

# Islamic Religious Education in the Digital Era: Digital Akhlak Curriculum and Adaptive School Management

Syahruddin<sup>1</sup>, Nofrizal<sup>2</sup>, Julhadi<sup>1</sup>, Sri Wahyuni<sup>1</sup>

<sup>1</sup>UM Sumatera Barat, Indonesia

<sup>2</sup>STAI Madrasah Arabiyah Bayang Pesisir Selatan, Indonesia

 [syahruddinrasyid80@gmail.com](mailto:syahruddinrasyid80@gmail.com) \*

## Abstract

This study aims to analyze the improvement of the quality of Islamic Religious Education in the digital era through the integration of curriculum transformation and adaptive school management. Employing a qualitative approach with a content analysis model, this study utilizes secondary data sources, including academic books, scientific journal articles, conference proceedings, and other relevant literature. Data were selected based on their relevance, credibility, and novelty, and were analyzed using descriptive-analytical techniques through processes of categorization, interpretation, and synthesis to identify patterns and significant conceptual relationships. The findings indicate that improving the quality of Islamic Religious Education in the digital era is closely linked to successful curriculum transformation toward the Digital Akhlak paradigm. This paradigm emphasizes the internalization of Islamic moral values in students' behavior within digital spaces through the strengthening of critical digital literacy, media ethics, and the contextualization of Islamic teachings in contemporary realities. However, the effectiveness of this curriculum transformation is highly dependent on responsive and visionary school management, particularly in developing teachers' digital competencies, providing high-quality digital learning infrastructure and content, and implementing academic supervision oriented toward professional development. Without strong managerial support, curriculum innovation risks remaining normative and inadequately implemented. This study highlights that reforming Islamic Religious Education in the digital era requires a holistic approach that integrates curriculum innovation and technology-based school management to foster a generation of Muslims who are faithful, virtuous, critical, and responsible in addressing the challenges of the digital world.

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## INTRODUCTION

The development of information and communication technology in the digital age has brought fundamental changes to various dimensions of human life, including the education system (Hasnida et al., 2023; Purba & Saragih, 2023). Digitalization has

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shifted learning paradigms from conventional patterns toward technology-based, flexible, and student-centered approaches (Ghazy et al., 2025; Kesuma et al., 2025). This transformation affects not only the technical aspects of learning but also the ways young people think, interact, and develop their character as members of the digital native generation (Fatmawati, 2025; Surianda & Dahri, 2024). In this context, Islamic Religious Education, as one of the main pillars of character and moral development, faces increasingly complex challenges in remaining relevant, meaningful, and contextual amid the rapid flow of digital information (Manshur & Isroani, 2023).

As an integral part of the national education system, Islamic Religious Education holds a strategic mandate to shape students' faith, piety, and noble character. However, empirical realities indicate that the rapid development of digital technology is often not accompanied by the strengthening of moral and ethical values. The widespread misuse of social media, the proliferation of negative digital content, the spread of misinformation, hate speech, and the decline of digital ethics among students suggest that religious education has not yet fully addressed moral challenges in digital spaces. Therefore, transforming the Islamic Religious Education curriculum has become an unavoidable strategic agenda, particularly in integrating Islamic values with digital competencies and ethical awareness, commonly conceptualized as digital akhlak (Zaimina, 2024).

A number of studies indicate that the Islamic Religious Education curriculum in various educational settings still tends to adopt traditional approaches that emphasize normative and cognitive mastery, while contextual and applicative dimensions related to digital life remain insufficiently addressed. Manshur & Isroani (2023) highlight that key challenges include low levels of digital literacy among teachers and students, limited integration of technology into learning processes, and weak alignment between curriculum content and students' digital realities. As a result, Islamic Religious Education is often perceived as a normative subject that lacks relevance to the everyday experiences of contemporary students, particularly those from the digital native generation.

Similar findings are reported by Adrivat et al. (2024), who argue that curriculum innovations not systematically integrated with digital contexts tend to create gaps between ideal curriculum objectives and actual classroom practices at the secondary education level. Students who are highly familiar with digital technologies require learning approaches that are contextual, interactive, and reflective, whereas religious education instruction often continues to rely on lecture-based and memorization-oriented methods. Consequently, religious values are not fully internalized in students' behavior, especially in their interactions within digital environments.

Nevertheless, several studies have proposed alternative and innovative strategies for the digitalization of Islamic Religious Education learning. Research conducted in Muhammadiyah schools demonstrates that the use of digital platforms and technology-based learning media can enhance student engagement, motivation, and understanding of religious subject matter, although challenges related to infrastructure and teachers' digital competencies persist (Suaidi et al., 2025). Furthermore, studies on digital literacy in moral and ethical education emphasize that digital literacy extends beyond technical skills to include ethical awareness, responsibility, and moral consciousness in managing and disseminating digital information (Jamilah et al., 2023).

The success of curriculum transformation in Islamic Religious Education is also closely linked to the role of school management as a fundamental determinant of educational quality. Effective school management provides structural and cultural support for curriculum innovation, including the provision of digital infrastructure,

continuous professional development for teachers, and adaptive systems of supervision and evaluation. Studies in Islamic education management reveal that visionary and technology-responsive school leadership can foster a learning environment conducive to character development and the improvement of religious education quality (Khairanis et al., 2025).

Despite the growing body of research on the curriculum of Islamic Religious Education and Islamic education management, a significant research gap remains regarding the integration of curriculum transformation toward digital akhlak with adaptive school management in the digital era. Existing studies tend to examine curriculum innovation and school management separately, without explicitly exploring how their integration can holistically contribute to improving educational quality. Moreover, research that systematically incorporates dimensions of digital ethics or digital morality into the framework of Islamic Religious Education curricula remains limited. In fact, contemporary challenges in religious education are not solely methodological but also concern the moral formation of students as active participants in digital environments (E. Engkizar et al., 2024; Primarni et al., 2025).

Based on this research gap, this article aims to analyze and map the transformation of the Islamic Religious Education curriculum toward digital morality that aligns with the demands of the digital era, while also examining the role of school management as a foundation of educational quality in supporting this transformation. This study is expected to contribute conceptually to the development of an integrative framework connecting curriculum innovation and school management, as well as practically to policymakers, school leaders, and Islamic Religious Education teachers in designing and implementing adaptive, character-oriented, and sustainable religious education in digital contexts.

## METHODS

This study adopts a qualitative approach using a content analysis model to systematically examine concepts, ideas, theories, and scientific findings relevant to the research focus. This approach is employed to enable an in-depth conceptual analysis and critical interpretation of written sources, without involving empirical field data collection. The data sources consist of secondary documents, including academic books, peer-reviewed scientific journal articles, conference proceedings, research reports, and other relevant publications related to Islamic Religious Education in the digital era (Busral et al., 2025; E Engkizar et al., 2025).

Data collection was conducted through systematic searches of scientific databases and digital repositories using carefully selected thematic keywords. The collected documents were then screened and selected based on criteria of substantive relevance, credibility of authors and publishers, and publication novelty to ensure analytical rigor (Christou, 2022; Rose & Johnson, 2020). Data analysis was carried out through descriptive-analytical procedures, encompassing thematic categorization, interpretative examination, and synthesis of ideas across sources to identify recurring patterns, conceptual relationships, and significant theoretical trends. The results of the analysis were subsequently organized in a systematic and argumentative manner to produce coherent conclusions aligned with the research objectives (Engkizar et al., 2025; Mutiaramses et al., 2025).

## RESULT AND DISCUSSION

### Transformation of the Islamic Education Curriculum toward Digital Akhlak in the Digital Age

The transformation of the Islamic Education curriculum in the digital age has become an urgent necessity in response to changes in students' characteristics and the increasingly digitized learning ecosystem. The digital era has brought not only

technological advancement but also serious challenges, including information overload, disinformation, and shifts in values that significantly influence students' character formation. In this context, the Islamic Education curriculum can no longer be oriented solely toward the normative transmission of religious knowledge. Instead, it must emphasize the strengthening of affective and ethical dimensions through the integration of Islamic values with the realities of digital life (Hajri, 2023). The concept of digital akhlak has thus emerged as a new paradigm that underscores the internalization of Islamic moral values in students' behavior within digital environments.

Strengthening digital akhlak requires the development of critical digital literacy grounded in Islamic values. Students are confronted with massive, rapid, and often unverified information flows, making the ability to distinguish between truth and falsehood a fundamental competency in Islamic Education learning. Digital literacy from the perspective of Islamic education is not limited to technical proficiency in using technological devices, but also encompasses ethical awareness in filtering information, communicating respectfully, and avoiding content that contradicts Islamic moral principles (Altinsoy & Boyraz, 2024). Through this approach, Islamic Education plays a strategic role in shaping digital piety that is relevant to contemporary challenges.

The implementation of an Islamic Education curriculum transformation based on digital akhlak can be realized through innovative learning models, such as blended learning. This model integrates face-to-face learning that emphasizes dialogue, reflection, and value internalization with online learning that offers flexibility and expanded access to learning resources. The use of digital learning platforms enables teachers of Islamic Education to provide interactive materials, facilitate online discussions, and conduct adaptive learning assessments that respond to students' needs. This approach aligns with constructivist theory, which highlights the active role of learners in constructing understanding and meaning through contextual learning experiences (Moore & Piaget, 1971).

Contextualizing Islamic Education teaching materials is a crucial element in developing a meaningful digital curriculum. Islamic values should be connected to social phenomena relevant to students' everyday experiences, such as the spread of misinformation, hate speech, and cyberbullying on social media. For instance, discussions on the prohibition of spreading false information can be linked to Islamic principles of honesty and trustworthiness, while issues of cyberbullying can be examined through values of compassion, empathy, and respect for human dignity (Hukubun et al., 2024). This contextual approach enhances the relevance and applicability of Islamic Education learning and facilitates the internalization of values in students' real lives.

Furthermore, the concept of digital akhlak encompasses the development of digital responsibility and ethical conduct. Students are guided to understand the importance of protecting personal data privacy, respecting intellectual property rights, avoiding hate speech, and using digital technology for the common good. Islamic values such as trustworthiness, sincerity, and brotherhood find concrete expression in responsible and civilized digital interactions. In line with this perspective, the United Nations Educational, Scientific and Cultural Organization (2021) emphasizes that media and information literacy are essential competencies for fostering critical, ethical, and participatory digital citizens in the twenty-first century (Fajri et al., 2021; Yakubi et al., 2022).

The implications of transforming the Islamic Education curriculum toward digital akhlak are multidimensional. Teachers are required to enhance both their pedagogical competence and digital literacy to effectively manage innovative and value-oriented learning processes. At the same time, curriculum developers must

continuously update curriculum frameworks to ensure responsiveness to technological developments and evolving social dynamics. From an academic standpoint, further research is necessary to evaluate the effectiveness of digital-based Islamic Education learning models and to identify challenges in their implementation. Thus, curriculum transformation should be understood not merely as a technological adaptation, but as a strategic effort to cultivate a generation of Muslims who are faithful, morally grounded, critical, and competitive in the digital age.

### **School Management as the Foundation for Quality Islamic Education in the Digital Age**

Effective school management constitutes a strategic foundation for building a sustainable educational innovation ecosystem, including the implementation of Islamic Religious Education in the digital age. School management should no longer be perceived merely as an administrative function, but rather as the capacity of educational institutions to create adaptive, supportive, and responsive environments amid pedagogical and technological change (Hargreaves & Shirley, 2009; Stoiko et al., 2023). Within the context of Islamic Religious Education, the challenges of the digital era require school management to integrate Islamic values with the responsible and character-oriented use of technology.

One critical dimension of school management that plays a fundamental role in learning innovation is the management of human resources, particularly in developing teacher competence. Teachers of Islamic Religious Education serve as key agents in curriculum implementation and pedagogical innovation; therefore, their capacity directly influences the successful integration of digital technology in learning. Simonson et al (2022) emphasizes that teachers are central actors in educational reform, including the adoption of new pedagogical approaches. Accordingly, strengthening teachers' digital literacy should be regarded as a core professional requirement rather than an auxiliary skill.

The enhancement of teachers' digital competence extends beyond operational skills in using technological tools. It includes mastery of digital pedagogy, the ability to design interactive learning experiences, and the capacity to convey moderate and contextual religious content through digital media. Teachers with strong digital literacy are better positioned to facilitate participatory and meaningful learning that aligns with students' lived realities (Greenwood & Hougham, 2015). Conversely, limited competence in utilizing digital technology can impede innovation in Islamic education and widen the gap between formal curriculum objectives and classroom practices.

In addition to human resource development, the management of educational facilities and learning resources plays a crucial role in supporting innovation in Islamic Religious Education. Facility management in the digital age should not be confined to the provision of physical infrastructure, but should encompass the management of substantial digital resources. Access to devices and internet connectivity alone is insufficient without the availability of high-quality, moderate, and credible digital religious content. Syamsuar & Reflianto (2019) argue that educational resource management must involve the careful curation and governance of digital content to ensure alignment with educational objectives and moral values.

Within the context of Islamic Religious Education, schools bear a strategic responsibility to ensure that students engage with religious learning resources that not only comply with curricular standards but also promote values of moderation, tolerance, and contextual understanding of Islam. Without effective content governance, digital spaces risk becoming sources of religious misinformation or extremist interpretations. Therefore, comprehensive school management must include policies for content selection, the development of secure digital learning platforms, and clear guidance on responsible technology use among students.

The integration of teacher competence development and digital resource management is essential for establishing a sustainable innovation ecosystem in Islamic Religious Education. This integration can be explained through the theory of innovation diffusion proposed by Godwin-Akpan et al (2023); Richards (2018), which highlights factors such as relative advantage, compatibility, complexity, trialability, and observability in the adoption of innovation. In technology-based Islamic Education learning, adequate teacher competence and the availability of high-quality digital content enhance the perceived advantages and compatibility of innovation with learning needs, thereby facilitating effective implementation.

To reduce the complexity of technology adoption, schools must provide continuous professional training, technical support, and user-friendly digital resources. Such strategies increase opportunities for experimentation and innovation, ensuring that digital-based Islamic Education learning is perceived not as an additional burden but as a relevant and meaningful pedagogical solution. The practical implications of this discussion highlight the importance of strategic and sustained investment by school leaders and education policymakers in teacher professional development focused on digital literacy and digital pedagogy. Moreover, institutional policies supporting the curation and dissemination of high-quality and moderate digital religious content are essential. A holistic school management approach that integrates human resource development and digital infrastructure management will significantly contribute to the creation of an adaptive, effective, and relevant Islamic education innovation ecosystem in the digital era.

### **Critical Synergy Between Curriculum and Management to Improve the Quality of Islamic Education in the Digital Age**

These research findings confirm that the quality of Islamic Religious Education learning in the digital era is shaped by a close and critical interaction between curriculum innovation and adaptive school management. The quality of Islamic Religious Education does not emerge as a single or isolated variable, but rather as the result of multidimensional interactions between curriculum content that is responsive to contemporary developments and school management practices that are capable of effectively facilitating change. A digitally oriented Islamic Religious Education curriculum that emphasizes the development of critical thinking, media ethics, and digital literacy serves as a fundamental foundation for creating meaningful learning experiences for students (Hidayat et al., 2019). However, such curriculum innovation cannot achieve optimal impact without the support of strong, responsive, and sustainable school management.

School management plays a decisive role in translating curriculum ideas into concrete learning practices. Effective managerial support includes the provision of adequate digital infrastructure, such as stable internet connectivity, appropriate learning devices, and the utilization of functional digital learning platforms. In addition, a strong commitment from school management to the continuous professional development of teachers is essential to ensure that educators are prepared to address the challenges of digital pedagogy. Without this level of support, curriculum innovation in Islamic Religious Education risks remaining a normative framework that is not substantively implemented in daily teaching and learning processes (Rifa'i & Marhamah, 2020)(Hidayat and Asyafah, 2019).

The successful implementation of curriculum innovation is also highly dependent on leadership capacity and the overall quality of school management. Wardani (2021) emphasizes that educational quality is strongly influenced by the effectiveness of school leaders in managing resources, directing institutional change, and fostering a culture of innovation. When school management fails to establish a supportive digital learning ecosystem, including adequate infrastructure, relevant learning content, and systematic teacher support mechanisms, the potential impact of

an adaptive Islamic Religious Education curriculum is significantly diminished. This condition may lead to a gap between curriculum expectations and actual student learning experiences, ultimately affecting students' perceptions of the relevance and quality of religious education.

The interdependence between curriculum innovation and school management governance can be further analyzed through the lens of agency theory. In the educational context, teachers of Islamic Religious Education function as primary agents responsible for implementing the curriculum, while school management acts as the principal that provides direction, institutional support, and necessary resources. Agency theory highlights the importance of trust, professional autonomy, and organizational support in enabling agents to perform their roles effectively (Djalal, 2017). When school management provides opportunities for innovation, access to digital learning resources, and structured training in digital literacy, teachers are more likely to feel empowered to design creative and contextual learning strategies that align with the characteristics of the digital generation.

Conversely, management practices that are predominantly bureaucratic and excessively focused on administrative control may suppress teachers' creativity and weaken the spirit of pedagogical innovation. Such conditions not only affect teachers' professional satisfaction but also have direct implications for the quality of students' learning experiences (Mukarromah et al., 2025). Islamic Religious Education, which ideally addresses cognitive, affective, and spiritual dimensions in an integrated manner, risks being reduced to formalistic and less meaningful activities. Therefore, participatory and empowering school management is a crucial prerequisite for the effective implementation of the Islamic Religious Education curriculum in the digital era.

The effectiveness of school management is also reflected in the implementation of constructive academic supervision oriented toward teachers' professional development. Academic supervision should not function merely as an administrative monitoring mechanism, but rather as a mentoring process that supports teachers in improving the quality of instruction, particularly in integrating digital technology into learning. Mahmudah (2021) emphasizes that effective supervision must provide specific, reflective, and applicable feedback on instructional practices. Within the context of digital-based Islamic Religious Education, effective supervision encourages teachers to continuously experiment with innovative learning approaches while maintaining the integrity of religious values.

Therefore, reforming Islamic Religious Education in the digital era cannot be undertaken in a partial or fragmented manner. Curriculum renewal without adequate school management readiness, sufficient digital infrastructure, and systematic improvement of teacher competence will result only in superficial change. A holistic approach that integrates curriculum innovation with adaptive management governance, strategic allocation of digital resources, continuous teacher professional development, and the cultivation of an institutional culture open to change represents a more effective and sustainable strategy. A paradigm shift in school management from a conventional bureaucratic model toward a flexible and innovative model grounded in digital technology is a strategic step to ensure the relevance and effectiveness of Islamic Religious Education in shaping a generation of Muslims who are faithful, morally grounded, and prepared to face the challenges of the digital age.

## CONCLUSION

Based on the findings of this study, it can be concluded that improving the quality of Islamic Religious Education in the digital era is strongly determined by the successful integration of curriculum transformation and adaptive school

management. The transformation of the Islamic Religious Education curriculum toward the digital akhlak paradigm highlights that religious learning can no longer focus solely on the mastery of normative knowledge. Instead, it must facilitate the internalization of Islamic moral values in students' behavior within digital environments through the strengthening of critical digital literacy, media ethics, and the contextualization of Islamic teachings in relation to contemporary social realities.

However, the effectiveness of this curriculum transformation is highly dependent on the role of school management in providing both structural and cultural support. This includes the development of teachers' digital competencies, the provision of high-quality digital learning infrastructure and content, and the implementation of constructive academic supervision oriented toward professional development. Without strong, responsive, and visionary managerial support, curriculum innovation risks remaining a normative framework that is not optimally implemented in educational practice.

Therefore, reforming Islamic Religious Education in the digital era requires a holistic approach that integrates curriculum innovation with participatory and technology-based school management. Such an approach enables Islamic Religious Education to contribute meaningfully to the formation of a generation of Muslims who are faithful, morally grounded, critical, and responsible in responding to the complex challenges of the digital world.

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