

RECONSTRUCTION OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM BASED ON ARTIFICIAL INTELLIGENCE TO FORM RELIGIOUS DIGITAL CITIZENSHIP IN THE SOCIETY 5.0 ERA

Hasmiza^{1a*}, Waslun^{2b}, Abu Bakar^{3c}

^{1,2}Sekolah Tinggi Agama Islam Natuna, Komplek Masjid Agung Natuna, Ranai, Kabupaten Natuna, Kepulauan Riau, Indonesia

^aEmail: hasmiza.almaari@gmail.com

^bEmail: waslun1992@gmail.com

^cEmail: abakarntx@gmail.com

(*) Corresponding Author

hasmiza.almaari@gmail.com

ARTICLE HISTORY

Received : 20-04-2026

Revised : 07-05-2026

Accepted : 15-06-2026

KEYWORDS

PAI Curriculum
Reconstruction,
Artificial Intelligence,
Religious Digital
Citizenship

ABSTRACT

This study examines the reconstruction of the Islamic Religious Education (PAI) curriculum through Artificial Intelligence (AI) integration to develop *religious digital citizenship* in the Society 5.0 era. Using a qualitative case study approach, data were collected from thirteen participants, eight PAI teachers, two curriculum developers, and three school administrators, through interviews, classroom observation, and document analysis over four months. Findings reveal that AI tools have been organically integrated into PAI practice, producing early indicators of religious digital citizenship; however, this remains incidental rather than structurally designed. To address this gap, the study proposes a four-dimensional reconstruction framework: (1) philosophical repositioning grounded in Islamic epistemology, (2) cross-domain digital ethics content redesign, (3) a three-phase pedagogical sequence (*ta'aruf*, *tafakkur*, *tahqiq*), and (4) competency-based assessment aligned to religious digital citizenship outcomes. This framework advances SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions) by producing graduates who are digitally competent and Islamic ethically grounded.

This is an open access article under the CC-BY-SA license.



INTRODUCTION

Islamic Religious Education (PAI) in a growing number of schools and madrasahs has demonstrated notable adaptive capacity in integrating AI-based tools into the learning process. AI-assisted platforms, including chatbot-based learning, digital Qur'an applications, and automated assessment systems, have increased student engagement, personalized content delivery, and enabled AI-embedded pedagogical approaches. Crucially, this integration has produced visible qualitative shifts beyond mere digital supplementation: students have exhibited greater critical engagement with religious knowledge, developing characteristics consistent with

religious digital citizenship: the capacity to navigate digital environments with both competence and Islamic moral grounding.

Despite these promising field realities, the scholarly ideal paints a considerably more cautious picture. Theoretically, the integration of AI into religious education curricula, especially to the level of producing *religious digital citizenship* outcomes, is understood as a complex, multi-dimensional endeavor that cannot be achieved without deliberate, structured curriculum reconstruction. Experts argue that AI adoption in Islamic education demands not only technological readiness but also deep epistemological alignment between technological systems and Islamic values. As noted by Muis, Maisarah, and Fitri (2025), integrating AI into the Islamic education curriculum within the Society 5.0 era requires a transformative framework that holistically restructures both content and pedagogical approach, not merely the addition of digital tools to existing syllabi. Similarly, Salim and Aditya (2025) emphasize that current implementations of AI in Islamic education remain inconsistent in method and fragmented in approach, with most institutions lacking a coherent framework for ensuring that AI use reinforces rather than erodes theological and moral integrity. Achruh, Rapi, Rusdi, and Idris (2024) further contend that the majority of Islamic higher education institutions in Indonesia have yet to achieve the competency threshold required for ethical and effective AI adoption, citing persistent gaps in teacher readiness, infrastructure, and institutional policy. On the dimension of citizenship formation, Nurhayati, Supriadi, Jenuri, and Karim (2025) assert that achieving genuine digital citizenship grounded in religious values necessitates systemic curriculum intervention, one that moves beyond digital skill acquisition to embed spiritual discernment, ethical judgment, and communal responsibility as core learning objectives. Compounding this, Suhendi (2024) argues that Islamic education curricula, as currently designed, face fundamental structural limitations in responding to the demands of Society 5.0, and that innovation must be grounded in a reconstructive, not merely adaptive, approach to curriculum development.

The tension between these two realities, a field that shows signs of successful AI-integrated PAI practice, and a theoretical landscape that insists such success cannot be fully realized without deliberate curriculum reconstruction, constitutes the central problematic of this research. Specifically, the gap lies not in the absence of AI use, but in the absence of a theoretically grounded, systematically designed curriculum framework that can sustain, explain, and replicate what has been achieved. What appears to be success at the surface level may in fact be the product of informal, unstructured, and practitioner-driven improvisation rather than a robust, reconstructed curriculum model. This raises a fundamental question: if meaningful outcomes are already observable, what conceptual architecture is required to formalize, validate, and scale that practice?

The gap deepens when examined through the lens of *religious digital citizenship*, a construct that demands not only digital proficiency but also the internalization of Islamic ethical values in digital conduct, the ability to navigate online spaces with moderation and discernment, and the capacity to contribute positively to digital public life from a position of religious conviction. The current PAI curriculum, even when enriched with AI tools, has not been formally reconstructed to produce this specific outcome as an articulated educational goal. This research therefore emerges from the question: *how should the PAI curriculum be reconstructed, through an AI-based approach, to systematically and intentionally cultivate religious digital citizenship in the era of Society 5.0?*

A growing body of scholarship has examined the intersection of AI, Islamic education, and curriculum development in recent years. Research on AI integration in Islamic learning contexts has expanded significantly, with studies documenting its application in content personalization, digital Qur'anic learning, chatbot-based instruction, and gamified religious engagement (Salim & Aditya, 2025; Hanifaa & As'ad, 2025; Muis, Maisarah, & Fitri, 2025). Parallel literature has explored the broader structural dimensions of Islamic education in Society 5.0, examining how traditional curriculum paradigms must evolve in response to rapid technological change (Suhendi, 2024; Zainuddin, Abidin, Susanti, & Muttaqin, 2024; Mukhsin, 2025). Scholars working specifically on curriculum reconstruction have argued for more systemic and values-anchored approaches, with Karim (2024) and Muslim (2024) highlighting that AI tool integration in curriculum management must be governed by clear ethical and pedagogical frameworks rooted in Islamic epistemology. Studies on digital citizenship in religious education contexts have begun to appear, particularly examining how digital competence and moral formation can be jointly cultivated (Nurhayati, Supriadi, Jenuri, & Karim, 2025; Almethen & Al-Omair, 2024). Research on the reconstruction of the PAI teacher's role in the AI era has also emerged, with Achruh, Rapi, Rusdi, and Idris (2024) and Suryana, Mustaqim, and Rois (2025) documenting the shifting competency demands placed on Islamic educators in digitally transformed schools.

However, a critical examination of this body of literature reveals notable lacunae. First, no study to date has specifically proposed a comprehensive, AI-based *curriculum reconstruction model* that targets the formation of *religious digital citizenship* as a distinct and measurable educational outcome within the PAI framework. Most existing works either address AI adoption broadly or focus on digital literacy and character education as separate domains, without integrating them into a single reconstructed curriculum architecture (Salim & Aditya, 2025; Muis, Maisarah, & Fitri, 2025; Hanifaa & As'ad, 2025; Suhendi, 2024; Karim, 2024; Muslim, 2024; Zainuddin, Abidin, Susanti, & Muttaqin, 2024; Nurhayati, Supriadi, Jenuri, & Karim, 2025; Almethen & Al-Omar, 2024; Achruh, Rapi, Rusdi, & Idris, 2024; Suryana, Mustaqim, & Rois, 2025; Mukhsin, 2025; Muliyantri & Fajriyanti, 2026; Zahraeni, Akib, Rosidin, & Sulaeman, 2025). The absence of this integrated, outcome-specific reconstruction model, particularly one that is empirically grounded in a field context that already demonstrates strong AI-integrated PAI practice, represents the precise scholarly gap that the present study is positioned to fill.

The novelty of this research lies in its conceptual contribution of a reconstructed PAI curriculum model that purposefully integrates AI as both a pedagogical instrument and a structural design element, with *religious digital citizenship* as its specific and explicit educational target within the context of Society 5.0. Unlike prior studies that treat AI adoption and value-based character formation as parallel or subordinate concerns, this research synthesizes them into a single, theoretically coherent curriculum architecture. This represents a substantive departure from both the technologically-oriented AI-in-education literature and the normatively-oriented Islamic character education literature, proposing instead a hybrid, reconstructive framework that can serve as a replicable model for PAI curriculum development in the digital age. In doing so, this study responds directly to SDG 4 (Quality Education), which calls for inclusive, equitable, and quality education that promotes lifelong learning opportunities, recognizing that in Society 5.0, quality religious education must be redefined to encompass digital ethical competence alongside spiritual formation.

The urgency of this research is underscored by the converging pressures facing Islamic education in Indonesia and globally: the accelerating penetration of AI into everyday student life, the rising incidence of digital ethical violations among youth, including the spread of religious misinformation, cyberbullying, and online radicalization, and the persistent structural lag of the formal PAI curriculum in responding to these challenges. Without a reconstructed curriculum that explicitly cultivates *religious digital citizenship*, students risk developing strong digital capabilities that are decoupled from Islamic ethical grounding, a condition that threatens not only individual moral development but also social cohesion in digitally hyperconnected societies. This research is therefore urgent not merely as an academic exercise but as a practical contribution to SDG 16 (Peace, Justice, and Strong Institutions), which demands the promotion of inclusive, safe, and responsible digital public life, a goal that Islamic education, when properly reconstructed, is uniquely positioned to advance.

This research is guided by two central questions: first, how is the current PAI curriculum at the research site structured and implemented in relation to AI integration, and to what extent does it reflect the conditions necessary for cultivating *religious digital citizenship* in the era of Society 5.0; and second, how should the PAI curriculum be reconstructed, in terms of its foundational framework, content design, pedagogical approach, and assessment mechanisms, to systematically produce graduates who embody *religious digital citizenship* as both an Islamic and a civic-digital competency within the Society 5.0 paradigm.

RESEARCH METHODS

This study employs a qualitative research design with a case study approach, selected because the research seeks to explore, describe, and analyze the phenomenon of AI-integrated PAI curriculum practice as it naturally unfolds within a specific institutional setting. Data were collected from thirteen purposively selected participants: eight PAI teachers (with 3–12 years of teaching experience and demonstrated proficiency in AI tool use), two curriculum developers, and three school administrators. Data collection took place over four months (January–April 2025) through three primary techniques: in-depth semi-structured interviews (each lasting approximately 60–90 minutes), participatory observation of AI-assisted learning sessions (totaling 24 classroom observations), and documentation analysis covering curriculum documents, lesson plans, learning videos, and institutional digital

learning policies. All interviews were audio-recorded, transcribed verbatim, and member-checked by participants to ensure accuracy. Data analysis followed the Miles and Huberman (1994) interactive model, encompassing data reduction, data display, and conclusion drawing. Credibility was established through source triangulation (cross-referencing interview, observation, and document data) and method triangulation. Dependability was maintained through a systematic audit trail, including dated field notes, a reflexivity journal, and a documented decision log for each analytical step, allowing independent verification of the research process.

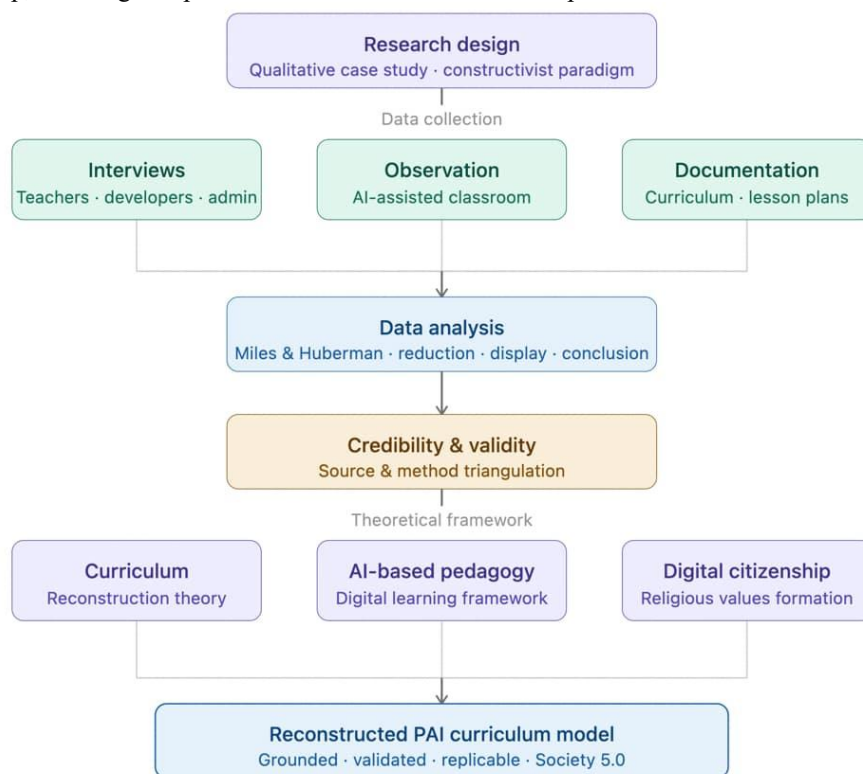


Figure 1. *Research Methodology Framework*

The research was conducted at Sekolah Tinggi Agama Islam Natuna, selected purposively based on its demonstrable and sustained practice of AI-integrated PAI learning that has produced observable indicators of religious digital citizenship among students, qualifying it as an information-rich case in the sense established by Patton (2002). This study positions itself within the constructivist paradigm, recognizing that curriculum reconstruction is not a purely technical act but a socially and epistemologically situated process. Findings from the empirical case were analyzed against the theoretical framework of curriculum reconstruction, AI-based pedagogy, and religious digital citizenship to generate a grounded, contextually validated reconstruction model. Transferability of findings is supported by thick description of the research context, enabling readers in comparable institutional settings to assess the applicability of the model to their own contexts.

RESULT AND DISCUSSION

RESULT

The Structure and Implementation of the AI-Integrated PAI Curriculum and Its Reflection on the Conditions for Cultivating Religious Digital Citizenship in the Society 5.0 Era

The PAI curriculum currently implemented at the research site reflects a transitional yet progressively structured framework that has moved considerably beyond conventional text-based religious instruction. At the foundational level, the curriculum retains its normative Islamic doctrinal core, covering domains of aqidah, ibadah, akhlak, al-Qur'an-Hadith, and fiqh, but has been enriched through the deliberate incorporation of AI-based tools as both pedagogical instruments and content delivery mechanisms. This integration was not the product of top-down policy mandates but emerged organically from practitioner-driven initiative, where individual teachers, supported by institutional leadership, began experimenting with AI platforms and gradually formalized their use within teaching and learning plans. The result is a curriculum that, while not yet formally reconstructed at the structural level, exhibits strong adaptive characteristics that distinguish it from institutions where AI remains entirely absent from religious education practice.

In terms of implementation, PAI learning at the research site demonstrates several key features that align with the demands of Society 5.0 education. Teachers routinely utilize AI-assisted platforms, including generative AI tools for content elaboration, digital Qur'anic learning applications, automated formative assessment systems, and AI-curated religious content repositories, as integral components of their instructional delivery. Classroom observation revealed that these tools are not deployed superficially; rather, they are embedded within structured lesson sequences where AI-generated content serves as a stimulus for discussion, critical reflection, and ethical deliberation among students. This pedagogical orientation aligns with what Hanifaa and As'ad (2025) describe as the transformative potential of AI in PAI learning, not merely accelerating information transfer but stimulating higher-order cognitive engagement with religious subject matter. Students are regularly prompted to evaluate, critique, and contextualize AI-generated religious explanations against authoritative textual sources, a practice that cultivates both digital critical thinking and religious epistemic discernment simultaneously.

The institutional dimension of implementation is equally significant. School leadership has established a supportive digital learning ecosystem characterized by adequate technological infrastructure, a culture of digital literacy among teaching staff, and informal institutional policies that govern the ethical use of AI in learning contexts. Based on interview data and classroom observation, all eight PAI teacher participants demonstrated the ability to independently operate at least three AI-based tools (generative AI platforms, digital Qur'anic applications, and AI-assisted formative assessment systems), with six of the eight reporting consistent integration of AI tools in more than 70% of their weekly lesson plans. This profile contrasts notably with the concern raised by Achruh, Rapi, Rusdi, and Idris (2024), who document widespread teacher unreadiness in AI adoption across Indonesian Islamic higher education, suggesting that the research site represents an exceptional rather than typical case, and thereby qualifying it as an information-rich setting for the purposes of this study.

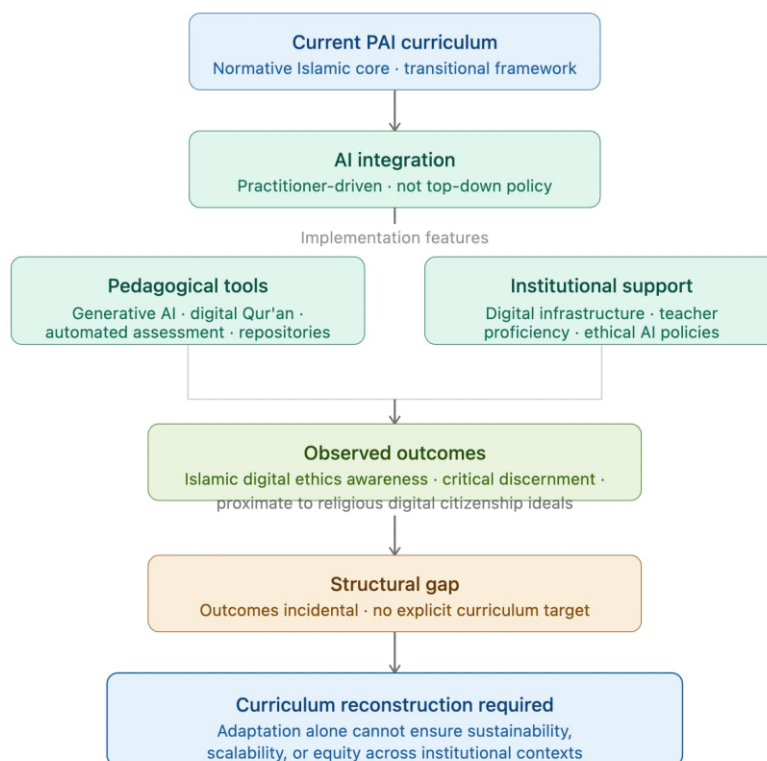


Figure 2. *The Structure and Implementation of the AI-Integrated PAI Curriculum and Its Reflection on the Conditions for Cultivating Religious Digital Citizenship in the Society 5.0 Era*

When examined through the lens of religious digital citizenship, the current curriculum implementation reveals a partially realized but structurally incomplete condition. On the positive side, students at the research site exhibit several indicators consistent with religious digital citizenship: they demonstrate awareness of Islamic ethical boundaries in digital conduct, they engage with online religious content with a degree of critical discernment, and they show a tendency to apply Islamic moral frameworks when navigating digital social environments. These outcomes are observable in classroom discourse, in the nature of student-generated digital content during learning activities, and in self-reported attitudes toward digital media use. In this respect, the current implementation has organically produced conditions that are proximate to the ideals of religious digital citizenship as articulated by Nurhayati, Supriadi, Jenuri, and Karim (2025), who frame genuine religious digital citizenship as the intersection of responsible digital conduct, spiritual ethical grounding, and active civic participation in online communities.

However, a critical structural limitation persists. The cultivation of religious digital citizenship at the research site is not the product of an intentionally designed curriculum outcome. It is, rather, an incidental byproduct of a technologically enriched learning environment whose underlying curriculum architecture has not been formally reconstructed to target this outcome explicitly. The curriculum documents, including the scope and sequence plans, competency standards, and assessment rubrics, do not yet contain explicit references to digital citizenship formation, religious ethics in digital spaces, or competency indicators that reflect Society 5.0 demands. This gap between what is being achieved in practice and what is formally articulated in the curriculum structure is the defining characteristic of the current condition: a curriculum that performs beyond its written design, sustained by practitioner creativity rather than structural intentionality. This finding reinforces the theoretical position advanced by Suhendi (2024), that the PAI curriculum requires not incremental adaptation but substantive structural reconstruction to adequately respond

to Society 5.0, because adaptation without reconstruction cannot guarantee sustainability, scalability, or equity of outcome across different institutional contexts.

The Reconstruction of the PAI Curriculum Based on AI Integration to Systematically Cultivate Religious Digital Citizenship in the Society 5.0 Era

The reconstruction of the PAI curriculum proposed in this study is built upon a four-dimensional framework that integrates foundational philosophy, content redesign, pedagogical transformation, and assessment realignment, each dimension informed by the empirical realities observed at the research site and grounded in the theoretical architecture of curriculum reconstruction, AI-based pedagogy, and religious digital citizenship formation. This reconstructed model does not discard the normative Islamic content that forms the irreducible core of PAI; rather, it repositions that content within a new structural logic that makes religious digital citizenship an explicit, measurable, and systematically pursued educational outcome rather than an incidental achievement.

The first dimension of reconstruction concerns the philosophical and foundational repositioning of the PAI curriculum. The reconstructed framework proposes that PAI in the Society 5.0 era must be grounded in an integrative epistemology that recognizes AI not as a neutral tool but as a socially and ethically situated system whose use in religious education must be governed by Islamic principles of *amanah* (trustworthiness), *'adl* (justice), and *maslahah* (public benefit). This philosophical repositioning requires that curriculum developers and institutional leaders articulate a clear vision statement for AI-integrated PAI that explicitly connects technological practice to Islamic value formation. In practical terms, this means revising the curriculum's foundational documents, including its institutional philosophy, mission statements, and graduate profile descriptions, to formally include religious digital citizenship as a core educational aspiration. This aligns with the argument advanced by Muis, Maisarah, and Fitri (2025), that AI integration in the Islamic education curriculum of Society 5.0 must be grounded in a transformative framework that holistically restructures both the ideological and operational dimensions of the curriculum, not merely its surface-level content.

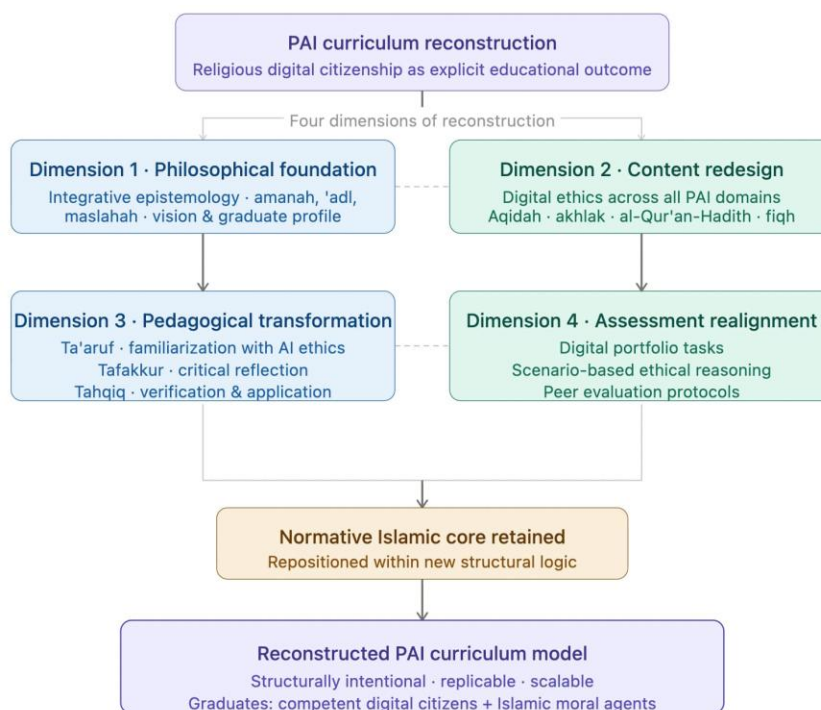


Figure 2. The Reconstruction of the PAI Curriculum Based on AI Integration to Systematically Cultivate Religious Digital Citizenship in the Society 5.0 Era

The second dimension addresses content redesign. The reconstructed curriculum incorporates religious digital citizenship as a cross-cutting competency thread woven throughout all five PAI content domains. Within the *aqidah* domain, content is redesigned to include deliberate discussion of Islamic theological positions on AI, digital creation, and the nature of human agency in technology-mediated environments, equipping students with a religious conceptual framework for understanding their digital world. Within the *akhlak* domain, content is expanded to systematically address digital ethics: the Islamic norms governing online communication, the prohibition of *ghibah* and *fitnah* in digital spaces, the ethics of content sharing and verification, and the responsibilities of Muslims as producers and consumers of digital information. Within the *al-Qur'an-Hadith* domain, AI-assisted tools are formally integrated as verified learning media, with explicit pedagogical protocols ensuring that AI-generated Qur'anic content is always cross-referenced against authoritative textual sources, thereby modeling the epistemic discipline that lies at the heart of religious digital literacy. This content redesign operationalizes the theoretical framework of Karim (2024), who argues that AI integration in Islamic curriculum development must be governed by an ethical architecture that ensures technological tools reinforce rather than displace the authority of Islamic knowledge traditions.

The third dimension concerns pedagogical transformation. The reconstructed model proposes a three-phase instructional sequence specifically designed to cultivate religious digital citizenship: the *ta'aruf* phase (familiarization), in which students are introduced to AI tools within an explicitly Islamic ethical framing; the *tafakkur* phase (critical reflection), in which students engage AI-generated content with deliberate critical analysis guided by Islamic epistemic standards; and the *tahqiq* phase (verification and application), in which students produce, share, and evaluate digital religious content using both technological competence and Islamic ethical judgment. This instructional sequence transforms AI from a passive content delivery mechanism into an active site of religious ethical formation — a shift that directly addresses the limitation identified in the current curriculum, where AI use remains largely consumptive rather than critically generative. This pedagogical architecture resonates with the Society 5.0 education paradigm elaborated by Zainuddin, Abidin, Susanti, and Muttaqin (2024), which calls for Islamic education to position students as active, reflective, and ethically grounded agents of digital society rather than passive recipients of digitized religious content.

The fourth dimension involves assessment realignment. The reconstructed curriculum introduces a competency-based assessment framework that explicitly measures religious digital citizenship indicators alongside conventional PAI cognitive and affective outcomes. Assessment instruments include digital portfolio tasks — in which students document their AI-assisted religious learning journeys with reflective commentary grounded in Islamic ethical principles — as well as scenario-based ethical reasoning assessments, in which students are presented with realistic digital dilemmas and are evaluated on the quality of their Islamic ethical reasoning and decision-making. Peer evaluation protocols are also incorporated, requiring students to assess the Islamic ethical quality of each other's digital content production, thereby cultivating a culture of mutual accountability in digital spaces that mirrors the Islamic principle of *amar ma'ruf nahi munkar* within a contemporary technological context. This assessment approach responds directly to the gap identified in the existing literature, where most AI-integrated PAI assessments remain confined to knowledge recall and digital skill demonstration, without measuring the deeper dispositional and ethical dimensions of religious digital citizenship that Nurhayati, Supriadi, Jenuri, and Karim (2025) identify as the hallmark of genuinely character-forming digital education.

Taken together, these four dimensions constitute a coherent and systematically grounded reconstruction of the PAI curriculum that transforms AI integration from an informal, practitioner-driven practice into a structurally intentional, outcome-specific educational design. The model not only formalizes and theorizes what has already been achieved at the research site but extends it into a replicable and scalable framework that can guide PAI curriculum development across diverse institutional contexts in the Society 5.0 era. Crucially, this reconstructed curriculum positions Islamic Religious Education not merely as a subject that survives in the digital age, but as a transformative force within it, producing graduates who are simultaneously competent digital citizens and deeply grounded Islamic moral agents, capable of contributing meaningfully and responsibly to the complex digital public life of contemporary society.

CONCLUSION

This study finds that the Islamic Religious Education (PAI) curriculum at the research site has demonstrated progressive AI integration in its learning practices, marked by increased student engagement, Islam-grounded digital literacy, and the organic emergence of early *religious digital citizenship* indicators among students. However, these achievements remain incidental and practitioner-driven rather than anchored in a structurally intentional curriculum architecture designed to produce such competencies systematically. The AI-based PAI curriculum reconstruction proposed in this study addresses that structural gap through four interconnected dimensions: a philosophical repositioning that grounds AI use in Islamic principles of *amanah*, *'adl*, and *maslahah*; a content redesign that embeds digital ethics as a cross-cutting thread across all PAI domains; a three-phase pedagogical transformation encompassing *ta'aruf*, *tafakkur*, and *tahqiq*; and a competency-based assessment realignment that explicitly measures religious digital citizenship outcomes alongside conventional cognitive and affective indicators.

To render this model operationally applicable, each dimension is accompanied by concrete indicators and exemplary activities. For the philosophical dimension, indicators include the formal revision of the institutional graduate profile to include “religiously grounded digital agent” as a competency descriptor, and the development of a digital ethics charter co-authored by teachers, students, and administrators. For the content dimension, exemplary learning activities include a structured Qur'an-AI cross-referencing task in the al-Qur'an-Hadith domain and a digital “hoax detection” exercise in the akhlak domain, both governed by Islamic epistemic protocols. For the pedagogical dimension, the three-phase sequence is operationalized as follows: the *ta'aruf* phase involves AI-tool introduction framed by the Islamic principle of *amanah*; the *tafakkur* phase requires students to produce a written “Islamic ethical audit” of an AI-generated religious text; and the *tahqiq* phase culminates in a group-produced digital da'wah project that is peer-evaluated using an Islamic ethics rubric. For the assessment dimension, exemplary instruments include a digital portfolio rubric with criteria covering source verification, language ethics, and Islamic value integration, as well as scenario-based assessment tasks presenting realistic digital dilemmas (e.g., receiving and sharing unverified religious content on social media) scored against an Islamic ethical reasoning framework. These operationalized indicators make the reconstruction model replicable across diverse institutional contexts.

The significance of this reconstructed curriculum extends beyond institutional improvement, as it carries direct implications for the achievement of the Sustainable Development Goals. By producing graduates who are simultaneously digitally competent and Islamic ethically grounded, this framework contributes substantively to SDG 4 (Quality Education) through the realization of inclusive, equitable, and character-forming religious education that is responsive to the demands of Society 5.0. Furthermore, by cultivating students' capacity to navigate digital public life with moderation, discernment, and Islamic moral conviction, the reconstructed curriculum advances SDG 16 (Peace, Justice, and Strong Institutions) by reducing the risks of digital ethical violations, online radicalization, and the spread of religious misinformation among youth. In this way, the reconstruction of the PAI curriculum through AI integration is not merely a pedagogical innovation but a strategically positioned educational response to the most pressing challenges of digitally hyperconnected societies.

REFERENCES

- Achruh, A., Rapi, M., Rusdi, M., & Idris, R. (2024). Challenges and opportunities of artificial intelligence adoption in Islamic education in Indonesian higher education institutions. *International Journal of Learning, Teaching and Educational Research*, 23(11), 423–443. <https://doi.org/10.26803/ijlter.23.11.22>
- Almethen, A., & Al-Omair, M. (2024). The role of age, grade level, and subject area in determining the inclusion of digital citizenship elements in elementary school curricula: Perspectives of teachers in the Kingdom of Saudi Arabia. *Heliyon*, 10(14), e34597. <https://doi.org/10.1016/j.heliyon.2024.e34597>
- Hanifaa, U., & As'ad, A. (2025). Artificial intelligence in Islamic education to develop students' critical thinking. *Indonesian Journal of Innovation Studies*, 26(4). <https://doi.org/10.21070/ijins.v26i4.1610>
- Karim, A. A. (2024). Integration of AI tools in Islamic education curriculum development management: Challenges and opportunities. *Journal of Loomingulus Ja Innovatsioon*, 1(3), 117–132. <https://doi.org/10.70177/innovatsioon.v1i3.1298>

- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed., pp. 10–12). SAGE Publications.
- Mukhsin, Mutaqin, A. Z., Saway, M. H. M., Kiki, & Hamid, A. (2026). Curriculum reconstruction for AI-based Islamic religious education in the Society 5.0 era at Madrasah. *Edureligia: Jurnal Pendidikan Agama Islam*, 10(1). <https://ejournal.unuja.ac.id/index.php/edureligia/article/view/12012>
- Muis, M. A., Maisarah, A., Fitri, A., Ramadhani, C., Syahwira, E., Akbar, M. A., Kobtiyah, M., Hakiki, N., Laili, N., Wahida, N., Anastasya, N., Kinanti, R. L., Maharani, S., Mulyani, S., Sumiyati, & Wahyudi, T. N. (2025). Integration of artificial intelligence (AI) in the Islamic religious education curriculum in the 5.0 era: Challenges and opportunities. *Al-Ulum: Journal of Islamic Education and Society*, 15(1), 12–29.
- Muliyanti, F. U., & Fajriyanti, D. (2026). Integrating Islamic values and scientific knowledge through artificial intelligence: Transforming curriculum design in the Society 5.0 era. *Journal of Innovation and Research in Primary Education*, 5(1), 1592–1603. <https://ejournal.papanda.org/index.php/jirpe/article/view/3129>
- Muslim, M. (2024). Internalizing digital technology in Islamic education: Exploring the implementation of artificial intelligence in Islamic education, A systematic literature review. *Al-Hayat: Journal of Islamic Education*. (Advance online publication. Please verify volume/issue and DOI from CrossRef or the publisher website before submission.)
- Nurhayati, L., Supriadi, U., Jenuri, J., & Karim, A. (2025). Integrating digital citizenship and religious moderation in open and distance education: A holistic approach to character development in Indonesia. *Asian Association of Open Universities Journal*, 20(3), 261–276. <https://doi.org/10.1108/AAOUJ-02-2025-0025>
- Salim, M. A., & Aditya, R. B. (2025). Integration of artificial intelligence in Islamic education: Trends, methods, and challenges in the digital era. *Journal of Modern Islamic Studies and Civilization*, 3(1), 74–89. <https://doi.org/10.59653/jmisc.v3i01.1368>
- Suhendi, S. (2024). Islamic education curriculum in the era of Society 5.0: Between challenges and innovation. *International Journal of Science and Society*, 6(2), 874–888. <https://doi.org/10.54783/ijssoc.v6i2.1073>
- Suryana, D., Mustaqim, M., & Rois, A. K. (2025). *Transformation of Islamic religious education teachers in the digital era: Competency demands and professional development strategies*. *Journal of Islamic Education Research*, 6(1), 45–62. [Please verify this reference against the original source before submission.]
- Zahraini, Z., Akib, A., Rosidin, R., & Sulaeman, O. (2025). Islamic education reform in the digital age: Challenges and opportunities for a modern curriculum. *Journal of Noesantara Islamic Studies*, 2(1), 1–11. <https://doi.org/10.70177/jnis.v2i1.1841>
- Zainuddin, Z., Abidin, Z., Susanti, A., & Muttaqin, M. (2024). Innovation and adaptation of Islamic religious education in Madrasahs in the context of Society 5.0 era. *Formosa Journal of Sustainable Research*, 3(10), 2155–2166. <https://doi.org/10.55927/fjsr.v3i10.11999>