

Reconstructing Islamic Religious Education in The Global Era: Addressing The Challenges of Digitalization and Radicalism in Indonesia

Fadhilah Husna Nurbaiti¹, Samia Novera², Erba Rozalina Yulianti³ Alfi Lutfiyah⁴

¹Universitas Islam Negeri Syarif Hidayatullah, Jakarta

²Universitas Islam Negeri Syarif Hidayatullah, Jakarta

³Universitas Islam Negeri Syarif Hidayatullah, Jakarta

⁴Universitas Islam Negeri Syarif Hidayatullah, Jakarta

¹Fadhilahhsn04@gmail.com, ²samianovera1011@gmail.com, ³erba.rozalina@uinjkt.ac.id

⁴alfilutfiyah00@gmail.com

Correspondent Author: samianovera1011@gmail.com

ARTICLE INFO

Article history

Received:

25-12-2025

Revised:

23-01-2026

Accepted:

27-02-2026

Keywords

Islamic Religious Education, digitization, digital literacy, religious moderation, radicalism

ABSTRACT

The development of digital technology in the global era has brought about significant changes in the education system, including Islamic Religious Education (IRE). On the one hand, digitalization provides easy access to information and religious learning resources; on the other hand, it also presents various challenges, such as a shift in scholarly authority, low digital literacy, and the increasing spread of radical ideologies through social media. These conditions indicate that PAI education in Indonesia still faces problems in the form of a dominance of cognitive and formalistic approaches, as well as a weak internalization of religious values in the social lives of students. This study aims to analyze the dynamics and challenges of Islamic Religious Education in the global era and to formulate a relevant reconstruction of Islamic Religious Education to address digitalization and radicalism in Indonesia. This study employs a qualitative approach using library research methods. Data were collected from various books, scientific journals, articles, and academic sources related to Islamic Religious Education, digital literacy, religious moderation, and digital radicalism. Data analysis techniques were conducted through data reduction, categorization, interpretation, and drawing conclusions in a descriptive-analytical manner. The results of the study indicate that the reconstruction of Islamic Religious Education (PAI) needs to be directed toward the development of a critical, contextual, and moderate learning paradigm through the integration of digital literacy, the strengthening of religious moderation, the development of a critical religious mindset, and the

transformation of the teacher's role as a learning facilitator in the digital era. Furthermore, a learning approach based on reflection, dialogue, and critical thinking is essential in shaping students who are religious, tolerant, and adaptable to the changing times. Thus, Islamic Religious Education serves not only as a means of transferring religious knowledge but also as an ideological bulwark in confronting the challenges of digitalization and radicalism in Indonesia.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

The development of digital technology in the global era has brought significant changes to various aspects of life, including education and religion (Azra, 2012; Hasan, 2018). Advances in the internet, social media, and digital platforms have transformed the way people interact to obtain information, communicate, and understand religious teachings. According to a report by the Indonesian Internet Service Providers Association (APJII), the number of internet users in Indonesia is projected to exceed 221 million by 2025, with the majority of users coming from the student and youth demographics (APJII, 2025). The high intensity of digital media usage has led social media to become not only a communication tool but also the primary space for acquiring religious knowledge. In the context of Islamic Religious Education (PAI), digitalization offers significant opportunities for developing a more open, flexible, and innovative learning process. Students can now quickly access various sources of religious knowledge through digital media without being limited by time or place. However, on the other hand, this development also presents new and complex challenges, particularly regarding the validity of religious information, the shift in scholarly authority, and the increasing spread of radical ideologies through digital spaces. The phenomenon of digitalization has transformed the transmission of religious knowledge from a previously hierarchical model into one that is more open and distributed (Bagir, 2019; Campbell, 2013). Religious authority, which was once dominated by ulama, teachers, and formal educational institutions, is now shifting toward digital figures such as religious influencers, social media preachers, and online da'wah platforms. This situation means that students no longer view teachers as their sole source of religious knowledge but instead acquire religious understanding from various digital platforms that may not possess sufficient scholarly validity. Consequently, a fragmentation of religious understanding has emerged, which has the potential to foster exclusive, intolerant, and even radical attitudes among the younger generation.

Several studies indicate that digital media serves as an effective vehicle for spreading religious radicalism, particularly among young people who still have low levels of digital and religious literacy (Qusairi et al., 2026; Sukarman et al., 2023). Survey results from PPIM UIN Jakarta also indicate that some Muslim students in Indonesia exhibit tendencies toward intolerance and are exposed to exclusive religious narratives through digital media (PPIM,

2023). Religious content on social media is often presented in a concise, emotional, and provocative manner, making it easily accepted without critical verification. Under these conditions, students become a group vulnerable to the influence of extreme religious narratives because they lack the ability to objectively sort through and evaluate information. This phenomenon indicates that the challenges of Islamic Religious Education in the digital age are not only related to technological aspects but also to the formation of a moderate, critical, and contextual religious mindset.

On the other hand, internal issues in Islamic Religious Education (IRE) instruction remain unresolved (Muhaimin, 2014; Nata, 2016). Islamic Religious Education in Indonesia is generally still dominated by cognitive and formalistic approaches that emphasize memorization of concepts, mastery of material, and knowledge-based evaluation alone. Affective and psychomotor aspects related to the internalization of values, character building, and religious social practices have not yet received adequate attention optimal. As a result, there is the gap between religious understanding and the application of religious values in daily life. This situation is evident in the continued emergence of intolerant behavior, bullying, hate speech, and low levels of tolerance among students, despite their having received religious education in school. Additionally, low digital literacy among educators and students further weakens the effectiveness of PAI instruction in addressing the challenges of the global era (Robbi & Syafiuddin, 2025). Some Islamic Religious Education (IRE) teachers are still unable to optimally utilize digital technology in the learning process, resulting in lessons that tend to be monotonous and less relevant to the characteristics of today's digital generation. Yet, students live in a social environment that is deeply intertwined with digital media and the rapid flow of information. The mismatch between classroom teaching approaches and students' digital realities causes Islamic Religious Education to lose its relevance in addressing contemporary life issues.

In this context, Islamic Religious Education should not only be understood as a process of transferring religious knowledge but also as a means of character formation, strengthening religious moderation, and developing students' critical thinking skills (Ajusman & Asman, 2024). PAI needs to be directed toward developing a critical religious mindset capable of fostering reflective awareness and analytical skills regarding various religious information circulating in the digital space. Thus, students will not only possess a textual understanding of religion but will also be able to understand Islamic teachings in a contextual, moderate, and socially relevant manner.

Previous research has generally focused more on the digitization of Islamic education, religious moderation, or digital literacy separately (Amala et al., 2025; Putri, 2025). Some studies have also emphasized the use of technology in learning without linking it deeply to the issues of digital radicalism and the reconstruction of the Islamic Religious Education paradigm. Meanwhile, studies integrating the strengthening of digital literacy, religious moderation, and the development of a critical religious mindset within the framework of Islamic Religious Education (IRE) reconstruction remain relatively limited. The novelty of this study lies in its effort to integrate the concepts of digital literacy, religious moderation, and a critical religious mindset within the framework of IRE reconstruction as a response to the challenges of digitalization and radicalism in Indonesia. Therefore, this study seeks to propose a more critical, contextual, and moderate reconstruction of Islamic Religious Education through the integration of digital literacy and the strengthening of religious moderation in addressing the challenges of digitalization and radicalism in Indonesia.

Based on this background, this study aims to analyze the dynamics and challenges of Islamic Religious Education in the global era and to formulate a relevant reconstruction of Islamic Religious Education to address digitalization and radicalism in Indonesia. This study is expected to provide a conceptual contribution to the development of a more adaptive, reflective, and contemporary Islamic Religious Education paradigm that meets the needs of the digital society.

Research Methodology

This study employs a qualitative approach in the form of library research. The qualitative approach was chosen because this study aims to understand, analyze, and interpret various phenomena related to the reconstruction of Islamic Religious Education (IRE) in the face of the challenges of digitalization and radicalism in Indonesia in a thorough and contextual manner (Moleong, 2017). Meanwhile, the library research method was used because the research data sources were obtained from various academic literature relevant to the research theme (Zed, 2014).

The data sources in this study consist of primary and secondary data. Primary data were obtained from books, scientific journals, and research findings that discuss Islamic Religious Education, the digitization of education, religious moderation, digital literacy, and religious radicalism. Secondary data were obtained from scientific articles, conference proceedings, research reports, official documents, and various other academic sources that support the focus of this study. Sources were selected selectively by considering the relevance of the theme, the credibility of the source, and the recency of the publication, particularly scientific journals from the past five years (Sugiyono, 2019). Data collection was conducted through a documentary study by examining, identifying, and reviewing various references related to the research subject. The data obtained was then analyzed using descriptive-analytical techniques. The analysis stages were carried out through the processes of data reduction, data categorization, interpretation, and drawing conclusions (Miles, Huberman, & Saldaña, 2014). During the data reduction stage, the researcher selected various pieces of information relevant to the research focus. Next, the data was categorized based on key themes such as the digitization of education, the shift in religious authority, digital radicalism, religious moderation, and the reconstruction of Islamic Religious Education. The categorized data is then critically analyzed to identify relationships, patterns, and conceptual formulations relevant to the research objectives. To ensure data validity, this study employs source triangulation by comparing various references from books, scientific journals, and prior research findings related to the study's themes (Creswell, 2016). With this approach, this study is expected to produce a comprehensive analysis of the reconstruction of Islamic Religious Education that is adaptive, critical, and moderate in addressing the challenges of the digital era and radicalism in Indonesia.

Discussion And Contents

A. Dynamics and Challenges of Islamic Religious Education in the Global Era

1. The Current State of Islamic Religious Education in Indonesia

Islamic Religious Education (IRE) holds a strategic position within the national education system as it serves as a means of shaping students' character, morality, and social awareness. However, in the context of the global and digital era, IRE in Indonesia still faces various challenges related to the relevance of learning, the internalization of religious values, and the ability to adapt to social and technological changes (Putri, 2025).

PAI instruction is generally still dominated by normative and formalistic approaches focused on mastering cognitive aspects such as memorizing verses, hadiths, and fiqh concepts (Muhaimin, 2014). Meanwhile, the affective and social-practical dimensions have not received optimal attention. As a result, students often understand religion theoretically but are not yet able to implement religious values in their daily social lives (Amala et al., 2025). On the other hand, the development of digital technology has transformed the learning patterns of the younger generation in acquiring religious knowledge. Students no longer rely solely on teachers and formal educational institutions but also obtain religious information through social media and various digital platforms (Bagir, 2019). This situation poses new challenges for PAI instruction in maintaining its relevance and academic authority amidst a flood of freely accessible information. Additionally, the low integration of digital literacy in PAI instruction further impacts students' ability to critically evaluate religious information. Many students are still unable to distinguish between valid information and manipulative or extremist religious narratives (Qusairi et al., 2026). Therefore, PAI requires a reconstruction of its learning paradigm to be more reflective, contextual, and adaptive to the developments of the digital era.

2. The Impact of Digitalization and the Shift in Scholarly Authority

Digitalization has brought significant changes to the patterns of religious knowledge transmission in society. Scholarly authority, previously dominated by teachers, religious scholars, and formal educational institutions, is now shifting

toward digital spaces based on social media and online platforms (Campbell, 2013). This phenomenon is marked by the emergence of digital religious teachers and religious influencers who have a significant impact on how the younger generation understands Islamic teachings.

These changes have made the process of religious learning more open, yet simultaneously vulnerable to the spread of information lacking sufficient scientific validity. Religious content on social media is generally presented in a concise, emotional, and immediate manner, making it easier to accept compared to in-depth academic studies (Bunt, 2018). As a result, students tend to acquire a partial and less critical understanding of religion. Additionally, social media algorithms create an “echo chamber” that exposes users to information aligned with their own preferences and beliefs. This situation can narrow students’ perspectives and reinforce exclusive attitudes toward understanding religion (Yasmansyah & Zakir, 2022). In this context, digitalization not only influences learning media but also transforms the structure of religious knowledge authority within society. Therefore, Islamic Religious Education must be directed toward strengthening digital literacy and critical thinking skills so that students can objectively and contextually select, analyze, and evaluate the various religious information circulating in the digital space.

3. Issues in Islamic Religious Education: Cognitive Dominance and the Affective Gap

The main issue in Islamic Religious Education in Indonesia lies in the dominance of a cognitive-formalistic approach that treats religion as a body of normative knowledge to be memorized (Nata, 2016). Learning is more oriented toward academic achievement than the internalization of values and the character development of students. This situation has led to a gap between religious understanding and social practice. Many students are able to understand the concepts of ethics, tolerance, and Islamic brotherhood (*ukhuwah Islamiyah*) theoretically, but are not yet able to apply them in daily life. The phenomena of intolerance, bullying, hate speech, and poor communication ethics on social media indicate that PAI education has not yet fully succeeded in fostering substantive moral awareness (Ajusman & Asman, 2024). This problem is exacerbated by a teaching approach that remains one-sided and lacks

contextual relevance. Students mostly receive material passively without being given space for dialogue, reflection, and analysis of the social realities they face. Consequently, religious education becomes less relevant to the complex and ever-evolving dynamics of digital society.

In the context of the global era, Islamic Education requires a more dialogic, reflective, and problem-solving-based learning approach so that students not only understand religion at a theoretical level but are also able to internalize Islamic values in their social behavior in a moderate and humanistic manner. 4. The Threat of Radicalism in the Digital Space The development of digital media has opened new avenues for the spread of religious radical ideology. Through platforms such as YouTube, TikTok, Instagram, and Telegram, extremist religious narratives can be disseminated rapidly and on a massive scale to the younger generation (Sukarman et al., 2023). Radically inclined content is typically packaged in a simple, emotional, and persuasive manner, making it easily accepted by students who have low levels of digital literacy and religious literacy. Additionally, social media algorithms reinforce the repeated dissemination of such content, thereby fostering exclusive and intolerant mindsets (Qusairi et al., 2026). The vulnerability of the younger generation to digital radicalism is also influenced by an identity crisis amid the tide of globalization. Some students seek certainty and meaning in life through religious narratives that offer instant answers to social and moral issues. Under such conditions, religious ideologies that are absolutist and simplistic become easier to accept (Ajusman & Asman, 2024). This phenomenon indicates that digital radicalism is not merely a security issue but also an educational one. Therefore, Islamic Religious Education must be directed toward strengthening religious moderation, critical thinking skills, and the development of a critical religious mindset so that students can understand Islamic teachings in a contextual and tolerant manner and are not easily influenced by extremist narratives in the digital space.

B. The Strategic Role of Islamic Religious Education in the Digital Age

1. Islamic Religious Education (PAI) as a Means of Strengthening Religious Moderation

Islamic Religious Education (PAI) plays a strategic role in addressing the challenges of radicalism and social polarization in the digital age. The unlimited flow of information through social media makes students easily exposed to various religious narratives, including intolerant and extremist ideologies (Sukarman et al., 2023). This situation positions PAI not only as a means of transferring religious knowledge but also as an instrument for strengthening religious moderation.

Religious moderation is crucial because Indonesia is a pluralistic and multicultural society. In this context, PAI must be directed toward reinforcing the values of tolerance, balance, and an inclusive attitude in understanding Islamic teachings (Ajusman & Asman, 2024). Religious education is not sufficient if it merely emphasizes ritual and normative aspects; it must also be able to foster students' social awareness so they value differences and reject extremist attitudes. Strengthening religious moderation can be achieved through the integration of the Islamic values of "rahmatan lil 'alamin" into the learning process. Students need to be taught that Islamic teachings prioritize peace, justice, and respect for diversity (Sapiudin & Ika, 2025). Thus, Islamic Education (PAI) can serve as an ideological bulwark in shaping a moderate and contextual approach to religion amidst the developments of the digital age.

2. Strengthening Digital Literacy and Critical Thinking

The development of digital technology has transformed how young people access religious information. Students no longer obtain religious knowledge solely from teachers and formal educational institutions but also from social media, video platforms, and various other digital sources (Yasmansyah & Zakir, 2022). However, this ease of access is not always accompanied by the ability to critically filter and evaluate information. In this context, strengthening digital literacy has become a critical need in PAI education. Digital literacy is not merely about the ability to use technology but also encompasses the ability to understand, analyze, and verify information obtained through digital media (Juliani et al., 2025). Students need to be equipped with the ability to distinguish valid information from content that is

provocative, intolerant, or radical. In addition to digital literacy, critical thinking skills are also a vital component in the reconstruction of PAI in the global era. Critical thinking enables students to understand religious teachings rationally, reflectively, and not merely in a literal sense (Amala et al., 2025). Research indicates that critical thinking skills have a significant role in countering the spread of radicalism on social media (Qusairi et al., 2026). Therefore, PAI should be directed toward developing learning approaches that encourage discussion, reflection, and analysis of various contemporary religious issues.

3. Technology Integration in Islamic Education (PAI) Learning

The digital transformation in education demands changes in the methods and media used in PAI learning. Learning that remains dominated by lecture-based methods and rote memorization tends to be less relevant to the characteristics of today's digital generation (Hanifa Naufa Putri, 2025). Therefore, the integration of technology into learning is a crucial step toward enhancing the effectiveness and relevance of Islamic Education in the global era. The utilization of digital technology can be achieved through the use of interactive learning media, e-learning platforms, educational videos, and digital-based learning applications (Amala et al., 2025). The use of these media not only makes learning more engaging but also helps students understand the material in a more contextual and practical way. Additionally, digital technology can be utilized as a means to reinforce Islamic values through positive and moderate educational content. The integration of technology into PAI education can also be achieved through digital project-based learning. Students can be involved in creating moderate da'wah videos, Islamic infographics, or digital campaigns on tolerance and social media ethics (Sukarman et al., 2023). This approach not only enhances students' understanding of PAI material but also fosters their creativity, collaboration, and social responsibility in the digital space. The Transformation of the PAI Teacher's Role in the Digital Age.

The development of digital technology has also altered the position and role of teachers in the learning process. PAI teachers are no longer the sole source of knowledge, as students can independently access various religious information through the internet (Fauzi, 2022). This situation demands a transformation of the

teacher's role from merely a content presenter to a facilitator, mediator, and guide in the learning process. As facilitators, PAI teachers must be able to guide students in understanding religious information critically and contextually. Teachers also need to help students filter digital content that is valid and consistent with the values of moderate Islam (Amala et al., 2025). Thus, teachers play a role not only in academic aspects but also in the formation of students' character and digital ethics. Additionally, the transformation of the teacher's role also demands an enhancement of pedagogical competencies and digital literacy. Islamic Education teachers must possess the ability to utilize technology as a learning medium so that the learning process is more adaptable to the times (Ferdiansyah & Suniarti, 2025). Through this transformation, Islamic Education teachers are expected to be able to create learning that is more interactive, reflective, and relevant to the challenges of the digital age.

C. Reconstruction of Islamic Education in the Global Era

1. A New Paradigm for Islamic Religious Education (PAI): Critical, Contextual, and Moderate

The reconstruction of Islamic Religious Education (PAI) in the global era is an urgent necessity because the current learning model, which remains focused on rote memorization and a formalistic approach, is deemed incapable of addressing the challenges of digital transformation and the spread of radicalism in cyberspace (Muhaimin, 2014; Nata, 2016). The dominance of the cognitive approach has led religious education to emphasize mastery of normative material over the strengthening of students' reflective awareness and critical thinking skills. Consequently, students tend to understand religious teachings textually and are less capable of verifying religious information circulating in digital media. In the context of a digital society, this situation is problematic because social media has transformed the patterns of religious knowledge transmission from what was previously has shifted from a hierarchical structure toward an open and unregulated digital space (Campbell, 2013; Bunt, 2018). Students now obtain religious information not only from teachers and formal educational institutions, but also from religious influencers, video platforms, and social media, which may not necessarily possess academic validity. This phenomenon has led

to the fragmentation of scholarly authority and opened the door for the proliferation of exclusive and intolerant religious narratives. Given these conditions, this study proposes a new paradigm for Islamic Religious Education focused on developing a critical religious mindset—a critical, reflective, and contextual approach to understanding Islamic teachings in the digital age. From an Islamic educational perspective, critical thinking is not intended to relativize religious teachings but to build students' ability to understand religious texts proportionally, rationally, and in accordance with the social realities of a multicultural society (Azra, 2012; Bagir, 2019). Thus, students do not merely accept religious information dogmatically but are also able to analyze the context, sources, and social impacts of religious narratives emerging in the digital space. In addition to strengthening critical reasoning, the reconstruction of Islamic Education (PAI) must also be directed toward a contextual approach that connects religious learning with contemporary social issues such as intolerance, hate speech, digital ethics, and radicalism. A contextual approach is crucial because religious education detached from social reality tends to produce rigid understandings that are less relevant to students' lives (Amala et al., 2025). Therefore, the internalization of Islamic values such as tolerance (*tasamuh*), balance (*tawazun*), and justice (*i'tidal*) must be integrated into the learning process as the foundation of religious moderation. Thus, the reconstruction of the PAI paradigm is not only oriented toward the transfer of religious knowledge but also toward the development of critical awareness, the strengthening of religious moderation, and students' ability to adapt to the complexities of digital society. This paradigm is essential so that PAI can function as an ideological bulwark against the spread of radicalism in the global era.

2. Development of a Religious Education Curriculum Based on Digital Literacy and Religious Moderation

Digital transformation has changed the way the younger generation acquires, understands, and disseminates religious information. Under these circumstances, the Islamic Religious Education curriculum can no longer focus solely on mastery of normative content; it must also be able to develop students' digital literacy skills in a

critical and responsible manner (Juliani et al., 2025). Low digital literacy makes students prone to accepting religious information that is provocative and emotionally charged without undergoing adequate verification (Qusairi et al., 2026). This phenomenon indicates that the primary challenge for Islamic Religious Education (IRE) in the digital age is not merely about the use of technology but also concerns students' ability to understand and evaluate information objectively. Therefore, this study emphasizes the importance of developing a PAI curriculum based on the integration of digital literacy and religious moderation as an effort to build students' ideological resilience against extremist narratives on social media. The integration of digital literacy into the PAI curriculum encompasses the ability to access, sort, evaluate, and produce digital information ethically and responsibly. In the context of religious education, these skills are essential so that students can distinguish between credible religious sources and content that is manipulative, intolerant, or radical. Thus, digital literacy is not merely understood as the technical ability to use digital media, but also as a critical ability to comprehend the socio-religious reality in cyberspace. Additionally, the PAI curriculum must also integrate the reinforcement of religious moderation through materials on tolerance, social ethics, national awareness, and the Islamic value of "rahmatan lil 'alamin." This integration can be implemented in subjects such as Aqidah Akhlak, Fiqh, and Islamic History and Culture through a more dialogical and reflective approach (Ajusman & Asman, 2024). This is crucial because a religious education approach that is overly textual and exclusive risks narrowing students' perspectives on social and religious diversity.

In this context, the novelty of this research lies in the formulation of an integrative reconstruction model for Islamic Religious Education (IRE) that links digital literacy, religious moderation, and a critical religious mindset as the foundation of the Islamic Religious Education curriculum in the global era. This model positions IRE not only as an instrument for religious learning but also as a means of fostering a digital-religious character that is tolerant, reflective, and adaptive to the changing times.

3. Innovations in Models and Methods of Islamic Education

Changes in the PAI paradigm and curriculum must be accompanied by a transformation toward more participatory and reflective learning models. Until now, PAI instruction has been dominated by lecture-based and rote-memorization methods, which have led students to become passive and left them with little opportunity for dialogue and critical thinking (Hanifa Naufa Putri, 2025). Monotonous learning models also cause PAI to lose relevance to the characteristics of the digital generation, which is more attuned to visual, interactive, and technology-based media. From a constructivist educational perspective, effective learning should provide students with the space to construct knowledge through experience, reflection, and analysis of social realities. Therefore, the reconstruction of PAI must be directed toward learning models capable of developing students' critical thinking, collaboration, and social awareness. One relevant model is problem-based learning, which encourages students to analyze social and religious issues critically and contextually. Through this model, students can discuss issues such as digital radicalism, intolerance, hate speech, and social media ethics from the perspective of moderate Islam. This approach makes religious education more practical and relevant to students' lives. Additionally, project-based learning can also be implemented through the creation of Islamic digital content such as educational videos, podcasts, infographics, or social media campaigns on tolerance and religious moderation (Sukarman et al., 2023). This model not only enhances students' religious understanding but also fosters their creativity, communication skills, and social responsibility in the digital space. Reflective learning is also a crucial component in the reconstruction of Islamic Education (PAI) as it bridges the gap between students' religious understanding and their social practices. Through reflection, students are encouraged to evaluate their social experiences and digital behaviors based on Islamic values. Thus, PAI learning does not stop at the cognitive dimension but also addresses the affective and social praxis aspects in a more substantive way.

4. Implementation Strategy for the Integrative Reconstruction Model of Islamic Education

The implementation of the restructuring of Islamic Religious Education requires a comprehensive transformation of the learning system, particularly in terms of teacher competencies, school culture, and the use of digital technology. In the era of digital disruption, Islamic Religious Education teachers no longer serve as the sole source of knowledge but rather as facilitators and mediators who guide students in understanding religious information critically and moderately (Fauzi, 2022).

However, the low digital competence of some Islamic Education teachers remains a barrier to the learning transformation process (Ferdiansyah & Suniarti, 2025). This situation often prevents religious education from keeping pace with the evolving characteristics of the digital generation, who are deeply immersed in social media and interactive technologies. Therefore, enhancing teachers' pedagogical competence, digital literacy, and religious moderation has become an urgent necessity.

In addition to teacher transformation, schools also need to build a learning ecosystem that supports the reinforcement of values of religious moderation and digital ethics. The utilization of digital learning platforms, interactive media, and technology-based educational content can serve as tools to strengthen PAI learning in a more adaptive and contextual manner. In this context, technology is not merely positioned as a learning tool but also as a medium for internalizing moderate Islamic values in the digital space.

The evaluation of Islamic Education learning also needs to be reconstructed so that it does not only emphasize cognitive aspects but also measures students' social attitudes, reflective abilities, and digital behavior. Assessment can be conducted through social projects, attitude observations, discussion participation, or digital activities that reflect the values of tolerance and religious moderation.

Based on the overall discussion, this study proposes an integrative reconstruction model for Islamic Religious Education built through four main components, namely: (1) a critical, contextual, and moderate learning paradigm; (2) a curriculum based on digital literacy and religious moderation; (3) reflective-participatory learning based on problem-solving; and (4) the transformation of teachers

into digital-religious facilitators. This model represents a novel contribution to research in the effort to build Islamic Religious Education that is more adaptive, humanistic, and relevant in addressing the challenges of digitalization and radicalism in Indonesia.

Conclusion

The development of digital technology in the global era has brought significant changes to the patterns of religious knowledge transmission and the Islamic Religious Education (IRE) learning system in Indonesia. Digitalization not only presents opportunities for expanding access to religious education but also poses serious challenges in the form of a shift in scholarly authority, low digital literacy, and the increasing spread of radical narratives through social media. In this context, the challenges facing PAI lie not only in technological aspects but also in the continued dominance of learning approaches that are cognitive, formalistic, and insufficient in fostering the substantive internalization of religious values. Research findings indicate that the reconstruction of Islamic Religious Education must be directed toward developing a learning paradigm that is critical, contextual, and moderate. Strengthening critical thinking skills is essential so that students can reflectively understand religious information and are not easily influenced by extremist narratives in the digital space. Additionally, a contextual approach in Islamic Religious Education is necessary to connect Islamic values with contemporary social realities such as tolerance, digital ethics, and the diversity of multicultural societies. This study also emphasizes that integrating digital literacy and religious moderation into the PAI curriculum is a strategic necessity in addressing the challenges of the digital age. Digital literacy is not merely understood as technical proficiency in using media but also as the critical ability to select, evaluate, and produce information responsibly. Meanwhile, strengthening religious moderation serves to foster an inclusive, tolerant, and anti-radical religious mindset among students. The novelty of this research lies in the formulation of an integrative reconstruction model for Islamic Religious Education that links digital literacy, religious moderation, and a critical religious mindset as the foundation for PAI learning in the global era. This model is realized through four main components, namely: (1) a critical, contextual, and moderate learning paradigm; (2) the development of a curriculum based on digital literacy and religious moderation; (3) the application of reflective-

participatory learning based on problem-solving; and (4) the transformation of teachers into digital-religious facilitators. This model serves as the research's conceptual contribution to the development of Islamic Religious Education that is more adaptive, humanistic, and relevant to the challenges of contemporary digital society. The implications of this research indicate that the reconstruction of Islamic Religious Education cannot be achieved solely through changes in learning materials but requires a comprehensive transformation of the education system, including strengthening teachers' digital competencies, developing adaptive curricula, innovating learning methods, and fostering a moderate and reflective school culture. Thus, Islamic Religious Education is expected to function not only as a means of transferring religious knowledge but also as an instrument for character formation and an ideological bulwark in facing the challenges of digitalization and radicalism in Indonesia. However, this study remains conceptual and literature-based, so it has not yet empirically tested the implementation of the integrative Islamic Religious Education reconstruction model in formal or non-formal educational institutions. Therefore, future research is expected to develop empirical studies on the effectiveness of the PAI reconstruction model in building students' digital literacy, religious moderation, and critical thinking skills in the digital age.

References

- Ajusman, & Asman. (2024). *Moderasi beragama dalam pendidikan Islam*. (Artikel/jurnal ilmiah).
- Amala, et al. (2025). *Digitalisasi pembelajaran dan penguatan berpikir kritis dalam Pendidikan Islam*. (Artikel jurnal).
- Azra, A. (2012). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan global*. Jakarta: Kencana.
- Bagir, Z. A. (2019). *Islam, pendidikan, dan tantangan modernitas*. (Artikel/jurnal ilmiah).
- Bunt, G. R. (2018). *Hashtag Islam: How social media is changing Islam*. Chapel Hill: University of North Carolina Press.
- Campbell, H. A. (2013). *Digital religion: Understanding religious practice in new media worlds*. New York: Routledge.
- Creswell, J. W. (2016). *Research design: Qualitative, quantitative, and mixed methods approaches*. Los Angeles: Sage Publications.
- Fauzi. (2022). *Peran guru dalam transformasi pembelajaran digital Pendidikan Agama Islam*. (Artikel jurnal).
- Ferdiansyah, & Suniarti. (2025). *Kompetensi digital guru dalam pembelajaran abad 21*. (Artikel jurnal).
- Hanifa Naufa Putri. (2025). *Inovasi pembelajaran Pendidikan Agama Islam di era digital*. (Artikel jurnal).
- Juliani, et al. (2025). *Literasi digital dalam pembelajaran Pendidikan Agama Islam*. (Artikel jurnal).
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook*. Thousand Oaks: Sage Publications.

- Moleong, L. J. (2017). *Metodologi penelitian kualitatif*. Bandung: Remaja Rosdakarya.
- Muhaimin. (2014). *Pengembangan kurikulum Pendidikan Agama Islam*. Jakarta: Raja Grafindo Persada.
- Nata, A. (2016). *Ilmu pendidikan Islam*. Jakarta: Kencana.
- PPIM UIN Jakarta. (2023). *Laporan survei intoleransi dan radikalisme di kalangan pelajar Muslim Indonesia*. Jakarta: PPIM UIN Jakarta.
- Putri, H. N. (2025). *Dinamika Pendidikan Agama Islam di era digital*. (Artikel jurnal).
- Qusairi, et al. (2026). *Radikalisme digital dan literasi keagamaan generasi muda*. (Artikel jurnal).
- Robbi, & Syafiuddin. (2025). *Literasi digital guru dan tantangan pembelajaran PAI*. (Artikel jurnal).
- Sapiudin, & Ika. (2025). *Islam rahmatan lil 'alamin dalam pendidikan moderasi beragama*. (Artikel jurnal).
- Sugiyono. (2019). *Metode penelitian pendidikan (kuantitatif, kualitatif, dan R&D)*. Bandung: Alfabeta.
- Sukarman, et al. (2023). *Media sosial dan penyebaran radikalisme keagamaan di kalangan remaja*. (Artikel jurnal).
- Yasmansyah, & Zakir. (2022). *Algoritma media sosial dan pembentukan echo chamber keagamaan*. (Artikel jurnal).
- Zed, M. (2014). *Metode penelitian kepustakaan*. Jakarta: Yayasan Obor Indonesia