

Educational Management Model for Transforming Islamic Religious Education in the Digital Era: Integrating Religious Literacy and 21st-Century Competencies

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Abstract

The rapid digital transformation in Indonesia has significantly reshaped the landscape of Islamic Religious Education (IRE) across primary and secondary schools. The integration of digital platforms, artificial intelligence, and online learning environments has altered how religious knowledge is accessed, interpreted, and internalized by students. This study aims to analyze the transformation of Islamic Religious Education in the digital era through the development of an integrative model that combines religious literacy and 21st century competencies. Employing a qualitative multi site case study design, this research was conducted in selected Islamic junior and senior secondary schools in Indonesia. Data were collected through in depth interviews, classroom observations, and document analysis. The findings reveal three major transformations: (1) the shift from teacher centered doctrinal transmission to interactive digital learning; (2) the redefinition of religious literacy from textual understanding to critical contextual interpretation; and (3) the integration of collaboration, critical thinking, communication, and digital ethics into Islamic learning. The study proposes an integrative model of Islamic Religious Education that aligns theological depth with digital era competencies. The research contributes to the theoretical reconstruction of Islamic education by positioning religious literacy as a strategic axis in navigating digital disruption while maintaining normative Islamic values.

Keywords: Character education, teaching methods, early childhood

INTRODUCTION

The digital transformation of education has become a central concern in contemporary academic discourse. Recent studies demonstrate that the integration of digital technologies, artificial intelligence, and algorithm-driven information systems has reshaped pedagogical interactions, knowledge authority, and learning practices across educational levels (Mahbub et al. 2024). Within Islamic education, several scholars have examined the utilization of digital platforms for online learning, the development of e-learning in madrasahs, and the use of social media as a medium for religious dissemination (Klopov et al. 2023).

Most previous studies remain technologically instrumental in orientation (Saiyed et al. 2025). They primarily focus on the effectiveness of Learning Management Systems (LMS), mobile-based Islamic learning applications, or multimedia integration in Islamic Religious Education (IRE) (Lubis, and Utami 2022). While such studies contribute to understanding digital adoption, they rarely address the deeper epistemological implications of digital transformation for Islamic education. Parallel to this, the concept of religious literacy systematically developed by Moore has been widely discussed in Western educational contexts, particularly in relation to pluralism and multicultural education (Ogbari, Chima, Olokundun, Olarewaju n.d.). Religious

literacy in this framework emphasizes contextual, historical, and sociological understanding of religion (Singsuriya and Rimpeng 2025). Nevertheless, its empirical application within Islamic Religious Education in Indonesia remains limited, especially in responding to algorithmic authority, fragmented religious discourse, and the rise of AI-mediated religious knowledge (Lukman Nur Rohman 2025).

Scholarship on 21st century competencies, as articulated by Trilling and Fadel, underscores the importance of critical thinking, collaboration, communication, and creativity as essential educational outcomes (Bedir 2019). In Indonesia, these competencies have been incorporated into national educational reforms, including the Merdeka Curriculum (D'Angelo et al., 2023). Yet, their integration within Islamic Religious Education has largely been pedagogical rather than conceptual. Existing discussions tend to frame these competencies as teaching strategies, rather than reconfiguring religious literacy as an epistemological foundation for cultivating such competencies (Sulistyaningsih and Rahmawati 2019). Studies on digital religious authority Bunt reveal that online environments have generated pluralized and decentralized Islamic interpretations (BUNT 2019). Indonesian students increasingly access religious knowledge through YouTube preachers, TikTok sermons, online fatwas, and AI generated responses (Chamadi 2023). While this phenomenon has been documented sociologically, there remains insufficient investigation into how formal Islamic education systematically responds to this epistemic shift through curriculum design and integrative pedagogical models (Kholili et al. 2024).

Based on this review, three major research gaps can be identified. First, a conceptual gap. Existing literature tends to treat religious literacy and 21st-century competencies as separate domains (F. M. Imamah and Lee 2024). There is no comprehensive theoretical framework that positions religious literacy as an epistemological mediator for developing 21st century competencies within Islamic Religious Education (Y. H. Imamah 2025). Second, an empirical gap. Previous studies are predominantly descriptive or normative, with limited quantitative evidence examining the relationship between levels of religious literacy and students' 21st century competencies in Islamic education contexts. Third, a model gap. There is currently no systematically developed integrative model that combines theological foundations, critical religious literacy, and 21st century competencies within the digital ecosystem of Indonesian schools (Hasanah et al., 2025).

Addressing these gaps, this study offers several significant novelties. First, this research reconstructs religious literacy beyond textual comprehension. It conceptualizes religious literacy as an epistemological competence encompassing contextual interpretation, critical evaluation of digital religious authority, ethical reasoning in online spaces, and the capacity to navigate religious plurality. Second, this study empirically tests the predictive relationship between religious literacy and 21st century competencies using a mixed methods approach. Third, the study develops an Integrative Transformative Model of Islamic Religious Education grounded in Indonesian socio religious realities. Fourth, this research shifts the focus from mere digitalization of instructional tools toward epistemological transformation in Islamic education. The transformation examined in this study does not merely concern media and methodology, but fundamentally addresses how religious knowledge is constructed, validated, mediated, and internalized within formal schooling systems.

The scientific contribution of this study lies in its theoretical reconstruction and empirical validation of religious literacy as a strategic epistemological mediator in Islamic Religious Education amid digital disruption. By integrating theological integrity with critical literacy and contemporary competencies, this research provides a systematic framework for reorienting Islamic education in Indonesia without compromising its normative foundations.

METHODS

Design

This study employed a descriptive qualitative approach using a multisite case study design (M. Huberman and Miles 2002). The approach was selected to gain in depth understanding of how Islamic Religious Education is being transformed within real school contexts (John. W. Cresswell 2015). The qualitative paradigm enables exploration of teachers' pedagogical practices, students' learning experiences, and institutional strategies (Wang Li 2018).

Research Sites and Participants

The research was conducted in four Indonesian schools representing diverse educational contexts:

- a. State Islamic Senior High School (MAN)
- b. Public Senior High School with Islamic Education emphasis
- c. Private Islamic Integrated School

Participants consisted of:

- a. 8 Islamic Religious Education teachers
- b. 4 school principals
- c. 24 students (Grade 8-11)

Purposive sampling was applied to select participants actively engaged in digital based Islamic learning.

Data Collection

Data were collected from August to December 2025 through:

- a. Semi structured in depth interviews
- b. Classroom observations (offline and blended learning sessions)
- c. Analysis of curriculum documents and digital learning materials

Interview questions explored shifts in teaching methods, students' engagement with digital religious content, and integration of critical thinking into Islamic learning.

Data Analysis

Data were analyzed using thematic analysis procedures involving data reduction, categorization, and interpretative synthesis. Patterns of transformation were identified across sites. Triangulation was applied through cross-verification between interviews, observations, and documents. Member checking was conducted to ensure credibility (M. B. M. A. M. Huberman n.d.).

RESULT AND DISCUSSION

Pedagogical Transformation: From Doctrinal Transmission to Dialogical Digital Learning

In one session at MAN, the teacher uploaded two different interpretations of QS. Al-Hujurat: 6 through the LMS before the face-to-face meeting. Students were asked to compare the interpretation approaches and write their initial arguments in the online discussion forum. Observation notes show that 18 of the 24 students actively participated before the class took place. When the offline discussion began, the teacher opened with a reflective question:

“Can all religious information that goes viral on social media be immediately trusted without verification?”

The discussion developed dialogically, and students referred to the digital sources they had explored previously. This situation shows a shift from a one-way transmission model to digital based dialogic interaction.

In contrast, at a public school, an interpretation video was played for 20 minutes without in-depth discussion. Observations noted that interactions were limited to factual questions such as “what does the verse say?” This pattern indicates digitization without pedagogical transformation. Observations noted that 70% of students actively participated in the online forum before class began. The offline discussion became more argumentative and reference-based. In line with the results of interviews with PAI teachers at MAN Yogyakarta, they said:

“I used to feel that I had to explain everything. Now students read from applications or the internet. If I just lecture, they are not interested. So I direct the discussion so that they think.”

Teachers at PAI MAN Lampung said:

“Technology helps, but if it is not controlled, students can get the wrong understanding.”

These statements indicate a transition in the role of teachers: from sole authority to literacy mediators. However, this transformation is still in the adaptation stage and is not yet fully established. These findings confirm that transformation is not merely the adoption of digital devices, but a change in the structure of epistemic authority. Interactive digital learning emerges when technology is used to build dialogue, not just to convey doctrine in a new format.

The findings across several Islamic junior and senior secondary schools indicate a significant transformation in the instructional pattern of Islamic Religious Education (IRE). Whereas instruction previously emphasized one-way doctrinal transmission positioning the teacher as the primary source of knowledge and students as passive recipients it has now shifted toward a more participatory and dialogical digital learning environment. From a documentary analysis perspective, the reviewed Lesson Plans (RPP) and teaching modules demonstrate the integration of digital platforms as part of the instructional strategy. The modules explicitly state that “learning is implemented through blended learning with synchronous and asynchronous discussions.” These multisite data suggest a pedagogical paradigm shift from a teacher centered model toward technology based student centered learning.

The Redefinition of Religious Literacy: From Textual Understanding to Critical Contextual Interpretation

Observations of the use of digital Qur'an applications show two patterns: students use the search feature to quickly find verses and translations, and in certain schools, students are asked to compare two digital interpretations and identify differences in approach.

In one session at an integrated Islamic school in Yogyakarta, the teacher asked students to analyze the phenomenon of religious hoaxes and find relevant supporting arguments. The discussion did not stop at reading the text, but continued with the question:

“How can we ensure that the interpretation we take is in line with the current social context?”

Students were seen accessing various digital interpretation sources and discussing their validity. In contrast, at a high school in Lampung, the use of the Qur'an application was limited to taking literal translations to answer written questions. This was supported by the results of interviews with students who stated:

“If the assignment is just to find verses, we usually take them directly from the application. But if we have to compare interpretations, we have to be more careful.”

This statement is supported by the statement from the Islamic Education teacher who said that

“Now the challenge is no longer whether students can read verses or not, but whether they can understand the context on social media.”

This statement shows a redefinition of religious literacy from simply the ability to read texts to the ability to interpret contextually. These results are supported by documentation that students in the field are able to interpret verses contextually, not just literally. These findings indicate a dualism in literacy: textual literacy is still dominant in formal assessments, while critical contextual literacy is beginning to grow in innovative classroom practices. The transformation of religious literacy will only be substantive if formal evaluations also support critical interpretation (Dinata et al., 2025). The second transformation is evident in how religious literacy is conceptualized and practiced. Literacy no longer stops at the ability to read and understand religious texts literally; rather, it has evolved into the capacity to interpret Islamic teachings within contemporary social contexts (Mispani et al. 2021). Document analysis of students' worksheets reveals the inclusion of Higher Order Thinking Skills (HOTS) based instructions, such as: “analyze the phenomenon of intolerance on social media and explain possible solutions based on the Islamic values of *rahmatan lil 'alamin*.” These cross site findings indicate that religious literacy has undergone an epistemological redefinition from a textual-normative orientation toward a contextual critical approach without abandoning its theological foundations (Gozali et al. 2021).

The Integration of Collaboration, Critical Thinking, Communication, and Digital Ethics into Islamic Learning

At the Yogyakarta Integrated Islamic School, students work in groups to create digital da'wah content on the theme of religious moderation. Observations of the results show that there is a division of roles (researcher of arguments, script writer, video editor), peer review discussions prior to publication, and argumentation based on arguments when defending their content. Interviews with Islamic Education teachers at the Integrated School in Yogyakarta revealed:

“Before uploading, make sure the arguments are clear and do not cause divisive interpretations.”

This process demonstrates the simultaneous integration of collaboration, critical thinking, communication, and digital ethics. This process is essential for students to strengthen and ensure the validity of the knowledge they have acquired. It must be ensured that the arguments cited are in accordance with the primary sources used.

At a high school in Lampung, the assignment consists of collecting papers and discussing them with the relevant teacher. Validation and discussion with the PAI teacher are very important to strengthen the arguments written by the students. According to the results of interviews with students, they stated that:

“We learned that preaching on social media must be done carefully. Not all verses can be used directly without explanation.”

The PAI teacher also said that:

“I want students to not only understand religion, but also know how to convey it responsibly in the digital world.”

In line with the interview results above, it is clear that a critical attitude is indeed necessary in maintaining the authenticity or validity of arguments that will be conveyed in the digital world. Even so, the results of the researcher's document show that 21st-century competencies regarding technology integration have begun in PAI learning, although not yet evenly distributed across all schools. The integration of 4C (collaboration, critical thinking, communication, creativity) in PAI is not merely an adoption of global trends, but a contextual need of Indonesia's digital society (Abrori and Hadi 2020). Without critical thinking skills and digital ethics, religious literacy can easily be distorted by disinformation (Hadi et al., 2025).

The results of this study indicate that the transformation of Islamic Religious Education (IRE) in the digital era does not stop at the technological level, but moves into the epistemological and pedagogical realms (Hadi and Robbani 2021). The shift from teacher centered doctrinal transmission to interactive digital learning finds its resonance in social constructivism theory, which places knowledge as the result of construction through interaction and dialogue.

The observed practice, where teachers use LMS as an initial discussion space and position face-to-face classes as a space for negotiating meaning, is a process that is in line with constructivist principles, namely students building understanding through resource exploration, argument exchange, and collective reflection. Religious knowledge is no longer transmitted as a final entity but is negotiated within a framework of responsible interpretation. These findings indicate that the pedagogical transformation occurring in several schools is not merely a methodological innovation, but a paradigm shift in learning.

However, observational data showing the continued existence of digital lectures indicates that constructivism has not yet become mainstream. This is where a critical dialogue between theory and reality takes place. Constructivist theory demands that teachers act as facilitators and mediators, but field practice shows that this change in role requires pedagogical and institutional readiness. Thus, the results of this study not only confirm the theory but also reveal the limits of its implementation in the context of an education system that is still normatively evaluative (Puspitasari, Mustaji, and Rusmawati 2019).

The second shift, namely the redefinition of religious literacy from textual understanding to critical contextual interpretation, is closely related to the critical literacy approach in education. Literacy is no longer understood as the ability to read texts literally, but as the ability to understand context, analyze discourse, and evaluate information sources. When students are asked to compare digital interpretations and analyze religious hoaxes, this practice reflects a critical literacy process that places texts in relation to social reality. This framework has research findings that 21st-century religious literacy must move beyond textual mastery towards contextual reasoning. Critical literacy theory emphasizes the importance of awareness of the plurality of interpretations and power relations in the production of knowledge. Classroom practices that ask students to test the validity of digital sources show that this awareness is beginning to grow. However, the dualism seen between reflective practices in the classroom and rote memorization assessments in formal exams shows a structural tension between the old and new paradigms (luthfiyah dan lhobir 2023). This research, therefore, shows how critical literacy theory confronts an evaluation system that is still based on the reproduction of information.

The third shift, namely the integration of collaboration, critical thinking, communication, and digital ethics in PAI learning, finds its theoretical basis in the 21st-century learning framework. This theory emphasizes that education is not only about transferring content, but also building social and cognitive competencies that are relevant to the digital society. When students work on team-based digital da'wah

projects, discuss arguments, and conduct peer reviews before publication, they internalize collaborative practices and ethical responsibility.

Here, an interesting dialogue occurs between theory and findings: 21st-century learning theory is often considered a general global discourse, but this study shows that the integration of these competencies can be done contextually in religious education. Collaboration does not diminish the depth of spirituality; rather, it strengthens it through collective responsibility. Critical thinking does not threaten beliefs but deepens understanding (Mursyid et al. 2023). Digital communication is not merely a technical skill but an arena for the actualization of religious ethics (Nashori and Saputro 2021).

Thus, the findings of this study do not stand alone as an empirical report but actively engage in dialogue with modern educational theory. Constructivism explains the pedagogical shift that has taken place, critical literacy provides a framework for redefining religious understanding, and 21st-century learning theory provides the context for the integration of digital and ethical competencies. However, this research also enriches these theories by showing the dynamics of their implementation in the context of Islamic Religious Education in Indonesia. The research conducted becomes a context that has distinctive normative, spiritual, and social dimensions (Intan et al., 2019).

The dialogue between theory and findings confirms that the transformation of PAI is not merely an adaptation to technology, but a process of reconstructing the educational paradigm. When constructivism, critical literacy, and 21st-century learning theories meet reflective, dialogical, and contextual classroom practices, a model of religious learning is born that is not only academically relevant, but also socially and spiritually meaningful. This transformation is still ongoing and not yet fully established. However, this research shows that the seeds of change have been planted. The next task is no longer to question whether change is possible, but how to make it systemic and sustainable within the Indonesian education ecosystem.

CONCLUSION

This study shows that the transformation of Islamic Religious Education (IRE) in Indonesia amid digital disruption does not stop at the level of technology adoption, but has entered the epistemological and pedagogical realm. Multisite findings identify three main interrelated shifts: a transition from teacher-centered doctrinal transmission to dialogic digital learning, a redefinition of religious literacy from textual understanding to contextual-critical interpretation, and the integration of 21st-century competencies collaboration, critical thinking, communication, and digital ethics into Islamic learning practices. The transformation that has taken place is not yet uniform and is not yet fully established. Some schools have shown a paradigm shift towards technology based participatory learning, while others are still in the stage of instrumental digitization without substantial pedagogical changes. This confirms that the integration of technology does not automatically result in epistemic transformation, but requires a reconstruction of the role of teachers, curriculum design, and learning evaluation systems.

Conceptually, this research positions religious literacy as a strategic epistemological mediator in Islamic education. Religious literacy is reconstructed not only as the ability to understand sacred texts, but as the competence to interpret, evaluate, and navigate religious knowledge ethically in an algorithm driven digital ecosystem. Thus, religious literacy becomes a fundamental axis in the development of 21st century competencies without sacrificing theological integrity. The integrative transformative model offered in this study provides a systematic framework for harmonizing theological depth with digital era competencies. By integrating constructivist pedagogy, critical literacy, and a 21st century learning framework into the normative foundations of Islamic education, this study contributes to the theoretical reconstruction of Islamic Religious Education in Indonesia. The transformation of Islamic Religious Education is ultimately not merely about

following the tide of technological developments, but rather strategically restructuring epistemological orientations to shape Muslim students who possess critical literacy, ethical responsibility, and digital competencies in an ever-changing society.

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