


The Islamic Education Curriculum in the Perspective of Reform: Embracing a Future of Education Rooted in Love

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Abstract

Islamic Religious Education (PAI) plays a strategic role in shaping the character and morals of the nation's generation, particularly in facing the challenges of globalization, technological development, and the social ethical crisis. Islamic Religious Education reform is not merely a technical change to the curriculum or learning methods, but rather a paradigm shift in understanding and reinterpreting the essence of religious education. This article aims to examine the new direction of Islamic Religious Education for the future, emphasizing six main pillars of reform: religious moderation, integration of knowledge, a critical and reflective approach, value and character formation, utilization of digital technology, and strengthening collaboration between schools, families, and the community. This study uses a qualitative-descriptive approach through a literature review of academic books, scientific journals, and national education policies. The results indicate that the new direction of Islamic Religious Education must be inclusive, contextual, and adaptive to current developments. A moderate, integrative, and character-based approach is considered crucial in addressing the challenges of radicalism, the dichotomy of knowledge, and moral degradation. Furthermore, the use of big data and artificial intelligence also has the potential to strengthen the personalization of Islamic Religious Education learning more effectively. Future Islamic Religious Education reforms are not only required to produce students who are religiously devout, but also capable of becoming agents of social change who are tolerant, intelligent, and virtuous.

Keywords: Islamic Religious Education Curriculum, Reform Perspective, Love Education

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INTRODUCTION

Islamic Religious Education (PAI) is an integral part of the national education system, playing a vital role in shaping the nation's character and morals. Amidst the dynamics of globalization, technological advancement, and rapid socio-cultural change, all systems related to PAI are required to continuously transform to remain relevant and able to meet the challenges of the times. Therefore, reform in PAI is crucial and must be carried out comprehensively and comprehensively.

More than simply conveying religious dogma, Islamic Religious Education (PAI) must serve as a vehicle for developing a balanced personality between spirituality, intellect, and sociality. The younger generation, as the nation's successors, requires religious education that not only teaches textual teachings but also instills universal Islamic values such as justice, compassion, tolerance, and social responsibility.

Therefore, the new direction of Islamic Religious Education (PAI) must be able to integrate these values into the context of modern life in a holistic and relevant manner.

On the other hand, the increasingly complex realities of social life demand a new approach to religious education that is not merely normative but also solution-oriented. Modern challenges such as the identity crisis, the unstoppable flow of global culture, and the degradation of moral values strongly signal the need for renewal in the delivery of religious material. Islamic religious education must be able to serve as a space for developing critical and spiritual awareness, as well as a means of instilling public ethics that encourage students to become religious citizens and contribute positively to society.

Islamic Religious Education (PAI) plays a strategic role in shaping the character, morals, and spirituality of Indonesia's young generation. As an integral part of the national education system, PAI aims not only to impart religious knowledge but also to instill noble moral values and tolerance in a pluralistic society. However, with the changing times, globalization, and rapid technological advances, the Indonesian religious education system faces various challenges that demand fundamental reform. These challenges include the issue of radicalism, the disconnect between religious and general knowledge, and the lack of relevance of learning to contemporary social realities (Hadi, 2017; Muhtadi, 2019).

Reform of Islamic Religious Education is not merely a technical change in curriculum or learning methods, but rather a paradigm shift in the interpretation and implementation of religious education to make it more adaptive and contextual to the needs of modern society. According to Asrori (2020), Islamic Religious Education reform must be able to address contemporary issues with an inclusive, critical approach, and based on the values of religious moderation (*wasathiyah*). Therefore, developing a new direction in Islamic Religious Education must integrate digital technology, multicultural values, and collaboration among stakeholders so that religious education is not only relevant but also has a real impact on the lives of students and the wider community.

Islamic Religious Education (PAI) is a vital component of Indonesia's national education system, aiming to shape students' character based on Islamic teachings. As part of national character building, PAI plays a strategic role in creating a generation that is not only devout and pious, but also intelligent, critical, and able to contribute to an increasingly dynamic and global society (Husein, 2017).

However, with the rapid development of information technology, cultural globalization, and the challenges of facing social pluralism, Islamic Religious Education in Indonesia must be quickly adapted to remain relevant to the demands of the times. One of the main factors highlighted is the lack of innovation in Islamic Religious Education methods and curricula, which still tend to be conventional. A monologue-based learning approach focused on memorizing religious texts, without engaging in critical discussion and developing 21st-century skills, is deemed insufficient to prepare a future generation capable of competing globally (Zainuddin, 2019).

Reform in Indonesian education, including Islamic Religious Education (PAI), has become a crucial agenda for improving the overall quality of education. Religious educational institutions need to shift their paradigm from knowledge-based education to a more comprehensive, character-based education grounded in Islamic humanist values (Syamsuddin, 2020). Reforms in PAI also need to consider a more flexible, interactive, and technology-based approach to accommodate a more varied learning needs in line with current developments (Aslam, 2018).

The new direction in Islamic Religious Education (PAI) in the future must balance a deep understanding of religious teachings with real-world needs. This includes efforts to integrate religious learning with various relevant disciplines and encourage students to develop skills needed in the 21st century, such as critical thinking, creativity, and the ability to adapt quickly to change (Nashir, 2021).

Against this backdrop, this study aims to explore the potential for reform in Islamic Religious Education (PAI) and new directions that can be taken to create Islamic religious education that is more relevant, contextual, and able to shape the character and competencies of future generations. This research is expected to contribute to the formulation of Islamic religious education policies that are more progressive, inclusive, and based on universal Islamic values that are acceptable to various groups. Thus, Islamic Religious Education reform is not only about updating the content and learning methods, but also structuring an educational vision that positions religion as a transformative force in individual and social life. In an era of disruption marked by rapid and unpredictable changes, Islamic Religious Education (PAI) must emerge as a moral guide that is not dogmatic, but able to dialogue with the realities and needs of the times.

Therefore, Islamic Religious Education (PAI) cannot stagnate. It must adapt to new realities without losing the substance of its teachings. Reform and a new direction for Islamic Religious Education (PAI) are strategic steps to ensure that religious education serves not only as a means of transferring knowledge, but also as a force for character formation, social ethics, and an inclusive and transformative religious awareness. It is time for Islamic Religious Education (PAI) to take on a greater role in shaping a generation that is religious, intelligent, and capable of living harmoniously within global diversity.

Against this backdrop, this article aims to examine the urgency of reforming Islamic Religious Education and identify directions for Islamic Religious Education (PAI) development that can address future challenges. A holistic and innovative approach is expected to foster a generation that is not only devout and virtuous, but also possesses broad insight and skills relevant to the dynamics of the times.

METHOD

This type of research falls under library research, which involves exploring a range of data, both primary and secondary, using concrete steps. Primary data includes reading materials related to the research topic and research articles. The data collection method employed is the collection of books, articles, journals, and opinion pieces that address and discuss Islamic education reform in Indonesia. This method emphasizes the use of data from selected libraries. It also emphasizes that the data must be relevant to the research subject and the research being conducted. The focus of the research is content analysis, which involves examining information sources such as books, journals, and other documents collected and used as data sources for issues related to reform and the new direction of future Islamic religious education.

RESULTS AND DISCUSSION

The Urgency of Reforming Islamic Religious Education

Reform of Islamic Religious Education (PAI) is not merely a change in curriculum or learning methods, but a form of paradigm transformation in reinterpreting the essence of Islamic religious education in modern life. In this context, reform must address the ideological, philosophical, and practical aspects of Islamic religious education. Abuddin Nata (2003) emphasized that PAI ideally functions not only as a transmission of religious knowledge, but also as a means of social transformation, namely shaping individuals with both divine awareness and social sensitivity. Religious education is not merely a matter of memorizing verses and hadith, but more deeply concerns the formation of character that upholds the values of justice, tolerance, and humanity.

The old paradigm in Islamic Religious Education (PAI), which focuses on an indoctrinating approach, needs to be abandoned. Contemporary scientific approaches such as constructivism, educational hermeneutics, and Paulo Freire's critical education,

offer alternatives that can enrich Islamic Religious Education practices. The constructivist approach, for example, views students as active subjects who construct understanding through social interaction and self-reflection. Within this framework, teachers are not merely transmitters of information, but facilitators who guide students in exploring the meaning of religious teachings contextually.

The urgency of Islamic Religious Education reform is evident in the various real challenges facing Islamic education today. One of these is the growing phenomenon of religious radicalism affecting some of the younger generation. Azyumardi Azra (2004) noted that radicalism does not develop in a vacuum but can be influenced by an exclusive educational system that is not adaptive to social change. In this context, Islamic Religious Education reform is directed at strengthening the values of *wasathiyah* (religious moderation) that are inclusive, dialogical, and peaceful.

Furthermore, the dichotomy between religious knowledge and general knowledge remains a persistent problem in Indonesian education. In the history of classical Islamic thought, figures such as Al-Ghazali and Ibn Sina combined these two dimensions into a single epistemological whole. Therefore, future Islamic education (PAI) needs to prioritize an interdisciplinary and integrative approach, where science, the humanities, and religious teachings mutually reinforce each other in shaping the whole person (*insan kamil*).

Another challenge comes from changes in technology and digital culture. In this regard, Islamic Religious Education should digitize content and learning methods, as well as utilize social media and AI technology to reach students more effectively. As stated by Ziauddin Sardar (2011), Islam should be understood as a religion that is not static, but always develops following the dynamics of the times and technology—without losing the essence of its values.

Moreover, the increasingly prevalent moral and social crisis in society is an indicator that Islamic Religious Education (PAI) needs to be more focused on strengthening character education. This aligns with Ki Hadjar Dewantara's idea that education is a process of cultivating values, not merely imparting knowledge. Therefore, Islamic Religious Education reform should be oriented toward developing noble personalities, not just cognitive skills. According to Azra (2004), religious education reform must involve a paradigm shift, not just technical administrative aspects. He cautioned that an exclusive and normative religious education system can be fertile ground for the growth of radical and intolerant attitudes among students. Therefore, a more inclusive, dialogical, and contextual approach is crucial.

Similarly, Nata (2003) stated that Islamic religious education should be directed at developing individuals who are both devout and capable of responding to contemporary issues. He emphasized the importance of integrating spiritual values with mastery of modern science so that Islamic education (PAI) remains untethered from the social realities faced by students every day.

Islamic Reform (PAI) is not simply a change in curriculum or teaching methods, but a paradigm shift in how we view the nature of religious education. Several challenges underpinning the urgency of reform include:

1. **Radicalism and Intolerance**
The emergence of narrow and exclusive religious views in some groups in society indicates a gap in the Islamic Religious Education system which does not emphasize the values of moderation and diversity.
2. **The Disconnection between Religious Knowledge and General Knowledge**
The dichotomy between religious knowledge and general knowledge is still a problem, so that Islamic Education is often considered a separate subject and not applicable in everyday life.

3. Digital Technology Advances

The digital era is transforming the way we learn and access information. Islamic Religious Education (PAI) must respond to these developments to stay ahead of the curve and reach the younger generation with a more contextual approach.

4. Social Moral and Ethical Crisis

Although Indonesia is known for its religious character, moral and ethical practices in public spaces often do not reflect religious values. This highlights the need for more practical Islamic Religious Education (PAI) to instill noble morals.

Principles of PAI Reform

In carrying out reforms, there are several important principles that must be used as a basis:

a. Religious Moderation (Wasathiyah)

Religious education must foster moderate, tolerant religious attitudes and respect for differences. In the context of Islamic Religious Education (PAI) reform, the principle of religious moderation or *moderate* become an important foundation in forming a generation that is not only ritually religious, but also socially mature and civilized in facing diversity. *Modesty* comes from the word *wasath*, which means middle, balanced, and not extreme. In education, this principle means educating students to practice religion in an inclusive, tolerant manner, and to avoid excessive attitudes, both in religious thought and practice (Azra, 2019).

The need for religious moderation is increasingly urgent amidst the growing phenomenon of intolerance, radicalism, and even violence in the name of religion, emerging in various spaces, including educational settings. Without strengthening the principle of moderation, religious education is vulnerable to being used to reinforce exclusivism and group fanaticism. Therefore, Islamic Religious Education (PAI) must explicitly teach the values of compassion (*mercy for all the worlds*), deliberation, social justice, and respect for differences in religion, culture, and outlook on life. As emphasized by Muchlas Samani (2021), ideal education is one that humanizes people in their diversity, not standardizes them.

Moderation in religious education also aligns with the national education goals, which encompass developing students' potential to become individuals who are faithful, pious, and have noble morals, and capable of living in a democratic and civilized society. This concept has become the policy direction of the Indonesian Ministry of Religious Affairs through the "Strengthening Religious Moderation" program, which positions schools and Islamic schools as the vanguard in fostering tolerant attitudes from an early age (Kemenag RI, 2020). In practice, the values of moderation can be integrated through curriculum approaches, dialogic learning methods, and the inculcation of a school culture that respects differences.

Application of principles *moderate* Moderation in Islamic Religious Education (PAI) is not solely the responsibility of Islamic Religious Education teachers, but a commitment of all elements of education. Teachers must be living models of moderation, both in speech and action. The school environment must also be a safe and welcoming space for all differences. Furthermore, Islamic Religious Education textbooks and materials must be developed with a wasathiyah perspective to foster peaceful religious insight and free from rigid thinking. As Fachruddin Mangunjaya (2020) points out, contemporary Islamic education must be able to address contemporary issues with a spirit of tolerance and wisdom, rather than with a black-and-white dichotomy or a confrontational approach.

b. Integration of Science

Islamic Religious Education (PAI) needs to be integrated with general science to be more contextual and applicable in solving life's problems. The principle of science integration in Islamic Religious Education (PAI) is a crucial foundation for Islamic

education reform in Indonesia. This integration aims to eliminate the dichotomy between religious and general sciences, which has long been a barrier to the Islamic education system. For a long time, Islamic education has been faced with a division between Islamic sciences, considered sacred, and modern sciences, considered profane or secular. This paradigm not only weakens PAI's position in the national education system but also hinders the formation of a generation of Muslims who are holistic and competent, both spiritually and intellectually (Zarkasyi, 2011).

The idea of integrating knowledge stems from the recognition that Islam has historically driven the development of knowledge in various fields. Figures such as Al-Farabi, Ibn Sina, and Al-Ghazali developed religious and rational knowledge simultaneously. Within the framework of contemporary education, this integrative approach means teaching religious knowledge in relation to social realities, science, technology, and the challenges of modern life. Islamic Religious Education (PAI) should not be a subject isolated from the dynamics of students' lives, but rather a space for integrating spirituality with science and ethics (Muhaimin, 2013).

The model of science integration in Islamic Religious Education (PAI) can be realized through a thematic curriculum, an interdisciplinary approach, and the development of teaching materials that reflect Islamic values within the context of contemporary science. For example, learning about the Kauniyah verses in the Qur'an can be linked to biology or ecology lessons to foster environmental awareness. Similarly, issues of digital ethics, artificial intelligence, and bioethics can be incorporated into Islamic Religious Education (PAI) materials with a contextual and integrative approach. As stated by Amin Abdullah (2006), science integration in Islamic education is a path toward the formation of *social wisdom* who not only understands religion, but is also able to answer the challenges of the times with a scientific and ethical approach.

Furthermore, the integration approach also encourages Islamic Education teachers to broaden their horizons, not only on classical texts (*heritage*), but also to the development of science and socio-culture. Islamic Religious Education teachers must be the bridge between religious values and the dynamics of modern life. This means that, in Islamic education reform, strengthening teachers' academic and multidisciplinary capacities is a necessity. Thus, Islamic religious education will be able to shape individuals who are *mercy for all the worlds*— broad knowledge, high spirituality, and noble morals.

c. Critical and Reflective

Islamic Religious Education (PAI) must encourage students to think critically about religious texts and social realities, enabling them to adopt wise and solution-oriented attitudes. Critical and reflective principles are crucial aspects of Islamic Religious Education (PAI) reform, which aims to produce students who are not only normatively obedient but also intelligent in understanding, internalizing, and applying religious values in real life. In this context, religious education is not sufficient to simply transmit dogmatic knowledge but must also encourage the development of critical thinking and reflective awareness in addressing religious and social issues (Al-Attas, 1993; Qodir, 2020).

A critical attitude in Islamic Religious Education (PAI) does not mean questioning religious teachings haphazardly, but rather prioritizing reason in understanding religious texts and their social context. Students need to be equipped with the skills to analyze, evaluate, and filter the religious information they encounter, whether from teachers, books, or social media. This ability is crucial to counteracting the spread of religious hoaxes, extremism, and rigid textual interpretations. According to Nurcholish Madjid (1992), a healthy understanding of religion must be rooted in freedom of thought and a spirit of rational and responsible truth-seeking.

Meanwhile, a reflective attitude is the process of internalizing religious values through deep self-awareness. Reflective education helps students see the connection between religious teachings and the realities of their lives, including in addressing ethical issues, social relations, and even global issues such as environmental crises, social inequality, and identity conflicts. According to Abuddin Nata (2012), reflective Islamic Religious Education (PAI) will foster a grounded spiritual awareness, not solely oriented toward ritual worship, but also contributing to just and dignified social change.

To realize critical and reflective religious education, a transformation in the pedagogical approach is necessary. The one-way lecture method must be combined with discussions, case studies, debates, and reflective writing that provide space for students to express their views and feelings about the material being taught. Islamic education teachers must act as facilitators who guide students' thinking processes, not simply convey a single truth. This aligns with the dialogical educational approach proposed by Paulo Freire (2002), where education is a process of liberation and critical awareness of reality.

d. Value and Character Based

The focus of Islamic Religious Education (PAI) is not merely knowledge (cognitive), but also character building (affective) and skills (psychomotor). The values- and character-based principles in Islamic Religious Education (PAI) reform emphasize the importance of developing students' personalities who are not only intellectually intelligent but also possess moral and spiritual integrity. Religious education cannot be limited to the cognitive aspect—namely, mastery of material and memorization of religious texts—but must touch on the affective (attitude) and psychomotor (behavior) domains, so as to be able to shape students' character as a whole (Zamroni, 2011). PAI must be a strategic tool in instilling the values of honesty, responsibility, tolerance, and justice that are reflected in everyday behavior.

In the context of national education, efforts to strengthen character education align with the Ministry of Education and Culture's policy through the Character Education Strengthening Movement (PPK). This demonstrates that Islamic Religious Education (PAI), as part of the national education system, plays a highly strategic role in internalizing the nation's noble values derived from Islamic teachings. According to Tilaar (2002), character education is the process of shaping cultured individuals through the inculcation of values within a consistent and sustainable educational environment.

Character building through Islamic Religious Education (PAI) requires an exemplary approach, habituation, and internalization. As the primary figure in the classroom, the teacher must be a living example of the values taught. Exemplary behavior (*uswah hasanah*) is a highly effective method in character education because students tend to imitate the behavior of teachers they respect (Nashih, 2015). Furthermore, habituation activities such as congregational prayer, social and religious activities, and daily reflection can strengthen the understanding and practice of Islamic values.

Furthermore, the integration of values and character within Islamic Religious Education (PAI) must be oriented toward the formation of an Islamic personality that is contextualized to current social realities. In a world that is constantly changing and full of moral challenges, students must be prepared to become resilient, empathetic individuals capable of making ethical decisions in various situations. Therefore, Islamic Religious Education reform based on values and character is not an option, but rather an urgent necessity in creating a generation that is faithful, moral, and responsible in life within society, the nation, and the state.

New Direction of Future Islamic Religious Education

The following are several new directions that can be the orientation for the development of PAI in the future:

a. Digitalization and Learning Technology

Islamic Religious Education (PAI) of the future must utilize information technology in the learning process, such as the use of e-learning, interactive videos, social media, and other Islamic educational applications. This will make PAI more engaging, accessible, and relevant to the digital world. The future of Islamic Religious Education (PAI) cannot be separated from the integration of digital technology as part of a pedagogical transformation relevant to the characteristics of the digital era generation. With the development of information and communication technology (ICT), education is no longer limited by the conventional classroom. Therefore, PAI must respond to this change by adopting various forms of digital learning such as e-learning, interactive videos, social media, and Islamic educational applications as part of modern learning strategies. The use of this technology allows for the delivery of religious material that is more engaging, contextual, and accessible at any time to students.

According to Anderson (2008) within the framework *Online Learning Theory* The use of technology in learning allows for personalization and flexibility, which are crucial for building a reflective and sustainable understanding of religious values. E-learning also bridges diverse student learning styles by providing audio-visual content, interactive quizzes, and discussion forums that open up space for exploring religious understanding in real-life contexts.

Social media is also an effective means of conveying religious values to the younger generation. Nasrullah (2015) in his book *Social Media: Communication, Culture, and Sociotechnological Perspectives* stated that social media has great potential to shape moral and spiritual awareness if used wisely. In the context of Islamic Religious Education (PAI), teachers can utilize platforms like YouTube, Instagram, or TikTok to convey educational Islamic messages in language and formats familiar to digital native learners.

Furthermore, the emergence of various Islamic-based educational applications, such as digital Qurans, hadith dictionaries, and AR (augmented reality) prayer learning applications, is part of the digital transformation of Islamic content. This demonstrates that future Islamic education (PAI) must facilitate the learning process with an approach that is not only textual and dogmatic, but also visual, creative, and interactive, so that religious teachings are more grounded and can be internalized in everyday life.

The integration of technology in Islamic Religious Education (PAI) also supports the principle of independent learning as enshrined in the national education policy. With an open and flexible learning model, students can access religious materials at their own pace and according to their interests. This aligns with Salman's (2012) argument that religious education in the digital era must transform from a "teaching-centered" to a "learning-centered" approach, positioning students as active and creative subjects of learning.

Thus, the use of information technology in Islamic Religious Education (PAI) is not merely a supplement, but a modern requirement to make religious education more relevant, participatory, and transformative. This step is crucial to ensure that PAI becomes not merely a normative subject but also a vehicle for moral and character formation through a contextual and effective approach.

b. Contextual and Adaptive Curriculum

The Islamic Religious Education (PAI) curriculum needs to be designed based on social realities and the needs of the times. Islamic material must be linked to contemporary issues such as the environment, human rights, democracy, mental health, and technology. The Islamic Religious Education (PAI) curriculum must be designed and structured with consideration of social realities and the evolving needs of the times. A curriculum approach that focuses solely on traditional and dogmatic aspects is no longer

adequate to address the complex challenges of modern society. Therefore, Islamic material in PAI must be contextually linked to emerging contemporary issues, such as the environment, human rights, democracy, mental health, and technological advancement. For example, on environmental issues, the PAI curriculum can integrate Islamic values that teach care and responsibility for nature as part of humanity's mandate on earth. This aligns with the concept of *caliph on earth* which prioritizes balance between humans and the environment (Nasr, 2006).

Furthermore, linking Islamic Religious Education (PAI) material to human rights and democracy is crucial for fostering students' awareness of the importance of respecting freedom and social justice, which are universal values and in line with Islamic teachings on justice and brotherhood (An-Na'im, 2008). Religious education that is responsive to mental health issues is also an urgent need given the increasing number of cases of stress and psychological disorders among the younger generation. An Islamic Religious Education curriculum that integrates mental health aspects can help shape individuals who are not only ritually obedient but also psychologically and socially healthy.

Furthermore, the integration of technology into the Islamic Religious Education (PAI) curriculum is essential for religious education to keep pace with the digital age. The use of information technology in the learning process allows religious material to be delivered using more interactive and adaptive methods, thereby increasing student absorption and relevance (Salman, 2012). Therefore, an Islamic Religious Education (PAI) curriculum that adapts to contemporary issues and technological advances will be able to produce a generation of Muslims who not only deeply understand religious values but are also able to apply those values in dynamic and complex real-life contexts.

c. Strengthening Teacher Competence

Islamic Religious Education teachers need to be equipped with strong pedagogical, digital, and social competencies. In addition to understanding religious knowledge, they must be role models, facilitators, and inspirations for their students.

Islamic Religious Education (PAI) teachers play a very strategic role in the success of the learning process and the formation of student character. Therefore, PAI teachers need to be equipped with comprehensive competencies, covering high pedagogical, digital, and social aspects. Pedagogical competency enables teachers to design, manage, and evaluate the learning process effectively so that religious material can be delivered in an interesting and easily understood way by students (Shulman, 1987). In today's digital era, digital competency is very crucial, because teachers must be able to utilize various information and communication technologies to support the teaching and learning process, such as the use of digital-based learning media, e-learning platforms, and interactive applications relevant to the PAI curriculum (Salman, 2012).

In addition to a thorough grasp of religious knowledge, Islamic Religious Education teachers must also be role models in behavior and morals, so that students can see and emulate the Islamic values taught in real life. The role of teachers is not only as transmitters of knowledge, but also as facilitators who guide students in exploring and understanding religious teachings critically and contextually. This aligns with Vygotsky's (1978) view of the educator's role as a mediator in students' zone of proximal development, where teachers help develop optimal learning potential. Furthermore, Islamic Religious Education teachers must act as inspirations who can motivate students to internalize religious values in their daily lives and develop attitudes of tolerance, moderation, and social responsibility.

The need for teachers who are pedagogically, digitally, and socially competent demands ongoing training and professional development programs. Such training should be designed to strengthen teachers' abilities to integrate technology into religious

instruction while simultaneously enhancing soft skills such as interpersonal communication, empathy, and leadership. This way, Islamic Religious Education teachers can carry out their duties holistically, not only transferring knowledge but also shaping students' character and personalities in line with Islamic values and the challenges of the modern era.

d. Multicultural and Inclusive Approach

Islamic Religious Education (PAI) must teach respect for the diversity of religions, cultures, and worldviews. This is crucial for creating a generation that is not only ritually devout but also socially mature. A multicultural and inclusive approach to Islamic Religious Education (PAI) is crucial amidst the diversity of Indonesian society, which comprises various ethnicities, religions, cultures, and worldviews. PAI goes beyond teaching religious doctrine and rituals; it must also instill an attitude of respect and tolerance for differences.

This aligns with Banks' (2015) view that multicultural education aims to create a learning environment that respects plurality and equips students with social skills capable of building social cohesion and peace in a pluralistic society. Therefore, Islamic Religious Education must play a role in shaping a generation that is not only ritually obedient but also socially mature, capable of living harmoniously with various other social groups.

Integrating inclusive values into Islamic Religious Education (PAI) is also crucial to avoid exclusive and discriminatory attitudes that often trigger social conflict. According to Ladson-Billings (1995), inclusive education empowers students from diverse backgrounds by recognizing and valuing their cultural and religious identities, while simultaneously teaching the importance of respecting others who are different. Therefore, Islamic Religious Education (PAI) curricula and teaching methods need to be designed to accommodate a pluralistic perspective, for example by introducing interfaith studies, intercultural dialogue, and critical discussions on tolerance and human rights.

Furthermore, implementing a multicultural and inclusive approach in Islamic Religious Education (PAI) will support the development of students' character, developing high levels of emotional and social intelligence. They will learn to understand differences as richness that enriches life experiences, rather than as a source of conflict. In the context of globalization, which increasingly connects various cultures, this ability becomes crucial social capital for the younger generation to adapt and contribute positively to a pluralistic and dynamic society (Banks, 2015; Nieto, 2010).

Therefore, Islamic Religious Education teachers need to be equipped with multicultural insights and inclusive skills to facilitate learning that respects diversity and fosters empathy and solidarity among students. This approach not only strengthens the quality of religious education but also plays a role in realizing a peaceful, tolerant, and civilized Indonesian society.

e. Collaboration with Families and Communities

Islamic Religious Education (PAI) cannot operate alone. The roles of parents, community leaders, and religious institutions need to be strengthened to ensure continuity of values between the school environment and real life. Islamic Religious Education (PAI) cannot be effective through school efforts alone. The participation of families, community leaders, and religious institutions is crucial to strengthening the continuity of religious values between the school environment and real life. Parents, as the first and primary educators, have a significant responsibility to consistently and sustainably instill Islamic values. According to Arifin (2012), parental involvement in children's religious education is a determining factor in successful learning and the formation of a strong religious character. The family, as the smallest social unit, serves as

the primary vehicle for moral and spiritual education, which serves as a foundation for children in social life.

Furthermore, community leaders and religious institutions also play a strategic role in expanding and strengthening religious understanding outside the school environment. Synergy between schools and religious communities allows religious values to be applied in a concrete and relevant way to everyday social life. According to Hasbullah (2014), the involvement of religious leaders in Islamic Religious Education (PAI) learning activities not only improves the quality of learning but also fosters inclusive and moderate social and religious awareness. Through this collaboration, religious education can make a significant contribution to shaping a generation with character and the ability to adapt to changing times.

Furthermore, according to Mulyasa (2007), educational success is greatly influenced by a harmonious educational ecosystem between schools, families, and communities. These three elements are interrelated and mutually supportive in shaping students' religious, intelligent, and noble personalities. Therefore, strengthening collaboration between these elements must be a primary focus in the development of Islamic Religious Education (PAI) so that religious values are not merely theoretical knowledge but also applied in real life.

f. Utilization *Big Data And Artificial Intelligence*

In the long term, Islamic Religious Education (PAI) can adopt technologies such as AI and big data to understand students' individual learning needs and create more adaptive and effective learning methods. In the era of the industrial revolution 4.0, the use of advanced technologies such as Big Data and Artificial Intelligence (AI) is a strategic effort to develop a more effective and adaptive education system, including in Islamic Religious Education (PAI). Big Data enables the collection and analysis of large amounts of data from various sources, such as student learning outcomes, classroom interaction patterns, and individual learning preferences and styles. With this technology, teachers and educational institutions can obtain a more accurate and in-depth picture of students' individual learning needs (Chen, Chiang, & Storey, 2012). This opens up opportunities for the development of learning methods tailored specifically to the characteristics and abilities of each student, thereby making the religious education process more relevant and impactful.

Meanwhile, Artificial Intelligence can be used to process this data and provide automatic learning recommendations through adaptive learning systems. For example, AI can help create interactive learning modules that adapt the material's difficulty level to students' abilities, provide real-time feedback, and identify areas of the material that need reinforcement (Luckin et al., 2016). In the context of Islamic Religious Education (PAI), AI technology can be developed to adapt the delivery of religious material to the cultural context, background, and spiritual needs of students, so that religious education is not merely a static transfer of knowledge, but also a personalized and meaningful learning experience.

Furthermore, the use of Big Data and AI in Islamic Religious Education (PAI) can also support the development of more objective and comprehensive learning evaluations. The collected data can be used to analyze trends in student competency development across various aspects, from understanding religious doctrine to applying moral values in daily life. This allows teachers and education administrators to intervene in a timely and strategic manner to improve the quality of learning and address competency gaps among students (Zawacki-Richter et al., 2019). This is crucial considering that the success of religious education is measured not only by mastery of the material but also by the internalization of spiritual and moral values that impact behavior.

However, the adoption of Big Data and AI technology in Islamic Religious Education (PAI) also needs to be carried out carefully and ethically. Protecting students' personal data must be a top priority to avoid privacy and security issues. Furthermore, the role of teachers remains vital as guides and facilitators of the learning process, as technology serves only as a tool that requires a human touch to ensure religious education remains nuanced with humanity and noble Islamic values (Suryani & Wijayanti, 2020). Therefore, the integration of Big Data and AI in Islamic Religious Education has significant potential to improve the quality of personalized and adaptive learning, but must be balanced with an approach oriented toward ethics and religious values.

CONCLUSION

Reform and a new direction for Islamic Religious Education are not merely academic discourse, but rather a real need to prepare a generation with faith, morals, and broad perspectives to face the future. With a holistic, inclusive, and adaptive approach, Islamic Religious Education can be at the forefront of shaping a peaceful, tolerant, and progressive society. Reform of Islamic Religious Education (PAI) is a necessity in facing the increasingly complex and dynamic challenges of the times. PAI transformation cannot be achieved solely at the technical level, such as changes to the curriculum and learning methods, but must also address the educational paradigm itself, by reinterpreting the essence of religious education in a more contextual, moderate, and responsive manner to social realities. The digital era, the globalization of values, and the emergence of contemporary issues such as radicalism, moral crisis, and social disintegration demand that PAI become more adaptive, inclusive, and integrative. New directions for Islamic Religious Education (PAI) development include the use of information technologies such as e-learning, AI, and big data; the development of contextual curricula that address current issues such as human rights and mental health; strengthening teacher competencies in both pedagogical and digital aspects; a multicultural approach that instills tolerance and peace; and strong collaboration with families and communities. Based on the principles of religious moderation, integration of knowledge, and character building, future PAI is expected to produce a generation that is faithful, moral, intelligent, and ready to face the challenges of the times. Islamic Religious Education reform needs to be seriously incorporated into national education policy through the development of adaptive curricula, ongoing teacher training, and investment in digital infrastructure for religious education. Islamic Religious Education teachers are expected to improve their digital, pedagogical, and social competencies to develop more contextual and humanistic learning approaches. Inter-institutional collaboration and cross-disciplinary approaches also need to be strengthened. The active participation of parents, religious leaders, and the community in supporting religious education in children's environments is crucial to creating a continuity of values between school and real life.

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