

The Dynamics of the Islamic Religious Education Curriculum in Responding to Social and Technological Changes

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Abstract

Social change and technological development have significantly transformed the orientation, content, pedagogy, and implementation of the Islamic Religious Education curriculum. This study aims to analyze the dynamics of the Islamic Religious Education curriculum in responding to these changes, identify the major challenges and opportunities in its implementation, and formulate an adaptive-transformative conceptual framework. The study employed a qualitative approach using library research. Data were obtained from journal articles, academic books, policy documents, conference proceedings, and other relevant scholarly sources published mainly between 2015 and 2026. The data were analyzed through qualitative content analysis involving data condensation, thematic organization, comparative interpretation, and conclusion drawing. The findings indicate that the Islamic Religious Education curriculum has shifted from a predominantly normative and teacher-centered orientation toward a more contextual, integrative, competency-based, and learner-responsive model. Technological integration provides opportunities to expand access, enrich learning resources, strengthen digital literacy, and support interactive pedagogy. However, its implementation is constrained by unequal infrastructure, limited teacher readiness, institutional resistance, weak professional development, and ethical concerns related to misinformation, digital dependence, and the authority of religious knowledge. Based on the synthesis, this study proposes an adaptive-transformative framework consisting of six interconnected components: Islamic value foundations, contextual input, curriculum transformation, implementation capacity, integrated learner outcomes, and continuous evaluation and renewal. This framework positions Islamic values as the normative foundation for developing a curriculum that is socially relevant, technologically responsive, and spiritually grounded.

Keywords: *Islamic Religious Education Curriculum, Social Change, Technological Development, Digital Transformation, Adaptive-Transformative Curriculum.*

Abstrak

Perubahan sosial dan perkembangan teknologi telah mentransformasikan orientasi, isi, pedagogi, dan implementasi kurikulum Pendidikan Agama Islam secara signifikan. Penelitian ini bertujuan menganalisis dinamika kurikulum Pendidikan Agama Islam dalam merespons perubahan tersebut, mengidentifikasi tantangan dan peluang utama dalam implementasinya, serta merumuskan kerangka konseptual adaptif-transformatif. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Data diperoleh dari artikel jurnal, buku akademik, dokumen kebijakan, prosiding konferensi, dan sumber ilmiah relevan lainnya yang sebagian besar diterbitkan pada rentang 2015–2026. Data dianalisis melalui analisis isi kualitatif yang meliputi kondensasi data, pengorganisasian tematik, interpretasi komparatif, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kurikulum Pendidikan Agama Islam telah bergeser dari

orientasi yang dominan normatif dan berpusat pada guru menuju model yang lebih kontekstual, integratif, berbasis kompetensi, dan responsif terhadap kebutuhan peserta didik. Integrasi teknologi memberikan peluang untuk memperluas akses, memperkaya sumber belajar, memperkuat literasi digital, dan mendukung pedagogi interaktif. Namun, implementasinya masih menghadapi keterbatasan infrastruktur, rendahnya kesiapan guru, resistensi kelembagaan, lemahnya pengembangan profesional, serta persoalan etis terkait misinformasi, ketergantungan digital, dan otoritas pengetahuan keagamaan. Berdasarkan hasil sintesis, penelitian ini mengusulkan kerangka adaptif-transformatif yang terdiri atas enam komponen yang saling berkaitan: fondasi nilai Islam, masukan kontekstual, transformasi kurikulum, kapasitas implementasi, hasil belajar terintegrasi, serta evaluasi dan pembaruan berkelanjutan. Kerangka ini menempatkan nilai-nilai Islam sebagai fondasi normatif bagi pengembangan kurikulum yang relevan secara sosial, responsif terhadap teknologi, dan tetap berakar pada spiritualitas.

Kata Kunci: *Kurikulum Pendidikan Agama Islam, Perubahan Sosial, Perkembangan Teknologi, Transformasi Digital, Kurikulum Adaptif-Transformatif.*

INTRODUCTION

Social change and technological development have transformed how people acquire knowledge, communicate, construct identities, and understand religious values. Globalization, digitalization, shifting patterns of social interaction, and the emergence of generations raised within digital ecosystems require educational institutions to continually reassess the relevance of their curricula. A curriculum cannot be understood as a static instructional framework because it continuously interacts with political, social, cultural, economic, and technological developments. In the context of Islamic Religious Education, these transformations present increasingly complex challenges. The Islamic Religious Education curriculum is expected not only to adapt to contemporary developments but also to ensure that such adaptation remains grounded in Islamic values and directed toward forming individuals who are faithful, knowledgeable, morally responsible, and socially engaged.

Historically, the Islamic Religious Education curriculum in Indonesia has evolved alongside changes in national education policy. The transition from the 1947 Curriculum to the current Independent Curriculum demonstrates that curriculum development has always been shaped by societal needs and national development priorities. Putri and Hamami (2023)¹ explain that political, social, cultural, economic, and technological transformations have significantly influenced the dynamics of the Islamic education curriculum. This historical trajectory indicates that adaptability is one of the key strengths of Islamic education. Nevertheless, curriculum adaptation should not be limited to administrative revisions or the addition of new subject matter. The Islamic Religious Education curriculum needs to be contextually reconstructed so that Islamic teachings can be meaningfully connected with the changing realities experienced by learners.

Contemporary social transformations have also reshaped learners' needs, characteristics, and educational experiences. Globalization has intensified cross-cultural interaction, increased social diversity, and introduced competing systems of values that

¹ Luqyana Azmiya Putri and Tasman Hamami, "The Islamic Religious Education Curriculum Towards Globalization of Education: A Study on the Dynamics and Implications of Curriculum Changes," *Muslim Education Review* 2, no. 2 (2023): 249–74, <https://doi.org/10.56529/mer.v2i2.199>.

may influence the formation of religious identity. At the same time, digital spaces have shifted part of the authority over religious knowledge from formal institutions and teachers to social media, video-sharing platforms, search engines, and online religious figures. This situation requires the Islamic Religious Education curriculum to move beyond the transmission of normative religious knowledge. It must equip learners with the ability to evaluate information, engage constructively with differences, think critically, and apply Islamic teachings contextually. Rahmadani and Raharja (2025)² show that Islamic educational institutions need to revitalize curriculum management and design to respond to modernization and social change while preserving the traditions that constitute their institutional identity.

Technological advancement has similarly transformed the learning ecosystem of Islamic Religious Education. Learning management systems, interactive multimedia, religious applications, digital learning resources, artificial intelligence, and platform-based learning provide opportunities to expand access and develop more flexible, personalized, and participatory learning experiences. The integration of technology may help teachers present Islamic knowledge in ways that are more contextual and closely connected to learners' everyday experiences. However, digital transformation should not be reduced to the use of technological devices in the classroom. Malizal (2025)³ emphasizes that Islamic education reform requires the integration of curriculum renewal, digital pedagogy, identity formation, and institutional capacity building. Technology should therefore be incorporated into curriculum objectives, content, instructional strategies, assessment, and teacher professional development rather than being treated merely as an additional learning tool.

These demands are increasingly significant because twenty-first-century learners need competencies that extend beyond the mastery of religious content. They require critical thinking, creativity, communication, collaboration, digital literacy, problem-solving, and adaptability. Latifah et al. (2024)⁴ argue that the Islamic Religious Education curriculum continues to face gaps in accommodating twenty-first-century competencies, particularly critical thinking, digital literacy, and global citizenship. The curriculum must therefore bridge the Islamic intellectual tradition with contemporary educational needs. Such integration does not mean replacing Islamic traditions and values with technological orientations. Rather, contemporary knowledge and technology should be utilized to strengthen learners' understanding, internalization, and practice of Islamic teachings.

The transformation of the Islamic Religious Education curriculum nevertheless encounters various implementation barriers. Limited infrastructure, unequal access to technology, insufficient digital literacy among teachers, inadequate professional training, rigid bureaucratic structures, and cultural resistance may impede curriculum innovation.

² Luthfi Setya Rahmadani and Setya Raharja, "Revitalizing Islamic Education: The Role of Management and Curriculum Design in Addressing Social Change in Pesantren," *Fikri : Jurnal Kajian Agama, Sosial Dan Budaya* 10, no. 1 (2025): 368–82, <https://doi.org/10.25217/jf.v10i1.6166>.

³ Zelynda Zeinab Malizal, "Islamic Education and Globalization: Curriculum, Identity, and Digital Integration," *Sinergi International Journal of Islamic Studies* 3, no. 2 (2025): 70–82, <https://doi.org/10.61194/ijis.v3i2.711>.

⁴ Endah Nur Latifah et al., "Modernizing Islamic Religious Education: Bridging Tradition And 21st-Century Skills Through Curriculum And Technology Integration," *Proceeding Of International Conference On Education, Society And Humanity* 2, no. 2 (2024): 1198–203.

Malizal (2025)⁵ identifies limited funding, cultural conservatism, bureaucratic inertia, and insufficient professional development as major obstacles to Islamic education reform. Furthermore, the use of technology without a clear ethical orientation may create digital dependence, facilitate the circulation of unverified religious information, reduce meaningful human interaction, and weaken spiritual reflection. Curriculum transformation must therefore be supported by competent human resources, effective educational leadership, adequate infrastructure, responsive policies, and clear ethical guidelines.

Several studies have examined the transformation of the Islamic Religious Education curriculum from different perspectives. Putri and Hamami (2023)⁶ investigated the dynamics of the Islamic education curriculum in response to globalization. Rachman (2025)⁷ proposed a transformation of Islamic Religious Education based on the philosophy of *ta'dīb* and critical pedagogy to address the challenges of modernity. Latifah et al. (2024)⁸ emphasized the integration of Islamic traditions, technology, and twenty-first-century skills. Meanwhile, Syarip et al. (2026)⁹ developed a globally oriented reconstruction of the Islamic Religious Education curriculum through an integrative-transformative approach. These studies provide important foundations for curriculum reform. However, most have tended to emphasize particular dimensions, such as globalization, technology, twenty-first-century skills, or specific philosophical orientations. The interconnected influence of social and technological changes on the various components of the Islamic Religious Education curriculum still requires a more comprehensive synthesis.

To address this gap, the present study analyzes the dynamics of the Islamic Religious Education curriculum in responding to social and technological changes through an integrated perspective. Its novelty lies in mapping how these two forms of change simultaneously influence the curriculum's philosophical orientation, objectives, content, instructional strategies, learning media, assessment, teacher roles, and implementation capacity. This study aims to identify the major forms of curriculum transformation, analyze the opportunities and challenges associated with their implementation, and formulate a conceptual framework for an adaptive and transformative Islamic Religious Education curriculum that remains grounded in Islamic values. The findings are expected to enrich scholarly discourse on Islamic education curriculum development and provide practical recommendations for policymakers, educational administrators, and teachers seeking to design Islamic Religious Education that is relevant to the needs of contemporary society.

⁵ Malizal, "Islamic Education and Globalization."

⁶ Putri and Hamami, "The Islamic Religious Education Curriculum Towards Globalization of Education."

⁷ Lutfi Rachman, "Transforming Islamic Religious Education in Response to the Challenges of Globalization and Modernity," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 2, no. 2 (2025): 259–66, <https://doi.org/10.38073/pelita.v2i2.3251>.

⁸ Latifah et al., "MODERNIZING ISLAMIC RELIGIOUS EDUCATION."

⁹ Syarip Syarip et al., "Model of Islamic Religious Education Curriculum Reconstruction with a Global Perspective Based on an Integrative-Transformative Approach," *Assyfa Journal of Islamic Studies* 4, no. 1 (2026): 223–37, <https://doi.org/10.61650/ajis.v4i1.981>.

METHOD

This study employed a qualitative approach using library research to examine the dynamics of the Islamic Religious Education curriculum in responding to social and technological changes. Library research was considered appropriate because the study focused on synthesizing concepts, theories, policy documents, and previous research rather than collecting primary data from participants. The sources included peer-reviewed journal articles, academic books, official curriculum documents, conference proceedings, research reports, and other scholarly publications relevant to Islamic Religious Education curriculum development, social transformation, digitalization, and educational technology.

The literature was collected through document analysis and systematic searches in Google Scholar, Garuda, DOAJ, Scopus, and selected institutional repositories. The search used Indonesian and English terms, including “dinamika kurikulum PAI,” “perubahan sosial dan kurikulum PAI,” “teknologi dalam pendidikan agama Islam,” “Islamic religious education curriculum,” “Islamic curriculum and social change,” “digital transformation in Islamic education,” and “technology integration in Islamic education.” Publications issued between 2015 and 2026 were considered, with priority given to studies published during the most recent three to five years. Sources were included when they directly addressed the Islamic Religious Education curriculum, social change, technological development, curriculum reform, or digital learning and were published by credible journals, academic publishers, or official institutions. Publications with limited relevance, unclear methodological procedures, duplicated content, or questionable academic quality were excluded.

The selected literature was analyzed using qualitative content analysis. The analysis followed three interconnected stages: data condensation, data display, and conclusion drawing. During data condensation, the sources were read critically and coded according to major analytical categories, including curriculum orientation, curriculum objectives, content transformation, pedagogical change, technological integration, assessment, teacher roles, implementation barriers, and development opportunities. The coded data were then organized into thematic narratives and comparative matrices to identify patterns, similarities, differences, and relationships among the findings. The final conclusions were developed through descriptive, critical, and comparative synthesis across the selected literature.

The credibility of the analysis was strengthened through cross-source verification. Findings from national and international publications were compared to identify convergent and divergent perspectives. Snowballing was also conducted by examining the reference lists of key studies to locate additional relevant sources. This process enabled the study to produce a comprehensive and contextually grounded synthesis of how social and technological changes influence the development and implementation of the Islamic Religious Education curriculum.

RESULTS AND DISCUSSION

The Transformation of the Islamic Religious Education Curriculum in Response to Social Change

The findings indicate that the Islamic Religious Education curriculum has continuously evolved in response to changes in society, educational policy, cultural orientation, and learners' needs. This transformation cannot be understood merely as a technical revision of content or learning materials. Rather, it reflects a broader shift in the philosophical orientation, objectives, structure, and pedagogical functions of Islamic Religious Education. Historically, the curriculum developed from mosque-based and classical religious learning toward more institutionalized forms through madrasas and modern schools. In the Indonesian context, this development was subsequently influenced by changes in national curriculum policy, from centralized and content-oriented models to competency-based and more flexible approaches. Fauzi et al. (2025)¹⁰ explain that the periodization of Islamic Religious Education curriculum policy demonstrates a gradual movement from normative-doctrinal instruction toward contextual, integrative, and competency-oriented learning.

The normative-doctrinal orientation historically emphasized the transmission of religious knowledge, memorization, obedience, and the preservation of established teachings. This orientation played an important role in maintaining religious identity and continuity. However, rapid social change has expanded the expectations placed on Islamic Religious Education. Learners are now required not only to understand religious doctrines but also to apply Islamic values in complex social realities characterized by globalization, multiculturalism, social mobility, digital communication, and changing patterns of authority. Darmawan et al. (2025)¹¹ argue that the contemporary Islamic education curriculum must respond to tensions between Islamic values and modernity, technological development, and twenty-first-century competencies. This implies that curriculum transformation must extend beyond the addition of contemporary themes and involve a reorientation of how religious knowledge is interpreted, taught, and connected to social life.

Globalization has become one of the most significant drivers of curriculum reform. It has increased interaction among cultures, ideologies, and systems of knowledge while simultaneously creating concerns about identity, moral disorientation, and the weakening of religious traditions. Arifin (2025)¹² emphasizes that the Islamic education curriculum must respond to globalization by strengthening both intellectual adaptability and religious identity. A curriculum that is excessively closed may fail to prepare learners for contemporary society, while one that is overly accommodative may weaken its theological and ethical foundations. Therefore, curriculum reform requires a balanced approach that enables learners to engage with global knowledge without losing their

¹⁰ Anis Fauzi et al., "Periodisasi Kebijakan Kurikulum Pendidikan Agama Islam," *Didaktika: Jurnal Kependidikan* 14, no. 2 (2025): 3093–102, <https://doi.org/10.58230/27454312.2157>.

¹¹ Herman Darmawan et al., "Dynamics of Islamic Education Curriculum (Concept Analysis, Context and Solutions Efforts)," *Jurnal Inovatif Manajemen Pendidikan Islam* 4, no. 1 (2025): 62–77, <https://doi.org/10.38073/jimpi.v4i1.1967>.

¹² Misbahul Arifin, "Pengembangan Kurikulum Pendidikan Islam Dalam Menjawab Tantangan Globalisasi," *GAHWA* 4, no. 1 (2025): 1–20, <https://doi.org/10.61815/gahwa.v4i1.716>.

commitment to Islamic values.

Changes in learners' social environments also influence curriculum development. Contemporary learners are exposed to diverse sources of information, lifestyles, opinions, and religious interpretations. Their understanding of religion is no longer shaped exclusively by teachers, families, or formal institutions. Social media, online communities, digital preachers, and algorithm-driven content have become influential sources of religious knowledge. This condition requires the Islamic Religious Education curriculum to strengthen learners' critical religious literacy. Students need the ability to evaluate the credibility of information, distinguish between authoritative and misleading religious content, and respond to differences with ethical and intellectual maturity.

The findings also suggest that the changing characteristics of learners require a shift from teacher-centered instruction toward more participatory, reflective, and contextual learning. Traditional pedagogical methods remain important, particularly in transmitting foundational religious knowledge and cultivating discipline. However, their effectiveness may be limited when used without dialogue, problem-solving, or contextual application. Barry et al. (2025)¹³ note that contemporary trends in Islamic education demand pedagogical strategies that respond to new learning environments and learner diversity. This does not imply abandoning traditional methods, but rather integrating them with collaborative learning, inquiry, discussion, case analysis, and social engagement.

A similar argument is developed by Hasriadi et al. (2023),¹⁴ who propose an eclectic model of Islamic Religious Education curriculum development. Such a model combines subject-centered, humanistic, technological, and social reconstruction approaches. The subject-centered approach ensures mastery of essential Islamic knowledge; the humanistic approach responds to learners' psychological and personal development; the technological approach supports effective and flexible learning; and the social reconstruction approach directs religious education toward solving social problems. The combination of these orientations provides a more comprehensive foundation for curriculum development than reliance on a single approach.

The transformation of the Islamic Religious Education curriculum is also closely related to the emergence of the Independent Curriculum. Its emphasis on flexibility, learning outcomes, differentiated instruction, and contextual projects opens opportunities for Islamic Religious Education to become more relevant to learners' lives. Faizuddin and Wasehudin (2024)¹⁵ show that technology-based implementation of the Independent Curriculum in Islamic education can support changes in learners' attitudes and engagement. Nevertheless, flexibility also demands stronger curriculum competence among teachers. Without adequate pedagogical understanding, curriculum flexibility may result in inconsistency, superficial innovation, or excessive dependence on available

¹³ Aboubacar Barry et al., "Contemporary Educational Trends in Islamic Education: An Analytical Review of Pedagogical Challenges and Strategic Opportunities," *LECTURES: Journal of Islamic and Education Studies* 4, no. 3 (2025): 375–85, <https://doi.org/10.58355/lectures.v4i3.163>.

¹⁴ Hasriadi Hasriadi et al., "Islamic Religious Education Curriculum Development Model," *ETDC: Indonesian Journal of Research and Educational Review* 2, no. 4 (2023): 55–69, <https://doi.org/10.51574/ijrer.v2i4.936>.

¹⁵ Faizuddin Faizuddin and Wasehudin Wasehudin, "Implementation of the Independent Curriculum in Technology-Based Islamic Education Learning Responds to Changes in Students' Attitudes," *Arfannur* 5, no. 2 (2024): 67–77, <https://doi.org/10.24260/arfannur.v5i2.2845>.

teaching materials.

Another important dimension is the relationship between curriculum transformation and teacher competence. Munawir et al. (2024)¹⁶ emphasize that a dynamic curriculum requires competent teachers. Curriculum reform cannot succeed when teachers are positioned merely as implementers of administrative documents. They must be capable of interpreting curriculum objectives, selecting relevant content, connecting religious concepts with contemporary issues, and designing meaningful learning experiences. Teachers therefore function as curriculum translators and developers at the classroom level.

The analysis further indicates that social change requires Islamic Religious Education to address issues beyond ritual knowledge. Contemporary curriculum content needs to incorporate social ethics, environmental responsibility, digital citizenship, multicultural awareness, moderation, justice, and public morality. These themes should not be treated as additions detached from Islamic sources. Instead, they should be integrated through Qur'anic values, prophetic traditions, Islamic jurisprudence, ethics, and intellectual heritage. Oktaria et al. (2025),¹⁷ through their discussion of Fazlur Rahman's thought and the Independent Curriculum, highlight the relevance of contextual interpretation in connecting Islamic values with current educational needs.

Thus, the transformation of the Islamic Religious Education curriculum reflects a movement from a predominantly transmissive model toward a more contextual, integrative, competency-based, and socially responsive orientation. This transformation should not be interpreted as a rejection of tradition, but as an effort to ensure that Islamic teachings remain meaningful in changing circumstances. The key issue is not whether the curriculum should change, but how change can be managed without weakening its theological, moral, and spiritual foundations.

Technological Integration and Pedagogical Innovation in Islamic Religious Education

The findings show that technological development has significantly influenced the design and implementation of the Islamic Religious Education curriculum. Digital technology has expanded access to religious knowledge, diversified learning resources, and introduced new forms of interaction between teachers and learners. Learning management systems, interactive multimedia, digital Qur'an applications, video-based instruction, virtual classrooms, and artificial intelligence can support more flexible and engaging learning. However, technology integration should not be reduced to the simple use of devices or digital platforms. It requires a transformation in curriculum content, pedagogy, assessment, teacher roles, and ethical orientation.

Wahyudi (2025)¹⁸ explains that the digitalization of the Islamic education

¹⁶ Munawir Munawir et al., "Menuju Pendidikan Islam Berkualitas: Guru Kompeten Dan Kurikulum Dinamis," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan* 8, no. 3 (2024), <https://doi.org/10.47006/er.v8i3.20528>.

¹⁷ Ira Oktaria et al., "Relevansi Pemikiran Fazlur Rahman Terhadap Nilai-Nilai Pendidikan Islam Dalam Kurikulum Merdeka," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 8, no. 1 (2025): 31–46, <https://doi.org/10.30659/jspi.8.1.31-46>.

¹⁸ Imam Wahyudi, "Digitalisasi Kurikulum Pendidikan Islam," *Amaliyatu Tadris (AMYTA)* 4, no. 1 (2025): 36–46.

curriculum includes the transformation of content, learning methods, and instructional media. These three dimensions must be interconnected. Digitized content alone does not necessarily improve learning when teachers continue to use passive and teacher-centered methods. Similarly, innovative media may have limited value when they are not aligned with curriculum objectives or learners' needs. Effective technological integration therefore requires coherence between what is taught, how it is taught, and how learning outcomes are assessed.

Agustini et al. (2026)¹⁹ highlight the implications of digital innovation for the transformation of pedagogical practices in Islamic education. Digital tools can encourage a shift from one-way instruction toward more interactive, collaborative, and learner-centered approaches. Learners can access materials independently, participate in online discussions, work on collaborative projects, and receive timely feedback. These possibilities support greater learner autonomy, but they also require teachers to redesign learning activities rather than merely transferring conventional lectures into digital formats.

The adoption of technology in Islamic Religious Education also creates opportunities for contextualization. Religious concepts can be connected to contemporary realities through videos, simulations, digital storytelling, and case-based learning. For example, discussions of ethics can be linked to social media behavior, privacy, misinformation, online harassment, and artificial intelligence. Learning about Islamic law can be enriched through digital access to classical and contemporary sources, while Qur'anic studies can benefit from searchable databases, recitation tools, and linguistic applications. Such innovations can make learning more relevant, provided that digital sources are selected critically and accompanied by scholarly guidance.

Zahraini et al. (2025)²⁰ argue that Islamic education reform in the digital age involves both opportunities and challenges. Technology may improve accessibility, instructional variety, and learner participation, but it can also widen inequality between institutions with different levels of infrastructure. Schools in urban areas may have stable internet access, digital devices, and trained teachers, while rural or under-resourced institutions may struggle with basic connectivity. Consequently, curriculum innovation that assumes equal technological readiness may reproduce educational inequality.

The use of artificial intelligence introduces an additional layer of complexity. AI-based applications can support personalized learning, automated feedback, content generation, translation, and access to religious information. However, they also raise concerns regarding accuracy, bias, authorship, dependency, and the authority of religious knowledge. Islamic Religious Education cannot adopt AI solely because it is technologically advanced. Its use must be guided by educational objectives and Islamic ethics. Learners need to understand that AI-generated religious explanations cannot automatically replace authoritative scholarship, teacher guidance, or critical

¹⁹ Rini Agustini et al., "Reconstructing Islamic Education Through Digital Innovation: Implications for the Transformation of Pedagogical Practices," 0 (2026): 1261–67, <https://doi.org/10.3059/insis.v0i0.28923>.

²⁰ Zahraini Zahraini et al., "Islamic Education Reform in the Digital Age: Challenges and Opportunities for a Modern Curriculum," *Journal of Noesantara Islamic Studies* 2, no. 1 (2025): 1–11, <https://doi.org/10.70177/jnis.v2i1.1841>.

interpretation.

The philosophical dimension of digital learning is equally important. Mubarak et al. (2025)²¹ propose a synthesis between Seyyed Hossein Nasr's concept of sacred knowledge and Yasraf Amir Piliang's critique of simulacra culture. Their perspective is particularly relevant to the current digital environment, where information may be abundant but disconnected from wisdom, spiritual depth, and authentic experience. From this viewpoint, the curriculum should not merely increase digital engagement but also cultivate discernment, reflection, and awareness of the difference between information and meaningful knowledge.

Rachman (2025)²² similarly emphasizes the relevance of *ta'dīb* and critical pedagogy in responding to globalization and modernity. Within digital learning, *ta'dīb* provides an ethical orientation by positioning knowledge as part of moral and spiritual formation. Critical pedagogy, meanwhile, encourages learners to question power, representation, and the social consequences of digital media. The integration of both perspectives can prevent technology from becoming value-neutral or purely instrumental.

Pedagogical innovation also requires changes in assessment. Conventional written examinations may not fully capture digital literacy, collaborative ability, ethical judgment, and the contextual application of Islamic teachings. The curriculum can incorporate project-based assessment, reflective journals, digital portfolios, case analysis, and performance tasks. These forms of assessment enable learners to demonstrate how they apply Islamic values to real-life and digital contexts. Nevertheless, alternative assessment requires clear criteria to avoid subjectivity and maintain academic standards.

The teacher's role is transformed by technological integration. Teachers are no longer the sole source of information, but they remain essential as facilitators, mentors, interpreters, and moral guides. Their task includes helping learners navigate information overload, verifying religious sources, and using technology responsibly. Teacher competence therefore needs to encompass content knowledge, pedagogy, technological literacy, and ethical judgment. A technically skilled teacher who lacks strong religious understanding may misuse digital resources, while a religiously competent teacher without digital literacy may struggle to engage contemporary learners.

The reconstruction of the pesantren curriculum offers another example of this integrative approach. Rohim (2026)²³ discusses the need to combine Islamic values and modern knowledge in the digital era. Pesantren and other Islamic institutions do not need to abandon their traditional strengths, such as close teacher-student relationships, moral discipline, and textual scholarship. Instead, technology can be used to expand access, enrich resources, and support institutional management while preserving the relational and spiritual character of education.

²¹ Achmad Fatih Mubarak et al., "Revitalizing Islamic Religious Education Curriculum in the Digital Era: A Philosophical Reflection of Sayyed Hossein Nasr and Yasraf Amir Piliang," *Peradaban Journal of Interdisciplinary Educational Research* 3, no. 2 (2025): 91–105.

²² Rachman, "Transforming Islamic Religious Education in Response to the Challenges of Globalization and Modernity."

²³ Faidhur Rohim, "Reconstructing Pesantren Curriculum in The Digital Era: Integrating Islamic Values and Modern Knowledge," *Sunan Kalijaga International Journal on Islamic Educational Research*, 2026, <https://ejournal.uin-suka.ac.id/tarbiyah/SKIJIER/article/view/13424>.

Overall, technological integration in Islamic Religious Education should be understood as pedagogical and ethical transformation rather than technological substitution. Digital platforms, artificial intelligence, and multimedia can enrich learning, but their value depends on curriculum coherence, teacher competence, institutional readiness, and the preservation of Islamic ethical foundations. Technology should serve the educational mission of Islam, not redefine it according to technological logic alone.

Challenges and Opportunities in Curriculum Implementation

The implementation of a transformed Islamic Religious Education curriculum is shaped by both enabling and constraining factors. The literature indicates that curriculum reform often appears strong at the conceptual level but encounters significant difficulties in practice. These difficulties include limited infrastructure, uneven teacher competence, inadequate institutional support, resistance to change, weak policy coordination, and concerns regarding the moral consequences of technology. At the same time, social and technological change offers substantial opportunities to expand access, improve relevance, strengthen learner participation, and develop new competencies.

One of the most persistent challenges is the digital divide. Access to devices, internet connectivity, and digital learning platforms remains unequal across regions and institutions. Zahraini et al. (2025)²⁴ point out that many Islamic educational institutions still face limitations in digital infrastructure. This inequality affects not only access to online resources but also the ability of schools to implement technology-based curriculum models. A curriculum designed around sophisticated digital platforms may be difficult to apply in institutions with limited electricity, connectivity, or technical support.

Teacher readiness represents another major challenge. Curriculum transformation requires teachers who understand both Islamic knowledge and contemporary pedagogy. However, many teachers have limited opportunities for sustained professional development. Some may be able to use digital tools but lack the capacity to integrate them meaningfully into curriculum objectives. Others may possess strong religious expertise but remain unfamiliar with learner-centered and technology-supported approaches. Munawir et al. (2024)²⁵ emphasize that curriculum quality is inseparable from teacher competence. Therefore, curriculum reform must be accompanied by continuous professional learning rather than short-term technical training.

Institutional culture can either support or obstruct innovation. In some Islamic educational institutions, concerns about the negative influence of technology produce resistance to digital learning. Such concerns are not entirely unfounded, given the risks of distraction, inappropriate content, misinformation, and weakened interpersonal interaction. However, complete rejection of technology may isolate learners from the realities they encounter outside the classroom. The more appropriate response is to establish ethical and pedagogical frameworks that regulate technology use while developing learners' self-control and digital responsibility.

Bureaucratic and administrative issues also affect curriculum implementation. Teachers frequently face heavy reporting requirements, limited autonomy, and

²⁴ Zahraini et al., "Islamic Education Reform in the Digital Age: Challenges and Opportunities for a Modern Curriculum."

²⁵ Munawir et al., "Menuju Pendidikan Islam Berkualitas: Guru Kompeten Dan Kurikulum Dinamis."

inconsistent policy guidance. Curriculum reform may therefore be reduced to changes in documents rather than changes in classroom practice. Muhamad et al. (2023)²⁶ demonstrate the importance of curriculum management in ensuring that planning, implementation, and evaluation are aligned. Without effective management, curriculum innovation may remain fragmented and dependent on individual teachers.

Another challenge concerns the quality and credibility of digital religious content. The internet enables learners to access vast amounts of Islamic information, but not all sources are accurate, balanced, or academically reliable. Some online materials may promote intolerance, simplification, or misleading interpretations. Consequently, the curriculum must include source evaluation, religious information literacy, and ethical media use. Teachers need to guide learners in distinguishing between scholarly authority, personal opinion, and algorithmically amplified content.

Despite these challenges, technological development creates significant opportunities. Digital platforms can extend learning beyond the classroom and provide access to diverse resources. Learners in remote areas may benefit from recorded lectures, digital libraries, online Qur'anic resources, and interactive applications. Fadil (2025)²⁷ emphasizes that digital transformation opens opportunities for innovation, flexibility, and the broader dissemination of Islamic educational content. This can support inclusive learning, especially when resources are designed for different abilities, locations, and learning preferences.

Technology also enables differentiated and personalized learning. Learners can study at different speeds, revisit difficult materials, and access supplementary resources according to their needs. Teachers can use digital assessment tools to identify learning difficulties and provide targeted support. However, personalization should not eliminate communal learning, which remains important in Islamic education. The curriculum must balance individual learning pathways with dialogue, cooperation, and shared moral formation.

The development of twenty-first-century competencies is another important opportunity. Islamic Religious Education can contribute to critical thinking, communication, collaboration, creativity, and problem-solving by connecting religious principles to contemporary issues. Rizal et al. (2025)²⁸ propose an orientation toward *insan kamil* that integrates spiritual-moral, intellectual-critical, digital-technological, and social-collaborative competencies. This approach illustrates that contemporary skills need not be separated from Islamic educational goals. Instead, they can be framed as capacities required to fulfill human responsibility as servants of God and stewards of society.

Curriculum transformation also creates opportunities to strengthen character

²⁶ Safril Muhamad et al., "Penerapan Manajemen Kurikulum Pendidikan Agama Islam Di SDIT Alam Nurul Islam Yogyakarta," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (2023), <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/3161/0>.

²⁷ Fadil Fadil, *Transformasi Kurikulum PAI Di Era Digital: Inovasi, Tantangan, Dan Peluang* (Eureka Media Aksara, 2025), <https://repository.penerbiteureka.com/pt/publications/601422/>.

²⁸ Muhammad Rizal et al., "Insan Kamil-Oriented Islamic Higher Education in Society 5.0: A Systematic Literature Review of Digital Transformation, Curriculum Integration, and Value-Based Islamic Leadership," *Jurnal Pendidikan Islam* 14, no. 2 (2025): 357–75, <https://doi.org/10.14421/jpi.2025.142.357-375>.

education. Digital ethics, responsibility, honesty, respect, and self-discipline can be incorporated into Islamic Religious Education through authentic problems faced by learners. Rather than teaching morality only as abstract principles, the curriculum can examine real cases involving online communication, privacy, plagiarism, consumerism, and misinformation. Such contextual learning helps learners understand that Islamic ethics applies to both physical and digital environments.

The flexibility of the Independent Curriculum provides additional opportunities for contextualization. Schools and teachers can adapt learning activities to local culture, institutional identity, and learners' needs. Faizuddin and Wasehudin (2024)²⁹ suggest that technology-based Islamic education within the Independent Curriculum can influence learners' attitudes. Nevertheless, this flexibility must be accompanied by clear standards to ensure that essential religious knowledge and competencies are not neglected.

Collaboration among schools, universities, pesantren, government agencies, and technology providers may also improve curriculum implementation. Higher education institutions can support teacher training and curriculum evaluation, while Islamic scholars can contribute to the validation of digital religious resources. Government policy can address infrastructure disparities, and technology providers can develop culturally and religiously appropriate platforms. Such collaboration is necessary because the challenges of curriculum transformation exceed the capacity of individual schools.

Therefore, the implementation of the Islamic Religious Education curriculum requires a systemic approach. Infrastructure, teacher competence, institutional leadership, curriculum management, ethical guidance, and policy support must develop together. The opportunities offered by social and technological change can only be realized when innovation is supported by institutional readiness and a clear value orientation.

An Adaptive-Transformative Framework for the Islamic Religious Education Curriculum

Based on the synthesis of the literature, this study proposes an adaptive-transformative framework for the Islamic Religious Education curriculum. As illustrated in Figure 1, the framework consists of six interconnected components: Islamic value foundations, contextual input, curriculum transformation, implementation capacity, integrated learner outcomes, and continuous evaluation and renewal. These components are arranged as a dynamic cycle, indicating that curriculum development is not a linear or one-time process. Instead, it requires continuous adjustment in response to emerging social realities, technological developments, learners' needs, and institutional conditions.

The framework combines two complementary orientations. The adaptive dimension refers to the curriculum's capacity to respond to social, cultural, educational, and technological changes. The transformative dimension refers to its ability to shape learners and society in accordance with Islamic spiritual, moral, and intellectual ideals. Adaptation without transformation may produce a curriculum that merely follows contemporary trends, while transformation without adaptation may result in an idealistic curriculum that is disconnected from learners' actual experiences. Therefore, the curriculum must remain socially relevant and technologically responsive while

²⁹ Faizuddin and Wasehudin, "Implementation of the Independent Curriculum in Technology-Based Islamic Education Learning Responds to Changes in Students' Attitudes."

preserving its theological and ethical direction.

The first component shown in Figure 1 is the Islamic value foundation. This component occupies a foundational position because all curriculum decisions should be guided by *tawhīd*, *adab*, justice, compassion, moderation, responsibility, and human stewardship. These values should not be treated only as subject matter to be memorized. They must also guide curriculum objectives, instructional practices, technology use, assessment, and institutional culture. Oktaria et al. (2025)³⁰ emphasize the relevance of contextualizing Islamic values in contemporary curriculum development. In this framework, Islamic values function as the normative foundation that determines both the direction and limits of curriculum adaptation.

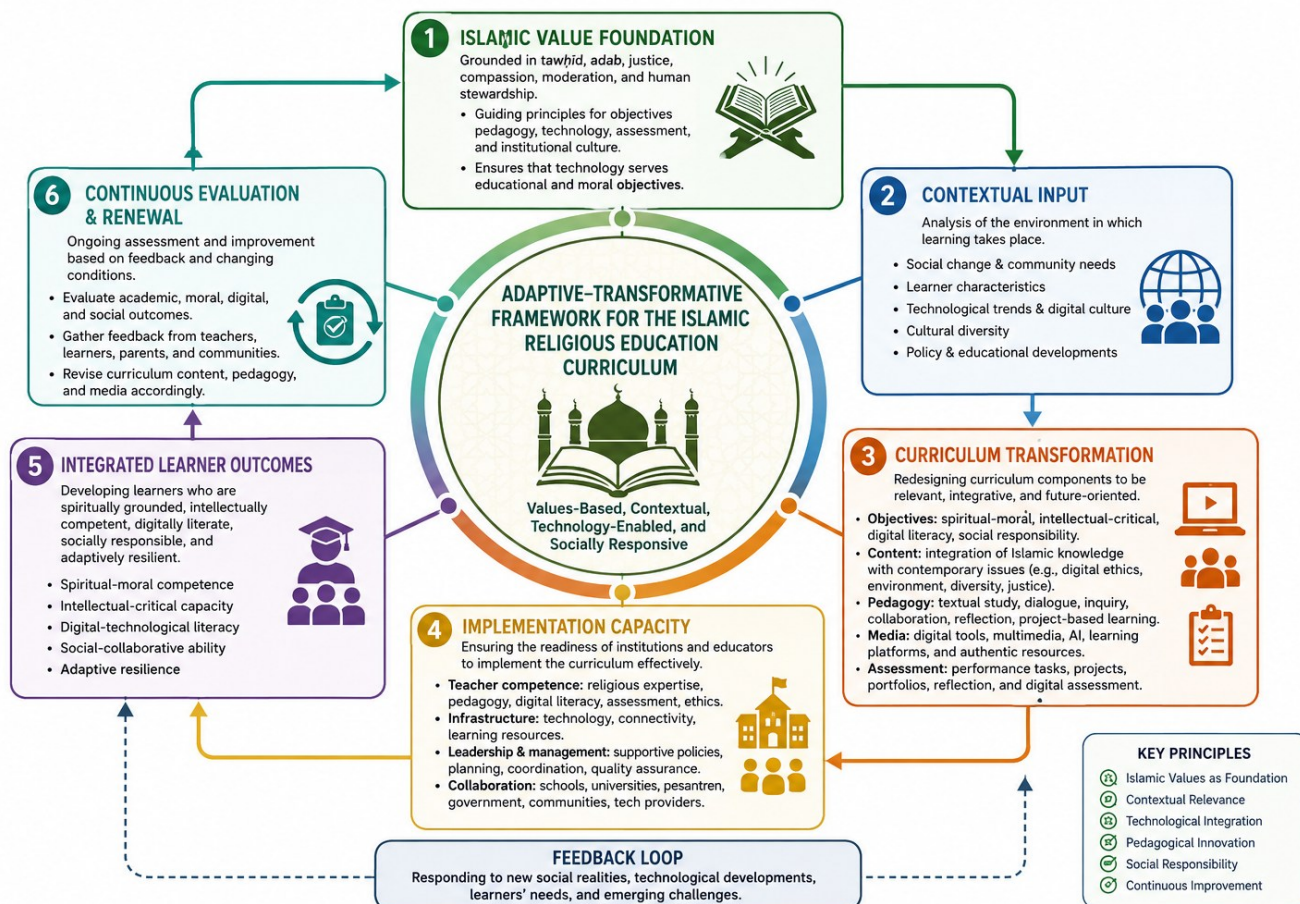


Figure 1. Adaptive-Transformative Framework for the Islamic Religious Education Curriculum

The second component is contextual input, which includes social change, community needs, learner characteristics, technological trends, cultural diversity, and educational policy. Curriculum development should begin with a systematic understanding of the context in which learning takes place. The curriculum cannot respond effectively to change when it is designed without considering learners' digital habits, the transformation of religious authority, social diversity, or local institutional conditions. Contextual analysis enables curriculum developers to identify the

³⁰ Oktaria et al., "Relevansi Pemikiran Fazlur Rahman Terhadap Nilai-Nilai Pendidikan Islam Dalam Kurikulum Merdeka."

competencies, issues, and learning experiences that need to be prioritized.

As shown in Figure 1, contextual input leads to the third component, namely curriculum transformation. This component involves the redesign of curriculum objectives, content, pedagogy, learning media, and assessment. Curriculum objectives should combine spiritual-moral development with intellectual, critical, digital, and social competencies. Curriculum content should connect foundational Islamic knowledge with contemporary issues such as digital ethics, environmental responsibility, cultural diversity, social justice, and technological change. Pedagogically, textual study and teacher guidance should be integrated with dialogue, inquiry, collaboration, reflection, case analysis, and project-based learning. Hasriadi, Siswanto, and Mukhtar (2023) support this eclectic orientation by combining subject-centered, humanistic, technological, and social reconstruction approaches in Islamic Religious Education curriculum development.

Technological integration is included within curriculum transformation, but technology is positioned as an educational instrument rather than the ultimate goal. Digital platforms, multimedia, learning management systems, and artificial intelligence should be selected according to their relevance to learning objectives and Islamic ethical principles. The use of technology should strengthen understanding, participation, and reflection rather than simply modernize the appearance of instruction. In this regard, the framework emphasizes that technological innovation must remain subordinate to educational, moral, and spiritual purposes.

The fourth component is implementation capacity. Figure 1 shows that curriculum transformation must be supported by institutional and professional readiness. This component includes teacher competence, infrastructure, educational leadership, curriculum management, policy support, quality assurance, and collaboration. Teachers need religious expertise, pedagogical competence, digital literacy, assessment skills, and ethical judgment. Institutions also require adequate connectivity, learning resources, professional development programs, and supportive management. Muhamad et al. (2023)³¹ demonstrate that effective curriculum management is essential for aligning curriculum planning, implementation, and evaluation.

Implementation capacity also determines how the framework is adapted across different educational settings. Schools, madrasas, and pesantren differ in terms of institutional culture, technological infrastructure, financial resources, and learner characteristics. Therefore, the framework should not be applied as a rigid and uniform model. Its basic principles remain consistent, but the technological tools, learning strategies, and organizational mechanisms may be adjusted to each institution's capacity. This flexibility prevents curriculum reform from increasing disparities among educational institutions.

The fifth component is integrated learner outcomes. As presented in Figure 1, the framework aims to develop learners who are spiritually grounded, intellectually competent, digitally literate, socially responsible, collaborative, and adaptively resilient. These outcomes reflect an integrated conception of human development rather than a

³¹ Muhamad et al., "Penerapan Manajemen Kurikulum Pendidikan Agama Islam Di SDIT Alam Nurul Islam Yogyakarta."

separation between religious knowledge and contemporary competence. Rizal et al. (2025)³² formulate a similar orientation through the concept of *insan kamil*, which combines spiritual-moral, intellectual-critical, digital-technological, and social-collaborative capacities. Within this framework, digital literacy and critical thinking are understood as abilities that support learners in practicing Islamic values responsibly in contemporary society.

The sixth component is continuous evaluation and renewal. Curriculum development does not end after implementation. As indicated by the feedback loop in Figure 1, evaluation should continuously examine academic achievement, moral development, digital responsibility, social participation, and the effectiveness of pedagogical and technological integration. Feedback from teachers, learners, parents, and communities should be used to improve curriculum content, methods, media, and institutional support. This component ensures that the curriculum remains responsive to new challenges without losing its fundamental direction.

The feedback loop at the bottom of Figure 1 emphasizes that changes in social life, technology, and learners' needs continuously influence the entire framework. Evaluation may reveal new contextual demands, ethical risks, or implementation barriers that require renewed analysis and curriculum redesign. Thus, the relationship among the six components is cyclical and mutually reinforcing rather than sequential and fixed.

The proposed framework contributes to previous studies by integrating social change and technological development within a single curriculum logic. Social and technological transformations explain why curriculum reform is necessary; Islamic values determine its direction; curriculum transformation defines the areas of reform; implementation capacity determines its feasibility; integrated learner outcomes clarify its educational goals; and continuous evaluation ensures its sustainability. This integration distinguishes the framework from approaches that focus exclusively on digital tools, curriculum content, or philosophical reconstruction.

In practical terms, the framework suggests that policymakers should establish flexible but value-oriented curriculum standards, educational institutions should strengthen teacher development and technological infrastructure, and teachers should connect Islamic knowledge with contemporary social and digital realities. Curriculum reform should therefore be understood as a coordinated process of preserving Islamic foundations, interpreting context, redesigning learning, strengthening institutional capacity, and continuously evaluating outcomes.

Ultimately, the adaptive-transformative framework positions the Islamic Religious Education curriculum as both responsive and directive. It is responsive because it recognizes social and technological change, and directive because it guides that change through Islamic ethical and spiritual principles. The framework is therefore intended not only to prepare learners to adapt to the digital era, but also to enable them to participate critically, responsibly, and constructively in shaping it.

CONCLUSION

³² Rizal et al., "Insan Kamil-Oriented Islamic Higher Education in Society 5.0: A Systematic Literature Review of Digital Transformation, Curriculum Integration, and Value-Based Islamic Leadership."

This study concludes that the Islamic Religious Education curriculum has undergone continuous transformation in response to social change and technological development. Its orientation has gradually shifted from a predominantly normative and teacher-centered model toward a more contextual, integrative, competency-based, and learner-responsive approach. This transformation is driven by globalization, changing learner characteristics, the expansion of digital culture, the diversification of religious information sources, and the growing demand for twenty-first-century competencies. Nevertheless, curriculum reform must not weaken the theological, moral, and spiritual foundations of Islamic education.

The findings also show that technological integration offers significant opportunities to expand access, enrich learning resources, support interactive pedagogy, and strengthen digital literacy. However, its implementation is constrained by unequal infrastructure, limited teacher readiness, institutional resistance, weak professional development, and ethical risks related to misinformation, dependence on technology, and the authority of religious knowledge. Therefore, successful curriculum reform requires more than the adoption of digital tools. It depends on coherent curriculum design, competent teachers, supportive leadership, adequate infrastructure, ethical guidance, and effective curriculum management.

To address these challenges, this study proposes an adaptive-transformative framework consisting of six interconnected components: Islamic value foundations, contextual input, curriculum transformation, implementation capacity, integrated learner outcomes, and continuous evaluation and renewal. The framework positions Islamic values as the normative foundation, social and technological change as contextual inputs, and curriculum redesign as a coordinated process involving objectives, content, pedagogy, media, and assessment. Its intended outcomes include spiritual-moral maturity, intellectual-critical competence, digital literacy, social responsibility, collaboration, and adaptive resilience.

The theoretical contribution of this study lies in integrating social change and technological development within a single conceptual framework for Islamic Religious Education curriculum development. Practically, the findings suggest that policymakers should provide flexible yet value-oriented curriculum standards, institutions should strengthen teacher development and infrastructure, and teachers should connect Islamic knowledge with contemporary social and digital realities. The study is limited by its reliance on published literature and therefore does not directly examine curriculum implementation in specific educational institutions. Future research should test the proposed framework empirically in schools, madrasas, and pesantren across different institutional and regional contexts.

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