Vol. 4, No. 4, December 2026, pp. 4070-4084
INTERNATIONAL JOURNAL OF
POST AXIAL
FUTURISTIC TEACHING AND LEARNING
https://journal.amorfati.id/index.php/postaxial | | ISSN 3025-7549

The Transformation of The Akidah Akhlak Curriculum Through a Digital Citizenship Approach: Fostering Students' Moral Awareness in The Digital World

Elda Pradana Tika [1a*], Tama Naufal [2b*]
[1,2] Universitas Islam Negeri Prof K.H. Saifuddin Zuhri Purwokerto, Indonesia

[a]254120600045@mhs.uinsaizu.ac.id, [b]254120600059@mhs.uinsaizu.ac.id

Article History:
Received:
21-09-2026
Revised:
29-10-2026
Accepted:
20-11-2026
Avaiable online:
10-12-2026

Keywords:
Akidah akhlak; Digital citizenship; Moral awareness; Islamic education; Curriculum transformation

***Correspondence Address:**
254120600045@mhs.uinsaizu.ac.id

Abstract:
The development of digital technology has posed new challenges for Islamic education, particularly in fostering students' moral awareness when interacting in cyberspace. The prevalence of disinformation, cyberbullying, privacy violations, and the misuse of artificial intelligence highlights the need to integrate Akidah Akhlak values with digital citizenship competencies. This study aims to analyze the transformation of the Akidah Akhlak curriculum through a digital citizenship approach and to formulate a conceptual framework for fostering students' moral awareness in digital environments. This study employs a qualitative approach using the library research method. Data were collected through a review of academic literature and relevant documents and analyzed descriptively and analytically through five stages: identification, categorization, comparison, interpretation, and synthesis. The findings indicate that the integration of digital citizenship into the Akidah Akhlak curriculum should focus on five key components: reconstructing value orientations, contextualizing learning materials in relation to digital issues, developing participatory pedagogical strategies, fostering a culture of digital ethics, and evaluating students' moral awareness. The conceptual contribution of this study lies in positioning moral awareness as a mediating mechanism between the internalization of Islamic values and the practice of digital citizenship. This relationship enables the values of *ṣidq* (truthfulness), *amanah* (trustworthiness), *tabayyun* (verification of information), *adab* (ethical conduct), and *muraqabah* (awareness of divine supervision) to be translated into the ability to evaluate information, consider ethical consequences, and act responsibly in digital spaces. Thus, curriculum transformation should not be oriented solely toward technological literacy but also toward developing students with integrity and moral responsibility. Nevertheless, this conceptual model requires further validation and empirical testing in actual learning practices.

This is an open-access article under the CC–BY-SA license.

Introduction (مقدمة)

The development of digital technology has brought about significant changes in various aspects of social life, including the delivery of education and the development of students' character. This transformation has not only influenced the ways in which individuals acquire, produce, and disseminate knowledge but has also shaped personal identities, patterns of social interaction, forms of self-expression, and moral decision-making processes. The emergence of social media, communication applications, and artificial intelligence-based technologies has expanded access to learning resources and facilitated the creation of more flexible learning environments.

However, these developments have also given rise to increasingly complex ethical issues, including disinformation, cyberbullying, hate speech, privacy violations, misuse of digital identities, and the dissemination of information without proper verification. These phenomena indicate that digital spaces cannot be understood merely as technological instruments but must instead be recognized as social environments in which values, behaviors, and individual responsibilities are shaped. UNESCO emphasizes that education in the digital era should foster critical thinking skills, awareness of the implications of digital transformation, and ethical and responsible behavior in both physical and digital environments (UNESCO 2024). Thus, the success of digital education should not be measured solely by students' mastery of technical skills but also by their ability to evaluate information, consider the consequences of their actions, and uphold moral values as the foundation for responsible interactions in digital spaces.

In the context of Islamic education, these challenges place the Akidah Akhlak subject in a strategic position to foster students' moral awareness amid the transformation of the digital ecosystem. Akidah Akhlak is not merely concerned with acquiring knowledge of faith and virtuous conduct but also emphasizes the internalization of values as reflected in concrete actions. Values such as truthfulness (*ṣidq*), trustworthiness (*amanah*), information verification (*tabayyun*), responsibility, respect for human dignity, and self-control are directly relevant to digital ethics issues, including verifying information before sharing it, respecting others' privacy, avoiding offensive language in online communication, and using technology responsibly. Nevertheless, the cognitive mastery of moral concepts does not necessarily guarantee students' ability to apply these values in complex digital situations, particularly when they encounter peer pressure, anonymity, viral culture, and the desire for social recognition. Therefore, Akidah Akhlak instruction needs to be developed beyond the mere transmission of normative knowledge to facilitate the processes of identifying moral issues, engaging in ethical reasoning, making decisions, and reflecting on the consequences of actions in cyberspace.

One relevant approach to addressing these challenges is *digital citizenship*. This concept positions individuals as members of digital communities who possess rights, obligations, and responsibilities in using technology and participating in digital environments. A study by Tadlaoui-Brahmi, Çuko, and Alvarez on the implementation of digital citizenship in primary education found that the concept of digital citizenship in learning practices is still frequently reduced to activities involving technology use. Instruction has not yet fully provided students with opportunities to develop critical engagement, question the digital environment, and understand the social dimensions of digital citizenship (Tadlaoui-brahmi, Çuko, and Alvarez 2022). Meanwhile, Audrin emphasizes the importance of understanding digital literacy as a multidimensional construct in the learning process rather than merely as the technical ability to use digital devices (Audrin and Audrin 2022).

In Akidah Akhlak instruction, the digital citizenship perspective can serve as a pedagogical bridge connecting Islamic values with the authentic issues encountered by students. This integration enables moral principles to be translated into digital citizenship competencies without undermining the normative and spiritual foundations of Islamic education. Although research on digital literacy and digital citizenship has continued to develop, an important

conceptual question remains: how can these two concepts be systematically integrated into the transformation of the Akidah Akhlak curriculum, particularly by positioning moral awareness as the link between value comprehension and digital behavior? Previous studies on digital literacy in Akidah Akhlak instruction in the era of Society 5.0 have highlighted the relevance of integrating digital literacy with Islamic education (Zaimina 2024), meanwhile, UNESCO's guidelines on global citizenship education in the digital age emphasize the development of critical thinking competencies and responsible behavior in both physical and digital environments (UNESCO 2024).

However, the existence of these two orientations does not, in itself, provide a curricular framework that explains the interrelationships among the internalization of Islamic theological and moral values, the identification of ethical issues, information evaluation, moral decision-making, and reflection on digital behavior. The research gap addressed in this article does not stem from the claim that previous studies have entirely overlooked the relationship between religion and technology. Rather, it concerns the need to synthesize these dimensions into a coherent, operational, and assessable curriculum transformation model. This formulation of the research gap provides the foundation for developing a more focused conceptual contribution to the fields of Islamic education and curriculum studies.

In response to these issues, this article aims to analyze the conceptual foundations of the transformation of the Akidah Akhlak curriculum through a digital citizenship approach and to formulate an integrative framework for fostering students' moral awareness in cyberspace. The proposed novelty lies in positioning moral awareness as a mediating mechanism between the internalization of Islamic values and the practice of digital citizenship. Consequently, curriculum transformation is not limited to the digitalization of instructional materials but also encompasses changes in learning objectives, pedagogical experiences, and assessment practices. The proposed framework seeks to integrate value internalization, critical information literacy, ethical online interaction, digital risk awareness, and moral action and reflection into a unified learning process. Through this approach, the article is expected to make a theoretical contribution to the development of Islamic education curricula while also offering practical implications for teachers and madrasah administrators in designing learning experiences that are contextual, reflective, and responsive to moral challenges in digital spaces.

Method (منهج)

This study employs a qualitative approach using the library research method. This method was selected because the research focuses on a conceptual analysis of the transformation of the Akidah Akhlak curriculum through a digital citizenship approach. The data sources consist of scholarly journal articles and academic publications relevant to curriculum transformation, Akidah Akhlak education, digital citizenship, Islamic moral education, and the ethics of technology use in education.

The literature was collected through searches of scholarly publications in relevant academic databases and repositories, including Scopus, Web of Science, ERIC, Google Scholar, and Garuda, as well as policy documents retrieved from the official websites of relevant institutions. Priority was given to publications from 2021 to 2026 addressing Akidah Akhlak education, Islamic moral education, digital citizenship, digital literacy, curriculum transformation, and the ethics of technology use in education. The search strategy employed a combination of Indonesian and English keywords, including "Akidah Akhlak," "digital moral education," "digital citizenship education," "digital literacy," "moral awareness," "Islamic moral education," and "curriculum transformation." These keywords were combined using the Boolean operators *AND* and *OR*, according to the search characteristics of each database. In addition, the reference lists of selected articles were examined to identify relevant sources that might not have

been retrieved through the initial searches. This procedure follows the principles of transparency in reporting literature reviews, particularly in explaining information sources, search strategies, and publication selection processes.

The selection of literature was based on specific criteria. The inclusion criteria comprised: (1) publications directly relevant to Akidah Akhlak, Islamic moral education, digital citizenship, digital literacy, curriculum transformation, and the ethics of technology use in education; (2) scholarly works that had undergone peer review and contained clearly identifiable publication information; (3) literature consistent with the analytical focus of the study; and (4) publications issued between 2021 and 2026 to strengthen the contemporary relevance of the discussion. In addition, seminal works published before this period were retained when they provided fundamental contributions to the development of the conceptual or theoretical framework.

Data collection was conducted in four stages: searching, screening, reading, and documentation. During the search stage, literature was retrieved using the predetermined keywords. Subsequently, the identified sources were screened by examining their titles, abstracts, full texts, and relevance to the inclusion criteria. The selected texts were then examined in depth, with particular attention to extracting information concerning sources, methods, validity, and the authority of knowledge. All relevant data were systematically documented to facilitate comparative analysis and synthesis.

Data analysis was conducted using a descriptive-analytical approach through five stages: identification, categorization, comparison, interpretation, and synthesis. First, the literature was identified based on its contribution to the discussion of epistemological transformation. Second, the retrieved information was categorized into four analytical dimensions: sources of knowledge, methods of acquiring or producing knowledge, the validity of knowledge, and the authority of knowledge. Third, these four dimensions were examined in relation to five major thematic areas: Akidah Akhlak curriculum transformation, digital citizenship, Islamic moral education, digital literacy, and the development of students' moral awareness in digital spaces. Fourth, the comparative findings were interpreted to identify epistemological shifts and emerging challenges within each thematic area. Finally, the analytical findings were synthesized to formulate a framework for transforming the Akidah Akhlak curriculum through a digital citizenship approach, integrating value internalization, critical information literacy, ethical interaction, digital risk navigation, and moral action and reflection.

Result (نتائج) and Discussion (مناقشة)

The Gap Between the Akidah Akhlak Curriculum and Digital Moral Realities

The development of digital technology has transformed the social environment in which students acquire knowledge, establish relationships, and actualize moral values. Digital spaces no longer function merely as channels for information dissemination but have evolved into social environments that influence identity formation, communication patterns, self-expression, and individual behavior. These changes have significant implications for Akidah Akhlak education, particularly in developing students' ability to apply Islamic principles in various life situations, including interactions within digital environments. Accordingly, moral education needs to broaden its instructional orientation to ensure that Islamic values are not only understood in the context of direct interpersonal relationships but also manifested in responsible behavior in virtual spaces.

Research by Prasetiyo et al. emphasizes that digital citizenship in education is associated with digital readiness, digital citizenship competencies, and educational policies (Prasetiyo et al. 2021). Temuan tersebut dikuatkan oleh tinjauan sistematis dari Tadlaoui-Brahmi, Çuko, dan Alvarez yang menyoroti bagaimana kompetensi kewargaan digital diterjemahkan ke dalam

praktik pembelajaran These findings are further supported by a systematic review conducted by Tadlaoui-Brahmi, Çuko, and Alvarez, which examines how digital citizenship competencies are translated into instructional practices (Tadlaoui-brahmi, Çuko, and Alvarez 2022). Both studies provide a foundation for understanding that the development of digital citizenship competencies cannot be achieved merely through introducing technological devices. Rather, it requires the integration of knowledge, skills, attitudes, and social responsibility into the educational process. In this context, the curriculum serves as a strategic pedagogical instrument that connects educational objectives with students' evolving social needs.

Within the context of Islamic education, this issue is particularly important because the acquisition of religious knowledge does not necessarily correspond to the ability to apply it in complex digital situations. Students may understand the importance of truthfulness, trustworthiness (*amanah*), information verification (*tabayyun*), and respect for the dignity of others, yet still encounter difficulties when determining how to respond to viral news, provocative comments, manipulative content, or the use of artificial intelligence without transparency. This gap is rooted, in part, in conventional models of Akidah Akhlak instruction that tend to emphasize the transmission of normative texts through a textual-deductive approach without sufficiently developing students' moral reasoning in virtual environments.

Harrison and Polizzi explain the relevance of moral theory in understanding adolescents' decision-making processes when confronted with uncivil behavior on social media (Harrison and Polizzi 2022). This perspective demonstrates that digital moral education needs to pay attention to the reasoning processes underlying students' actions. In other words, instruction should not be limited to communicating prohibitions and obligations but should also develop students' abilities to identify moral issues, consider potential consequences, understand other people's perspectives, and determine alternative courses of action consistent with ethical principles.

The findings of this literature review indicate the need to establish a connection among three elements that have frequently been discussed from different perspectives: the objectives of moral character formation, digital citizenship competencies, and moral decision-making mechanisms. From an analytical perspective, integrating these three components shifts the paradigm of Akidah Akhlak instruction from the mere memorization of ethical principles (*moral knowing*) toward the manifestation of ethical behavior in cyberspace (*moral action*). The doctrinal concept of *muraqabah* (awareness of God's constant supervision) needs to be translated into digital moral consciousness. Within this framework, students refrain from engaging in cyber misconduct not merely because of the threat of legal sanctions under Indonesia's Electronic Information and Transactions Law (ITE Law) or platform moderation policies, but because of their awareness of *tawhid* (the oneness of God) and their eschatological responsibility for every digital footprint they leave behind.

From the perspective of Islamic education, this relationship can be strengthened through the concept of *muraqabah*, which refers to the awareness that every human action is under the supervision of Allah SWT. This concept is highly relevant to the development of digital moral awareness because individual behavior in virtual spaces is not always subject to the direct supervision of teachers, parents, or the surrounding social environment. The awareness of *muraqabah* encourages students to consider their moral responsibilities for every digital activity, including posts, comments, communications, and information sharing. Thus, compliance with digital ethics is not based solely on the threat of social or legal sanctions but also derives from spiritual awareness and religious responsibility.

On this basis, the transformation of the Akidah Akhlak curriculum through a digital citizenship approach should be understood as a reconstruction of instructional orientations, shifting from the dominance of normative knowledge acquisition toward the integration of religious understanding, ethical reasoning, and moral action. This argument does not seek to generalize that all Akidah Akhlak instruction has thus far focused exclusively on memorization.

Rather, it highlights the need to strengthen its practical dimension so that learning becomes increasingly relevant to changes in students' living environments.

The Transformation of the Akidah Akhlak Curriculum through the Integration of Digital Citizenship

The transformation of the Akidah Akhlak curriculum through a digital citizenship approach requires a theoretical foundation that explains the relationship between educational objectives, learning experiences, and the development of students' behaviour. Conceptually, this transformation can be examined through the perspectives of character education, constructivist learning theory, and digital citizenship. Character education provides a foundation for understanding the importance of value internalisation in shaping individual character. The constructivist approach explains how understanding is developed through experience and reflection, while digital citizenship provides the social context in which values are applied within technology-mediated environments.

From the perspective of character education, moral development requires the integration of knowledge about values, the internalisation of those values, and actions that reflect them. This framework is relevant to Akidah Akhlak education because educational success is determined not merely by students' ability to explain concepts such as honesty, trustworthiness, and responsibility, but also by their ability to apply these values in everyday life. Meanwhile, the constructivist approach emphasises that students' understanding develops through active engagement in identifying problems, connecting knowledge with experience, and constructing conclusions through the learning process.

Integrating these two perspectives with digital citizenship leads to the understanding that digital spaces can serve as authentic contexts for moral learning. UNESCO emphasises the importance of developing critical thinking skills, awareness of technological change, and ethical and responsible behaviour in both physical and digital environments. This perspective strengthens the argument that digital citizenship competencies should become an integral part of educational objectives rather than being treated merely as supplementary skills in the use of technological devices (UNESCO 2024).

On the basis of this theoretical foundation, the transformation of the Akidah Akhlak curriculum can be implemented through four interrelated dimensions. First, the reconstruction of learning objectives by incorporating the ability to apply Islamic values in digital life. Learning outcomes should be directed not only towards mastery of concepts related to faith and moral conduct but also towards students' ability to evaluate information, demonstrate responsibility in online communication, and consider the moral consequences of their actions before engaging in digital activities.

Second, the contextualisation of learning materials by connecting Akidah Akhlak topics with ethical issues emerging in digital spaces. For example, learning materials concerning reprehensible behaviour can be related to phenomena such as slander (*fitnah*), backbiting (*ghibah*), cyberbullying, hate speech, and the dissemination of personal information without consent. Through this approach, students are given opportunities to understand the relevance of religious values in addressing contemporary issues.

Third, the development of learning processes that provide opportunities for experience, dialogue, and moral reflection. Learning activities can be conducted through case analysis, discussions of ethical dilemmas, decision-making simulations, and digital citizenship projects. Fourth, the development of assessment strategies that measure not only students' mastery of learning materials but also the quality of their moral reasoning, their ability to take responsibility for their decisions, and their application of values throughout the learning process.

The study by Rojas-Estrada, Aguaded, and García-Ruiz on the integration of media and information literacy into the curriculum further reinforces the relevance of this cross-competency approach (Guadalupe, Estrada, and Aguaded 2024). Meanwhile, research on critical digital

literacy at the school level highlights the importance of developing students' ability to evaluate information and understand the issues associated with technology use (Ilomäki et al. 2023). These two perspectives indicate that the ability to use technology must be accompanied by the capacity to understand and evaluate information, as well as to consider the consequences of digital information and activities.

Thus, the transformation of the Akidah Akhlak curriculum through a digital citizenship approach does not seek to replace the substance of religious education with technological competencies. Rather, it aims to broaden the context in which Islamic values are applied so that religious education becomes more responsive to social change. Its primary orientation is to establish connections between religious knowledge, digital experiences, moral reasoning, and social responsibility. This synthesis provides the foundation for reconstructing Akidah Akhlak values into moral competencies that can be cultivated through learning activities.

Reconstruction of Aqidah and Akhlaq Values as Moral Competencies in the Digital World

Curriculum transformation will not produce substantive changes if Islamic values are merely positioned as normative content without providing a clear explanation of their practical application in digital life. Therefore, the literature synthesis indicates the need to reconstruct Aqidah and Akhlaq values into contextually relevant moral competencies. This reconstruction is achieved by connecting ethical principles with digital issues encountered by students, thereby ensuring that religious values have direct relevance to their behavior when using technology.

Aqidah and Akhlaq Values	Digital Issues	Moral Competencies to Be Developed
Tabayyun	Hoaxes and manipulative information	Verifying sources, evidence, context, and information accuracy
Amanah dan sidq	Plagiarism and the use of artificial intelligence (AI)	Maintaining academic integrity, acknowledging sources, and demonstrating transparency in technology use
Adab dan hilm	Offensive comments and cyberbullying	Expressing opinions respectfully and refraining from insulting or degrading others
Muraqabah	Unethical behavior resulting from online anonymity	Considering moral responsibility before taking action
Preserving human dignity and honor	Dissemination of personal photographs and private conversations	Respecting privacy, consent, and the dignity of others
Social responsibility	Provocative content and digital conflicts	Participating constructively and correcting misinformation

Table 1. Transforming Aqidah and Akhlaq Values into Digital Citizenship Competencies

The mapping demonstrates that religious values can be operationalized through digital citizenship competencies without compromising their spiritual significance. For instance, *tabayyun* should not merely be understood as an ethical recommendation to exercise caution. In the learning process, this value can be implemented through procedures for verifying sources,

comparing information, and considering potential consequences before students share digital content. Similarly, *muraqabah* can serve as a foundation for reflecting on moral responsibility when individuals engage in digital spaces that are not always subject to direct supervision by teachers or parents. In this context, moral awareness does not depend solely on external supervision but is directed toward developing students' ability to regulate their actions based on the principles they uphold.

Pranoto and Haryanto position Islamic education as one of the means of fostering ethical digital citizenship. Furthermore (Bayu Ady Pranoto 2024). Syahruddin and kolega examine the transformation of Islamic education curricula through the enhancement of critical digital literacy, media ethics, and the contextualization of Islamic values (Wahyuni 2025). Both perspectives strengthen the argument that Islamic education provides a value-based foundation for cultivating moral responsibility in the use of digital technology.

Nevertheless, digital moral competencies cannot be adequately assessed solely on the basis of observable behavior. For instance, students who refrain from disseminating false information do not necessarily demonstrate a comprehensive understanding of the Islamic principle of *tabayyun* (critical verification of information). Such behavior may instead reflect a lack of interest, limited knowledge, or insufficient ability to critically evaluate and verify information. Accordingly, the assessment of digital moral competencies should encompass students' understanding of ethical values, their capacity for moral reasoning, their ability to anticipate the potential consequences of their actions, and the consistency with which they demonstrate ethical conduct across diverse learning contexts. This value-based mapping provides a conceptual foundation for developing pedagogical strategies that enable students to internalize and demonstrate digital moral competencies through contextually relevant learning experiences.

Pedagogical Strategies for Fostering Students' Moral Awareness in the Digital World

The development of digital moral awareness cannot be achieved solely through the transmission of ethical norms and the provision of conceptual explanations. Students require meaningful learning experiences that enable them to identify ethical dilemmas, understand the perspectives of others, evaluate alternative courses of action, and make informed decisions grounded in Islamic values. Therefore, the transformation of the Aqidah and Akhlaq curriculum must be accompanied by the development of pedagogical strategies that are participatory, contextual, and reflective.

Harrison and Polizzi demonstrate that unethical behavior on social media can be examined through moral theory approaches encompassing considerations of rules, consequences, and virtues (Harrison and Polizzi 2022). This perspective is particularly relevant to Aqidah and Akhlaq Education, as students need to understand not only which behaviors are prohibited but also the underlying moral reasoning that justifies such prohibitions. Through learning activities oriented toward moral reasoning, students can develop the ability to take responsibility for their decisions and recognize the impact of their actions on others.

Based on the literature synthesis, four pedagogical strategies can be developed. First, digital case-based learning. Teachers present issues related to the dissemination of unverified information, derogatory comments directed at individuals, or the unauthorized sharing of screenshots of private conversations. Students are then asked to identify the problems, relate them to Aqidah and Akhlaq values, analyze the consequences of particular actions, and formulate alternative solutions. This strategy connects normative knowledge with situations that are closely related to students' everyday experiences.

Second, digital moral dilemma discussions. This strategy provides students with opportunities to engage with situations involving conflicts between different ethical considerations. For example, a student may receive information that could potentially harm a friend but whose accuracy has not yet been established. Students are required to consider the

principles of *tabayyun* (critical verification of information), the prohibition of slander, the protection of others' dignity, and the responsibility to seek clarification. The discussion process is designed to encourage students to articulate the moral reasoning underlying their decisions rather than merely categorizing actions as right or wrong.

Third, akhlaq-based digital citizenship projects. Students can develop digital campaigns addressing *tabayyun*, privacy protection, communication ethics, or the responsible use of artificial intelligence. Such projects enable Islamic values to be translated into productive activities that generate social benefits. Assessment is conducted by considering the accuracy of information, the integrity of source attribution, respect for copyright, and the consistency of the messages conveyed with Islamic ethical principles.

Fourth, digital moral reflection. Following learning activities, students are encouraged to evaluate the considerations, decisions, and actions they have undertaken. Reflection can be conducted through learning journals containing questions about the reasons for choosing particular actions, their potential consequences, and alternative behaviors that could be adopted when encountering similar situations. This strategy provides teachers with opportunities to understand the development of students' moral awareness through their thought processes and the arguments they articulate.

This approach is consistent with Opria and Momanu's (2023) review of digital citizenship education in primary schools, as well as the study by Tadlaoui-Brahmi et al. on the implementation of digital citizenship in educational practices (Opria and Momanu 2023). review of digital citizenship education in primary schools, as well as the study by Tadlaoui-Brahmi et al. on the implementation of digital citizenship in educational practices. ital competency development (Eyal and Te 2024).

Despite their pedagogical relevance, the implementation of these strategies presents several challenges that require careful consideration. The first challenge concerns teachers' digital competencies. Aqidah and Akhlaq teachers are not only expected to possess a comprehensive understanding of religious subject matter but also need to understand the characteristics of digital environments, technological developments, information security issues, and the ethical use of artificial intelligence. Limitations in these competencies may result in learning activities that focus exclusively on communicating prohibitions without equipping teachers with the ability to provide practical examples, analyze cases, and guide students in addressing digital issues. Therefore, strengthening teachers' professional capacities through critical digital literacy training, the development of instructional materials, and collaboration with other subject teachers possessing information technology expertise is essential.

The second challenge relates to curriculum readiness and flexibility. The integration of *digital citizenship* may encounter obstacles when it is perceived merely as the addition of new content that is disconnected from the existing learning outcomes of Aqidah and Akhlaq Education. Introducing additional materials without adjusting learning objectives, instructional time allocation, and teaching strategies may instead increase the overall curriculum burden. Therefore, a more relevant approach is to integrate digital citizenship competencies into the existing topics of moral education. Content addressing honesty, responsibility, *tabayyun*, proper conduct, and respect for the dignity of others can be developed through the contextualization of digital issues without compromising the established substance of the curriculum.

The third challenge concerns limitations in educational infrastructure and disparities in access to technology. Not all educational institutions have adequate digital facilities, internet connectivity, and instructional devices. These conditions require flexibility in implementing learning models. Teachers can employ text-based case studies, simulations, group discussions, or offline instructional materials addressing digital issues. Consequently, the successful integration of *digital citizenship* does not necessarily depend on the direct use of technological devices but rather on the extent to which the intended objectives of moral competency development are

achieved.

The fourth challenge lies in the complexity of assessing students' moral awareness. Moral awareness is a construct that cannot be adequately measured solely through knowledge tests or observations of a particular behavior. For instance, the ability to explain the concept of *tabayyun* is fundamentally different from the ability to apply it when confronted with unverified information. Therefore, assessment should incorporate cognitive evaluation, moral reasoning, reflection, and learning practices. Teachers can employ case study analysis, reflective journals, project assessment rubrics, and observations of students' interactions throughout learning activities.

Assessment must also uphold the principles of privacy protection and respect for students' dignity. Teachers do not need to access students' personal accounts, private messages, or communication histories to evaluate the development of their digital ethics. Instead, assessment can be conducted through carefully designed learning activities that employ fictional or anonymized cases and provide students with opportunities to explain the reasoning behind their decisions. Through this approach, assessment does not become an excessive mechanism of surveillance but rather serves as a pedagogical instrument for fostering moral awareness and responsibility.

Accordingly, the implementation of *digital citizenship*-based curriculum transformation in Aqidah and Akhlaq Education requires support in terms of teachers' competencies, curriculum readiness, infrastructure availability, and a comprehensive assessment system. These four aspects constitute essential enabling conditions for ensuring the sustainability of the proposed model. The integration of Islamic values with digital citizenship competencies should be implemented gradually through continuous processes of planning, implementation, reflection, and evaluation.

An Integrative Model for the Transformation of the Aqidah and Akhlaq Curriculum Based on Digital Citizenship

Based on the synthesis of the literature and the preceding discussion, this study proposes an integrative model for the transformation of the Aqidah and Akhlaq curriculum based on *digital citizenship*. The model is developed by positioning the internalization of Islamic values as the foundation for fostering moral awareness, digital citizenship competencies as the context for the practical application of these values, and ethical reasoning as the mechanism connecting understanding with action. This model is not intended to replace the existing curriculum structure in its entirety but rather to serve as a conceptual framework for developing the orientation, instructional content, learning processes, and assessment of Aqidah and Akhlaq Education to make them more responsive to moral challenges in digital environments.

Juhaidi's research on digital citizenship among Generation Z in Indonesia underscores the significance of digital citizenship as an emerging area of inquiry within Islamic educational contexts (Ahmad Juhaidi 2023). Meanwhile, Harrison and Polizzi's study emphasizes the importance of understanding adolescents' moral decision-making processes when navigating uncivil interactions in online environments (Harrison and Polizzi 2022). These two studies provide a foundation for the argument that digital competencies must be accompanied by the ability to evaluate the ethical consequences of one's actions. From the perspective of Islamic education, this need can be addressed by integrating moral values into students' digital experiences, enabling them not only to understand religious norms but also to use these values as guiding principles in their decision-making. This curriculum transformation can be developed through an integrative conceptual model comprising five principal components.

1. The first stage in curriculum transformation involves reconstructing the orientation of Akidah Akhlak (Islamic Creed and Moral Education) learning by shifting its emphasis from predominantly cognitive understanding towards the integration of knowledge, moral awareness, and ethical action. Students need to understand that moral values apply across all

spheres of life, including digital environments, where interactions frequently occur without direct face-to-face contact. This condition necessitates strengthening students' awareness that every post, comment, message, and act of information sharing carries moral consequences for both themselves and others. The value of sidq (truthfulness), for instance, is reflected in the habit of communicating accurate information and refraining from manipulating content. The value of amanah (trustworthiness) is demonstrated through the responsibility to protect privacy, refrain from misusing personal data, and use technology honestly. The principle of tabayyun (verification) serves as the basis for examining the accuracy of information before sharing it, while adab (proper conduct and etiquette) guides students in using courteous language, respecting differences of opinion, and avoiding cyberbullying.

This orientation is consistent with the study conducted by Yusnita et al, which examines the development of adolescent morality in the digital era from the perspective of Islamic education. Their study positions moral education as an essential component of shaping adolescent behaviour in response to technological developments.(Yusnita et al. 2023). Accordingly, the objectives of Akidah Akhlak learning need to be formulated contextually, with the aim of developing students who possess religious understanding, moral reasoning, self-regulation, and a sense of responsibility when engaging in digital interactions.

2. The second stage involves developing learning materials that connect moral values with real life issues in digital environments. The learning materials do not necessarily need to replace the established content of Akidah Akhlak; rather, they can broaden the contexts in which these values are applied through case studies, discussions, content analysis, and moral dilemma resolution. This approach enables students to recognise the direct relevance of religious values to contemporary challenges.

   The study by Zaimina and Zahrah on digital literacy in Akidah Akhlak learning in the Society 5.0 era highlights the relevance of integrating digital literacy into the learning process (Zahrah 2024). Furthermore, the study by Ananto and Ningsih on the perceptions of Indonesian teachers and students regarding digital citizenship underscores the importance of considering the preparedness of school communities to understand and practise digital citizenship (Ananto and Kusuma 2023). Drawing on these studies, the integration of Akidah Akhlak content and digital citizenship can be positioned as an approach to connecting religious understanding with the ability to evaluate information, communicate ethically, and make responsible decisions.

3. The third stage focuses on developing pedagogical strategies that provide students with opportunities to analyse moral issues, consider alternative courses of action, and make decisions based on the values of Akidah Akhlak. Such strategies are essential because the verbal delivery of learning materials does not necessarily translate into the ability to apply moral values in real-life situations. Therefore, learning activities should incorporate experiences that encourage students to think critically, engage in dialogue, undertake reflection, and take responsibility for their decisions.

   One strategy that can be implemented is digital moral dilemma-based learning. Teachers may present cases such as students receiving provocative news in a class group chat, witnessing a peer becoming a victim of cyberbullying, or being asked to use artificial intelligence (AI) to complete an assignment without disclosing its use. Students are then encouraged to identify the underlying issues, verify the available information, relate the cases

to Islamic moral principles, compare alternative courses of action, and explain the moral reasoning underlying their decisions.

4. The fourth stage emphasises the habituation of ethical behaviour and the development of a digital moral culture through the involvement of teachers, students, families, and the wider school environment. This can be implemented by establishing classroom digital ethics agreements that include the obligation to verify information before sharing it, prohibitions against cyberbullying, respect for privacy, the use of courteous language, and academic honesty when utilising artificial intelligence. These agreements should be developed through a participatory process so that students understand the rationale behind the rules and develop a sense of responsibility for implementing them.

   The study by Fadella et al. on digital literacy in Islamic primary education indicates that the use of technology can be associated with the reinforcement of religious character, particularly honesty and digital responsibility (Galuh Fadella, Musammah Al Jaenab, Jini Wahyedi, Maryam 2023). Meanwhile, Yusnita et al. Highlights the significance of Islamic education in addressing moral issues among adolescents in the digital age (Yusnita et al. 2023). These studies provide a foundation for developing digital moral habits through learning activities, exemplary conduct, and a supportive educational environment.. In practice, schools can conduct weekly reflection sessions in which students evaluate their digital experiences. Reflective questions may address whether they have ever shared information without verifying its accuracy, how they respond to differences of opinion, and what actions they can take to improve their digital behaviour.

5. The fifth stage involves developing assessment strategies that go beyond measuring students' understanding of learning materials to evaluating their moral reasoning and their ability to apply ethical values in digital contexts. Assessment should be conducted continuously by distinguishing between knowing a particular value, understanding the rationale for applying it, and developing consistent habits of behavior aligned with that value.

   Assessment techniques may include case study analysis, reflective journals, digital campaign projects, moral argumentation presentations, and behavioral observation rubrics during learning activities. Teachers can employ measurable indicators, such as the accuracy of information verification, the quality of moral reasoning, the ability to respect differences, and consistency in applying digital ethics throughout learning activities. Behavioral assessment should be conducted proportionately and should not require teachers to access students' personal accounts or private messages.

   Research by Handriyanto, Adha, and Mentari on the influence of digital literacy on students' morality highlights the relevance of the relationship between digital competencies and moral development in education (Handriyanto,Muhammad Mona Adha 2022). Nevertheless, assessment within this model should not assume that digital literacy automatically produces morally responsible behavior. Instead, evaluation must take into account the context, decision-making processes, and consistency of students' actions. Accordingly, assessment becomes an integral part of character development rather than merely a mechanism for assigning final grades. The results can be used by teachers to identify areas requiring further reinforcement, improve instructional strategies, and provide guidance tailored to students' individual needs.

   Accordingly, the conceptual contribution of this study lies in developing a systematic

relationship between the internalization of Aqidah and Akhlaq values, critical information literacy, digital interaction ethics, moral reasoning, and students' actions and reflections. This model positions moral awareness as the connecting mechanism between the understanding of Islamic values and the practice of digital citizenship. Curriculum transformation, therefore, should not be limited to the digitalization of learning materials or the utilization of technological devices. Rather, it should be directed towards strengthening the educational orientation of Islam in cultivating students who demonstrate integrity, spiritual awareness, critical thinking skills, and moral responsibility in digital life.

Conclusion (خاتمة)

The transformation of digital technology has created a fundamental need to advance the Aqidah and Akhlaq curriculum, particularly in responding to changes in patterns of social interaction and the increasing complexity of students' moral challenges in digital environments. Issues such as disinformation, cyberbullying, hate speech, privacy violations, and the misuse of artificial intelligence indicate that the mastery of religious knowledge alone is insufficient unless accompanied by the ability to translate moral values into everyday digital practices. Therefore, Aqidah and Akhlaq Education needs to move beyond an approach predominantly oriented toward normative understanding and embrace an integrated framework encompassing Islamic knowledge, moral awareness, ethical reasoning, and responsible action.

The findings of this study indicate that *digital citizenship* has conceptual relevance as a pedagogical framework for connecting Islamic values with the realities of students' digital lives. This integration is developed through five principal dimensions: the internalization of aqidah and akhlaq values, critical information literacy, digital interaction ethics, digital responsibility and safety, and moral decision-making and reflection. These five dimensions establish interconnected relationships between value comprehension, the ability to identify ethical issues, information evaluation, the consideration of consequences, and the enactment of moral behavior. Within this framework, the Islamic values of *ṣidq* (honesty), *amanah* (trustworthiness), *tabayyun* (critical verification of information), *adab* (ethical conduct), and *muraqabah* (awareness of divine supervision) are positioned not merely as normative religious principles but also as the foundational basis for developing digital citizenship competencies. Accordingly, moral awareness serves as a mediating mechanism connecting the internalization of Islamic values with students' behavioral practices in digital environments.

From a pedagogical perspective, the transformation of the Aqidah and Akhlaq curriculum through a *digital citizenship* approach can be developed through the reconstruction of learning objectives, the contextualization of instructional content, the implementation of case-based learning and digital moral dilemma discussions, the cultivation of a digital ethical culture, and the development of comprehensive assessment strategies. Its implementation requires support in the form of teachers' digital competencies, curriculum flexibility, adequate instructional resources, and an assessment system that addresses cognitive, affective, and behavioral dimensions. The assessment of moral awareness should not be limited to conceptual mastery or compliance with established rules but should also examine students' ability to articulate ethical arguments, consider the consequences of their actions, respect the rights of others, and critically reflect on their decisions. These considerations underscore that digital moral education must be developed through continuous, participatory, and reflective learning processes.

The conceptual contribution of this article lies in the formulation of an integrative framework that positions moral awareness as the connecting mechanism between Aqidah and

Akhlaq Education and digital citizenship competencies. This framework extends the scope of moral education beyond the formation of ethical behavior in face-to-face social interactions toward the development of moral responsibility across various forms of digital engagement. Nevertheless, the model proposed in this study remains conceptual and is based on a synthesis of the literature; consequently, its effectiveness in actual educational practice cannot yet be established. Future research should therefore undertake empirical investigations across different educational institutions to examine the relevance, feasibility, and effectiveness of each dimension of the proposed framework, including the development of assessment instruments for measuring students' digital moral awareness. Ultimately, the transformation of the Aqidah and Akhlaq curriculum through *digital citizenship* is expected to provide a foundation for developing Islamic education that is responsive to technological advancements while preserving its spiritual orientation, ethical foundations, and commitment to the cultivation of noble character.

Acknowledgment (شكر وتقدير)

The author would like to express sincere gratitude to all those who provided support throughout the preparation of this article. Special appreciation is extended to the lecturer of the Critical Studies in the Aqidah and Akhlaq Curriculum course for the valuable guidance, insightful feedback, and academic opportunities provided to explore the transformation of Aqidah and Akhlaq Education through the integration of digital citizenship. The author also gratefully acknowledges the contributions of scholars and researchers whose academic works have served as important references and provided the intellectual foundation for this study. It is hoped that this article will contribute to the advancement of Islamic education curricula, particularly through the integration of Aqidah and Akhlaq values with digital citizenship competencies, thereby fostering students' moral awareness, sense of responsibility, and ethical conduct in digital environments.

Bibliography ((مراجع

Ahmad Juhaidi. 2023. "Digital Citizenship of Generation Z in Indonesia: Does Islamic Higher Education Matter." *Journal of Higher Education Theory and Practice* 23.

Ananto, Purnomo, and Sri Kusuma. 2023. "An Examination of Indonesian Teachers ' and Students ' Perception and Level of Digital Citizenship." *Heliyon* 9 (8): e18987. https://doi.org/10.1016/j.heliyon.2023.e18987.

Audrin, Catherine, and Bertrand Audrin. 2022. "Key Factors in Digital Literacy in Learning and Education : A Systematic Literature Review Using Text Mining." *Education and Information Technologies*, 7395–7419. https://doi.org/10.1007/s10639-021-10832-5.

Bayu Ady Pranoto, Budi Haryanto. 2024. "Shaping Ethical Digital Citizens through Islamic Education." *Indonesia Journal of Islamic Studies* 12.

Eyal, Keren, and Tali Te. 2024. "Systematic Review : Characteristics and Outcomes of in-School Digital Media Literacy Interventions , Systematic Review : Characteristics and Outcomes of in-School." *Journal of Children and Media* 18 (1): 8–28. https://doi.org/10.1080/17482798.2023.2265510.

Galuh Fadella, Musammah Al Jaenab, Jini Wahyedi, Maryam, Dalima Septiria. 2023. "Digital Literacy In Islamic Elementary Education: Transforming Religious Character Building In Rural Madrasah Ibtidaiyah." *Modeling: Jurnal Program Studi PGMI* 10 (3).

Guadalupe, Elizabeth, Rojas Estrada, and Ignacio Aguaded. 2024. "Media and Information Literacy in the Prescribed Curriculum : A Systematic Review on Its Integration." *Education and Information Technologies* 29 (8): 9445–72. https://doi.org/10.1007/s10639-023-12154-0.

Handriyanto,Muhammad Mona Adha, Ana Mentari. 2022. "Pengaruh Literasi Digital Terhadap Moralitas Peserta Didik." *Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11 (2).

Harrison, Tom, and Gianfranco Polizzi. 2022. "(In) Civility and Adolescents ' Moral Decision Making Online : Drawing on Moral Theory to Advance Digital Citizenship Education." *Education and Information Technologies* 0: 3277–97. https://doi.org/10.1007/s10639-021-10710-0.

Ilomäki, Liisa, Minna Lakkala, Veera Kallunki, Darren Mundy, Marc Romero, Teresa Romeu, and Anastasia Gouseti. 2023. "Critical Digital Literacies at School Level : A Systematic Review," no. November 2022: 1–28. https://doi.org/10.1002/rev3.3425.

Opria, Ş, and Mariana Momanu. 2023. "Systematic Literature Review on Digital Citizenship Education for Primary School Students" 1 (47): 93–112. https://doi.org/10.35923/JES.2023.1.06.

Prasetiyo, Wibowo Heru, Noor Banu, Mahadir Naidu, Bee Piang Tan, and Bambang Sumardjoko. 2021. "Digital Citizenship Trend in Educational Sphere : A Systematic Review." *International Journal of Evaluation and Research in Education (IJERE)* 10 (4): 1192–1201. https://doi.org/10.11591/ijere.v10i4.21767.

Tadlaoui-brahmi, Ania, Kostanca Çuko, and Lionel Alvarez. 2022. "Social Sciences & Humanities Open Digital Citizenship in Primary Education : A Systematic Literature Review Describing How It Is Implemented" 6 (September).

UNESCO. 2024. *Global Citizenship Education in a Digital Age Teacher Guidelines*.

Wahyuni, Sri. 2025. "Islamic Religious Education in the Digital Era : Digital Akhlak Curriculum and Adaptive School Management." *El-Rusyd* 10: 422–32.

Yusnita, Erni, Andika Eko Prasetiyo, Uswatun Hasanah, and Era Octafiona. 2023. "Intelektual: Jurnal Pendidikan Dan Studi Keislaman." *Inelektual: Jurnal Pendidilan Dan Studi KeIslaman* 13 (1): 1–15. https://doi.org/10.33367/ji.v13i1.3529.

Zahrah, Fatimatus. 2024. "AL-ADABIYAH : Jurnal Literasi Digital Dalam Pembelajaran Akidah Akhlak Di Era Society 5 . 0 : Analisis Pustaka Tematik." *AL-ADABIYAH : Jurnal Pendidikan Agama Islam* 5 (2).

Zaimina, Ach. Barocky. 2024. "View of Literasi Digital Dalam Pembelajaran Akidah Akhlak Di Era Society 5.0: Analisis Pustaka Tematik." *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 5.