

Strengthening Religious Moderation in Islamic Religious Education at Elementary Schools in Malang

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ABSTRACT

The rising trend of intolerance highlights the urgent need to instill religious moderation through formal education from an early age. At the elementary school level, Islamic Religious Education holds a strategic position in shaping student's character to become tolerant, moderate, and appreciative of diversity. This research aims to examine the implementation, instructional strategies, and influencing factors both supportive and inhibitive related to religious moderation in Islamic Religious Education at Bina Budi Mulia Elementary School Malang. Using a qualitative case study method, data were collected through observation, interviews, and documentation. Data analysis followed the interactive model of Miles, Huberman, and Saldana. The results reveal that religious moderation is reinforced through contextual learning plans, the bina iman program, and social activities grounded in tolerance, empathy, and respect for diversity. The instructional approach combines contextual teaching with religious class grouping while upholding the principle of inclusivity. Supporting factors include an inclusive school environment, adequate learning facilities, school commitment, the bina iman program, and student diversity. In contrast, inhibiting factors include family background, the relatively small number of Muslim students, and limited parental involvement in religious education at home.

Keywords: Religious Moderation, Islamic Religious Education, Elementary School

1 Introduction

The increasing visibility of intolerant behavior in society has intensified the call to integrate religious moderation into early formal education. Within his framework, Islamic religious education at the elementary school level functions as a vital medium to nurture values of justice, tolerance, and a respectful worldview among students[1]. Rather than focusing solely on doctrinal knowledge, Islamic Religious Education can cultivate an inclusive mindset and character aligned with principles of social harmony and religious balance. By implementing moderate and inclusive learning approaches, educators are positioned to support the development of student character that is sensitive to cultural and religious pluralism[2].

Introducing religious moderation at the elementary level is essential, as this period forms the foundation for students' moral and spiritual outlook. Beyond delivering religious instruction, Islamic Religious Education contributes to shaping open minded individuals capable of embracing diversity[3]. By emphasizing inclusivity and respect for differences, Islamic Religious Education becomes a vital instrument for promoting religious moderation, characterized by a balanced and fair religious attitude that acknowledges cultural, social, and religious diversity[4]. As agents of socialization, elementary school provide fertile ground for the internalization of these values by facilitating interaction among students from various religious and cultural backgrounds[5].

Bina Budi Mulia Elementary School stands out as an example of inclusive education. According to data from the National Education Data System (Dapodik), the school consistently enrolls students from different religious backgrounds, including Islam, Buddhism, Christianity, and Catholicism. This

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diversity reflects the school's inclusive policy and contributes to a learning environment in which values of respect, empathy, and moderation are integrated into daily education interactions.

Building upon this context, this research aims to explore the implementation and strategies used to strengthen religious moderation within the Islamic Religious Education at Bina Budi Mulia Elementary School in Malang. Additionally, it aims to identify both the supporting and inhibiting factors that influence the integration of religious moderation at the elementary school level.

2 Literature Review

The conceptual framework of religious moderation promoted by Indonesian's Ministry of Religious Affairs emphasizes an approach that integrates religious conviction with a respectful and tolerant social attitude. This framework is built upon four core values: *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). Collectively, these values promote an inclusive and equitable practice of religion and aim to cultivate a mindset that embraces diversity and supports social cohesion[6]. Zulkarnain's defines religious moderation as an ethical commitment that aligns religious understandings with universal values of respect, tolerance, and the rejection of extremism[7]. This orientation enables individuals to live harmoniously within pluralistic societies while remaining grounded in their faith.

To evaluate the practical application of religious moderation, the Ministry of Religion has established four operational indicators: commitment to national ideology (Pancasila), tolerance, non-violence, and accommodation of local culture values[8]. These indicators serve not only as evaluative tools but also as pedagogical guidelines for integrating moderation with educational practices. For instance, national commitment is reflected in loyalty to Pancasila and national unity, tolerance refers to respect for religious diversity; non-violence signifies a firm rejection of radicalism; and cultural accommodation encourages the integration of religious teaching with local wisdom. These indicators provide a strong foundation for educators to design learning experiences that promote religious moderation from the earliest stages of education.

Incorporating the values of religious moderation into Islamic Religious Education at the elementary school level is particularly important, as this stage forms the basis of students' character development. As Tilaar asserts, early education holds a vital position in forming students' attitudes and behaviors[9]. Therefore, the integration of moderation values should transcend the boundaries of religious instruction and be internalized in the broader educational experience.

This approach resonates with Banks' theory of multicultural education[10], which advocates for teaching strategies that foster mutual respect across cultural, ethnic, and religious differences. Accordingly, incorporating moderation into Islamic Religious Education not only strengthens religious identity, but also fosters peaceful coexistence among students from various backgrounds. By embedding moderation as a core aspect of the curriculum, educators equip students with the values necessary and contribute positively to a multicultural society.

3 Research Methods

This research employed a qualitative case study design to explore how religious moderation is implemented within the framework of Islamic Religious Education at Bina Budi Mulia Elementary School Malang. Data were obtained through several techniques: observation, comprehensive interviews with Islamic Religious Education teachers, and document analysis. The data analysis process was conducted using the interactive model developed by Miles, Huberman, and Saldana, which consist of three interconnected steps: simplifying and organizing raw data (data condensation), presenting information (data display), and drawing as well as validating conclusion[11].

4 Results and Discussion

1. Implementation of Strengthening Religious Moderation

The results of interviews, observations, and document analysis indicate that Bina Budi Mulia Elementary School in Malang implements religious moderation in Islamic Religious Education through various

structured programs and inclusive learning strategies. The Islamic Religious Education curriculum is designed to accommodate the school's multicultural context, which includes religious and ethnic diversity, despite the relatively small number of Muslim students. The subject is scheduled for three hours per week, and religious instruction is delivered in separate classes for Muslim and non-Muslim students. This approach ensures the integrity of doctrinal content while preserving the broader spirit of togetherness.

Islamic Religious Education teachers adhere to national curriculum guidelines while integrating values of moderation into teaching materials. The focus extends beyond cognitive learning to include spiritual and ethical dimensions such as gratitude toward Allah, social responsibility, and empathy. These values are further reinforced through the Bina Iman program and held biannually which includes religious activities such as mosque visits, practical worship training, celebrations of Islamic holidays, and community service projects. These activities are designed to foster solidarity.

2. Islamic Religious Education Learning Strategy

Data collected from interviews with Islamic Religious Education teachers at Bina Budi Mulia Elementary School Malang revealed that the school has implemented a comprehensive, inclusive, and contextual approach to integrate religious moderation into learning. This strategy is designed to nurture students' religious understanding, tolerance, and ability to live harmoniously in a multicultural society.

As a practical measure, the school enforces limited class separation exclusively for religious education subjects. Muslim and non-Muslim students are separated only during religious instruction, while they continue to learn in other general subjects. This policy is not intended to create divisions among students but rather to respect each group's right to explore their faith traditions in depth, without undermining the inclusive culture of the school community.

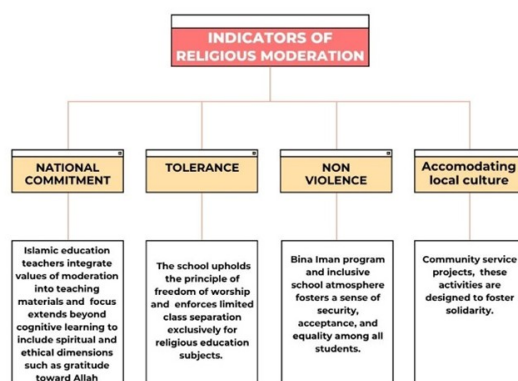
The learning process is guided by a contextual approach by integrating religious content with students' daily experiences. Core values such as moderation, gratitude, tolerance, and togetherness are instilled through practical activities, including shared meals collaborative school activities. These values are not merely taught conceptually but are lived out through structured programs like Bina Iman, which help students experience religion both cognitively and emotionally. This integration of intellectual understanding with affective and behavioral elements strengthens students' internalization of religious moderation.

Additionally, the school upholds the principle of freedom of worship. Muslim students are accommodated to perform Friday prayers in congregation, while students of other faiths are equally respected and supported in practicing their own religious practices. This inclusive atmosphere fosters a sense of security, acceptance, and equality among all students.

3. Supporting and Inhibiting Factors

The implementation of religious moderation in Islamic Religious Moderation at Bina Budi Mulia Elementary School Malang is influenced by various supporting and inhibiting factors. These factors contribute to the development of an inclusive learning environment that values diversity. Additionally, the findings indicate that certain challenges must be addressed wisely by the school to ensure that the religious moderation program can be implemented effectively and sustainably at the elementary school level. The identified supporting factors include: (1) an inclusive school culture that encourages interaction and collaboration across religious groups; (2) adequate infrastructure, including a halal canteens that meets students' dietary needs; (3) the Bina Iman programs, which strengthen students' religious knowledge and character development; (4) school commitment, manifested through a culture and policy framework that promote moderation and inclusivity in Islamic Religious Education; and (5) student diversity, which creates a social learning environment with opportunities for practicing tolerance and empathy.

The inhibiting factors include: (1) varied religious backgrounds in students' home environments, which can create discrepancies in Islamic understanding; (2) the relatively low number of Muslim students, which may limit peer interaction in Islamic learning contexts; and (3) limited parental involvement in religious education, which reduces reinforcement of religious moderation values outside of school.



Gambar 1. Caption

5 Discussion

The findings of this study are consistent with the framework of religious moderation advocated by Indonesia's Ministry of Religious. At Bina Budi Mulia Elementary School, religious moderation is not treated merely as a theoretical concept but is actively embedded in the learning process through inclusive teaching strategies, integrated curriculum content, and experiential religious programs[12]. These efforts reflect the four core indicators of religious moderation: national commitment, tolerance, non-violence, and the accommodation of local culture. The results support the idea that religious moderation must be internalized through lived experiences, rather than taught as abstract doctrine. The inclusive approach to Islamic Religious Education at this school illustrates how values of moderation can be holistically integrated into the educational system. This aligns with Tilaar's perspective, which highlights the critical role of foundational education in shaping inclusive and tolerant student character.

The learning approach implemented at Bina Budi Mulia Elementary School blends contextual learning with value-based education. Teachers are not limited to transferring religious knowledge; they also foster values such as empathy, social responsibility, gratitude, and mutual respect. These values are reinforced through the Bina Iman program, which allows students to engage in religious practices and social service activities that reflect religious moderation in action. This combination of cognitive and affective learning helps students develop a deeper understanding of religion that influences both thought and behavior.

Moreover, the school's approach echoes Bank's theory of multicultural education, which emphasize the importance of recognizing and respecting diversity across cultural, ethnic, and religious. In this case, Bina Budi Mulia Elementary School serves not only as a site a formal education but also as a social environment that actively nurtures a culture of mutual respect and peaceful coexistence. Despite the limited number of Muslim students, the school has successfully fostered an atmosphere of mutual respect, inclusiveness, and religious freedom.

6 Conclusion

Bina Budi Mulia Elementary School has effectively established a learning atmosphere characterized by inclusivity and tolerance, even in the face of challenges arising from its students' diverse religious backgrounds. The applied learning strategies, including class separation based on religion, the Bina Iman program, and social activities, have proven effective in instilling the values of religious moderation. However, a significant challenge lies in the limited religious understanding provided by parents at home, which is crucial in supporting children's religious education. Therefore, the success of religious moderation education at Bina Budi Mulia Elementary School largely depends on collaborative efforts among schools, parents, and the broader community to foster an environment conducive to reinforcing religious moderation.

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Exploring AI Technologies in teaching Islamic Values and religious knowledge

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ABSTRACT

This study aims to explore the use of artificial intelligence (AI) in Islamic religious education, with a focus on the potential for increasing personalization and learning efficiency. The method used is a systematic literature review, with an article search through the Publish or Perish application on Google Scholar. The articles analyzed were selected based on strict inclusion criteria, covering the publication period from 2020 to 2025. A total of 50 articles were found, and after selection, 20 articles were selected for further analysis. The research findings show that the use of AI can improve personalization of learning, facilitate assessment, and create interactive materials. However, there are challenges related to dependence on technology and the importance of digital literacy for educators. The balance between technological innovation and spiritual values is key to the integration of AI in Islamic religious education.

Keywords: Exploration; AI; Islamic Religious Education

1 Introduction

The development of technology has become a means of convenience that can be utilized by humans in carrying out various tasks and activities. The development of modern technology that is widely used today, such as Artificial Intelligence (AI), which is used as an innovation partner in various human needs (Ambarwati et al., 2022). The rapid flow of information changes in the digital world has a significant impact, one of which is education. The development of information technology in education is used as a means of learning to be more efficient, communicative and interactive (Zaini & Shohib, 2020). The use of AI can have great potential to improve Islamic Religious Education learning by helping to personalize assessments, although it still faces challenges such as infrastructure readiness, teacher competence, and local cultural relevance (Sofa, Sukandarman, et al., 2025).

Artificial intelligence (AI) is one of the media used in learning (Rahardja et al., 2024). One of the most frequently used, such as chatgpt, is as a learning medium, assessment questions, making learning devices, even to evaluation and assessment (Sofa, Firdausiyah, et al., 2025). The dependence of learning activities on AI is a concern facing the world of education today. The lack of literacy regarding the use of AI wisely and appropriately has not been accessible to the entire educational community (Sugiarto & Farid, 2023). AI is also considered to be able to help with data accuracy, help provide good arguments when making decisions and be an interactive learning model (Haifa et al., 2024)

2 Research Methods

This study uses a systematic literature review, to identify, evaluate, and synthesize previous related research. Article searches using the publish or perish application (Hutapea, 2023), using the Google Scholar source. Data collection uses data documentation techniques from existing sources (Sugiyono, 2017). Articles were taken from the 2020-2025 time, with a maximum of 50 articles, then the articles were selected based on inclusion criteria., the keywords "Exploration AND AI AND Islamic Religious Education" were used In the data search.

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Articles were selected based on five inclusion criteria to ensure the quality and validity of the review conducted, as described in the following table.

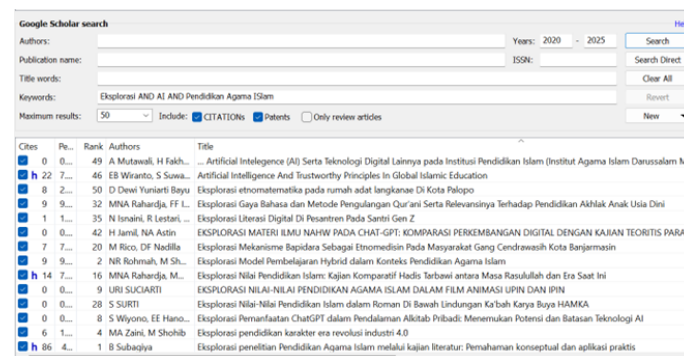
Tabel 1. Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
1. Scientific works in the form of articles and national proceedings	1. Scientific works are not articles and national proceedings
2. Publication period 2020-2025	2. Publication before 2020
3. In Indonesian and English	3. Not in Indonesian or English
4. Can be accessed in full-text	4. Cannot be accessed in full-text
5. According to the research topic	5. Not according to the research topic

Data analysis in this study was conducted through four stages. The first stage is data tracing to find articles relevant to the research topic. The second stage involves selecting articles based on inclusion criteria to ensure that the articles match the established criteria. In the third stage, selected articles are digitized or their data is stored. The final stage is data analysis using thematic methods to identify and describe aspects of the literature related to the research objectives.

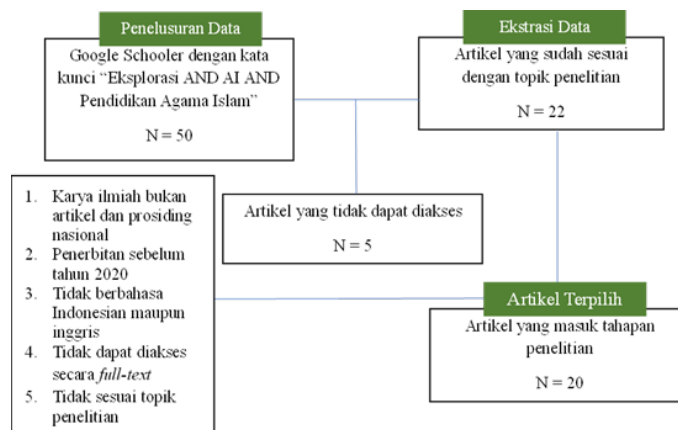
3 Results and Discussion

This study aims to analyze literature from 2020-2025. Regarding the use of social media as a means of Islamic preaching and education. Based on search data using the keywords "Exploration AND AI AND Islamic Religious Education", through publish or perish on the Google Scholar database, 50 articles were found.



Gambar 2. Article Search Results on Publish or Perish

Data collection in this study was conducted using documentation techniques, which include data collection from existing sources such as personal notes, books, journal articles, illustrations, or monumental works of art from individuals. Data search in this study focused on the exploration of AI on Islamic religious education. There were 20 articles included in the inclusion criteria. While the rest fall into the exclusion criteria



Gambar 3. Article Selection Process Based on Inclusion Criteria

Based on the results of the screening and suitability of the inclusion criteria, 20 articles were obtained which were summarized based on the year of publication, title of the article and results of the discussion in the article. The articles are:

Research conducted by Mustoip S, et.al., and Alfiannur et.al., that AI data analysis can be used by adjusting the character needs of each student through responsive activities (Mustoip et al., 2023), (Alfyn et al., 2025). An example of AI that is often used is ChatGPT as research conducted by Indriani et.al., (Hadziq et al., 2024; Indriani et al., 2024). The benefits of AI in Islamic religious education were also concluded by Hadziq M, et.al., and Amalia Shaleh and Rahman, that AI is able to improve personalization of learning, facilitate assessment and evaluation and provide interactive materials that are in accordance with the needs of students, as well as according to research by Nurhayati et.al., (Hadziq et al., 2024), (Aziz et al., 2023; Nurhayati et al., 2024), . Research by Mutawali A, et.al., and Al Hamidi M, et.al., shows that the influence of using AI encourages students to play an active, innovative and creative role, as part of the 21st century digitalization development process, however, unwise use of AI can lead to dependency and be a form of abuse according to Linaci et.al., (Mutawali et al., 2025), (Al Hamidi et al., 2024), (Linaci et al., 2024).

According to research by Najib and Darnoto, educators, in addition to being required to be Mudarris, Mu'allim, Mu'addib and Murabbi, there are two things that educators must have, namely the teaching media used, such as AI-based and mastering digital literacy including digital usage ethics (Najib & Darnoto, 2024). According to research by Sukmawati E, et.al., innovation in learning media based on artificial intelligence in Metaverse creates an interactive and interesting environment, increases student motivation, and supports independent learning, inclusion and wider access. The use of AI according to research by Fitriyani N et.al., in realizing Islamic religious values needs to be aligned with teaching sources, journals and scientific documents (Fitriyani et al., 2025). Fatun Nisa et.al., also added that it is necessary to foster a responsible and directed attitude in utilizing AI (Nisa et al., 2025).

According to Rafi et.al., the integration of Islamic values in AI design does not reduce the role of teachers as educators and facilitators, because according to the article written by Hakim et.al., AI can distort the meaning and essence of religious texts, so supervision is needed in the use of AI (Rafi et al., 2025), (Hakim et al., 2024). Hanifah and Novebri said that AI should not dominate in carrying out its role in every educational process, because it can kill the creativity of students (Hanifah & Novebri, 2025). However, Syafitri et.al., Fuad and Fakhrudin argue that exploring the use of AI in education can also help students in interpreting the verses of the Qur'an more broadly (Syafitri et al., 2024), (Fuad & Fakhrudin, 2024). In a study conducted by Gani, there is an AI-based application that is suitable for Islamic religious learning, namely Muslim Pro which contains various features of Prayer Times, Qibla, Information Seeking Motifs and Personal Identity motifs for Reading the Digital Qur'an (Gani, 2024). Moh. Mauludin concluded that the use of AI as a learning medium for Islamic religious education is a form of modern and sophisticated development (Mauluddin, 2024).

Based on the results of identification, screening, and assessment of the suitability of articles with the inclusion criteria, 20 articles were found discussing the exploration of the use of AI for Islamic religious education. The synthesis produced in the data search process, namely: Exploring AI in Islamic Religious Education

The function of artificial intelligence (AI) in Islamic religious learning is becoming increasingly rele-

vant in this digital era, especially its ability to adjust the learning process based on the unique characteristics of each learner. Research by Mustoip S, et.al., and Alfiannur et al., shows that AI data analysis can increase the responsiveness of learning activities, facilitating a more personalized educational experience (Mustoip et al., 2023), (Alfyn et al., 2025). For example, applications such as ChatGPT, described by Indriani et al., and the Muslim Pro application studied by Gani have good potential to be relevant learning media for learners, adjusting the material to their needs in real-time (Indriani et al., 2024), (Gani, 2024). This not only improves students' understanding, but also helps them feel more involved in the learning process. Thus, AI acts as a tool that supports individual development, enabling a more holistic approach to religious education.

The benefits felt in AI-based Islamic religious education are very significant and extensive. Research by Hadziq M, et.al., and Amalia Shaleh and Rahman, that AI not only improves personalization of learning but also facilitates the assessment and evaluation process (Hadziq et al., 2024), (Aziz et al., 2023). By utilizing AI, teachers can access in-depth analytical data on student performance, allowing them to identify areas that require more attention. In addition, research by Mutawali A, et.al., and Al Hamidi M, et.al., emphasizes how AI can encourage student creativity and innovation, creating a more dynamic and interactive learning environment (Mutawali et al., 2025), (Al Hamidi et al., 2024). In the context of Islamic religious education, AI can present relevant material in an interesting way, increase learning motivation and support independent learning. Therefore, the use of AI in Islamic religious education can be considered a step forward towards more efficient and effective teaching methods.

However, vigilance in the use of AI is essential to ensure that this technology is used wisely and responsibly. Linaci et.al., warn that unwise use of AI can trigger dependency, where students may rely more on technology than on in-depth mastery of the material (Linaci et al., 2024). Najib and Darnoto emphasize that educators must have strong digital literacy and understand the ethics of using AI to function effectively as teachers (Najib & Darnoto, 2024). This means that educators not only need to use AI as a tool, but also teach students about the limitations and potential risks associated with this technology. Therefore, the integration of AI in religious education must be carried out carefully and based on ethical values, so as not to reduce the quality of learning and maintain the meaning and essence of the religious texts being conveyed. The balance between technological innovation and the integrity of spiritual values is key to creating an educational environment that is not only modern, but also meaningful (Fuad & Fakhruddin, 2024).

4 Conclusion

The use of AI in Islamic religious education has great potential to increase the personalization and efficiency of learning. One of the functions of AI is to adjust the material to the needs of students, so that the learning process becomes more interactive and relevant. However, it is important to note that although AI offers many benefits, such as ease of assessment and increased student creativity, caution needs to be applied to avoid dependence and misuse of technology. Therefore, it is important for educators to develop digital literacy and understand the ethics of using AI, so that the integration of this technology can be carried out wisely and still respect the spiritual values in Islamic religious education.

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Chalk to Digital: The Transformation of Islamic Religious Education from Conventional to Digital from 2000 to 2025

Imam Ma'arif¹

ABSTRACT

The transformation of Islamic Religious Education (IRE) towards digital learning is a significant change in the world of education in Indonesia, especially between 2000 and 2025. This change is faced with challenges such as limited digital access and teachers' low ability to master technology. This study aims to review the literature on changes in IRE learning methods, identify the challenges faced, and explore the opportunities that arise from the digitalization of learning. This research method is a Systematic Literature Review (SLR) by reviewing articles that match the topic from the Google Scholar database. By using PRISMA diagram analysis, 5 relevant articles were obtained from 43 articles found. The research results show that digital transformation in Islamic Religious Education has the potential to improve the quality of learning by equipping students with 21st-century skills, such as critical analysis, good communication, teamwork, and creative innovation. However, the success of this transformation requires adequate infrastructure support, high teacher digital literacy, and visionary school leadership. This study contributes to the understanding of the digital transformation of Islamic Religious Education and its implications for education in Indonesia.

Keywords: Digital Transformation, SLR, Learning Innovation

1 Introduction

Islamic Religious Education (IRE) in Indonesia has experienced significant changes in recent years, especially with the advancement of digital technology[1]. The digital transformation of IRE is expected to bring significant improvements in the quality of the learning process and develop 21st century skills such as analytical thinking skills, interacting, collaborating, and innovating. However, there are still many challenges faced in the implementation of the digital transformation of IRE, such as limited digital access and teachers' low ability to master technology[2].

This phenomenon shows that there are still many gaps between ideal conditions and reality in the implementation of IRE digital transformation. The ideal condition in the implementation of IRE digital transformation is that IRE education can strengthen the quality of the learning process and develop 21st century skills. However, the reality shows that there are still many challenges faced in the implementation of IRE digital transformation[3].

According to several studies, digital transformation of IRE can improve the quality of learning and develop 21st century skills. However, the success of digital transformation of IRE requires adequate infrastructure support, high teacher digital literacy, and visionary school leadership[4].

Therefore, the author chose the title Transformation of Islamic Religious Education (IRE) Towards Digital Learning: A Systematic Literature Review to examine more deeply the digital transformation of IRE and its implications for education in Indonesia. This title was chosen because the author wanted to know more about the challenges and opportunities faced in implementing the digital transformation of IRE, as well as how the digital transformation of IRE can improve the quality of learning and develop 21st century skills. Thus, this study is expected to contribute to the understanding of the digital transformation of IRE and its implications for education in Indonesia.

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2 Research Methods

This study uses a systematic and transparent Systematic Literature Review (SLR) approach to review relevant literature, guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA)[5]. In using the SLR method, critical evaluation is very important to provide a good impact on readers, so researchers set clear inclusion and exclusion criteria to ensure that the selected literature is relevant and of high quality. The database in this research uses Google Scholar[6]. This study uses three criteria, namely: 1) Using a time span of 5 years or in this study, 2019 to 2024. So articles made outside the specified time span will not be included in this literature review research. 2) Indonesian language, the articles taken are articles that use Indonesian, other than Indonesian are not used. 3) The type of document in this study that has non-empirical data in it, for example documents or articles that use the SLR method.

Tabel 2. Inclusion and Exclusion Criteria

Criteria	Inclusion	Exclusion
Time span	2019 to 2024	Less than 2019 to 2024
Language	Indonesian	Besides Indonesian
Document Type	Non-empirical (SLR)	Besides non-empirical (SLR)

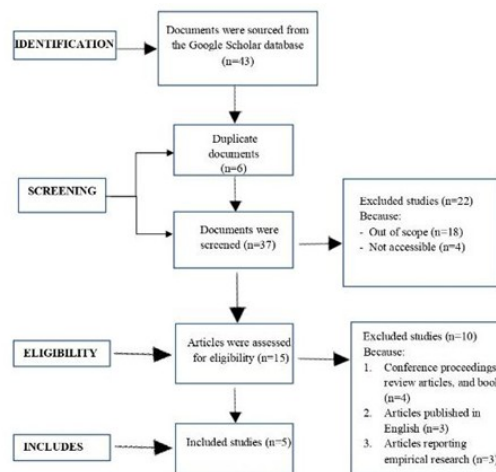


Image 1: PRISMA Flow Diagram
Source: Author

Gambar 4. . PRISMA Diagram

3 Results and Discussion

Through the PRISMA diagram, 43 articles were obtained which were used in this study, after passing the screening stage, 37 articles were filtered. Then in the Eligibility stage, it was filtered again into 15 articles and 10 articles were excluded. So that Includes there are 5 relevant articles used to answer research questions and discuss the analysis in detail by identifying the title then reading the summary and the entire text to examine the main theme of the article. The criteria for this study consist of articles published between 2019 and 2024 on Google Scholar and in Indonesian. Journals related to the publication of articles used include: Academic Journal of Economics and Management, Indonesian Journal of Education, Journal of Education and Education, Cahaya Mandalika Journal, Journal of Inspiration for Educational Management. The substance of research articles and journals includes title, researcher, year and results.

Tabel 3. Selected Studies

No	Title	Writer	Year	Results
1	Building Teacher Professionalism through Increasing Digital Literacy in the Modern Era	Lismawati, BRK, & Trihantoyo, S	2022	The findings from this systematic literature review suggest that improving teachers' digital literacy can enhance their professionalism in facing the challenges of the digital era by understanding the current educational context, the competencies required, and the role of digital literacy in improving teacher performance [7].
2	Transformation of elementary school digital leadership towards efficiency and transparency in the digital era	Damayanti, S., Setiawan, WD, Panges-tu, SE, Pribadi, SA, & Argadinata, H	2024	The research results reveal that digital-based training not only supports the development of technical skills, but also the professional, pedagogical, and social competencies of educators. However, this transformation faces a number of challenges, such as the digital literacy gap, infrastructure limitations, and data security risks. Therefore, a strategic approach is needed in the form of increasing digital literacy, investing in technological infrastructure, and secure data management. By overcoming these challenges, educational institutions can create adaptive, innovative, and competitive human resources, in accordance with the needs of the world of work in the digital era. This article provides guidance for designing responsive and relevant HR training programs amidst technological advances [8].
3	A Systematic Literature Review on Digital Technology Integration in Education and Its Implications.	Putra, JE, Sobandi, A., & Aisah, A.	2024	The use of digital technology in education can improve the quality of learning and create an inclusive and adaptive learning environment. The implications of digital technology are expanding access to education, especially in remote areas [9].
4	Transforming Learning in Elementary Schools: Developing Skills Relevant to the 21st Century	Pratiwi, I.	2024	The results of the study show that 21st century skills, including creativity, collaboration, communication, and critical thinking, play an important role in improving the quality of learning and student motivation in elementary schools. The integration of these skills also strengthens students' readiness to face future challenges [2].

No	Title	Writer	Year	Results
5	Digital Transformation in Developing Superior Human Resources in the World of Education	Yanti, Y.	2024	The results of the study indicate that: 1) the role of digital change in education. Digital technology in education can increase students' creativity in developing their potential. In addition, the digital era brings significant changes in education, creating new interactive and fun learning methods through the use of educational applications, simulations, and learning games. 2) Development of human resources in education. While the quality of work implementation in the field of education is highly dependent on the functional competence of educational personnel. The development of human resources in education must be carried out professionally in order to achieve the expected goals, namely the availability of the necessary educational personnel with the appropriate qualifications and abilities so that they have high performance [10].

The transformation of Islamic Religious Education (IRE) towards digital learning is an important evolution in the national education system. Based on the findings of the systematic study analysis that has been conducted, it can be discussed that the digitalization of IRE learning is not just a technological adaptation, but a paradigm shift in conveying Islamic values contextually and relevant to modern life[11].

Improving the Quality of Learning

The results of the study show that the digital transformation of IRE has the potential to improve the quality of learning by developing 21st century skills, which is in accordance with the results of Pratiwi's research which shows the significant impact of 21st century skills on the learning process in elementary schools[2].

Challenges in Implementing Digital Transformation

However, the success of IRE digital transformation requires adequate infrastructure support, high teacher digital literacy, and visionary school leadership. The results of the study show that there are still many challenges faced in the implementation of IRE digital transformation, such as limited digital access and teachers' low ability to master technology. This is in line with the findings of Damayanti et al. which show that digital-based training not only supports the development of technical skills, but also the professional, pedagogical, and social competencies of educators[12].

The Role of Digital Literacy

Teacher digital literacy is one of the main foundations in the IRE digital transformation process. The results of the study show that increasing digital literacy can improve the professionalism of teacher performance in the era of the industrial revolution 4.0[7]. Therefore, it is necessary to conduct training and improve teacher competence in managing digital media effectively.

Implications for Education in Indonesia

The digital transformation of IRE has significant implications for education in Indonesia. The results of the study stated that digitalization of learning can expand access to education and improve the quality of learning. Therefore, it is necessary to invest in technology infrastructure and secure data management to support the digital transformation of IRE[13].

Thus, the digital transformation of Islamic Religious Education can open up great opportunities to develop 21st century skills in education, including rational thinking, communication, cooperation, and

skill. Therefore, a strong commitment is needed from educators, policy makers, and all elements of the school to make religious learning relevant, inspiring, and empowering in the digital era.

4 Conclusion

The transformation of Islamic Religious Education (IRE) towards digital learning is a national education system that has undergone significant changes through digitalization. The results of a systematic study analysis show that digitalization of IRE learning can improve the quality of learning by developing 21st century skills. However, the success of IRE digital transformation requires adequate infrastructure support, high teacher digital literacy, and visionary school leadership.

Thus, the digital transformation of Islamic Religious Education has great potential to advance the quality of education in Indonesia. Therefore, a strong commitment is needed from educators, policy makers, and all elements of the school to make religious learning remain relevant, inspiring, and empowering in the digital era. Thus, It is hoped that the digital transformation of Islamic Religious Education can open up great opportunities to develop an adaptive, innovative, and competitive generation in the digital era.

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Islamic Education in the Digital Era: Integrating Theology and Technology

Jarab Thoriqul Ikroma¹

ABSTRACT

This study examines the transformation of Islamic religious education in the digital era through the integration of theology and technology. Using a library research method and qualitative analysis, it explores theoretical foundations and prior studies on the role of digital media in Islamic learning. While previous research confirms that digital tools like mobile Qur'an apps and LMS enhance student engagement, few have addressed the practical integration of the theological values with educational technology. Findings highlight three key areas of transformation: digital media, pedagogical strategies, and spiritual values. Teachers must now act as digitally literate facilitators, connecting Islamic teachings to modern digital contexts. Tools such as interactive modules and video-based learning enhance Qur'anic study and value development. Nonetheless, challenges include unequal access, limited teacher skills, and content distortion risks. Thus, successful mainstreaming of Islamic education requires curriculum innovation, spiritual media literacy, and inclusive policies. The study concludes that integrating theology and technology is essential to keeping Islamic education relevant and transformative in the digital age.

Keywords: Islamic education, digital transformation, theology, educational technology

1 Introduction

The advancement of digital technology has led to major transformations in many areas of life, particularly in the field of education [1]. Islamic religious education is not free from this transformation [2]. In the digital era, the learning process has shifted from a conventional model to a more flexible, adaptive, and technology-based approach [3]. In this regard, it is imperative to analyze the synergistic integration of Islamic theology and technological innovation as a means to enhance the pedagogical efficacy of religious education, particularly with respect to its curricular content and instructional methodologies [4].

Previous studies have emphasized the critical role of technology in enhancing Islamic education by improving instructional effectiveness, accessibility, and student engagement. The integration of digital tools is seen as essential in adapting religious teaching to the needs of contemporary learners while maintaining pedagogical and spiritual integrity. Aisyah et.al. (2025) Researching the integration of digital media in Qur'an and Hadith learning, which has been proven to increase students' learning interest [5]. Study by Wardani et.al (2024) It shows that the use of mobile-based learning applications, such as the Quran Learning App, can accelerate the understanding of tajwid among elementary school students [6]. Similar results were also found by Wahyuni & Hartono (2022) in their research on Learning Management System (LMS)-based learning in madrasah aliyah [7].

Another study by Diana & Rodhiyana (2023) explains that religious teachers who are proficient in ICT are able to enhance interaction and teaching effectiveness in online learning [8]. Finally, a study by Shuhari et al. (2021), states that the integration of theological values and digital media can create a more profound spiritual learning experience [9].

While numerous studies have underscored the advantages of incorporating technology into Islamic religious education, there remains a notable gap in the literature regarding the explicit integration of

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theological principles with technological tools. Few researchers have thoroughly explored this intersection from both a conceptual framework and practical implementation perspective, leaving room for further scholarly inquiry into how theological content can be effectively conveyed through modern digital platforms. Therefore, this study aims to address the following research question: How does the transformation of Islamic education take shape through the integration of theology and technology in the digital era?

2 Literature Review

The theoretical framework of this study centers on two main concepts: Islamic theology in education and the use of technology in learning. Islamic theology emphasizes not only religious knowledge but also character, morality, and spirituality [10]. Al-Ghazali views ideal education as an integration of intellectual and spiritual growth, with teachers serving as moral and spiritual guides [11]. Educational technology theories, rooted in the constructivist approach, encourage students to actively build knowledge through interactive experiences. Digital tools support student-centered, flexible, and contextual learning [12]. Distance learning emphasizes three key interactions: student-content, student-teacher, and student-peer [13].

The integration of these two theories indicates that Islamic religious education in the digital era must be able to balance the reinforcement of transcendental values with the ability to adapt to technological advancements. Teachers are required not only to deliver religious content but also to serve as facilitators who connect Islamic teachings with the current digital context.

3 Research Methods

This study employs a library research approach with qualitative analysis. Library research is used to examine relevant literature related to the integration of theology and technology in Islamic religious education [14]. Data sources include journals, books, articles, and digital documents. Data collection is done through documentation, while analysis involves content analysis to identify themes and patterns, followed by data reduction, display, and conclusion drawing based on the Miles, Huberman, and Saldana model [15].

4 Results and Discussion

The research shows that the transformation of Islamic religious education in the digital era goes beyond using technology—it involves reinterpreting Islamic values in a modern context. This integration appears in three key areas: learning media, pedagogy, and spiritual values. In learning media, tools like mobile apps, interactive videos, LMS platforms, and social media (e.g., YouTube) enhance religious content delivery. Apps such as “Ayat,” “Umma,” and “Muslim Pro” support Qur’an learning with tajwid, tafsir, and worship reminders, showing technology’s role in connecting learners with Islamic teachings.

Second, in pedagogy, religious teachers must act as facilitators who use technology while preserving core Islamic teachings. For example, using digital problem-based learning to teach tauhid and akhlaq promotes critical thinking and reflection. Third, spiritually, digital media functions not just as a tool but also as a means of contemplation. Digital da’wah on themes like tolerance, honesty, and social responsibility connects Islamic values with modern life, highlighting the importance of integrating technology and theology in a relevant, contextual way.

This transformation also impacts the role of Islamic religious teachers as Mu’allim (instructor), Mu-rabbi (mentor), and Mudarris (educator of values). They are now expected to translate these roles into the digital context, whether through technological literacy, content creation, or establishing spiritual communication in virtual spaces. In addition, the use of technology in Islamic education opens opportunities for global collaboration among Islamic educational institutions. Through online platforms, madrasahs or Islamic schools can share learning resources, host virtual seminars, or run teacher exchange programs across geographical boundaries.

The integration of theology and technology opens opportunities for digital curriculum innovations rooted in Islamic values, such as interactive fiqh ibadah modules addressing contemporary issues. However, challenges remain—many teachers lack tech skills, and students face limited access to devices

or internet. This calls for inclusive policies and equitable training. Additionally, risks like commercialization and distortion of religious values highlight the need for strong digital religious literacy among educators and students.

In the context of Qur'anic learning, technology can be used to accelerate mastery of reading, memorization, and comprehension of the meanings of sacred verses. Applications with voice recognition and automatic tajwid correction features can serve as effective tools for independent learning. From a psychopedagogical perspective, the use of digital media can boost students' learning motivation. Animation, gamification, and visually engaging videos help students grasp abstract concepts in Islamic teachings, such as monotheism (tauhid) and noble character (akhlaq).

Digital-based religious education also enables differentiated learning approaches, allowing students to learn according to their individual styles and pace. This is important for creating personal and meaningful learning experiences. Ultimately, the integration of theology and technology in Islamic education is an inevitability. It is precisely through this integration that Islamic education can remain relevant, responsive, and shape a generation of digitally literate Muslims who are spiritually grounded.

5 Conclusion

The transformation of Islamic religious education in the digital era requires a harmonious integration of theological values and technological advancement. This literature-based study reveals that technology serves not only as a technical tool but also as a medium for da'wah, spiritual development, and the reinforcement of Islamic values. Religious teachers play a central role in ensuring technology use remains within the framework of Islamic ethics and theology. The study implies that successful integration demands strengthening teacher capacity, developing digital-based curricula, and promoting spiritual media literacy. Future research is encouraged to adopt empirical approaches to develop more practical integration models tailored to students' diverse educational contexts.

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Muhammadiyah Educational Institutions as the Basis of the Islamic Moderation Movement in Indonesia

Jemi Anggara¹

ABSTRACT

The rising phenomenon of radicalism and intolerance in Indonesia highlights the urgent need to strengthen religious moderation values through educational pathways. Muhammadiyah, as a modernist Islamic organization, has made significant contributions to promoting Islamic moderation through its educational institutions. This study aims to systematically examine the role of Muhammadiyah educational institutions in mainstreaming Islamic moderation in Indonesia. The research uses the Systematic Literature Review (SLR) method. Data were collected by reviewing relevant articles on a similar research topic. A total of nine national journal articles were selected from the Google Scholar database using the keywords "Islamic Moderation" and "Muhammadiyah Educational Institutions". The findings reveal that Muhammadiyah educational institutions actively instill the values of wasathiyah Islam through the integration of a tolerant and contextual curriculum, the internalization of moderation values through extracurricular activities, and the optimization of teachers' roles as agents of moderation. Muhammadiyah consistently promotes moderation across all levels of education through its institutions as an effort to shape a generation of Muslims who are knowledgeable, morally tolerant, and capable of living in a multicultural society.

Keywords: Educational Institutions, Muhammadiyah, Religious Moderation

1 Introduction

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has made significant contributions to mainstreaming Islamic moderation through the educational pathways. Education is a strategic tool for shaping a society characterized by moderation, tolerance, and adaptability to social change. With its foundation in reformist ideology and an extensive network of charitable enterprises, Muhammadiyah has played a vital role in contributing to the development of a peaceful and inclusive national civilization[1].

Muhammadiyah educational institutions have experienced rapid growth, with thousands of schools and more than 170 universities across Indonesia. From the outset, Muhammadiyah's educational system is founded upon the principles of *tajdid* (renewal), the purification of faith (*akidah*), and the strengthening of moral character and knowledge. Muhammadiyah education aims to develop progressive, globally minded Muslims who integrate faith, knowledge, and action to live harmoniously in a pluralistic society and contribute to national development[2].

Religious moderation is a vital necessity in countering intolerance. Muhammadiyah interprets Islamic moderation as an active stance grounded in the Qur'an and Sunnah, rejecting extremism, and upholding justice, tolerance, and respect for differences through rational and dialogical approaches[3]. Muhammadiyah rejects fanaticism, blind imitation (*taqlid*), and sectarianism, while promoting openness to knowledge and culture that align with Islamic values. Its educational institutions play a vital role in instilling moderation as a response to intolerance and radicalism[4]. Muhammadiyah's educational institutions play a crucial role in instilling the values of Islamic moderation. However, Globalization

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and digitalization pose significant challenges to the spirit of wasathiyah Islam, such as the infiltration of radical ideologies, disinformation, and the politicization of religion[5].

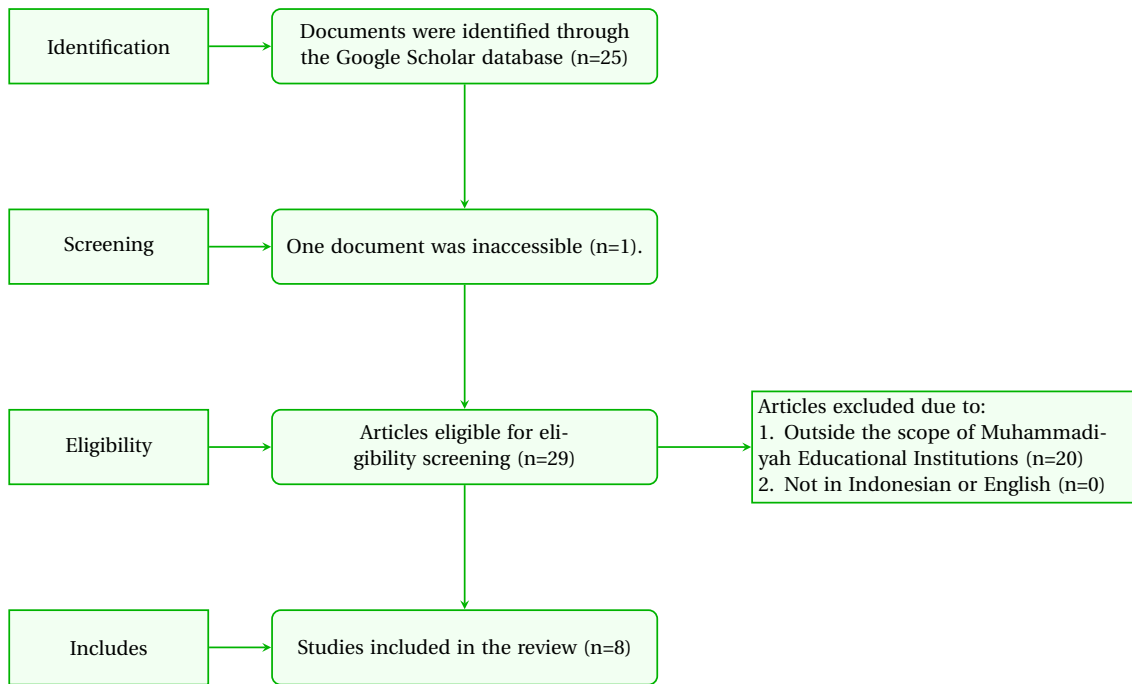
This paper aims to examine in depth how the Islamic moderation movement initiated and implemented by Muhammadiyah is realized through the contributions of its educational institutions. The focus of this study is based on two main considerations. Firstly, Muhammadiyah's consistent role as a modern Islamic organization in establishing and managing various educational institutions. Secondly, the strategic position of education in shaping national character and strengthening the values of Islamic moderation amidst the dynamics of Indonesian society. Distinct from previous descriptive studies, this research employs a systematic approach (SLR) to thematically map the contributions of Muhammadiyah educational institutions to Islamic moderation.

2 Research Methods

This study uses a literature review approach using the Systematic Literature Review (SLR) method, which is a structured and systematic technique for collecting, evaluating, and critically synthesizing previous research findings in order to answer the research questions comprehensively and objectively[6]. The SLR method in this study refers to the guidelines of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) to ensure that the literature review process is conducted in a transparent and accountable manner[7]. The data sources were obtained through Google Scholar using the following inclusion criteria: publication year between 2014 - 2024, relevance to the topic of Islamic moderation in Muhammadiyah educational institutions, and availability in either Indonesian or English. The selected literature that met these criteria was then analyzed in depth and tabulated based on the author's name, year of publication, journal title, and key findings. The results of this analysis were used to identify each article's contribution to mainstreaming Islamic moderation within the context of Muhammadiyah education.

3 Results and Discussion

This study was conducted through a literature search using a systematic approach based on the PRISMA method, focusing on articles related to Islamic moderation within the context of Muhammadiyah educational institutions. From 30 articles identified on the first three pages of Google Scholar, 29 were accessible. Based on the screening process, 20 articles were identified that discuss Islamic moderation outside the context of Muhammadiyah educational institutions, and nine articles were found to meet the eligibility criteria.



The findings from the nine articles show that Muhammadiyah educational institutions have actively internalized the values of Islamic moderation through various approaches:

Tabel 4. Selected Studies on Religious Moderation in Muhammadiyah Education

Researcher and Year	Name	Journal Title	Research Results
Muhammad K. Ridwan (2021)		Jalan Baru Gerakan Moderasi Islam di Indonesia; Reagensi Lembaga Pendidikan Muhammadiyah sebagai Basis Gerakan Moderasi	Education is a strategic means to shape a moderate society, and Muhammadiyah, through the strength of its educational institutions, holds great potential as a driving force for Islamic moderation in Indonesia [8].
Benny (2022)	Afwadzi	Islam Moderat di Perguruan Tinggi Muhammadiyah: Interpretasi dan Penerimaan Mahasiswa	Moderate Islam is a dynamic, tolerant, and rational teaching. Education in Muhammadiyah universities plays an important role in shaping future moderate leaders [9].
Nurhidaya M (2022)		The Concept of Religious Moderation in Muhammadiyah Educational Institutions	Muhammadiyah practices moderation through inclusive and transformative education, even serving students of different religions in Muslim minority areas [10].
Najammudin Petta Solong (2022)		Moderasi Beragama Berbasis Nilai Al Islam dan Muhammadiyah	Religious moderation in Islam and Muhammadiyah promotes a fair and balanced understanding of faith to prevent extremism [11].
Muhammad Fikri & Zulfila (2022)		Internalisasi Nilai Islam Moderat di SMPS Muhammadiyah Plus Bengkalis	The internalization of moderate Islamic values at SMPS Muhammadiyah Plus Bengkalis is carried out in three stages: transformation, transaction, and trans-internalization, focusing on tolerance, uprightness, balance, equality, and deliberation [12].
Muhammad Sholeh Hoddin, Wahidmurni, Basri, Ahmad Barizi (2023)		Implementasi Moderasi Beragama dalam Pembelajaran PAI dan Budi Pekerti di SMA Muhammadiyah 1 Sumenep	Religious moderation in Islamic Religious Education is implemented through: (1) the integration of the national curriculum and Islamic teachings in IS-MUBA content development; and (2) the application of a differentiated learning approach [13].

Researcher and Year	Name	Journal Title	Research Results
Mohamad Munawar (2024)		Internalisasi Nilai-nilai Moderasi Beragama Berbasis al-Qur'an Bagi Mahasiswa STAI Muhammadiyah Blora	The internalization of religious moderation based on the Qur'an encompasses four wasathiyah aspects: justice, balance, being the best community, and having a broad perspective [14].
Jevon (2024)	Maurilla	Persepsi Mahasiswa Pendidikan Agama Islam Terhadap Moderasi Beragama Di Universitas Muhammadiyah Bengkulu	The findings show students view religious moderation as a balanced and tolerant respect for differences, aimed at fostering tolerance and peace to prevent extremism and conflict [15].
Zulfa Laila Fitri, Rofina, Betty Mauli Rosa (2024)		Internalisasi Pembelajaran Berbasis Moderasi Beragama pada Pendidikan Islam Berkemajuan	Religious moderation is internalized in the ISMUBA education curriculum as formal learning and in Hizbul Wathan as non-formal learning [16].

4 Discussion

Based on the review of nine studies concerning the implementation of Islamic moderation in Muhammadiyah educational institutions, it was found that the values of wasathiyah are applied through various approaches systematically integrated within the Muhammadiyah education system. The implementation can be classified into four main aspects as follows:

1. **Inclusive and Holistic Curriculum Based on the Values of Moderation** Muhammadiyah educational institutions design a curriculum that integrates the values of moderate Islam with modern knowledge. This curriculum emphasizes not only cognitive aspects but also instills values of spirituality, morality, and nationalism. These values align with Yusuf al-Qaradawi's concept of wasathiyah, namely balance (tawazun), justice ('adl), and openness to diversity (tasamuh). **Habituation of Moderate Values in School Activities**
The ISMUBA curriculum integrates moderation values by teaching religious subjects dialogically and critically, emphasizing compassion, tolerance, and peace. Studies by Hoddin [13] and Fikri & Zulfila [12] show this approach develops students who are intellectually capable, moderate in character, open-minded, and nationally minded.
2. **Habituation of Moderation Values Through School Culture** The values of moderation are not only taught inside the classroom but also instilled through non-formal and extracurricular activities. Activities such as regular religious gatherings, social service, and organizations like Hizbul Wathan and Tapak Suci serve as effective media to habituate students to live by values of tolerance, social empathy, and a spirit of togetherness in diversity. Research conducted by Jevon Maurilla [15] and Zulfa Laila Fitri [12] shows that these habituation activities shape students' characters to be inclusive, tolerant, and socially conscious. This habituation strategy aligns with the principle of wasathiyah as a systemic effort to build religious awareness that is contextual and friendly toward diversity.
3. **The Role of Teachers and Lecturers as Agents of Islamic Moderation** Educators within the Muhammadiyah environment serve as the frontline agents in the internalization process of Islamic moderation values. They are not only conveyors of material but also role models (uswah hasanah) who demonstrate fairness, openness, and avoidance of extremism. To support this role, Muhammadiyah actively organizes training programs for teachers and lecturers focused on strengthening moderate Islamic insight and pedagogical competence based on inclusive values. Findings from research by Nurhidaya and Ridwan [8] indicate that teacher development is carried out systematically to prevent the spread of radical and intolerant ideologies within the educational environment. This proves that Muhammadiyah teachers and lecturers have taken on the role as agents of wasathiyah, promoting the creation of a peaceful and multicultural educational ecosystem.
4. **Global Collaboration and Interfaith Dialogue as Concrete Practices of Moderation** As part of its strategy to globalize moderate Islamic education, Muhammadiyah actively establishes partnerships with international institutions and initiates interfaith dialogues. Programs such as student exchanges, cross-cultural conferences, and academic collaborations at the global level serve as

effective means to instill values of pluralism and inclusivity in students. Research by Muhammad Ridwan[8] shows that this international collaboration is not merely symbolic but has a direct impact on broadening students' perspectives in facing the diverse and multicultural realities of the global world. This demonstrates that Muhammadiyah education has comprehensively implemented the principle of wasathiyah in building a globally oriented, tolerant Muslim generation ready to become pioneers of world peace.

The comprehensive application of Islamic moderation within Muhammadiyah education across institutional, cultural, and personal levels positions it as a relevant and transformative paradigm of moderate Islamic education in the Indonesian context.

5 Conclusion

The findings consistently confirm that Muhammadiyah educational institutions have successfully actualized the values of wasathiyah in a substantive and systematic manner. This model of internalizing moderation values is not only formal-instructional but also touches on affective and practical aspects through habituation activities, educator empowerment, and engagement in global dynamics. The principles of Islamic moderation as articulated by Yusuf al-Qaradawi namely balance, justice, and tolerance are contextually implemented across various dimensions of Muhammadiyah education, making it a model of Islamic education that is adaptive to contemporary challenges and relevant to the development of a pluralistic, civilized society.

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Transnational Islamic Ideology and Its Implications for Islamic Educational Institutions in Indonesia

Jumiatus Nurdiana¹

ABSTRACT

Transnational Islamic movements refer to forms of Islamic thought, movements, and practices that have a cross-border network or influence. Based on the description above, the subject matter is (1). What is the concept of Islamic education transformation in the context of transnational Islamic ideology? (2). What are the implications of transnational Islamic ideology in Islamic Education Institutions? The approach in this study is qualitative, with the type of literature study research. Research sources come from published scientific works such as books, journals, scientific articles, and other supporting documents. Data analysis techniques use data condensation, data reduction, and conclusions drawn. Including transnational Islamic ideology in Islamic education has profound implications that touch on aspects of the curriculum and religious orientation. Therefore, curriculum makers, educators, and policymakers need to integrate the values of moderation, nationality, and local wisdom into the education process.

Keywords: Transnational Islam, Islamic Education Institutions

1 Introduction

Globalization has led us to significant changes in various aspects of people's lives, including in the Islamic world [1]. One of the things that is in the spotlight is the emergence of the global Islamic movement called the "Transnational Islamic Movement. As a movement whose spread extends beyond national borders, transnational Islamic ideology carries Islamic ideas and values that are often different from Islamic traditions in a particular region[2].

One of the main impacts of transnational Islamic ideology is the adjustment of the educational curriculum. Some Islamic educational institutions adopt the teachings of certain transnational movements, such as Salafism, the Muslim Brotherhood, Hizbut-Tahrir Indonesia (HTI), and the Tabligh Congregation. This movement offers a different perspective on understanding Islam, which is then internalized in the education system through teaching materials, reference books, and certain ideologically-based learning models [3].

On the one hand, it enriches Islamic treasures and awakens the collective consciousness of the ummah. On the other hand, it is often considered a threat to local values, as well as the spirit of Islamic moderation that is the hallmark of a country. Based on the description above, the subject matter is (1). What is the concept of Islamic education transformation in the context of transnational Islamic ideology? (2). What are the implications of transnational Islamic ideology in Islamic Education Institutions?

2 Literature Review

The Transnational Islamic movement is one of the emerging Islamic movements found in various regions of Indonesia and has also spread to the Jepara Regency. According to Siti Aisyah (2022), the strategy used to counter the Transnational Islamic movement involves a structural approach and interventions from various parties, including the local Islamic missionary institutions in Jepara Regency, the Indonesian Ulema Council (MUI), the Jepara Police, and Islamic religious advisors. As a result, the transnational

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Islamic organization or group in this context, namely the *Khilafatul Muslimin Ummul Quro*, was successfully disbanded [4].

Additionally, according to Aksa (2019), the Transnational Islamic movement is a relatively new term in academic discourse. The term has become a commonly understood 'nomenclature' referring to an ideology that transcends national borders. The recent surge in the emergence of Transnational Islamic movements is part of the revival and reform era of Islam that has been developing in the Middle East since the 18th century [3].

Essentially, the Transnational Islamic movement refers to Islamic organizations that operate across national boundaries. Their ideology contradicts the concept of the nation-state, which upholds the values of diversity in culture and religion.

3 Research Methods

The approach in this study is qualitative, with the type of literature study research. Library research is research carried out through data collection activities or scientific papers that are relevant to the object of research or data collection that is literature, or studies that are carried out to solve a problem that is focused on critical and in-depth study of relevant library materials [5]. Research sources come from published scientific works such as books, journals, and scientific articles. Data analysis techniques use data condensation, data reduction, and conclusions drawn .

4 Results and Discussion

A. History of the Entry of Transnational Islam into Indonesia

Islam is growing so rapidly in Indonesia, that the entry of transnational Islam is a dynamic of the development of global Islam in Indonesia. Transnational Islam itself is based on an ideology, or Islamic movement that carries the understanding that it does not only focus on the issue of local wisdom but rather on the issue of Islam globally [3].

At the end of the 19th century, Indonesia began to conduct study exchanges in Mecca and other countries in the Middle East. They were indoctrinated with the flourishing Islamic reformist thought, pioneered by M. Abduh, Jamaluddin al-Afghani, and Rashid Rida. The idea brought about the importance of purification as well as abandoning local traditions that are contrary to Islam [3].

In the 1945–1960s, international Islamic networks were more intensely connected with Indonesia. The Muslim Brotherhood, one of the transnational Islamic movements, has become an inspiration for some Islamic activists in Indonesia. The idea of Islamic sharia and the application of Islam in the state began to emerge. Alumni from the Middle East bring the spirit of pan-Islamism and the ideology of international Islamic struggle.

Entering the New Order period, the development of transnational Islam tended to have many challenges. The Suharto government tended to curb Islamic movements that had a political flavor. However, cultural da'wah continues to develop. In this era, the Tabligh Jamaah entered Indonesia and emphasized individual da'wah without political affairs. On the other hand, Salafi-Wahhabis from Saudi Arabia enter through educational assistance programs. This movement encourages the purification of the faith and criticism of local traditions that are considered impure [3].

B. Definition of Transnational Islam

The phenomenon of Islamic diversity in the contemporary era has colored Islamic da'wah activities. Islam is indeed the only one that has been revealed, but there are many interpretations [6]. Meanwhile, the term transnational is a word that describes the policies that exist in several countries called Islamic transnationalism. Transnational Islamic movement is a term that refers to Islamic organizations that move across countries, where their movements cross the territorial boundaries of each country [4]. In general, transnational Islam includes three things, namely: First, demographic movement, which is the mobility carried out by individuals or teams from one country to another. Second, transnational religious institutions are institutional devices that provide networks between religious institutions in several countries. Third, the transfer of ideas that focuses more on the mode of movement of ideas from individuals or teams in one place to individual groups in another country [7].

C. Implications of transnational Islamic ideology in Islamic Education Institutions

Islamic boarding schools, madrasas, and universities are the main channels for the spread of Islamic ideology [8]. In this context, the entry of transnational Islamic ideology into the institution has various implications in terms of curriculum, religious orientation, and the formation of student identity [7]. The implications for educational institutions can be seen from :

1. Curriculum Standards and Teaching System in Schools
2. Influence on students' religious views

In the long run, this kind of religious orientation has the potential to divide Islam. This is a threat to social cohesion, especially for those who have a diversity of sects, mass organizations, and rich religious cultures. As a response to this phenomenon, the government formulated policies aimed at maintaining the purity of Islamic education [4].

1. Strengthening Religious Moderatio
2. Revitalizing the Islamic Education Curriculum
3. Collaborating with Moderate Islamic Community Organizations

5 Conclusion

Transnational Islamic movements refer to forms of Islamic thought, movements, and practices that have a cross-border network or influence. The inclusion of transnational Islamic ideology in Islamic education has profound implications that touch on aspects of the curriculum and religious orientation. Therefore, it is important for curriculum makers, educators, and policymakers to integrate the values of moderation, nationality, and local wisdom in the education process.

Thus, through the synergy between the government and the power of Islamic civil society, Islamic education in Indonesia can be directed to form a generation that is religious, nationalist, and able to live in diversity.

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Reimagining Islamic Learning: The Role of Artificial Intelligence in Islamic Educational Transformation

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ABSTRACT

The rapid advancement of artificial intelligence technologies is significantly transforming many fields nowadays. Despite its pros and cons of the implementation, it is definitely bringing changes to education, including religious education. Tools such as machine learning, chat-bots, and augmented reality (AR) offer new possibilities for enhancing the quality of learning by providing personalized and adaptive content tailored to students' needs and learning styles. Different from other educational system, Islamic and other religion education needs careful consideration for technology application. This article examines both the benefits and the potential drawbacks of integrating AI into Islamic education, particularly in relation to the development of religious competence and values. The research adopts a qualitative approach through literature review, drawing data from scholarly articles, reports, and credible sources to analyze the role and implications of AI in the context of Islamic Education. Findings indicate that AI can enrich learning experiences, increase engagement, and offer innovative solutions for teaching complex religious concepts. However, the study also highlights concerns regarding overreliance on technology, potential loss of human interaction in spiritual teaching, and ethical considerations in content delivery. Therefore, while AI presents promising avenues for improving the effectiveness and reach of Islamic education, its implementation must be accompanied by careful consideration of its limitations and alignment with Islamic values. The study concludes that with thoughtful integration, AI has the potential to significantly support and enhance the quality of Islamic Religious Education in the digital age.

Keywords: Artificial intelligence, benefits, innovation, Islamic religion, limitation

1 Introduction

In this technology advancement era, technology is well utilized in simplify work and satisfy human needs. Technology advancement has also been applied in education [1]. Especially artificial intelligence, which draws significant attention, has also been significantly affecting educational system [2]. The integration of Artificial Intelligence (AI) encompasses a range of technologies, including machine learning, chat-bots, augmented reality (AR), and virtual reality (VR). These technologies create new avenues for learning, both within and beyond the classroom, ultimately enhancing the quality of education. AI facilitates personalized learning experiences that cater to the unique needs of individual students. By leveraging AI, educators can deliver targeted support that aligns with each student's distinct learning style, aptitude, and interests [3].

Islamic education plays a vital role in shaping character and religious values in a society that is increasingly digitally connected. The integration of technology in Islamic education offers opportunities that are accessible to all. Nevertheless, individuals have the freedom to view technology as something that provides positive benefits or, conversely, has negative impacts [3]. Different from other educational systems, Islamic and other religious education needs careful consideration for technology application. This distinction underscores the need for thoughtful integration of technology to ensure that it aligns with and supports the unique goals and values of religious education. The objective of this study is to

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explore the potential of Artificial Intelligence (AI) in enhancing teaching methodologies, promoting interactive and accessible learning materials, and streamlining the educational process. This article aims to provide practical recommendations for Islamic educational institutions in integrating AI effectively to create a more modern learning experience that is practical recommendations can be found for Islamic educational institutions in integrating AI effectively to create a more modern learning experience that is relevant to the times.

2 Research Methods

This research employs a qualitative approach, utilizing a comprehensive literature review to investigate the role and implications of Artificial Intelligence (AI) in Islamic Education. This method involves a comprehensive review of existing literature, where data is sourced from written materials, including books, academic journals, articles, official websites, and other relevant documents, without direct field observation [4]. By analyzing existing scholarly articles, reports, and credible sources, this study aims to provide an in-depth understanding of how AI can be leveraged to enhance teaching and learning in Islamic Education, while also exploring potential challenges and opportunities that arise from this integration. This study employs a descriptive research methodology, characterized by a systematic examination of data to describe a phenomenon. The research utilizes documentary data collection techniques, where existing data is scrutinized and verified for accuracy. The data analysis technique employed is descriptive analysis, which involves analyzing data through detailed description and narration [5].

3 Results and Discussion

Artificial Intelligence (AI)

Artificial Intelligence (AI) is a multidisciplinary field of research that seeks to develop computational systems and algorithms capable of simulating human intelligence. AI aims to create intelligent machines that can mimic human cognitive abilities, such as language understanding, reasoning, problem-solving, and decision-making. It is a branch of computer science that studies how to build computer systems that exhibit intelligent behavior. AI enables machines to perform tasks with a level of intelligence comparable to humans, making it a dynamic research area in computer science [6], [7]. The rapid advancement of technology has greatly facilitated learning, particularly in terms of the ease and speed of gathering information through various websites and applications on the internet [8]. AI systems can act as a teacher's assistant, serving as a tutor for each student. AI can monitor individual student progress and adjust learning materials and resources according to the student's level of understanding and needs [9]. Integrating AI into the curriculum is a crucial step in aligning this technology with the designed learning materials and objectives. For teachers, utilizing AI in the curriculum can enhance the quality of teaching and learning by optimizing its functions. However, this implementation must still consider the unique role of human educators that cannot be fully replaced by technology [10]. Integration of AI can help ensuring that the training is practical, future-proof, and not just theoretical [11].

The use of Artificial Intelligence (AI) in education not only significantly transforms the learning process but also promotes more inclusive and equitable education. AI's adaptive capabilities, rapid response times, and flexibility make education more accessible to diverse populations. This opens up broader learning opportunities, reaching communities worldwide [12]. AI has significant benefits in Islamic religious education, such as tailoring lesson materials based on each student's abilities and needs, making learning more effective and efficient. Additionally, AI can automate administrative tasks and help teachers in planning lessons, allowing them to focus more on direct interaction with students. AI can also provide quick evaluations and feedback on student learning outcomes, helping them identify areas for improvement. Therefore, educational institutions need to continuously adapt to these developments by implementing programs that align with current advancements. By understanding the definition and basic concepts of AI in the context of Islamic education, we can see the vast potential offered by this technology in enhancing the quality of religious education while still considering relevant values and ethics [13]. Artificial Intelligence (AI) is considered crucial for several reasons, as outlined below (Tanjung & Suteki, 2024):

1. **Increased Efficiency:** AI enables automation of processes that previously required intensive human intervention, thereby increasing operational efficiency in various sectors

2. **Complex Problem-Solving:** AI can process and analyze large-scale data quickly, enabling the identification of patterns or information that may not be easily accessible to humans.
3. **Innovation and Technological Development:** Its ability to discover new patterns from existing data drives the development of new technologies and improvements in products and services.
4. **Enhanced User Experience:** AI is used to provide more personalized and relevant user experiences, such as tailored product recommendations or personalized content.
5. **Advancements in Education and Healthcare:** AI can enhance learning experiences by providing adaptive learning and educational resources tailored to students' needs.

Artificial Intelligence (AI) technology is poised to play a pivotal role in the future of education. AI's contributions to education can be seen in several key areas such as, enabling educators to provide personalized learning experiences tailored to individual students' needs and abilities, promoting more effective learning outcomes. Additionally, AI-powered tools such as chatbots, voice recognition, gamification, and augmented reality can enhance the interactivity and engagement of learning experiences, making them more immersive and enjoyable. Furthermore, AI can facilitate rapid and accurate evaluation of student work, leveraging technologies like handwriting recognition and natural language processing to improve feedback quality and reduce grading time. Finally, AI's capacity to process large and complex datasets can provide valuable insights into trends and patterns in learning, informing educational research and analysis and enabling data-driven decision-making [14].

Islamic Religious Education Learning

Religious education is a mandatory subject in the curriculum of every formal educational institution in Indonesia. This is because religious life is one of the aspects of life that is expected to be integrated comprehensively. Islamic Religious Education is a very important subject in shaping the character and morals of students. This subject aims to instill values of faith and piety to Allah SWT, and shape individuals with noble character in accordance with Islamic teachings [15]. Islamic education essentially aims to guide students to have a strong faith and deep spirituality, noble character, broad insight, and professional maturity.

Normatively, Islamic education in general schools reflects Islamic educational thought, socialization, internalization, and reconstruction of understanding Islamic teachings and values. Practically, Islamic education aims to develop the personality of Muslims who have cognitive, affective, normative, and psychomotor abilities, which are then manifested in their thinking, attitude, and behavior in life. Thus, it is expected that Islamic learning can enable students to develop their personality as good Muslims, understand and practice Islamic teachings and values in their lives. Islamic religious education is not only understood theoretically but also practiced practically. Islamic Religious Education in schools is essentially more oriented towards moral action, where students are not only stopped at the level of competence but also have the will and habit to realize Islamic teachings and values in their daily lives [16].

The Impact of Using AI in Islamic Religious Education Learning

The integration of Artificial Intelligence (AI) in Islamic Religious Education has several positive impacts [3], including:

1. **Personalized Learning** by collecting and analyzing data on individual students' needs, preferences, and progress. Based on this data, AI provides learning experiences tailored to each student's needs [17], allowing the curriculum and learning materials to be adjusted to individual needs, enabling each student to learn more effectively.
2. **Automated Assessment** makes it easier for teachers and instructors to create and administer quizzes and exams in a simpler and more practical way. Teachers no longer need to manually create questions and grade answers, as AI systems can work according to programmed instructions and learn from user or student habits [18].
3. **AI-powered tutoring systems** operate using machine learning technology, enabling the system to understand teaching patterns and techniques through interactions with students. These systems can provide automatic feedback and suggestions, as well as provide additional materials and exercises to help students improve their understanding of specific topics [19]. AI systems can function as virtual tutors, guiding students in understanding Islamic education concepts, answering questions, and providing guidance in practicing religious activities.

4. **Smart Content:** The use of AI in smart content makes it easier to search, categorize, and find materials and digital books that have been programmed virtually more quickly and efficiently. Examples of this technology can be found in various digital libraries, whether in schools, universities, or public libraries. AI can help find and categorize needed books quickly and in an organized manner. Even book recommendations and related content can be provided based on search queries.
5. **Voice Assistant:** Voice Assistant is another well-known AI technology widely used in various fields, including education. Common examples of Voice Assistants include Google Assistant, Siri (Apple), and others [1]). Voice Assistant allows students to search for materials, references, articles, and books on Islamic Religious Education simply by speaking or mentioning keywords.

Artificial Intelligence (AI) technology is similar to other tools or media, which can have both positive and negative impacts depending on how it is used. For example, a knife can be very useful in the hands of a housewife for preparing food, but it can be hazardous in the hands of a young child who may not understand its function and potential dangers. Similarly, if AI technology is not used wisely and proportionally in learning activities, it can have negative consequences. Some of the negative impacts of using Artificial Intelligence in learning including:

1. Over-reliance on AI can lead to student dependency on technology, which can result in laziness in learning, a lack of initiative in thinking, and potentially lower student literacy levels.
2. There is a risk of plagiarism, especially when using AI-powered essay writing systems like ChatGPT developed by OpenAI. This system is designed to generate essays based on specific parameters or prompts, which can be misused by students to cheat on their assignments by submitting essays that are not their original work [20]. AI can take on the role of teachers in providing answers to questions about religion and morality. Therefore, teachers need to build strong relationships with students to continue influencing their knowledge of Islamic education in the classroom.

4 Conclusion

Artificial Intelligence (AI) is a field of computer science dedicated to developing systems that replicate human cognitive abilities, including language comprehension, reasoning, and decision-making. In the context of Islamic Religious Education, AI has great potential to enhance the effectiveness of learning. AI can provide adaptive learning by adjusting materials and methods based on students' needs, offering virtual assistants like chat-bots to answer questions about Islamic teachings. Additionally, AI can be used to develop interactive simulations and educational games, as well as assist in translating important texts in religious studies. However, the application of AI in Islamic religion education also requires consideration of its negative impacts, including the potential for over-reliance on technology that can reduce personal interaction between teachers and students, and ensuring the technology's alignment with Islamic values and cultural context. Despite the potential negative impacts, with proper supervision and adjustment, AI can make a positive contribution to creating a more personalized and effective learning experience in Islamic religious education.

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The Transformation of Islamic Boarding School Education in the Digital Era: Systematic Literature Review

Luthfi Anis Muadzin¹

ABSTRACT

This research aims to explore the transformation of Islamic boarding school education in the digital era. Using the Systematic Literature Review method. This study identified 15 articles out of a total of 100 that were relevant between 2022-2024, with the keywords "Transformation AND Education of Islamic Boarding Schools AND the Digital Era". The results of the study show that digitalization has a positive impact on the pesantren education system, including increasing access to learning, flexibility of time, increasing student interest, and strengthening collaboration between teachers and students. Innovations such as digital talaqqi, TPACK integration, digital literacy training, and the use of social media are part of the pesantren adaptation strategy. The role of kiai has proven to be important in maintaining a balance between traditional values and the modernization of education. However, challenges such as limited infrastructure, uneven internet access, and a lack of competent educators in the field of technology are still major obstacles. Therefore, digital transformation in Islamic boarding schools needs to be supported through technology training for teachers, improving facilities, and developing contextual curriculum without ignoring Islamic values. This study recommends strengthening collaboration between stakeholders to ensure that the digitalization of Islamic boarding schools runs inclusive and sustainable in the face of the digital era 4.0.

Keywords: Transformation, Islamic Boarding School Education, Digital Era

1 Introduction

Islamic education in Indonesia has strong roots in the tradition of Islamic boarding schools as traditional Islamic educational institutions. Along with technological and communication advances, digital transformation is the key to improving the quality and access of Islamic education in order to be able to compete with other modern educational institutions [1].

Therefore, Islamic boarding schools need to be actively involved in the digital transformation process because this institution has a strategic role in producing the nation's next generation. Although pesantren focuses on teaching religious science, in reality pesantren also teach general science as a provision for students to face future challenges [2]. This shows that pesantren have the flexibility to adapt to the times.

However, in the midst of technological advances, Islamic boarding schools face a big challenge in the form of changing the educational paradigm in the digital era 4.0. Traditional face-to-face learning methods must begin to adapt to the online learning system which is now increasingly accessible to students. In this context, technological integration is very important, although on the other hand it is still necessary to maintain the Islamic values that are the hallmark of Islamic boarding schools [3].

In addition, other challenges faced are limited infrastructure, such as inadequate internet access and technological devices. These limitations hinder the optimization of the use of technology in the learning process. Therefore, adequate technology investment is needed so that pesantren can effectively optimize digital potential [4]. In an effort to support this transformation, pesantren managers and educators are required to have adequate digital competencies.

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These competencies include the ability to use learning technology, communication applications, and data management. Mastery of digital skills by educators is an important factor in supporting the smooth process of technology-based learning [5]. Thus, the integration of science and technology in the pesantren environment is a strategic step in responding to the development of an all-digital era. Based on this background, this study formulates a main question, namely: How is the transformation of Islamic boarding school education in the digital era?

2 Research Methods

This study uses a systematic literature review, namely according to (Briner et al., 2009; Garg et al., 2008; Kitchenham, 2004), is a procedure that is carried out in a strict and structured manner to identify, evaluate, and combine findings from various studies relevant to a particular research question, topic, or phenomenon, with the aim of minimizing bias through the application of certain strategies [6]. The article search uses the publish or perish application, using the source Google Scholar. Data collection uses data documentation techniques from existing sources [7]. Articles were taken from the 2022-2024 time frame, then articles were selected based on inclusion criteria In the data search, the keyword "Islamic Boarding School Education AND Digital Era Transformation" was used. Articles were selected based on five inclusion criteria to ensure the quality and validity of the reviews conducted, as described in the following table.5

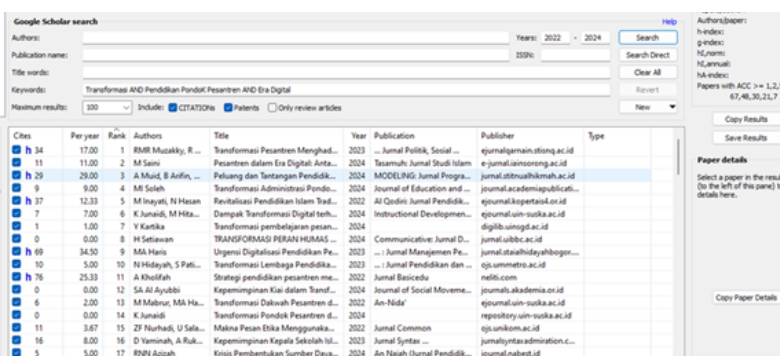
Tabel 5. Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
1. Scientific papers in the form of articles and national proceedings	1. Scientific papers are not national articles and proceedings
2. Publication range 2022–2024	2. Publications before 2022
3. Speak Indonesian and English	3. Not in Indonesian or English
4. Accessible in full-text	4. Not accessible in full-text
5. As per the research topic	5. Not appropriate for the research topic

The data analysis in this study was carried out through four stages. First, search for data to find articles related to the research topic. Second, article selection based on inclusion criteria to ensure the suitability of articles with the set criteria. Third, digitizing articles or storing data from selected articles. Fourth, data analysis uses thematic methods to identify and describe aspects of the literature relevant to the research objectives.

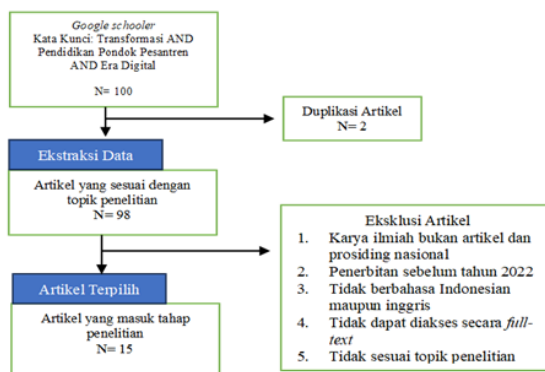
3 Results and Discussion

This study aims to analyze the literature from 2022-2024. Regarding the use of social media as a means of da'wah and Islamic religious education. Based on search data using the keyword, "Transformation of Islamic Boarding School Education AND Digital".



Gambar 5. Article Search Results on Publish or Perish

Data collection in this study was carried out using documentation techniques, which include collecting data from existing sources such as personal notes, books, journal articles, illustrations, or monumental artworks from individuals. The data search in this study focuses on the transformation of Islamic boarding school education in the digital era. The articles included in the inclusion criteria are as many as 15 articles. While the rest are included in the exclusion criteria.



Gambar 6. Article Search Results on Publish or Perish

Departing from the results of the screening and the suitability of the inclusion criteria, there were 15 articles which were summarized based on the year of publication, the title of the article and the results of the discussion in the article.

Various studies show that digital transformation has a significant impact on improving the quality of education in Islamic boarding schools. Junaidi et al. (2024) revealed that the use of digital technology in Kampar Regency Islamic boarding schools increases interest in learning, access to learning resources, flexibility, and collaboration. However, challenges such as technological adaptation and infrastructure limitations still need to be overcome through training and approaches that maintain Islamic values [8]. Liriwati et al. (2024) highlighted the benefits of digital talaqqi in providing flexibility in learning time for students outside the Islamic boarding school. However, technical constraints and internet limitations remain the main obstacles [9]. Meanwhile, Al-Ayyubi (2024) emphasizes the important role of kiai as adaptive leaders who are able to balance tradition and technological innovation in education management [10].

Azizah (2024) noted that technology integration improves students' digital skills, but is still hampered by the lack of technologically literate educators. Teacher training and improvement of supporting facilities are solutions that need to be implemented [11]. An example of good practice is shown by the Al-Amin Sidoarjo Islamic Boarding School, Kinansyah & Pujianto, (2023), which has provided graphic design training, computer labs, as well as the use of social media and websites for pesantren administration and branding [12].

Qodriyah et al. (2024) show the successful implementation of the TPACK (Technological Pedagogical Content Knowledge) approach in PP. Zainul Bahar through teacher training and the development of collaborative teaching materials, which have an impact on increasing technology integration and student enthusiasm [13]. In line with that, Kholifah (2022) stated that digital literacy and teacher capacity building contribute to the sustainability of pesantren in the digital social era [14].

This transformation also touches the realm of da'wah. Mabur & Hairul (2022) and Maskur & Rohman (2024) emphasize the importance of digital da'wah innovation both through practical fiqh content and Pancasila-based cultural approaches [15][16]. Fahmi et al. (2024) and Tantiasih highlight that digital media supports learning inside and outside the classroom, while the pesantren curriculum is beginning to adapt to global demands (Syafiq Fahmi & Imron Rosi, n.d.). Finally, research such as by Satiadharman et al. (2024) and Shapiah (2024) strengthens that pesantren are not only able to adapt technologically, but also form critical, religious, and nationally minded students [18][19].

4 Conclusion

Digital transformation has had a significant positive impact on improving the quality of education in Islamic boarding schools, ranging from increasing interest in learning, flexibility in access to learning, to expanding da'wah spaces. The integration of technology in the teaching and learning process encourages the emergence of educational innovations that remain rooted in Islamic values. Despite challenges such as limited infrastructure, technical constraints, and lack of digital literacy among educators, various studies show that Islamic boarding schools are able to adapt through training, leadership strengthening, and modern curriculum development. By utilizing technology wisely, pesantren not only maintain their existence, but also produce a generation of students who are religious, digitally literate, and ready to face global challenges.

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Utilization Of Ai In The Development Of Islamic Religious Education

Masngut¹

ABSTRACT

Progress in technology, information, and communication has led to significant change in the world of education, including the development method learning methods. One of the innovations important is the implementation intelligence artificial intelligence (AI) that is starting to be integrated in the learning process to adapt to the needs of the times. In the context of Islamic Religious Education (PAI), the use of AI becomes a potential solution to various challenges, such as limited access source learning resources and the need for it appropriate approach with characteristics digital generation. Study This aims to study how AI can integrated in Islamic Religious Education learning for increase quality responsive education to need participant modern education. In addition, research it also discusses possible benefits obtained, obstacles faced, and the role of AI in strengthen values religion in the digital age.

With use qualitative approach based on studies library, research this study collects data from various scientific like books, journals, and academic articles. DaSSta is analyzed in a way descriptive-critical to produce deep and constructive understanding synthesis conceptual integration of technology in religious education. Results of the study show that the use of AI can expand access to teaching materials, creating a more personal learning experience, as well as increase interactivity in learning. However, the implementation of AI also raises new challenges, like potential dependency, ethical problems, and personal data protection. In general, overall, AI integration in PAI learning has the potential to be big for supporting innovation education 21st century, provided that applied in a wise and steady manner that notices spiritual and humanitarian values.

Keywords: Artificial Intelligence (AI), Islamic Religious Education, Educational Technology

1 Introduction

Rapid progress in technology and information and communication has influenced various fields of life, including education. In the context of this, the latest technology generation, such as machine learning and deep learning artificial intelligence (AI), starts to be utilised in the learning process by educators and participants to educate. [1].

In Islamic religious education, the use of AI is relevant to overcoming various challenges, such as limited access to quality learning resources, including those in remote areas. [2] Education is an important pillar in prepare future generation for face the world's continuing challenges developed, which has set up in regulations and policies. The main objective from regulation. This is for understand and develop technology education, improve quality learning, as well as push culture innovation technology. [3].

In the digital era, artificial intelligence (AI) has changed various sectors of education, including Islamic religious education (PAI). The integration of AI in PAI offers innovation for increasing experience, learning, expanding access, and fulfilling various needs in learning. However, its implementation also raises concerns related to dependence on technology, ethics, and data privacy. [4]

Teacher strategies in the classroom are essential to support effective learning. In the digital era, Islamic education faces great challenges and opportunities. Digital technology changes the way we learn,

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access information, and understand religion and opens up opportunities to expand access and strengthen religious understanding in an increasingly connected global society. [5] In this manuscript, the author focuses on discussing the use of AI in the development of Islamic religious education.

2 Research Methods

Study This apply approach descriptive qualitative with method studies bibliography . Data collected from diverse sources , including books , journals , articles and other literature that discuss development learning Islamic religious education based on Intelligence Artificial (AI). Data obtained Then selected , reduced , and analyzed in a way in depth by researchers For produce conclusion based on understanding as well as discussion scientific focused on a topic study (AI). [6]

3 Results and Discussion

Intelligence Artificial Intelligence (AI) is innovation that imitates intelligence man in machine for create machine intelligent. The development of AI today this is very fast, good from side device hard and also device software. AI aims for develop machine like computer to have intelligence that allows they carry out order as humans do. (Sarinda et al., 2023). Artificial intelligences (AI) Offers a wide range of benefits that can be used in educational contexts and provide new opportunities for educational development for learning activities [1]. The main goal of AI is to enable computers to execute commands with capabilities that can rival human capabilities. In the context of AI, there are four main approaches that can be taken, namely: acting humanly (acting like a human), thinking humanly (thinking like a human), thinking rationally (thinking rationally), and acting rationally (acting rationally). [7]

AI in Islamic religious education supports the effectiveness of teaching but does not replace the role of teachers. AI provides interactive learning resources, allowing teachers to focus on fostering moral values. Teachers must ensure that the material is in accordance with Islamic teachings and educate students about the ethics of technology. Challenges of AI integration, such as reduced teacher-student interaction, also need to be considered. [2] AI can help Muslims in understand religion, access the source law, perform worship, studying Islam, interacting in muamalah, and preaching. In education high, AI improves effectiveness learning with adapt content, methods, and levels difficulty material in accordance need students, providing experience more personal [8]and focused learning.

Here are some reasons why artificial intelligence is considered important: Increased efficiency, complex problem solving, technology innovation and development, and improved user experience. [5]. AI has the potential to transform Islamic religious education in various ways: personalised learning, automated evaluation, interactive learning, access to Islamic knowledge, gamification, and immersive learning. [9] Despite its great potential, the application of AI in PAI faces several challenges. Challenges: technology dependency, ethical and religious considerations, data privacy and security, teacher adaptation, and common AI algorithms [10]. The use of artificial intelligence (AI) in Islamic religious education learning has several positive impacts, including personalisation of learning, automatic assessment, the presence of virtual tutors, smart content presentation content, and voice assistant support. This technology allows the learning process to be more adaptive and efficient. However, like other learning media, AI has a dual potential: it can support or actually harm the educational process. Negative impacts that need to be watched out for include student dependence on technology, the risk of plagiarism—especially through the use of AI-based automatic writing systems such as ChatGPT—and the reduced role of teachers in providing understanding of moral and religious issues. Therefore, it is important for teachers to build strong relationships with students to ensure that the internalisation of religious values continues to take place in a humanistic and contextual manner in the classroom.

AI in Islamic religious education can contribute to the development of religious competence in various ways, including deeper understanding, increased critical thinking, intercultural and interfaith learning, and ethical awareness. In the context of utilising an AI-based educational platform in Islamic education, there are a number of significant benefits that can be identified. Various ways to utilise artificial intelligence (AI) in Islamic learning, including personalisation of learning, automated assessment, and virtual assistant systems.

AI plays an important role in the development of Islamic Religious Education learning content through the use of natural language processing (NLP) and data analysis, which allows the system to compile

relevant, interesting, and contextual materials. By analyzing various sources of literature, community discussions, and online information, AI can present content that suits students' needs. In addition, AI also supports real-time monitoring of learning progress through student activity data on digital platforms, so that teachers can get a comprehensive picture of learning development and identify areas that require further pedagogical intervention. [11]

Finding

Research findings indicate that the use of artificial intelligence (AI) in Islamic Religious Education enhances the accessibility of teaching materials, especially for students in resource-limited areas. AI also enables a more individualised and interactive learning experience, in line with the characteristics of digital-era learners. However, the implementation of AI presents challenges such as the risk of technological dependency, ethical dilemmas, and issues of personal data protection, necessitating careful and responsible management.

The following is a table of the benefits and disadvantages of using AI in learning Islamic religious education in a concise and clear academic format:

Tabel 6. Benefits and Losses of AI in Religious Education

Aspect	Benefit	Loss
Aksesibilitas	Make it easier students to access religious materials anytime and anywhere	Dependence on AI can reduce independent learning initiatives
Personalization	The material is tailored to the needs and abilities of individual students	Reduced human interaction in the process of religious education that is of a value and ethical nature
Evaluation	Fast and objective automated evaluation	AI-based evaluation is less able to capture the affective and spiritual aspects of students
Virtual Tutor	Providing independent study assistance outside of class hours	Students can rely completely on AI, reducing the role of teachers as spiritual guides
Smart Content	Religious material is presented in an interactive and interesting way	The risk of misuse of digital content without adequate value filters
Voice Assistant	Helping students memorize prayers, hadiths, and understand the meaning of religious teachings	The potential for replacing the role of teachers in answering questions related to religion and morality
Efficiency	Speeds up administrative and learning processes	Can reduce the quality of emotional interactions and role models in religious learning
Learning Innovation	Increasing creativity in delivering Islamic teaching materials	Plagiarism and academic fraud through the use of AI systems like ChatGPT

4 Conclusion

Artificial intelligence (AI) provides transformative opportunities in Islamic Religious Education by increasing accessibility, personalization of learning, and more effective student engagement. However, its implementation also poses significant challenges, such as ethical issues, potential dependence on technology, risks of plagiarism, and protection of personal data. Therefore, the use of AI in the context of religious education must be carried out wisely and proportionally so as not to shift the role of teachers as guides of values, ethics, and spirituality in the learning process.

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The Role of Muhammadiyah 2 Sumberrejo High School Educational Institutions in Responding to Global Challenges

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ABSTRACT

This article examines the strategic role of SMA Muhammadiyah 2 Sumberrejo in responding to global challenges through educational innovation and strengthening Islamic values. Using a qualitative approach and case study methods, the study found that the school is integrating 21st century learning, such as Project-Based Learning and digital literacy, into its curriculum. In addition, strengthening Islamic character is carried out through routine programs such as tahfidz, cults, and social activities. The school also establishes international networks through virtual student exchange programs and global classroom collaborations. The findings show that the combination of innovation, Islamic values, and openness to the outside world makes SMA Muhammadiyah 2 Sumberrejo an adaptive institution that is ready to compete at the global level, without losing its identity and cultural roots.

Keywords: education, global challenges, Islamic character

1 Introduction

Education is a process that aims to improve a person's knowledge, including in terms of mastery of theory and the ability to make decisions related to various problems in an effort to achieve goals. Education plays an important role in shaping the future of society, by equipping individuals with the skills and knowledge needed to be able to adapt to the times (Syaiful Bahri Et Al.,2024).

Globalization has brought major changes in various aspects of life, including the world of education. Schools are required to adapt to the changing times, bring innovation, and equip students with 21st century skills(Bakhri, 2018).

As part of the national education system, Islamic education is currently facing new challenges that arise as a result of the dynamics of the times in the era of globalization(Siregar, 2021).

Muhammadiyah is one of the major Islamic organizations that has a significant contribution to the world of education. However, technological advances in the digital era present various new challenges that have never been faced before.

SMA Muhammadiyah 2 Sumberrejo as part of the Muhammadiyah education network has a great responsibility in answering this challenge, while maintaining the Islamic values that are the basis of Muhammadiyah education (Anshori, 2021).

This research aims to examine in depth the role of the educational institution of SMA Muhammadiyah 2 Sumberrejo in facing global challenges, as well as identify the strategy and implementation of the flagship programs carried out.

2 Literature Review

1. Muhammadiyah Education Muhammadiyah as a religious organization has a long history in the world of Indonesian education. Muhammadiyah education prioritizes the integration between

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science and Islamic values.

2. Global Challenges in Education Global challenges include technological developments, global economic competition, socio-cultural changes, to issues such as the environment and diversity. Schools need to develop curricula that are relevant and responsive to these challenges.
3. 21st Century Education The characteristics of 21st century education include critical thinking skills, collaboration, communication, creativity, and digital literacy. Learning is no longer one-way, but student-centered.

3 Research Methods

This study uses a descriptive qualitative approach with a case study method. Data was obtained through in-depth interviews with school principals, teachers, students, as well as observation and documentation studies at SMA Muhammadiyah 2 Sumberrejo.

4 Results and Discussion

1. Vision and Mission of a School Responsive to Global Challenges

Relevance and responsiveness are important principles in curriculum development. The curriculum needs to be prepared to be in line with the demands of the times, present the latest materials, keep up with the development of science and technology, and adjust to the needs of society and the world of work (Halim Et Al., 2024).

The school's vision is "Excelling in Achievements, Based on Faith and Taqwa and Ready to Face Global Competition". This vision is implemented in various academic and non-academic programs.

2. Strengthening Islamic Character and Values

Through tahfidz programs, daily cults, as well as the habit of congregational prayers and social activities, schools form the character of students who have noble character and care for the surrounding environment.

3. Curriculum Innovation and Learning Methods

In order to maintain the relevance of Islamic education to the needs of modern society, adjustments to the times are needed. This challenge includes the integration of Islamic values and the advancement of science and technology, in order to open up opportunities for Muhammadiyah students to be able to compete at the national and global levels (Assegaf, 2019).

SMA Muhammadiyah 2 Sumberrejo has adopted Project-Based Learning, STEM development, and the use of digital platforms such as Google Classroom and Learning Management System.

4. Global Collaboration and Networking

The school collaborates with foreign agencies through virtual student exchange programs and international class collaborations. In addition, participation in international competitions and conferences is a tangible proof of global engagement.

The use of the internet in learning activities allows students to connect with experts in specific fields as well as broaden their horizons. Various applications have been used in the learning process, ranging from practice questions, providing documents, to supporting various other learning activities (Siti Nur Anissa Et Al., 2024).

5. Teacher Empowerment and Human Resources Strengthening

Continuous training for teachers is carried out regularly, both in mastering educational technology and innovative pedagogic approaches, in order to answer the needs of the times.

5 Conclusion

SMA Muhammadiyah 2 Sumberrejo shows a strong commitment in facing global challenges by integrating Islamic values, educational innovation, and international collaboration. The school responds to the dynamics of globalization by implementing a 21st-century needs-based curriculum, such as project-based learning, digital technology integration, and strengthening Islamic character. Programs such as tahfidz, worship habituation, as well as STEM-based collaborative learning and digital technology show the school's readiness to produce highly competitive graduates who still adhere to faith values. In addition, cooperation with foreign institutions and teacher training continuously affirms the school's proactive strategy in equipping students with global insights without losing local identity and Islam. With this approach, SMA Muhammadiyah 2 Sumberrejo not only plays a role as an educational institution, but also as an agent of adaptive and visionary social transformation.

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The Muhammadiyah Diaspora And The Future Of Islamic Religious Education Moderation

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ABSTRACT

This article discusses the role of the Muhammadiyah diaspora in shaping the direction of Islamic moderation, particularly in the context of the future of Islamic religious education in Indonesia. The Muhammadiyah diaspora, which is spread across various countries, not only carries progressive Islamic values but also serves as an agent for promoting wasathiyah (moderate) Islam that is adaptable to global contexts. This study aims to describe the Muhammadiyah diaspora in various regions, both nationally and internationally, and to analyze the factors driving the spread of Muhammadiyah communities beyond their places of origin. The study highlights how the cross-cultural experiences of Muhammadiyah diaspora members can serve as a source of innovation in curriculum development and learning methods for Islamic religious education that are more inclusive, dialogical, and relevant to contemporary challenges. Through a qualitative approach and literature review, this article demonstrates that strengthening diaspora networks and internalizing the values of moderation they promote have the potential to transform Islamic religious education from a normative-doctrinal orientation toward a more reflective and transformative format. Thus, the Muhammadiyah diaspora can become a strategic force in addressing the need for Islamic education reform that is more open and oriented toward global peace. The findings of this study show that the Muhammadiyah diaspora not only acts as a global dakwah agent but also as a source of inspiration for renewing Islamic religious education in Indonesia to be more inclusive, adaptive, and focused on peace and civilizational advancement.

Keywords: Muhammadiyah Diaspora, Islamic Moderation, Islamic Religious Education

1 Introduction

Islamic religious education in Indonesia has experienced substantial transformation in response to the dynamics of globalization, social change, and increasingly complex ideological challenges. Among the key religious organizations contributing significantly to this transformation is Muhammadiyah. Established in 1912, Muhammadiyah is widely recognized as a modernist Islamic movement that synthesizes Islamic teachings with a commitment to rationality and scientific advancement. Over the past few decades, Muhammadiyah's role has extended beyond the national context, establishing a growing international presence through the diaspora of its cadres, the dissemination of its intellectual discourse, and the establishment of educational institutions across various countries[1].

The phenomenon of the Muhammadiyah diaspora, institutionally manifested through the establishment of Muhammadiyah Special Branch Leaders (Pimpinan Cabang Istimewa Muhammadiyah or PCIM) abroad, reflects the expansion of progressive and moderate Islamic values. PCIMs have been established in various countries such as Egypt, Australia, the Netherlands, Japan, and the United States. These diaspora communities are not merely religious groups living abroad; they actively contribute to promoting Islam rahmatan lil 'alamin (Islam as a mercy to all creation), strengthening the Indonesian Islamic identity, and developing contextual and moderate models of Islamic education[2].

Amid increasing challenges in Islamic education—including radicalism, intolerance, and religious polarization—there is a growing urgency to mainstream religious moderation within the educational

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system. Moderation does not merely signify taking a middle position, but rather entails a critical, adaptive, and constructive attitude toward the changing times. Through its Progressive Islam approach, Muhammadiyah offers both a theological and practical framework for formulating an educational model that balances text and context, faith and reason, as well as tradition and innovation [1].

Against this backdrop, it is essential to conduct an in-depth examination of how the Muhammadiyah diaspora serves as a strategic force in shaping the future of Islamic religious education that is both moderate and inclusive, at both national and global levels.

2 Research Methods

This study employs a descriptive qualitative research design using a library research approach. Library research involves the collection of data or scholarly works relevant to the research object. It focuses on gathering information from literature or studies conducted to address a particular problem, with an emphasis on critical and in-depth analysis of relevant library materials [3]. Data were collected through the analysis of official Muhammadiyah documents, recent scholarly journals, and activity reports of the Muhammadiyah diaspora (PCIM) for the 2020–2025 period

3 Results and Discussion

Definition and Context of the Muhammadiyah Diaspora

Etymologically, the term diaspora originates from the Greek word *diaspeirein*, which means "to scatter in various directions." In the context of religious organizations, diaspora refers to the dispersion of a community, members, or values of a group to regions beyond their homeland. The Muhammadiyah diaspora refers to the spread of Muhammadiyah members, ideas, and institutional activities abroad, which are formally organized under the structure of the Special Branch Leadership of Muhammadiyah (Pimpinan Cabang Istimewa Muhammadiyah or PCIM).

PCIM is the official representation of Muhammadiyah abroad, playing a strategic role in preaching, education, and cultural diplomacy. According to data from the Muhammadiyah Central Board (PP Muhammadiyah), by 2024, more than 25 PCIM branches have been established in various countries, including Australia, Egypt, Japan, the Netherlands, the United States, and South Korea [2]. The existence of this diaspora symbolizes the internationalization of the progressive Islamic movement, which not only focuses on traditional preaching but also on strengthening education and cross-cultural cooperation.

The Role of the Muhammadiyah Diaspora in Islamic Education

The Muhammadiyah diaspora plays an important role in the development of Islamic education based on moderate values. Through PCIM activities, Muhammadiyah organizes schools, teacher training, regular study sessions, and curriculum development that adapts to both local and global contexts. In Australia, for example, Muhammadiyah is active in interfaith dialogue programs, Islamic teacher training, and academic seminars at prominent universities.[4].

One of the main strengths of the Muhammadiyah diaspora is its ability to bridge Islamic values with the demands of modern society. The Islamic education developed by the diaspora is not merely focused on teaching *fiqh* and creed, but also emphasizes global ethics, social responsibility, and the enhancement of science and technology literacy. This aligns with the vision of Progressive Islam, which places knowledge and practice at the core of transformative Islamic education.

Islamic Moderation in the Perspective of Muhammadiyah

Islamic moderation in Muhammadiyah's perspective is not a compromise of values, but a religious approach that is rational, inclusive, and contextual. This concept is explicitly outlined in Muhammadiyah's official documents such as the *Risalah Islam Berkemajuan*, which emphasizes the importance of making Islam a mercy to all creation through a just, tolerant approach grounded in universal human values [5]. In education, Muhammadiyah's values of moderation are implemented through:

- An integrated curriculum combining religious and general knowledge,
- Strengthening Islamic character that is open to differences,

- The use of scientific and critical approaches in understanding religious texts.

Through this approach, Muhammadiyah strives to create a Muslim generation that is religious, intellectual, and socially conscientious. Moderation is not only an ideological theme but also a pedagogical principle throughout the entire Muhammadiyah education system, both domestically and within its diaspora network

Challenges and Prospects of the Globalization of Muhammadiyah Education

Although it has made significant progress, the Muhammadiyah diaspora faces several challenges, including:

- The complexity of assimilating into local cultures,
- Limited human resources and funding,
- Regulatory challenges in the host countries[6].

Nevertheless, the opportunities for the globalization of Islamic education through the Muhammadiyah diaspora are also very significant. Strengthening networks among PCIM branches, international collaboration with global educational institutions, and the use of digital technology in learning are important prospects for advancing the role of the diaspora as agents of transformative moderate Islamic education.

The Concept of Islamic Moderation in Education

Islamic moderation, or wasathiyah, is a religious approach that rejects extremism—whether in the form of radicalism or liberalism—and emphasizes a balance between traditional values and modernity. In the context of Islamic education, moderation serves as a key principle to guide students toward a deep understanding of religion while remaining open to diversity and contemporary developments[7]. Education based on Islamic moderation emphasizes three main dimensions:

1. Cognitive A religious understanding grounded in evidence and rationality,
2. Affective The internalization of values such as tolerance and empathy among religious communities,
3. Psychomotor Social practices oriented toward peace and justice.

Muhammadiyah has made the principle of moderation an integral part of its educational philosophy, as explicitly stated in the Risalah Islam Berkemajuan document. In this context, religious education is not merely the transmission of textual knowledge, but also the formation of a dynamic and adaptive Muslim personality.

The Integration of Islamic Moderation into the Muhammadiyah Curriculum

Muhammadiyah schools and universities in various countries integrate moderation into their curricula through an interdisciplinary approach. For example, Muhammadiyah University in Malaysia and PCIM Egypt have developed teaching modules that combine inclusive Quranic interpretation, interfaith studies, and contemporary Islamic philosophy. This innovation is a response to the challenges of contemporary education, which requires students to be not only academically competent but also spiritually and socially mature..

The Strategic Role of the Muhammadiyah Diaspora in the Moderation of Islamic Education

The Muhammadiyah diaspora, particularly in pluralistic countries such as Australia, Japan, and the Netherlands, plays a strategic role as an agent of Islamic moderation. Through both formal and non-formal educational activities, the Muhammadiyah diaspora promotes Islam as a religion that is tolerant and harmonious with local cultures [8].

Concrete examples of these activities include:

- Public discussions and seminars on Islam and democracy,
- Multicultural education based on universal values in Muhammadiyah educational institutions abroad,
- The publication of books and learning modules on moderate Islam in foreign languages,

- Cross institutional collaboration with non-Muslim educational institutions to build mutual understanding.

This role of the diaspora demonstrates that Islamic education is not limited to the domestic sphere, but can serve as a bridge for cultural and spiritual diplomacy on the international stage.

By strategically leveraging these opportunities, the Muhammadiyah diaspora holds great potential to lead a new wave of Islamic education that is inclusive, progressive, and transnational.

4 Conclusion

This paper demonstrates that the Muhammadiyah diaspora plays a significant role in promoting Islamic moderation through education, both at the national and international levels. The presence of the Special Branch Leadership of Muhammadiyah (PCIM) in various countries not only represents religious identity but also serves as an agent of transformation for inclusive, tolerant, and progressive Islamic values.

The concept of Islamic moderation in Muhammadiyah's view is not merely about taking a "middle ground" position, but rather represents a rational, contextual, and solution-oriented approach to addressing contemporary challenges. Through an integrative curriculum, dialogical teaching methods, and strong character values, Muhammadiyah has proven that Islamic education can shape a generation of Muslims who are intelligent, open-minded, and socially responsible.

Amid global dynamics, the Muhammadiyah diaspora has succeeded in becoming a pioneer in developing Islamic religious education that is relevant to the needs of the global community, without losing its theological and ideological roots. Through academic activities, cultural outreach, and cross-institutional collaborations, this diaspora has emerged as a vital force in advancing the practice of Islamic moderation on the world stage.

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