that credibility in qualitative research can be enhanced through checking the consistency of information from various data sources so that the research findings become more trustworthy.

The data analysis technique used was content analysis. The analysis was carried out through several stages, namely: (1) data reduction by selecting information relevant to the research focus; (2) data categorization based on main themes, including the concept of the Islamic Religious Education curriculum, *digital ethics*, curriculum transformation, implementation strategies, and implications for curriculum development; (3) data presentation in the form of analytical narrative; (4) interpretation of relationships among concepts based on theory and previous research findings; and (5) drawing conclusions to produce a conceptual synthesis of the transformation of the Islamic Religious Education curriculum based on *digital ethics*. According to Krippendorff (2019), content analysis is a systematic and objective analytical technique for identifying patterns, themes, and meanings from various documents, thereby producing valid interpretations of a phenomenon.

The research process began with problem identification, literature searching, source selection, data collection through document study, content analysis, development of a conceptual synthesis, and conclusion drawing. These stages produced a conceptual framework for the transformation of the Islamic Religious Education curriculum based on *digital ethics*, which is expected to serve as a foundation for developing a curriculum that is adaptive to digital technological advancement while remaining grounded in the values of the Qur'an and Hadith.

RESULT AND DISCUSSION

The Concept of the Islamic Religious Education Curriculum and Digital Ethics in the Era of Digital Transformation

The Islamic Religious Education (IRE) curriculum is a systematic framework comprising educational plans, objectives, content, instructional materials, and learning experiences designed to develop learners who possess faith (*īmān*), piety (*taqwā*), noble character (*akhlāq al-karīmah*), and the ability to practice Islamic teachings in their daily lives. The IRE curriculum is not solely oriented toward cognitive achievement but also emphasizes the development of affective and psychomotor domains through the internalization of Islamic values derived from the Qur'an and the Sunnah. From the perspective of Islamic education, the curriculum serves as a strategic instrument for nurturing individuals who achieve a balance between intellectual, spiritual, emotional, social, and moral development, enabling them to fulfill their dual roles as servants of Allah (*'abdullāh*) and vicegerents on earth (*khalīfatullāh fī al-arḍ*).

The primary objective of the Islamic Religious Education curriculum is to cultivate individuals who possess strong faith, piety, noble character, broad knowledge, and the capacity to contribute positively to society. This objective extends beyond academic achievement to encompass character formation based on Islamic values such as truthfulness (*ṣidq*), trustworthiness (*amānah*), responsibility, discipline, tolerance, cooperation, social awareness, and moderation (*wasatiyyah*). Consequently, the development of the IRE curriculum should integrate knowledge, skills, and character in a holistic manner to produce graduates who demonstrate both academic competence and strong moral integrity.

Character education should guide learners through three interconnected stages: understanding moral values cognitively, internalizing them affectively, and ultimately practicing them in real-life situations (Latifah, 2014). Accordingly, the Islamic Religious Education curriculum functions not only as a guideline for instructional implementation but also as a means of fostering a religious culture within educational institutions. It provides teachers with a framework for formulating learning objectives, selecting instructional content, determining learning strategies, choosing appropriate instructional media, and designing evaluation methods that correspond to students' developmental needs. Furthermore, the curriculum serves as an instrument for character development through habituation, exemplary conduct, spiritual guidance, and the creation of a conducive learning environment. Therefore, the IRE curriculum performs educational, moral, social, and transformative functions in developing a generation characterized by noble morality.

The development of the Islamic Religious Education curriculum is fundamentally grounded in the principles derived from the Qur'an and the Sunnah. The principle of *tawḥīd*

(the oneness of God) serves as the primary foundation, positioning all educational activities as acts of worship devoted to Allah SWT. The principle of integration emphasizes the harmonious relationship between Islamic knowledge and modern science, enabling learners to recognize that scientific and technological advancements are part of human endeavor that should be directed toward the common good (*maṣlaḥah*). In addition, the principles of balance (*tawāzun*), public benefit (*maṣlaḥah*), justice (*'adl*), and moral development (*akhlāq*) constitute the philosophical basis for designing learning experiences that are relevant to the needs of contemporary society.

The rapid advancement of digital technology has fundamentally transformed the ways individuals access information, communicate, work, and learn. The era of digital transformation, characterized by the extensive use of the internet, social media, cloud computing, Artificial Intelligence (AI), the Internet of Things (IoT), and big data, presents both opportunities and challenges for educational institutions. On the one hand, digital technology expands access to learning resources, accelerates communication, and enhances the effectiveness of teaching and learning processes. On the other hand, it has also generated numerous ethical challenges, including the spread of misinformation (*fake news*), privacy violations, cyberbullying, hate speech, plagiarism, misuse of personal data, and the lack of awareness regarding responsible digital behavior.

These challenges have given rise to the concept of digital ethics, which refers to a set of values, norms, and moral principles governing individuals' behavior in the use of information and communication technologies. Within the educational context, digital ethics is not merely understood as the ability to operate digital devices but also as the awareness to use technology ethically, responsibly, safely, and for the benefit of oneself and society. Digital ethics encompasses respectful online communication, respect for intellectual property rights, protection of personal data, information security, appreciation of diversity, and the avoidance of behaviors that may cause harm to others through digital media.

From an Islamic perspective, the concept of digital ethics is closely aligned with the moral values embedded in the Qur'an and the Sunnah. The principle of *tabayyun* emphasizes the importance of verifying information before disseminating it, thereby preventing the spread of misinformation and fake news. The value of *ṣidq* requires individuals to communicate truthfully and honestly in digital environments, while *amānah* promotes responsibility in handling information and maintaining trust. Likewise, the principle of *'adl* encourages the fair and ethical use of technology without violating the rights of others. The concept of *adab* further highlights the importance of courtesy, respect for differences of opinion, and the avoidance of behaviors that may create conflict within digital communities. These Islamic ethical principles provide a strong moral foundation for responsible digital citizenship.

The integration of digital ethics into the Islamic Religious Education curriculum has become increasingly essential in the Society 5.0 era. The IRE curriculum should not be limited to teaching religious rituals and moral conduct in conventional settings but should also prepare learners to apply Islamic values in their digital interactions and online activities. Such integration may be achieved through the development of learning outcomes, instructional content, teaching methodologies, digital learning media, and assessment systems that explicitly emphasize ethical digital behavior.

Consequently, students are expected not only to develop strong digital literacy but also to become responsible digital citizens who demonstrate faith, integrity, accountability, and the ability to utilize technology for the welfare of society. Therefore, the integration of digital ethics into the Islamic Religious Education curriculum constitutes an essential theoretical foundation for developing an Islamic education system that is relevant, adaptive, and firmly rooted in the teachings of the Qur'an and the Sunnah amidst the ongoing dynamics of digital transformation and the emergence of Society 5.0.

Digital Ethics-Based Transformation of the Islamic Religious Education Curriculum

The transformation of the Islamic Religious Education (IRE) curriculum based on digital ethics represents a systematic effort to reform the curriculum in response to the rapid advancement of digital technology while preserving Islamic values as its fundamental foundation. This transformation is driven by the changing characteristics of learners in the Society 5.0 era, where digital technologies have become an inseparable part of learning, communication, and social interaction. Consequently, the IRE curriculum can no longer focus solely on the conventional delivery of religious knowledge; instead, it must equip learners with digital literacy, twenty-first-century competencies, and ethical awareness in the use of digital technology based on the teachings of the Qur'an and the Sunnah.

The first dimension of curriculum transformation concerns learning outcomes. Learning outcomes in Islamic Religious Education should extend beyond students' mastery of Islamic theology (*aqidah*), worship (*ibadah*), morality (*akhlāq*), Qur'anic studies, and Islamic civilization. They should also incorporate competencies that foster critical thinking, problem-solving, ethical communication, collaboration, and the responsible use of digital technologies. Students are expected not only to understand Islamic values conceptually but also to demonstrate them in digital environments through behaviors that reflect truthfulness (*ṣidq*), trustworthiness (*amānah*), responsibility, *tabayyun* (verification of information), tolerance, and respect for the rights of others. Therefore, learning outcomes become more contextual and responsive to the demands of contemporary digital society.

The transformation also encompasses the development of instructional content. Islamic Religious Education materials should no longer be confined to the textual study of Islamic jurisprudence (*fiqh*), theology, morality, and Islamic history. Instead, they should integrate contemporary digital issues encountered by students in their daily lives. For example, lessons concerning the prohibition of slander (*fitnah*) can be connected to the spread of misinformation and fake news on social media, while discussions of *amānah* may be related to personal data protection and information security. Likewise, the concept of *ukhuwah Islāmiyyah* (Islamic brotherhood) can be integrated with digital communication ethics, whereas *tabayyun* can be applied to the practice of verifying online information before sharing it. Such contextualization enables Islamic Religious Education to become more relevant, applicable, and responsive to contemporary societal challenges.

Teaching and learning strategies constitute another essential aspect of curriculum transformation. Islamic Religious Education has frequently been criticized for relying on conventional, teacher-centered instructional approaches that limit students' active engagement (Khotimah & Abdan, 2025). Consequently, the curriculum should adopt more active,

collaborative, and technology-enhanced pedagogical approaches. In this context, teachers no longer function merely as transmitters of knowledge but as facilitators who guide students in exploring credible digital resources and constructing knowledge independently. Instructional approaches such as Project-Based Learning (PjBL), Problem-Based Learning (PBL), Case-Based Learning (CBL), and Blended Learning are particularly appropriate for implementing a digital ethics-based curriculum. Through project-based activities, students may develop digital campaigns promoting ethical social media practices, produce creative Islamic digital content, or design solutions to contemporary digital ethical issues from an Islamic perspective. Such approaches strengthen conceptual understanding while simultaneously developing critical thinking, creativity, collaboration, and communication skills.

Teachers, as the primary agents of educational transformation, play a pivotal role in responding to the increasing reliance on information technology in education (Sopiyah et al., 2024). Curriculum transformation is therefore accompanied by the integration of digital technologies into the teaching and learning process. Learning Management Systems (LMS), online learning applications, interactive videos, digital simulations, virtual classrooms, and educational social media platforms can enrich students' learning experiences. Furthermore, the rapid advancement of Artificial Intelligence (AI) creates opportunities for personalized learning through adaptive instructional materials, learning analytics, and immediate feedback. Nevertheless, the integration of AI into Islamic Religious Education should remain grounded in Islamic ethical principles to ensure that technology complements rather than replaces teachers' roles as moral and spiritual mentors.

Digital literacy constitutes another fundamental component of the transformed curriculum. According to Nasrullah (2020), digital literacy extends beyond technical competence to include the ability to access, evaluate, interpret, and create digital information responsibly. Within the Islamic educational perspective, digital literacy should be grounded in the principle of *tabayyun*, encouraging learners to verify information before accepting or disseminating it. Students should also be guided to maintain *adab* (ethical conduct) in digital communication, respect the privacy of others, avoid plagiarism, prevent cyberbullying, and utilize digital media to disseminate positive Islamic values. Thus, digital literacy should cultivate not only technologically competent individuals but also morally responsible digital citizens.

Furthermore, the transformation of the Islamic Religious Education curriculum aims to strengthen twenty-first-century competencies, commonly referred to as the 4Cs: critical thinking, creativity, collaboration, and communication. Critical thinking enables students to evaluate digital information objectively and resist misinformation. Creativity encourages them to develop innovative and educational digital content. Collaboration fosters teamwork in solving authentic learning problems and implementing collaborative projects, while communication skills should be developed based on courtesy, empathy, mutual respect, and appreciation of diversity in accordance with Islamic teachings. The integration of these competencies with Islamic moral values contributes to the development of learners who are capable of addressing global challenges without compromising their Islamic identity.

The role of teachers becomes increasingly strategic within the implementation of a digital ethics-based Islamic Religious Education curriculum. Teachers are expected not only to deliver

instructional content but also to serve as facilitators, mentors, motivators, and role models in the ethical use of digital technologies. Accordingly, they should possess pedagogical, professional, social, personal, and digital competencies that enable them to design innovative learning experiences, effectively utilize digital platforms, and integrate Islamic ethical values throughout the learning process. Moreover, teachers should cultivate students' awareness that technology is a trust (*amānah*) that must be utilized for the common good rather than for spreading hatred, manipulating information, or engaging in behaviors that contradict Islamic teachings.

In conclusion, the transformation of the Islamic Religious Education curriculum based on digital ethics represents a strategic initiative for developing an educational system that is adaptive to technological advancement while remaining firmly grounded in the values of the Qur'an and the Sunnah. The integration of curriculum innovation, contextual instructional content, active learning strategies, digital technologies, digital literacy, and twenty-first-century competencies provides a comprehensive foundation for nurturing Muslim learners who are faithful, morally upright, digitally competent, critical, creative, collaborative, and socially responsible. Through this transformation, the Islamic Religious Education curriculum is expected to produce graduates who excel not only in science and technology but also possess strong digital ethics, enabling them to contribute positively to the development of a civilized society in the Society 5.0 era.

Implementation Strategies and Implications of a Digital Ethics-Based Islamic Religious Education Curriculum

The implementation of a digital ethics-based Islamic Religious Education (IRE) curriculum requires systematic and comprehensive strategies to ensure the effective integration of digital technology with Islamic values. Such strategies should not be limited to revising curriculum documents but must also encompass the transformation of school culture, the enhancement of teachers' competencies, collaboration among key stakeholders, and the development of assessment systems capable of comprehensively evaluating students' character development and digital ethical behavior. Through a holistic approach, the IRE curriculum can function as an effective instrument for nurturing Muslim learners who are faithful, morally upright, and digitally competent in accordance with the demands of the Society 5.0 era.

The rapid advancement of digital media and Artificial Intelligence (AI) has fundamentally transformed various aspects of human life, including education, Islamic preaching (*da'wah*), and religious practices. While digital technologies provide greater access to information, improve learning efficiency, and create opportunities for transforming Islamic education, they also present significant challenges such as ethical crises, moral degradation, dehumanization, and the potential erosion of spiritual values (Nurrisma & Inayatillah, 2026). These challenges highlight the urgency of integrating digital ethics into the Islamic Religious Education curriculum as a preventive and transformative educational strategy.

One of the primary implementation strategies is the development of a digital school culture. School culture should no longer be manifested solely through religious practices within the physical school environment but also through the establishment of a healthy, safe, and ethical digital culture. Educational institutions should formulate policies promoting the

responsible use of digital devices, encourage respectful online communication, and create learning environments that motivate students to utilize technology for academic activities, Islamic outreach, and personal development. Islamic values such as truthfulness (*sidq*), trustworthiness (*amānah*), responsibility, discipline, and mutual respect should become the ethical foundation for all digital activities, ensuring that technology functions not merely as a source of information but also as a medium for character development.

Educational success can be measured by the extent to which students understand instructional content, respond effectively to teaching methods, and achieve intended learning outcomes (Nareswari & Hafidz, 2025). Consequently, Islamic Religious Education teachers are expected to possess the competencies necessary to integrate information and communication technologies effectively into the teaching and learning process. These competencies include proficiency in utilizing Learning Management Systems (LMS), interactive learning applications, digital instructional media, and Artificial Intelligence (AI) to support lesson planning, instructional delivery, and learning assessment. However, teachers' digital competence should extend beyond technical skills to include the ability to integrate Islamic ethical values into the educational use of technology. Teachers should serve as role models by demonstrating respectful digital communication, respecting intellectual property rights, safeguarding personal data, and guiding students toward the responsible and productive use of digital technologies.

The successful implementation of the curriculum also depends upon strong collaboration among schools, families, and the wider community (Ibrahim, 2025). Schools are responsible for designing learning experiences that integrate digital literacy with Islamic character education, whereas families serve as the primary environment in which responsible technology use is cultivated. Parents are expected to supervise, guide, and model appropriate digital behavior at home. At the societal level, communities contribute by establishing supportive social ecosystems that promote ethical digital interactions through the dissemination of educational content, healthy online engagement, and the reinforcement of Islamic values within public life. The synergy among these three educational environments significantly strengthens the successful implementation of a digital ethics-based curriculum.

Another essential implementation strategy involves the development of an authentic assessment system for evaluating students' character and digital ethics. Assessment should not focus exclusively on cognitive achievement but should also evaluate students' attitudes, behaviors, and habits in utilizing digital technologies responsibly. Such evaluation may include classroom observation, digital portfolios, collaborative projects, reflective journals, self-assessment, peer assessment, and parental feedback. Assessment indicators should encompass students' ability to verify digital information (*tabayyun*), demonstrate ethical online communication, respect others' privacy, avoid plagiarism, use social media responsibly, and employ digital technologies for educational and religious purposes. Authentic assessment provides a more comprehensive understanding of students' moral and ethical development than traditional cognitive testing alone.

The implementation of a digital ethics-based Islamic Religious Education curriculum generates several positive implications for improving educational quality. First, learning becomes more contextual, interactive, and relevant to students' daily experiences through the

effective integration of digital technologies as innovative learning media. Beyond improving students' understanding of Islamic teachings, this approach also enhances critical thinking, creativity, collaboration, communication, and problem-solving skills that are essential for success in the twenty-first century. Integrating Islamic values with digital technology enables students to apply religious principles not only in face-to-face interactions but also in digital environments, thereby making learning experiences more meaningful and authentic.

Another important implication is the strengthening of students' character and digital literacy. A curriculum that integrates digital ethics encourages learners to develop moral awareness in the use of technology. Students are expected not only to access and process digital information effectively but also to understand the ethical consequences of their actions in cyberspace. This contributes to the development of digital citizenship grounded in Islamic values, where individuals utilize technology intelligently, responsibly, respect the rights of others, protect information security, and actively disseminate educational and socially beneficial digital content.

Based on these implications, future curriculum policies for Islamic Religious Education should explicitly incorporate digital ethics as one of the curriculum's core components. Such policies should include the formulation of learning outcomes that emphasize digital ethical competencies, continuous professional development programs for teachers, adequate digital infrastructure, the development of technology-enhanced instructional media, and balanced assessment systems that evaluate both academic achievement and character development. Through these policy directions, the Islamic Religious Education curriculum will be better equipped to adapt to rapid technological change without compromising its identity, moral foundation, and Islamic values, ultimately producing a generation of Muslims who are intellectually competent, ethically responsible, and well prepared to address the challenges of the Society 5.0 era.

CONCLUSION

Based on the literature analysis, this study indicates that the transformation of the Islamic Religious Education (IRE) curriculum based on *digital ethics* is a strategic necessity in responding to the educational challenges of the Society 5.0 era. The findings reveal that *digital ethics* does not merely function as an additional topic in instruction, but rather as a foundational principle that integrates all curriculum components, including learning outcomes, instructional content, learning strategies, the use of digital technology, learning media, and assessment systems. This integration produces a curriculum model that is capable of combining Islamic values derived from the Qur'an and Hadith with twenty-first-century competencies, such as critical thinking, creativity, collaboration, communication, digital literacy, and responsibility in the use of technology. This study also found that the implementation of a *digital ethics*-based IRE curriculum requires comprehensive strategies through the strengthening of digital school culture, the enhancement of teachers' digital competencies, the ethical use of Learning Management Systems (LMS) and Artificial Intelligence (AI), collaboration among schools, families, and communities, as well as the application of authentic assessment that measures not only academic achievement but also students' character development and digital behavior. These strategies are important factors in ensuring that the use of technology supports the achievement of Islamic educational goals without neglecting moral and spiritual values.

The implications of this study show that the transformation of a *digital ethics*-based curriculum contributes to improving the quality of Islamic Religious Education learning in ways that are more contextual, adaptive, and relevant to students' lives in the digital era. This curriculum has the potential to produce learners who not only possess academic competence and digital literacy, but are also faithful, morally upright, and possess integrity, while being able to become *responsible digital citizens* who use technology wisely, responsibly, and for the common good. Therefore, *digital ethics* deserves to be positioned as one of the main components in the development of Islamic Religious Education curriculum policy in order to strengthen the relevance of Islamic education to the dynamics of digital transformation without losing its identity and fundamental Islamic values.

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