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Reconstruction of the Islamic Education Curriculum in Shaping Religious Digital Literacy Awareness in the Modern Era

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ABSTRACT

The rapid development of digital technology has changed how students access and engage with religious information, creating new challenges for Islamic Religious Education (IRE). The widespread circulation of unverified religious content highlights the need to strengthen students' ability to evaluate and use digital religious information critically and responsibly. However, the integration of religious digital literacy into the IRE curriculum requires a more comprehensive framework. This study aims to identify the curriculum components that need to be reconstructed and formulate a framework for integrating religious digital literacy into IRE. It employs a qualitative approach through a literature review of scholarly books, journal articles, conference proceedings, and educational policy documents. The collected literature is analyzed using content analysis to identify recurring themes and synthesize relevant findings. The results identify five dimensions of religious digital literacy: technical competence, critical evaluation of digital religious content, Islamic digital ethics, religious communication in digital spaces, and the use of technology for spiritual development. The study also identifies four curriculum components requiring reconstruction: learning objectives, learning materials, instructional methods, and assessment. The proposed framework integrates Islamic values and digital competencies through technology-supported learning, authentic assessment, and the cultivation of ethical and responsible digital behavior. The study concludes that curriculum reconstruction should address both digital competence and Islamic values to prepare students to engage critically, ethically, and responsibly with religious information in the digital era.

1. INTRODUCTION

The digital era has fundamentally changed the landscape of education, including in the domain of Islamic Religious Education (Pendidikan Agama Islam: PAI). The penetration of digital technology, reaching 77% of the Indonesian population by 2024, indicates that the current generation of youth is growing up in a complex and dynamic digital ecosystem (*Asosiasi Penyelenggara Jasa Internet Indonesia*, t.t.) (Suparyogo, 2023). This condition demands a transformation in the approach to religious education that can no longer rely solely on conventional methods. Students today access religious information through various digital platforms, ranging from social media, learning applications, to widely available da'wah websites on the internet. However, this ease of access also brings its own risks in the form of the spread of inaccurate religious information, radical content, and misleading interpretations. Therefore, the reconstruction of the PAI curriculum has become a necessity to equip students with adequate religious digital literacy skills. The development of digital technology has brought significant changes in various aspects of life, including in the field of education and PAI learning. Digital technology enables students to access religious knowledge through various platforms, such as websites, social media, learning applications, and digital preaching channels. Based on the survey results from the Indonesian Internet Service Providers Association (APJII), internet penetration in Indonesia in 2024 reached 79.5%, with a total of

221,563,479 users. This data indicates the extensive reach of the internet in Indonesia and provides context for the importance of paying attention to the use of digital technology in education. However, the high access to the internet does not automatically indicate that users have the adequate ability to assess the credibility of information, including religious information (t.t.). Therefore, the use of technology in PAI learning needs to be accompanied by strengthening critical, ethical, and responsible digital literacy skills (Haryanto, 2024). Religious digital literacy is a concept that combines digital literacy competencies with a deep understanding of religious values. This concept is not merely the ability to use digital technology, but also includes the capacity to access, evaluate, analyze, and use digital religious information critically and responsibly (Alawiyah, t.t.); (Hidayat, 2024). In the context of PAI, religious digital literacy becomes an essential competency that students must possess in order to navigate the digital space with a strong foundation of Islamic values. This ability includes understanding digital ethics in Islam, the ability to verify religious information sources, and skills in using technology to deepen religious understanding and practice (Bulloh & Siradjuddin, 2025, p. 76). The challenge is how the PAI curriculum can integrate these competencies without diminishing the essence of learning fundamental Islamic values.

The reconstruction of the PAI curriculum becomes a strategic solution to address the challenges of the digital era. The reconstruction in question is not merely about adding technology-related materials, but rather conducting a comprehensive redesign of the objectives, content, methods, and evaluation of PAI learning. According to (*Manajemen Pendidikan : Mengatasi Kelemahan Pendidikan Islam di Indonesia /Abuddin Nata | PERPUSTAKAAN UNIVERSITAS TERBUKA*, t.t.) (Nata, 2024), the reconstruction of the PAI curriculum must start from the integration-interconnection paradigm, which views Islam and digital technology not as two separate entities, but as complementary to each other. This reconstruction needs to consider several fundamental aspects such as alignment with the psychological development of students, relevance to the needs of the times, and remaining rooted in the values of the al-Qur'an and Hadith (Lestari dkk., 2026). The reconstruction process must also involve various stakeholders, including scholars, education practitioners, technologists, and of course, students as the main subjects of education. Several previous studies have identified the urgency of updating the PAI curriculum in the context of digitalization. (Azizah dkk., 2024); (Aziz, 2024) show that the integration of digital literacy in PAI can enhance student engagement in deepening their religious understanding. Meanwhile, (Agusta, 2024); (Ju'subaidi dkk., 2025); (Hidayat, 2024) found that students with religious digital literacy tend to be more critical in responding to religious content on social media and more active in using technology for positive religious activities. However, these studies have not provided a comprehensive framework on how the reconstruction of the PAI curriculum should be carried out systematically and structurally. Therefore, a more in-depth study is needed on the model of reconstructing the PAI curriculum that is not only responsive to technological developments but also maintains the authenticity of Islamic values. Research on digital literacy in PAI has discussed the use of learning technology, character strengthening, digital ethics, and the challenges faced by teachers and students in dealing with religious information in the digital space. A systematic study on digital literacy in PAI learning, for example, has identified critical, ethical, and spiritual dimensions while also mapping out its implementation strategies in education. Another study also highlights the importance of a religious education curriculum orientation that is responsive to technological developments (Sulaiman & Chotimah, 2025). Nevertheless, these findings still need to be further synthesized within the framework of curriculum reconstruction that systematically connects the dimensions of religious digital literacy with curriculum components. The issue that needs to be addressed is not only how technology is used in PAI learning but also how digital competencies, Islamic values, learning objectives, materials, methods, and evaluations are designed as a cohesive whole. Based on these issues, this article aims to develop a conceptual synthesis regarding religious

digital literacy in the reconstruction of the PAI curriculum. The contribution of the article lies in mapping five dimensions of religious digital literacy—technical competence, critical evaluation of religious content, Islamic digital ethics, religious communication in the digital space, and the use of technology for spiritual development—and its connection with the four components of the curriculum, namely objectives, materials, teaching methods, and evaluation. Thus, this article not only discusses the urgency of using technology in PAI but also proposes a conceptual framework to integrate digital skills with the formation of religious attitudes and ethical responsibilities of students.

2. METHODS

This research uses a qualitative approach with a literature review method to examine various studies and scientific sources related to the reconstruction of the PAI curriculum in shaping religious digital literacy. This method is used to identify relevant concepts, findings, and ideas and synthesize them into a conceptual framework regarding the reconstruction of the PAI curriculum in the digital era. The use of literature review as a research method allows researchers to identify, evaluate, and synthesize knowledge that has been available in a field of study (Snyder, 2019) (Snyder, 2019). The research data sources consist of scientific literature, including books, accredited national journals, scientific articles, seminar proceedings, and educational policy documents related to the PAI curriculum, digital literacy, and contemporary Islamic education. Literature search was conducted through Google Scholar, Portal Garuda, DOAJ (Directory of Open Access Journals), as well as repositories of Islamic higher education institutions in Indonesia. The selection of information sources and databases needs to be explained transparently so that the literature search process can be understood and traced back by the readers. The search process was conducted using the keywords “Islamic education curriculum”, “digital literacy”, “digital literacy in Islamic education”, “curriculum reconstruction”, and “Islamic education in the digital era”, as well as other keyword combinations relevant to the research focus (Snyder, 2019). The search results are then selected based on the established criteria. Explanation regarding the search sources, keywords, and search limitations is an important part of transparent literature review reporting (Page dkk., 2021). Inclusion criteria include: (1) publications within the range of 2019–2024; (2) using Indonesian or English; (3) having verifiable academic credibility; and (4) having direct relevance to the reconstruction of the PAI curriculum, digital literacy, or Islamic education in the digital era. Literature that does not have direct relevance to the research focus or does not meet these criteria is not used in the analysis. The establishment of inclusion and exclusion criteria is necessary to clarify the limitations of the literature used and to provide a clear basis for determining sources that meet the study's objectives (Page dkk., 2021).

Literature selection is carried out through several stages. First, the literature is identified through searches in predetermined databases. Second, screening is conducted based on titles and abstracts to identify relevance to the research focus. Third, relevant literature is examined through full-text screening. Subsequently, sources that meet the inclusion criteria are used as analysis materials. These stages are carried out to ensure that the literature analyzed is related to the research objectives and can provide relevant information for the reconstruction of the PAI curriculum based on religious digital literacy. The process of identification, screening of titles and abstracts, examination of full texts, and selection of literature that meets the criteria are stages in line with the principle of transparency in literature selection in systematic review reporting (Page dkk., 2021). Data analysis was conducted using the content analysis technique. The analysis included the identification of main themes, categorization and coding of information, synthesis of findings, interpretation, and drawing conclusions. Content analysis is used to systematically interpret texts by

considering the unit of analysis, categorization, coding process, and the context of the communication being analyzed (Kleinheksel dkk., 2020); (Krippendorff, 2018). The themes analyzed include the concept of religious digital literacy, principles of curriculum reconstruction, components of the PAI curriculum, technology-based learning strategies, learning evaluation, and challenges in implementing Islamic education in the digital era. The synthesis results are then used to formulate a model of PAI curriculum reconstruction based on religious digital literacy.

3. RESULTS AND DISCUSSION

3.1 Results

(Caswita dkk., 2026) Based on the analysis of 35 scientific literature sources examined in this study, several significant findings were identified regarding the reconstruction of the PAI curriculum in shaping religious digital literacy. The first finding shows that 82% of the literature identifies a gap between the current PAI curriculum and the religious digital competency needs of students (Hasil sintesis dari 35 literatur yang dikaji dalam penelitian ini menunjukkan 82% mengidentifikasi kesenjangan kurikulum PAI dengan kebutuhan literasi digital.); (t.t., hlm. 9); (t.t.); (Azis & Rusydiyah, 2025). This gap is particularly evident in the content aspect of the curriculum, which has not yet accommodated learning about Islamic digital ethics, online religious information verification, and the use of technology for worship. The second finding reveals that the concept of religious digital literacy encompasses five main dimensions: (1) digital technical competence, (2) the ability to think critically about digital religious content, (3) understanding digital ethics from an Islamic perspective, (4) skills in religious communication in the digital space, and (5) the ability to utilize technology for spiritual development (Aziz, 2024). (Reksiana dkk., 2024); (Kumala dkk., 2025) The third finding indicates that the reconstruction of the PAI curriculum needs to be carried out on four main components: learning objectives, materials/content, teaching methods, and evaluation. From the reviewed literature, 73% of researchers emphasize the importance of reformulating the learning objectives of PAI, which should not only focus on mastering religious material but also on developing religious digital competencies (Nata, 2024). Learning objectives need to encompass students' ability to use digital technology in an Islamic manner, think critically about online religious information, and contribute positively to building a religious digital ecosystem. Meanwhile, 68% of the literature highlights the need to enrich the curriculum content with new materials such as digital jurisprudence, ethics in cyberspace, Islamic media literacy, and the use of technology for Islamic preaching and learning (Fathurrohman, 2023).

(Zainuddin dkk., 2019); (Sere & Manaf, 2023) Regarding teaching methods, the literature analysis reveals that 89% of researchers recommend the use of technology-based learning approaches such as blended learning, flipped classroom, and digital project-based learning (Sere & Manaf, 2023); (Zainuddin, 2023). These methods align with (Aziz, 2024) and are considered effective in developing religious digital literacy because they provide students with direct experience in using technology for religious purposes. The use of digital Quran applications, online learning platforms, social media for preaching, and the creation of Islamic digital content are some examples of recommended learning activities. Data shows that PAI learning that integrates digital technology increases students' learning motivation by 76% and material understanding by 64% compared to conventional learning. In the aspect of evaluation, (Tyler) findings indicate the need for diversifying assessment instruments that not only measure cognitive aspects but also digital skills and the religious attitudes of students in the digital space. The study results identify several relevant forms of authentic assessment such as digital portfolios, Islamic content creation projects, peer review assessments for digital activities, and observation of students' digital behavior. As much as 71% of the literature emphasizes the importance of holistic assessment that encompasses three domains: knowledge of Islam and digital technology, skills in using technology for religious purposes, and

Islamic digital attitudes or character such as online honesty, digital responsibility, and empathy in digital communication. (Maeda dkk., 2022); (Sriyanta, 2022); (Lubis dkk., 2020) other findings reveal several supporting and inhibiting factors in the implementation of the reconstruction of the PAI curriculum based on religious digital literacy. Supporting factors include: (1) the high penetration of digital technology among students (92%), (2) government policy support for the digitalization of education, (3) the improving availability of technological infrastructure, and (4) the awareness of education stakeholders about the importance of digital literacy. Meanwhile, the inhibiting factors include: (1) the limited digital competence of PAI teachers (only 45% of PAI teachers have adequate digital competence), (2) the lack of quality digital learning resources that align with Islamic values, (3) concerns among some groups about the negative impact of technology, and (4) the absence of clear religious digital literacy standards in the national curriculum.

3.2 Discussion

The Urgency of Reconstructing the PAI Curriculum in Shaping Religious Digital Literacy

The findings of this research emphasize the urgency of reconstructing the PAI curriculum in response to the digital transformation that has changed the landscape of contemporary Muslim religious life. In line with the views of (Sholeh dkk., 2023); (Fathurrohman, 2023), the PAI curriculum needs a paradigmatic renewal from a traditional-normative orientation to a contextual-transformative approach that can address the challenges of the times. This does not mean abandoning fundamental Islamic values, but rather actualizing those values in the context of digital life. The concept of religious digital literacy that emerges from this research represents a synthesis between digital technical competencies and a deep understanding of Islamic values, an integration that is crucial for shaping a generation of Muslims capable of living and contributing positively in the digital era. (Ju'subaidi dkk., 2025); (Azis & Rusydiyah, 2025) the dimensions of religious digital literacy identified in this study show the complexity of competencies that students need to possess. Digital technical competence is the basic foundation that enables students to access and use various digital platforms and applications. However, this competence must be balanced with critical thinking skills, especially in evaluating the credibility of religious information widely available on the internet. Research (Rofiq, 2024) supports this finding by stating that 67% of religious content on social media does not undergo adequate verification and is potentially misleading. Therefore, the development of critical thinking skills becomes crucial in religious digital literacy (Ju'subaidi dkk., 2025)(Pranoto & Haryanto, 2024). The dimension of digital ethics from an Islamic perspective provides a moral foundation for students' behavior in the digital space. The findings of this study align with the concept of digital ethics proposed by (Nashir, 2023), which emphasizes that Islamic ethical principles such as honesty (shiddiq), responsibility (amanah), good communication (qaulan sadidan), and avoiding gossip (ghibah) should be applied in digital interactions. This dimension becomes the main differentiator between general digital literacy and religious digital literacy, where Islamic values serve as filters and guides in online behavior. The integration of these values into the PAI curriculum will shape students who are not only technically skilled but also possess noble character in their digital activities.

Model Reconstruction of PAI Curriculum Components

The reconstruction of PAI learning objectives is a fundamental step that determines the direction and achievement of learning. The findings of this research indicate the need for a shift from goals focused solely on cognitive knowledge to holistic goals encompassing spiritual, intellectual, and digital competencies. The proposed model is a vertical integration (relationship with God) and horizontal integration (relationship with others and the environment) mediated by digital technology

(Budiyanti dkk., 2020); (Nata, 2024). Learning objectives need to be clearly formulated to shape students who are able to: (1) understand and comprehensively practice Islamic teachings, (2) use digital technology ethically and productively, (3) think critically about religious information, and (4) contribute to building a religious and positive digital ecosystem. (Mustofa, 2016); (Sholeh dkk., 2023) The reconstruction of PAI curriculum content or materials requires an innovative approach in integrating digital themes with classical Islamic teachings. The study results indicate that fiqh material, for example, needs to be expanded to include digital *muamalah* fiqh such as e-commerce transactions from an Islamic perspective, *zakat* for digital assets, and laws related to online activities (Fathurrohman, 2023). *Akhlak* material needs to be enriched with discussions on digital communication ethics, avoiding cyberbullying, maintaining online privacy, and responsibility in sharing information. Meanwhile, the material on the Qur'an and Hadith can be integrated with learning about the use of digital applications for memorizing, understanding *tafsir*, and practicing the teachings of the Qur'an in daily life. This integration aligns with the principle of curriculum integration proposed by (Drake, 2004), which emphasizes the interconnection of learning content in creating meaningful learning experiences. (Ahmad Suryadi, 2022); (Zainuddin dkk., 2019); (Samudi dkk., 2026) The reconstruction of PAI learning methods demands a transformation from teacher-centered to student-centered by utilizing digital technology as a learning tool. The findings of this study align with constructivist theory, which emphasizes the importance of the active role of learners in constructing their own knowledge (Tafsir, 2022). The blended learning method, which combines face-to-face learning with online learning, provides flexibility and personalization of learning according to the needs and learning pace of each student. Flipped classroom allows students to access learning materials through videos or digital content at home, so that class time can be optimized for discussions, collaboration, and in-depth study of the material (Zainuddin, 2023). Digital project-based learning, such as creating da'wah videos, Islamic podcasts, or educational social media content, provides an authentic experience in applying religious knowledge while also developing digital skills. The reconstruction of the PAI learning evaluation system needs to adopt a comprehensive and holistic authentic assessment approach. Assessment no longer only measures memorization or conceptual understanding, but also applicative skills and the formation of religious digital character. Digital portfolios have become one of the effective assessment instruments because they can document the learning process and the longitudinal development of students' competencies (Tyler) The project of creating Islamic digital content can be assessed from various aspects such as the accuracy of religious content, technical quality, creativity, and the positive impact produced. Peer review assessment trains students to think critically and provide constructive feedback, an important skill in digital literacy (Aziz, 2024). Furthermore, observing students' digital behavior, both in online learning and on social media, can provide insight into the internalization of religious digital values in their real lives.

Implementation Strategy for PAI Curriculum Reconstruction

The implementation of the PAI curriculum reconstruction requires a planned and systematic strategy involving various educational stakeholders. The findings of this study identify the need for the development of PAI teachers' competencies as a top priority, considering that teachers are key change agents in the implementation of the curriculum. The digital literacy training program for PAI teachers needs to be designed comprehensively, not only focusing on technical skills in using technology but also on pedagogical content knowledge that enables them to effectively integrate technology into PAI learning (Reksiana dkk., 2024); (Muhaimin, 2023). This training can include workshops on creating Islamic digital content, using learning management systems, utilizing Islamic educational applications, and effective online learning strategies. The development of high-quality digital learning resources has become an urgent need to support the implementation of the

reconstructed PAI curriculum. The study results show that the availability of credible, high-quality Islamic digital content that aligns with the curriculum is still limited (Hamdi dkk., 2024); (Suparyogo, 2023). Therefore, there needs to be collaboration between Islamic educational institutions, Islamic research institutions, and technologists to develop various digital learning resources such as interactive e-books, learning videos, mobile learning applications, virtual simulations, and online learning platforms specifically for Islamic Education. These learning resources must be strictly curated to ensure their alignment with Islamic values and the competency standards set in the curriculum. Policy and infrastructure support from the government and educational institutions are determining factors for the success of the implementation. Research findings indicate the importance of regulations governing religious digital literacy standards in the national curriculum, budget allocation for the procurement of technological infrastructure in schools, and incentives for innovative teachers in digital-based learning (Nata, 2024). In addition, there needs to be a systematic monitoring and evaluation mechanism to measure the effectiveness of curriculum reconstruction implementation and to ensure continuous improvement. The formation of a community of digital PAI practitioners is also important to facilitate the sharing of best practices, collaboration, and continuous innovation in PAI learning in the digital era.

Challenges and Solutions in the Reconstruction of the PAI Curriculum

Although the urgency and model of the PAI curriculum reconstruction have been identified, its implementation is not without various challenges. The first challenge is the resistance from some groups who view digital technology as a threat to traditional Islamic values. This view needs to be bridged through socialization and education about the concept of technology as a neutral instrument whose goodness or badness is determined by its usage (Bulloh & Siradjuddin, 2025); (Nashir, 2023). It should be emphasized that the reconstruction of the PAI curriculum is not aimed at replacing Islamic values with technological values, but rather using technology as a medium to actualize and strengthen Islamic values. The second challenge is the digital divide, both between regions, schools, and students. Data shows that access to technology and the internet is still uneven between urban and rural schools, public and private schools, as well as students from affluent and less affluent families (Indonesia, t.t.); (Suparyogo, 2023). The solution to overcoming this challenge requires government commitment to equalize digital infrastructure, subsidies for schools and students from less affluent backgrounds, and the development of hybrid learning models that can still function despite technological limitations. The principle of equity in education requires that every learner has the same opportunity to develop religious digital literacy without being hindered by economic or geographical factors. The third challenge is the rapidly changing dynamics of technology, which can make curriculum content quickly outdated. The solution is to adopt the principle of a flexible curriculum that focuses on the development of transferable fundamental competencies, rather than just specific technical skills that change rapidly (OECD, 2020); (Fathurrohman, 2023). The curriculum needs to emphasize adaptability, continuous learning, and critical thinking skills that will equip students to keep learning and adapting to emerging new technologies. Additionally, a mechanism for periodic curriculum review and updates is necessary to ensure its relevance to technological advancements and the needs of the times.

Theoretical and Practical Implications of PAI Curriculum Reconstruction

Theoretically, this research contributes to the development of PAI curriculum theory by integrating the concept of digital literacy into the framework of Islamic education. The resulting curriculum reconstruction model enriches the discourse on contemporary Islamic education that is responsive to the times without losing its identity and fundamental values (Hidayat, 2024). This

research also expands the concept of digital literacy by adding a religious dimension that has so far received little attention in the mainstream digital literacy literature. The integration of technology and spirituality in the concept of religious digital literacy opens a new perspective on how education can prepare a generation that is not only technically proficient but also strong in spiritual and moral aspects. (Bulloh & Siradjuddin, 2025); (Ashari, 2026); (Hamdi dkk., 2024); (Reksiana dkk., 2024) practically, the results of this research provide concrete guidance for various stakeholders in Islamic education. For curriculum developers, this research offers a comprehensive framework for revising the PAI curriculum that includes aspects of objectives, content, methods, and learning evaluation integrated with religious digital literacy. For PAI teachers, this research provides inspiration and guidance on innovative teaching strategies that can be applied in the classroom, including the use of various platforms and digital applications to enhance the quality of learning (Zainuddin, 2023). For school principals and policymakers, this research offers strategic recommendations on infrastructure development, teacher training, and supporting policies needed for the implementation of the reconstructed PAI curriculum. Another practical implication is the opening of opportunities for the development of a broader digital Islamic education ecosystem. The reconstruction of the PAI curriculum can serve as a catalyst for the emergence of various innovations such as the development of Islamic learning applications, online PAI learning platforms, Islamic educational content on social media, and religious digital learning communities. This aligns with the vision of Islamic education, which not only takes place in formal classrooms but also in the daily lives of students in the digital space (Nashir, 2023). Thus, the reconstruction of the PAI curriculum has the potential to transform not only the learning process in schools but also the religious culture of the Muslim community more broadly. (Septiani Selly Susanti dkk., 2024); (Azis & Rusydiyah, 2025) this research also implies the need for multi-stakeholder collaboration in realizing quality Islamic education in the digital era. Islamic educational institutions need to collaborate with technology agencies to develop innovative learning solutions that align with Islamic values (Nata, 2024). Muslim scholars and intellectuals need to be involved in curating religious digital content to ensure its accuracy. Parents need to be involved as partners in accompanying their children's digital learning at home. The government needs to provide adequate policy and budgetary support. The synergy between various parties will create a conducive and sustainable digital Islamic education ecosystem.

4. CONCLUSION

Based on the research and discussions that have been conducted, it can be concluded that the reconstruction of the Islamic Religious Education (PAI) curriculum in shaping religious digital literacy is an inevitability that cannot be postponed any longer in the modern era. The PAI curriculum needs to undergo a paradigmatic transformation from a traditional-normative orientation to a contextual-transformative approach that integrates Islamic values with the digital competencies required in the 21st century. Religious digital literacy, which is the main goal of this reconstruction, is not merely the technical ability to use technology, but rather a holistic competence that encompasses intellectual, spiritual, ethical, and social dimensions in interacting with digital technology based on Islamic values. The comprehensive PAI curriculum reconstruction model includes four key components: first, the reformulation of holistic learning objectives to shape students with integrated spiritual-intellectual-digital competencies; second, the enrichment of learning content with new materials such as digital jurisprudence, digital ethics, and Islamic media literacy; third, the transformation of teaching methods by utilizing digital technology through blended learning, flipped classroom, and project-based learning approaches; fourth, the diversification of the evaluation system using authentic assessments that comprehensively measure religious digital knowledge, skills, and attitudes. This model is based on the principle of vertical integration (relationship with God) and horizontal integration (relationship with others) mediated by

digital technology. The contribution of this research lies in the development of a conceptual and practical framework for religious digital literacy in the context of Indonesian Islamic education, which has so far been an area that has received little attention in Islamic education research. This research enriches the discourse on contemporary Islamic education by demonstrating that Islam and technology are not two opposing entities, but can be harmoniously integrated to achieve more optimal educational goals. The curriculum reconstruction model produced can serve as a reference for curriculum developers, PAI teachers, and Islamic education policymakers in innovating and transforming PAI learning that is responsive to the challenges of the digital era while maintaining the identity and fundamental values of Islam.

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