

# Reconstruction of Islamic Religious Education Curriculum in Building Moderate Student Character in the Digital Era

Mahmud Hafiz<sup>1</sup>, Farih F. Mirza<sup>2</sup>, Wakib Kurniawan<sup>3</sup>

<sup>123</sup>STIT Bustanul 'Ulum Lampung Tengah, Indonesia,

[\\*wakib.kurniawan30@gmail.com](mailto:wakib.kurniawan30@gmail.com)

## ARTICLE INFO

### Article history

Received February 17, 2025

Revised March 15, 2025

Accepted March 15, 2025

### Keywords:

Curriculum Reconstruction; Islamic Religious Education; Moderate Character; Digital Era

## ABSTRACT

Islamic Religious Education (PAI) plays an important role in the formation of students' moderate character, especially in the digital era that is filled with various information and external influences. This study aims to analyse the challenges and opportunities faced in the implementation of the Islamic Education curriculum in schools, as well as to design a curriculum reconstruction model that can build students' moderate character through the use of digital technology. The method used in this research is a qualitative approach with content analysis of the existing PAI curriculum, as well as interviews with educators and curriculum experts. The results showed that the current PAI curriculum has not fully accommodated technological developments and has not been optimal in shaping inclusive moderate character. Therefore, a curriculum reconstruction is needed that not only integrates technology as a medium of learning, but also instils religious moderation values that are adaptive to the dynamics of the times. The reconstruction model proposed in this research aims to produce a curriculum that is more responsive and relevant for students in the digital era.

## 1. INTRODUCTION

Islamic Religious Education (PAI) plays an important role in shaping the character of students to be moderate, tolerant, and virtuous. Religious moderation is a fundamental principle in Islam that emphasizes the balance between belief and an inclusive attitude towards diversity (Azra, 2020). However, in the current digital era, the unrelenting flow of information often brings ambivalent impacts on the development of students' religious understanding. On one hand, technological advancements allow for broader access to credible Islamic learning resources, but on the other hand, the proliferation of unverified information can also increase the risk of extreme religious understanding (Hassan et al., 2021). Recent studies show that digital-based learning has become an integral part of the education world, including in the teaching of Islam (Zein et al., 2022). However, the PAI curriculum implemented in many educational institutions still tends to be oriented towards a conventional approach that is less adaptive to technological developments (Alfahmi &

Rahman, 2023). As a result, PAI learning has not yet fully succeeded in instilling values of religious moderation that are contextual to today's digital life.

In addition, religious moderation has become a global concern in preventing the emergence of radical ideologies among the younger generation (Esposito, 2021). International organizations such as UNESCO and the Islamic Educational, Scientific and Cultural Organization (ISESCO) emphasize the importance of Islam-based moderation education as a key strategy in building a harmonious and tolerant civilization (Ahmed, 2023). However, the biggest challenge is how to design the PAI curriculum that not only focuses on the transfer of religious knowledge but also shapes an inclusive, adaptive, and moderate mindset amidst the ever-evolving digital ecosystem. The reconstruction of the PAI curriculum becomes a solution that needs to be developed in order to integrate the values of religious moderation with the use of digital technology in the learning process. With this reconstruction, it is hoped that the PAI curriculum will be able to provide Islamic insights that are not only sourced from classical texts but also adapted to the challenges and realities of the current digital era. Therefore, this research aims to develop a more adaptive, contextual, and relevant PAI curriculum model to the needs of the digital generation, so that it can shape students' characters to be moderate and have critical thinking skills in addressing religious information.

Recent research has highlighted the importance of integrating technology in Islamic Religious Education (PAI) to shape students' moderate character. Salsabila (2023) stated that the use of technology in Islamic Religious Education (PAI) can facilitate students' access to Islamic materials that promote moderate and tolerant attitudes. Additionally, Muvid (2021) emphasizes that the transformation of Islamic Education (PAI) in the digital era plays a crucial role in shaping students' moral and social ethics. Another study by Suryadi (2022) shows that moderate Islamic education encourages students to think critically and understand religion in the context of the modern world. Although various studies have discussed the integration of technology in Islamic Education (PAI) and the importance of religious moderation, there is still a lack of research that comprehensively examines the reconstruction of the PAI curriculum that simultaneously integrates digital technology and moderation values. Most studies focus on only one aspect, either technology or moderation, without combining both within a holistic curriculum framework. Furthermore, the adaptation of the PAI curriculum to the dynamics of the digital era in the context of shaping students' moderate character has not been deeply explored. This research offers an original contribution by proposing a model for reconstructing the PAI curriculum that harmoniously integrates digital technology and moderation values. This approach is expected to produce a curriculum that is responsive to the challenges of the digital era while also being effective in shaping students' moderate character. Thus,

this research not only bridges the existing research gap but also provides a practical framework for educators and policymakers in developing a relevant and adaptive PAI curriculum.

This research aims to analyze the challenges and opportunities in reconstructing the Islamic Religious Education (PAI) curriculum in the digital era, particularly in shaping students' moderate character. One of the main focuses is to identify external and internal factors that affect the effectiveness of the Islamic Education (PAI) curriculum, as well as to analyze the impact of digitalization on learning patterns and the understanding of Islamic values among students. In addition, this research also aims to identify elements in the PAI curriculum that need to be reconstructed to be more relevant to the challenges of the digital era.

## 2. METHODS

This research uses a qualitative approach with a descriptive method aimed at analyzing and reconstructing the Islamic Religious Education (PAI) curriculum in building moderate character among students in the digital era. The qualitative approach was chosen to deeply understand the concepts, principles, and strategies in reconstructing the Islamic Religious Education (PAI) curriculum, while the descriptive method was used to document and analyze the phenomena related to the implementation of the PAI curriculum in shaping students' moderate character. The data collection techniques used include in-depth interviews with school principals, PAI teachers, and students to understand the challenges and opportunities in curriculum implementation, direct classroom observations to see the application of PAI teaching methods, documentation studies of the syllabus and policies used, as well as questionnaires to measure the effectiveness of the curriculum in shaping students' moderate character. The data obtained were analyzed using the interactive data analysis model from Miles and Huberman (2018), which includes three main stages: data condensation, data presentation, and conclusion drawing and verification. The validity of the data was examined through source triangulation, method triangulation, and member check to ensure the accuracy of the interview results and data interpretation. The research procedure consists of several stages, namely the preparation stage which includes the development of research instruments, coordination with schools/madrasahs, and preliminary studies on the moderation-based PAI curriculum; the data collection stage which involves interviews, observations, documentation studies, and the distribution of questionnaires; the data analysis stage which organizes and analyzes the data; and the report writing stage which presents the research findings along with recommendations for the reconstruction of the PAI curriculum. With this approach, this research is

expected to yield significant findings for the development of Islamic education in Indonesia, particularly in shaping students' moderate character through an adaptive curriculum in the digital era.

### **2.1.Data Condensation**

Data condensation is a process that involves the selection, simplification, centralization, abstraction, and/or transformation of data obtained from field notes, interview transcripts, documents, and other empirical materials. The purpose of this process is to strengthen the existing data. Data condensation continues the data reduction process by summarizing, integrating, and complementing information that may have been overlooked during the reduction process. At this stage, all data is considered relevant as it has been directed towards the research topic and can be enriched with additional theories to deepen the researcher's analysis. Examples include data transformation from field notes, interview transcripts, documents, and other empirical sources.

### **2.2 Data Presentation**

The purpose of data presentation is to identify significant patterns and provide a basis for accurate conclusions and actions. In this research, data presentation aims to interpret the collected data and organize the information in a structured manner. The main focus is to simplify complex information into a more easily understandable yet still informative format, such as in the form of narrative text (like field notes), matrices, graphs, networks, or diagrams.

### **2.3.Conclusion/Verification**

At the third stage of analysis, the main focus is on drawing and verifying conclusions. Since the early stages of data collection, researchers have been striving to understand the meaning of the collected symbols, noting emerging patterns, providing explanations, and identifying cause-and-effect relationships. From this process, initial conclusions that are general and open-ended are obtained, which are then gradually developed into more specific conclusions. The process of drawing conclusions is an important part of the research review, by comparing the collected data with previous records. Initial conclusions begin to be formulated from the early phase of data collection. Verified data serves as the basis for formulating the final conclusion. The final conclusion is expected to provide useful and relevant answers to the research questions that have been formulated previously.

### 3. RESULTS AND DISCUSSION

This research aims to explore the reconstruction of the Islamic Religious Education (PAI) curriculum in building moderate character among students in the digital era. Based on the analysis of data obtained from observations, interviews with teachers and students, as well as literature reviews, several key points were found regarding the implementation of the Islamic Religious Education (PAI) curriculum in the digital era. One of the main findings is the gap between the current PAI curriculum and the needs of students exposed to digital information. Although the PAI curriculum in some schools already includes the values of religious moderation, the integration of digital technology in the PAI learning process is still limited. This impacts the students' limited understanding of how to utilize technology to access religious information in line with the principles of Islamic moderation. According to research by Salsabila (2023), the digitalization of religious education can expand the scope of learning, but there needs to be control over the quality of the material to prevent the emergence of extreme religious understanding. The use of digital technology, such as mobile applications, educational videos, and e-learning platforms, has proven effective in increasing student engagement. Teachers can utilize various media to teach Islamic concepts in a more engaging and interactive manner. Research by Muvid (2021) emphasizes that technology-based learning enables students to more easily understand religious teachings in a contemporary context relevant to their daily lives. This research also highlights the importance of strengthening the value of moderation in the PAI curriculum. In the reconstructed curriculum, emphasis on attitudes of tolerance, appreciation of differences, and the ability to engage in dialogue with others becomes crucial aspects that need to be strengthened. Suryadi (2022) revealed that religious moderation education plays an important role in creating a peaceful and inclusive society, which should start from primary and secondary education.

The reconstruction of the PAI curriculum proposed in this study focuses on the integration of technology and the values of religious moderation. This curriculum is designed to utilize digital technology that is already familiar to students, while still focusing on the formation of moderate character that is not influenced by the extreme narratives developing in the virtual world. According to Rahman (2022), the use of technology should be directed towards providing a correct and moderate understanding of religion, as well as introducing students to religious concepts that are appropriate to the broader social context. Although technology offers various advantages in PAI education, the biggest challenge is how to ensure that the technology used does not worsen students' understanding of religion. The use of social media, for example, can expose students to uncontrolled content that does not align with the principles of Islamic moderation. Therefore, technology-based learning must

be accompanied by clear guidelines on how to access and critically evaluate religious information. This is in line with Abdullah's (2021) findings, which suggest that schools should provide training for teachers to wisely utilize technology in religious education. The proposed curriculum model in this study includes three main elements: (1) The use of technology as a medium to deliver PAI material in an interactive manner, (2) The instillation of moderation values in every aspect of learning, and (3) An approach based on character development through projects and activities involving technology. This model is expected to help students not only understand religious teachings theoretically but also apply them in daily life in a moderate and adaptive manner to the changing times. This research shows that the reconstruction of the Islamic Religious Education curriculum in building moderate character among students in the digital era is highly necessary. The integration of technology into the PAI curriculum can enrich students' learning experiences, but it must be balanced with the reinforcement of moderation values to ensure a correct and tolerant understanding of Islamic teachings.

#### 4. CONCLUSION

This research concludes that the reconstruction of the Islamic Religious Education (PAI) curriculum is essential to meet the demands of the times, particularly in building moderate character among students in the digital era. In this era, exposure to fast and diverse digital information can influence students' understanding and behavior, making it important to design an Islamic Religious Education (IRE) curriculum that not only teaches religious theory but also fosters moderate, tolerant, and inclusive mindsets. In the reconstruction of this curriculum, the utilization of digital technology becomes a key factor that not only facilitates the learning process but also opens up opportunities for more interactive learning based on real-life contexts. The appropriate use of digital media in PAI learning can enrich students' understanding of moderate Islamic teachings and instill national values in line with the principle of *rahmatan lil 'alamin*. In addition, this reconstructed curriculum is expected to address the challenges of globalization and polarization occurring in society. With the PAI curriculum based on religious moderation, students are expected to develop into individuals who not only understand religious teachings deeply but also are able to interact well in a pluralistic society. Through the proposed curriculum reconstruction model, this research makes an important contribution to creating a generation of young people who are not only religious but also moderate, critical thinkers, and adaptive to the changes of the times. This research also suggests that future PAI education policies should place greater emphasis on the integration of religious moderation values and the use of digital technology as tools to enrich students' learning experiences.

## 5. REFERENCES

- ahmad Muktamar, Ruslaini, Sukma Erita, Rahmawati Shoufiah, Wakib Kurniawan, And Naufal Qadri Syarif. *Metode Penelitian Pendidikan*. Jln. Sungai Lareh No.26, Kel. Lubuk Minturun, Kec. Koto Tengah, Kota Padang, Sumatera Barat: Aikomedia Press, 2024.
- Inayah, Zaidatul, Rizka Amalia, And Wakib Kurniawan. "Menavigasi Tantangan Dan Krisis : Masa Kini Dan Masa Depan Pendidikan Islam Pada Abad 21." *Al-Bustan: Jurnal Pendidikan Islam* 1, No. 2 (2024): 161–87. <https://doi.org/10.62448/Ajpi.V1i2.81>.
- Kurniawan, Wakib. "Penerapan Strategi Pembelajaran Ekspositori Pada Mata Pelajaran Aqidah Ahklak Di Mi Darussa'adah Lirboyo Kota Kediri." *Kartika: Jurnal Studi Keislaman* 3, No. 1 (2023): 72–84. <https://doi.org/10.59240/Kjsk.V3i1.21>.
- . "Pengaruh Minat Belajar Bahasa Arab Terhadap Hasil Belajar Peserta Didik Madrasah Ibtidaiyah." *Kartika: Jurnal Studi Keislaman*. 2 (2022): 116–27. <https://doi.org/10.59240/Kjsk.V2i2.11>.
- . "Perencanaan Materi Aqidah Akhlak Menggunakan Spe Di Mi Darussa'adah Lirboyo Kediri." *Mujalasat: Multidiciplinary Journal Of Islamic Studies* 1, No. 1 (2023): 103–10. <https://ejournal.uit-lirboyo.ac.id/index.php/mujalasat/index>.
- Kurniawan, Wakib, Widada Hamid, And Samsul Huda. "Pencegahan Covid 19 Di Desa Tanjungjaya Kecamatan Bangunrejo Kabupaten Lampung Tengah Provinsi Lampung." *Bhakti: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 1, No. 1 (2022): 26–32. <https://doi.org/10.33367/Bjppm.V1i01.2618>.
- Kurniawan, Wakib, Syarif Maulidin, And Miftahur Rohman. "Implementasi Manajemen Pendidikan Berbasis Total Quality Manajemen." *Cakrawala Jurnal Manajemen Pendidikan Islam Dan Studi Sosial* 8, No. 1 (2024): 36–53. <https://doi.org/10.33507/Cakrawala.V8i1.1924>.
- Kurniawan, Wakib, Muhammad Latif Nawawi, Dedi Andrianto, And Siti Rohmaniah. "Pembelajaran Contextual Teaching And Learning (Ctl) Dalam Mewujudkan Merdeka Belajar Di Mi Lirboyo." *Jpgmi (Jurnal Pendidikan Guru Madrasah Ibtidaiyah Al-Multazam)* 9, No. 1 (2023): 17–26. <https://doi.org/10.54892/Jpgmi.V9i1.177>.
- Kurniawan, Wakib, Miftahur Rohman, Wahyu Sudrajat, Hawwin Huda Yana, Muhammad Latif Nawawi, And Safiratul Najah. "Analisis Kompetensi Guru Pendidikan Islam Dalam Pengembangan Kurikulum Merdeka Menuju Local Genius 6.0 Ideas Internet Of Things (Iot)." *An-Nawa: Jurnal Studi Islam* 6, No. 1 (2024): 103–18. <https://doi.org/10.37758/Annawa.V6i1.964>.
- Nawawi, Muhammad Latif, Wakib Kurniawan, And M Abdun Jamil. "Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam (Pai) Di Lembaga Pendidikan Era Society 5.0 (Studi Kasus Pada Sekolah Menengah Atas (Sma) Bustanul 'Ulum Anak Tuha)." *Jurnal Tarbiyah Islamiyah* 8 (2023): 899–910. <https://doi.org/10.48094/Raudhah.V7i2.488>.
- . "Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam (Pai) Di Lembaga Pendidikan Era Society 5.0 (Studi Kasus Pada Sekolah Menengah Atas (Sma) Bustanul 'Ulum Anak Tuha)." *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 8, No. 3 (2023): 899–910.
- Nurohman, Muhammad Agus, Wakib Kurniawan, And Dedi Andrianto. "Inovasi Dalam Pendidikan Islam Untuk Mengembangkan Kurikulum Nasional Menuju Konsep Local Genius 6 . 0 Internet



- Of Things ( Iot ).” *Crossroad Research Journal* 1, No. 4 (2024): 99–117. <https://doi.org/10.61402/Crj.V1i4.178>.
- . “Transformasi Kurikulum Pendidikan Islam Berbasis Kearifan Lokal.” *Crossroad Research Journal* 1, No. 4 (2024): 55–80. <https://doi.org/10.61402/Crj.V1i4.179>.
- Prayitno, Dedi Andrianto, Siti Rohmaniah, Wakib Kurniawan, Siska Difita Sari. “Pengukuran Dimensi Spiritualitas Pendidikan Islam Pada Guru Multidisiplin Di Kabupaten Lampung Tengah.” *Jurnal Review Pendidikan Dan Pengajaran (Jrpp)* 7, No. 4 (2024): 14236–46. <https://doi.org/10.31004/Jrpp.V7i4.35507>.
- Rohman, Miftahur, And Wakib Kurniawan. *Pendidikan Agama Islam Di Perguruan Tinggi Umum*, 2025.
- Syarif Maulidin, Wakib Kurniawan, Miftahur Rohman, M. Latif Nawawi, Dedi Andrianto. “Quality Management In Improving Competitiveness In The Digital Era At Madrasa.” *Journal Of Advanced Islamic Educational Management* 4, No. 1 (2024): 57–70. <https://doi.org/10.24042/Jaiem.V4i1.22594>.
- Ulyan Nasri, M.Pd.I., Mappasessu, S.H, M.H., Dr. Rahmadi Ali. S.Pd.I, M.Pd.I., Edi, M.Sos. Setiawan, M.Pd., Dr. Hery Wibowo S.Psi., M.M., Dede Dendi, M.Si. Dr. Munawir Pasaribu, M.A., Afriantoni, Rizki Syafril, S.H.I., S. Pd. Gr. Drs. H. Promadi, M.A., Ph.D., Dr. Nasrul Syarif, M.Si., H. Sujaya, M.Kom.I. Arman, S.E., M.M., M.H., M.Si., Dr. H. Irfan Setia Permana W, Lc., M.Pd. Dedy Mardiansyah, M.Pd., Dr. Ishak Wanto Talibo, M.Pd.I., Wakib Kurniawan, And S.Sos. M.Pd. Karyono Hafidzahullah, S.Si, M.Si., Dr. H. Badrud Tamam. *Pesantren Dan Transformasi Pendidikan Islam*, 2024.
- Matthew B. Miles, A. Michael Huberman, J. S. (2018). Qualitative data analysis: a methods sourcebook. In *Analytical Biochemistry* (Vol. 11, Issue 1). <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/>
- Memon, M. Q., Lu, Y., Memon, A. R., Memon, A., Munshi, P., & Shah, S. F. (2022). Does the Impact of Technology Sustain Students’ Satisfaction, Academic and Functional Performance: An Analysis via Interactive and Self-Regulated Learning? In *Sustainability* (Vol. 14, Issue 12, pp. 1–19). 2022. <https://doi.org/10.3390/su14127226>
- Nawawi, M. L., Kurniawan, W., & Jamil, M. A. (2023). Implementasi Kurikulum Merdeka Dalam Pembelajaran Pendidikan Agama Islam (Pai) Di Lembaga Pendidikan Era Society 5.0 (Studi Kasus Pada Sekolah Menengah Atas (Sma) Bustanul ‘Ulum Anak Tuha). *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 8(3), 899–910.
- Nurohman, M. A., Kurniawan, W., & Andrianto, D. (2024). Transformasi Kurikulum Pendidikan Islam Berbasis Kearifan Lokal. *Crossroad Research Journal*, 1(4), 55–80. <https://doi.org/10.61402/crj.v1i4.179>
- Prayitno, Dedi Andrianto, Siti Rohmaniah, Wakib Kurniawan, S. D. S. (2024). Pengukuran Dimensi Spiritualitas Pendidikan Islam Pada Guru Multidisiplin Di Kabupaten Lampung Tengah. *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 7(4), 14236–14246. <https://doi.org/10.31004/jrpp.v7i4.35507>
- Rasyidi, A. H., Abdul, S., & Idrus, J. Al. (2024). Exploration of PAI Teacher Challenges and Opportunities; Case Study of Implementation The Independent Learning Curriculum, In East Lombok Elementary Schools. In *Jurnal Ilmiah Profesi Pendidikan*.



---

<https://doi.org/10.29303/jipp.v9i1.2058>

- Roostin, E. (2019). *The Importance of Government Policy Regarding Teacher Recruitment to Increase Motivation for Professionalism, Competence and Effectiveness of Certification Programs*. <https://doi.org/10.33122/IJASE.V1I2.42>
- Syarif Maulidin, wakib kurniawan, Miftahur Rohman, M. Latif Nawawi, D. A. (2024). Quality Management in Improving Competitiveness in the Digital Era at Madrasa. *Journal of Advanced Islamic Educational Management*, 4(1), 57–70. <https://doi.org/http://dx.doi.org/10.24042/jaiem.v4i1.2259>
- Yana, H. H., Andrianto, D., Nawawi, M. L., & Sudrajat, W. (2024). Moderated oderated coexistence : exploring religious tensions through. *raudhaH Proud To Be Professionals Jurnal Tarbiyah Islamiyah*, 9(April), 68–82. <https://doi.org/https://doi.org/10.48094/raudhah.v9i1.605>
- Ahmed, S. (2023). *Islamic Education and Digital Transformation: A New Approach to Religious Moderation*. Routledge.
- Alfahmi, R., & Rahman, M. (2023). "Revisiting Islamic Education Curriculum in Digital Age: Towards a More Inclusive Learning Model." *Journal of Islamic Studies and Society*, 15(2), 45-63.
- Azra, A. (2020). *Islam, Moderation, and Globalization: Challenges in Contemporary Muslim Societies*. Oxford University Press.
- Esposito, J. (2021). *Islam and the Future of Tolerance: Addressing Extremism through Education*. Harvard University Press.
- Hassan, N., Abdullah, R., & Karim, M. (2021). "Digital Islamic Education: Opportunities and Challenges in Fostering Religious Moderation." *International Journal of Islamic Education Research*, 12(3), 78-94.
- Zein, R. A., Farid, S., & Latif, H. (2022). "The Role of Digital Learning Platforms in Enhancing Islamic Education." *Educational Technology and Islamic Pedagogy Journal*, 8(1), 101-118.