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RECONSTRUCTING DIGITAL CHARACTER EDUCATION IN PRIMARY SCHOOLS: COMPARATIVE ISLAMIC PEDAGOGICAL PERSPECTIVES FROM TURKEY AND INDONESIA

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Abstract

Digital participation has prompted elementary education to address not only technological competence but also the moral foundations of responsible conduct. This study compares how selected official educational documents applicable to or informing elementary education in Turkey and Indonesia connect character formation with ethical digital participation and position educational responsibility among relevant actors. A comparative qualitative documentary analysis was conducted on 16 analytic units, seven from Turkey and nine from Indonesia, drawn from 18 official source files. Through iterative deductive–inductive coding, 129 evidence records were examined using within-case and cross-case analysis. The analysis indicates shared concerns with responsibility, self-regulation, respect, safety, and care, alongside different policy pathways. The selected documents from Turkey articulate privacy, digital identity, security, ethical communication, and citizenship more directly within elementary-level curricular expectations. The selected Indonesian documents provide a more religiously explicit and communal foundation through faith, akhlaq, adab, stewardship, mutual care, and cooperation, although their application to specific digital conduct is less consistently codified. Within the analysed corpus, educational responsibility also appears more visibly distributed across the family, school, community, and religious education system in Indonesia. Based on these documentary patterns, the study develops an integrated framework connecting ethical–spiritual foundations, pedagogical formation mechanisms, a shared educational ecology, ethical digital participation, and reflective digital agency. The framework offers a relational interpretation of digital character education at the elementary level beyond an exclusive emphasis on individual technical competencies. Because the analysis concerns policy documents, the findings represent normative orientations and do not establish classroom implementation or educational effectiveness.

Keywords: Character education; Digital citizenship; Elementary education; Islamic education; Indonesia; Turkey

Abstrak

Partisipasi digital mendorong pendidikan jenjang sekolah dasar untuk memperhatikan bukan hanya kompetensi teknologi, tetapi juga landasan moral bagi perilaku yang bertanggung jawab. Penelitian ini membandingkan cara dokumen resmi pendidikan yang dipilih dan berlaku atau relevan bagi pendidikan sekolah dasar di Turki dan Indonesia menghubungkan pembentukan karakter dengan partisipasi digital yang etis serta menempatkan tanggung jawab pendidikan di antara para aktor terkait. Analisis dokumen kualitatif komparatif dilakukan terhadap 16 unit analisis tujuh dari Turki dan

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sembilan dari Indonesia yang bersumber dari 18 berkas resmi. Melalui pengodean deduktif–induktif secara iteratif, sebanyak 129 rekaman bukti dianalisis secara dalam kasus dan lintas kasus. Analisis menunjukkan adanya perhatian bersama terhadap tanggung jawab, regulasi diri, rasa hormat, keamanan, dan kepedulian, disertai perbedaan jalur kebijakan. Dokumen terpilih dari Turki mengartikulasikan privasi, identitas digital, keamanan, komunikasi etis, dan kewargaan secara lebih langsung dalam ekspektasi kurikuler jenjang sekolah dasar. Dokumen terpilih dari Indonesia memberikan landasan yang lebih eksplisit secara religius dan komunal melalui iman, akhlak, adab, amanah kekhalifahan, kepedulian, dan kerja sama, meskipun penerapannya pada perilaku digital tertentu belum dikodifikasikan secara konsisten. Dalam korpus yang dianalisis, tanggung jawab pendidikan di Indonesia juga tampak lebih jelas didistribusikan antara keluarga, sekolah, masyarakat, dan sistem pendidikan keagamaan. Berdasarkan pola dokumenter tersebut, penelitian ini mengembangkan kerangka integratif yang menghubungkan landasan etis–spiritual, mekanisme pembentukan pedagogis, ekologi pendidikan bersama, partisipasi digital etis, dan agensi digital reflektif. Karena analisis berfokus pada dokumen kebijakan, temuan merepresentasikan orientasi normatif dan tidak membuktikan implementasi pembelajaran atau efektivitas pendidikan.

Kata Kunci: *pendidikan karakter; kewargaan digital; pendidikan sekolah dasar; pendidikan Islam; Indonesia; Turki*

مستخلص

لقد دفعت المشاركة الرقمية التعليمَ الأساسي إلى الاهتمام ليس بالكفاءة التكنولوجية فحسب، بل أيضاً بالأسس الأخلاقية للسلوك المسؤول. وتقارن هذه الدراسة الكيفية التي تربط بها مجموعة مختارة من الوثائق التعليمية الرسمية، المطبقة في التعليم الأساسي أو الموجّهة إليه في تركيا وإندونيسيا، بين بناء الشخصية والمشاركة الرقمية الأخلاقية، كما تبحث في كيفية توزيع المسؤولية التربوية بين مختلف الفاعلين المعنيين. أُجري تحليل وثائقي نوعي مقارن شمل ١٦ وحدة تحليل، ٧ منها من تركيا و٩ من إندونيسيا، جرى استخلاصها من ١٨ وثيقة رسمية مصدرية. ومن خلال عملية ترميز استنباطية واستقرائية تكرارية، تم تحليل ١٢٩ وحدة من الشواهد باستخدام التحليل داخل كل حالة والتحليل المقارن بين الحالات. وتشير النتائج إلى وجود اهتمامات مشتركة تتعلق بالمسؤولية، والتنظيم الذاتي، والاحترام، والسلامة، والرعاية، إلى جانب اختلافات في التوجهات السياساتية بين البلدين. وتتناول الوثائق التركية المختارة قضايا الخصوصية، والهوية الرقمية، والأمن، والتواصل الأخلاقي، والمواطنة بصورة أكثر مباشرة ضمن متطلبات المناهج في المرحلة الابتدائية. وفي المقابل، تستند الوثائق الإندونيسية المختارة بصورة أوضح إلى مرتكزات دينية وجماعية تتمثل في الإيمان، والأخلاق، والآداب، والاستخلاف، والرعاية المتبادلة، والتعاون، وإن كان ربط هذه المرتكزات بالسلوك الرقمي المحدد أقل اتساقاً من حيث الصياغة والتنظيم. وفي إطار العينة التي خضعت للتحليل، تبدو المسؤولية التربوية في إندونيسيا موزعة بصورة أكثر وضوحاً بين الأسرة، والمدرسة، والمجتمع، ومنظومة التعليم الديني. واستناداً إلى هذه الأنماط المستخلصة من الوثائق، تطوّر الدراسة إطاراً تكاملياً يربط بين المرتكزات الأخلاقية والروحية، وآليات التكوين التربوي، والبيئة التعليمية المشتركة، والمشاركة الرقمية الأخلاقية، والفاعلية الذاتية التأملية في البيئة الرقمية. ويقدم هذا الإطار تفسيراً علائقياً لتكوين الشخصية في السياق الرقمي على مستوى التعليم الابتدائي، يتجاوز الاقتصار على تنمية الكفاءات التقنية الفردية. ونظراً

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إلى أن التحليل يقتصر على وثائق السياسات، فإن النتائج تعكس توجهات معيارية ولا تقدم دليلاً على مدى تطبيقها داخل الصفوف الدراسية أو على فعاليتها التعليمية

الكلمات الرئيسية: التربية الأخلاقية؛ المواطنة الرقمية؛ التعليم الأساسي؛ التعليم الإسلامي؛ إندونيسيا؛ تركيا

A. Introduction

Digital technologies have become increasingly embedded in children's learning, communication, and social relationships. At the elementary level, learners encounter online platforms, digital resources, and networked communication before they necessarily possess the capacity to evaluate privacy, interpersonal consequences, or appropriate online conduct. Familiarity with technology therefore does not automatically produce ethical awareness. Responsible digital participation requires intentional educational guidance that connects technological engagement with moral judgement, self-regulation, care, and responsibility.[1] This makes elementary education an important formative context for examining how digital conduct is positioned within wider processes of character formation.

Several related concepts require distinction. Digital literacy concerns the ability to access, evaluate, create, and communicate information through digital technologies.[2] Digital ethics refers to principles for judging rights, harm, fairness, privacy, and accountability in digital settings, while digital citizenship encompasses the knowledge, dispositions, rights, responsibilities, and participation associated with digital communities.[3] In this study, digital character education refers to the formation of moral dispositions that enable children to exercise ethical judgement and socially responsible conduct in digitally mediated environments. It overlaps with digital ethics and digital citizenship but emphasises how values are cultivated and translated into conduct. Elementary education refers to the country-specific foundational school phase represented by the selected documents, without assuming identical grade structures in Turkey and Indonesia.

Islamic pedagogy offers a relevant perspective for understanding this formative process. It is used here not merely to describe the teaching of religious content, but as an educational

[1] Michelle O'Reilly et al., "Digital Ethics of Care and Digital Citizenship in UK Primary Schools: Children as Interviewers," *Journal of Children and Media* 18, no. 4 (2024): 585–604, https://doi.org/10.1080/17482798.2024.2394932; Lingxi Li, Jana Patricia M Valdez, and Yingqiao Du, "Digital Citizenship Education at the Early Childhood Level: How Is It Implemented? A Systematic Review," . . *International Journal of Child Care and Education Policy* 19 (2025): 13, https://doi.org/10.1186/s40723-025-00153-2.

[2] Mutia Rahmawati et al., "Cognitive Scaffolding and Faith-Based Digital Literacy: Integrating Advanced Organizer and YouTube in Islamic Moral Education," *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 15, no. 2 (2025): 246–56, https://doi.org/10.18592/aladzkapgmi.v15i2.18627.

[3] Jack Webster, "Defining Digital Citizenship and Digital Citizenship Education: A Delphi Study," . . *Journal of Research on Technology in Education*, 2025, 1–16, https://doi.org/10.1080/15391523.2025.2536564.

orientation integrating knowledge, moral character, spiritual awareness, and social responsibility. *Akhlaq* refers to enduring moral character, while *adab* denotes ethically appropriate conduct towards God, other people, knowledge, and oneself. Related concepts such as *amanah*, moral trust and responsibility and *khalifah*, human stewardship position individual action within wider relationships of accountability. These concepts do not prescribe ready-made solutions for every digital situation but provide ethical resources for interpreting communication, privacy, information use, self-control, and responsibility. Previous research has highlighted the role of Islamic education in connecting technological adaptation with holistic character formation,[4] and the culturally situated nature of character and *adab* education.[5]

Digital character education is also relational rather than solely individual. Children's practices are shaped by teachers, parents, peers, schools, communities, and institutional expectations. Family mediation includes not only restriction and supervision but also explanation, modelling, and the connection of digital experiences with wider learning.[6] Research on digital citizenship education similarly emphasises age-appropriate curricular integration and cooperation between educators and parents.[7] Within Muslim families, this responsibility requires religious understanding alongside knowledge of technology, communication, and parenting.[8] Ethical digital participation can therefore be understood as an educationally supported process involving shared responsibility.

Turkey and Indonesia provide relevant comparative contexts because both educational systems address moral formation while responding to children's expanding digital participation. Nevertheless, they should not be treated as equivalent expressions of Islamic pedagogy. In Turkey, moral education is articulated through intersecting civic, national, social, and religious vocabularies. Research involving Turkish social studies teachers associates digital ethics with responsible technology use, privacy, rights, copyright, and the prevention of online harm, although its curricular representation has also been considered insufficient.[9] Consequently, the

[4] Muhamad Taufik, "STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (March 1, 2020): 86–104, https://doi.org/10.22373/JIIF.V20I1.5797.

[5] Syamsul Huda et al., "Character and Adab Education in Indonesia, Turkey, and Japan: A Comparative Study," . . *Islamic Guidance and Counseling Journal* 6, no. 1 (2022): 1–17, https://doi.org/10.25217/igcj.v6i1.2973.

[6] Fiona Louise Scott, "Family Mediation of Preschool Children's Digital Media Practices at Home," . . *Learning, Media and Technology* 47, no. 2 (2022): 235–50, https://doi.org/10.1080/17439884.2021.1960859.

[7] Li, Valdez, and Du, "Digital Citizenship Education at the Early Childhood Level: How Is It Implemented? A Systematic Review."

[8] Salami Mahmud et al., "EDUCATING CHILDREN IN THE TWENTY-FIRST CENTURY: AN INSIGHT FROM MUSLIM FAMILIES," *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024).

[9] Fatih Öteleş and Zihni Merey, "Sosyal Bilgiler Öğretmenlerinin Dijital Etik Kavramına İlişkin Görüşleri," . . *İnönü University Journal of the Faculty of Education* 23, no. 3 (2022): 1302–23, https://doi.org/10.17679/inuefd.1135696.

analysis must distinguish explicitly religious principles from wider values that may be Islamically resonant but are not formally presented as religious teachings.

In Indonesia, character education is connected to national values, Pancasila-oriented citizenship, communal cooperation, and explicitly Islamic educational concepts. Islamic education also operates through an institutional structure involving both the ministry responsible for national education and the Ministry of Religious Affairs. Studies have emphasised the role of Islamic Religious Education in connecting technological adaptation with religious character formation,[10] parental modelling in elementary-aged children's moral education,[11] and school culture in cultivating religious character.[12] However, the presence of strong moral and religious foundations does not necessarily indicate that their application to digital conduct has been explicitly codified. This requires examination across documents from different institutional locations.

Existing studies provide important accounts of digital literacy, digital ethics, Islamic character education, family mediation, and values education. However, these domains are frequently examined separately, leaving the relationship between moral formation and digital conduct conceptually fragmented. Research also tends to focus on a single country, institution, curriculum subject, or group of practitioners. Although Huda et al. compare character and *adab* education across national contexts, their study does not specifically examine how official elementary education documents frame digital conduct.[13] Moreover, policy expectations are sometimes discussed without clearly distinguishing them from implementation or educational outcomes. A comparative documentary analysis is therefore needed to examine how ethical foundations, pedagogical mechanisms, and shared responsibilities are articulated without assuming that policy statements represent classroom practice.

Accordingly, this study analyses selected official documents applicable to or informing elementary education in Turkey and Indonesia. It examines how moral and Islamic pedagogical foundations are connected to ethical digital participation and how educational responsibility is positioned across learners, teachers, families, schools, communities, and public institutions. The study addresses the following questions:

[10] Taufik, "STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0."

[11] Muhammad Feri and Sutrisno Sutrisno, "The Role of Parents in the Moral Education of Children of Primary School Age," . . *POTENSIA: Jurnal Kependidikan Islam* 8, no. 1 (2022): 49–59, https://doi.org/10.24014/potensia.v8i1.15099.

[12] M Husnaini, Irnie Victorynie, and Noor Amili, "Model of Religious Character Education: A Case Study in Al-Hilal Islamic Primary School Bekasi, Indonesia," . . *Journal of Social Studies* 16, no. 2 (2020): 103–20, https://doi.org/10.21831/jss.v16i2.34706.

[13] Huda et al., "Character and Adab Education in Indonesia, Turkey, and Japan: A Comparative Study."

1. How are Islamic pedagogical foundations and Islamically resonant moral values articulated in selected official documents relevant to elementary education in Turkey and Indonesia?
2. How do the selected documents frame ethical digital participation and distribute educational responsibilities among relevant educational actors?
3. What comparative patterns emerge across the two documentary contexts, and how can they inform an integrated framework for digital character education at the elementary level?

The study contributes a context-sensitive interpretation of digital character education that extends beyond technical competence and online safety. It connects ethical–spiritual foundations, pedagogical formation, a shared educational ecology, ethical digital participation, and reflective digital agency. As a documentary study, however, it examines policy orientations rather than classroom implementation, student behaviour, or educational effectiveness.

B. Method

1. Research Design

This study employed a qualitative comparative policy and curriculum document-analysis design within an interpretive paradigm. Turkey and Indonesia were treated as national cases, and a structured, focused comparison was used to examine how authoritative documents conceptualise Islamic pedagogical foundations, ethical digital participation, and a shared educational ecology in primary education.[14] The national education system constituted the case-level unit of comparison; an official policy, curriculum, competency framework, implementation guide, or versioned policy package constituted the documentary unit; and a policy statement, learning outcome, competency descriptor, pedagogical recommendation, or stakeholder-responsibility statement constituted the coding unit. Documents were matched by educational function rather than identical institutional title because the two countries organise religious, moral, citizenship, and primary education through different governance structures.

[14] Glenn A Bowen, "Document Analysis as a Qualitative Research Method," . . *Qualitative Research Journal* 9, no. 2 (2009): 27–40, https://doi.org/10.3316/QRJ0902027; Alexander L George and Andrew Bennett, *Case Studies and Theory Development in the Social Sciences* (MIT Press, 2005), https://mitpress.mit.edu/9780262572224/case-studies-and-theory-development-in-the-social-sciences/; John Scott, *A Matter of Record: Documentary Sources in Social Research* (Polity Press, 1990).

2. Corpus construction and boundaries

A criterion-based search was conducted in Turkish, Indonesian, and English across official ministry, curriculum-authority, and government repositories. Documents were eligible when they were officially issued or hosted, applicable to primary education or directly relevant to children and family–school responsibility, substantively concerned with moral or religious formation, citizenship, digital literacy or ethics, and sufficiently detailed for page- or section-level coding. The applicable documentary position was frozen at 31 December 2025. The default publication or effective-date window was 2020–2025; KMA No. 183/2019 was retained as a single operative-policy exception because it continued to define the Madrasah Ibtidaiyah curriculum and was expressly cited in the legal basis of the 2025 Love-Based Curriculum guide. The final purposive corpus comprised 16 analytic units derived from 18 official source files: seven Turkish and nine Indonesian units. This numerical asymmetry was intentional because Indonesia combines the general primary-school system with a distinct Kementerian Agama governance layer for Madrasah Ibtidaiyah. Fourteen units supplied core policy and curriculum evidence, whereas TR7 and ID7 supplied contextual digital-family evidence. Scholarly publications informed the Introduction and Discussion but were not coded as primary documentary data.

3. Data extraction and analysis

Each document was read within a predefined primary-level boundary: Grades 1–4 in Turkey and Phases A–C or the Madrasah Ibtidaiyah boundary in Indonesia. Coding was conducted first in the source language; concise English analytic translations were produced after code assignment, with semantically sensitive terms retained where direct equivalence was uncertain. The extraction matrix recorded document metadata, original-language evidence, locator, immediate context, translation, code(s), research-question mapping, stakeholder, evidence status, explicitness, comparative tag, interpretation, reporting decision, and source URL. A combined deductive–inductive framework was applied: Islamic pedagogical and digital-citizenship concepts sensitised the reading, while country-specific formulations were retained inductively. Analysis followed the framework-analysis stages of familiarisation, open coding, indexing to the codebook and RQ1–RQ3, within-case charting, cross-case matrix comparison, negative-case checking, and framework construction.[15] This procedure produced 129 retained evidence records. Findings were organised under the three research questions

[15] Nicola K Gale et al., "Using the Framework Method for the Analysis of Qualitative Data in Multi-Disciplinary Health Research," . . *BMC Medical Research Methodology* 13 (2013): 117, https://doi.org/10.1186/1471-2288-13-117.

rather than generated as six overlapping themes: Islamic pedagogical foundations (RQ1), ethical digital participation and shared responsibilities (RQ2), and comparative patterns and the integrated framework (RQ3).

4. Trustworthiness, ethics, and scope

Analytical trustworthiness was supported through authentication of institutional authorship, version control, source-language coding, page or section locators, cross-document corroboration, functional matching, explicit negative-case records, and a claim–evidence ledger linking reported findings to the corpus. Direct, limited, contextual, and negative evidence were distinguished to prevent technical digitalisation, media provision, or theoretical inference from being reported as direct evidence of ethical digital conduct. Because the analysis was conducted by one researcher, no intercoder-reliability statistic is claimed; dependability was instead strengthened through a stable codebook, a documented audit trail, and a second-pass verification of every retained anchor against the source document. The study used publicly accessible institutional documents and involved no human participants, personal data, interviews, surveys, or observations; institutional ethics approval was therefore not required. The results represent policy intentions and prescribed curriculum expectations, not classroom implementation, teacher uptake, student experience, or educational effectiveness.

C. Findings

1. Islamic Pedagogical Foundations of Digital Character Education

Across the analysed corpus, the components interpreted as digital character education were grounded in holistic moral formation rather than articulated as a single, independent curricular construct. These components encompassed moral character, spiritual awareness, responsibility, relational ethics, and pedagogical practices intended to translate values into everyday conduct. The strength and explicitness of the religious language, however, differed across the selected documents from Turkey and Indonesia.

Table 1. Documentary foundations of digital character education in Turkey and Indonesia

Analytical dimension	Turkey: documentary evidence	Indonesia: documentary evidence	Comparative finding	Evidence status
Holistic moral formation	Learners were described as *ahlaklı* and *erdemli*—morally upright and virtuous—within an educational model integrating	The curriculum integrated faith, noble character, and learners' spiritual, moral, social, and emotional development (ID1,	Both systems positioned character as multidimensional formation rather than isolated	Direct textual evidence; analytic categorisation

	intellectual, social, emotional, physical, and moral development.[16]	2024 instrument, pp. 1, 16).[17] Madrasahs were expected to preserve *religius-holistik integratif* character while developing modern competencies (ID8, annex, printed p. 6).[18]	behavioural compliance.	
Moral–spiritual orientation	National and spiritual values—*millî ve manevi değerler*—were connected with virtue, mercy, responsibility, rights, and respect for privacy (TR1, pp. 5, 9; TR5, pp. 5–7).[19] TR6 explicitly linked faith, divine mercy, moral values, and ethical responsibility (TR6, pp. 6, 8, 23).[20]	Faith and *akhlaq mulia* were connected with mercy, tolerance, and responsibility as *khalifah*. *Akhlaq* was defined as the fruit of faith and knowledge (ID6, pp. 24–26).[21] KBC further grounded empathy, tolerance, and equality in love (ID9, pp. 5–7).[22]	Turkey combined explicit religious education with broader national-spiritual and civic language. Indonesia articulated Islamic foundations more explicitly across the selected national, PAI, and madrasah documents.	Direct textual evidence; comparative interpretation
Pedagogical formation mechanisms	Moral development involved ethical judgement, participation, cooperation,	Moral formation involved *riyāḍah* (self-training), *tahżīb* (self-discipline), teacher	Both cases framed moral formation as an active process involving	Direct textual evidence; analytic categorisation

[16] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni" (Millî Eğitim Bakanlığı, 2025), https://mufredat.meb.gov.tr/Dosyalar/2026121118172-ortakmetin.pdf.

[17] Kebudayaan Kementerian Pendidikan Riset, dan Teknologi Republik Indonesia, "Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024 Tentang Kurikulum Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah" (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2024), https://bpmpkaltara.kemendikdasmen.go.id/2024/03/25/permendikbudristek-nomor-12-tahun-2024-tentang-kurikulum-pada-jenjang-paud-pendidikan-dasar-dan-pendidikan-menengah/.

[18] Kementerian Agama Republik Indonesia, *Keputusan Menteri Agama Republik Indonesia Nomor 183 Tahun 2019 tentang Kurikulum Pendidikan Agama Islam dan Bahasa Arab pada Madrasah*, Keputusan Menteri Agama Republik Indonesia (Kementerian Agama Republik Indonesia, 2019), https://kalteng.kemenag.go.id/file/file/Peraturan/4771759322561.pdf.

[19] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni"; Millî Eğitim Bakanlığı, "Sosyal Bilgiler Dersi Öğretim Programı" (Millî Eğitim Bakanlığı, 2024), https://mufredat.meb.gov.tr/Dosyalar/202582516728345-sosyal bilgiler.pdf.

[20] Millî Eğitim Bakanlığı, "Din Kültürü ve Ahlak Bilgisi Dersi (4–8. Sınıf) Öğretim Programı" (Millî Eğitim Bakanlığı, 2024), https://mufredat.meb.gov.tr/Dosyalar/2025825154011486-din kültürü 4_8.pdf.

[21] Kurikulum Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 032/H/KR/2024 Tentang Capaian Pembelajaran Pada Kurikulum Merdeka" (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2024), https://uploads.belajar.id/document/files/Kepka_BSKAP_Nomor_032-2024_Tentang_Capaian_Pembelajaran_pada_Pendidikan_Anak_Usia_Dini%2C_Jenjang_Pendidikan_Dasar_dan_Jenjang_Pendidikan_Menengah_pada_Kurikulum_Merdeka_01j0qf4dzz8dfwzqtpfkkbyzv7.pdf.

[22] Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta" (Kementerian Agama Republik Indonesia, 2025), https://cdn.kemenag.go.id/storage/archives/panduan-kurikulum-berbasis-cinta.pdf.

	effective communication, and recognition of personal boundaries (TR3, pp. 7, 20, 23).[23] Religious education encouraged learners to examine moral values and interpret their responsibilities (TR6, pp. 32–37).[24]	modelling, habituation, and madrasah culture (ID6, p. 26; ID8, annex, printed pp. 7–9).[25] KBC added dialogue, nonviolence, experiential learning, and social-emotional development (ID9, pp. 9–11).[26]	judgement, habituation, relationships, and responsible action rather than value transmission alone.	
Care and pedagogical relationships	Mercy, respectful communication, cooperation, and responsibility toward others were embedded in the curricula, although a distinct religious formulation of teacher–learner relationships was limited (TR3, pp. 7, 23; TR5, pp. 6–7; TR6, pp. 34–37).[27]	Teacher–learner relationships were bound by *mahabbah fillah*—loving care grounded in devotion to God—while teachers were positioned as compassionate guides through *asah, asih,* and *asuh* (ID8, annex, printed p. 7; ID1, 2025 amendment, p. 11).[28] KBC emphasised compassion, dialogue, and empowerment (ID9, pp. 9–10).[29]	Care appeared in both cases but selected Indonesian national and Kemenag documents articulated it more explicitly as an Islamic and pedagogical relationship.	Direct textual evidence; Indonesia-specific inflection
Relational and communal responsibility	Learners were expected to recognise responsibilities toward themselves, their families, society, the environment, and	Responsibility extended across the home, school or madrasah, community, environment, and God. It was reinforced through	Both systems treated moral responsibility as relational. Selected Indonesian documents placed more	Direct textual evidence; analytic categorisation

[23] Millî Eğitim Bakanlığı, "Hayat Bilgisi Dersi (1–3. Sınıf) Öğretim Programı" (Millî Eğitim Bakanlığı, 2024), https://mufredat.meb.gov.tr/Dosyalar/2025825154255361-hayat bilgisi.pdf.

[24] Millî Eğitim Bakanlığı, "Din Kültürü ve Ahlak Bilgisi Dersi (4–8. Sınıf) Öğretim Programı."

[25] Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 032/H/KR/2024 Tentang Capaian Pembelajaran Pada Kurikulum Merdeka"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah" (Kementerian Agama Republik Indonesia, 2019), https://simpuh.kemenag.go.id/regulasi/kma_183_19.pdf.

[26] Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta."

[27] Millî Eğitim Bakanlığı, "Hayat Bilgisi Dersi (1–3. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "Sosyal Bilgiler Dersi Öğretim Programı"; Millî Eğitim Bakanlığı, "Din Kültürü ve Ahlak Bilgisi Dersi (4–8. Sınıf) Öğretim Programı."

[28] Kementerian Agama Republik Indonesia, *Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah* (Kementerian Agama Republik Indonesia, 2019), https://simpuh.kemenag.go.id/regulasi/kma_183_19.pdf.

[29] Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta."

	God. Privacy was framed as a fundamental right requiring protection (TR6, pp. 34–37).[30]	*gotong royong*, collaboration, care, sharing, and the *tripusat pendidikan* of madrasah, family, and community (ID2, pp. 13, 27; ID8, annex, printed pp. 9, 16).[31]	explicit emphasis on communal collaboration and a shared educational ecology.	
Boundary of moral–digital integration	Moral foundations were connected across separate curriculum provisions with privacy, digital identity, ethical communication, and responsible digital citizenship (TR1, pp. 138, 150; TR3, p. 35; TR4, pp. 20–23).[32]	ID8 recognised internet-based learning and media literacy, but ID6, ID8, and ID9 did not provide direct primary-level outcomes concerning digital privacy, identity, or ethical online communication. Direct Indonesian digital-ethics evidence was concentrated in the contextual digital-ethics module (ID7).[33]	The moral–digital connection was more directly articulated in the selected Turkish curriculum documents. In Indonesia, it emerged primarily through synthesis across moral, civic, madrasah, and contextual digital-ethics documents.	Asymmetrical cross-document synthesis

The principal convergence identified across the two cases was the positioning of character as a process through which moral values become responsible conduct. Turkish documents connected virtue and spiritual awareness with civic responsibility, individual judgement, rights, and privacy. Selected Indonesian documents articulated the religious and communal foundations more explicitly through faith, *akhlaq*, mercy, responsibility as *khalifah*, moral self-training, *mahabbah fillah*, *gotong royong*, and love-based pedagogy.

[30] Millî Eğitim Bakanlığı, "Din Kültürü ve Ahlak Bilgisi Dersi (4–8. Sınıf) Öğretim Programı."

[31] Kurikulum Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 031/H/KR/2024 Tentang Kompetensi Dan Tema Projek Penguatan Profil Pelajar Pancasila" (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2024), https://guru.kemendikdasmen.go.id/dokumen/MykDXR0WwX?parentCategory=Pendidikan+Karakter; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah."

[32] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni"; Millî Eğitim Bakanlığı, "Hayat Bilgisi Dersi (1–3. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı" (Millî Eğitim Bakanlığı, 2024), https://mufredat.meb.gov.tr/Dosyalar/2025825154829877-insan hakları vatandaşlık.pdf.

[33] Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah"; Frida Kusumastuti et al., "Modul Etis Bermedia Digital" (Kementerian Komunikasi dan Informatika Republik Indonesia, 2021), https://diskominfo.lamongankab.go.id/posting/1018.

An important difference concerned the explicitness of Islamic language. Except for the Religious Culture and Moral Knowledge curriculum, the selected Turkish documents predominantly employed national, moral, civic, and spiritual terminology. These formulations are therefore interpreted as Islamically resonant, rather than uniformly labelled Islamic. Conversely, although the selected Indonesian documents provided more explicit Islamic moral foundations, they did not independently articulate a comprehensive set of primary-level digital-conduct outcomes. The connection between these moral foundations and practices such as privacy protection, ethical online communication, and digital identity management consequently remained a cross-document synthesis rather than a uniformly stated curricular relationship.

2. Ethical Digital Participation and Shared Educational Responsibilities

Across the analysed corpus, ethical digital participation encompassed responsible communication, privacy protection, critical judgement, online safety, and accountability for the consequences of digital action. These expectations were more directly articulated in the selected Turkey primary curriculum documents. In Indonesia, comparable principles were distributed across citizenship, character, madrasah, and project-based curriculum documents, while explicit digital-ethics guidance was concentrated in a contextual national digital-literacy module. Both cases nevertheless framed children's ethical development as a shared responsibility involving learners, teachers, families, schools, communities, and policy institutions.

Table 2. Ethical digital participation and the distribution of educational responsibilities

Analytical dimension	Turkey: documentary evidence	Indonesia: documentary evidence	Comparative finding	Evidence status
Ethical digital communication and accountability	Learners were expected to communicate in digital environments according to ethical principles—*etik ilkelere uygun*—and recognise their responsibilities toward themselves and others online (TR1, p. 150; TR4, p. 23).[34]	The digital-ethics module associated digital participation with awareness, responsibility, integrity, and avoidance of harm to other users. It described responsible media use as more than technological mastery (ID7, pp. 16–17, 26, 33–36).[35]	Ethical communication was directly embedded in the selected Turkish curriculum. In Indonesia, it was articulated most explicitly in a contextual digital-literacy source rather than the primary curriculum.	Direct curriculum evidence in Turkey; contextual evidence in Indonesia
Privacy, identity,	Learners were expected to protect	ID7 addressed personal security,	Privacy was framed as a curriculum-	Direct curriculum

[34] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni"; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı."
[35] Kusumastuti et al., "Modul Etis Bermedia Digital."

and consent	their identity and privacy, respect others' privacy, understand the legal responsibility associated with privacy violations, and protect family information and personal data (TR1, pp. 9, 138, 150; TR4, p. 23).[36]	parental sharing of children's information, respect for others' privacy, and the prohibition of sharing another person's contact information without permission (ID7, pp. 12, 20, 33–36, 112).[37]	level right and responsibility in Turkey. Indonesian evidence addressed similar principles, but primarily through contextual digital-ethics guidance.	evidence in Turkey; contextual evidence in Indonesia
Safety, cyberbullying, and critical judgement	Primary learners were expected to recognise the permanence of online sharing, use online environments safely, report cyberbullying to family members or teachers, verify online information, and examine digital sources critically (TR3, pp. 7, 35; TR4, pp. 20, 23; TR5, p. 15).[38]	ID7 emphasised protection from digital threats, critical examination of digital problems, responsible platform use, and ethical intergenerational communication when addressing problematic online conduct (ID7, pp. 20, 92–93, 130–131).[39]	Turkey translated safety and critical judgement into explicit primary-level learning expectations. Comparable Indonesian principles were present, but their curricular status was more limited.	Direct curriculum evidence in Turkey; contextual evidence in Indonesia
Teacher and school responsibility	Teachers and schools were assigned roles in explaining online permanence, responding to cyberbullying, developing learner safety, and strengthening digital competence. The strategic plan also prescribed teacher digital-competence development and school–family cooperation (TR2,	Teachers were positioned as compassionate guides, project facilitators, collaborators, and moral models. KMA No. 183/2019 required collaborative teacher work, educational leadership, media literacy, and learner-centred technology use. KBC distributed implementation across teachers, school leaders, and madrasah stakeholders (ID1, 2025 amendment, p. 11; ID4, pp. 22, 26,	Both cases assigned teachers and schools formative responsibilities. Turkey linked these roles more directly to specific digital practices; Indonesian documents emphasised moral guidance, collaboration, and institutional conditions for responsible technology use.	Direct institutional evidence; digital specificity differs

[36] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni"; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı."
[37] Kusumastuti et al., "Modul Etis Bermedia Digital."
[38] Millî Eğitim Bakanlığı, "Hayat Bilgisi Dersi (1–3. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "Sosyal Bilgiler Dersi Öğretim Programı."
[39] Kusumastuti et al., "Modul Etis Bermedia Digital."

	pp. 46, 64, 71; TR3, p. 35; TR4, p. 23).[40]	36–37; ID8, annex, printed pp. 7–9; ID9, pp. 8, 10–11).[41]		
Family responsibility	School–family cooperation, family communication, technology-use guidance, and informing family elders about cyberbullying positioned families as mediators of children's digital participation (TR2, pp. 46, 58; TR4, p. 23; TR7, pp. 2–3).[42]	Parents were positioned as sources of advice, supervision, collaboration, and moral reinforcement. ID7 addressed parental responsibility for children's privacy, while KMA No. 183/2019 located education within the *tripusat pendidikan* of madrasah, family, and community (ID4, pp. 26–28, 36–37; ID7, pp. 12, 92–93; ID8, annex, printed p. 9).[43]	Both cases treated families as educational partners. Turkey connected family responsibility more directly with safety and cyber-risk, whereas Indonesia combined contextual digital mediation with a broader communal model of moral formation.	Direct and contextual evidence
Community and policy responsibility	Policy institutions supported digital competence, family education, teacher training, and safe-technology guidance. However, technical digitalisation targets did not independently define ethical participation	Project guidance promoted collaboration among schools, parents, community organisations, and society. Madrasah policies included government offices, supervisors, committees, and communities as stakeholders, but did not independently	Both cases constructed a multi-actor educational ecology. Institutional support was explicit, but it could not automatically be treated as evidence of ethical digital participation without a direct moral or	Direct institutional evidence; cross-document synthesis

[40] Millî Eğitim Bakanlığı, "Hayat Bilgisi Dersi (1–3. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı."

[41] Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, "Peraturan Menteri Pendidikan Dasar Dan Menengah Nomor 13 Tahun 2025 Tentang Perubahan Atas Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024" (Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, 2025), https://www.kemendikdasmen.go.id/siaran-pers/13243-permen-no-13-tahun-2025-penyesuaian-strategis-dalam-kurikulum-paud-pendidikan-dasar-dan-menengah; Kurikulum Badan Standar dan Asesmen Pendidikan, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila (Edisi Revisi)" (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2024), https://uploads.belajar.id/document/files/Panduan_Pengembangan_Projek_Penguatan_Profil_Pelajar_Pancasila_01j1z0ye6pj383h2y1336ck050.pdf; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah"; Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta."

[42] Millî Eğitim Bakanlığı, "Millî Eğitim Bakanlığı 2024–2028 Stratejik Planı" (Millî Eğitim Bakanlığı, 2024), https://personel.meb.gov.tr/meb_iys_dosyalar/2024_04/04155355_mebsp2428.pdf; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı"; Yavuz SİLİK and Fatih AYDIN, "Dijital Okuryazarlık ve Teknoloji Okuryazarlığı: Karşılaştırmalı Bir İnceleme," . . *Manisa Celal Bayar Üniversitesi Sosyal Bilimler Dergisi* 19, no. 4 (2021): 17–34, https://doi.org/10.18026/cbayarsos.907788.

[43] Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta"; Kusumastuti et al., "Modul Etis Bermedia Digital"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah."

(TR2, pp. 28, 58, 64, 71; TR7, pp. 2–3).[44]	specify MI-level digital-conduct outcomes (ID4, pp. 22, 26–28, 36–37; ID5, pp. 3, 71; ID8, annex, printed p. 9; ID9, pp. 8, 10).[45]	behavioural connection.

The principal convergence was the distribution of responsibility beyond the individual learner. Teachers were expected to provide guidance and modelling; families to supervise, communicate, and reinforce ethical boundaries; schools to integrate values and create supportive conditions; and communities and policy institutions to sustain collaboration and professional capacity. Ethical digital participation was therefore framed as the outcome of a shared educational ecology rather than individual technical competence alone.

The main difference concerned the location and explicitness of digital-ethics provisions. Selected Turkey curricula directly specified privacy, digital identity, online safety, cyberbullying responses, information verification, and ethical communication at the primary level. Indonesian core documents provided strong foundations in citizenship, responsibility, collaboration, moral guidance, and media literacy, but direct digital-conduct guidance was concentrated in ID7, which functioned as a contextual rather than primary-curriculum source. Consequently, claims about curriculum-wide digital-ethics integration in Indonesia must remain qualified. References to digital infrastructure, online learning, media use, or teacher competence were retained as supporting conditions and were not treated as ethical-participation evidence unless accompanied by an explicit responsibility, rights, safety, or moral-conduct dimension.

3. Comparative Patterns and an Integrated Framework

The comparison identified a shared architecture linking moral foundations, pedagogical formation, distributed educational responsibility, and ethical participation. However, the two cases differed in the location and explicitness of these components. Selected Turkish documents articulated digital rights, privacy, safety, and citizenship more directly within primary curricula,

[44] Millî Eğitim Bakanlığı, "Millî Eğitim Bakanlığı 2024–2028 Stratejik Planı"; Millî Eğitim Bakanlığı, "Bilinçli ve Güvenli Teknoloji Kullanımı" (Millî Eğitim Bakanlığı, 2022), https://aileokulu.meb.gov.tr/index.php/2022/05/30/bilincli-ve-guvenli-teknoloji-kullanimi/.

[45] Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 450 Tahun 2024 Tentang Pedoman Implementasi Kurikulum Pada Raudhatul Athfal Dan Madrasah" (Kementerian Agama Republik Indonesia, 2024), https://dki.kemenag.go.id/informasi/kma-no--450-tahun-2024---pedoman-implementasi-kurikulum-pada-madrasah; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah."

whereas selected Indonesian documents provided more explicit Islamic, communal, and love-based foundations but located direct digital-ethics guidance mainly in a contextual source.

Table 3. Comparative patterns and the integrated framework

Frame work layer	Turkey: documentary pattern	Indonesia: documentary pattern	Integrated function	Evidentiary status
Ethical–spiritual foundations	Virtue, moral responsibility, mercy, national-spiritual values, rights, and respect for privacy (TR1, pp. 5–12; TR5, pp. 5–7; TR6, pp. 6–8, 34–37).[46]	Faith, *akhlaq*, mercy, Pancasila character, responsibility as *khalifah*, *mahabbah fillah*, and love-based education (ID1, pp. 1, 16; ID6, pp. 24–28; ID8, annex, printed pp. 6–9; ID9, pp. 5–11).[47]	Defines the normative values and moral dispositions expected to guide conduct.	Shared layer supported by direct textual evidence
Pedagogical formation mechanisms	Ethical judgement, participation, cooperation, reflection, communication, and recognition of personal boundaries (TR3, pp. 7, 20, 23; TR6, pp. 32–37).[48]	Teacher modelling, habituation, *riyāḍah*, *tahżīb*, dialogue, nonviolence, experiential learning, and social-emotional development (ID4, pp. 15, 22, 26–28; ID6, p. 26; ID8, annex, printed pp. 7–9; ID9, pp. 9–11).[49]	Translates abstract values into practised dispositions through modelling, reflection, habituation, and relational learning.	Shared layer with country-specific mechanisms
Shared educational ecology	Teacher development, school–family cooperation, family guidance, and institutional support for safe	Collaboration among teachers, families, schools, communities, madrasah leaders, supervisors, and policy institutions; reinforced through *tripusat*	Distributes responsibility for character formation across learners and their educational environment.	Shared layer supported by direct and contextual evidence

[46] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni"; Millî Eğitim Bakanlığı, "Sosyal Bilgiler Dersi Öğretim Programı"; Millî Eğitim Bakanlığı, "Din Kültürü ve Ahlak Bilgisi Dersi (4–8. Sınıf) Öğretim Programı."

[47] Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, "Peraturan Menteri Pendidikan Dasar Dan Menengah Nomor 13 Tahun 2025 Tentang Perubahan Atas Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 12 Tahun 2024"; Kurikulum Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 046/H/KR/2025 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah" (Kementerian Pendidikan Dasar dan Menengah Republik Indonesia, 2025), https://bpmpbabel.kemendikdasmen.go.id/PPID/wp-content/uploads/2025/07/KepKaBSKAP-046_2025-ttg-CP.pdf; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah"; Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta."

[48] Millî Eğitim Bakanlığı, "Hayat Bilgisi Dersi (1–3. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "Din Kültürü ve Ahlak Bilgisi Dersi (4–8. Sınıf) Öğretim Programı."

[49] Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 046/H/KR/2025 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah"; Badan Standar dan Asesmen Pendidikan, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila (Edisi Revisi)"; Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah."

	technology use (TR2, pp. 46, 58, 64, 71; TR7, pp. 2–3).[50]	*pendidikan* (ID4, pp. 22, 26–28, 36–37; ID5, pp. 3, 71; ID8, annex, printed p. 9; ID9, pp. 8, 10).[51]		
Ethical digital participation	Explicit expectations concerning privacy, digital identity, ethical communication, online safety, cyberbullying, information verification, and digital citizenship (TR1, pp. 138, 150; TR3, p. 35; TR4, pp. 20–23; TR5, p. 15).[52]	Civic responsibility, critical reasoning, collaboration, media literacy, and contextual guidance on privacy, safety, consent, and responsible platform use (ID2, pp. 13, 15, 34; ID3, pp. 78–85; ID7, pp. 12–20, 33–36, 92–93, 112, 130–131; ID8, annex, printed p. 7).[53]	Applies moral dispositions to communication, privacy, judgement, safety, and accountability in digital environments.	Direct curriculum evidence in Turkey; combined curricular and contextual evidence in Indonesia
Reflective digital agency	The documents envisaged learners capable of reflective judgement, protection of rights and privacy, safe participation, and responsibility toward self and others.	The documents envisaged learners characterised by faith, noble conduct, self-regulation, care, collaboration, and responsibility across family, school, community, and digital contexts.	Represents reflective, self-regulating, and socially accountable digital agency as the integrated outcome.	Cross-document synthesis; not a measured outcome

The principal convergence was the understanding that responsible participation depends upon prior moral formation and sustained educational support. Neither case reduced children's digital development to technical proficiency alone. The documents connected responsible conduct with character, judgement, relationships, and institutional responsibility. This shared

[50] Millî Eğitim Bakanlığı, "Millî Eğitim Bakanlığı 2024–2028 Stratejik Planı"; Millî Eğitim Bakanlığı, "Bilinçli ve Güvenli Teknoloji Kullanımı."

[51] Badan Standar dan Asesmen Pendidikan, "Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila (Edisi Revisi)"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 450 Tahun 2024 Tentang Pedoman Implementasi Kurikulum Pada Raudhatul Athfal Dan Madrasah"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah"; Direktorat Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 6077 Tahun 2025 Tentang Panduan Kurikulum Berbasis Cinta. Panduan Kurikulum Berbasis Cinta."

[52] Millî Eğitim Bakanlığı, "Türkiye Yüzyılı Maarif Modeli Öğretim Programları Ortak Metni"; Millî Eğitim Bakanlığı, "İnsan Hakları, Vatandaşlık ve Demokrasi Dersi (4. Sınıf) Öğretim Programı"; Millî Eğitim Bakanlığı, "Sosyal Bilgiler Dersi Öğretim Programı."

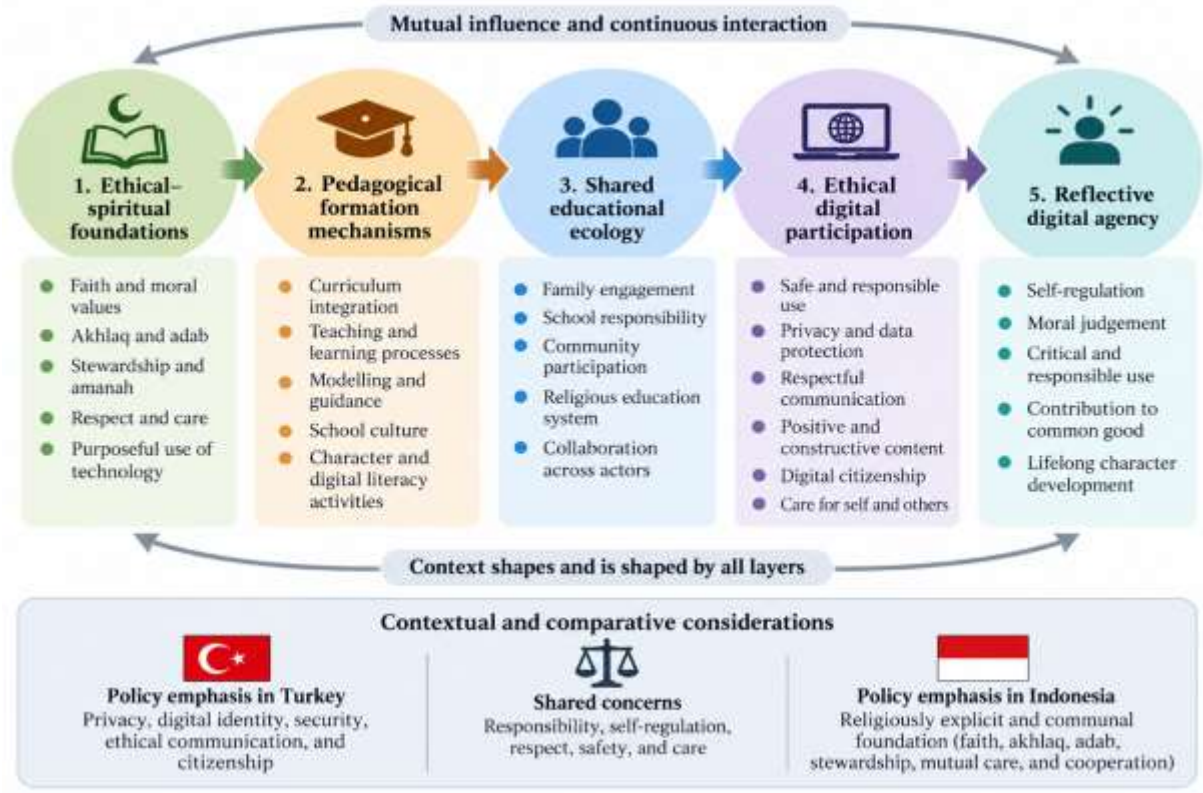
[53] Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 031/H/KR/2024 Tentang Kompetensi Dan Tema Projek Penguatan Profil Pelajar Pancasila"; Badan Standar dan Asesmen Pendidikan, "Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan Nomor 046/H/KR/2025 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah"; Kusumastuti et al., "Modul Etis Bermedia Digital"; Kementerian Agama Republik Indonesia, "Keputusan Menteri Agama Nomor 183 Tahun 2019 Tentang Kurikulum Pendidikan Agama Islam Dan Bahasa Arab Pada Madrasah."

pattern supports a sequential but non-causal framework in which ethical–spiritual foundations inform pedagogical formation, pedagogical formation operates within a shared educational ecology, and these elements collectively support ethical participation in digital environments.

The principal divergence concerned institutional structure and documentary explicitness. Selected Turkish curricula connected moral and civic values more directly with privacy, safety, digital identity, and responsible online conduct. Selected Indonesian documents articulated faith, *akhlaq*, mercy, communal collaboration, and love-based pedagogy more explicitly, but their connection with specific digital behaviour was dispersed across national curriculum provisions, madrasah guidance, and the contextual digital-ethics module. Indonesia's additional Kemenag layer therefore represents a substantive governance feature rather than a directly equivalent counterpart to the Turkish case.

The resulting framework should not be interpreted as a tested causal model or as evidence of classroom implementation. It represents an explanatory synthesis of policy intentions and prescribed curriculum expectations. Its comparative contribution lies in showing that ethical digital agency can be conceptualised through five connected layers: ethical–spiritual foundations, pedagogical formation mechanisms, a shared educational ecology, ethical digital participation, and reflective digital agency. The framework preserves the Turkish emphasis on rights, privacy, and digital citizenship alongside the Indonesian emphasis on explicit Islamic morality, communal responsibility, and relational pedagogy without treating these national patterns as identical.

Figure 1. *Integrated framework for digital character education derived from the comparative documentary analysis*



Source: Developed by the author based on the comparative documentary analysis.

D. Discussion

1. Moral Formation as the Infrastructure of Digital Agency

The findings suggest that digital character education in the selected Turkish and Indonesian documents is not constructed merely as a separate set of technological skills. It is grounded in broader processes of moral formation that provide learners with normative resources for evaluating digital conduct. Across the two contexts, responsibility, self-regulation, respect, honesty, and concern for others form the ethical basis from which privacy protection, appropriate communication, information judgement, and responsible participation can be interpreted. In the Indonesian corpus, this moral basis is expressed more explicitly through Islamic concepts such as *akhlaq*—enduring moral character—and *adab*—proper and ethically ordered conduct. Faith, stewardship (*khalifah*), loving relationships for the sake of God (*mahabbah fillah*), and mutual cooperation (*gotong royong*) further position digital conduct within spiritual and communal obligations. The selected Turkish documents generally employ a broader civic and educational vocabulary, although several values remain Islamically resonant and the religious education curriculum provides a more explicit religious articulation.

The comparison therefore indicates shared ethical concerns without assuming that the two systems employ identical theological or conceptual foundations.

This interpretation extends approaches that treat digital citizenship primarily as competence, safety, or compliance. Recent definitions increasingly incorporate considered technology use, community care, and civic action, indicating that responsible digital participation contains affective, behavioural, and cognitive dimensions.[54] Similarly, O'Reilly et al. show that care, empathy, respect, and responsibility are central to children's interpretations of digital citizenship.[55] Within Islamic education, Taufik argues that adaptation to technological change should remain connected to holistic religious character formation,[56] while Huda et al. demonstrate that character and *adab* are culturally and educationally situated rather than reducible to universal behavioural indicators.[57] The contribution of the present study is to show how these ethical orientations are differently translated into official educational documents. However, the documentary evidence demonstrates normative alignment rather than changes in learners' actual behaviour.

2. Different National Pathways to Moral–Digital Integration

A significant comparative pattern lies in where and how the relationship between morality and digital participation is articulated. The selected Turkish curricula tend to curricularise digital conduct through relatively direct references to privacy, digital identity, secure technology use, rights, responsibilities, and ethical communication. This creates a visible connection between civic education and conduct in digitally mediated settings. By contrast, the Indonesian documents establish a more religiously explicit and communally oriented moral architecture, while direct applications to digital conduct appear less consistently across the core curriculum documents. The connection is distributed among character policy, the Pancasila Student Profile, Islamic Religious Education, the *tripusat pendidikan* or three centres of education, and Ministry of Religious Affairs initiatives, including the Love-Based Curriculum. Digital ethics in the Indonesian corpus should therefore not be assessed only by searching for specialised digital terminology; it is also embedded in wider expectations concerning moral disposition, social responsibility, and relationships among the family, school, and community.

This difference should not be interpreted as evidence that one system is more ethically developed than the other. It points instead to different policy locations and normative grammars.

[54] Webster, "Defining Digital Citizenship and Digital Citizenship Education: A Delphi Study."
[55] O'Reilly et al., "Digital Ethics of Care and Digital Citizenship in UK Primary Schools: Children as Interviewers."
[56] Taufik, "STRATEGIC ROLE OF ISLAMIC RELIGIOUS EDUCATION IN STRENGTHENING CHARACTER EDUCATION IN THE ERA OF INDUSTRIAL REVOLUTION 4.0."
[57] Huda et al., "Character and Adab Education in Indonesia, Turkey, and Japan: A Comparative Study."

In Turkey, several responsibilities are translated into domain-specific curricular expectations, whereas in Indonesia they are more institutionally dispersed and explicitly connected to religious and communal formation. Including Ministry of Religious Affairs documents is particularly important because Islamic education and madrasah governance cannot be adequately represented through Ministry of Education documents alone. At the same time, the presence of policy language does not establish curricular adequacy or classroom enactment. For example, Öteleş and Merey found that Turkish social studies teachers recognised the importance of digital ethics but considered its curricular inclusion insufficient. At the documentary level, Gürhan examines how values education is positioned within primary-level curriculum reform in the Türkiye Century Maarif Model. Read together, these findings reinforce the distinction between documentary visibility and experienced implementation.[58] The present comparison consequently identifies a pattern of functional convergence around responsible participation alongside semantic and institutional divergence in how that responsibility is justified and organised.

3. From Individual Competence to a Shared Educational Ecology

The findings also challenge an individualised understanding of digital citizenship in which children alone are expected to manage risks, regulate behaviour, and make ethical decisions. Both documentary contexts assign formative responsibilities to adults and institutions, although the Indonesian documents articulate the family–school–community relationship more explicitly through the *tripusat pendidikan* and religious education structures. The Turkish documents more visibly locate responsibility within schooling, citizenship formation, and curricular guidance. Read together, these orientations suggest that ethical digital participation is produced within a shared educational ecology involving learners, teachers, parents, school leadership, communities, and public institutions. Learners remain moral agents, but their agency develops through modelling, guidance, dialogue, habituation, and opportunities for reflective participation.

This ecological interpretation is consistent with research showing that family mediation is not limited to controlling access or screen time. For example, Scott identifies active practices through which family members extend and relate children's digital experiences to wider interests and everyday learning.[59] Mahmud et al. similarly argue that Muslim parents require

[58] Öteleş and Merey, "Sosyal Bilgiler Öğretmenlerinin Dijital Etik Kavramına İlişkin Görüşleri"; Ethem Gürhan, "Values Education in Curriculum Reform: A Qualitative Document Analysis of the Türkiye Century Maarif Model for Primary Education," . . *Journal of Educational Research and Practice* 4, no. 1 (2026): 24–40, https://doi.org/10.70376/jerp.v4i1.413.

[59] Scott, *A Matter of Record: Documentary Sources in Social Research*; Rahmawati et al., "Cognitive Scaffolding and Faith-Based Digital Literacy: Integrating Advanced Organizer and YouTube in Islamic Moral Education."

both religious understanding and contemporary knowledge including technology, psychology, communication, and parenting to educate children in the twenty-first century.[60] A recent systematic review further indicates that young children's digital citizenship education benefits from age-appropriate curricular integration and coordinated involvement by educators and parents.[61] The documentary pattern in this study adds a normative dimension to this literature: shared responsibility is not only a mechanism for managing digital risk but also a means of sustaining coherence between values taught in educational institutions and practices encountered at home and in the community. Nevertheless, the study does not establish whether such coordination currently occurs in either national setting.

4. Contribution and Boundary of the Integrated Framework

The integrated framework brings these comparative insights together through five analytically connected layers: ethical–spiritual foundations, pedagogical formation mechanisms, a shared educational ecology, ethical digital participation, and reflective digital agency. Its principal contribution is to link moral formation with digital participation without treating either as an isolated curricular domain. Values such as responsibility, care, justice, respect, and self-regulation acquire educational significance through pedagogical processes such as modelling, dialogue, habituation, guidance, and reflection. These processes operate within relationships among schools, families, communities, and public institutions. Ethical digital participation, expressed through privacy awareness, responsible communication, information judgement, safety, and respect for others, therefore represents a contextual enactment of moral formation rather than its technological substitute. Reflective digital agency denotes the framework's educational orientation: the capacity to consider consequences, respond to others, and participate responsibly across digital and non-digital environments.

The framework should be read as a comparative documentary synthesis rather than a causal model or a standardised programme. Its layers do not represent a fixed developmental sequence, and no single document in the corpus contains the entire structure. Instead, the framework makes visible relationships reconstructed across the selected documents while preserving differences between Turkish civic-curricular articulation and Indonesian Islamic-communal articulation. It therefore offers a heuristic for future curriculum analysis and educational design, not evidence of implementation or effectiveness. Classroom observation,

[60] Mahmud et al., "EDUCATING CHILDREN IN THE TWENTY-FIRST CENTURY: AN INSIGHT FROM MUSLIM FAMILIES."
[61] Li, Valdez, and Du, "Digital Citizenship Education at the Early Childhood Level: How Is It Implemented? A Systematic Review."

interviews with teachers and parents, analysis of learning materials, and research involving students would be necessary to examine how these policy orientations are interpreted, negotiated, or transformed in practice. Subject to these boundaries, the study suggests that digital character education may be more coherently conceptualised when ethical digital conduct is connected to sustained moral formation and distributed educational responsibility rather than presented as an additional list of technical competencies.

E. Conclusion

This study concludes that the selected policy documents from Turkey and Indonesia represent different pathways towards digital character education. Documents from Turkey articulate privacy, security, ethical communication, digital identity, and citizenship more directly within curricular expectations. Indonesian documents provide a more religiously explicit and communal foundation through faith, *akhlaq*, *adab*, stewardship, mutual care, and cooperation, although their connection to specific digital conduct is less consistently codified. These differences represent distinct ways of locating and expressing moral responsibility within educational policy rather than a hierarchy between the two systems.

The study contributes an integrated framework comprising ethical–spiritual foundations, pedagogical formation mechanisms, a shared educational ecology, ethical digital participation, and reflective digital agency. It conceptualises digital character education not simply as the acquisition of technical competencies but as a relational process through which moral dispositions are translated into responsible participation. It also emphasises that responsibility is shared among learners, families, schools, communities, and public institutions.

As a documentary study, the analysis identifies policy orientations rather than classroom implementation or educational effectiveness. The framework should therefore be understood as an analytical synthesis, not a causal model. Future research should examine how these orientations are interpreted by teachers, parents, and students and translated into learning materials and everyday digital practices. Within these boundaries, the study offers a context-sensitive basis for connecting moral formation, digital participation, and a shared educational ecology.

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