



Digital Knowledge, Skills, and Ethics for Elementary School Students in the Artificial Intelligence Era

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Abstract

This study aims to analyze the implementation of digital among students at Madrasah Ibtidaiyah (Islamic elementary school) by considering three principal aspects: knowledge, skills, and attitudes. The research employs a qualitative literature review that integrates digital ethics theory with Islamic values. The findings indicate that (1) an understanding of digital ethics enhances awareness of tawhid and instills a sense of moral responsibility in the use of technology; (2) skills related to digital ethics promote appropriate conduct, accountability, and balance in online interactions; and (3) attitudes toward digital ethics cultivate *akhlaq al-karimah* and *muraqabah*, which serve as manifestations of spiritual awareness in the digital sphere. These results suggest that education grounded in Islamic digital ethics can develop students who are both digitally literate and morally conscientious. Consequently, Madrasah Ibtidaiyah plays a vital role in fostering moral responsibility, moderation, and self-awareness in the utilization of *technology*.

Keywords:

Digital Ethics; Madrasah Ibtidaiyah ; Artificial Intelligence; Islamic Morality

A. INTRODUCTION

The development of digital technology is now accelerating beyond human control (Sakti, 2024) . Elementary school-aged children have been using gadgets, playing with artificial intelligence-based applications, and exploring cyberspace without fully understanding the risks (Darmayasa et al., 2025) . This phenomenon raises new concerns: a generation that is digitally skilled but lacking in ethics (Zaskia et al., 2025) . The urgent need to instill this privacy awareness arises because students are vulnerable to becoming victims of phishing or accidentally publishing personal data that can be exploited by irresponsible parties. (Arisanty et al., 2025) . The lack of guidance regarding self-awareness in the use of AI exacerbates the risk of personal data privacy violations in the digital environment. (Kabata et al., 2025) . Without strong moral guidance, technology, which should be a learning tool, can turn into a source of deviant behavior, such as digital dependency, the spread of hoaxes, and privacy violations (Amelia et al., 2025) .

Madrasah Ibtidaiyah, as an Islamic elementary educational institution, has a dual responsibility, specifically educating children to be intellectually intelligent and have noble morals (Romadhon, Febrianti, et al., 2024) . In the context of educational digitalization, the role of madrasahs is becoming increasingly strategic because it must ensure that students are able to utilize technology positively without losing Islamic values (Romadhon, Padil, & Zuhriyah, 2024) . The use of digital media, learning applications, and online interactions cannot be separated from the moral dimension (Akramova, 2021) . Therefore, digital ethics is no longer an option, but an urgent need for Islamic education in the era of artificial intelligence (Rahmawati et al., 2023).

Dabbagh et al., (2025) emphasized that AI ethics education should begin at elementary school age. They argue that AI literacy without ethical understanding is merely technical knowledge devoid of human values. Elementary education must instill an awareness that technology has moral and social consequences. Children need to understand from an early age about algorithmic fairness, data privacy, and the responsibility of using digital information. This

way, they will grow into a generation that is not only technologically literate but also able to assess the pros and cons of using that technology.

A similar view is expressed by (European Commission, 2022) in its *Ethical Guidelines on the Use of Artificial Intelligence and Data in Teaching and Learning for Educators*. The document highlights the importance of four key ethical principles: human agency, fairness, humanity, and justified choice in the use of AI in schools. These principles are highly relevant for implementation in madrasas, as they align with Islamic values such as responsibility, justice, humanity, and freedom of conscious choice (Nada & Romadhon, 2024; Romadhon, 2024). Digital ethics in Islamic education can therefore bridge modern technological literacy and spiritual values (Supriyatno et al., 2020).

Unfortunately, despite this progress, awareness of the importance of digital ethics in madrasahs remains low. Many students use digital devices without adequate ethical guidance, while some teachers lack the skills or clear guidelines to teach digital ethics (Hasan & Bejiman, 2025). This situation is exacerbated by limited training for madrasah teachers on data security, AI literacy, and the principles of digital justice (Kobandaha et al., 2025). As a result, digital education in madrasahs tends to emphasize technical aspects, rather than the moral values and social responsibility that should be the core of Islamic education (Chasbiyah et al., 2024).

Furthermore, a digital literacy gap still exists between students with access to technology and those without. Dabbagh et al. (2025) warn that without interventions in ethics and AI literacy education, this gap could create new inequalities in the digital society. Students from families with limited resources will be increasingly left behind, not only in their technological skills but also in their ethical awareness. Therefore, madrasas need to position themselves as institutions capable of reducing this gap through equitable, inclusive learning rooted in Islamic values (Romadhon, Padil, & Tharaba, 2024).

Digital ethics education in madrasas must also be developed with a contextual and integrative pedagogical approach (Novita, 2023). Teachers can link digital concepts to Islamic values, such as maintaining privacy with the concept of *hifz al-'ird* (protecting honor), using technology safely as a form of trust, and disseminating correct information as a form of *tabligh* (Sagala, 2025). Thus, digital ethics is not merely taught theoretically but becomes part of students' daily moral habits (Rahmadani, 2024). This approach helps shape digital characters with morals, in accordance with the principle of *adab before knowledge* (Fardan et al., 2025).

For this to happen, teacher competence is a key factor. The European Commission (2022) emphasized the importance of training educators to understand how to assess the safety and ethics of AI use in the classroom. In the madrasah context, teachers are not only required to understand technology but also to be able to filter its use through the perspective of Islamic values (Aisyi & Munandar, 2024). With this knowledge, teachers can serve as role models for ethical digital practices, both in learning interactions and in students' social lives online.

From these various descriptions, it is apparent that research and development on the application of digital ethics in Islamic elementary schools (madrasah ibtidaiyah) is still very limited. Most studies focus on technology mastery or improving digital literacy; few have examined the integration of knowledge, skills, and attitudes regarding digital ethics in the context of basic Islamic education. Based on this, the focus and research gap are crucial to fill so that madrasahs can play a vanguard role in shaping an intelligent and ethical generation in the era of artificial intelligence. Thus, the urgency of this research lies in how digital ethics can be internalized from an early age through a madrasah education system grounded in Islamic values.

Therefore, this study explicitly aims to analyze the integration of digital knowledge, skills, and ethical attitudes among students in Madrasah Ibtidaiyah within the context of the Artificial Intelligence era. It seeks to construct a conceptual framework that connects Islamic values with digital ethics education, highlighting how spiritual and moral awareness can guide the responsible use of technology from an early age. By formulating this framework, the study contributes to filling the research gap in linking AI literacy with Islamic ethical formation a perspective that remains underexplored in current elementary education research.

B. METHODS

The research method used was a literature review with a qualitative approach (Creswell & Creswell, 2023). Relevant journal articles, conference proceedings, and official reports published between 2020 and 2025 were collected from academic databases such as Scopus, Google Scholar, and ResearchGate. Additional references from national journals and official publications of the Indonesian Ministry of Religious Affairs were also included to ensure contextual relevance to Islamic education in Indonesia.

The selected literature was reviewed based on its focus on digital ethics, digital literacy, or AI education in elementary or Islamic educational settings, particularly those integrating moral and character education values. Each source was examined to identify recurring themes and patterns concerning the development of digital knowledge, skills, and ethical attitudes. The information obtained was then interpreted and synthesized through a qualitative content analysis process that connected global theories of digital ethics with Islamic moral principles such as *amanah* (trustworthiness), *muraqabah* (self-awareness), and *akhlaq al-karimah* (noble character).

The synthesis results were used to formulate a conceptual framework explaining how digital ethics can be internalized in madrasah ibtidaiyah education. This process ensured the validity and coherence of the analysis by aligning contemporary digital ethics discourse with Islamic educational values, providing a comprehensive understanding of how technology can be taught ethically within a faith-based context.

C. RESULTS & DISCUSSIONS

Based on a literature review of various sources, both international and national, findings indicate that digital ethics education for elementary school students is an urgent need in the era of artificial intelligence. This education aims not only to improve technological literacy but also to shape character, responsibility, and spiritual awareness in the use of technology. Islamic values such as *amanah* (trustworthiness), *muraqabah* (charity), and *akhlaq al-karimah* (good character) can be integrated with the concept of *digital ethics* so that students are not only digitally literate but also digitally civilized. Three key findings are outlined below.

Digital Ethics Knowledge: Awareness of Monotheism and the Trust of Technology

Digital ethics knowledge in Islamic elementary schools encompasses an understanding of digital technology, data, and artificial intelligence, grounded in faith. (Dabbagh et al., 2025) emphasize that AI literacy must be accompanied by moral awareness so that the younger generation understands that technology is not ethically neutral. From an Islamic perspective, this is closely related to the values of monotheism and trustworthiness. Monotheism is the belief that all knowledge and intelligence originate from Allah SWT, while trustworthiness is the human obligation to use technology for the benefit of mankind.

(Yenni Fitriani et al., 2023) added that the implementation of AI technology in the elementary school curriculum needs to be directed to guide students in understanding the benefits and limitations of technology in a proportional manner. Thus, knowledge of digital ethics will not stop at technical aspects but will develop into a spiritual understanding that technology is a means of testing human responsibility. This aligns with Allah SWT's words in Surah Al-Isra' verse 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

Meaning: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of these will be questioned."

According to the Tafsir Wajiz and Tafsir Tahlili of the Indonesian Ministry of Religious Affairs, this verse contains a warning for humans not to follow something without a basis in knowledge and correct evidence, because every sensory and spiritual potential such as hearing, sight, and conscience will be held accountable by Allah SWT (Hikmah & Maryono, 2022). The

Kemenag interpretation emphasizes that this verse guides humans to behave rationally, carefully, and morally responsible in every action, both in the real world and the digital world (Fauziah & Nurulita, 2024).

In the context of digital ethics education, the meaning of this verse is highly relevant. Elementary school students need to be taught that every online activity, such as searching for information, writing messages, uploading content, or sharing data, involves the use of hearing, sight, and the heart. All of these activities are not value-free, but rather part of a moral mandate that must be accounted for before God. Thus, Surah Al-Isra', verse 36, serves as a normative foundation for the formation of Islamic digital ethics, requiring that every digital action be based on knowledge, good intentions, and spiritual awareness to avoid the misuse of technology that harms oneself or others.

Digital Ethics Skills: Sharpening Manners, Responsibility, and Balance

Digital ethics skills in elementary madrasas not only focus on technical skills in using digital devices, but also include self *-regulation*, maintaining good manners in interactions, and weighing the moral consequences of every online activity. The European Commission (2022) emphasized that digital skills development must always place humans at the center (human agency), so that technology becomes a tool for the common good, not a substitute for human values. In Islamic education, such skills are synonymous with the ability to control oneself (mujahadah al-nafs) and behave in a balanced manner (tawazun) in all things.

Mulyadi et al. (2024) reinforce this view by emphasizing that AI-based curriculum in elementary schools is not solely focused on personalized learning or technological efficiency, but must also be oriented toward developing human character and social responsibility. Students are not only taught "how to use" technology, but also "when and why" to use it. Thus, digital ethics skills include critical thinking, managing device usage time, verifying information, and maintaining ethical online communication. The value of these skills is in line with QS Al-Furqan verse 67.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: And those who when they spend (wealth), they are neither excessive nor (also) stingy, and are (spending) in the middle between such things.

According to the Indonesian Ministry of Religious Affairs' Tafsir Tahlili, this verse conveys a message about moderation (tawazun) in using God's blessings, including time, energy, and human abilities (Yusuf & Takdir, 2020). Islam does not prohibit the use of technology, but reminds us not to use it excessively (israf) and not to neglect it to the point of being left behind. The Ministry of Religious Affairs' Tafsir Al-Wajiz adds that this verse teaches people to use resources proportionally and responsibly, because balance is part of the noble character of a believer (Khairani et al., 2023).

If this verse is connected to the context of digital ethics, then the principle of tawazun means using technology with balance and moral control (Khairani et al., 2023). Madrasah students need to be trained not to become immersed in the digital world to the point of neglecting their obligations of worship, learning, or social interaction. Conversely, they should not reject technology completely, as it can be a means of learning, preaching, and charity. This proportional attitude reflects Islamic digital etiquette, which places technology as a tool, not the center of life. Therefore, digital ethics skills, from an Islamic perspective, are a process of habituating etiquette and moral responsibility in using technology. Elementary Madrasahs have an important role to play in instilling the principles of tawazun and itqan in the use of technology, so that students grow into a generation that is not only digitally proficient, but also has a balanced, civilized, and faithful personality.

Digital Ethical Attitude: Building Akhlakul Karimah and Muraqabah in the Virtual World

Attitude is the most fundamental element in the formation of digital ethics because it is

directly related to a person's inner awareness and moral responsibility in interacting in cyberspace. Dabbagh et al., (2025) emphasized that digital ethics education is not enough to only instill knowledge and skills, but must also foster ethical awareness and empathy that direct students' behavior towards the common good. In the context of Islamic elementary schools, this digital ethical attitude is identical to the formation of *akhlakul karimah*, namely the habit of speaking, behaving, and interacting that reflects Islamic values, both in the real world and digitally (Hartati et al., 2025).

The urgency of these values is due to the fact that elementary school-aged children are beginning to form their social and digital identities. If they are not equipped with morals and responsibility, they are vulnerable to unethical behavior in cyberspace such as spreading hatred, imitating negative content, or violating others' privacy (Hamama, 2024). Subiyantoro (2024) explains that in the context of artificial intelligence, humans still have a moral role as the main controller; technology is only a tool that must be regulated by values. Therefore, education in madrasas needs to instill an attitude of *muraqabah*, an awareness that Allah SWT always watches over every human action, including digital activities hidden from human view. The basis of *muraqabah* is explained in Q.S. Qaf verse 18.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Meaning: "There is not a single word spoken but there is a guardian angel nearby who is always present."

According to the Indonesian Ministry of Religious Affairs' Tahlili Interpretation, this verse implies that every human word and action is recorded by angels as a form of divine supervision. The Ministry of Religious Affairs' Al-Wajiz Interpretation adds that this verse instills spiritual awareness (*muraqabah*) that encourages humans to always be careful and honest in every action, both visible and hidden (MUID et al., 2023). In the context of digital ethics, this verse emphasizes that all forms of online communication, comments, posts, or personal messages, are not free from God's supervision and will be accounted for (Afriyanto, 2025). By understanding this meaning, elementary school students will learn that every digital activity is part of a record of good deeds. They must be careful in typing, speaking, or disseminating information, because cyberspace is not a free space without value, but rather an area that is also within Islamic moral law.

D. CONCLUSION

This study concludes that digital ethics education in Islamic elementary schools plays a vital role in shaping a generation that is both technologically competent and morally grounded. The synthesis of previous studies shows that the integration of digital ethics within the madrasah ibtidaiah curriculum should include three interrelated dimensions: digital knowledge, digital skills, and digital ethical attitudes. Through these dimensions, students are expected not only to master technology but also to develop moral awareness and spiritual responsibility in their digital interactions.

An understanding of digital ethics nurtures *tawhid* and a sense of moral accountability in using technology, while digital ethical skills emphasize good manners, self-regulation, and balance (*tawazun*) in online behavior. At the same time, the cultivation of ethical attitudes fosters *akhlak al-karimah* and *muraqabah*, which strengthen students' awareness that every digital activity carries moral and spiritual consequences. When these three aspects are integrated, madrasah ibtidaiah can foster a "digitally civilized" generation students who are literate, ethical, and responsible in the use of technology.

The findings of this study also emphasize the importance of collaboration among all educators, not only Islamic Religious Education (PAI) teachers, in developing digital ethics education. Homeroom and general subject teachers should work together to internalize ethical values through everyday learning practices and digital interactions in the classroom. Such collaboration can transform madrasahs into inclusive, faith-based environments that nurture students' digital literacy alongside their moral and spiritual growth. In the future, research is

encouraged to develop and test an implementation model of a collaborative digital ethics curriculum that integrates multi-disciplinary teacher roles, ensuring that the framework proposed in this study can be practically applied to strengthen ethical digital literacy in Islamic elementary education.

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