

DIGITAL AKHLAQ: AN ETHICAL PEDAGOGICAL FRAMEWORK FOR TRANSFORMING ISLAMIC EDUCATION IN THE DIGITAL AGE

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Abstract: This study aims to reconstruct and develop Digital Akhlaq as an ethical pedagogical framework for transforming Islamic education in the digital age. It examines how Islamic moral philosophy can be integrated with contemporary digital pedagogy to address ethical challenges arising from digital technologies and artificial intelligence in education. The study employs a structured conceptual review of studies on Islamic education, *akhlaq*, digital ethics, digital pedagogy, and educational technology. The analysis identifies conceptual gaps, synthesizes Islamic moral principles, and formulates their pedagogical implications for digital learning. The findings indicate that Digital Akhlaq extends beyond conventional digital ethics by positioning moral character at the center of digital educational practice. The framework comprises six interconnected dimensions: *ṣidq*, *amānab*, *tabayyun*, *adab*, *mas'uliyah*, and *iḥsan*, which guide ethical behavior, information verification, responsible technology use, digital interaction, and character formation. Digital Akhlaq can inform curriculum development, teaching practices, assessment, AI integration, and learning culture. This framework contributes to aligning technological innovation with the fundamental mission of Islamic education: cultivating intellectually competent, morally responsible, and ethically grounded Muslim learners.

Keywords: Digital Akhlaq; Digital Pedagogy; Islamic Education

Introduction

The rapid advancement of digital technology has fundamentally transformed contemporary education. The integration of artificial intelligence (AI), social media, cloud computing, and digital learning

platforms has expanded educational access while reshaping how knowledge is created, shared, and acquired.¹ Digital technologies have enabled more flexible, collaborative, and personalized learning experiences, but they have also generated increasingly complex ethical challenges. Cyberbullying, misinformation, plagiarism, privacy violations, digital addiction, hate speech, and the misuse of generative AI demonstrate that educational problems in the digital era are no longer merely technological but also moral.² Consequently, educational institutions are expected not only to develop students' digital competencies but also to strengthen ethical awareness and character formation capable of guiding responsible behavior in digital environments.

Within this context, character education has become a fundamental concern of twenty-first-century education. The success of education is no longer measured solely by students' academic achievement or technological competence but also by their ability to demonstrate honesty, responsibility, empathy, critical thinking, and ethical decision-making in both physical and virtual environments.³ Therefore, digital transformation should not simply encourage technological innovation but also promote educational approaches that integrate moral values into learning. This perspective becomes increasingly relevant for Islamic education, whose primary mission is not only to transmit religious knowledge but also to cultivate *akhlaq al-karimah* as the foundation of individual and social life.⁴

Previous studies have extensively examined digital literacy, digital citizenship, digital ethics, character education, and the integration of technology into Islamic education. Research on digital literacy primarily emphasizes students' ability to access, evaluate, and utilize digital information effectively. Studies on digital citizenship focus on

¹ Mohammad Darwis, "Revitalisasi Peran Pesantren Di Era 4.0," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 6, no. 01 (2020): 128, <https://doi.org/10.36835/dakwatuna.v6i01.509>.

² Kholil Syamsul et al., "Digital Ethics and Spirituality in Islam" 02, no. 01 (2026): 33–46.

³ Mukhlis Mukhlis and Ani Cahyadi, "Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum," *AL-GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 2 (2026): 569–92.

⁴ Mulyadi, "From Tradition to Transformation: Reimagining Islamic Religious Education in Such as Infrastructure Inequality, Limited Digital Literacy, and the Potential Erosion of Spiritual Values Persist. Therefore, IRE," *El-Tarbi* 18, no. 1 (2025): 82–105.

responsible participation in digital society, while digital ethics discusses normative principles governing the ethical use of technology. Meanwhile, research in Islamic education has highlighted curriculum innovation, teacher digital competence, online learning, and the importance of character education in responding to digital transformation.⁵ Collectively, these studies have enriched contemporary educational discourse and demonstrated that ethical dimensions are increasingly recognized as essential components of digital learning.

Despite these contributions, previous studies remain theoretically fragmented. Digital literacy emphasizes digital competence, digital citizenship focuses on responsible participation, digital ethics provides normative guidance for technology use, while Islamic education emphasizes moral and spiritual formation. Although these approaches address complementary dimensions of digital education, they have rarely been integrated within a coherent pedagogical framework.⁶ The comparative synthesis below illustrates these differences and the conceptual limitations of each approach.

Table 1. Comparative Synthesis of Existing Approaches

Approach	Focus and Foundation	Ethical Focus	Pedagogical Orientation	Gap
Digital Literacy	Digital competence; technological literacy	Responsible use	Skill development	Limited moral formation
Digital Citizenship	Digital participation; civic values	Responsibility & respect	Responsible participation	Limited spiritual dimension
Digital Ethics	Ethical technology; normative values	Fairness & accountability	Ethical technology use	Limited Islamic foundation
Islamic Education	Moral-spiritual	<i>Akhlak & adab</i>	Character formation	Digital studies remain

⁵ Muh Ibnu Sholeh et al., “Transformation of Islamic Education: A Study of Changes in The Transformation of The Education Curriculum,” *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 33–50, <https://doi.org/10.14421/jpai.v20i1.6770>.

⁶ A W Syakhrani, “). Islamic Religious Education in the Digital Age: The Transformation of AI Based and Adaptive LMS Learning Approaches. Indonesian Journal of Education. <http://Felifa.Net/Index.Php/INJOE/Article/View/813>” 5, no. 2 (2026): 389–403.

formation; Islamic values	largely adaptive
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More importantly, existing scholarship has largely adopted an adaptive perspective, emphasizing how Islamic education should respond to technological change rather than reconstructing its pedagogical paradigm. As digital transformation continues to accelerate through artificial intelligence, algorithmic decision-making, and virtual learning environments, educational challenges are becoming increasingly ethical rather than merely technical.⁷ However, few studies have conceptualized how the Islamic tradition of *akhlāq* can function as a central pedagogical principle for governing digital learning.⁸

Responding to this gap, this study introduces Digital Akhlaq as an ethical pedagogical framework that positions *akhlāq* as the philosophical foundation of digital pedagogy.⁹ Unlike approaches that discuss digital literacy, digital ethics, or character education separately, Digital Akhlaq integrates Islamic moral values including *ṣidq* (truthfulness), *amānah* (trustworthiness), *tabayyun* (verification), *adab* (proper conduct), *mas'uliyah* (responsibility), and *ihsān* (moral excellence) into curriculum development, instructional design, learning interaction, assessment, and responsible technology use.¹⁰ Through this perspective, ethical values become the organizing principle of digital learning rather than merely its expected outcome.

Accordingly, the novelty of this study lies in conceptualizing Digital Akhlaq as a unified framework that bridges Islamic moral philosophy, digital pedagogy, and character education. This conceptual study aims to formulate its core principles, explain its pedagogical dimensions, and demonstrate its contribution to character formation in Islamic education. The proposed framework is expected to enrich

⁷ Abdul Basit et al., "The Transformation of Religious Practices of Digital," no. 40 (2025): 331–45.

⁸ Balya Ziaulhaq Achmadin et al., "The Future of Pesantren : Reconciling Tradition with Global Educational Trends," *Journal of Islamic Education Studies* 12, no. 2 (2024): 197–222.

⁹ Akhli Nur Mubiarto, "Challenges And Opportunities For Islamic Education In The Digital Age," *Jurnal Multidisiplin* 1, no. 2 (2025): 123–28, <https://doi.org/10.70963/jm.v1i2.166>.

¹⁰ Ahmad Ibrahim Amruladun and Nita Yuli Astuti, "Strategi Pedagogis Dan Transformasi Peran Guru Akidah Akhlaq Dalam Internalisasi Nilai Akhlak Siswa Di Era Digital : Studi Kasus Di MI Roudlotut Tholibin Manyar Gresik" 13, no. 01 (2026): 103–24.

contemporary Islamic educational discourse by providing a theoretical foundation for cultivating ethically responsible learners in the digital age.

Literature Review

Digital Ethics in Contemporary Education

The rapid digitalization of education has transformed not only instructional practices but also the ethical landscape of teaching and learning.¹¹ Technologies such as artificial intelligence (AI), social media, learning management systems, and generative AI have expanded educational access and learning opportunities while simultaneously generating ethical challenges, including academic dishonesty, plagiarism, misinformation, cyberbullying, privacy violations, and excessive dependence on technology.¹²

In response, digital ethics has emerged as an important framework for promoting responsible, fair, and accountable behavior in digital environments.¹³ Within education, ethical considerations are increasingly recognized as an essential dimension of digital competence, encouraging learners and educators to demonstrate honesty, responsibility, respect, critical judgment, and awareness of the consequences of technology use.¹⁴ Accordingly, ethical principles should not function merely as external regulations but should inform educational practices, including learning interactions, the use of digital technologies, and the broader culture of digital learning.

However, existing discussions of digital ethics generally rely on universal and secular normative principles, emphasizing values such as fairness, autonomy, accountability, privacy, and responsible participation. While these perspectives provide important guidance, they offer limited attention to religious moral traditions that shape ethical behavior within faith-based educational systems.¹⁵ This

¹¹ Bill Hussar et al., "The Condition of Education 2020. NCES 2020-144.," *National Center for Education Statistics*, 2020.

¹² Amruladun and Astuti, "Strategi Pedagogis Dan Transformasi Peran Guru Akidah Akhlaq Dalam Internalisasi Nilai Akhlak Siswa Di Era Digital : Studi Kasus Di MI Roudlotut Tholibin Manyar Gresik."

¹³ Syakhrani, ("). Islamic Religious Education in the Digital Age: The Transformation of AI Based and Adaptive LMS Learning Approaches. *Indonesian Journal of Education*. <http://Felifa.Net/Index.Php/INJOE/Article/View/813>."

¹⁴ Gohar Rahman, "Transforming Islamic Education Through Value-Based Leadership," *Jurnal Sinergi Pendidikan Islam* 3, no. 2 (2025): 83–95.

¹⁵ Sholeh et al., "Transformation of Islamic Education: A Study of Changes in The Transformation of The Education Curriculum."

limitation is particularly significant in Islamic education, where moral conduct is rooted in the concept of *akhlāq*, which connects ethical behavior with faith, knowledge, intention, and action. Ethical responsibility, therefore, extends beyond compliance with external rules and involves the internalization of moral and spiritual values.¹⁶

Based on this perspective, the present study proposes Digital Akhlaq as a broader ethical pedagogical framework for Islamic education in the digital age. Rather than understanding ethics solely as guidelines for online behavior, Digital Akhlaq positions Islamic moral philosophy as the foundation for curriculum, pedagogical interaction, digital learning culture, and character formation.¹⁷ By integrating Islamic moral values into the processes of digital learning, this framework seeks to move ethics from a complementary component toward a guiding principle of educational transformation in the digital era.¹⁸

Akhlaq as the Foundation of Islamic Education

Within the Islamic intellectual tradition, education has never been understood merely as the transmission of knowledge or the development of cognitive abilities. Its ultimate purpose is the formation of morally responsible individuals whose knowledge is reflected in righteous conduct and social responsibility.¹⁹ Consequently, *akhlāq* occupies a central position in Islamic educational philosophy, as knowledge is regarded not as an end in itself but as a means of cultivating virtuous character and fulfilling human responsibilities toward Allah and society.²⁰ This perspective distinguishes Islamic

¹⁶ Amjad Hussain, "Islamic Education: Why Is There a Need for It?," *Journal of Beliefs and Values* 25, no. 3 (2004): 317–23, <https://doi.org/10.1080/1361767042000306130>; Muh Sabilar Rosyad, "Penanaman Nilai-Nilai PAI Melalui Program Pesantren Kilat Di MTs Sunan Giri Driyorejo," *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam* 2, no. 1 (2024): 438–43.

¹⁷ Mubiarto, "Challenges And Opportunities For Islamic Education In The Digital Age."

¹⁸ Amruladun and Astuti, "Strategi Pedagogis Dan Transformasi Peran Guru Akidah Akhlaq Dalam Internalisasi Nilai Akhlak Siswa Di Era Digital : Studi Kasus Di MI Roudlotut Tholibin Manyar Gresik."

¹⁹ Kholil Syamsul et al., "Digital Ethics and Spirituality From an Islamic Perspective: A Systematic Literature Review," *TA'DIB: Jurnal Pendidikan Agama Islam* 4, no. 1 (2026): 179–94, <https://doi.org/10.69768/jt.v4i1.113>.

²⁰ Hussain, "Islamic Education: Why Is There a Need for It?"; Riadhotus Sholikha and Muh Sabilar Rosyad, "Pemikiran Filsuf Dalam Pendidikan Islam," *MIYAH: Jurnal Studi Islam* 21, no. 01 (2025): 51–66, <https://doi.org/10.33754/miyah.v21i01.1388>.

education by placing moral and spiritual development alongside intellectual growth.

The concept of *akhlāq* extends beyond external behavior or compliance with social norms. It represents an enduring moral disposition that enables ethical actions to emerge through the internalization of virtuous habits, sincere intentions, and spiritual discipline.²¹ This philosophical orientation has been consistently reflected in Islamic educational thought, which emphasizes that education should cultivate ethical consciousness rather than merely transmit information.²² Thus, the formation of character involves the integration of knowledge, faith, intention, and action, making *akhlāq* the philosophical foundation rather than a supplementary component of Islamic education.

In contemporary contexts, however, digital transformation presents new challenges to the implementation of these moral principles. Digital learning environments reshape communication, social interaction, knowledge production, and access to information while simultaneously creating ethical risks related to honesty, responsibility, respect, and self-discipline. Although Islamic educational institutions increasingly adopt digital technologies to support learning, technological innovation alone cannot guarantee the preservation of Islamic moral values.²³ Therefore, the primary challenge for Islamic education is not merely adopting technology but ensuring that its use remains grounded in the ethical principles of *akhlāq*.²⁴

Accordingly, *akhlāq* should be repositioned as the foundational philosophy of digital learning rather than merely an expected outcome of moral education. By integrating Islamic moral principles into curriculum development, pedagogical interaction, instructional strategies, assessment practices, and digital communication, Islamic education can respond constructively to technological transformation while maintaining its moral identity. This reconstruction provides the conceptual foundation for Digital Akhlaq, which positions Islamic

²¹ Muhammad Ihsan Siregar et al., "Reconstructing Islamic Digital Ethics for Generation Z through Syed Ahmad Khan 's Tahdzib Al-Akhlaq," 2026.

²² Dody Wahono Suryo Alam, Masdar Hilmi, and Abdul Muis Thabrani, "Integration of Religious Moderation and Ecological Education from a Social Ecology Perspective," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 22, no. 2 (2026): 179–95, <https://doi.org/10.54069/attaqwa.v22i2.1158>.

²³ Mubiarto, "Challenges And Opportunities For Islamic Education In The Digital Age."

²⁴ Kholil Syamsul et al., "Digital Ethics and Spirituality From an Islamic Perspective: A Systematic Literature Review."

moral philosophy as an organizing principle for contemporary digital pedagogy and character formation in the digital age.

Toward Digital Akhlaq: Integrating Islamic Moral Philosophy and Digital Pedagogy

The rapid expansion of digital learning requires Islamic education to move beyond technological adaptation and strengthen its ethical foundations. Although artificial intelligence, online platforms, and interactive technologies have transformed teaching and learning, their use may emphasize technological competence and instructional efficiency while giving less attention to moral formation.²⁵ Consequently, the challenge facing Islamic education is not merely how to integrate technology into learning but how to ensure that digital transformation remains aligned with the ethical objectives of Islamic education.

This study proposes Digital Akhlaq as a framework integrating Islamic moral philosophy with digital pedagogy. It positions *akhlaq* as the foundation of digital learning, embedding ethical values throughout curriculum, teaching, assessment, interaction, and responsible technology use.²⁶ Through this perspective, moral formation is not treated as an additional educational outcome but as the organizing principle that guides digital learning.

The framework is constructed upon six core Islamic values: *sidq* (truthfulness), *amānah* (trustworthiness), *tabayyun* (verification), *adab* (proper conduct), *mas'uliyah* (responsibility), and *ihsān* (moral excellence).²⁷ These principles guide responsible digital behavior, including information evaluation, academic integrity, ethical AI use, and respectful communication. Thus, Digital Akhlaq extends *akhlaq* from individual morality into a comprehensive framework for digital education.

Accordingly, the novelty of this study lies in reconstructing *akhlaq* as the epistemological foundation of digital pedagogy rather than merely positioning it as a learning objective. By integrating Islamic moral philosophy with curriculum, instructional strategies, and digital learning practices, Digital Akhlaq offers a new conceptual framework for strengthening character formation in Islamic education. This

²⁵ Siregar et al., "Reconstructing Islamic Digital Ethics for Generation Z through Syed Ahmad Khan 's Tahdzib Al-Akhlaq."

²⁶ Syahlarriyadi, Lutfi, and Mujiburrohman, "Integration of Tasawuf Ethics in the Islamic Digital Economy: Aqidah, Syari'ah and Akhlaq" 17, no. 1 (2025): 131–53.

²⁷ Rahman, "Transforming Islamic Education Through Value-Based Leadership."

framework contributes to contemporary Islamic educational discourse by demonstrating that technological innovation and moral development should function as complementary dimensions of educational transformation rather than as separate agendas.

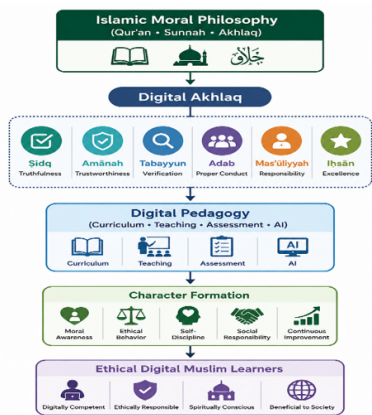


Figure 1. Conceptual Framework of Digital Akhlaq

Method

This study employed a structured conceptual review to develop Digital Akhlaq as an ethical pedagogical framework for Islamic education in the digital age. Relevant literature on Islamic education, *akhlaq*, digital ethics, digital pedagogy, digital literacy, digital citizenship, and educational technology was identified and selected based on its conceptual relevance to moral formation and ethical digital learning. Recent literature from the last ten years was prioritized, complemented by classical Islamic works on *akhlaq* as the philosophical foundation.²⁸

The literature was analyzed through qualitative content analysis involving thematic coding, conceptual comparison, and synthesis to derive the core dimensions and pedagogical implications of Digital Akhlaq. The resulting concepts were integrated to derive the core dimensions and pedagogical implications of the Digital Akhlaq framework.²⁹

²⁸ J. D. Creswell, J. W., & Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (SAGE Publications., 2018).

²⁹ Hsiu-Fang Hsieh and Sarah E. Shannon, “Three Approaches to Qualitative Content Analysis,” *Qualitative Health Research*, 15, no. 9 (2005): 1277–1288, <https://doi.org/10.1177/1049732305276687>

Results and Discussion

Reconstructing Digital Akhlaq as an Ethical Foundation for Islamic Education

The rapid advancement of digital technologies has fundamentally transformed the landscape of education. Artificial intelligence, adaptive learning systems, learning management platforms, and digital communication technologies have expanded educational opportunities by making learning more accessible, flexible, and interactive.³⁰ Nevertheless, this transformation has also generated complex ethical challenges, including academic dishonesty, misinformation, cyberbullying, digital dependency, and the misuse of artificial intelligence in learning activities.³¹ These developments indicate that while digital education continues to advance technologically, its ethical foundation has not developed at the same pace. Consequently, the digital transformation of education requires not only technological innovation but also a coherent moral framework capable of guiding educational practices and learner behavior.

Various studies have proposed digital ethics as an important framework for promoting responsible technology use in educational settings. Existing discussions generally emphasize principles such as privacy, accountability, transparency, digital citizenship, and responsible artificial intelligence.³² These contributions have significantly strengthened ethical awareness in digital learning. However, most digital ethics frameworks remain normative and procedural, focusing primarily on regulating digital behavior rather than redefining the philosophical purpose of education itself. Within the context of Islamic education, this limitation becomes increasingly apparent because educational success is measured not merely by technological competence but by the formation of morally responsible individuals.³³ Consequently, digital ethics alone is insufficient to address the ethical vision of Islamic education.

³⁰ Gustavo Pessin et al., "Affiliations : Pr Rin t n Ot Pe Er Re Vie We d Pr Ep Rin t n Ot Pe Er," *CAMA Centre for Applied Macroeconomic Analysis* 7, no. 3 (2011): 285–92.

³¹ Ashady, S., Dudy, A. A., Ardiansyah, R., & Mandragiri, I. G. A. (2026). Kebijakan Pidana Terkait Cyberbullying terhadap Wisatawan Mancanegara. 7(1), 63–72.

³² Siregar et al., "Reconstructing Islamic Digital Ethics for Generation Z through Syed Ahmad Khan 's Tahdzib Al-Akhlaq."

³³ Victoria Dean and Illah Nourbakhsh, *Teaching Ethics by Teaching Ethics Pedagogy: A Proposal for Structural Ethics Intervention, SIGCSE 2022 - Proceedings of the 53rd ACM Technical Symposium on Computer Science Education*, vol. 1 (Association for Computing Machinery, 2022), <https://doi.org/10.1145/3478431.3499319>.

From the perspective of Islamic educational philosophy, *akhlāq* has always constituted the primary foundation of educational practice. Education is not simply intended to transfer knowledge or develop technical skills, but to cultivate individuals whose knowledge is reflected in ethical conduct, social responsibility, and spiritual awareness.³⁴ Classical Muslim scholars consistently emphasize that knowledge should lead to moral refinement, while teachers are expected to function not only as instructors but also as ethical role models.³⁵

Based on this conceptual synthesis, this study reconstructs Digital Akhlaq as an ethical foundation for Islamic education in the digital age. Digital Akhlaq is defined as an ethical pedagogical framework rooted in Islamic moral philosophy that guides the design, implementation, and evaluation of digital learning while strengthening learners’ character formation.³⁶ Unlike digital ethics, which primarily regulates appropriate conduct in digital environments, Digital Akhlaq positions *akhlāq* as the philosophical basis underlying curriculum development, instructional strategies, digital interaction, assessment, and the ethical utilization of educational technology.³⁷ In this framework, technology is understood not as the ultimate objective of education but as an instrument for realizing the moral purposes of Islamic learning. To clarify the conceptual distinction proposed in this study, Table 1 compares the characteristics of conventional digital ethics with the Digital Akhlaq framework developed through the present conceptual synthesis.

Table 2. From Digital Ethics to Digital Akhlaq

Aspect	Digital Ethics	Digital Akhlaq
Foundation	Universal ethics	Islamic moral philosophy
Focus	Responsible technology use	Ethical character formation
Scope	Digital behavior	Digital pedagogy
Goal	Ethical digital users	Ethical digital Muslim learners

³⁴ Sholeh et al., “Transformation of Islamic Education: A Study of Changes in The Transformation of The Education Curriculum.”

³⁵ Bhilal Ramadan and Muhammad Shohib, “Konstruksi Islam Moderat Dan Implementasinya Dalam Pendidikan Islam (Studi Pemikiran Syekh Wahbah Az Zuhaili)” 6, no. 2 (2024): 1–12.

³⁶ Amruladun and Astuti, “Strategi Pedagogis Dan Transformasi Peran Guru Akidah Akhlaq Dalam Internalisasi Nilai Akhlak Siswa Di Era Digital : Studi Kasus Di MI Roudlotut Tholibin Manyar Gresik.”

³⁷ Syamsul et al., “Digital Ethics and Spirituality in Islam.”

As shown in Table 1, Digital Akhlaq extends beyond digital ethics by positioning Islamic moral philosophy as the ethical foundation of digital pedagogy. This conceptual shift provides the basis for identifying the core dimensions of the proposed framework. The reconstruction of Digital Akhlaq marks a shift from technology-centered education toward value-centered digital pedagogy. It emphasizes how digital innovation can foster integrity, responsibility, critical awareness, and ethical decision-making, positioning *Digital Akhlaq* as a comprehensive ethical foundation for transforming Islamic education in the digital era.

Dimensions of the Digital Akhlaq Framework

The results The conceptual reconstruction undertaken in this study identifies six interrelated dimensions that constitute the Digital Akhlaq framework: *sidq* (truthfulness), *amānah* (trustworthiness), *tabayyun* (verification), *adab* (proper conduct), *mas’ūliyyah* (responsibility), and *ihsān* (moral excellence).³⁸ These dimensions were synthesized from Islamic moral philosophy and interpreted within the context of contemporary digital learning.³⁹ Rather than functioning as independent ethical values, they collectively establish a coherent pedagogical framework that guides ethical decision-making, digital interaction, and character formation in Islamic education.⁴⁰

Table 3. Comparative Analytical Matrix of Digital Akhlaq

Dimension	Conceptual and Philosophical Foundation	Digital Problem Addressed	Pedagogical Mechanism and Potential Indicators
<i>Sidq</i>	Truthfulness and integrity rooted in Islamic moral philosophy	Misinformation and academic dishonesty	Promotes academic honesty and truthful digital practices

³⁸ Mukhlis and Cahyadi, “Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum.”

³⁹ Munifah Munifah and Septiana Purwaningrum, “Leadership Strategy: Developing School Culture through Digital Turats Learning,” *Cypriot Journal of Educational Sciences* 17, no. 1 (2022): 68–80, <https://doi.org/10.18844/cjes.v17i1.6682>.

⁴⁰ Syakhrani, “). Islamic Religious Education in the Digital Age: The Transformation of AI Based and Adaptive LMS Learning Approaches. Indonesian Journal of Education. <http://Felifa.Net/Index.Php/INJOE/Article/View/813>.”

<i>Amānah</i>	Trustworthiness and moral responsibility	Irresponsible use of digital technology	Develops responsible use of digital resources and platforms
<i>Tabayyun</i>	Verification as an Islamic epistemic principle	Misinformation and disinformation	Cultivates critical verification of digital information
<i>Adab</i>	Ethical, respectful, and civilized conduct	Harmful or disrespectful digital communication	Guides respectful interaction and communication in digital learning
<i>Mas’ūliyyah</i>	Moral accountability for actions and their consequences	Irresponsible digital behavior	Encourages reflective and accountable technology use
<i>Iḥsān</i>	Moral excellence and continuous self-improvement	Low-quality and passive digital learning	Encourages continuous improvement and responsible learning practices

The matrix demonstrates that the six dimensions of Digital Akhlaq constitute interconnected pedagogical principles rather than isolated moral values. *Ṣidq* and *amānah* establish personal integrity through honesty, responsible technology use, and protection of academic integrity.⁴¹

Tabayyun and *adab* extend this foundation to critical information evaluation and respectful digital interaction, particularly in addressing misinformation and harmful communication.⁴² Meanwhile, *mas’ūliyyah* and *iḥsān* emphasize accountability, ethical consequences, and continuous self-improvement in digital learning.⁴³ Together, these principles transform digital learning into a process of continuous moral development rather than merely the acquisition of technological skills.⁴⁴ Taken together, these dimensions position Islamic moral values as the foundation of digital pedagogy rather than supplementary ethical

⁴¹ Bilal Ramadhan, Najwa Nabila, and Az Zahra, “Kontekstualisasi Hadis-Hadis Amanah Dan Relevansinya Terhadap Pencegahan Korupsi Di Indonesia: Studi Ma’āni Al - Ḥadiṡ,” 2026, 1–17.

⁴² Syahlarriyadi, Lutfi, and Mujiburrohman, “Integration of Tasawuf Ethics in the Islamic Digital Economy: Aqidah, Syari’ah and Akhlaq.”

⁴³ Bilal Ramadhan and Muhammad Najib, “The Application of Usul Al-Fiqh Methodology in Bahtsul Masail Practices at Mambaus Sholihin Islamic Boarding School Suci Manyar Gresik,” *Al-Kindi* 2, no. 2 SE-Articles (May 2026): 28–39.

⁴⁴ Siregar et al., “Reconstructing Islamic Digital Ethics for Generation Z through Syed Ahmad Khan ‘s Tahdzib Al-Akhlaq.”

guidelines. Their integration provides a conceptual basis for operationalizing Digital Akhlaq through curriculum development, teaching strategies, assessment, AI integration, and learning culture. The following section examines these pedagogical applications in the context of Islamic education.

Digital Akhlaq as a Pedagogical Framework for Transforming Islamic Education

The findings The conceptual dimensions of Digital Akhlaq discussed in the previous section establish the ethical foundation for transforming Islamic education in the digital age.⁴⁵ Rather than functioning merely as a collection of moral values, Digital Akhlaq is proposed as a pedagogical framework that integrates Islamic moral philosophy into every component of the educational process.⁴⁶ This framework positions *akhlaq* not as a complementary element of learning but as the central principle guiding curriculum design, instructional practices, assessment, and the ethical use of digital technologies, including artificial intelligence.⁴⁷ Consequently, the transformation of Islamic education should not be understood solely as the adoption of digital innovations, but as the integration of technological advancement with ethical character formation. Through this perspective, Digital Akhlaq provides a holistic educational framework that aligns technological development with the ultimate objectives of Islamic education, namely the cultivation of morally responsible, intellectually competent, and digitally ethical Muslim learners.

The pedagogical implications of Digital Akhlaq extend beyond the integration of technology into classroom instruction. It requires the redesign of educational practices in which ethical values become embedded throughout the learning process. At the curriculum level, Digital Akhlaq encourages the integration of moral competencies into learning outcomes alongside digital literacy.⁴⁸ Teachers should serve as

⁴⁵ Turdieva Nigora Saidovna, "Pedagogical Ethics and Pedagogical Tact," *ACADEMICIA: An International Multidisciplinary Research Journal* 12, no. 3 (2022): 305–10, <https://doi.org/10.5958/2249-7137.2022.00214.2>.

⁴⁶ Dean and Nourbakhsh, *Teaching Ethics by Teaching Ethics Pedagogy: A Proposal for Structural Ethics Intervention*.

⁴⁷ Ramadani Fitri Ginting, Muhammad Haikal, and Rony Styawan, "Pendidikan Agama Islam Di Era Digital: Tantangan Dan Peluang Islamic Education in the Digital Age: Challenges and Opportunities," *Kreatifitas Jurnal Ilmiah Pendidikan Islam* 14, no. 2 (2025): 123–28.

⁴⁸ Saidovna, "Pedagogical Ethics and Pedagogical Tact."

ethical role models in digital learning by demonstrating honesty, responsibility, critical information verification, and respectful communication. Assessment should likewise measure not only cognitive and technological competence but also students’ ethical decision-making, responsible technology use, and moral conduct.⁴⁹ Through this pedagogical orientation, digital technologies function as instruments for cultivating character rather than merely improving learning efficiency.

Tabel 3. Pedagogical Implications of the Digital Akhlaq Framework

Educational Component	Digital Akhlaq Transformation
Curriculum	Integrates ethical values into learning outcomes
Teaching	Teacher as an ethical digital role model
Learning	Value-centered digital learning
Assessment	Measures competence and character
AI Integration	Ethical and responsible AI use

Beyond curriculum and instructional practices, Digital Akhlaq provides an ethical foundation for shaping learning culture and character in digital environments. Its six dimensions *ṣidq*, *amānah*, *tabayyun*, *adab*, *mas’ūliyyah*, and *iḥsān* connect digital competence with moral responsibility, guiding learners toward honest, critical, responsible, and respectful engagement with technology.⁵⁰ To demonstrate its pedagogical applicability, the framework is further developed through three core components: curriculum integration, ethical assessment, and responsible AI integration.⁵¹ Consequently, Digital Akhlaq redefines the goal of Islamic education from producing digitally competent learners to nurturing individuals who are intellectually capable, morally grounded, and socially responsible in the digital society.

To demonstrate its pedagogical applicability, Digital Akhlaq is developed through three core components: curriculum integration,

⁴⁹ Chuck Huff and William Frey, “Moral Pedagogy and Practical Ethics,” *Science and Engineering Ethics* 11, no. 3 (2005): 389–408, <https://doi.org/10.1007/s11948-005-0008-1>.

⁵⁰ Syamsul et al., “Digital Ethics and Spirituality in Islam.”

⁵¹ Muhammad Arif Syihabuddin, ‘MANAJEMEN PENDIDIKAN ISLAM DALAM TINJAUAN EPISTEMOLOGI’, *第一财经日报*, 53.1 (2020), 1–9 <<http://dx.doi.org/10.1016/j.biochi.2015.03.025%0>

ethical assessment, and responsible AI integration.⁵² Curriculum integration embeds moral outcomes within digital competencies by translating *ṣidq*, *amānah*, and *tabayyun* into learning objectives, activities, and digital projects focused on academic integrity, responsible technology use, and critical information evaluation. Potential indicators include honest source use, accurate attribution, information verification, and responsible digital participation. Ethical assessment extends evaluation beyond cognitive achievement through authentic projects, portfolios, reflective tasks, and case-based activities that assess ethical decision-making, academic honesty, responsible technology use, and moral reflection. These indicators are conceptual and are not presented as empirically validated measures.⁵³

Responsible AI integration applies Digital Akhlaq to AI-assisted learning through transparency, attribution, verification, privacy protection, and responsible human oversight. Its pedagogical mechanisms include clear AI-use guidelines, disclosure of AI assistance, verification of generated content, and critical evaluation of AI outputs, with potential indicators including transparent attribution, information verification, privacy awareness, and responsible AI decision-making. Together, these components operationalize Digital Akhlaq by connecting Islamic moral values with curriculum, assessment, and AI practices, as illustrated in Figure 2.

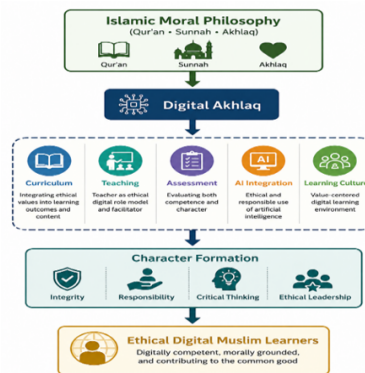


Figure 2. The Proposed Digital Akhlaq Pedagogical Framework

⁵² Mukhlis and Cahyadi, “Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum.”

⁵³ Munifah and Purwaningrum, “Leadership Strategy: Developing School Culture through Digital Turats Learning.”

Figure 2 summarizes the proposed Digital Akhlaq framework, illustrating how Islamic moral philosophy provides an ethical foundation for digital pedagogy through curriculum, teaching, assessment, and responsible technology use. It presents a conceptual approach to integrating Islamic moral formation into digital education.

Conclusion

This study develops Digital Akhlaq as a proposed ethical pedagogical framework that integrates Islamic moral philosophy with contemporary digital pedagogy. The framework positions *akhlaq* as an ethical foundation for curriculum, teaching, assessment, and responsible technology use, organized through six interconnected dimensions: *sidq*, *amānah*, *tabayyun*, *adab*, *mas'uliyah*, and *ihsān*. Together, these dimensions provide conceptual principles for connecting digital competence with the moral and ethical aims of Islamic education.

Theoretically, Digital Akhlaq bridges Islamic moral philosophy, digital pedagogy, and character education, while practically offering design principles for curriculum integration, ethical assessment, and responsible AI use. As a conceptual framework, its potential indicators remain empirically unvalidated and require further testing across diverse educational contexts.

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