


## **The Impact of Digital Technology on the Implementation of Islamic Religious Education Curriculum: A Literature Review based on Research in Finland**

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### **Abstract**

The development of digital technology has transformed various aspects of life, including education. The Islamic Religious Education (PAI) curriculum faces significant challenges in adapting to the digital era, particularly in terms of content delivery and learning methodologies. This study employs the library research method, referring to research conducted by Saarinen, Aino I. L. (2021), *Digital Technology and its Impact on Education: A Study in Finland*, to examine how digital technology affects education and its implications for PAI. The research analyzes the impact of digital technology on the quality of education and formulates solutions that can be applied in the implementation of the PAI curriculum. The findings show that digital technology offers significant opportunities to enhance the effectiveness of PAI learning, but also presents challenges such as a decline in scientific literacy, reading literacy, and collaborative skills. This study serves as a reference for educators and policymakers to continuously develop and support innovations relevant to the evolving times in the PAI curriculum.

**Keywords:** Digital Technology, Islamic Religious Education Curriculum, Finland Curriculum

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## **INTRODUCTION**

Various sectors are experiencing significant transformation due to technological developments, including the education sector which continues to adapt to meet the demands of the digital era. Digital technology allows wider access to educational resources, providing opportunities for more interactive and collaborative learning. However, the integration of digital technology in education also presents challenges that cannot be ignored.

The Islamic Religious Education Curriculum is an important instrument in instilling religious values in students. The PAI curriculum aims to form people who are faithful, devout and have noble character. In the digital era, this curriculum concept must be able to adapt to technology-based learning media, without abandoning the core values of Islamic teachings (Muslich 2020).

The implementation of the PAI curriculum in the digital era presents two conflicting sides. On the one hand, technology opens up wider access to sources of religious knowledge and more flexible learning methods. On the other hand, the use of

technology also raises challenges, such as disinformation, lack of digital literacy, and the negative influence of social media on students' understanding of religion. Therefore, it is important to explore how the PAI curriculum is implemented in this context, as well as understand the challenges and opportunities faced.

In Indonesia, the Islamic Religious Education (PAI) curriculum is faced with similar challenges in facing the digital era. The PAI curriculum, which is basically based on Islamic values, must be able to adapt to modern technology without ignoring the essence of spiritual learning. Therefore, this research aims to examine how digital technology influences PAI education by referring to findings from research in Finland.

Finland has one of the best-performing education systems in the world. The gap between the highest and lowest students in the school is not significant. Many studies have been conducted by researchers from various countries to investigate the success of Finnish education. As a developing country, Indonesia is one of the OECD countries with the lowest score on PISA. Finnish education can be an example for Indonesia (Almirah 2023).

Research conducted by Saarinen, Aino I. L. (2021) in Finland reveals that the use of digital technology in schools, although providing certain benefits, can also have a negative impact on educational outcomes, especially in terms of scientific literacy and collaborative skills. This research uses the method *library research* to examine the impact of digital technology on education and its implications for PAI.

## **METHOD**

This research uses the method *library research*, where the main data is obtained from literature studies, including scientific journals, books and relevant research reports. The main research used as a reference in this study is a journal written by Saarinen, Aino I. L. (2021) entitled *Digital Technology and its Impact on Education: A Study in Finland*. The journal analyzes the impact of digital technology on education in Finland, which provides a basis for understanding the dynamics of technology use in the PAI curriculum.

Research stages include:

1. Collecting literature from scientific journal databases such as JSTOR, Google Scholar, and other trusted sources.
2. Content analysis of literature to find patterns related to the impact of digital technology on education.
3. Synthesis of the main findings to be applied in the context of PAI curriculum implementation in Indonesia.

## **RESULT AND DISCUSSION**

### **A. PAI Curriculum Implementation Concept**

The Islamic Religious Education Curriculum is an important instrument in instilling religious values in students. The PAI curriculum aims to form people who are faithful, devout and have noble character. In the digital era, this curriculum concept must be able to adapt to technology-based learning media, without abandoning the core values of Islamic teachings (Muslich 2020).

The Islamic religious education curriculum is basically an effort to foster and develop the potential of students as human beings so that the goal of their presence in this world is as servants of Allah SWT. achieved as best as possible, the potential in question is physical and spiritual potential (Nurmiati 2021). By developing the Islamic Education Curriculum, the way to educate and improve the capabilities of the younger generation can be implemented in accordance with the talents and skills they have so as to create a generation that is responsible for themselves, their families, society and the nation.

Curriculum implementation in a simple sense is to master the content of the field of study, understand the character of students, carry out learning that is educational and

encouraging and develop the professionalism and personality of teachers continuously and sustainably in line with the needs of society and the expansion of knowledge. (Salman Alfarisi 2020).

Curriculum in Islamic education is known by the word *manhaj* which means a clear path that educators take with their students to develop their knowledge, skills, and attitudes (Helmi 2016). While the educational curriculum (*manhaj al-dirosah*) in the *Tarbiyah* dictionary is a set of planning and media that is used as a template by educational institutions in realizing educational goals (Majid 2017).

The curriculum is one of the most crucial components in the education system, because it is a tool for achieving educational goals as well as a guideline in the implementation of teaching at all types and levels of education (Octapian 2019). According to Hasan Langgulung, the Islamic education curriculum is functional, the aim is to form people who know religion and God and have the morals of the Qur'an. The curriculum has designed everything related to the learning process, both in terms of materials, methods, objectives and so on. This is done so that education can achieve certain goals. To achieve maximum results, the implementation of the PAI curriculum can be implemented through two approach models, namely the micro approach and the macro approach (Coil 2023).

These two approaches are used to make the implementation of the Islamic religious education curriculum more effective, which has a modernistic feel and is full of expectations from all parties. One form of curriculum implementation is the implementation of learning. The implementation of this learning is based on the learning program that has been prepared by the teacher, including in the form of a Learning Implementation Plan. Implementing the curriculum requires commitment from all parties involved in educational institutions, such as support from school principals, teachers and internal support in the classroom (Nurmiati 2021).

To achieve maximum results in implementing the PAI curriculum, two approach models can be used, namely the macro and micro approaches (Mujtahid 2011). Macro approach, the macro approach model seeks to present an Islamic religious education learning process that can provide different nuances and collective expectations of all parties, both schools and madrasas. The steps that must be taken are as follows:

1. Designing a superior learning program

A superior learning program is part of the principles, strategies and objectives of curriculum implementation. Through superior learning, the implementation of Islamic religious education will appear as a plus in producing graduates with strong Islamic character. Islamic religious education is carried out using learning models that are easy to understand, appreciate and implement by students.

2. Reformulate the objectives of the PAI curriculum

To achieve superior quality of curriculum implementation, a new mindset is needed that views PAI as having a broad scope covering all aspects of human life. Formulations can be stated in the content and goals at school.

3. Creating superior learning resources

Learning resources can utilize the environment, real and contextual natural or social phenomena and events as material for Islamic education. By utilizing real contexts and phenomena, students can easily apply their knowledge in real life.

Micro Approach, namely a practical and systematic stage that takes into account the situation and condition of the supporting resources of educational institutions. Through this micro approach, it is intended that the objectives of implementing the Islamic religious education curriculum in schools or madrasas can be achieved in a measurable and maximally successful manner. This approach includes material development, the role of teachers and students in learning interactions (Hatim 2018).

Islamic education in the global community must become a testing ground for the progress of Islamic civilization. Islamic education is very important for the survival or

sustainability of Islam, as pointed out by Arifin, apart from defining the nature of society among Muslims. Based on this statement, Islamic education requires trustworthy personnel, a strong work ethic and commitment, administration built on solid systems and infrastructure, adequate financial resources, strong political will, and extraordinary standards. So that Islamic education can develop in the digital era and be able to provide alternative solutions to various humanitarian problems, a solution strategy is needed (Camilleri 2020).

### **B. Digital Era and Islamic Religious Education**

The digital era is defined as an era where information and communication technology (ICT) is the main driver of change in various aspects of life. In the education sector, technological advances have enabled more flexible and collaborative learning (Suryadi 2015). The integration of technology in education can increase student engagement, but also requires adequate digital literacy skills among both students and educators (UNESCO 2021).

The existence and impact of information and communication technology (ICT) in the digital era cannot be separated from Islamic education as a national education subsystem (Shutaleva et al. 2019). To improve the way education is delivered, educational institutions must have and use information and communication technology (ICT). This is no longer an option.

According to Ahmad Muflihin et al., the following stages in the guidance mechanism can be implemented in an effort to increase digital literacy (Ahmad Muflihin et al. 2020):

1. Spread knowledge about the importance of safeguarding personal information and the risks associated with careless use of data.
2. Teaches ethics and morality when interacting in cyberspace, because the internet is an extension of the real world and demands similar behavior.
3. Provide guidance in finding reliable sources of information and prevent the spread of fake news (hoaxes) by teaching skills to verify the truth of information before accepting it.
4. Emphasize the importance of using the internet wisely, avoiding wasting time on useless activities, and teaching children the importance of being selective in gathering information.
5. Encouraging a spirit of harmony and mutual respect in the digital realm, avoiding acts of cyber bullying (*cyberbullying*), and teaches students how to resolve differences of opinion peacefully without using violence or bullying.

In this regard, Islamic education needs to immediately advance and be prepared to take a more active role. This era has brought many challenges as well as opportunities. The options available could actually be an excellent way for Islamic education to gain credibility and position itself as a competitive advantage among world civilizations.

### **C. The Impact of Digital Technology on Education in Finland**

One of the countries in Europe that has the best education system that is recognized worldwide is Finland. Finland has emerged as the top ranking Organization for Economic Co-operation and Development (OECD) Student Achievement Program assessment. International (PISA) since 2000. Since then, in 2000 since its emergence as the highest scorer in the Organization for Economic Cooperation and Development (OECD) country in the international PISA (Program for International Student Assessment) which is held every three years, researchers have flocked to the country to study Finland's educational success (Almirah 2023).

In recent years, the Finnish government has implemented a program called "Comprehensive Schools in the Digital Era" which aims to modernize the learning environment and widely utilize digital materials in learning (Karakainen et al. 2017). In addition, in Helsinki (the capital of Finland), a program was implemented aimed at

increasing digitalization in comprehensive schools during 2016–2019 (School District Office of Helsinki 2016). The program states that “digitalization enables the use of new pedagogical methods for learning and teaching, as well as new ways of working that will significantly increase the effectiveness, productivity and efficiency of education” (School District Office of Helsinki 2016).

Saarinen (2021) in his research shows that digital technology in Finnish schools makes a positive contribution in increasing student engagement in learning. However, the research also found some negative impacts, especially on aspects of scientific literacy, reading skills, and collaborative problem solving. Saarinen suggests that although technology provides access to many learning resources, over-reliance on digital devices can reduce basic cognitive skills, especially among younger students.

Saarinen's (2021) findings regarding the negative impact of digital technology in education in Finland are relevant to be applied in the context of the PAI curriculum in Indonesia. The decline in scientific literacy, reading skills and collaborative problem solving that occurs due to excessive use of digital technology needs to be a concern in developing the PAI curriculum. This underlines the importance of balance between the use of technology and traditional learning approaches in religious education.

#### **D. Challenges in Implementing Digital Technology in the PAI Curriculum**

The PAI curriculum in Indonesia is currently faced with demands to adapt to digital technology. The main challenges faced include limited technological infrastructure, teacher readiness, as well as the relevance and balance between technology and Islamic values (Sukana 2024).

The availability of technology infrastructure in Indonesian schools varies greatly, especially between urban and remote areas. Many schools in rural areas face serious challenges regarding access to information and communication technology (ICT), which hinders the learning process and overall educational development (Adam, 2023).

The condition of technology infrastructure in Indonesian schools, especially in remote areas, remains a significant challenge. The limited number of computers, internet access, and teachers' skills in using technology hinder the quality of education that students can receive. More targeted and collaborative efforts between the government, educational institutions and the community are needed to improve infrastructure and access to technology in these schools, in order to realize more equitable and quality education throughout Indonesia (Hasanbasri et.al 2023).

Teacher readiness in using information and communication technology (ICT) is very important to create effective learning experiences, especially in the current digital era (Fauzi et al. 2020). However, many Islamic Religious Education (PAI) teachers in Indonesia still face big challenges related to digital skills.

PAI teachers' readiness to integrate technology in the learning process is still a big challenge. Limited digital skills, inadequate training curricula, and infrastructure problems all contribute to teachers' lack of ability to utilize technology effectively. To improve the quality of religious education in the digital era, there needs to be a more serious effort from all parties—including the government, educational institutions, and community organizations—to provide appropriate training and access to technological resources for PAI teachers throughout Indonesia.

In the digital era, the use of technology and digital content in Islamic religious education is becoming increasingly common. However, there are concerns raised regarding the relevance of Islamic values in the use of this content (Azka and Jenuri 2024).

Concerns about the relevance of Islamic values in the digital content that students access is a very important issue. To overcome this challenge, there needs to be a collaborative effort between educators, educational institutions, and the government to ensure that the content used in religious education is in accordance with Islamic teachings.

By doing this, it is hoped that the understanding and practice of religious teachings among students can remain strong even in the increasingly advanced digital era.

The use of technology in education, especially in Islamic religious education, offers various benefits, but also brings challenges, especially in maintaining a balance between the use of technology and the application of Islamic values (Dalimunthe 2023).

Maintaining a balance between the use of technology and the application of Islamic values is a complex challenge, but it is very important to achieve holistic educational goals. Through collaborative efforts between educators, students, parents and the government, it is hoped that technology can be used wisely to support Islamic religious education that is better and relevant to the times (Mawardi et.al 2023).

#### **E. Solutions for Optimizing Digital Technology in the PAI Curriculum**

Some solutions proposed in the literature to overcome these challenges include teacher training, infrastructure development and value-based digital content provision islam (Which 2024).

Teacher training is one important solution to increase digital literacy, which is necessary so that they can integrate technology effectively in the Islamic Religious Education curriculum (Sobri et.al 2022). In today's digital era, digital literacy has become an essential skill for educators. PAI teachers need to master technology to deliver teaching material in a more interesting and interactive way. Intensive training specifically designed for PAI teachers is very necessary so that they can understand how to use technological tools effectively. These training programs may include the use of learning software, educational applications, and online platforms relevant to Islamic values (Iskandar et.al 2022). Teacher training should not only focus on technical skills, but is also important to ensure that the essence of religious teaching is maintained. In this context, teachers need to be taught how to integrate Islamic values with the use of technology. Training activities must emphasize the importance of using technology as a tool to convey religious teachings, not as a substitute.

Developing technological infrastructure in schools in Indonesia, especially in remote areas, is a crucial step to support improving the quality of education. Limitations of adequate technological infrastructure, such as internet access and sufficient hardware, can hinder the learning and teaching process, especially in the digital era which demands the use of technology (Khosyiyin and Khoiri 2024).

Developing technological infrastructure in schools, especially in areas where internet access has not been reached, is an important step that needs to be taken by the government (Maula et al 2023). With the right investment, not only will the quality of education improve, but also the digital skills of students and teachers. This infrastructure development will help create equality in education throughout Indonesia, allowing every student to have equal access to quality educational resources.

In the current digital era, technology-based educational content has become an important tool in the teaching and learning process. However, for Islamic Religious Education (PAI), the challenge faced is how to develop digital content that is not only interesting and interactive, but also in accordance with the values of Islamic teachings (Oktavia and Khotimah 2023). The development of digital content based on Islamic values is very important to ensure that students can understand and apply religious teachings in everyday life.

The development of digital content based on Islamic values in education is a necessity amidst rapid technological developments. Content that is relevant, interactive, and in accordance with Islamic teaching values can increase students' understanding of their religion. By involving technology and collaboration from various parties, it is hoped that Islamic religious education can become more interesting and effective, while forming students' character and morality in accordance with Islamic principles.

## CONCLUSION

Implementation of the Islamic Religious Education curriculum in the digital era faces various challenges, including limited technological infrastructure, lack of teacher digital competence, and the risk of misuse of technology. However, by developing teacher competency, improving technological infrastructure, and implementing technology-based adaptive learning strategies, the PAI curriculum can be implemented more effectively and relevantly. These solutions can help improve the quality of religious learning and students' spiritual and social development in the digital era. This research concludes that although digital technology can provide great benefits in education, its implementation in the PAI curriculum must be done with caution. Based on a literature review, especially Saarinen's (2021) research, excessive use of technology can have a negative impact on students' cognitive skills. Therefore, the integration of technology in the PAI curriculum requires a good balance between technology and the Islamic values taught, as well as adequate infrastructure and training support for teachers.

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