

Reconstruction of The Islamic Religious Education Curriculum in the Destructive 5.0 Era: Integrating Artificial Intelligence, Ethical Values, and Sustainable Competencies

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ABSTRACT: This article examines the urgency of reconstructing the Islamic Religious Education (IRE/PAI) curriculum in facing the challenges of Society 5.0, which is laden with technological disruption, particularly the emergence of Artificial Intelligence (AI). Using a qualitative approach based on library research, this study systematically analyzes various scientific literature, education policy documents, and contemporary theories concerning technology integration in religious education. The findings indicate that the conventional Islamic religious education curriculum has not been able to adequately respond to the challenges of the destructive 5.0 era, making reconstruction necessary across three main dimensions: (1) integration of artificial intelligence as a pedagogical tool without sacrificing spiritual values; (2) strengthening Islamic ethical values as a moral foundation amid the flow of digitalization; and (3) developing sustainable competencies relevant to twenty-first-century needs. This research recommends an integrative PAI curriculum model that combines digital-spiritual literacy, contextual Islamic ethics, and adaptive competencies as a strategic response to contemporary challenges.

KEYWORDS: Curriculum Reconstruction; Islamic Religious Education; Society 5.0; Artificial Intelligence; Islamic Ethics; Sustainable Competencies

I. INTRODUCTION

Entering the third decade of the twenty-first century, human civilization is facing a fundamental transformation that is not merely technological but also touches anthropological, epistemological, and theological dimensions. The emergence of Society 5.0 a concept introduced by the Japanese government in 2018 that has since developed into a global paradigm represents a new phase in the history of civilization in which the boundary between physical and cyber space is becoming increasingly blurred, if not altogether dissolved (Fukuyama, 2018). Unlike the Fourth Industrial Revolution, which centers more on automation and production efficiency, Society 5.0 places the human being (human-centered) as both the subject and the ultimate goal of technological advancement.

Behind this optimistic narrative, however, lies a 'destructive' dimension that deserves serious attention. The term 'destructive 5.0 era' in this study refers to a condition in which the acceleration of technological change particularly Artificial Intelligence (AI), machine learning, big data, blockchain, and the Internet of Things (IoT) disrupts not only economic structures and employment patterns but also value systems, cultural identity, and the moral foundations of society (Schwab, 2016; Harari, 2018). The disruption in question is not merely a change in how things are done, but a change in the very paradigm of thinking, interacting, and even believing.

It is within this context that Islamic Religious Education is confronted with a serious paradox: on one hand, Islamic religious education is required to remain relevant and responsive to the changing times; on the other, it must preserve the integrity of the transcendent values that form the core of its teachings. The Islamic religious education curriculum as currently implemented still tends to be normative-doctrinal in orientation, focused on mastering religious texts and memorizing acts of worship, without giving adequate attention to building the critical, adaptive, and ethical competencies that students need in order to face the complexity of the digital era (Muhaimin, 2012; Azra, 2019).

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Empirical data support this concern. A survey conducted by Indonesia's Ministry of Education, Culture, Research, and Technology (2022) shows that most secondary-level Islamic religious education teachers have not yet acquired adequate digital literacy competence. Furthermore, a UNESCO study (2021) notes that the integration of religious values with digital skills remains a significant gap in the education systems of the world's largest Muslim-majority countries. This condition points to the urgency of a comprehensive, research-based reconstruction of the Islamic religious education curriculum.

The curriculum reconstruction discussed in this study is not merely a matter of revising syllabi or adding information-technology subjects to the Islamic religious education curriculum. What is needed is a deeper epistemological process namely, a fundamental review of the philosophical foundations, pedagogical orientation, and competency targets of the Islamic religious education curriculum as a whole so that it can produce graduates who are not only ritually devout, but also digitally capable, intellectually critical, and ethically responsible (Tilaar, 2002; Law Number 20 of 2003 on the National Education System).

This article pursues three main objectives: first, to identify the problems of the conventional Islamic religious education curriculum in facing the challenges of the destructive 5.0 era; second, to analyze the theoretical framework for integrating artificial intelligence, Islamic ethical values, and sustainable competencies within the Islamic religious education curriculum; and third, to formulate a contextual, integrative, and value-based model for reconstructing the Islamic religious education curriculum in response to the challenges of the Society 5.0 era

II. REVIEW OF PREVIOUS RESEARCH AND THE NOVELTY OF THIS STUDY

Before elaborating the theoretical framework and curriculum reconstruction model in more detail, this section first maps the previous studies relevant to the themes of technology integration, Islamic ethics, and competency within Islamic Religious Education. This mapping is intended to explicitly establish this study's position of novelty within the existing literature, while also identifying the gaps that earlier studies have yet to address.

A. Summary of Previous Research

A search of national and international literature from 2019 to 2025 identified a number of studies that partially intersect with the focus of this study, whether in terms of artificial intelligence integration, Islamic ethical perspectives on technology, or cross-country comparisons of Islamic education curriculum policy. Table 1 summarizes eight representative studies along with their main findings and respective limitations, providing the basis for establishing this study's position of novelty in the following sub-section.

Table 1 Summary of Relevant Previous Research

Researcher (Year)	Research Focus and Findings	Weaknesses / Limitations
Selwyn (2019)	Critiques the assumption that AI technology is neutral in education; argues that AI carries the values and biases of its developers	Rooted in a secular, Western education context; offers no religious-ethical framework as a value filter
Hashim (2021)	Maps the integration of digital literacy and 21st-century competencies in Islamic education in Malaysia	Descriptive-narrative and single-country in scope; has not produced a replicable, operational curriculum model
Çakmak & Kahveci (2020)	Maps the challenges and opportunities of digital transformation in Islamic education in Turkey	Analysis pitched at the macro-policy level; offers few operational examples of learning outcomes or assessment
Martiadi et al. (2024)	A systematic literature study on integrating deep learning into adaptive Islamic education	Maps technical-pedagogical trends; not yet explicitly linked to the maqasid al-shari'ah value framework
Muji & Khairunnisa (2024)	Formulates ethical boundaries for artificial intelligence via ulama consensus (ijma') fatwas and the principle of sadd al-dhara'i	Confined to the domain of Islamic law (fiqh); not yet translated into curriculum design or instructional strategy
Zuhri et al. (2025)	Compares the PAI systems and curricula of Indonesia and Malaysia at the secondary-school level	A bilateral (two-country) comparison lacking an integrative conceptual framework for curriculum reconstruction
Noor et al. (2023)	Evaluates the implementation of the Kurikulum Merdeka in PAI learning	Focused on administrative-procedural compliance; does not address artificial intelligence or digital ethics
Miao & Holmes / UNESCO (2023)	Develops global guidance for the use of generative AI in education, including recommendations on age limits and ethical standards	Generic and cross-religious in global scope; not specifically designed for Islamic values and epistemology

B. Gap Mapping and the Position of This Study's Novelty

A synthesis of the eight studies in Table 1 reveals a fairly consistent pattern: the existing literature tends to be fragmented into three clusters that have developed separately and rarely intersect. The first cluster consists of techno-pedagogical studies that discuss AI

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in education in general terms, without an explicit religious value framework functioning as a filter (Selwyn, 2019; Martiadi et al., 2024). The second cluster consists of studies on fiqh or Islamic ethics in relation to AI that stop at the level of legal ruling and have not been translated into curriculum design or instructional practice (Muji & Khairunnisa, 2024). The third cluster consists of comparative studies or policy evaluations of the Islamic religious education curriculum that are descriptive-narrative in nature, without producing an operational model applicable across educational levels (Hashim, 2021; Çakmak & Kahveci, 2020; Zuhri et al., 2025; Noor et al., 2023). Global guidance such as that published by UNESCO (Miao & Holmes, 2023) is indeed comprehensive, but it is designed generically across religions and cultures and has therefore not addressed the specific needs of Islamic epistemology. Based on this mapping, the present study asserts four positions of novelty that distinguish it from previous research. First, this study integrates the three clusters of inquiry that have thus far developed separately technology, Islamic ethics, and competency into a single, mutually constitutive analytical framework, as elaborated in the theoretical synthesis in section C.4. Second, this study operationalizes that framework down to the level of learning outcomes, content, methods, and assessment through the T-SHAPE Islamic religious education Model, rather than stopping at an abstract framework as is common in similar conceptual-theoretical studies. Third, this study explicitly positions the Indonesian Islamic religious education curriculum within a comparative map alongside the Kurikulum Merdeka and the Islamic education curricula of Malaysia, Turkey, and the Gulf region (discussed in section B), something previous bilateral comparative studies have not done in an integrated manner. Fourth, this study specifically responds to the most current issues that earlier Islamic religious education curriculum-reconstruction studies have rarely addressed namely generative AI, religious hoaxes, and the post-2023 digital literacy challenges facing students (discussed in section A.4)

III. METHOD

A. Approach and Type of Research

This study employs a qualitative approach in the form of library research. According to Zed (2008), library research is a series of activities related to methods of collecting library-based data, reading and note-taking, and processing research materials. A qualitative approach was chosen because this study aims to understand the phenomenon holistically and in depth, rather than merely measuring variables statistically (Moleong, 2014). Library research is considered appropriate given that this study is conceptual-theoretical in nature and requires the synthesis of literature from a range of interrelated academic disciplines.

B. Data Sources

Primary Sources: national education policy documents (laws, government regulations, and ministerial decrees related to Islamic religious education and curriculum); Islamic-education scientific journals indexed in Scopus and SINTA (2015–2024); major reference books on the philosophy of Islamic education, artificial intelligence, and curriculum; and official reports from international bodies such as UNESCO, the OECD, and the World Economic Forum on education in the digital era.

Secondary Sources: scientific journal articles addressing related topics such as Society 5.0, AI in education, technology ethics from an Islamic perspective, digital literacy, and twenty-first-century competencies; relevant national and international conference proceedings; dissertations and theses discussing Islamic religious education curriculum reconstruction; and research reports from leading educational research institutions.

C. Data Collection Techniques

Data collection was carried out in three complementary stages. First, a systematic search using predetermined keywords was conducted across scientific databases such as Google Scholar, JSTOR, DOAJ, and Scopus, as well as national Islamic-studies journal portals such as the IAIN/UIN Journal Portal. The keywords used included “kurikulum Islamic religious education,” “Islamic education curriculum,” “AI in Islamic education,” “Society 5.0 education,” “digital ethics Islam,” “sustainable competencies,” and combinations thereof.

Second, literature was selected and included or excluded on the basis of the following criteria: thematic relevance, publication quality (peer-reviewed), recency (published 2010–2024, with priority given to 2018–2024), and diversity of perspective (national and international). Third, content analysis and integrative synthesis were carried out across all selected literature in order to construct a coherent argument and set of recommendations.

D. Data Analysis Techniques

Data analysis employed a hermeneutical model combined with critical discourse analysis. The stages of analysis comprised: (1) data reduction, focusing on the main themes relevant to the research questions; (2) data display through thematic categorization; and (3) conclusion drawing and verification through source triangulation. As its analytical framework, this study draws on holistic curriculum theory (Tyler, 1949; Eisner, 2002), combined with the theory of the integration of Islamic knowledge (Al-Faruqi, 1982; Nasr, 1993) and twenty-first-century competency theory (Trilling & Fadel, 2009; Wagner, 2012).

E. Data Trustworthiness

To ensure the trustworthiness of this library-based study, several strategies were applied: first, source triangulation, comparing perspectives from various disciplines (education, technology, Islamic theology, sociology); second, member checking through cross-

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confirmation among sources of literature; third, maintaining an audit trail by transparently documenting the process of searching, selecting, and analyzing the literature; and fourth, peer debriefing by discussing preliminary findings with experts in Islamic education and educational technology.

IV. RESULTS AND DISCUSSION

A. Mapping the Problems of the Conventional PAI Curriculum in the Destructive 5.0 Era

1) A Curriculum Orientation That Remains Normative-Doctrinal

A review of the literature shows that the PAI curriculum in Indonesia at the primary, secondary, and higher-education levels alike remains dominated by a normative-doctrinal orientation that prioritizes mastery of religious texts, memorization of Qur'anic verses and hadith, and understanding of the fiqh of worship (Muhaimin, 2012). While this orientation carries its own pedagogical value in shaping students' religious identity, it becomes inadequate when confronted with the challenges of the 5.0 era, which demand critical thinking, complex problem-solving, and adaptability to change (Azra, 2019; Wahid, 2020).

Comparative studies between Indonesia's Islamic religious education curriculum and the Islamic Education curricula of Malaysia, Turkey, and several Gulf countries show that these countries have carried out significant reforms by integrating digital competencies, critical thinking, and global-citizenship values into their Islamic education curricula (Hashim, 2021; Çakmak & Kahveci, 2020). Indonesia, despite having the world's largest Muslim population, paradoxically still lags behind in PAI curriculum innovation responsive to the changing times.

2) The Digital Literacy Gap in Islamic religious education Learning

The destructive 5.0 era is marked by the widespread use of digital platforms as the primary medium for social interaction, information seeking, and even religious expression (Castells, 2010; Barton & Lee, 2013). Within this context, the digital literacy gap in PAI learning becomes a crucial problem. A national survey conducted by the Indonesian Survey Institute (Lembaga Survei Indonesia, 2022) reveals that 67% of Muslim students in Indonesia obtain their religious information primarily from social media rather than from teachers or textbooks. Yet only 23% of them possess adequate information-verification (fact-checking) skills.

This condition creates a dangerous vacuum: on one hand, religious content in the digital space is proliferating rapidly with highly varied quality ranging from moderate-orthodox to extremist-radical; on the other, the Islamic religious education curriculum has not yet equipped students with the ability to navigate digital information critically and responsibly (Lim, 2017; Mietzner & Muhtadi, 2018). As a result, students are vulnerable to religious disinformation, online radicalization, and the fragmentation of Muslim identity in the digital space.

3) The Absence of a Technology-Ethics Dimension in the Islamic religious education Curriculum

One of the most significant gaps identified in this study is the Islamic religious education curriculum's minimal attention to the dimension of technology ethics. Yet Islam, as a comprehensive value system, possesses a rich conceptual repertoire highly relevant for use as an ethical framework in navigating the complexity of digital technology concepts such as *maslahah* (the common good), *maqasid al-shari'ah* (the objectives of Islamic law), *amanah* (trust/responsibility), and *hifz al-'aql* (the protection of the intellect) (Al-Qaradawi, 2013; Ramadan, 2009).

Instead of developing a technology ethics grounded in these Islamic values, however, the Islamic religious education curriculum tends to respond to technological developments reactively and dichotomously: technology is treated as something 'neutral,' or even 'dangerous,' without any reflective effort to integrate it into the broader Islamic value system (Nasr, 1996; Sardar, 2003). As a result, students are not equipped with the ability to make ethical decisions when using technology, including in the context of the increasingly pervasive use of AI.

4) Current Issues: Generative Artificial Intelligence, Digital Ethics, Religious Hoaxes, and Students' Digital Literacy Challenges

Since late 2022, the emergence of large-language-model-based generative AI has fundamentally transformed the learning landscape, including Islamic religious education learning. In response to this development, UNESCO published its Guidance for Generative AI in Education and Research, which emphasizes a human-centered approach, data-privacy protection, and ethical standards of use, and recommends a minimum age of 13 for students using generative AI independently and without supervision (Miao & Holmes, 2023). A year later, UNESCO complemented this with the AI Competency Framework for Students, which sets out four competency pillars: a human-centered mindset, AI ethics, technical application, and system design (Miao & Shiohira, 2024). Within PAI specifically, recent research shows that students at both school and university levels have been using ChatGPT and similar models to help with religious assignments, yet generally without an adequate ethical framework for assessing the accuracy or religious authority of the resulting output ('Amala, Thohir, Reditiya, & Sari, 2023). This condition underscores the urgency of AI-literacy competence, as touched on in section C.1, while also requiring the Islamic religious education curriculum to formulate explicit learning outcomes on AI-based religious verification, rather than merely a normative prohibition against 'relying on machines.'

The pressing digital-ethics issues that need to be integrated into the Islamic religious education curriculum also extend well beyond the matter of generative AI alone, encompassing personal data privacy, algorithmic bias in religious-content recommendation

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systems, and even the potential misuse of deepfake technology to produce fake sermons or fatwas resembling particular religious scholars. Contemporary fiqh scholarship has begun to respond to this issue through the principle of sadd al-dhara'i (blocking the means to harm), which requires closing off avenues for technological misuse before their impact spreads, including through algorithmic transparency and data accountability (Muji & Khairunnisa, 2024). This principle aligns with Islamic legal studies that assess the compatibility of AI with shari'ah through the framework of maqasid, while emphasizing the need for ulama involvement in setting the ethical boundaries of its application (Kausar, Leghari, & Soomro, 2024; Malik, Malik, & Mustika, 2024).

The phenomenon of religious hoaxes is the most concrete manifestation of the failure of digital literacy in the religious domain, one that the Islamic religious education curriculum must address directly. Indonesia's Ministry of Communication and Information (2024) notes that handling religiously charged hoax content in the digital space continues to be one of the priorities of national disinformation countermeasures. Research among adolescents shows that digital literacy plays a significant role in countering the spread of religious hoaxes on social media, yet the level of its application in practice remains far from adequate compared with students' level of normative knowledge (Arentania, Afriliani, Razzaq, & Nugraha, 2025). This finding reinforces the data noted in section A.2 that the majority of students obtain religious information from social media without adequate verification skills a knowledge-practice gap that must become the target of explicit learning outcomes, rather than merely supplementary material.

More broadly, students' digital literacy challenges are also reflected in the national digital literacy index, which shows that the ability to critically evaluate and analyze digital information remains the pillar with the lowest achievement compared with the pillar of technical device-use skills (Ministry of Communication and Information of the Republic of Indonesia, 2024). For the Islamic religious education curriculum, this finding carries a double significance: on one hand, it confirms that digital literacy cannot be left entirely to Information Technology subjects; on the other, it opens space for Islamic religious education to make a specific contribution through the concept of tabayyun (clarification/verification), which has been an integral part of Islamic teaching long before the term 'fact-checking' became globally popular. These four current issues generative AI, digital ethics, religious hoaxes, and the digital literacy gap subsequently serve as one of the main references in formulating the operational learning outcomes of the T-SHAPE PAI Model in section D.2.

B. A Comparative Study of Indonesia's Islamic religious education Curriculum with the Islamic Education Curricula of Other Countries and the Kurikulum Merdeka

To strengthen the external validity of the reconstruction argument put forward here, this section systematically compares Indonesia's Islamic religious education curriculum including the architecture of the currently prevailing Kurikulum Merdeka (Indonesia's 'Independent Curriculum') with the Islamic education curricula of the three other national contexts touched on briefly in section A.1: Malaysia, Turkey, and the Gulf region. The comparison is carried out across six curricular dimensions, as presented in Table 2.

Table 2. Comparison of Curriculum Dimensions Islamic Education across Countries

Dimension	Indonesia (Kurikulum Merdeka)	Malaysia	Turkey	Gulf Region
Philosophical orientation	Religious moderation (moderasi beragama) and the Pancasila Student Profile; integration of religious and national values	Integration of naqli (revealed) and aqli (rational) knowledge within the National Education Philosophy	A synthesis of nationalism with the formation of a modern religious authority (Imam Hatip)	Reinforcement of classical creedal (aqidah) identity as the core of the curriculum
Structure & flexibility	Flexible, project-based (P5 Pancasila Student Profile Strengthening Project); phase-based learning outcomes	Nationally standardized through a centralized syllabus (KBSM/KSSM)	Centralized under the ministry, with parallel regular and Imam Hatip tracks	Centralized, segmented between religious and general schools
Technology / AI integration	Dependent on individual teacher initiative; no explicit learning outcomes yet on AI/digital ethics (Noor et al., 2023; Aldyandra & Sirozi, 2024)	Beginning to be mainstreamed through digital-literacy and critical-thinking reforms (Hashim, 2021)	Digital transformation under way but not yet evenly distributed (Çakmak & Kahveci, 2020)	High digital investment in general education; religious curricula remain relatively conservative
Pedagogical approach	Differentiated instruction; problem- and project-based learning	A combination of structured lecturing and competency-based approaches	Integrated study of tafsir, hadith, and fiqh combined with leadership formation	Predominantly text-based and memorization-oriented, gradually moving toward a competency approach

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Assessment system	Formative-authentic assessment; implementation varies across schools	A combination of centralized examinations and school-based assessment	A standardized national examination with a religious-knowledge component	Written, memorization-based examinations as the dominant instrument
Main challenge	Teacher readiness, infrastructure equity, and the lack of explicit digital-literacy outcomes (Noor et al., 2023)	Quality gaps between religious and national school types (Zuhri et al., 2025)	Balancing modernization with traditional religious authority	A dichotomy between technological progress in the general sector and conservatism in the religious curriculum

A comparative reading of Table 2 reveals a paradox worth underscoring. Through the Kurikulum Merdeka, Indonesia actually possesses a degree of structural flexibility that more centralized systems such as Turkey and the Gulf region lack an advantage that, in theory, allows schools and teachers to design Islamic religious education instruction that responds contextually to digital issues (Diasworo & Nurfuadi, 2024). This flexibility, however, has not yet been converted into a substantive advantage because, as Noor, Izzati, and Munawaroh (2023) and Aldyandra and Sirozi (2024) have found, the integration of technology and a digital-ethics framework into Islamic religious education learning is still left entirely to individual teachers' initiative rather than being systemically designed into the structure of national learning outcomes. It is precisely this flexibility without explicit supporting structure that explains why the digital-religious literacy gap mapped in sections A.2 and A.4 persists even though the Kurikulum Merdeka has been in effect since 2022.

By contrast, the more centralized systems of Malaysia and Turkey display relatively greater implementation consistency (Hashim, 2021; Çakmak & Kahveci, 2020; Zuhri et al., 2025), but run the risk of a curricular rigidity that responds slowly to the very rapid technological change of the 5.0 era. A similar pattern appears in the Indonesia–Thailand comparison, where a more centralized PAI curriculum policy excels in consistency of outcomes yet lags in the speed of adapting to contemporary issues (Ulya & Sassi, 2024). It is precisely this meeting point between Kurikulum-Merdeka-style flexibility and Malaysia–Turkey-style explicit structure that the T-SHAPE PAI Model in section D attempts to address: taking the flexibility of the Kurikulum Merdeka as its vessel, while adding the explicit structure of learning outcomes, content, methods, and assessment that constitutes the strength of more structured systems — without sacrificing the contextual flexibility that is the Kurikulum Merdeka's defining feature and principal strength.

C. Theoretical Framework for Reconstructing the Islamic religious education Curriculum in the Destructive 5.0 Era

1. Integrating Artificial Intelligence as a Pedagogical Tool in Islamic religious education

In the context of education, artificial intelligence refers not merely to a technological device or application, but to a new paradigm in learning personalization, formative assessment, and the development of adaptive educational content (Luckin et al., 2016; Holmes et al., 2019). Within Islamic religious education, AI integration opens up significant pedagogical opportunities, among them:

Personalized Learning: AI systems can analyze students' learning styles, pace of comprehension, and individual needs in order to deliver PAI content adaptively, so that every student receives a learning experience suited to their own capacity and needs.

Intelligent Tutoring System: AI platforms can function as virtual tutors that provide real-time guidance, feedback, and practice in learning the Qur'an, Arabic, fiqh, and other PAI content.

Content Curation and Validation: AI can assist Islamic religious education teachers in curating high-quality digital religious content while filtering out content that contains disinformation or deviant teachings.

Natural Language Processing for Religious Texts: NLP technology makes it possible to develop tools for understanding Qur'anic and hadith texts that are more interactive and contextual.

AI integration in PAI must nevertheless be carried out with a high degree of epistemological vigilance. As Selwyn (2019) asserts, AI technology is not a neutral entity it carries the values, biases, and assumptions of its developers, which do not always align with Islamic values. For this reason, the model of AI integration in Islamic religious education proposed by this study is not a model of 'uncritical adoption,' but rather a model of 'Islamic critical adaptation,' which positions Islamic values as the filter and guide for using AI toward pedagogical ends.

Within this framework of Islamic critical adaptation, the Islamic religious education teacher takes on the role of mursyid raqmi (digital mentor) one who not only operates AI tools but is also able to evaluate the ethical and theological implications of their use. This calls for Islamic religious education teachers to develop new competencies, including: AI literacy (the ability to understand how AI works and its limitations), data literacy (the ability to read and critically interpret data), and digital-ethics literacy (the ability to evaluate the ethical implications of technology use).

2. Strengthening Islamic Ethical Values as a Moral Foundation in the Digital Era

The reconstruction of the Islamic religious education curriculum in the destructive 5.0 era must not lose its focus on the formation of moral character, which is the principal mission of Islamic education. Al-Ghazali, in *Ihya' 'Ulum al-Din*, asserts that the highest aim of Islamic education is taqarrub ila Allah (drawing near to God) through the purification of the soul (tazkiyat al-nafs) and the

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cultivation of noble character (tahsin al-akhlaq). In the digital era, this mission has become all the more relevant and urgent (Al-Ghazali, 2005; Ramadan, 2009).

This study identifies at least five Islamic ethical values that need to be strengthened and contextualized within the Islamic religious education curriculum in order to respond to the challenges of the 5.0 era:

Amanah (Trust and Digital Responsibility): In the digital context, the value of amanah means responsibility in producing, sharing, and consuming digital information. Students need to understand that spreading unverified information (hoaxes) is a breach of amanah with serious moral and social consequences.

‘Adl (Algorithmic Justice): Islam emphasizes the principle of justice (‘adl) in every aspect of life. In the context of AI, this means a critical awareness of algorithmic bias that can reinforce social inequality and discrimination, together with a commitment to using technology justly.

Hifz al-‘Aql (Protection of the Intellect): One of the maqasid al-shari’ah is the protection of the human intellect. In the AI era, this translates into the ability to maintain cognitive autonomy amid the dominance of algorithms that risk diminishing human critical thinking and creativity.

Rahmah (Compassion within the Digital Ecosystem): The value of rahmah demands that technology be used to enhance the wellbeing of all beings, not just particular groups. This includes awareness of the environmental impact of digital infrastructure and responsibility toward those marginalized from technological access.

Tawazun (Balance between the Digital and Real Worlds): The principle of balance (tawazun) in Islam teaches the importance of maintaining balance between digital engagement and real life, including balance between technological productivity and the quality of worship, and between virtual connection and meaningful interpersonal relationships.

Integrating these Islamic ethical values into the Islamic religious education curriculum calls for a pedagogical approach that is not indoctrinating but rather dialogical and reflective. Case-based learning, ethics discussions, and value-based projects can serve as effective vehicles for internalizing these values within the context of students’ digital lives (Freire, 2000; Giroux, 2011).

3. Developing Sustainable Competencies in the Islamic Religious Education Curriculum

The concept of sustainable competencies in this study refers to a set of abilities that are not only relevant to present-day needs but also adaptive to unpredictable future change. UNESCO (2020), in its Futures of Education report, emphasizes that twenty-first-century education must develop students’ capacity to ‘learn how to learn,’ rather than merely mastering specific knowledge that quickly becomes obsolete.

Within Islamic religious education, the sustainable competencies that need to be developed comprise four main clusters:

Spiritual-Adaptive Competence: the capacity to maintain and strengthen religious identity amid rapid socio-cultural change, including the capacity for contemporary collective ijtihad (ijtihad jama’i) in responding to new issues arising from technological development, such as Islamic rulings on AI, cryptocurrency, genetic engineering, and the like.

Critical Digital-Literacy Competence: the ability to navigate the digital space critically and responsibly, including media literacy, fact-checking, digital privacy protection, and an understanding of how algorithms work. Within the Islamic religious education framework, this digital literacy is oriented toward the goal of da’wah bil hikmah (calling to Islam with wisdom) in the digital era.

Cross-Cultural Collaborative Competence: the ability to work effectively in diverse (multicultural, multidisciplinary) teams, a fundamental need in the era of digital globalization. Islamic religious education has a strong value basis for this competence through the teachings of ukhuwah (brotherhood), ta’awun (cooperation), and rahmatan lil ‘alamin (mercy for all creation).

Critical-Transformative Competence: the ability to analyze, evaluate, and constructively change social conditions on the basis of Islamic values. This includes critical thinking, problem-solving, and creativity oriented toward the goal of social islah (reform).

Developing sustainable competencies in Islamic religious education requires reform not only in curriculum content but also in instructional methodology and assessment systems. Project-based learning, problem-based learning, and authentic assessment that measures the application of Islamic values in real contexts need to replace the memorization methods and recall-based examinations that still dominate conventional Islamic religious education.

4. Theoretical Synthesis: Toward an Integrative Analytical Framework

The three sub-discussions above AI integration, the strengthening of Islamic ethics, and the development of sustainable competencies are often treated in the literature as three parallel agendas that can be developed separately, as seen in the first and second clusters of previous research mapped in the literature-review section. This study argues that such an additive treatment actually diminishes the explanatory power of each theory when confronted with concrete problems in the Islamic religious education classroom. The synthesis that follows shows that the three form a recursive, mutually constitutive relationship rather than simply standing side by side.

First, Selwyn’s (2019) thesis that AI is not a neutral entity leaves an unresolved question in the secular education literature: neutral or non-neutral with respect to what values? It is here that Islamic ethics, rather than serving merely as a supplement to AI integration, functions as the answering framework for that question. The principle of hifz al-‘aql, for instance, provides explicit criteria for judging when reliance on an AI recommendation system begins to erode students’ cognitive autonomy something unavailable within

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a generic AI-literacy framework. This argument aligns with developments in contemporary fiqh scholarship, which has begun formulating the ethical boundaries of AI through the approach of *maqasid al-shari'ah* and collective *ijtihad* (Muji & Khairunnisa, 2024; Kausar, Leghari, & Soomro, 2024; Malik, Malik, & Mustika, 2024). In other words, Islamic ethics does not arrive belatedly as an added value, but rather supplies the substantive criteria needed to operationalize the claim of AI's non-neutrality, a claim that has thus far remained at the level of philosophical critique.

Second, this relationship is bidirectional: just as Islamic ethics provides the criteria for AI integration, the presence of AI likewise pushes Islamic ethics out of the abstract realm and into concrete cases that classical fiqh never addressed moral responsibility for algorithmic decisions, the epistemological status of generative-AI output in helping to interpret religious texts, and the like (Nasution, Pohan, Hayati, Khairurrijal, & Nur, 2025). This reciprocal relationship explains why the 'Islamic critical adaptation' model proposed in this study differs fundamentally from the 'content filtering' model common in earlier Islamic religious education literature: filtering assumes that Islamic values are already given and merely need to be applied to new technology, whereas Islamic critical adaptation assumes a two-way dialogical process between values and technology.

Third, sustainable competencies within this framework are not a self-standing third cluster, but rather the operational mechanism through which this dialogical AI-ethics relationship is repeatedly practiced and tested by students. Without critical digital-literacy competence, the principles of *amanah* and 'adl in the digital domain remain merely normative discourse that students themselves cannot verify when confronted with digital content outside the classroom.

This synthesis also reveals a tension that must be honestly acknowledged rather than concealed: the heutagogical (self-determined learning) approach recommended as the Third Strategy in section D is fundamentally oriented toward individual learning autonomy, whereas classical Islamic epistemology particularly in the transmission of knowledge through chains of transmission (*sanad*) and teacher authority (*isnad al-'ilm*) instead emphasizes authoritative continuity and direct guidance. This tension between autonomy and authority is not resolved by eliminating one or the other, but is managed through the foundation of *tawhid* as meta-paradigm (section D.1): students' autonomy in navigating AI and the digital space remains situated within a framework of vertical accountability (to God) and horizontal accountability (to teachers and the epistemic community), so that exploratory freedom does not degenerate into epistemological relativism.

Through this synthesis, this study offers a new argument: the quality of Islamic religious education curriculum reconstruction in the 5.0 era should not be measured by how many of the three elements AI, ethics, competency appear in parallel within the curriculum document, but rather by how explicitly their recursive relationship is designed into learning outcomes, content, methods, and assessment, as demonstrated in the operationalization of the T-SHAPE PAI Model in section D.2.

D. An Integrative PAI Curriculum Reconstruction Model for the Destructive 5.0 Era

Building on the problems mapped in section A, the theoretical framework and analytical synthesis in section C, and the comparative reading in section B, this sub-section formulates the Islamic religious education curriculum reconstruction model as a coherent whole. Figure 1 visualizes the conceptual flow connecting all these components from the disruptive pressures of the Society 5.0 era to the graduate profile that constitutes the ultimate goal of the reconstruction before each component is elaborated in detail in sub-sections D.1 through D.4.

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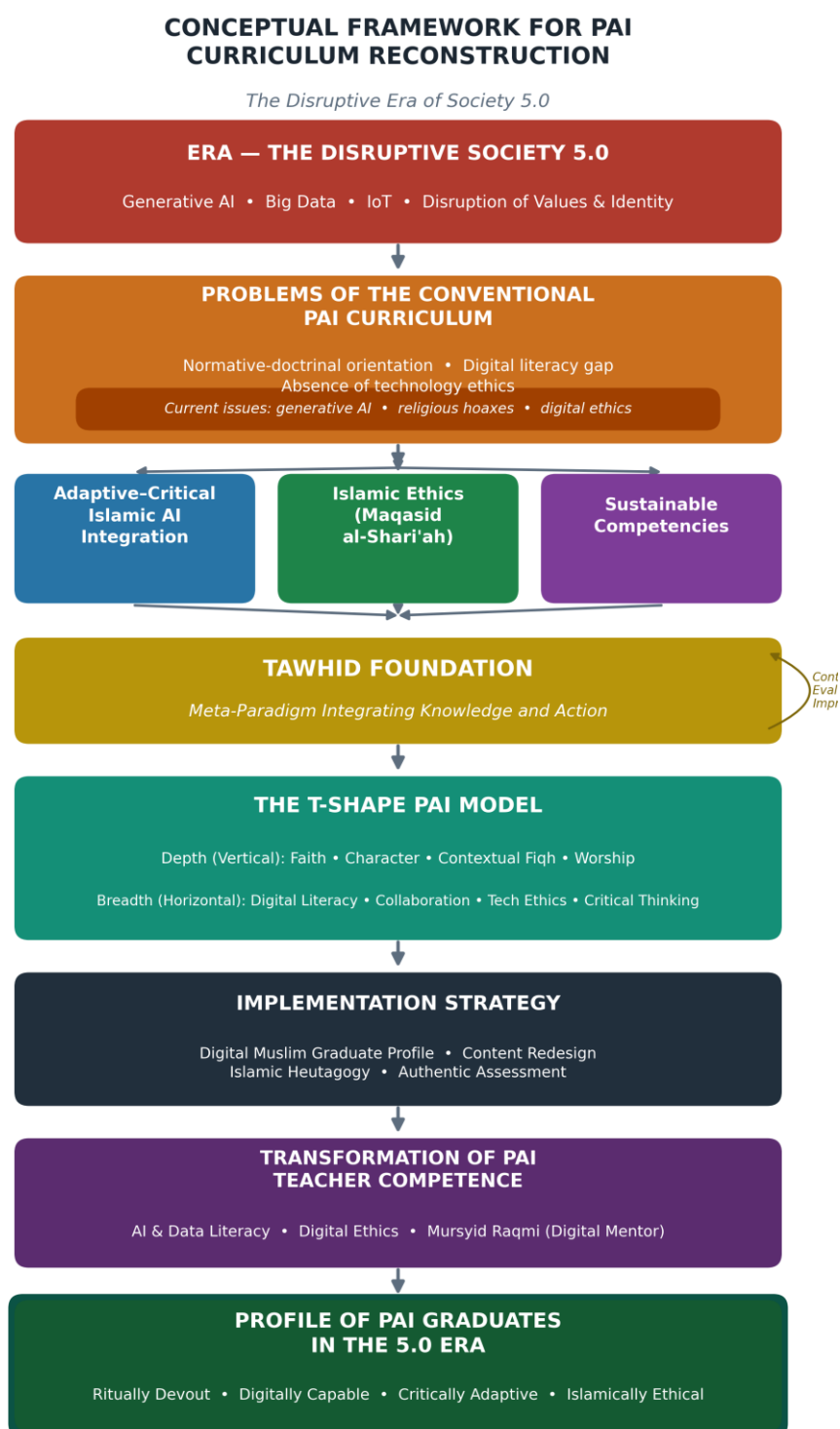


Figure 1. Conceptual Framework for the Reconstruction of the PAI Curriculum in the Destructive 5.0 Era (Source: authors' own analysis and synthesis, 2026)

1. Philosophical Foundation: Tawhid as Meta-Paradigm

The PAI curriculum reconstruction proposed in this study is built upon the philosophical foundation of tawhid (the oneness of God) as a meta-paradigm that integrates every dimension of human knowledge and action. Ismail Raji al-Faruqi (1982), in his work *Islamization of Knowledge*, asserts that tawhid is not merely a theological doctrine but an epistemological principle affirming the unity of all aspects of knowledge including technological and scientific knowledge within the framework of Islamic values.

In the context of the 5.0-era PAI curriculum, tawhid as meta-paradigm means: (1) all fields of knowledge, including computer science and artificial intelligence, are in essence *ayat kawnniyyah* (signs of God in the universe) that can be used to draw nearer to God when grounded in right intention; (2) technological development must be oriented toward realizing the role of *khalifah fil ardh* (steward on earth) who is trustworthy and responsible for the sustainability of the universe; and (3) every form of technological

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knowledge and practice must be filtered through the principles of maqasid al-shari'ah to ensure its alignment with the noble aims of Islam.

2. An Integrative Curriculum Structure: The T-SHAPE PAI Model

Building on the synthesis of the literature and the analysis carried out above, this study formulates an integrative curriculum model called the 'T-SHAPE PAI Model' a model that depicts students' competency profile as a combination of depth in Islamic spiritual-ethical values and breadth in digital literacy and cross-disciplinary competencies.

The vertical dimension (depth) of the T-SHAPE PAI Model encompasses: a firm and reflective Islamic creed (aqidah); internalized noble character (akhlak); an adaptive understanding of contextual fiqh; and a meaningful, consistent spirituality ('ibadah). These constitute the core Islamic competencies that are irreplaceable and must not be eroded by the tide of modernization.

The horizontal dimension (breadth) of the T-SHAPE PAI Model encompasses: digital and media literacy; critical and creative thinking skills; cross-cultural collaboration and communication; Islamic-values-based technology ethics; research competence and data literacy; and digital-citizenship skills. This dimension represents the competencies students need in order to participate actively and responsibly in the digital ecosystem of the 5.0 era.

So that it does not remain merely a philosophical-conceptual framework, the T-SHAPE PAI Model needs to be translated into operational curriculum units. Table 3 presents an example translation of the five main components of the T-SHAPE PAI Model — including the meeting point between the vertical and horizontal dimensions into learning outcomes, core content, instructional methods, and forms of assessment, as an illustration for curriculum developers at the school-unit level. The learning outcomes formulated in this table also specifically respond to the current issues mapped in section A.4.

Table 3. Example Operationalization of the T-SHAPE PAI Model

T-SHAPE Component	Learning Outcomes	Core Content	Instructional Method	Form of Assessment
Depth (Vertical) — Digital Aqidah & Akhlak	Analyzing the relevance of the pillars of faith and Islamic akhlak to ethical decision-making in the digital space	Tawhid; social-media conduct (akhlak) from the perspective of the Qur'an and Hadith	Reflective discussion; case studies on social-media dilemmas	Weekly digital reflection journal; attitude rubric
Depth (Vertical) — Contextual Fiqh	Applying the principles of fiqh mu'amalah to assess the permissibility (halal status) of digital transactions and interactions	Classical and contemporary fiqh mu'amalah; contracts ('aqd) in digital transactions	Problem-based learning using real digital-transaction cases	Written case study; group presentation
Breadth (Horizontal) — Critical Digital Literacy	Evaluating the credibility of digital religious-information sources and identifying hoaxes	Digital tabayyun techniques; anatomy of religious hoaxes; fundamentals of algorithmic bias	Fact-checking simulation; mini investigative project	Verification portfolio; performance assessment
Breadth (Horizontal) — Cross-Cultural Collaboration	Collaborating in cross-background teams to resolve contemporary religious-social problems	Ukhuwah (brotherhood); ta'awun (cooperation); religious moderation; digital diversity	Cross-class / cross-school collaborative project-based learning	Peer assessment; collaboration rubric
Vertical-Horizontal Meeting Point — Digital Da'wah Project	Designing and responsibly publishing AI-assisted digital da'wah content	Da'wah bil hikmah; use of generative AI for drafting and editing; verification prior to publication	Cross-semester (capstone) project-based learning	Digital product assessment; multi-criteria authentic assessment

3. Implementation Strategy for PAI Curriculum Reconstruction

PAI curriculum reconstruction cannot be carried out instantly or partially. What is needed is a systematic, phased implementation strategy that involves all education stakeholders. This study formulates four main implementation strategies.

First Strategy Developing a Digital Pancasila Muslim Student Profile: formulating a comprehensive PAI graduate profile that integrates the spiritual-moral dimension (a devout Muslim), the intellectual dimension (a critical scholar), the social dimension (a democratic citizen), and the digital dimension (a responsible digital citizen). This profile serves as the reference point for developing the goals, content, and assessment of the PAI curriculum.

Second Strategy Redesigning Content through a Contextualization-Integration Approach: redesigning PAI curriculum content through two main principles, namely contextualization (situating classical religious texts within the reality of students' digital lives) and integration (integrating Islamic values with contemporary issues such as AI, bioethics, the environment, and social justice). This

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means that every theme in the PAI curriculum from *aqidah*, *akhlak*, and *fiqh* to the Qur'an and Islamic history needs to be reframed within the context of the challenges and opportunities of the 5.0 era.

Third Strategy Pedagogical Transformation toward 'Islamic Heutagogy': adopting a heutagogical (self-determined learning) approach characterized by self-directed, reflective, experience-based learning, aligned with the Islamic values of *tafakkur* (contemplation), *ta'allum* (lifelong learning), and *islah al-nafs* (self-improvement). This includes the application of project-based learning, digital-ethics case studies, Socratic discussion, and the wise use of AI tools in the learning process.

Fourth Strategy A Competency- and Character-Based Assessment System: designing an assessment system that measures not only the mastery of religious knowledge (cognitive) but also the application of Islamic values in digital life (affective and psychomotor). Authentic assessment through digital portfolios, ethical social-media *da'wah* projects, digital-ethics dilemma case analysis, and spiritual reflection can serve as a more comprehensive assessment instrument than conventional written tests.

4. Prerequisite for Successful Reconstruction: Transforming PAI Teacher Competence

No matter how well conceived, PAI curriculum reconstruction cannot succeed without a transformation of PAI teacher competence, since teachers are the spearhead of implementation. Today's PAI teachers are required not only to master the classical Islamic sciences (*al-'ulum al-naqliyah*) but also to possess additional competencies, including: AI and data literacy; an understanding of digital-ethics issues from an Islamic perspective; the ability to design instruction that meaningfully integrates technology; and the capacity to serve as a role model (*uswah*) of ethical conduct in the digital space.

Transforming PAI teacher competence requires fundamental reform in the system of teacher education and training, including: revising the curricula of teacher-training institutions (LPTK) that produce PAI teachers; developing PAI Teacher Professional Education (PPG) programs that integrate digital literacy; organizing continuing professional development programs for PAI teachers already in service; and establishing professional learning communities of PAI teachers focused on instructional innovation in the digital era.

V. CONCLUSION

Based on the study that has been carried out, this article arrives at several main conclusions. First, the destructive 5.0 era marked by the dominance of artificial intelligence, digital connectivity, and the acceleration of socio-cultural change has created existential challenges for Islamic Religious Education that the conventional PAI curriculum has not yet adequately addressed. A normative-doctrinal orientation, a digital literacy gap, and the absence of technology ethics in the PAI curriculum are the main problems that need to be urgently addressed.

Second, a comprehensive, value-based reconstruction of the PAI curriculum is urgently needed. This reconstruction must encompass three interrelated dimensions: (1) the integration of artificial intelligence as a pedagogical tool through a model of Islamic critical adaptation that positions Islamic values as filter and guide; (2) the strengthening of Islamic ethical values particularly *amanah*, *'adl*, *hifz al-'aql*, *rahmah*, and *tawazun* as a firm moral foundation amid the tide of digitalization; and (3) the development of sustainable competencies encompassing the spiritual-adaptive, critical digital-literacy, cross-cultural collaborative, and critical-transformative dimensions.

Third, the T-SHAPE PAI Model formulated in this study offers a conceptual framework that can serve as a reference for designing an integrative PAI curriculum in the 5.0 era. This model combines the depth of Islamic spiritual-ethical competence with the breadth of digital and cross-disciplinary competence, atop the philosophical foundation of *tawhid* as the meta-paradigm unifying every dimension of human knowledge and action.

Fourth, the success of PAI curriculum reconstruction depends heavily on a comprehensive transformation of the Islamic education ecosystem, including: reform of teacher-training institutions (LPTK) to produce digitally literate PAI teachers; regulatory and policy support from government; the involvement of Muslim communities in defining a relevant and authentic vision of Islamic education; and collaboration between Islamic education institutions, the technology industry, and research bodies in developing digital tools and content aligned with Islamic values.

Fifth, the comparative reading of the Islamic education curricula of Malaysia, Turkey, and the Gulf region, together with the explicit response to current issues such as generative AI, digital ethics, and religious hoaxes, confirms that the T-SHAPE PAI Model is not merely a conceptual framework standing in a vacuum, but a position consciously taken within the ever-shifting landscape of global Islamic education and its contemporary challenges.

As an implication of this research, this study recommends that Indonesia's Ministry of Religious Affairs promptly conduct a comprehensive review of the PAI curriculum at all educational levels, involving multidisciplinary experts; formulate a policy for integrating digital literacy into PAI teacher competency standards; and allocate adequate resources for research and development of PAI curriculum innovation in the digital era.

This study has several limitations that must be acknowledged: its primary focus on the Indonesian context, even though international literature is used as a comparative reference, and its conceptual-theoretical nature, without empirical validation through field research. Further empirical studies such as piloting the curriculum model in schools, research into teacher and student perceptions

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of AI integration in PAI, and evaluation of the impact of PAI curriculum reform are strongly recommended in order to develop and strengthen the findings of this study.

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