



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 3 No.1 Agustus 2025

E-ISSN: 2988-6686

WELCOMING THE ISLAMIC EDUCATION REVOLUTION: ADAPTIVE CURRICULUM IN FACING THE DIGITAL ERA

¹Machmud Yunus, ²Deni Supriadi, ³Nina Siti Kurniati, ⁴Didin Solehudin

^{1,2,3} State Islamic High School Al-Ma'arif Ciamis, Indonesia

⁴Islamic High School of Da'wah Science Sirnarasa Ciamis, Indonesia

Corresponding E-mail: machmudyunus033@gmail.com

ABSTRACT

The development of information and communication technology in the digital era has had a significant impact on various aspects of life, including in the world of Islamic education. This transformation requires curriculum adjustments that not only maintain the values of Islamic teachings, but are also able to adapt to the needs of the times. This article aims to review and analyze the development of an adaptive Islamic education curriculum amidst the dynamics of the digital era. This study uses a descriptive-qualitative method based on literature studies, by reviewing various relevant literature related to the basic concepts of the curriculum, the principles of Islamic education, and the integration of technology in learning. The results of the study show that the development of Islamic education curriculum in the digital era cannot be done partially, but requires a holistic and collaborative approach. The involvement of various parties, such as educational institutions, government, and society is very necessary to create a relevant and contextual curriculum. The implementation of an online learning platform is one of the strategic solutions to improve the accessibility, quality, and efficiency of Islamic religious learning, especially in remote areas.

Keywords: *Islamic Education Curriculum, Digital Era, Curriculum Transformation*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/jed.v3i1.400

Introduction

Islamic education in Indonesia has existed for centuries, starting with Islamic boarding schools. The purpose of Islamic education is to provide values such as faith and noble morals. The essence of education will improve human life and provide value (Tantowi, 2022) . From the perspective of Islamic education, education is defined as the process of empowering humans to achieve maturity, becoming mentally, spiritually, and morally mature by living life as a servant before His *Creator* as *Khalifatul fi ardh* in the universe. Prof. Dr. Muktar Buchori said:

"The current education system in Indonesia has lost its meaning and value. Religious education is trapped only in "religious knowledge" which emphasizes the cognitive aspect of students alone which will only produce students who know the contents and teachings of their religion but do not have the ability to apply it in social reality."

Curriculum traditionally means the subjects taught in schools or by educational institutions. However, in modern terms, it includes the real experiences of students under the school institution, with the subject areas being only a small part of the curriculum. However, the modern curriculum is an approach used to change cultural heritage to achieve school goals (Sya'bani, 2018) .

Various aspects of life have been significantly changed by the advancement of digital technology, including Islamic education (Akhyar et al., 2024) . Digital techniques in the learning process have changed the way teachers deliver materials and the way students learn them. Islamic religious teachers must improve their ability to utilize digital technology more efficiently (Fasihullisan et al., 2024) .

The curriculum of Islamic religious education must also adapt to the development of the times, especially in the current era of computers and the internet (Shodikun et al., 2023) ; (Astor, et al., 2024). The digital world has good and bad. The positive side is that individual life is getting easier and more flexible (AR, 2018) . Various aspects of human life have been changed by rapid advances in technology and information, including education. In the information age, learning is no longer limited to the classroom; but many digital platforms can be used. For Islamic religious education, developing a curriculum that is adapted to the digital era is important (Jayawardana & Gita, 2020) .

Literature review

There are several scientific works that discuss the basic concepts of the Islamic Education curriculum, such as "First, the Concept of the Islamic Education Curriculum According to Hasan Langgulung" (Review of the Islamization of Science) by Maya Yuningsih from UIN Syarif Hidayatullah. In the thesis, Prof. Dr. Hasan Langgulung argues that the basics of the curriculum in Islamic Education must be reorganized. This is because everything comes from one source, namely Allah, there is no dichotomy in the

learning of science that is taught in a balanced manner. Second, in an article written by Faiq Ilham Rosyadi entitled "Basic Concept of the Islamic Education Curriculum: Philosophical Theoretical Study", it is explained that the education program is based on the values of Islamic teachings and is designed systematically, integratively, and comprehensively. There are seven main principles in the compilation, namely: synchronization, integral, universal, balance relationship, strangeness, and individualization.

Third, by Abdul Wafi' wrote an article on the Basic Concept of Islamic Religious Education Curriculum. The aim is to identify (1) the Auditory Intellectual Repetition Learning (AIR) model on students' ability to solve a problem with their material environment; (2) the expository teaching model on problem-solving ability; and (3) how the AIR model and the expository teaching model differ. *Fourth*, Basic Concept, Components and Philosophy of the PAI Curriculum, this article explains the role of the Islamic education curriculum. This relates to how knowledge moves from the older generation to the younger generation.

The curriculum must always be evaluated to meet the demands of the ever-changing era, which often conflict with religious values. Objectives, materials, methods, and evaluations must be at least components of the curriculum. Handling these changes, however, depends heavily on curriculum developers. How can Islamic educational institutions address this issue while maintaining the core of their teachings? Given the background of the problem, researchers have not found a study that is equivalent to the researcher's writing, so this paper is very relevant to be reviewed in literature (Kristiawan, 2019).

Research Method

This study uses a descriptive-qualitative method. Supported by literature research, namely research sourced from books, magazines, and scientific articles that are relevant to the research objectives. Qualitative descriptive research aims to obtain information about a particular situation without changing or controlling the research subjects (Rukin, 2019). Data collected through data source exploration techniques, which include reference books and scientific publications. To carry out this analysis, the Miles & Huberman interactive data analysis model is used. This model includes the process of collecting, reducing, explaining, and concluding data. This method aims to gain a comprehensive philosophical understanding of these concepts regarding the basic concepts of Islamic education in facing the transformation of society 5.0. The digital era will change the way everyone views Islamic education, so adaptation is needed to adjust to change (Mudrikah et al., 2022).

Results and Discussion

"Curriculum" in Arabic means "bright path" that is passed through in the process of life. In education, curriculum can be interpreted as a bright path that is passed by teachers and students to combine knowledge, skills, attitudes, and values (Salim, 2019). Talking about the essence should begin with studying the etymology and terminology of the word and its meaning. According to other sources, the term "synchronization" from the Greek word "curir", meaning "runner", while "ulums", means the distance for a race, or race. In sports, this arrangement of words is defined as "the distance that must be achieved by a runner from start to finish to get a medal or award." The curriculum was finally included in the world of formal education and described as "A number of subjects that must be taken by a student from the beginning to the end of the program in order to obtain a diploma."

Furthermore, al-Syaibany stated that Islamic education is the process of changing a person's behavior based on religious teachings and values (Mukminin & Wahyuni, 2023) . According to him, the principles of Islamic education are the same as the basic goals of Islam because both have the same reference sources, namely the Al-Quran and Hadith. Syed Ali Ashraf said that Islamic education is an activity to change society and the environment around a person (Jubaidah et al., 2023) . In addition, educational materials, methods, and evaluations must be based on Islamic teachings and values. The Islamic education curriculum also places students as subjects of education and develops towards a process of maturity in accordance with Islamic concepts.

A. Basic Principles of Islamic Education Curriculum

a. Basic Concepts of Curriculum

There are several additional interpretations of the curriculum, The curriculum has benefits as a guideline to guide by collecting diverse knowledge, abilities, and perspectives. The curriculum is also considered a product (the result of curriculum development), and student expectations (attitudes, certain skills). Islamic education in this situation should not be carried out haphazardly. Instead, it must refer to the idea of a perfect human being, which has been carefully planned in the curriculum. The curriculum functions as a manhaj, meaning a clear path to improving knowledge, abilities, and attitudes (Supriyadi, 2024) .

The purpose of this basis is to ensure that all educational processes and components do not deviate from the teachings and principles of Islam found in accordance with the teachings of the Qur'an and Assunnah (Hanafie Das & Halik, 2023) . Furthermore, Ahmad Taufik stated that these four principles must be considered when compiling the curriculum. To direct the curriculum in the right direction, the principles of philosophy and sociology are responsible for organizing the material according to the demands of society for knowledge or technology, responsible for organizing the curriculum systematically, and the principles of psychology are responsible for adjusting the curriculum material to topics that are relevant to the psychological development of students (Minarti, 2022) .

b. Principles of Islamic Education Curriculum

According to Omar Muhammad Al Toumy Al Syaibani, the basis of the Islamic education curriculum (Mushodiq & Hanafiah, 2021) : *First*, there is a correlation with religious teachings and their values; *Second*, integrated about curriculum objectives; *Third*, creating a relative balance between curriculum objectives and content; *Fourth*, there is a correlation between students' talents, interests, abilities, and needs; *Fifth*, maintaining differences in terms of their talents, interests, abilities and needs; *Sixth*, serves as a source for adopting the philosophy and basic principles of the curriculum; *Seventh*, there is a correlation between subjects, experiences, and activities in the curriculum.

To begin the educational process, there are several basic principles that are needed. Islamic education relies on the following principles: universal insight, democracy or openness, systematic and meaningful integration, student culture and empowerment, *uswatun hasanah* (exemplary), community empowerment through decentralization, and protection of human rights in accordance with religious teachings (Bakar, 2024) .

In addition to these foundations, the Islamic education curriculum has a stable basis. Principles are defined as statements, individual and general perspectives that are used as a basis for action. The Islamic education curriculum must follow at least seven principles. The first principle is that there is integration with religion, which means that every aspect of education must be integrated with the values contained in Islamic teachings. The second principle is the universal principle, which places science, Islam, and civilization in a proportional theoretical context. This principle includes the objectives and elements of the curriculum. This principle states that the objectives and components of the curriculum must be acceptable to individuals and society. In addition, it includes objectives that help society in spiritual, cultural, social, economic, and political matters. These objectives fall into the theoretical category. (Duryat, 2021) . Third, the principle that ensures that the goals of educational institutions and the materials provided to students must be balanced. This balance includes materials that are oriented towards both the world and the hereafter while maintaining one of them.

Fourth, the principle of relationship. This principle states that the curriculum and its components must be related to the abilities and talents of students and their needs as individuals and social beings. Therefore, the goal of the Islamic education curriculum is to maintain the authenticity of students and provide them with the ability to adapt to the social and individual needs of society.

Fifth, flexible concept. This shows that the Islamic education curriculum needs to be designed and developed by considering the principles that are developing and relevant to socio-cultural developments, the needs of the state, and the needs of society. Sixth, the principle of accepting individual differences. Thus, the Islamic education curriculum must be in accordance with society or students. The Islamic education curriculum needs to consider the diversity of various social, economic, and psychological backgrounds of students to achieve educational goals. As a result, students are considered as different individuals with various circumstances. Seventh, the Islamic education curriculum includes principles that connect subjects with sports. This link is very important to

optimize the function of the curriculum as a program that aims to build people with noble morals.

c. Components of the Education Curriculum

Curriculum components are usually found in the anatomy of the curriculum body, said Syaodih Sukmadinata. Objectives, content or materials, delivery processes or systems, media, and evaluation are its parts, and all four are interconnected. In an almost identical way, Hamid Syarief explains the curriculum structurally into several parts: curriculum objectives, content and materials, implementation strategies, and evaluation. We can conclude from this presentation that curriculum elements must consist of at least four things: objectives, materials, methods, and evaluation (Salim, 2019) .

The learning process and media are also mentioned in other literature as part of the curriculum. Some components are explained, namely: *First*, the curriculum contains objectives. The components of these objectives include various abilities that students must have. *Second* , the competencies in question are the knowledge, skills, and attitudes that students are expected to have. *Second*, materials are a collection of materials that students need to achieve curriculum objectives. *Third*, the curriculum includes learning approaches. The curriculum must include methods and approaches that teachers can use to convey information to students. *Fourth* , lessons involve assessment. This component provides guidelines for assessing the ongoing learning process. *Fifth*, the curriculum is equipped with supporting media. The curriculum has media elements that enable the transfer of new knowledge in addition to its function as a learning framework.

Development of Islamic Religious Education Curriculum in the Digital Era

In the era of computers and the internet, the curriculum has undergone significant development. With advances in information and communication technology, people can now easily access educational resources, interact with teachers and friends, and foster creativity (Zein, 2024) . Learning in the digital era can not only be done face to face in the classroom, but can also be done online (online) through various digital platforms. This is in line with the idea of Where it needs to be integrated through information and communication technology (Akhyar et al., 2024) .

In addition, digital technology can help student-centered education, such as the use of *online platforms, e-learning*, and social media. Students are expected to actively participate in the teaching and learning process. In developing the Islamic religious education curriculum, additional elements such as the formation of character values, the development of soft skills, and life skills need to be considered (Tantowi, 2022) .

According to Kholifah (2022), several important components needed to develop an ideal Islamic religious education curriculum in the era of computers and the internet include: *First*, integration of digital technology in learning; *Second*, islamic religious education curriculum must utilize various digital media such as videos, animations, and online learning platforms to enhance the material and engage students; *Third*, student-centered learning: The Islamic Education curriculum must allow students to actively participate in the learning process; *Fourth*, strengthening character and soft skills.

Islamic Religious Education curriculum must emphasize the instillation of character values, the development of soft skills, and life skills needed in the 21st century. *First*, teachers and educational institutions as facilitators. Teachers must have the ability to help

their students use digital technology to learn; *Second*, collaboration of various parties: The development of Islamic Religious Education curriculum in the era of computers and the internet requires cooperation and integration of various parties as a whole.

There are several steps that can be taken to adapt to technological advances (Amelia, 2023) . *First*, technology as a learning partner. *Second*, a deep understanding of digital technology and Islamic religious education. *Third*, teacher training to be technologically literate and integrate technology into learning. *Fourth*, the use of digital technology to increase student interactivity, improve learning resources, and increase student creativity. *Fifth*, evaluation of the use of digital technology.

B. Online Learning Platform Development

Implementation of digital platforms that enable interactive and collaborative learning in Islam. Digital technology, especially online learning platforms, has played a significant role in the transformation of Islamic religious education in Indonesia. In today's digital era, the use of online learning platforms has much potential to improve the accessibility, quality, and interactivity of Islamic religious learning.

a. Increase ease of access

Students can access Islamic religious lessons independently and flexibly through online learning platforms. A study conducted by Anwar (2021) shows that the use of online learning platforms significantly expands access to Islamic religious education in all previously difficult to reach or remote areas. Providing interactive content and involving collaboration (Zein, 2024) .

With the help of online learning platforms, interactive content, such as interactive simulations, learning videos, and online discussions, can be created and used to increase student participation in Islamic religious lessons. According to research conducted by Yusuf (2020), these contents encourage students to actively participate in the learning process (Ekawati, 2024) .

b. Instructions for teachers on the use of technology

The success of using online learning platforms also depends on the readiness of teachers and their ability to use them effectively. A study shows that teachers with technological skills can be more effective in delivering material about Islam by utilizing the interactive features of online learning platforms.

c. Influence on the Future

Developing an Islamic religious education curriculum through the use of online learning platforms not only expands access to education, but also prepares future generations to face challenges around the world in the internet era. However, issues such as ensuring accessible technological infrastructure and the need for supporting policies must be addressed to ensure this implementation is successful at the national level.

C. Using Technology to Enhance Learning

E-Learning and Online Learning: E-learning platforms have become one of the best methods to improve the quality of learning. According to Habibuddin et al., (2024), e-learning platforms make it easier for students to access lessons more practically and flexibly. In addition, online learning can include various media, such as text, audio, and

video, to support the various learning styles chosen by students. Modern technology allows for more interactive learning. such as learning through online quizzes, discussion forums, and interactive simulations.

Approaches have the ability to increase student motivation and active engagement in class (Amelia, 2023) . Ultimately, this will result in students who better understand what is being taught. Personalization of technology learning allows learning to be personalized with adjustments to students' needs and abilities. Adaptive learning platforms, for example, can offer personalized learning plans that help slow learners catch up without stress (Mudrikah et al., 2022) .

Research conducted by Aprianto & Wahyudi, (2023) , personalization of learning significantly improves student achievement. Development of 21st Century Skills by incorporating technology into the Islamic religious education curriculum such as problem solving, collaboration, and digital literacy. These skills are essential to prepare students to face challenges around the world. It can be concluded that technology-based learning can help students acquire the skills needed especially in the world of work.

Conclusion

The Islamic education curriculum is an educational program that focuses on the principles and teachings of Islam. This program is designed systematically, integratively, comprehensively, and based on the principles and teachings of the religion. The curriculum prioritizes the goals of Islam and its teachings. The curriculum also includes educational materials, educational approaches, learning media, and other elements including activities designed to achieve educational goals. In the process of its preparation, it has seven main principles: synchronization, integral, universal, balance, flexibility, and individualization. In addition, the Islamic education curriculum must focus on workforce development, social needs, values, and students.

Suggestions that can be applied: 1. The Islamic Religious Education curriculum must be adjusted to digital technology, while maintaining Islamic values and the formation of student character. 2. Islamic Religious Education teachers must be trained and trained to use digital technology to make lessons more interactive and interactive.

References

- Akhyar, M., Iswantir, M., Febriani, S., & Gusli, RA (2024). Adaptation strategies and innovations of Islamic education curriculum in the digital era 4.0. *Instructional Development Journal* , 7 (1), 18–30.
- Amelia, U. (2023). Challenges of learning in the era of society 5.0 from the perspective of educational management. *Al-Marsus: Journal of Islamic Educational Management* , 1 (1), 68–82.
- Aprianto, D., & Wahyudi, A. (2023). Integration of curriculum management, teacher professional development, and educational technology in improving student learning

- outcomes. *Jurnal Review Pendidikan Dan Pengajar (JRPP)* , 6 (3), 4414–4424.
- Astor, A., Khir-Allah, G., & Martínez-Cuadros, R. (2024) . Anonymity and Digital Islamic Authority. *Religions* , 15 (12), 1507. <https://doi.org/10.3390/rel15121507>
- AR, MF (2018). *Media history: Transformation, utilization, and challenges* . Universitas Brawijaya Press.
- Bakar, HA (2024). *Islamic Education Management: A Critical Introduction* . Deepublish.
- Duryat, HM (2021). *Paradigm of Islamic Education: Efforts to Strengthen Islamic Religious Education in Quality and Competitive Institutions* . Alfabeta Publisher.
- Ekawati, D. (nd). *Utilization of Social Media to Improve the Effectiveness of Islamic Religious Education Learning* .
- Fasihullisan, J., Supardi, S., & Lubna, L. (2024). The Era of Digitalization: Educators' Creativity in Utilizing Aqidah Akhlak Learning Media. *Scientific Journal of Educational Profession* , 9 (3), 2006–2015.
- Habibuddin, N., Rahayu, SD, Kalsum, U., Amina, F., & Patimah, SN (2024). Implementation of E-Learning in Islamic Educational Institutions. *Pelita Journal of Educational Management* , 1 (1), 80–88.
- Hanafie Das, SW, & Halik, A. (2023). *Integration of Islam and Science in Islamic Religious Education Learning* . Agma.
- Jayawardana, HBA, & Gita, RSD (2020). Innovation in biology learning in the era of the industrial revolution 4.0. *Proceedings of the National Biology Seminar* , 6 (1), 58–66.
- Jubaidah, S., Halim, A., Riduan, M., & Kadir, SA (2023). The Concept of Islamic University Hamid Hasan Bilgrami & Syed Ali Asyraf A Development of Islamic Education. *ARRIYADHAH* , 20 (2), 90–99.
- Kristiawan, M. (2019). Analysis of curriculum development and learning. *Bengkulu: Publishing and Publication Unit of FKIP Univ. Bengkulu* .
- Minarti, S. (2022). *Islamic Education Science: Theoretical-philosophical and applicative-normative facts* . Amzah.
- English: *Learning innovation in the 21st century* . Pradina Pustaka.
- Mukminin, A., & Wahyuni, RD (2023). Al-Syaibany's Moral Education Thoughts and Their Relevance in the Modern Era. *Lisyabab: Journal of Islamic and Social Studies* , 4 (2), 251–261.
- Mushodiq, MA, & Hanafiah, Y. (2021). Islamic Educational Thoughts of Omar Muhammad Toumy in the Perspective of Progressivism. *Journal of Research and Thought on Islamic Education (JRTIE)* , 4 (1), 93–129. <https://doi.org/10.24260/jrtie.v4i1.1930>
- Rukin, SP (2019). *Qualitative research methodology* . Ahmar Cendekia Indonesia Foundation.
- Salim, A. (2019). Curriculum in the Perspective of Islamic Educational Philosophy. *EduTech: Journal of Educational Sciences and Social Sciences* , 5 (2).

- Shodikun, S., Zaduqisti, E., & Subhi, M.R. (2023). Implementation of Humanism Learning in Islamic religious education learning in the modern era. *Muaddib: Journal of Islamic Religious Education* , 1 (1), 13–21.
- Supriyadi, S. (2024). *Collaboration Strategy of Principals and Islamic Religious Education Teachers in Developing Islamic Religious Education (PAI) Curriculum (Case Study at Madrasah Aliyah (Ma) Nu 03 Sunan Katong Kaliwungu Kendal)* . Sultan Agung Islamic University Semarang.
- Sya'bani, MAY (2018). Development of Islamic Religious Education Curriculum in the Perspective of Value Education. *Tamaddun: Journal of Education and Religious Thought* , 19 (2), 101–113.
- Tantowi, HA (2022). *Islamic education in the era of global transformation* . PT. Pustaka Rizki Putra.
- Zein, M. (2024). Transformation of Islamic Education in the Digital Era, Challenges and Solutions in Improving the Quality of Learning. *JIPDAS (Scientific Journal of Elementary Education)* , 2 (3), 146–156.