TRANSFORMATION OF THE ISLAMIC EDUCATION CURRICULUM IN THE DIGITAL AND GLOBALIZATION ERA

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ABSTRACT

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This study identifies the transformation of the Islamic Religious Education curriculum by integrating Islamic epistemology, digital pedagogy, and ethical considerations relevant to the Society 5.0 era. Using an integrative literature review, the study synthesizes theoretical perspectives and empirical findings from recent national and international research. The results show that although digital transformation offers opportunities for interactive, collaborative, and technology-enhanced learning, it also presents challenges such as fragmented religious understanding, exposure to unverified online content, limited teacher digital competence, and emerging digital ethical issues among students. These conditions highlight the urgent need for curriculum reconstruction that remains rooted in Islamic epistemic values. The study proposes three essential directions for strengthening curriculum transformation: the integration of classical Islamic epistemology, alignment with digital pedagogical models, and embedding Islamic digital ethics as a core component of learning. This reconstruction is expected to produce learners who are spiritually grounded orientation that optimizes cognitive, affective, and psychomotor, digitally literate, and capable of navigating global challenges responsibly.

Keywords: *Islamic Education, Curiculum, Digital Transformation.*

A. Introduction

The rapid development of digital technology, artificial intelligence, and global interconnectivity has fundamentally transformed the landscape of education in the era of Society 5.0 (Komarudin, 2019). Information technology introduces new opportunities for managing and delivering education more affordably, effectively, and efficiently (Juhairiah, 2024). In Indonesia, the penetration of digital learning platforms, learning management systems, and artificial intelligence based educational tools continues to increase, reshaping students' learning behavior and teachers' instructional practices. Islamic Religious Education, as an essential component of national education, faces strong pressure to adapt to these changes while maintaining its epistemological foundations rooted in Islamic teachings. Recent national surveys also show that more than 60% of schools have implemented digital-based learning, although disparities in digital competence and access remain evident (Dikmas, 2025). At the same time, the exposure of students to unfiltered online religious content presents a significant challenge for maintaining doctrinal accuracy and ethical guidance in Islamic education.

Despite the emergence of numerous studies on digital learning and curriculum transformation, existing literature still demonstrates several research gaps. First, many studies tend to focus on technical aspects of digitalization rather than on the epistemological reconstruction required for Islamic education in a global-digital context (Amanda, 2025). Second, previous research has not adequately linked Islamic epistemology such as the concepts of ta'dib, integrated knowledge, and Islamization of knowledge (Al-Attas, Nasr, Halstead) with the transformation of the Islamic Religious Education curriculum. Third, there is limited analysis of how digital pedagogy theories (Sabilillah, 2025) and curriculum transformation frameworks can be synthesized to formulate a contextually relevant PAI curriculum for Society 5.0. Fourth, studies examining ethical and moral challenges caused by digital globalization are still fragmented and not systematically integrated into curriculum discourse. These gaps indicate a need for a more comprehensive and theoretically grounded analysis.

This article contributes theoretically by integrating Islamic epistemological perspectives with contemporary digital pedagogy and curriculum transformation theories. It provides a conceptual foundation for understanding how Islamic Religious Education can remain epistemologically grounded while responding to technological changes. Practically, this study offers analytical insights that educational practitioners can use to develop a curriculum that is relevant, ethical, and resilient in the era of digital globalization.

Based on these gaps, this study addresses the following research questions: How can the transformation of the Islamic Religious Education curriculum be understood through the lens of Islamic epistemology in the digital era?. Then,

what epistemological, pedagogical, and ethical challenges arise from digitalization and globalization in Islamic Religious Education?. Then, what conceptual curriculum reconstruction model is most relevant for strengthening Islamic Religious Education in the Society 5.0 era?

The aims of this study are to: (1) analyze the transformation of the Islamic Religious Education curriculum using major Islamic epistemological frameworks; (2) examine the challenges and opportunities arising from digital pedagogy and globalization; and (3) formulate a conceptual model for reconstructing the Islamic Religious Education curriculum that aligns with the demands of Society 5.0.

To answer these questions, this study employs an integrative literature review, which enables the synthesis of empirical findings, theoretical perspectives, and conceptual frameworks from indexed journals such as Scopus, Web of Science, and Google Scholar. This method is appropriate because the transformation of the PAI curriculum requires a holistic analytical approach that integrates epistemological, pedagogical, and ethical considerations.

B. Challenges of education in the Era of Globalization

In today's world, globalization is an unavoidable reality. Therefore, the primary focus is on fostering a critical and intelligent attitude within society toward the various negative impacts of globalization. This attitude must be balanced with strengthening faith to prevent the decline of national character and identity. The challenges of globalization are conditions that arise as a result of the modernization process. This situation is unavoidable and must be faced as part of the effort to achieve success. Challenges should not be viewed as obstacles, but rather as encouragement to improve abilities in facing and resolving various problems. Zubaedi, explains that the interaction between globalization and Islamic education produces two simultaneous consequences: opportunities and risks. On the one hand, globalization provides easy access to information and accelerates the dissemination of beneficial knowledge. However, on the other hand, globalization also carries risks because its impacts not only affect the broader order of life but also change social life on a smaller scale. These emerging challenges include advances in science and technology, democratization, and moral decadence (Nur Siti Rahmayanti, 2025).

First, advances in science and technology pose a major challenge to Islamic education. Islamic education is expected to make a real contribution to building a modern civilization and culture in line with the development of science and technology. However, in reality, Islamic education is often considered to have declined in function due to its greater emphasis on moral and spiritual aspects rather than mastery of practical and technological skills. As a result, Islamic education is considered less able to compete in the global cultural realm. In general, the condition of Islamic education is considered lagging behind because it

is less responsive to social and cultural changes and produces graduates who are less than optimal in mastering science and technology. In fact, science and technology play a vital role in simplifying human life, although on the other hand, it can also have negative impacts. Therefore, Islamic education needs to view the development of science and technology as a challenge that must be mastered, while still ensuring that this progress is aligned with Islamic values and can contribute to the development of science and technology in the future.

Second, democratization is also a significant issue influencing Islamic education in Indonesia. According to Dede Rosyada (2004), demands for democratization were initially directed at the political system as a form of resistance to authoritarianism, then spread to various areas of life, including education. Democracy emphasizes respect for individual potential and rejects uniformity in social life. In the field of education, Tilaar (1998) emphasized that every citizen has the same rights and obligations to obtain and develop a quality education. The democratization of education opens up space for public participation, but also has the potential to give rise to commercialization.Therefore, Islamic education is required to transform from a centralized and uniform system to a more autonomous, diverse, and independent system.

Third, moral decadence is a serious challenge due to the rapid development of technology. The technological revolution has caused a shift in cultural values and norms, with cultures superior in science and technology tending to dominate global cultural interactions. Hasbi Indra (2005) stated that Western culture has exerted a strong influence on Islamic culture. Technological media such as television, the internet, and various other digital devices have broadened society's horizons, but they also present content that conflicts with Islamic values, such as pornography, violence, and a promiscuous lifestyle. This situation demands that Islamic education formulate appropriate strategies to address these rapid changes, both at the individual and global levels (Pewangi, 2024).

Globalization can be understood as a phenomenon that has a strong influence on changing attitudes and mindsets of people worldwide, including in the field of education. In this global era, there is a growing awareness that education is the primary means of preparing individuals to face the increasingly complex and unpredictable challenges of the future. Education is no longer viewed as something exclusive or luxurious, but has become a fundamental necessity for the continuity of life. Essentially, education is a process of cultural transmission, encompassing science, technology, ideas, ethical values, as well as spiritual and aesthetic values, from one generation to the next. This process is expected to shape life values that will serve as provisions for preparing quality human resources who are ready to face future changes (Dacholfany, 2015). In the context of globalization, Islamic

education is faced with various major challenges, including internal and external factors.

Internal factors that are challenges in Islamic education include those related to the orientation of Islamic education, challenges in Islamic education are also related to the quality of human resources, developments in information and technology, the curriculum has a strategic role.

First, the current orientation of Islamic education is considered unclear and uncertain. The Islamic education system should be able to respond to the needs and challenges of society as a consequence of ongoing social change. Failure to do so could leave Islamic education at a disadvantage in global competition. In Indonesia, differing views on the direction, patterns, and goals of Islamic education persist, contributing to the suboptimal recognition of Islamic education internationally. Therefore, Islamic education needs to undergo continuous renewal through innovation and reform of the learning system to address various weaknesses. This effort is crucial for Islamic education to improve equity, quality, relevance, and the effectiveness and efficiency of education delivery. In the era of globalization, educational demands extend beyond formal education to the mastery of skills that are useful and competitive for individuals, society, and the nation. Furthermore, a reexamination of the goals of Islamic education is necessary to align them with the needs of the times.

Second, the challenges of Islamic education also relate to the quality of human resources. The quality of graduates from Islamic educational institutions in Indonesia is still considered suboptimal and not yet fully competitive at the global level. Therefore, improving the quality of graduates is an urgent need to produce competent, independent human resources who are ready to enter the workforce. Efforts to strengthen human resources need to be carried out through skills education, such as mastery of foreign languages and information technology, as well as providing learning opportunities through scholarship programs, both domestically and internationally. Furthermore, character development, including discipline, hard work, responsibility, and honesty, needs to be instilled based on the values of the teachings of the Quran and Hadith. Improving the quality of human resources is a shared responsibility between the government, society, and families, especially parents, in guiding and educating the next generation so that they do not grow up without adequate guidance (Hidayat, 1995).

Third, developments in information and technology demand a paradigm shift in Islamic education, from mere literacy to information literacy. Islamic education is required to adapt its learning strategies to meet the demands of globalization. The unstoppable flow of globalization has brought about significant changes in the lives of people worldwide, where technological advances not only influence mindsets but also shape a new global culture. Therefore, Islamic

education must be able to utilize technological developments wisely to remain aligned with Islamic values.

Fourth, the curriculum plays a strategic role in achieving the goals of Islamic education. Islamic religious education needs to be directed at developing various aspects of students' intelligence, including emotional, social, intellectual, and spiritual intelligence. To achieve these goals, a systematically designed curriculum is required to guide the learning process. The curriculum is a set of plans containing objectives, competencies, materials, and learning experiences designed to guide educational activities. Therefore, the curriculum must be dynamic and continually updated in accordance with developments and educational needs. Reforming the Islamic religious education curriculum is a crucial step to ensure that the curriculum is able to meet the challenges of globalization and play an active and responsive role in addressing various contemporary issues (Mulyasa, 2007).

External factors that pose challenges in Islamic education include issues related to the dichotomy of knowledge and the character of knowledge which is still general in nature.

First, the problem of dichotomy is one of the fundamental issues facing Islamic education. This dichotomy is evident in the separation between religious knowledge and general knowledge, between revelation and reason, and between revelation and nature. This problem has persisted for quite some time and began to emerge in the medieval period of Islamic thought. Rahman explains that during this period, there was constant competition between the disciplines of law and theology for the position of supreme knowledge. This condition resulted in a separation of knowledge that hampered the development of a holistic and integrative science in Islamic education.

Second, another weakness in Islamic education is the general nature of scientific knowledge, which is not yet problem-solving oriented. The resulting knowledge tends to lack practical application and is not fully aligned with the dynamics and needs of society. Syed Hussein Alatas emphasized that the ability to identify, analyze, and find solutions to various problems is a key characteristic of intellectual quality. The fundamental difference between intellectuals and non-intellectuals lies in the ability to think critically and an awareness of the consequences of every thought and action (Iin Fekasuri, 2024).

C. Epistemological Reorientation in the Transformation of Islamic Religious Education Curriculum

The transformation of the Islamic Religious Education curriculum in the digital and globalization era requires a paradigm shift from a traditional transmission model toward a more epistemologically grounded approach. Islamic epistemology, particularly the concept of *ta'dib* proposed by Syed Naquib al-Attas,

emphasizes the integration of adab, spiritual formation, and intellectual discipline as the foundation of Islamic education (Husnul, 2025). This transformation is realized through adaptive curriculum development, enhanced teacher competencies in technology integration, and the establishment of an ethical framework for AI implementation in religious education (Mundofi, 2025). However, the current curriculum transformation policies tend to emphasize digital literacy and competency-based outcomes while paying limited attention to these epistemological dimensions. This situation indicates a dichotomy between technological adaptation and the preservation of Islamic epistemic values (Ikhwan A., 2025).

Globalization introduces new patterns of knowledge production that challenge the coherence of Islamic educational philosophy. According to Halstead's perspective on Islamic educational philosophy, Islamic education must harmonize rational, moral, and spiritual components. Yet digital technologies often function within a secular-technical framework that may prioritize efficiency and information access over moral-spiritual formation. Therefore, curriculum transformation must integrate digital competence with Islamic epistemology to avoid reducing PAI into a mere informational subject rather than a holistic formation of *insan kamil* (Syarif, 2025).

This epistemological reorientation implies that PAI curriculum developers must critically evaluate how digital learning resources, online religious content, and artificial intelligence tools align with Islamic knowledge hierarchies. Without such alignment, digital innovation risks creating fragmented religious understanding among students (Eko Juli Y., 2024).

In PAI, the Project-Based Learning (PBL) method is used so that students can directly apply Islamic teachings in real activities. Technology is also utilized in the learning process, such as the use of digital media integration of digital technology, such as Computer-Based Instruction (CBI) and WebBased Instruction (WBI), Social Digital Learning, and Adaptive Digital Learning, is able to increase the effectiveness, interactivity, and motivation of students to learn in PAI learning (Sayidatul Husna Panjaitan, 2025) . With these changes, it is hoped that PAI learning will become more flexible, relevant, and capable of preparing a generation that is faithful, has good character, and is ready to face global challenges (Husnul Buairi, 2025) .

D. Pedagogical Implications of Digital Transformation for Islamic Religious Education Learning

Digital transformation has reshaped pedagogical practices by shifting learning from teacher-centered to learner-centered environments. The transformation of Islamic pedagogy is an imperative for Islamic educational institutions to effectively adapt to the dynamics of contemporary science and

technology (Sodikin, 2025). In the context of PAI, this shift presents both opportunities and challenges. Digital pedagogy frameworks (Fadel et al., 2020) highlight the importance of critical thinking, creativity, collaboration, and character as core competencies for the 21st century. These competencies are compatible with Islamic educational objectives, yet the integration process is not straightforward (Azizeh M., 2025).

PAI teachers must adapt their teaching methods to accommodate interactive platforms, multimedia learning, and virtual simulation technologies while ensuring that Islamic values remain central. This technology enables more adaptive, interactive, and personalized learning, while also improving resource management efficiency, evaluation transparency and decision-making accuracy (Hendrawati, 2025). The transition from conventional lecture-based instruction to digital collaborative learning requires teachers to develop new pedagogical skills, including the ability to curate credible Islamic resources online and promote critical digital literacy to counter misinformation (Amanda, 2025).

Furthermore, the integration of artificial intelligence into learning environments raises questions related to the personalization of religious learning, assessment fairness, and the ethical use of student data. These issues necessitate pedagogical guidelines grounded in Islamic ethical principles to ensure that technology supports not replaces the role of educators in shaping students' character and moral reasoning (Septiani L., 2024).

E. Ethical and Moral Challenges in Digital-Based Islamic Education

The global digital environment brings ethical implications that must be addressed within the Islamic Religious Education curriculum. Students encounter a wide range of online religious interpretations, some of which are extremist, misleading, or lacking scholarly authority. The absence of strong digital literacy among students increases the risk of them consuming content that contradicts Islamic moderation (*wasathiyyah*) (Nanik H. T., 2025).

From an Islamic ethical standpoint, the digital environment influences students' identity formation, social behavior, and moral judgment. Issues such as cyberbullying, addiction to digital entertainment, online harassment, and the spread of hoaxes represent new ethical problems that require curricular intervention. Islamic ethics derived from the Qur'an and Sunnah emphasizes accountability (*mas'uliyy h*), responsibility (*amanah*), and self-discipline (*mujahadah al-nafs*) values that need to be recontextualized within digital behavior (Ikhsan S., 2025).

Thus, curriculum transformation must integrate modules on digital ethics, responsible online behavior, and critical evaluation of online religious content (Amanda, 2025). These interventions should not be supplementary but embedded into the core structure of Islamic Religious Education learning so that students

develop digital study emphasize the importan ceofhandson collaborative approaches competence aligned with Islamic moral values (Hendi Sugianto, 2024).

F. Conceptual Reconstruction of the Islamic Religious Education Curriculum in the Digital and Globalization Era

Based on the epistemological, pedagogical, and ethical analyses, the Islamic Religious Education curriculum requires conceptual reconstruction to remain relevant and effective in the digital age. This reconstruction involves three main components. First, epistemological integration. The curriculum must integrate classical Islamic knowledge frameworks with digital-age competencies. This includes reorganizing learning materials based on Islamic epistemic hierarchy (*maratib al-'ilm*) while embedding digital literacy, critical reasoning, and global awareness (Mambaul, 2024). Second, digital pedagogy alignment.Islamic Religious Education learning models should incorporate technology-enhanced strategies such as flipped learning, blended learning, For example, by delivering content material with E-learning such as Zoom, Google Meet,Google Classroom (Asep Mulyana, 2023) . and virtual simulation of worship practices, and interactive platformswhile maintaining teacher authority as a moral guide (Amanda, 2025). Third, ethical digital competence development. The curriculum must embed Islamic digital ethics as a core component rather than an additional topic. Students should be guided to understand the moral implications of online behavior, the ethics of information sharing, and the etiquettes of digital communication (Ikhsan S., 2025).

This conceptual reconstruction will enable Islamic Religious Education to address contemporary challenges without losing its philosophical roots, ensuring that Islamic education continues to guide students toward becoming morally grounded, digitally competent, and globally aware individuals.

G. Conclusion

This study concludes the transformation of the Islamic Religious Education curriculum in the digital and globalization era requires a comprehensive reorientation that integrates Islamic epistemology, digital pedagogy, and ethical considerations. The analysis reveals that the rapid advancement of technology and the widening flow of global information have shifted the landscape of learning, demanding a curriculum model that is both epistemologically grounded and responsive to contemporary digital realities. Existing challenges such as fragmented religious understanding, unfiltered access to online content, limited digital competence among teachers, and weakened moral awareness demonstrate that curriculum transformation cannot rely solely on technological adaptation. Instead, it must be framed within the philosophical principles of *ta'dib*, integrated knowledge, and Islamic moral reasoning to ensure the holistic development of students in accordance with Islamic values.

This study contributes to the importance of reconstructing the Islamic Religious Education curriculum through three main directions: epistemological integration, alignment with digital pedagogical models, and strengthening Islamic digital ethics. The proposed reconstruction ensures that technology-supported learning remains aligned with the objectives of Islamic education, enabling students to develop spiritual integrity, critical digital literacy, and global awareness. The limitations of this study are still in the theoretical realm and require further implementation-based research or case studies.

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