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Innovation of Islamic Education Curriculum in the Digital Era

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Abstract: *The digital era brings profound transformation to the educational landscape, demanding adaptive and innovative responses from Islamic Education to remain relevant. This research aims to analyze curriculum innovation in Islamic Education in the digital era, focusing on its philosophical-epistemological foundations, the transformation of curriculum components, the identification of challenges, and prospects for its development. This study uses a qualitative approach with a literature review method, examining various sources related to curriculum, Islamic education, and digital technology. The results show that curriculum innovation must be based on a tawhidic epistemology that integrates naqli (religious) and aqli (general) sciences as well as digital literacy, reinterprets the concepts of al-'aql (intellect) and al-'ilm (knowledge), and strengthens adab (ethics) in digital spaces. Innovation is required in all curriculum components: (1) Goals: shifting from memorizers to critical lifelong learners who internalize 21st-century competencies (4Cs) with Islamic values and master digital and data literacy; (2) Content: diversifying digital learning resources, integrating digital themes into religious subjects, and developing high-quality local content; (3) Methods: implementing blended learning, flipped classrooms, project-based learning, gamification, and exploring immersive technologies (VR/AR/metaverse); (4) Assessment: shifting to assessment for and as learning and product-based authentic assessment using digital tools, while addressing academic integrity challenges; (5) Teacher & Environment: teachers transform into facilitators, content curators, and models of digital ethics with TPACK competencies, while the learning environment evolves into an integrated digital ecosystem. The implementation of this innovation faces complex challenges, including the digital divide, cultural resistance from stakeholders, and suboptimal institutional and policy support. Looking ahead, curriculum development should be directed towards strengthening global networks of Islamic education institutions, developing Islamic ethics-based artificial intelligence (AI), and designing adaptive, dynamic curricula anticipating Society 5.0. It is concluded that innovation of the Islamic Education curriculum in the digital era is a necessary, multidimensional, and continuous endeavor, requiring a holistic, collaborative, and values-based approach to form a generation of Muslims who are excellent, virtuous, and contributive within digital civilization.*

Keywords: *Curriculum Innovation, Islamic Education, Digital Era, Tawhidic Epistemology, Digital Literacy, TPACK, Blended Learning, Authentic Assessment.*

Introduction

The digital era has transformed almost all aspects of human life, including education. The rapid development of information and communication technology

(ICT) has created a new landscape in the learning process, shifting the educational paradigm from conventional models toward more open, connected, and personalized approaches (Bates, 2019). Within the context of Islamic Education, this transformation presents both significant challenges and promising opportunities. Islamic Education, which is fundamentally grounded in the values of *tawhid*, *akhlak* (moral character), and the classical intellectual heritage (*turats*), is required to respond constructively to contemporary dynamics without losing its identity and spiritual essence (Al-Attas, 1999). However, a critical issue that arises is the gap between the rapid pace of technological development and the relatively slow process of curriculum innovation. Consequently, innovation in the Islamic Education curriculum in the digital era is no longer optional but imperative in order to ensure its relevance and sustainability in shaping a contributive Muslim generation capable of responding to the demands of the 21st century.

Based on this background, this paper raises several fundamental questions: How can Islamic philosophical and epistemological frameworks serve as a foundation for curriculum innovation in the digital era? Which aspects of the Islamic Education curriculum—such as objectives, content, learning methods, assessment, and the role of educators—require innovation? What challenges are encountered in the process of curriculum innovation? Furthermore, what are the future prospects and strategic directions for the development of the Islamic Education curriculum in response to the digital era?

This paper aims to analyze the philosophical and epistemological foundations underpinning innovation in the Islamic Education curriculum in the digital era. It also seeks to systematically and comprehensively examine the curriculum components that require innovation along with their implementation. In addition, this study aims to identify both internal and external challenges faced in the innovation process and to map future prospects as well as strategic recommendations for developing a relevant, adaptive, and transformative Islamic Education curriculum in the digital era.

The discussion in this paper focuses on innovation within the formal Islamic Education curriculum at the primary and secondary education levels (Madrasah/Islamic Schools). While the analysis is situated within the Indonesian context, it also engages with relevant global discourses on education and curriculum development. The discussion begins with an exploration of the philosophical foundations of Islamic Education, followed by an in-depth analysis of curriculum components, challenges in curriculum innovation, future prospects, and strategic recommendations, and concludes with a comprehensive summary of the findings.

Method

This study employs a qualitative research approach with a literature review method. The qualitative approach is chosen to enable an in-depth and critical understanding of curriculum innovation in Islamic Education within the context of the digital era, particularly from philosophical, epistemological, and pedagogical perspectives. The literature review method allows the researcher to synthesize theoretical insights, conceptual frameworks, and empirical findings from various scholarly sources relevant to the research focus.

Data sources consist of primary and secondary literature, including academic books, peer-reviewed journal articles, policy documents, research reports, and authoritative publications related to Islamic education, curriculum studies, educational philosophy, and digital technology. The selected literature was obtained through reputable academic databases such as Google Scholar, Scopus-indexed journals, and national and international repositories, using keywords such as Islamic Education curriculum, curriculum innovation, digital era, tawhidic epistemology, and educational technology.

Data collection was conducted through systematic identification, selection, and organization of relevant literature based on its credibility, relevance, and contribution to the research objectives. The analysis process involved descriptive-analytical and interpretative techniques. First, the collected literature was categorized according to major themes, including philosophical-epistemological foundations, curriculum components (goals, content, methods, assessment, and the role of educators),

challenges in curriculum innovation, and future prospects. Second, critical analysis was applied to identify patterns, relationships, and gaps among the concepts discussed in the literature.

To ensure rigor and trustworthiness, this study applied source triangulation by comparing perspectives from classical Islamic scholars, contemporary Muslim thinkers, and modern educational theorists. The findings were then synthesized to construct a comprehensive conceptual framework for Islamic Education curriculum innovation in the digital era. The results of the analysis are presented narratively, emphasizing coherence between Islamic values and the demands of digital transformation.

Result and Discussion

Philosophical And Epistemological Foundation

Curriculum innovation cannot be separated from the philosophical foundation that supports it. In Islamic tradition, the concept of knowledge integration (jama' baina al-'ilmain) is the heart of educational epistemology. This concept rejects the dichotomy between religious sciences (ulum al-naqliyah) and general sciences (ulum al-'aqliyah) (Al-Faruqi, 1992). In the digital era, integration must be expanded to include digital and data literacy. Tawhidic Epistemology asserts that all valid knowledge, including that obtained through digital exploration and modern science, essentially stems from the recognition of Allah's Oneness as the source of all knowledge (Q.S. Al-'Alaq: 1-5). Therefore, the curriculum must be designed to demonstrate the interconnection between revelation, intellect, and observation of reality (including digital reality), thereby producing Muslim scientists or professionals who see their work as part of worship and service (ibadah) (Wan Daud, 1998).

The digital era forces us to reinterpret key concepts such as 'aql (intellect) and 'ilm (knowledge). The activity of 'aql is no longer limited to textual reasoning but also includes computational thinking, data analysis, and information filtration from the data flood (big data) in cyberspace (Ridwan, 2020). Similarly, 'ilm must be understood to include knowledge implied in algorithms, artificial intelligence, and digital platform

structures. An innovative curriculum must equip students with a critical framework (naqd) to evaluate the validity, bias, and ethical impact of the knowledge and technology they consume and use, based on the values of maqashid al-shari'ah (preserving religion, life, intellect, lineage, and property) (Junaidi, 2021).

Digital space is an extension of human living space that requires norms (adab). The concept of adab in Islam, which includes spiritual discipline, manners, and social responsibility, must be translated into the digital context or become Islamic "digital ethics" (Zarkasyi, 2020). The curriculum must explicitly include digital moral education, such as honesty in communication (shidq), protecting one's own and others' privacy (hifzh al-'ird), avoiding slander and cyberbullying (ghibah, namimah), and using time productively in the digital world (hifzh al-waqt). This is an actualization of the primary goal of Islamic Education to form insan kamil (the perfect human) who is virtuous in all spheres, including the digital world.

Innovation In The Curriculum Goals Component

The goals of the Islamic Education curriculum in the traditional paradigm often focus on the transmission and memorization (tahfiz) of classical religious texts, such as the Qur'an, hadith, and turats books, as the pinnacle of academic achievement (Hefni, 2020). While text mastery remains fundamental, the demands of the digital era require a recontextualization of these goals. The curriculum needs to explicitly add the dimension of lifelong learner (at-ta'allum al-mustamirr) as a primary goal (Nurdin & Andriana, 2019). This reflects the essence of Islamic teachings that command the pursuit of knowledge from the cradle to the grave, as stated in many hadiths and the spirit of iqra' (Al-Qur'an, 96:1-5). In an era of information overload, students must be trained to become self-directed learners who possess learning agility, i.e., the ability to proactively search, critically select, synthesize, and construct new knowledge from diverse, authentic, and trustworthy digital sources (Williamson et al., 2020). This goal shifts from merely "knowing what" (knowledge that) to "knowing how" (knowledge how) to continue learning in an ever-changing environment.

The 21st-century competency framework known as "4Cs" (Critical Thinking, Creativity, Communication, Collaboration) has become a global standard in education. Innovation in the Islamic Education curriculum must not adopt it secularly but must internalize it with Islamic values, creating an integral synthesis (Muhaimin et al., 2021). Critical thinking (al-tafkir al-naqdy) in the Islamic context is not just logical analysis but is also based on an Islamic ethical framework (akhlaq) and directed towards distinguishing between right and wrong (al-furqan), as well as being a prerequisite for ijtihad in solving contemporary problems. Creativity (al-ibda') is seen as a manifestation of emulating Allah's attribute Al-Khaliq (The Creator), where students are encouraged to innovate, creating beneficial solutions and works (manfa'ah) for the ummah. Effective communication (al-khithabah) must reflect the values of qaulan sadidan (truthful speech), qaulan kariman (honorable speech), and qaulan ma'rufan (kind speech) (Al-Qur'an, as in Q.S. Al-Ahzab: 70; Q.S. Al-Isra': 23). Meanwhile, collaboration (at-ta'awun) is framed in the spirit of ukhuwah Islamiyah and the principle of ta'awun 'ala al-birri wa at-taqwa (cooperating in righteousness and piety). Thus, these global competencies become not only tools for worldly success but also a medium for worship (ibadah) and dakwah.

In the digital era, basic literacy is no longer sufficient with just reading and writing (al-qira'ah wa al-kitabah); it must include digital literacy (al-maharah al-raqamiyyah) and data literacy (al-maharah al-bayanatiyyah) as new basic necessities (Ismail et al., 2020). Digital literacy includes operational skills in using digital devices, understanding and evaluating digital information (digital information literacy), creating and communicating digital content responsibly, and maintaining security and privacy in cyberspace (digital safety). Meanwhile, data literacy is the ability to read, analyze, interpret, and make decisions based on data, which is the new language of power and knowledge in this century. Curriculum goals must place the achievement of this dual literacy as equally important as Qur'anic literacy, as both are tools for understanding "signs in scripture" (ayat qauliyyah) and "signs in creation" (ayat kauniyyah), including digital phenomena (Ridwan, 2020). The goal is to form al-Muslim al-raqamy (the digital Muslim) who is not just a passive consumer

(mustahlik), but an intelligent (mutafakkir), creative (mubdi'), critical (munaqqid), and responsible (mas'ul) user of technology, aware of its impact on self, society, and the environment.

Innovation In The Content/Materials Component

The rigidity of curriculum content, which has been centered on textbooks (al-kutub al-madrasiyyah), must be replaced with a flexible and dynamic approach. Content must be diversified into various rich digital formats, such as e-books, online journal articles, micro-lecture videos, tafsir or fiqh study podcasts, interactive simulations, mobile applications, and virtual visits to Islamic heritage sites (Surahman & Mukminan, 2020). Integrating global Islamic digital platforms such as "Al-Maktaba Al-Shamela," "Islamweb," or courses from "Islamic Online University" can enrich scholarly treasures. Furthermore, by utilizing adaptive learning technology and artificial intelligence, content can be personalized according to each student's level of understanding, learning pace, and learning style. For example, the system can recommend enrichment materials about Qur'anic qira'at for proficient students or provide basic tajwid tutorials for those still in need.

To remain relevant, Islamic religious education materials must be alive and engage in dialogue with digital reality. An integrative approach requires infusing digital themes into the structure of core subjects (Sari & Khoiriyah, 2021). In Fiqh subjects, special learning units need to be developed about Fiqh al-Mu'amalat al-Raqamiyyah, discussing the laws of e-commerce transactions, sharia fintech, cryptocurrency (al-'umlat al-i'tibariyyah) from a maqashid shariah perspective, as well as practical worship guides for remote workers or digital nomads. In Aqidah, discussions should include contemporary intellectual challenges such as atheism, secularism, and liberalism widely spread through social media, and how to respond with strong rational (aqly) and textual (naqli) arguments. Meanwhile, in Akhlak, the curriculum must concretely teach social media ethics (adab al-ta'amul ma'a al-i'lam al-jadid) by referring to classical moral texts like Al-Ghazali's Ihya' 'Ulum al-Din but with updated contextual examples.

The dominance of Arabic or English-language digital Islamic content risks eroding local narratives and causing cultural dependency. Therefore, curriculum innovation should encourage the production of high-quality digital content rooted in local wisdom and the Indonesian socio-cultural context (Fata et al., 2022). This can include the development of animated videos telling the history and da'wah strategies of the Walisongo, interactive applications for learning Nahwu-Shorof using example sentences from Indonesian language and culture, podcasts discussing classical books (kitab kuning) with contextual explanations, or a digital portal documenting the treasures of Islam Nusantara such as manuscripts, architecture, and traditions. Developing this local content not only strengthens national identity but also maintains the scholarly authority of Islam in the digital realm, making Islamic Education more grounded and closer to students' realities.

Innovation In The Instructional Methods/Strategies Component

The blended learning model, which combines the advantages of face-to-face (offline) and online learning, is the most suitable methodological solution for the character of Islamic Education (Azhar, 2019). Face-to-face sessions remain vital for building emotional-spiritual bonds (rabitah ruhiyyah) between teachers and students, transferring values (inqath al-qiyam), and in-depth discussions (bahst al-masa'il) requiring direct dialectics. Meanwhile, online platforms can be used for delivering expository materials, assignments, asynchronous discussions, and portfolio collection. Specifically, the flipped classroom model is strategic: students study basic materials (e.g., through lecture videos, e-modules) at home, so classroom time can be focused on meaningful activities such as critical discussions, case resolution (hall al-qadhaya), simulations, projects, and spiritual deepening (tazkiyatun nafs) under teacher guidance. This optimizes the teacher's role as a facilitator and mentor.

Digital project-based learning (PBL) offers a contextual and integrative approach. Students can be involved in real projects such as creating short documentaries about social problems in their environment analyzed from an Islamic sociology perspective, designing simple application prototypes for Muslim community needs (like a zakat calculator, accurate qibla direction indicator, or prayer

time/combined prayer reminder for travelers), or managing awareness campaigns about hoaxes or tolerance on social media (Kamaruddin & Salleh, 2020). On the other hand, gamification (at-ta'bīr)—applying game elements like points, badges, leaderboards, and levels—can be used strategically to enhance extrinsic motivation in repetitive but important activities, such as Qur'an memorization (hifzh al-Qur'an), mastering Arabic vocabulary (mufradat), or practice questions. However, its application must be cautious so as not to diminish intrinsic motivation (al-dafi'iyyah al-dhatiyyah) and the worship value of those activities.

Immersive technologies like Virtual Reality (VR) and Augmented Reality (AR) offer a revolutionary dimension to learning methods. VR can provide deep simulation experiences, for instance, for virtual practice of Hajj and Umrah rituals before departure, taking virtual tours of Masjidil Haram, Masjid Nabawi, or Islamic history museums worldwide (Hakim, 2023). AR can bring history books to life by displaying 3D models of artifacts, maps of troop movements in Islamic battles, or visualizations of scientific processes in the verses of creation (ayat kauniyyah). The concept of the metaverse—a persistent shared virtual space—has the potential to be a new arena for cross-geographical scholarly gatherings, where students from various parts of the world can gather as avatars for discussions, seminars, or simulated scientific debates (munaqasyah 'ilmiyyah). However, this exploration must be accompanied by in-depth ethical and psychological studies regarding its impact on the concept of presence (hudhur), social interaction (al-tafa'ul al-ijtima'i), and the self-identity of Muslim students.

Innovation In The Assessment Component

The philosophy of assessment in the Islamic Education curriculum needs to undergo a paradigm shift from its primary function as assessment of learning—which only measures and gives a final grade—towards assessment for learning and assessment as learning (Nihwan, 2021). Assessment for learning means evaluation is used as a diagnostic tool to understand learning progress, provide constructive and timely feedback (feedforward), and design subsequent learning interventions. Digital technology enables this through adaptive online quizzes, activity tracking systems

(learning analytics), and digital portfolios that can be commented on in real-time. Meanwhile, assessment as learning places evaluation as an integral part of the learning process itself, where students conduct reflection (muhasabah), self-assessment, and peer-assessment to develop metacognition (al-ma'rifah ma ba'd al-ma'rifah) and learning independence. This approach aligns with the Islamic concept of continuous self-introspection and individual responsibility for one's learning process.

Assessment must measure students' ability to produce authentic, meaningful work relevant to the context of the digital world. This form of authentic assessment shifts the focus from recalling facts to applying knowledge and skills (Hakim, 2022). Concrete examples include: assessment of blogs or YouTube channels/vlogs containing Islamic studies managed by students; assessment of infographic or digital poster designs creatively explaining concepts like the pillars of Islam or maqashid syariah; assessment of the quality of contributions and arguments in structured online discussion forums; and assessment of the process and results of cross-school collaborative projects using digital collaboration tools like Google Workspace or Microsoft Teams. Such assessment not only measures higher-order thinking skills (HOTS) but also 21st-century skills like creativity, collaboration, and digital communication.

The transition to digital assessment brings a number of serious challenges, especially related to academic honesty (al-amanah al-'ilmiyyah) and integrity (ash-shidqu fi al-'ilm). The risks of digital plagiarism, answer outsourcing, or collusion during online exams increase (Siregar, 2020). Therefore, teachers need training to use plagiarism detection tools and understand patterns of digital fraud. Technically, proctoring technology (supervision via webcam) can be applied, or assessment designs can be used that make cheating unprofitable, such as unique case-based analysis questions, personal reflective essays, or project assessments where the process can be tracked. However, more fundamental is the cultivation of ethical values (akhlaq) as an internal fortress. The curriculum must systematically instill the values of shiddiq (honesty), amanah (trustworthiness), and responsibility (masuliyyah)

in every academic activity, including in the digital world. Assessment itself must become a medium for character education, not just cognitive measurement.

Innovation In The Role Of Teachers And Learning Environment

The role of Islamic Education teachers is undergoing multidimensional transformation. From being the primary source of knowledge (al-'allamah), teachers must now become facilitators (al-muyassir) who guide students in navigating the ocean of digital information, helping them build understanding (bina' al-mafhum) independently (Khalilullah & Fata, 2021). Teachers must also act as content curators (al-muraqqib al-manhaji) skilled at selecting, filtering, and recommending trustworthy, authentic, and Islamically aligned digital learning resources from the vast available information. However, the most crucial role is as a model of digital ethics (al-qudwah fi al-akhlaq al-raqamiyyah). Teachers must demonstrate balanced, wise (al-hikmah), responsible, and ethical use of technology. They must show the ability to "disconnect" from devices and be fully present spiritually and emotionally, becoming living examples of how to be productive Muslims in the digital world without losing connection with God and people in reality.

To perform these new roles, teachers need mastery of the TPACK (Technological Pedagogical Content Knowledge) competency framework contextualized for Islamic Education (Mishra & Koehler, 2006; Suyadi & Nuryana, 2020). This means: (1) Technological Knowledge (TK): proficiency in using digital hardware/software and learning platforms; (2) Content Knowledge (CK): deep mastery of Islamic sciences (ulum ad-din) and supporting sciences; (3) Pedagogical Knowledge (PK): understanding of learning theory and practice; and (4) Synthesis of the three: Technological Pedagogical Content Knowledge (TPACK). TPACK specific to Islamic Education is the ability to design and implement learning that appropriately utilizes technology to teach Islamic content with effective, engaging methods aligned with Islamic values. Developing this competence requires ongoing training programs, forming communities of practice for digital teachers, and incentives for innovation.

The learning environment (al-bī'ah at-ta'limiyyah) must evolve from a limited physical space into an integrated, holistic digital ecosystem (Jamaluddin et al., 2019). The core of this ecosystem is a robust Learning Management System (LMS), functioning as a digital hub for managing classes, distributing materials, conducting discussions, assignments, and assessments. The school library must transform into a digital library (al-maktabah ar-raqamiyyah) providing access to digital collections of classical books (kitab kuning), reference books, journals, and learning multimedia. Furthermore, digital maker spaces equipped with production hardware and software need to be developed. However, physical transformation is also important: conventional classrooms need to be redesigned into flexible learning spaces supporting collaborative work, presentations, and reflection, creating harmony between human interaction in the real world and learning activities in the virtual world.

Challenges In Implementing Curriculum Innovation

The most fundamental and massive challenge is the digital divide (al-fawq ad-dijitāli), which risks making curriculum innovation a privilege for a handful of well-resourced institutions (Warsono, 2021). Many madrasahs and Islamic schools, especially in remote areas (underdeveloped, frontier, and outermost/3T regions), still struggle with problems of stable electricity access, adequate internet networks, and the availability of digital devices (computers, tablets) for teachers and students. Without equitable basic infrastructure, discourse on technology-based innovation will be an illusion and could even deepen injustice in Islamic Education. Tripartite collaboration between the government (especially the Ministry of Religious Affairs and Ministry of Education), the private sector through CSR programs, and civil society is imperative to build infrastructure and provide affordable device subsidies.

Innovation often clashes with entrenched culture (tsaqafah) and mindset. Resistance can come from various stakeholders: senior teachers comfortable with conventional methods who feel threatened by technology; parents worried that technology will divert their children's attention from religious knowledge or open access to negative content; and institutional leaders who perceive technology as

contrary to the values of simplicity and traditional Islamic spirituality (Daulay, 2022). Overcoming this resistance requires persuasive, participatory, and evidence-based change management communication strategies. Socialization and workshops showcasing successful examples of technology integration that maintain the khashaish (distinct characteristics) of Islamic Education are essential to build understanding and support.

The success of curriculum innovation heavily depends on a strong policy framework and institutional support. Existing national curriculum regulations, such as the Minister of Religious Affairs Decree (KMA) Number 183 of 2019 concerning the Curriculum for Islamic Religious Education and Arabic Language in Madrasahs, need to be reviewed and strengthened with more explicit operational guidelines supporting technology integration and digital learning (Mulyasa, 2021). Furthermore, sustainable special budget allocations are needed for teacher training, infrastructure procurement/maintenance, and digital content development. At the institutional level, a reliable support system must be formed, at minimum an IT team or teacher in charge of technology who can assist with daily operations and technical problem-solving. Without systemic policy and institutional support, innovation will be partial, sporadic, and unsustainable.

Prospects And Future Development Directions

The digital era erases geographical boundaries, opening opportunities for Islamic Education institutions worldwide to build strong collaborative networks (Ramadan, 2020). A global network of madrasahs, pesantrens, and Islamic universities can be formed to share Open Educational Resources (OER), design joint curricula, hold virtual teacher and student exchanges, and conduct collaborative research on complex issues facing the ummah. Such a network not only accelerates knowledge and innovation transfer but can also serve as soft power to present a moderate, knowledge-based, and contributive Islamic narrative in the global civilization discourse in digital spaces.

The prospects for using Artificial Intelligence (AI) in Islamic Education are vast but must be approached critically and ethically. AI can be developed into intelligent

tutoring systems for Qur'anic recitation and memorization providing automatic correction, chatbots that can answer daily fiqh questions by referring to valid sources, or deep learning analytics tools to map learning needs as well as students' spiritual-emotional well-being (Bostrom & Yudkowsky, 2014). However, its development must be grounded in a strong Islamic ethical framework, ensuring that AI does not replace the teacher's role as an educator of values, does not contain bias (al-hazf) detrimental to certain groups, and does not encourage dehumanization or excessive dependence. The principles of maslahah (benefit) and jalb al-manfa'ah wa dar' al-mafsadah (attracting benefit and repelling harm) must be its compass.

The future towards Society 5.0—a society integrated with cyber technology to solve social problems—requires the Islamic Education curriculum to be highly adaptive and dynamic (Fukuyama, 2022). The curriculum can no longer be designed as a rigid document valid for five or ten years but as a living framework continuously evaluated and updated based on technological developments, societal needs, and research findings. The curriculum must prepare students to be al-hakim (the wise person) in Society 5.0: individuals who not only master technology but possess wisdom (al-hikmah), empathy (ar-rahmah), and moral responsibility (al-masuliyyah al-akhlaqiyyah) to use technology as a tool for achieving the benefit of the ummah, overcoming disparities, and realizing Islam's mission as rahmatan lil 'alamin (a mercy to all worlds). Thus, curriculum innovation is not an end goal but a continuous process to maintain the relevance and vitality of Islamic Education amid the waves of civilizational change.

Conclusion

Innovation of the Islamic Education curriculum in the digital era is a complex and multidimensional imperative. This process must be rooted in a tawhidic epistemology that organically integrates knowledge, technology, and values. Innovation needs to systematically touch all curriculum components: from reorienting goals that balance global competencies and Islamic identity, diversifying and personalizing content, applying active technology-based learning methods, transforming assessment to be more authentic and formative, to changing the roles

of teachers and the learning environment. Infrastructure, cultural, and institutional challenges are serious obstacles requiring synergy among various stakeholders.

First, strengthening teacher capacity through intensive and sustainable TPACK training programs is needed. Second, the government needs to accelerate the equalization of digital infrastructure and revise curriculum regulations to be more adaptive and supportive of innovation. Third, Islamic Education institutions must actively build their own digital ecosystems and collaborate in global networks. Fourth, further research on the effectiveness of specific integration models and the impact of technology on the character formation of Muslim students must continue to provide a strong empirical basis for future curriculum policy and practice development. Only with a holistic, critical, and future-oriented approach can Islamic Education remain relevant and excel in shaping a generation of Muslims who are intelligent, virtuous, and able to contribute positively amid the wave of digital transformation.

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