

Holistic Islamic Education Curriculum Towards Society 5.0: A Model for Integrating Digital Literacy, 21st Century Skills, and Islamic Ethics in Schools

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ABSTRACT

This study aims to (1) analyse the gap between the traditional PAI curriculum and the demands of Society 5.0, (2) identify the main challenges in implementing PAI digitalisation in schools, and (3) construct a Holistic PAI Curriculum Model (PAI-H) as a new theoretical framework that ensures the relevance of PAI in the digital age. This study adopts a Systematic Literature Review (SLR) approach involving qualitative content analysis of reputable international and national literature focusing on PAI curriculum reform, Society 5.0, teacher competencies, and digital ethics to produce credible data synthesis. The findings indicate that technology integration is often superficial, functioning only as a tool for delivering material, and that there is an urgent need to improve the competence of PAI teachers as Spiritual Mentors and shift the focus of the curriculum to be transdisciplinary. The PAI-H model is proposed as a solution that integrates technology, 4C skills, and digital ethics in utilising digital technology within a coherent framework, ensuring that PAI functions as a bastion of moderation. The presented PAI-H model offers strategic policy guidance for curriculum developers and educational institutions to produce graduates who are not only intellectually and digitally superior but also possess moral integrity and play an active role in positive social transformation.

Keyword: Islamic Education, Holistic, Society 5.0, Digital Literacy, Islamic Ethics

INTRODUCTION

Islamic education has a central philosophical-theological foundation in shaping the character and religious commitment of students, which must be maintained amid the tide of global modernisation. Inherently, PAI functions as a medium for internalising universal Islamic values, such as honesty, social justice, tolerance, and compassion, which are essential foundations for creating a civilised and harmonious society.¹ The transformation of the PAI curriculum, from a philosophical perspective, is based on the principle of maintaining a balance (tawazun) between the demands of fardu 'ain (individual spirituality) and fardu kifayah (social contribution and mastery of technology). This foundation requires that the PAI curriculum not only be normative-textual and rigid, but also contextual and adaptive to the spiritual and skill needs of contemporary students amid the dynamics of social change.

¹ Aminuddin Hassan et al., "The Role of Islamic Philosophy of Education in Aspiring Holistic Learning," *Procedia - Social and Behavioral Sciences* 5 (2010): 2113–2118; Aldrin Viktor, "Climate Change in Religious Education and the Importance of Hope : A Systematic Review of International Journal Articles 2000 – 2022 Climate Change in Religious Education and the Importance of Hope : A Systematic Review of International," *Religious Education* 119, no. 3 (2024): 191–209, <https://doi.org/10.1080/00344087.2024.2340175>.

Failure to integrate this philosophical foundation, especially through a relevant epistemological approach to religious studies, will result in religious education losing its essential meaning and relevance in modern life.² Therefore, the reformulation of PAI must be rooted in the concept of maslahah (the welfare of the community) to guide the use of technology, ensuring that the digital knowledge acquired remains moral and ethical.

Rapid social change in the contemporary era, characterised by technological advances, globalisation, and digitalisation, creates real empirical challenges that threaten moral and social identity. Phenomena such as rising individualism, materialism, and the risk of declining morality require a responsive PAI curriculum that functions as an active medium for social transformation. Massive technological developments, while offering great opportunities for efficiency and accessibility in learning, also bring ethical and ideological challenges, including the spread of intolerance, radicalism, and false information in the digital space.³ The explicit threat of digital radicalism shows that the existing PAI curriculum has not been effective in instilling digital literacy based on Islamic ethics. Educational institutions are required to be resilient and able to respond to these challenges, preparing the younger generation to face digital ethical dilemmas and act as agents of religious moderation.⁴ Thus, the greatest empirical urgency is to transform PAI from a compulsory subject into a subject that is relevant and protective against ideological and moral threats in the digital ecosystem.

Theoretically, PAI transformation must be framed within the Society 5.0 paradigm, which is a concept of a super-smart society that combines technological sophistication (AI, IoT) with human dimensions to create a balanced and dignified life. The Society 5.0 era demands mastery of 21st-Century Skills, known as the 4C (Critical Thinking, Creativity, Collaboration, Communication), as a prerequisite for individual success in global competition.⁵ The PAI curriculum, which is the main framework that regulates the direction and strategy of learning, must adopt an innovative pedagogical model to facilitate the development of these 4C skills. This requires a pedagogical shift in PAI from a content-centric approach dominated by lectures to a skill-centric approach. Unfortunately, empirical findings show that technology integration is often only used for delivering material, indicating that the Society 5.0 theory has not been effectively translated into PAI pedagogical practices that develop critical thinking skills.

Although many studies have reviewed the importance of PAI digitisation, the need for curriculum reformulation, and implementation challenges, there is still a significant gap in scientific literature, especially regarding the synthesis of a holistic framework that can be implemented in an integrated manner at the school level. Existing research tends to be fragmented, often focusing only on analysing the competencies of teachers in the digital era or only on reviewing the textual curriculum. Specifically, the current literature does not offer

² M Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2302308>.

³ Tejendra Pherali, "Social Justice, Education and Peacebuilding: Conflict Transformation in Southern Thailand," *Compare: A Journal of Comparative and International Education* 53, no. 4 (2023): 710–727, <https://doi.org/10.1080/03057925.2021.1951666>.

⁴ Abdul Rohman et al., "Integrating Traditional-Modern Education in Madrasa to Promote Competitive Graduates in the Globalization Era," *Cogent Education* 10, no. 2 (2023), <https://doi.org/10.1080/2331186X.2023.2268456>.

⁵ Ter Avest and Retveld Windgerden, "Half a Century of Islamic Education in Dutch Schools," *British Journal of Religious Education* 39, no. 3 (2017): 293–302, <http://dx.doi.org/10.1080/01416200.2015.1128391>.

an integrated model that explicitly links a transdisciplinary approach, namely combining religious studies with science and the humanities, with the structured measurement of social transformation impacts within a single, comprehensive PAI framework.⁶ This gap hinders policy efforts in designing a coherent, applicable PAI curriculum with measurable impact in the field, putting Islamic religious education at risk of becoming irrelevant to the demands of modern society.⁷ The need to bind philosophical, pedagogical, and ethical-social foundations into a single theoretical blueprint indicates an opportunity for the construction of a new model. This study fills the identified gap by presenting the Society 5.0 Holistic PAI Curriculum Model (PAI-H), which is a new scientific contribution with high novelty. The main novelty lies in the construction of a framework that places Transdisciplinary PAI-Digital Ethics as its central pillar, which goes beyond the mere integration of technology as a means of delivering information. The PAI-H Model explicitly emphasises the transformative role of PAI teachers as Spiritual Mentors and Digital Navigators, who are responsible for ensuring that students' mastery of technology is based on the principles of digital ethics and *Maslahah*. By providing a systematic roadmap for curriculum reformulation, from philosophical design to pedagogical implementation, the PAI-H Model is oriented towards dual outcomes: mastery of 4C skills and strengthening of noble character. This framework presents a high-level synthesis of the demands of Society 5.0, theological foundations, and 21st-century pedagogical needs.

The uniqueness of this research lies in its methodological approach, namely a rigorous Systematic Literature Review (SLR), which allows for a comprehensive synthesis of data from various scientific domains to produce a strong new theoretical framework. This approach specifically combines analysis of curriculum innovation, teacher competence, and socio-cultural implications into a coherent narrative. This study not only describes the challenges of implementing PAI in the digital age, but also explicitly examines PAI as an instrument of deradicalisation and strengthening religious moderation in cyberspace. This issue has urgent policy significance, making the findings of this study relevant not only to the Indonesian context but also to other global Islamic contexts. By presenting a detailed and structured implementation model, the PAI-H Model offers profound practical contributions to policymakers, school administrators, and PAI educators.

RESEARCH METHOD

This study adopts the Systematic Literature Review (SLR) method with a descriptive qualitative approach, designed to analyse, identify, and synthesise key findings from previous studies relevant to the transformation of Islamic Education (PAI) curriculum in the digital era.⁸ SLR was chosen as the appropriate method to ensure objectivity, minimise selection bias, and provide a strong and replicable basis for constructing a new theoretical framework. This method is particularly relevant given that the literature on digital ethics in PAI learning is scattered and often fragmented based on its focus (curriculum, competencies, or technology). SLR allows researchers to combine different research results, such as those focusing on curriculum analysis, teacher competencies, and social implications, into a

⁶ Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (2023), <https://doi.org/10.1080/2331186X.2023.2172930>.

⁷ Shiraz Thobani, "The Dilemma of Islam as School Knowledge in Muslim Education The Dilemma of Islam as School Knowledge in Muslim Education," *Asia Pacific Journal of Education* 27, no. 1 (2007).

⁸ Christoph Schröer, Felix Kruse, and Jorge Marx, "A Systematic Literature Review on Applying CRISP-DM Process Model," *Procedia Computer Science* 181, no. 2019 (2021): 526–534, <https://doi.org/10.1016/j.procs.2021.01.199>.

coherent narrative.⁹ Furthermore, SLR facilitates the drawing of high-level conclusions (second-order interpretation) from secondary data, which is vital for synthesising a robust conceptual framework with high novelty demands.¹⁰ The ability to perform thematic triangulation on various challenges (e.g., linking facility limitations with pedagogical inertia) through SLR enhances the credibility of synthesised findings.

The data collection process followed strict protocols, referring to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure that literature mapping was conducted transparently and systematically.¹¹ Internationally and nationally reputable scientific databases, including Scopus, Web of Science (WoS), Google Scholar, and DOAJ, were used in the literature search. A combination of specific keywords was used, including ("PAI Transformation," "Islamic Curriculum," "Society 5.0," "Teacher Digital Literacy," "Islamic Ethics," and "21st Century Skills") to filter the relevance of the articles found. The inclusion criteria required studies published in the last five years (2020-2025) to ensure contemporary relevance, focusing on primary and secondary education (schools/madrasahs), and discussing PAI as a curriculum or field of study. Exclusion criteria include non-peer-reviewed material (such as theses and dissertations that have not been published in journals) and studies that focus solely on higher education or purely Islamic boarding schools. This protocol ensures that the literature analysed is of high scientific quality and relevant to the context of religious education transformation in schools.

The data collected from selected literature was analysed using qualitative thematic synthesis, adopting the three main stages of Miles and Huberman's model: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out by identifying consistent patterns, recurring themes, and major contradictions related to the PAI curriculum and Society 5.0, focusing on aspects of the ideal curriculum, teacher competencies, and implementation barriers. Furthermore, the findings were verified through triangulation of sources and methods, namely by comparing the results reported in the primary studies (from interviews, observations, and document analysis) to test the validity of the interpretations. This process is important to validate that the same issues, such as the superficial use of technology, appear consistently in various studies.¹² The final synthesis aims to construct a new conceptual framework, namely the PAI-H Model, which serves as a high-level interpretative conclusion of the entire literature reviewed, offering comprehensive solutions to existing challenges.

RESULT AND DISCUSSION

Criticism of the Traditional PAI Curriculum and Content Inertia

Literature reviews consistently reveal that the PAI curriculum has historically tended to be content-centric, with a primary emphasis on theoretical understanding of worship, morals, and fiqh. This model faces inertia or rigidity, difficulty in transforming from a bureaucratic

⁹ Sathy Karunananthan et al., "A Multidisciplinary Systematic Literature Review on Frailty : Overview of the Methodology Used by the Canadian Initiative on Frailty and Aging," *Biomed Central* 11 (2009): 1–11.

¹⁰ Viktor, "Climate Change in Religious Education and the Importance of Hope : A Systematic Review of International Journal Articles 2000 – 2022 Climate Change in Religious Education and the Importance of Hope : A Systematic Review of International."

¹¹ Kristina M Reiss, "Eye-Tracking Methodology in Mathematics Education Research : A Systematic Literature Review," *Educational Studies in Mathematics* (2020): 147–200.

¹² Karunananthan et al., "A Multidisciplinary Systematic Literature Review on Frailty : Overview of the Methodology Used by the Canadian Initiative on Frailty and Aging."

and traditional approach to collaborative and innovative teaching methods. This rigidity in content has resulted in the PAI curriculum failing to effectively integrate Islamic values with the broader social context, such as pluralism, social justice, and human rights.¹³ This failure has resulted in students being unable to effectively apply religious values when facing complex contemporary personal and social dilemmas. The inability to connect Islamic teachings with socio-technological developments risks making PAI obsolete and ineffective in addressing the contemporary challenges faced by students and society in general. This phenomenon shows that the traditional curriculum produces students who understand the teachings but are not competent in responding to socio-digital issues ethically and practically. The digital transformation of PAI in schools faces significant structural and cultural challenges that hinder the optimisation of technological potential. Structural barriers include limited resources, inadequate infrastructure facilities (such as fast internet and up-to-date hardware), and the cost of procuring and maintaining technology.¹⁴ These infrastructure limitations have resulted in the uneven implementation of technology in learning, especially in less accessible areas, and have also limited the types of advanced pedagogy (such as gamification or flipped classrooms) that can be applied. On the other hand, cultural challenges manifest themselves in the form of resistance to curriculum changes that are feared to erode traditional values and religious integrity. This cultural resistance often arises from legitimate concerns about the negative influence of technology on Islamic values, thus requiring the curriculum to explicitly teach digital ethics as a mitigation and protection strategy for students.

SLR analysis shows consistent findings that the integration of technology in PAI is still largely superficial and does not maximise the development of critical thinking skills. The use of technology is often limited to the delivery of material (such as PPT, educational videos, or e-books) that functions as a delivery mechanism, rather than as a catalyst for critical thinking or interactivity. If technology only replaces the blackboard without changing the learning methodology, the potential of Society 5.0 to produce critical and adaptive individuals will be hampered.¹⁵ The PAI curriculum must be able to train students to critically analyse digital information and use technology for complex problem solving, in line with the demands of Society 5.0, which places humans as controllers of ethical technology. The failure to shift the focus from information transmission to the development of 21st-century skills is the main obstacle to the strategic role of PAI.

The PAI curriculum must be reformed to explicitly integrate 4C skills, where Islamic teachings serve as the context and ethical guidelines for each of these skills. Critical thinking can be developed through case studies and analysis of contemporary social issues (such as tolerance or social justice) using a contextual fiqh perspective. Collaboration can be implemented through technology-based projects (PjBL) that encourage students to practise social responsibility in Islam, for example by designing digital solutions to community problems. The use of problem-based learning (PBL) and project-based learning (PjBL) models is imperative to compel students to apply religious knowledge in real-world solutions, replacing monotonous lecture methods. This strategy ensures that PAI trains

¹³ Nur Ali et al., “Interreligious Literacy Learning as a Counter- Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia,” *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 383–405.

¹⁴ Kosim et al., “The Dynamics of Islamic Education Policies in Indonesia.”

¹⁵ Sebastian Tjelle Jarmer, “Critique of Religion and Critical Thinking in Religious Education,” *British Journal of Religious Education* 47, no. 3 (2025): 253–267, <https://doi.org/10.1080/01416200.2024.2403400>.

individuals who are not only faithful but also capable of working and contributing innovatively in society.

The Transformational Role of Islamic Education Teachers: From Source of Information to Spiritual Mentor

In the era of Society 5.0, the role of PAI teachers must undergo a fundamental transformation from information providers to facilitators, counsellors, and most importantly, Spiritual Mentors. As Spiritual Mentors and facilitators of values, PAI teachers are responsible for integrating spiritual and ethical values into every aspect of digital learning, ensuring character building.¹⁶ Teachers must be able to serve as role models who demonstrate wise and ethical use of technology, providing guidance to students exposed to the rapid and massive flow of digital information.¹⁷ This transformation of roles emphasises that PAI aims to shape individuals who are not only intellectually intelligent but also possess a strong foundation of character and ethics, which is crucial for addressing the degradation of human roles and morality in the 4.0 era. Enhancing these competencies is key to actualising an adaptive and relevant curriculum in the Society 5.0 era.

Improving the competence of Islamic Education teachers requires a dual focus: mastery of digital technology and instilling Islamic ethics. The digital competencies required go beyond basic operational skills, encompassing strategic skills in determining relevant pedagogy, utilising Artificial Intelligence (AI), and managing information wisely.¹⁸ Continuous professional training must be intensive and focused on integrating PAI with interactive pedagogical technologies, such as blended learning and adaptive learning, which are institutionally supported. In addition, teachers need to be equipped with the competence to develop students' Emotional Intelligence (EQ) and Social Intelligence (SQ), as these interpersonal skills are invaluable in Society 5.0. The main challenge is to overcome the competence gap still felt by many PAI teachers, which requires adequate facilities and infrastructure support.

PAI holds significant strategic potential as an instrument of deradicalisation and strengthening of religious moderation ideology (wasatiyyah) amid the dissemination of extremist ideology through digital media.¹⁹ The curriculum must explicitly integrate the values of tolerance, pluralism, and respect for diversity as an integral part of universal Islamic teachings. The learning strategy includes the use of digital platforms for moderation campaigns and interactive case studies that hone social awareness and ethics in cross-cultural and interfaith interactions.²⁰ Through strengthening digital literacy, PAI equips students with the ability to filter information, identify radical content, and adhere to inclusive and environmentally friendly Islamic principles.²¹ PAI, therefore, not only transmits religious

¹⁶ Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," *Cogent Education* 8, no. 1 (2021), <https://doi.org/10.1080/2331186X.2021.1968736>.

¹⁷ Mehmet H Tuna, "Fundamentals of a Pluralism-Fostering Islamic Religious Education : Navigating Cultural and Religious Dimensions of Plurality," *Religious Education* 119, no. 4 (2024): 321–337, <https://doi.org/10.1080/00344087.2024.2384690>.

¹⁸ Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghaz 1's Tasawwuf Contribution to Intellectual Society," *Cogent Social Sciences* 9, no. 1 (2023), <https://doi.org/10.1080/23311886.2023.2192556>.

¹⁹ Nurullah Altas, "Towards Comprehensive Religious Education (a Trial for New Research Ways within the Frame of Liberalism and Multiculturalism Concepts)," *Procedia - Social and Behavioral Sciences* 174 (2015): 131–136.

²⁰ Richard Bailey, "Evaluating the Relationship between Physical Education, Sport and Social Inclusion," *Educational Review* 57, no. 1 (2005).

knowledge but also functions as a tool to shape the ideological resilience of the younger generation in cyberspace. To achieve the relevance of Society 5.0, PAI must move from a monodisciplinary approach to a transdisciplinary framework that explicitly combines Science, Technology, Arts, and Humanities with religious values. This approach serves to eliminate scientific dichotomy, ensuring that religious knowledge is not isolated from rapid scientific and technological developments. A transdisciplinary curriculum enables students to view Islamic teachings as a holistic and applicable framework for solving complex 21st-century problems, including ethical and environmental issues. Although this model is ideal, research shows that the implementation of a multidisciplinary/transdisciplinary (MIT) curriculum in PAI at the school level is still minimal and requires the simultaneous development and strengthening of theoretical and practical infrastructure.

Holistic Framework Model for the Society 5.0 PAI Curriculum (PAI-H)

Based on a synthesis of the curricular, pedagogical, and teacher competency challenges identified through SLR, the Holistic PAI Curriculum Model (PAI-H) Society 5.0 is proposed as a new theoretical framework. This model was developed to integrate all the necessary transformation requirements into a single systematic unit. PAI-H consists of three mutually supportive foundations: Philosophical-Theological Foundation (Moderation and Ethics), Pedagogical-Methodological Foundation (4Cs and Transdisciplinary), and Institutional-Human Resource Foundation (Teacher Competence and Collaborative).²¹ This model explicitly places digital ethics as the primary ethical output, ensuring that technology mastery is carried out with moral integrity and in accordance with the principles of Maslahah. This framework serves as a blueprint that offers systematic guidance for curriculum developers to design flexible, inclusive syllabi oriented towards the creation of a dignified smart society in the future.

Table 1. Holistic PAI Curriculum Framework (PAI-H) in Schools Towards Society 5.0

PAI Transformation Pillars	Core Curriculum Focus	21st Century Skills Output	Indicators of Islamic Digital Ethics
Foundation A: Philosophical-Theological	Principles of Religious Moderation and Maslahah (Public Interest)	Critical Thinking (Analysis of digital information sources and religious hoaxes)	<i>Content Integrity (Avoiding digital gossip and slander; verifying religious information)</i>
Foundation B: Pedagogical-Methodological	Integrations od Science/ Humanities (Transdisciplinary/ Trans-Contextual)	Collaboration and Creativity (Project-Based Learning, Gamification, Innovative Solutions Based on Values)	<i>Social Responsibility (Using technology for good, Islamic social projects)</i>
Foundation C: Institutional-Human Resources	Strengthening the Capabilities of PAI Teachers (Spiritual Mentor & Digital Navigator)	Technology Literacy (Utilising AI, IoT, and relevant interactive platforms)	<i>Life Balance (Managing digital time; maintaining mental/spiritual health)</i>

The implementation of the PAI-H model requires the adoption of learning methods that significantly exceed traditional lecture models, making them more interactive and contextual. Strategies such as the Flipped Classroom and Blended Learning are highly recommended, as

²¹ Hassan et al., "The Role of Islamic Philosophy of Education in Aspiring Holistic Learning."

they allow students to access normative material online, so that face-to-face time can be used for in-depth discussions and value application projects. Gamification methods can be used to increase student engagement in religious learning, such as in moral dilemma solving simulations or contemporary fiqh case studies, making the learning process more enjoyable. In addition, Contextual Teaching and Learning (CTL) can be applied to train students to think critically and creatively by linking PAI material to issues relevant to their environment, utilising technology as a means of contextual exploration and self-development. This combination of methods ensures that PAI is a subject that is relevant to students' lives and equips them with the skills needed in the digital age.

To ensure the effectiveness of the PAI-H Model, PAI transformation must have clear metrics to measure social impact that goes beyond mere cognitive scores, focusing on behavioural transformation.²² Measurements should emphasise real changes in behaviour (akhlakul karimah), increased tolerance, and social awareness (social interaction) in line with Islamic values. Therefore, evaluation methods need to include project-based authentic assessment, where students demonstrate their ability to solve social or ethical problems using Islamic values and technology.²³ Continuous evaluation (formative and summative) involving input from various stakeholders, including parents, the community, and teachers, is crucial to validate the success of the PAI curriculum in creating positive and sustainable social change.

The success of implementing the PAI-H Model is highly dependent on strategic policy support and strong institutional collaboration, involving all stakeholders. The government must prioritise the allocation of funds for improving technological infrastructure in schools, especially in disadvantaged areas, to ensure equitable digital access and reduce disparities. Collaboration between schools, families, and communities (stakeholder involvement) must be strengthened, making curriculum development, digital ethics, and character building an integrated collective responsibility.²⁴ Educational institutions need to abandon the old rigid bureaucratic approach and embrace a mindset that prioritises cooperation (gotong royong) and sustainable innovation in PAI reform. Without integrated policy support and effective collaboration, PAI curriculum reform efforts risk becoming mere discourse, failing to address the dynamics of Society 5.0.

CONCLUSION

This Systematic Literature Review research confirms that the transformation of Islamic Education in schools towards Society 5.0 is a crucial necessity, driven by the urgent need to balance digital technology mastery with Islamic moral and ethical foundations. The main findings reveal two significant problems: first, the integration of technology is superficial, focusing only on the delivery of material and not maximising the facilitation of critical thinking skills (4C). Second, there is a massive competency gap among PAI teachers in utilising technology pedagogically and ethically, exacerbated by infrastructure limitations. In response to this gap, the study successfully constructed a Holistic PAI Curriculum Model (PAI-H) that positions PAI as a social transformation agent through a transdisciplinary approach, digital ethics, and strengthening the role of teachers as Spiritual Mentors. This

²² Eva F Nisa and Eva F Nisa, "Social Media and the Birth of an Islamic Social Movement: ODOJ (One Day One Juz) in Contemporary Indonesia," *Indonesia and the Malay World* 46 (2018), <https://doi.org/10.1080/13639811.2017.1416758>.

²³ Bailey, "Evaluating the Relationship between Physical Education, Sport and Social Inclusion."

²⁴ Rohman et al., "Integrating Traditional-Modern Education in Madrasa to Promote Competitive Graduates in the Globalization Era."

model offers a coherent theoretical blueprint, ensuring that PAI produces graduates who are intelligent, skilled, and virtuous in the digital age.

The main strength of this study is the methodological rigour of SLR, which enables thematic synthesis of fragmented literature, providing a comprehensive view of the PAI transformation ecosystem globally and nationally. The highest scientific contribution of this study is the formulation of the PAI-H Society 5.0 Model, a new theoretical framework that provides a systematic roadmap for reformulating the PAI curriculum at the school level. The PAI-H Model explicitly bridges the dichotomy between the technological demands of Society 5.0 and theological demands (moderation and morals), offering applicable and results-oriented solutions (morals and 4Cs). Furthermore, PAI-H provides urgent policy contributions by explicitly highlighting the role of PAI as a bulwark against digital radicalism, a globally relevant issue.

The main limitation of this study is that it is limited to secondary data analysis (literature), which may not fully reflect the dynamics of PAI-H implementation in the field in a specific and contextual manner. Although the PAI-H model has been constructed theoretically with a strong foundation, empirical validation in real school environments (case studies) is still needed to test its effectiveness, applicability, and teachers' responses to transdisciplinary demands. Therefore, future research should conduct field studies using qualitative or quantitative (experimental) methods to measure the direct impact of implementing a transdisciplinary and digital ethics-based PAI curriculum on student character and mastery of 4C skills. The focus can also be expanded to develop specific measurement instruments for PAI teacher competencies, especially in their roles as Spiritual Mentors and Digital Navigators in the Society 5.0 era.

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