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Integrating Panca Karakter Mindatama and Digital Technology in 'Madrasah Ramah Anak'

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Abstract

Digital transformation in primary education expands access, interaction, creativity, and flexible learning, yet it also threatens children's well-being, digital ethics, and character development when used without adequate guidance. This qualitative case study examines how MIN 2 Kota Malang integrates the Panca Karakter Mindatama program with digital technology within a Madrasah Ramah Anak ecosystem. Data came from six purposively selected informants (madrasah leadership, curriculum coordinator, classroom teacher, Islamic education teacher, school committee, and parent) through semi-structured interviews, participatory observation, and document analysis, and were analyzed thematically; statements marked as projected or unverified were excluded as evidence. Technology is framed as a means to support learning, not an end in itself. Character values are translated into digital practices: discipline, responsibility, respectful communication, information checking, and controlled device use. Digital platforms support learning, assessment, collaboration, and creativity, while risks include distraction, excessive device use, inappropriate content, misinformation, reduced reading habits, and dependence on instant answers. These risks are addressed through teacher guidance, parental supervision, educational and restorative responses to violations, and shared digital rules. The study proposes an Integrated Character-Based Digital Madrasah Model in which moral foundation, responsible technology, ethical pedagogy, a child-friendly ecosystem, and family-school partnership reinforce one another.

Keywords:
character education; Panca Karakter Mindatama; digital madrasah; digital ethics; Islamic education

A. INTRODUCTION

Digital transformation has become an integral part of children's education and daily interactions. Digital platforms have the potential to enhance access to information, foster interactive learning, and provide avenues for creativity and collaboration. However, children also face risks that are closely linked to their digital engagement, such as exposure to inappropriate materials, cyberbullying, concerns about privacy, misinformation, and harmful online encounters. According to UNICEF Indonesia, a majority of children in Indonesia access the internet on a daily basis, while both parents and children often lack sufficient education on online safety (UNICEF Indonesia, 2025). Thus, the challenge is not just whether schools should incorporate technology, but rather how technology should be utilized, managed, and aligned with children's developmental needs and educational principles.

Research on the use of technology in childhood shows that the effects of digital exposure are not consistent. A systematic review published in Computers & Education highlighted that the correlation between screen time and educational outcomes for children depends on how and in what context technology is used, rather than just on the amount of device exposure (Caballero-Julia et al., 2024). Likewise, a systematic review focusing on mobile-device usage in primary classrooms underscores the significance of the educational intention and the capability of teachers in assessing the educational benefits of technology (Dorris et al., 2024). These insights advocate for a transition from a focus solely on devices to a more purposeful and developmentally suitable integration of technology in education.

In the context of primary education, incorporating technology is also closely linked to character development. Digital literacyIn primary education, technology integration is also inseparable from character formation. Digital has been associated with character development, but its contribution depends on the broader educational environment, including school culture, teacher guidance, and family involvement (Ristanti et al., 2024; Suteni et al., 2024). Recent studies also show that digital citizenship education can strengthen students' responsibility, ethical awareness, and safe online behavior, especially when digital learning is reinforced through offline practice and collaboration among schools and families (Soria-Pérez et al., 2024; Zahroh et al., 2026). Consequently, character education should not be treated as a separate subject added after technology has been introduced; character values need to be embedded in everyday digital practices.

This issue is particularly important in madrasah, where technology operates within a broader Islamic educational orientation. Recent studies of Islamic education in the digital era emphasize the need to connect digital competence with moral and spiritual formation. Pranoto and Haryanto (2024) argue that Islamic education has an extended role in shaping ethical digital citizens, while Araniri and Nahriyah (2025) identify gaps in the integration of digital innovation, character evaluation, and family or community engagement. Studies of Islamic education and digital learning also report that teachers act as moral guides and information filters rather than merely as users of instructional technologies (Mustopa et al., 2024; Rahayu et al., 2023; Yanuardianto et al., 2024).

From a pedagogical perspective, technology should be integrated through an explicit relationship between content, pedagogy, and technological knowledge. The TPACK framework emphasizes that effective technology integration is a matter of instructional design rather than technical adoption alone (Mishra & Koehler, 2006). Recent research similarly shows that technology integration in K-12 education is often defined inconsistently and should be assessed in relation to the quality of pedagogical use, including cognitive engagement and collaboration (Consoli et al., 2023). Teacher technology acceptance and institutional conditions also shape the success of integration (Galimova et al., 2024; Msambwa & Daniel, 2024). For primary schools, these insights

imply that digital transformation needs to be mediated by teacher competence, school policy, and contextual suitability.

The child-friendly school perspective extends this discussion from pedagogy to protection and well-being. A child-friendly digital environment should not simply restrict technology use; it should provide conditions in which children can participate safely, critically, and responsibly. UNICEF's Digital Education Strategy 2025–2030 explicitly shifts emphasis from technology-driven approaches toward human-centered, evidence-based, inclusive, and ethically governed digital education, while stressing that digital tools should enhance rather than replace meaningful human interaction (UNICEF, 2026). This direction is consistent with a madrasah model in which technology supports, but does not displace, habituation, role modelling, social interaction, and moral education.

Despite growing research on digital learning, character education, digital citizenship, and Islamic education, fewer studies have examined how these dimensions are assembled within one primary-level madrasah ecosystem. The local Panca Karakter Mindatama program at MIN 2 Kota Malang provides a relevant context because the program links daily habituation, Islamic values, discipline, independence, care, and collaboration with digital learning practices. The present study therefore addresses a contextual gap by examining how character values are translated into technology use, how digital opportunities and risks are managed, and how teachers, the madrasah, the committee, and parents share responsibility for children's digital development.

Accordingly, the objectives of this study are: (1) to analyze the integration of Panca Karakter Mindatama with digital learning practices at MIN 2 Kota Malang; (2) to identify how moral and spiritual values guide technology use; (3) to examine how the Madrasah Ramah Anak environment contributes to digital safety and character formation; and (4) to describe the roles of teachers, the school committee, and parents in supporting responsible digital participation. The study further develops a conceptual model for character-based digital madrasah transformation based on the empirical patterns identified in the case.

B. METHODS

The study used a qualitative method based on a case study approach. This type of design was chosen since the research is concerned with a current educational issue whose meaning is closely tied to the institutional context—that is, the integration of character education, digital technology, and a child-friendly school environment in one madrasah. Case study research is appropriate for carrying out an in-depth examination of such context-dependent phenomena (Yin, 2018). Moreover, the qualitative focus enables the study to look at how the participants interpret the policies, practices, risks, and values rather than merely looking at the frequency with which technology is used.

The study took place at MIN 2 Kota Malang; the school was chosen since it carries out the Panca Karakter Mindatama programme and makes use of digital technologies in the areas of learning, assessment, communication and school management. Attention in the case study was directed not towards the number of digital devices but rather at the relationship between character building, the pedagogical use of technology, child protection and cooperation between school and family.

The manuscript identifies six informants who were chosen deliberately: the head of the madrasah, the curriculum coordinator, a classroom teacher, the Islamic Education (PAI) teacher, a representative of the school committee, and a parent representative. These individuals were selected since their positions encompass policy-making, the curriculum, classroom practice, Islamic character education, institutional partnerships, and supervision at home. The source document, however, clearly states that some of the remarks made by the head of the madrasah are regarded as projections or need to be verified. In order to ensure methodological integrity, the statements that are considered

projections are omitted from the empirical findings and are not included in this article as verified interview data.

Table 1. *Informants and Perspectives Represented*

No.	Informan	Perspective represented
1	Head of madrasah	Leadership and institutional policy
2	Curriculum coordinator	Curriculum and program integration
3	Classroom teacher	Learning practice and classroom management
4	PAI teacher	Spiritual, moral, and akhlaq dimensions
5	School committee representative	Institutional and family perspective
6	Parent representative	Home-based digital supervision and habituation

The data were obtained using three complementary methods. Firstly, semi-structured interviews were carried out to look into the implementation of Panca Karakter Mindatama, the digital learning policies, the ways in which teachers operated, the benefits and risks that were perceived regarding the use of technology, the role of parental supervision, and the features of an ideal digital madrasah. Secondly, participatory observation was used to examine the learning activities and the interactions between the use of technology, teacher guidance, and the development of character habits. Thirdly, a documentary analysis was conducted on the curriculum and programme documents that pertain to character formation and technology use. The combination of interview, observation, and documentary evidence allowed for comparisons between the different sources and facilitated triangulation.

The analysis was carried out thematically. The analytical process included getting to know the data, carrying out initial coding, identifying and reviewing the themes, defining the themes, and developing an interpretive narrative (Braun & Clarke, 2006). In this study, the analysis focused on patterns that occurred repeatedly concerning character habituation, digital learning, technology-related risks, teacher mediation, parent participation, and institutional support. The final interpretation was structured according to the research objectives rather than around the individual informants, in order that the discussion might highlight the relationships between methods, values, and institutional practices.

Credibility was increased by comparing the information obtained from different participant roles and by referring to the evidence from interviews, observations, and documentary sources. Since the source manuscript contains insufficient details to allow a claim to be made regarding member checking, peer debriefing, the existence of a formal audit trail, the transcription protocol, or a detailed procedure for coding reliability, these procedures are not stated as having been carried out in this article. This limitation is significant when it comes to interpreting the scope of the case and for directing future improvements to the study documentation.

C. RESULT & DISCUSSION

Thematic analysis identified five closely connected patterns: (1) Panca Karakter Mindatama as the foundation of daily madrasah culture; (2) integration of character values into digital learning; (3) technology as both a learning opportunity and a source of risk; (4) teachers and families as mediators of digital behavior; and (5) a child-friendly digital ecosystem as the institutional context for responsible technology use. Together, these patterns support a model of digital transformation in which technology is subordinated to educational purpose and moral formation.

Panca Karakter Mindatama as the foundation of madrasah culture

The interview data show that Panca Karakter Mindatama is put into practice through the development of daily habits rather than being looked at merely as part of the written curriculum. The curriculum coordinator mentioned that religious and

akhlaq education takes place via the Dhuha and Dhuhr prayers, morning Qur'anic recitation, and the 5S culture. Punctuality, obedience to school rules, finishing tasks in a timely manner, and taking responsibility for one's own belongings are all ways in which discipline and independence are promoted. Care and a spirit of collaboration are fostered through environmental activities and project-based learning. The classroom teacher also noted that arriving on time is part of the school's culture, while the parents' viewpoint was that these habits can be carried on at home by repeating them and by acting as a role model.

It is important to note that this pattern treats character as a form of cultural infrastructure for the use of technology. Character education proves to be more successful when values are incorporated into relationships, routines, and the overall practices of the school rather than being taught only through direct moral instruction. This finding is in line with recent studies that have linked digital literacy with character development in primary education, on the condition that the broader educational environment supports the desired values (Ristanti et al., 2024; Suteni et al., 2024). In the case of the madrasah, the development of habits relating to discipline, responsibility, religious practice, care, and collaboration establishes a normative framework against which digital practices can be assessed.

Character values are translated into digital learning practices

The findings show that digital place are used within existing curricular and character routines. The curriculum coordinator reported the integration of Panca Karakter Mindatama into KOSP, teaching modules, learning objectives, formative and summative assessment, and co-curricular activities. Digital platforms such as Google Classroom and other assessment tools are used to organize assignments and learning activities, while Google Docs can become a space for practising respectful communication and acknowledging intellectual property. Teachers also use laptops, interactive boards, videos, YouTube, and PowerPoint to enrich learning. These practices suggest that digital tools are selected primarily for their instructional function and potential to support disciplined, collaborative, and creative learning.

The pattern can be interpreted through a pedagogical lens. Technology integration is meaningful when it spirit a learning goal rather than simply replacing an analogue activity (Consoli et al., 2023). The TPACK perspective likewise emphasizes that technology should be connected to content and pedagogy (Mishra & Koehler, 2006). Recent studies of ICT integration report that teacher competence, institutional conditions, and contextual fit shape whether digital tools produce educational value (Galimova et al., 2024; Msambwa & Daniel, 2024). In this case, the relevant issue is not the presence of Google Classroom, video, or interactive boards itself, but whether these tools help students practise the values that the madrasah has already defined as important.

Technology creates opportunities and risks simultaneously

Participants describe technology as a useful learning resource. The reported benefits include easier access to information, greater creativity, interactive learning, collaboration, flexible assessment, and support for independent work. Digital platforms such as Google Workspace for Education, RDM, Quizizz, Kahoot, and Canva are described as supporting classroom management and student engagement. Parents also recognize that technology can make information and creative ideas more accessible. These benefits correspond with systematic evidence showing that technology can support learning when it is pedagogically purposeful and used in ways that match the needs of learners (Dorris et al., 2024; Caballero-Julia et al., 2024).

At the same time, participants identified substantial risks: distraction, reduced concentration, poor netiquette, copying online information without understanding it,

exposure to inappropriate content, misinformation, excessive gadget use, reduced reading habits, diminished face-to-face interaction, and dependence on instant answers. The pattern is consistent with international and Indonesian evidence that children's digital participation produces both opportunities and risks and therefore requires protective and educational responses (UNICEF Indonesia, 2025; Zahroh et al., 2026). The findings also support the argument that digital citizenship is not equivalent to technical competence. Students need to learn how to communicate respectfully, evaluate information, protect themselves, and control their own behaviour in digital environments (Kirana et al., 2026; Soria-Pérez et al., 2024; Pranoto & Haryanto, 2024). The results suggest that the most appropriate response is neither unrestricted acceptance nor blanket rejection of technology. Rather, the madrasah applies a form of guided digital participation: children are allowed to benefit from digital resources, but their participation is accompanied by clear purposes, behavioural expectations, supervision, and offline reinforcement. The approach is aligned with UNICEF's current human-centered strategy, which calls for digital education that enhances rather than replaces meaningful human interaction and that gives explicit attention to online safety, data protection, and child well-being (UNICEF, 2026).

Teachers and parents function as digital and moral mediators

Teachers occupy a central position between technology and values. The classroom and PAI teachers do more than operate devices; they select media, model respectful behaviour, supervise student activities, explain appropriate and inappropriate digital practices, and respond to violations through guidance. This role is consistent with research indicating that teacher competence and acceptance are central conditions in technology integration (Galimova et al., 2024) and with Islamic education studies that frame teachers as spiritual guides and digital information filters (Mustopa et al., 2024; Yanuardianto et al., 2024).

The role of parents is equally important because a substantial part of children's digital activity occurs outside school. The parent and committee data describe screen-time agreements, content monitoring, parental controls, task schedules, and active communication with the madrasah. Parents also acknowledge a practical challenge: children may sometimes possess stronger technical skills than adults, making it necessary to strengthen parents' digital literacy. This finding supports the emerging emphasis on school-family collaboration in internet ethics education for primary students (Zahroh et al., 2026). In this configuration, parents are not only monitors; they are co-educators who reproduce or weaken the school's character expectations in the home environment.

***Madrasah Ramah Anak* as a digital ecosystem**

The findings broaden the meaning of Madrasah Ramah Anak. Child-friendliness cannot stop at physical and emotional safety in school; it must also encompass the digital environments through which children learn and communicate. The participants describe the need for clear rules, adult guidance, content filtering, parental controls, and educational responses to violations. When students misuse technology, the reported response is generally educational and restorative: private reflection, netiquette guidance, corrective action when necessary, and opportunities to improve behaviour. This is more consistent with character education than with punitive control because the goal is to help students understand why a behaviour is inappropriate and develop the capacity to act differently next time.

The concept can therefore be developed as a child-friendly digital madrasah: an institution that provides access to technology while protecting children's safety, well-being, privacy, ethical development, and opportunities for meaningful social interaction. This interpretation is consistent with UNICEF's emphasis on human-centered and

ethically governed digital education and with recent work on internet ethics education for elementary students, which suggests that sustainable outcomes require a combination of technology-enhanced instruction, offline reinforcement, and multi-stakeholder collaboration (UNICEF, 2026; Zahroh et al., 2026).

Integrated Character-Based Digital Madrasah Model

The cross-theme analysis supports an Integrated Character-Based Digital Madrasah Model. The model places five dimensions in a mutually reinforcing relationship: (1) moral foundation, represented by Panca Karakter Mindatama and Islamic values; (2) responsible technology, defined by purposeful, age-appropriate, and supervised use; (3) ethical pedagogy, in which teachers integrate digital tools with curricular and character objectives; (4) child-friendly ecosystem, encompassing safety, well-being, interaction, and behavioural guidance; and (5) family-school partnership, through which digital habits are aligned across school and home. The model is not intended as a universal causal model but as a conceptual interpretation of the relationships emerging from this case.

Table 2. Components of the Integrated Character-Based Digital Madrasah Model

Dimension	Core function	Illustrative practice
Moral foundation	Provides normative direction	Panca Karakter Mindatama, akhlaq, religious habituation
Responsible technology	Controls purpose, timing, and suitability	Purpose-driven, age-appropriate, supervised use
Ethical pedagogy	Connects technology with learning and character goals	Digital assignments, collaborative documents, interactive assessment
Child-friendly ecosystem	Protects safety and well-being	Content filtering, netiquette guidance, restorative responses
Family-school partnership	Extends character guidance beyond school	Screen-time agreements, parental control, communication with madrasah

The model also clarifies the division of responsibility. The madrasah establishes norms and policy; curriculum coordination translates them into program design; teachers mediate technology and values in learning; PAI strengthens the spiritual and akhlaq dimensions; the committee supports institutional alignment; and parents continue digital guidance at home. This division of responsibility is consistent with the literature showing that technology integration depends on system-level conditions, teacher competence, and collaboration rather than on devices alone (Consoli et al., 2023; Galimova et al., 2024; Msambwa & Daniel, 2024). It also reflects the broader shift from technology-driven education toward human-centered digital transformation (UNICEF, 2026).

Research limitations and implications

The study should be considered as a context-specific qualitative case, and not be used as a basis for statistical generalizations. The source text lacks sufficient description of several quality procedures typically associated with qualitative research, such as member checking, peer debriefing, audit trails, or detailed coding procedures. Moreover, a few statements from the head of the madrasah, which were marked as projected, were excluded from the empirical claims of this article. Future studies should verify the leadership data through actual interviews, document observation length and transcription procedures, and compare the case with other madrasahs to evaluate the transferability of the model.

Concerning practice, my suggestions pertain to starting the digital transformation programs aimed at Islamic primary education from the educational purpose and

character outcomes, not from the purchase of devices. In terms of teacher development, besides technical and pedagogical competence, I would recommend paying attention to ethical issues and child protection. From the parent engagement side, it might be helpful to provide such guidance notes about the use of screens, content supervision, and communication tools. Finally, I would offer to consider whether the goals were achieved by asking the key question if technology makes learning better while maintaining social interaction, moral guidance, and child safety.

D. CONCLUSION

This study proves that digital transformation at MIN 2 Kota Malang can be interpreted as a character-based educational process, not a technology-adoption project. Panca Karakter Mindatama offers a cultural basis for habituating students to be religious, disciplined, independent, caring, and collaborative with character-based values as the underlying philosophy. Digital tools were utilized to facilitate learning, assess, gain information, be creative and collaborate. Several factors were identified as a risk for students: distraction, screen addiction, inappropriate content, exposure to fake news and reduced reading and face-to-face interaction, and overreliance on digital tools. The risks were mitigated through teacher mediation, parental guidance and monitoring, rules and restriction on the use of digital tools, and punishments or corrective measures for rule-breaking and exposure to prohibited content.

The primary contribution of this research is the Integrated Character-Based Digital Madrasah Model comprising moral foundation, responsible technology, ethical pedagogy, child-friendly ecosystem, partnership, and accountability. The model highlights that digitalization should not be measured by how much technology is integrated into the system but the extent to which it enhances learning while safeguarding the character, akhlaq, safety, human interaction, and well-being of students. The study recommends further trials to establish the efficacy of the model in different madrasahs and the long-term impact on students' behaviors.

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