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Ankara Time: 14⁰⁰-16⁰⁰

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THE USE OF INTEGRATED CURRICULUM TO INTERNALIZE DIGITAL ETHICS ON LEARNERS IN CHRISTIAN RELIGIOUS EDUCATION	Desi SIANIPAR Sozanolo TELAUMBANUA	Universitas Kristen Indonesia Sekolah Tinggi Teologi Setia Jakarta
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OWNERSHIP MENTALITY AND STUDENTS' ACADEMIC PERFORMANCE IN MATHEMATICS IN PUBLIC SCHOOLS IN RIVERS STATE	Dr. Felicia KING-AGBOTO Dr. Clifford.O.UGORJI	Captain Elechi-Amadi Polytechnic, Rumuola Nnamdi Azikiwe University, Akwa
EXPLORING THE INTERPLAY BETWEEN INTERCULTURAL COMMUNICATION AND SOCIAL COHESION IN A GLOBALIZED CONTEXT: FOSTERING COMMUNICATION SKILLS AND CULTURAL APPRECIATION WITHIN EDUCATIONAL SETTINGS	Dr. V. Saranya Ms. U. Pushpalatha Ms. C.Parimala	KCG College of Technology, Chennai, Tamil Nadu, India.
USING ENGLISH LITERATURE TEXT FOR ENHANCING THE LANGUAGE COMMUNICATION	Ms.C.Parimala Dr. V. Saranya Ms.U. Pushpalatha	KCG College of Technology, Chennai, Tamil Nadu, India.
THE ROLE OF CHRISTIAN RELIGIOUS EDUCATION IN EDUCATING TRADITIONAL MARRIAGE COUPLES	Jefrit Johanis Messakh Desi Sianipar	Universitas Kristen Indonesia

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THE USE OF INTEGRATED CURRICULUM TO INTERNALIZE DIGITAL ETHICS ON LEARNERS IN CHRISTIAN RELIGIOUS EDUCATION

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ABSTRACT

The development of digital technology is welcomed very openly by society because of its enormous benefits for the ease, smoothness and speed of human work. However, it is often not accompanied by ethical awareness in using technology, causing many problems that are very detrimental and destructive to human life. Therefore, in order for digital technology to provide optimal benefits for human life, in the context of education, every learner must have awareness, knowledge, and behavior in accordance with digital ethics. Related to this, an integrated curriculum can be developed which contains materials on digital ethics. Therefore, the purpose of this research is to describe an integrated curriculum to internalize digital ethics to students, especially in Christian religious education. The research method used is the literature study. The result of the research is that the government and educational institutions should develop an integrated curriculum that contains the foundation, objectives, materials, learning experiences and learning evaluations that strengthen learners with knowledge, awareness and behavior in using digital technology.

Keywords: integrated curriculum, digital ethics, Christian religious education

Introduction

In today's interconnected world, there is a massive and continuous explosion of knowledge and information. This reality has changed the way people behave and live in all fields. However, as a civilised and cultured human being, the development and freedom of using technology must not change the nature of humans as moral and ethical beings. Everyone is required to be able to manage and understand big data intelligently, creatively and innovatively, be able to distinguish between relevant and reliable information, and be able to use it to solve complex problems. Otherwise, people will become victims of misuse of information and communication technology. Therefore, everyone needs to be helped to have the skills to navigate life in an increasingly complex and changing environment. In the context of education, abilities such as communication, creativity and critical thinking are key skills in education today (Susan M. Drake and Joanne L. Reid, 2018, pp. 31-50). However, there are many failures in responding to the current situation and the development of digital technology. Not everyone easily and wisely responds to the current situation.

In addition to having key skills in the 21st century, people must also have digital literacy that enables one to be a good digital citizen. Educators should encourage the use of information and communication technology to enhance learning, engagement or participation and academic achievement, and promote global connections. Technology promotes global connections where learners can communicate with experts and share work with anyone around the world. Along with a number of 21st century competencies, learners must also be characterised or dignified according to the noble values found in religion and society. A character-educated individual is one who thinks creatively, accepts new challenges, participates in community development, and considers others (Drake and Reid, 2018, pp. 31-50).

One of the important things to address today is the importance of everyone having digital ethics in using digital technology with all access to knowledge and information. A lot of moral damage occurs because

people do not have digital ethics. Isaac Boaheng quoted Pope John Paul II's statement that digital media is a means, not an end. This tool has provided enormous opportunities to serve God, but it must still be realised that there are weaknesses or challenges, namely its impact on moral decline. The digital space is full of false teaching, false information, obscene material, malicious comments, scams, and cybercrimes that result in many people losing their moral standards when accessing various information via the internet. Moral decay is common among internet users, partly due to the anonymity, openness and freedom one enjoys in using social media. Moral decay is caused by acts that are freely committed through the digital world, including: compulsive online messaging, harassment, bullying, real and symbolic violence, sexual and commercial exploitation, violence, pornography, ideological indoctrination, criminal behaviour. This is reinforced by the lack and even absence of oversight and responsibility for cybercrimes that cross moral boundaries (Isaac Boaheng, 2022, pp. 480-493; Allan Luke, 2018, pp. 185-198). Talking about digital technology, especially in the era of artificial intelligence, does not only focus on the human potential in developing technology, but must also be balanced with an attitude that considers the ethics and risks of its use on humans and the environment. Therefore, learners must be prepared to deal with the diversity and abundance of data and information in the digital world that may be true or false.

Metod

This research uses a literature study by reviewing various recent scientific literature on digital ethics and integrated curriculum, analyzing them and synthesizing them to produce thoughts on the use of an integrated curriculum to internalize digital ethics to learners in Christian religious education.

Result and Discussion

Digital Ethics in Christian Perspective

The issues faced by learners in this digital age are not only about competence and participation in the use of digital technologies, but also ethical issues, such as: equal access; dialogue about the personal and collective consequences of actions and exchanges of digital resources and media; critical examination of the semantic content of digital archives and how they are representative; use of digital media for the exchange of ideas, viewpoints, resources as part of civilisation and citizenship across communities of young and old. Every day youth and children encounter true and false things in the internet world, and they must be able to navigate the complexities of participating, interacting and being under the scrutiny of various parties through the internet (Luke, 2018, pp. 186-187).

The attitude that should be developed in this digital age is one of positive openness, yet caution in using and utilising digital resources and technologies, for the benefit of living together in respectful diversity; and to address complex social, economic and environmental issues while building welcoming, just and life-sustaining communities and societies. This should be the vision and ethical challenge to be faced in education today. There are many strategies by educational institutions and parents to protect children from the risks of harm as a result of using online media, namely by issuing policies that restrict access to online media and ethical regulations in using the internet, which creates a dilemma when schools also encourage learning using digital technology (Luke, 2018, pp. 186-187).

John Dewey as cited by Allan Luke, states that ethics speaks of the codes, norms, and procedures that govern daily life and interactions, civility, and exchanges in institutions, societies, and cultures. According to Luke, when ethics are connected to digital matters, digital ethics are normative principles that govern actions and interactions in digital environments. It is not just about a list of dos and don'ts about what children can and cannot do online. Digital actions taken by children and young people, students and ordinary citizens can carry higher risks and have greater consequences. Digital actions can be constructive and destructive; they can be beneficial and they can be extremely harmful. Digital actions are discourses, semiotic and social actions through "cognitive amplifiers" that can have expansive and reflexive, long-lasting and exponential effects across time and space. Digital ethics is therefore a core curriculum issue for schools (Luke, 2018, p. 187). In Christian education, all thinking and behaviour should be based on Christian theology. Similarly, the establishment of digital ethics in the use of digital technology should be based on Christian principles.

Firstly, the Law of Love in Matthew 22: 37-40 is a law that commands people to worship God and serve

others with love. Loving God with all one's heart, all one's mind, and all one's strength, and loving one's neighbour as one loves oneself, is God's commandment to prevent people from doing evil in any case, including in the unethical use of cyberspace and encourages believers to use modern technology to do good based on God's teachings and not against correct social norms (Boaheng, 2022, pp. 490-491). As religious people, Christian life should be based on theology that determines behaviour, practices, morals, beliefs, worldviews, ethics, and other elements related to the supernatural, spiritual, and sacred. In this digital age, the ethical use of digital technology must receive serious attention because if ignored, the fall of humanity into digital evil will become more and more profound. Christian education in all spheres: family, church, school, society, and media, must provide education that teaches people to use digital technology ethically. The church should base its education on providing a theology of digital ethics (Luke, 2018, p. 188).

Secondly, the attitude and behaviour in using digital technology should be a blessing and not a stumbling block (1 Corinthians 8:9, "*But take care that your freedom does not become a stumbling block to those who are weak*"). Paul emphasises the Christian life of self-denial in order to be a blessing to others. Self-denial is related to knowledge and freedom which although positive, can have a negative impact on others. Skinner argues that self-denial was Jesus Christ's command for his followers to master their desires. It is important to keep behaviour under control (Matthew L. Skinner, 2003, p.326).

Thirdly, knowledge must be accompanied by self-control (2 Peter 1:5-6, "*Therefore you should earnestly endeavour to add to your faith virtue, and to virtue knowledge, and to knowledge self-control"*). As believers, the knowledge we have must be controlled for the good of others. Knowledge must be controlled by ethical behaviour that thinks of the good of others and the universe. These three principles should be emphasised to learners so that the use of digital technology is beneficial for themselves and others.

Internalizing Digital Ethics through Integrated Curriculum

The understanding of an integrated curriculum varies. Amanda Wall and Alisa Leckie point out that the terms used for this curriculum vary: integrated curriculum, interdisciplinary curriculum, integration of materials, core curriculum and multidisciplinary curriculum. Some researchers describe it as a curriculum that is subject-centred on the one hand, and learner-centred on the other. The meaning of this curriculum and the way it is implemented vary. Some understand it as meaningful learning organised around important issues and aligned with democratic principles, such as: experiential integration, social integration, knowledge integration and integration as curriculum design. Experiential integration means an attempt to combine past and present experiences to facilitate new learning. Social integration means that learners from different cultural perspectives enjoy the same learning experience. Knowledge integration is where different knowledge concepts or learning materials are combined to address specific issues. occurs when content area concepts are integrated through an issue focus. Integration as a curriculum design means implementing project-based learning and other knowledge applications. The aim of this integrated curriculum is to provide meaningful learning where learners are placed as active learners and decision-makers in their learning process. The curriculum is very responsive to learners' needs, which helps them to be able to live their lives better, not just gather a lot of information for future use through topics or themes or issues that are relevant to learners' needs. They are also encouraged to be active in their thinking (Amanda Wall and Alisa Leckie, 2017, pp. 36-40).

An integrated curriculum is said to be a unified curriculum or an interdisciplinary curriculum because it goes beyond one discipline and connects with various other disciplines so that each subject no longer has boundaries. The various subjects become integrated when they are focused on solving a problem, question or issue. An integrated curriculum is effective for academic learning, improves the quality of socio-emotional learning, produces deep learning, increases student engagement and motivation, reduces absenteeism, and fosters better attitudes towards school, fosters self-confidence and self-awareness, forms positive relationships, and recognizes their place in their community (Drake and Reid, 2018, pp. 35-38) Another benefit of an integrated curriculum is that it can be used by teachers to solve problems such as: multiple intelligences, constructivism, differentiation of learning in terms of learning readiness, learning processes, and learning products (Wall and Leckie, 2017, p. 38).

To clarify the picture of an integrated curriculum, Wall and Leckie give an example, curriculum

developers collect information about learners, teachers determine the theme or issue to be discussed, for example about the body, and then the theme is discussed by three teachers from different disciplines. Schools can develop integrated curriculum models flexibly according to the school context (Wall and Leckie, 2017, pp. 37-39). Digital ethics should be internalized in learners' lives through an integrated curriculum. Some principles that should be emphasized in internalizing digital ethics are: 1) learners should examine the ideologies, beliefs, and values that exist in various data and information found online; 2) learners should fight for the values of truth, honesty, verification, trust, and the consequences of presenting information online; 3) When digital ethics is included in the formal curriculum, it should regulate the list of digital skills and behaviors, competencies, and capacities, which will be taught and learned.

The method of implementing an integrated curriculum in internalizing digital ethics in Christian religious education is:

1) Determining the purpose of curriculum implementation

2) Determining the learning material of Religious Education and its relation to the use of digital technology

3) Determining digital ethics that must be mastered by students

4) Determining the fields of science or fields of study involved in learning or implementing this curriculum

5) Determine the educators involved from various related disciplines.

6) Determine learning activities

7) Determine how to evaluate learning

Conclusion

In Christian religious education, the internalisation of digital ethics can be done through the implementation of an integrated curriculum. This is certainly by giving the right understanding of integrated curriculum and digital ethics. In addition, in Christian religious education, digital ethics must be understood according to Christian theology or faith, where the foundation in internalising digital ethics is love for God and others, self-denial by not being a stumbling block, and self-control in knowledgeable. Furthermore, the method of implementing integrated curriculum to internalise digital ethics in Christian religious education must consider the objectives, materials, and learning processes related to digital ethics and other sciences.

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