

## ISLAMIC RELIGIOUS EDUCATION CURRICULUM DESIGN THAT IS RESPONSIVE TO ISSUES GLOBAL: INTEGRATION OF RELIGIOUS MODERATION VALUES AND DIGITAL LITERACY IN THE ERA OF GLOBALIZATION

Khalid Muddatstsir  
State Islamic University of Ar-Raniry Banda Aceh, Indonesia

---

### Corresponding Author:

Khalid Muddatstsir  
Doctoral Programme in Islamic Education, State Islamic University of Ar-Raniry Banda Aceh, Indonesia  
Email: 251102004@student.ar-raniry.ac.id

### Article Info

Received: 20 November 2025  
Revised: 29 November 2025  
Accepted: 27 Desember 2025  
Online Version: 31 Desember 2025

### Abstract

The Islamic Education curriculum is sometimes unable to answer global challenges. Students are faced with an onslaught of digital information and radical ideologies, while the existing curriculum tends to be rigid and focuses only on normative religious knowledge, without equipping them with the values of moderation and digital literacy skills. This study aims to analyze the design of an Islamic religious education curriculum responsive to global issues by integrating the values of religious moderation and digital literacy in the era of globalization. This study will use a qualitative approach with a library research type. The data analysis techniques that will be used are content analysis and conceptual analysis. The results of the study show that: 1). The philosophical basis and urgency in responding to global challenges with a solid foundation of values is that the conventional Islamic Religious Education curriculum is no longer relevant to the current of globalization and digital disruption. The new philosophical basis emphasizes Islamic Religious Education as an ethical compass that equips students with spiritual immunity to filter the negative influences of globalization while responding to them critically and constructively. 2). The integrative framework in developing a curriculum roadmap that combines religious moderation and digital literacy is that the "Digital-Tawassuth" Curriculum Model is developed which combines religious moderation as a core value and digital literacy as an operational skill. This integration is realized through the infusion of the values of tawassuth, tasamuh, i'tidal, and shura in the learning materials. 3). The implementation and evaluation of the curriculum implementation and success measurement strategy in the globalization era requires teachers to act as digital role models and a project-based learning approach. The evaluation system uses a digital attitude triangulation model that measures digital work portfolios, behavioral observations in online discussions, and self-assessments of the development of religious moderation attitudes.

**Keywords:** Curriculum, Digital Literacy, Global Issues, Islamic Religious Education, Religious Moderation



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

---

Journal Homepage <https://journal.nahra.id/index.php/mereunoe>  
How to cite: Muddatstsir, Khalid (2025). Islamic Religious Education Curriculum Design That Is Responsive To Issues Global: Integration Of Religious Moderation Values And Digital Literacy In The Era Of Globalization. *Mereunöe: Education Journal*, 1(1), 26-36. <https://doi.org/XX.XXXXXX/ijie.v1i1.1420>  
Published by: Yayasan Nahdhah Husnifra AlHurriya

---

## INTRODUCTION

Social facts indicate a crucial existential gap between the digital reality of young Muslims living in a digital cosmopolis full of extreme narratives and hoaxes, and the conventional Islamic Religious Education curriculum, which remains dogmatic-transmissive and fails to function as an ethical compass. This phenomenon is important to discuss academically based on three fundamental reasonings. First, the epistemological reasoning, that the digital world has deconstructed traditional religious authority, so the Islamic Education curriculum must be overhauled from merely transferring knowledge to building intellectual immunity through digital literacy to filter information and religious moderation as a critical lens. Secondly, the axiological reasoning, that this integration serves as a defensive stronghold to ensure that technological advancement does not erode humanistic values, where digital literacy functions as a technical navigation tool while religious moderation serves as its moral compass. Thirdly, the socio-political reasoning, that this effort is a preventive strategy to build national resilience and contribute to global civilisation by producing a generation that is not only digitally proficient but also possesses a moderate character, making this transformative Islamic Religious Education curriculum a necessity to wisely and with integrity address the disruptions of the globalization era.

Designing an Islamic religious education curriculum that is responsive to global issues is very important in this era of fast-paced and increasingly complex globalization. In particular, the integration of religious moderation and digital literacy values into the curriculum is an urgent need. The perspective on moderation in Islamic education reflects the importance of developing values that support tolerance and interfaith understanding, as well as utilizing digital technology as a tool to disseminate these values. Religious moderation in the context of Islamic education should be understood as an effort to develop a moderate and tolerant attitude toward differences (Ibda et al., 2024) .

According to Fajri, education that prioritizes moderation can help prevent radicalization among the younger generation by providing space for critical thinking and healthy discussion (Fajri, 2022) . Umiarso and Qorib stated that in Indonesia, these values of religious moderation have been integrated into the Islamic education curriculum, and it is important to further explore how this approach can be built into educational institutions (Umiarso & Qorib, 2022) .

Digital literacy has also become an integral part of the Islamic education curriculum in today's era. With the increasing use of information technology in everyday life, teaching digital literacy to Muslim students is not only necessary, but mandatory. Research shows that digital literacy can serve as a foundation for learning religious moderation, where students can access moderated content through various digital platforms (Umar et al., 2023) . By introducing digital literacy, Islamic educational institutions are expected to create a more inclusive and responsive learning environment to students' needs (Amiruddin, 2023) .

Curriculum design that is responsive to global issues must adopt a flexible and innovative approach. This means that the curriculum must not only focus on religious knowledge but also incorporate aspects of daily life relevant to global challenges. For example, research shows that education must be ready to adopt various learning strategies that respond to the Industrial Revolution 4.0 era, including in the context of Islamic education in Islamic boarding schools (Lundeto et al., 2021). Therefore, there is an urgent need to develop a curriculum that not only conveys religious values but also equips students with the skills necessary to actively participate in a digitally connected society.

It is crucial to involve various stakeholders, including educators, parents, and the community, in the curriculum design process. Through this collaboration, we can ensure that the resulting curriculum not only reflects the values of religious moderation but is also relevant to local and global contexts. The application of the concepts of 'Wasáth', 'Tawazun', and 'T'tidal' in the learning process will be very helpful in instilling the values of moderation among students (Sinaga et al., 2024).

An Islamic religious education curriculum design that is responsive to global issues must be able to address the challenges of the times by providing a balance between religious knowledge and technology, and incorporating values of moderation from elementary to advanced levels. This will prepare future generations to face global challenges with an open and tolerant attitude, and to utilize technology as a tool for education and the dissemination of positive values.

The conventional Islamic Religious Education (PAI) curriculum design is considered not to be fully responsive to the dynamics of the globalization era. There is a gap between the PAI material taught and the reality of global challenges faced by students, such as the rampant spread of radicalism, intolerance, and the flood of digital information (hoaxes) with religious nuances. The curriculum tends to focus on the transfer of normative religious knowledge without equipping students with critical skills to respond to global issues moderately and intelligently in the digital space. As a result, students are vulnerable to the influence of extreme ideologies and less able to become agents of peace in cyberspace.

This research is urgent because globalization has created a complex new landscape for shaping the religious identity of the younger generation. Integrating the values of religious moderation and digital literacy into the Islamic Religious Education (PAI) curriculum is not only a necessity but a necessity to develop faithful, tolerant, and digitally literate individuals. Without systematic efforts through responsive curriculum design, religious education risks being left behind and unable to address the real problems that trigger social disintegration and moral decadence in the digital space. This research is important to ensure that PAI remains relevant and becomes a solution, not part of the problem.

The aim of this research is to design a PAI curriculum design model that is responsive to global issues by systematically integrating the values of religious moderation and digital literacy. This curriculum design is expected to be an applicable operational framework, covering learning outcomes, teaching materials, learning methods, and contextual evaluation systems. Ultimately, the ultimate goal is to create a curriculum blueprint that equips students with a moderate, inclusive understanding of religion, as well as the skills to respond to and produce religious content in the digital world wisely and responsibly.

## LITERATURE REVIEW

The design of the Islamic Religious Education curriculum in the era of globalization is required to not only be static and normative, but must also be responsive to the dynamics of complex global issues. The currents of globalization have created a social and religious landscape full of challenges, including the rise of radical ideologies and the flood of unfiltered digital information. In this context, the integration of religious moderation values becomes a key pillar in shaping the character of inclusive and tolerant students. Internalizing the values of

religious moderation in Islamic education is essential to instill a balanced, just, and tolerant understanding of differences. Instilling these values from an early age, as implemented through strengthening the Aswaja Annadhliyah curriculum at the elementary level, has proven effective as a preventative strategy in protecting students from radical and extremist ideologies (Ibda et al., 2024) . Therefore, a responsive curriculum must be able to transform the values of moderation from mere discourse to concrete practice in multicultural religious life.

On the other hand, the challenges of the Industrial Revolution 4.0 era require the world of education, including Islamic Religious Education, to adapt to the acceleration of technology. One of the main challenges facing Islamic education in Islamic boarding schools in this era is how to prepare students to face digital disruption without losing their Islamic identity. This challenge also opens up opportunities to strengthen the digital literacy dimension in the curriculum. Digital literacy is no longer viewed solely as a technical skill, but as a critical competency that enables students to filter, analyze, and use information from the digital space wisely and responsibly. Strengthening this competency can be supported by the use of innovative learning media, such as digital literacy-based learning videos that have been proven effective in improving students' digital literacy skills (Hakim et al., 2023) .

Therefore, the ideal Islamic Religious Education curriculum design is one that is able to synergize the two key elements, namely religious moderation and digital literacy, in an integral and mutually reinforcing manner. This integration creates a holistic curriculum framework, where the values of tolerance and justice that are the essence of religious moderation are taught and practiced by utilizing digital devices and spaces. For example, students can be encouraged to use their digital literacy skills to promote narratives of peace and tolerance on social media, so that they become not only savvy consumers of information but also producers of beneficial content. This synergy will ultimately produce graduates who are not only strong in faith and piety but also adept at navigating the digital world, ready to become contributing global citizens and foster harmony in a pluralistic society (Lundeto et al., 2021).

## RESEARCH METHOD

This research will be conducted using a qualitative approach, employing library research. This method was chosen based on the research's characteristics, which aim to explore and construct theoretical concepts in depth through critical analysis of various written sources, without directly collecting data in the field. The primary focus of the research is to develop a theoretical-conceptual curriculum design by synthesizing various existing ideas, theories, and findings (Sugiyono, 2023) .

The data sources used are entirely secondary, including recent scientific books, reputable national and international journal articles, and research reports such as theses and dissertations. The selection of these data sources focused on literature discussing Islamic Religious Education curriculum design, education in the value of religious moderation, integration of digital literacy in learning, and educational responses to global challenges, with priority given to publications from the last ten years to ensure data relevance. (Moleong, 2021) .

Regarding data collection techniques, this research will rely on documentary study techniques. This procedure is realized through systematically tracing, collecting, recording, and organizing various theoretical and conceptual data from collected documents. Core activities include critical and repetitive reading of sources, followed by extracting and summarizing key ideas relevant to the research focus to serve as raw material for further analysis. (Sugiyono, 2023).

In the data analysis technique stage, this study will use two main approaches: content analysis *and* conceptual analysis. Content analysis is applied to identify patterns, trends, and thematic emphases within the body of literature on moderation education and digital literacy. Meanwhile, concept analysis is used to explore meaning, decompose, and synthesize various definitions, elements, and relationships between key concepts such as "globally responsive

curriculum," "religious moderation," and "digital literacy." The entire analysis process takes place interactively and cyclically through the stages of data reduction, data presentation in the form of narrative descriptions, and drawing verifiable conclusions (Creswell & Poth, 2023).

Regarding data validity testing techniques, this literature study ensures its rigor by meeting *trustworthiness criteria*, particularly in terms of credibility and dependability. Credibility is maintained by using credible primary sources, such as books from reputable publishers and peer-reviewed, indexed journal articles, and by triangulating sources by comparing and verifying the consistency of information from various sources. Dependability is achieved by documenting the entire research process and steps in an orderly, detailed, and systematic manner, allowing for an audit to trace the consistency of the procedures and logical reasoning developed from the beginning to the end of the study (Moleong, 2021).

## RESULTS

### **Philosophical Foundations and Urgency: Responding to Global Challenges with a Solid Foundation of Values**

The research findings reveal that the philosophical foundation for this curriculum stems from an interconnected ontological trilogy. *First*, at the epistemological level, globalization has created a *digital cosmopolis* that has become a new life-world for students, where their religious identities are shaped not only by the physical environment but also by limitless digital interactions. *Second*, axiologically, this digital space is neutral, but it is vulnerable to being filled with extreme religious narratives and divisive content, thus causing existential anxiety and a crisis of meaning in the younger generation. Therefore, *third*, the Islamic Religious Education curriculum must no longer act as a mere channel of dogmatic knowledge, but must transform into an ethical compass that guides students in navigating the complexities of the digital world (Nurdiaman, 2023).

The urgency of this curriculum update lies in systematic preventative efforts, where schools must be the first line of defense, equipping students with intellectual and spiritual immunity before they are exposed to various ideologies that conflict with moderate religious values and Pancasila. In other words, this curriculum is built on the foundation of humanizing students in the digital age, by using the values of moderation as a filter and digital literacy as a navigation tool (Nurdiaman, 2023).

### **An Integrative Framework: Developing a Curriculum Roadmap that Integrates Religious Moderation and Digital Literacy**

Based on in-depth analysis, this study succeeded in formulating an integrative framework called the "Digital-Tawassuth" Curriculum Model. This model unites both domains in a mutualistic symbiosis within a clear roadmap. Integration is achieved not by adding new subjects, but through an infusion approach and embedded learning into all Islamic Religious Education (PAI) subjects, particularly in topics such as Aqidah (Akhlak), Jurisprudence (Fiqh), and Islamic Cultural History. Operationally, the values of religious moderation, including tawassuth (balance), tasamuh (tolerance), i'tidal (justice), and shura (deliberation), are core values that must be internalized in every learning activity (Zamroni, 2024).

Meanwhile, digital literacy functions as a tool for expression and analysis to reflect these values in the current context. For example, in Quranic studies, students are not only taught to memorize verses about tolerance but are also trained to analyze how these verses can be used as guidance in responding to hate speech on social media. Furthermore, this framework also details measurable Specific Learning Outcomes (CPK), such as students' ability to identify religiously motivated hoaxes, create inclusive digital da'wah content, and be skilled in ethical discussions with those with differing opinions online. This roadmap emphasizes the formation of critical, creative, and ethical habits of mind in interacting with all forms of religious

information (Zamroni, 2024).

### **Implementation and Evaluation: Strategies for Implementing and Measuring Curriculum Success in the Era of Globalization**

The third finding of this study lies in the implementation strategy and holistic evaluation model. The implementation of this curriculum is highly dependent on the central role of teachers as digital role models. Islamic Religious Education teachers are no longer sufficient to be religious scholars, but must transform into technology-literate teacher-learners who practice the values of moderation in their own digital lives. To support this, an intensive, ongoing professional development program is needed, including contextual project - based learning design training. Examples of this include assigning students to undertake collaborative projects such as creating video blogs (vlogs) promoting interfaith tolerance or critically analyzing the content of religious sermons from various platforms (Sari & Pratama, 2025).

Meanwhile, for evaluation, this study recommends a “Digital Attitude Triangulation” Evaluation Model that goes beyond mere cognitive assessment. This model combines three forms of assessment, namely: (1) Digital Portfolio Assessment, where students collect their works on digital platforms as evidence of literacy skills; (2) Participatory Observation, where teachers observe and assess students’ engagement and ethics in online class discussions or online forums; and (3) Self- and Peer Assessment *that* reflects the development of their moderation attitudes. With this kind of evaluation model, the success of the curriculum is not only measured by what students know, but more on how they are able to apply their religious knowledge moderately and intelligently in daily practice in the real world and the digital world (Sari & Pratama, 2025).

## **DISCUSSION**

The design of an Islamic religious education curriculum that is responsive to current global issues has a strong philosophical foundation and urgency to integrate the values of religious moderation and digital literacy. In the context of globalization, the importance of providing education that not only teaches spiritual aspects, but also includes digital skills, is becoming increasingly apparent. This is due to rapid changes in the global environment and the need to prepare a generation that not only understands their religion but is also able to adapt to ever-evolving technology.

Digital literacy is an important foundation in responding to global challenges, especially in the context of education. Research shows a significant relationship between digital literacy and student achievement across various educational programs. For example, Soeprijanto et al. demonstrated that digital literacy, along with self-awareness and career planning, positively impacted the academic achievement of vocational and technical education students (Soeprijanto et al., 2022) . Therefore, incorporating digital literacy values into the Islamic Religious Education curriculum will provide students with the skills necessary to address information that may conflict with Islamic teachings and the values of moderation.

Integrating the values of religious moderation into the educational curriculum can help students develop a better understanding of the plurality of society. Religious moderation teaches the concept of tolerance and mutual respect among followers of different religions. Al-Awlaqi and Aamer discuss the importance of collaboration between educational institutions and financial institutions to integrate financial literacy into Islamic education. Although their primary focus is financial literacy, this demonstrates the importance of an integrative approach to education that takes into account current social, economic, and technological challenges (Al-Awlaqi & Aamer, 2022) .

To implement a curriculum that is responsive to the values of religious moderation and digital literacy, it is crucial for educators to overhaul existing teaching methods and materials. For example, Swim et al. highlighted the need for courses in sports management that

strengthen digital literacy among students (Swim et al., 2024) . Similar considerations can be applied to Islamic religious education, where content should be designed to incorporate relevant digital platforms and tools for learning. Through this approach, students learn not only religious theory but also how to use digital media to disseminate moderate and quality messages.

The urgency to respond to global challenges must be driven by a strong ethical framework. Education is not only responsible for imparting knowledge but also for shaping students' character as responsible individuals in a diverse society. Vilela et al. point out that the importance of digital health literacy has become a global necessity, and schools must prepare professionals who are responsive to this challenge (Vilela et al., 2022) . In the context of Islamic religious education, this can translate into increased awareness of the moral and social responsibility of using information technology for good and constructive purposes.

Therefore, designing an Islamic religious education curriculum that integrates the values of religious moderation and digital literacy is highly relevant for preparing future generations to face global challenges. Through a holistic approach, religious education can provide a solid foundation for understanding and appreciating diversity, while emphasizing essential digital skills.

In the context of formulating a curriculum roadmap that integrates religious moderation and digital literacy in Islamic religious education, the importance of integrating these two elements in the era of globalization is crucial. With the advancement of information technology, the need for digital literacy among educators and students is becoming increasingly urgent, particularly in the context of religious education that is responsive to global issues. Understanding of digital literacy needs to be improved across all levels of education, including in Islamic educational institutions such as Islamic boarding schools (pesantren). According to Paskevicius, the use of diverse digital media in curriculum materials can improve students' academic abilities and facilitate more effective learning (Paskevicius, 2021) . This suggests that educators who are able to integrate digital media into their teaching tend to be more successful in improving student learning. This success also depends on ongoing professional development support for educators in using digital media ethically and effectively.

Furthermore, in an effort to face the challenges and capitalize on the opportunities presented by the digital era, understanding of digital competencies must also be broadened. Abubakari et al. emphasize the importance of understanding digital skills development in higher education in designing more effective interventions to improve digital literacy (Abubakari et al., 2023) . This demonstrates the importance of involving all parties in strengthening the integration of digital competencies into the curriculum, so that students are better prepared for an increasingly digitally connected world.

In the context of Islamic education, particularly in Islamic boarding schools (pesantren), Muhith et al. explain that the millennial generation plays a crucial role in digitizing the delivery of religious values (Muhith et al., 2023) . Digital platforms can be utilized to disseminate religious messages and facilitate more open and interactive discussions. Therefore, the Islamic religious education curriculum needs to be designed in such a way that it aligns with the discourse of religious moderation, emphasizes interdisciplinary dialogue, and acknowledges differences in religious interpretation while utilizing digital media as a means of conveying these messages.

The effectiveness of video use in digital literacy learning is also crucial. Hakim et al. demonstrated that the use of instructional videos can improve students' digital literacy skills, illustrating the importance of developing innovative learning tools in the digital age (Hakim et al., 2023) . This supports the assertion that a technology-responsive curriculum, including innovative digital literacy elements, can produce more optimal educational outcomes.

The integration of digital literacy programs into the Islamic education curriculum at the elementary level, as mentioned by Saleh and Solihin, can provide a deeper understanding of the

wise use of digital technology (Saleh & Solihin, 2023) . With this innovative approach, students are taught not only about religious moral and ethical values but also how to use technology to support learning and character development.

Thus, formulating a curriculum roadmap that integrates religious moderation and digital literacy is a critical step in creating Islamic religious education that is relevant and responsive to the challenges of the times. By emphasizing the development of digital literacy, the use of innovative media, and student engagement in open discussions, this curriculum can help prepare future generations to live in the era of globalization with moderation and digital wisdom.

In the era of globalization, the implementation of the Islamic religious education curriculum must be responsive to global issues, including the integration of religious moderation and digital literacy. This analysis will examine the implementation and evaluation of curriculum implementation strategies and measure their success, taking into account the relevance of Islamic character and values in education. The design of the Islamic religious education curriculum must address the challenges inherent in an increasingly complex social context, marked by advances in technology and information. One crucial element of this curriculum is the internalization of character values, reinforced by the application of appropriate learning models and strategies. As stated by Susanto et al., quality education must involve the use of educational technology to enhance the learning experience in Islamic higher education institutions in Indonesia (Susanto et al., 2022) . In this regard, education must facilitate the development of digital literacy, which is essential for students to adapt to global change.

The curriculum implementation process should include planning, implementation, and evaluation oriented toward strengthening affective and character aspects, in addition to cognitive aspects. A survey by Srimulat et al. showed that current Islamic religious education teaching tends to focus more on cognitive aspects and pays less attention to character development (Srimulat et al., 2024) . Therefore, integrating the values of religious moderation into the teaching process is crucial. This supports the formation of individuals who not only possess sound religious knowledge but also attitudes that reflect moderate and tolerant Islamic values.

The role of institutions is also crucial in ensuring the consistent implementation of these values. Efforts to build collaboration between educational institutions, policymakers, and other parties are essential to integrate Islamic financial literacy and religious moderation into the public education curriculum. This aligns with the views of Al-Awlaqi and Aamer, who explain the importance of financial literacy in education (Al-Awlaqi & Aamer, 2022) . In this regard, educational institutions function not only as transmitters of knowledge but also as character builders who serve as role models in society. Evaluation of the success of curriculum implementation can be done through various methods, including surveys of student and alumni opinions about the relevance of the education they received in today's global context. This reflects the importance of feedback to improve and adapt the curriculum to the needs of the times. Therefore, measurement must include not only academic aspects but also practical skills that are relevant to global demands.

So, a holistic approach in implementing the Islamic religious education curriculum in the era of globalization is very necessary. Discussions on curriculum implementation strategies should be oriented towards increasing the relevance of educational programs, with attention to the integration of the values of moderation and digital literacy. Thus, Islamic religious education can contribute significantly to creating individuals who are ready to face global challenges, while also applying moderate Islamic principles in everyday life.

## CONCLUSION

Based on this research, the most surprising and thought-provoking finding is the paradox of digital space neutrality, which has become a dangerous arena for the existential struggle for religious identity among the younger generation. The axiological void in the digital world—which should be neutral—has been easily filled by extreme narratives and divisive content, triggering a crisis of meaning and existential anxiety. This reality underlies the radical transformation of the Islamic Religious Education (PAI) curriculum from merely imparting dogmatic knowledge to becoming an active ethical compass. The ‘Digital-Tawassuth’ curriculum is a response to this, integrating religious moderation values such as tawassuth (balance) and tasamuh (tolerance) with digital literacy, not as an additional subject but as an infusion throughout the learning material. Through this approach, students are equipped with the ability to critically and creatively fill this neutral digital space with inclusive and ethical content, while also making digital literacy a navigational tool for building spiritual immunity amid the complexities of the global world.

This research provides a significant contribution to the development of Islamic Religious Education and Curriculum Development by introducing an integrative-symbiotic approach that combines religious moderation and digital literacy mutually, resulting in the "Digital-Tawassuth" Curriculum Model equipped with a clear implementation roadmap. Conceptually, this research enriches the body of knowledge by introducing the concept of "digital cosmopolis" as the students' life-world and shifting the role of Islamic Religious Education teachers to "technology-literate teacher-learner". Practically, this research contributes the "Digital Attitude Triangulation" Evaluation Model to measure students' ethical behaviour in the digital world, while operationally elaborating key variables that can be further tested. Moreover, these findings open up a new research arena by raising fundamental questions about the effectiveness of implementation in various contexts, teacher training strategies, long-term impacts, and curriculum contextualisation in response to the development of future technologies, thus laying a solid foundation for the realisation of relevant and transformative Islamic Religious Education in the digital era.

Based on the findings outlined, this study has several major limitations that require further investigation for a more comprehensive understanding. Methodologically, there is no empirical evidence regarding the effectiveness and long-term impact of the proposed "Digital-Tawassuth" curriculum model, thus longitudinal studies are needed to measure the sustainability of its effects on student behaviour. Conceptual limitations lie in the operationalisation of religious moderation values, which has not fully unpacked the complexity of its application in the digital space, such as responding to problematic theological content. In terms of focus, this research remains limited to the Indonesian context without testing the model's generalisability to different socio-cultural settings, and has not yet distinguished approaches for various levels of student development. Implementation challenges, such as the readiness of Islamic Religious Education teachers as digital role models, have not been thoroughly examined, while the innovative "Digital Attitude Triangulation" evaluation model still requires further instrument validation. Future research needs to address these limitations through empirical testing, deeper exploration of the digital ethics framework, contextualisation of the model, and active student participation in curriculum development.

## REFERENCES

- Abubakari, M., Zakaria, G., Musa, J., & Kalinaki, K. (2023). Assessing digital competence in higher education: a gender analysis of digcomp 2.1 framework in uganda. *Saga Journal of Technology and Information System*, 1(4), 114–120. <https://doi.org/10.58905/saga.v1i4.210>
- Al-Awlaqi, M., & Aamer, A. (2022). Islamic financial literacy and islamic banks selection: an exploratory study using multiple correspondence analysis on banks' small business customers. *International Journal of Emerging Markets*, 18(12), 6285–6299.

- <https://doi.org/10.1108/ijoem-09-2021-1354>
- Amiruddin, A. (2023). The monocotomic islamic education system: construction of islamic education in digital era. *International Journal of Social Science and Human Research*, 6(10). <https://doi.org/10.47191/ijsshr/v6-i10-91>
- Creswell, J. W., & Poth, C. N. (2023). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (5th ed.). SAGE Publications.
- Fajri, K. (2022). Internalization of the Religious Moderation Values in Islamic Education. *Annual International Conference on Islamic Education for Students*. <https://doi.org/10.18326/aicoies.v1i1.332>
- Hakim, A., Widayati, A., Wibawa, E., & Septiana, Y. (2023). The effectiveness of digital literature-based learning video on improving student's digital literature skill. *Jurnal Pendidikan Ilmu Sosial*, 33(1), 29–42. <https://doi.org/10.23917/jpis.v33i1.21782>
- Ibda, H., Wijanarko, A., Azizah, F., Amnillah, M., & Ro'uf, A. (2024). Islamic moderation in elementary school: strengthening the aswaja annadhliyah curriculum in preventing religious radicalism. *Journal of Education and Learning (Edulearn)*, 18(4), 1246–1253. <https://doi.org/10.11591/edulearn.v18i4.21821>
- Lundeto, A., Talibo, I., & Nento, S. (2021). Challenges and learning strategies of islamic education in islamic boarding schools in the industrial revolution era 4.0. *Al-Ishlah Jurnal Pendidikan*, 13(3), 2231–2240. <https://doi.org/10.35445/alishlah.v13i3.1153>
- Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif* (Edisi Revi). Remaja Rosdakarya.
- Muhith, A., Dwiyono, Y., Munawati, S., Mustofa, A., & Haryanto, S. (2023). Challenges of islamic boarding school organizational culture in the millennial generation and the digital era 4.0. *Nazhruna Jurnal Pendidikan Islam*, 6(3), 457–474. <https://doi.org/10.31538/nzh.v6i3.4231>
- Nurdiaman, A. (2023). *Pendidikan Humanis di Era Digital: Membangun Karakter dalam Pusaran Globalisasi*. PT Pustaka Utama.
- Paskevicius, M. (2021). Educators as content creators in a diverse digital media landscape. *Journal of Interactive Media in Education*, 2021(1). <https://doi.org/10.5334/jime.675>
- Saleh, M., & Solihin, R. (2023). Cyberspace: between character changes and digital literacy programs in elementary schools in the independent curriculum. *Scaffolding Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(3), 972–985. <https://doi.org/10.37680/scaffolding.v5i3.3979>
- Sari, M., & Pratama, D. (2025). *Evaluasi Pembelajaran Abad 21: Dari Teori ke Praktik*. Prenada Media Group.
- Sinaga, A., Ruwaidah, R., & Nahar, S. (2024). Planning internalization of moderate islamic education. *Nidhomul Haq Jurnal Manajemen Pendidikan Islam*, 9(2), 287–300. <https://doi.org/10.31538/ndh.v9i2.4912>
- Soeprijanto, S., Diamah, A., & Rusmono, R. (2022). The effect of digital literacy, self-awareness, and career planning on engineering and vocational teacher education students' learning achievement. *Journal of Technology and Science Education*, 12(1), 172. <https://doi.org/10.3926/jotse.1434>
- Srimulat, F., Eriyanti, R., Rofiq, A., & Huda, A. (2024). The importance of islamic values in the views of lecturers: a survey analysis. *Tunas Jurnal Pendidikan Guru Sekolah Dasar*, 9(2), 99–103. <https://doi.org/10.33084/tunas.v9i2.6408>
- Sugiyono. (2023). *Metode Penelitian Kuantitatif, Kualitatif, dan R\&D* (Edisi Ke-3). Alfabeta.
- Susanto, S., Muafiah, E., Desrani, A., Ritonga, A., & Hakim, A. (2022). Trends of educational technology (edtech): students' perceptions of technology to improve the quality of islamic higher education in indonesia. *International Journal of Learning Teaching and Educational Research*, 21(6), 226–246. <https://doi.org/10.26803/ijlter.21.6.14>
- Swim, N., Presley, R., & Thompson, E. (2024). Digital development and technology in sport: a course to improve digital literacy in the sport management curriculum. *Sport Management*

- Education Journal*, 18(1), 87–93. <https://doi.org/10.1123/smej.2022-0021>
- Umar, T., Chaerowati, D., & Drajat, M. (2023). Digital literacy of santri through islamic boarding school culture. *Kne Social Sciences*. <https://doi.org/10.18502/kss.v8i18.14238>
- Umiarso, U., & Qorib, M. (2022). The practice of religious moderation based on theanthropocentric in indonesian islamic boarding schools: a phenomenological study. *Jurnal Iqra*, 7(2), 183–193. <https://doi.org/10.25217/ji.v7i2.2629>
- Vilela, S., Leão-Cordeiro, J., Moraes, K., Suzuki, K., Brasil, V., & Silva, A. (2022). Cardiopulmonary resuscitation for lay people: evaluation of videos from the perspective of digital health literacy. *Revista Latino-Americana De Enfermagem*, 30. <https://doi.org/10.1590/1518-8345.5623.3542>
- Zamroni. (2024). *Inovasi Kurikulum Merdeka: Integrasi Nilai dan Teknologi*. Bumi Aksara.
- 

**Copyright Holder :**

© Khalid Muddatstsir et.al (2025).

**First Publication Right :**

© Mereunöe: Education Journal

**This article is under:**

