

INTEGRATION OF ISLAMIC VALUES IN INDEPENDENT CURRICULUM: CHALLENGES AND OPPORTUNITIES IN THE DIGITAL ERA

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Abstract

The integration of Islamic values into the Independent Curriculum (*Kurikulum Merdeka*) represents a strategic effort to cultivate students' character development spiritually, intellectually, and socially within the context of an increasingly complex digital era. This study explores the conceptual foundation, urgency, challenges, and opportunities associated with embedding Islamic values as part of character education in the Independent Curriculum. Employing a literature study with a descriptive qualitative approach, the research highlights that the curriculum's flexible structure enables the contextual incorporation of values such as honesty, tolerance, and responsibility across diverse subjects. The study identifies key challenges, including limited digital literacy among educators and unequal access to technological resources. Nonetheless, the digital era also presents significant opportunities through the utilization of social media and online learning platforms to deliver Islamic values in more innovative and engaging ways. The findings suggest that, with appropriate strategies and supportive educational policies, the Independent Curriculum can serve as an effective and sustainable vehicle for internalizing Islamic values in a manner that remains relevant to contemporary educational needs.

Keywords: Integration of Islamic Values; Independent Curriculum; Character Education; Digital Literacy; Digital Era

INTRODUCTION

Education is a strategic instrument in shaping the character and identity of a nation. In the context of Indonesia, education is not only aimed at making the nation's life more intelligent but also at instilling spiritual and moral values based on Pancasila as the foundation of the state (Yunita, 2021). One of the significant challenges of education today is how to ground religious values, especially Islam, in a curriculum that is adaptive to the development of the times. The Independent Curriculum (*Kurikulum Merdeka*), as a new paradigm of national education, offers space for flexibility and differentiation of learning, which can be an opportunity as well as a challenge for religious education (Kemendikbudristek, 2022).

Islamic values such as honesty, responsibility, justice, tolerance, and spirituality have an essential role in shaping a whole person. These values are not only relevant in religious spaces but also in cross-subject learning. Integrating Islamic values into the curriculum requires a non-dogmatic and dialogical pedagogical approach (Nata, 2015). Teachers no longer act as the sole source of knowledge but rather as facilitators who direct students to internalize Islamic values in real life (Junatama et al., 2025).

On the other hand, the digital era has given birth to a generation called digital natives, namely a generation that was born and grew up with technology from an early age. They are very familiar with various digital devices such as smartphones, tablets, and computers and are accustomed to accessing information quickly and interactively via the internet. This condition demands updates to learning methods and media so that Islamic values do not seem rigid or formalistic but can be conveyed in a more interesting, dynamic, and relevant way to their daily lives. Innovative learning approaches, such as the use of interactive multimedia, online platforms, and social media, can help connect Islamic teachings with the context of the digital world they live in. Thus, Islamic values can be more easily understood, accepted, and applied by the digital native generation so that Islamic-based character education becomes more effective and meaningful in forming superior and adaptive individuals in the modern era (Abdurahman et al., 2025).

One of the challenges of integrating Islamic values into the Independent Curriculum is the limited understanding of teachers regarding the transdisciplinary approach that

underlies the curriculum. Many teachers do not yet understand how to connect Islamic values with the Pancasila student profile in an applicable manner. The Independent Curriculum encourages the Pancasila Student Profile Strengthening Project (P5), which can be a potential space for integrating Islamic values, such as cooperation, diversity, and critical thinking. However, without systematic religious value guidance, P5 is at risk of becoming just a formality (Putra et al., 2024). In practice, not all educational units make Islamic values the spirit of the educational process. Integration of religious values is often still ceremonial and does not touch on deep internalization aspects (Asrowi, 2025).

The digital era also brings challenges, such as a flood of information, disinformation, and content that is contrary to Islamic values. Therefore, strengthening character through religious education is becoming increasingly urgent amidst the rapid flow of globalization of values (Ichsan & Samsudin, 2019). One of the great opportunities for integrating Islamic values into the Independent Curriculum is the use of digital learning technology. Interactive media, educational video platforms, and Islamic value-based learning applications can be strategic tools to attract students' interest (Anjeliani et al., 2024). The transformation of digital-based learning requires increasing the digital competence of Islamic Education (*Pendidikan Agama Islam / PAI*) teachers. Teachers are not only required to be technologically literate but also able to create content that contains Islamic values and is relevant to the needs of students (Halawa et al., 2024).

The implementation of Islamic values in the curriculum is not only in the subject of Islamic Education but also in the school culture. An Islamic school culture that reflects the values of manners, mutual respect, and collective spirituality—must be built systematically (Zanki, 2021). Character education based on Islamic values is an essential foundation in preventing moral decadence, juvenile delinquency, and identity crises of the young generation who are exposed to foreign values through digital media. Several studies have shown that the integration of Islamic values in all aspects of learning (integrated curriculum) can increase students' spiritual awareness and form a stronger attitude toward social responsibility (Sinaga et al., 2023; Somad, 2021).

Another challenge is the diversity of interpretations of Islamic values themselves. A *wasathiyah* (moderate) approach is needed in learning so that students do not get caught up in extreme and intolerant understandings of religion (Wijaksono & Ichsan, 2022). The government, through the Ministry of Religion and the Ministry of Education, has issued a policy to mainstream the value of religious moderation in education. This policy must be

implemented in real terms in the Independent Curriculum learning process. Based on this description, this study is essential to examine more deeply how Islamic values can be integrated into the Independent Curriculum, as well as what challenges and opportunities can be utilized, especially in the ever-evolving digital era.

METHODS

This study uses a descriptive qualitative approach with a library research method. This approach was chosen because it is appropriate for exploring in depth the thoughts, concepts, and phenomena of the integration of Islamic values in the Independent Curriculum through analysis of various relevant literature (Zaim, 2020). Literature studies allow researchers to explore theories, educational regulations, and previous research results related to Islamic values, the Independent Curriculum, and the challenges of the digital era.

The data in this study were obtained from secondary sources such as scientific books, national and international journals, government policy documents (such as the Merdeka Curriculum regulation and the P5 program), expert opinion articles, and trusted online sources that discuss contemporary Islamic education issues. The selection of sources was carried out purposively by considering credibility, recency, and relevance to the focus of the research (Kemendikbudristek, 2022).

Data analysis was carried out using a content analysis approach to identify, classify, and interpret emerging issues (Satori & Komariah, 2017), especially in the discourse of integrating Islamic values in the world of education. The analysis process includes identifying core Islamic values that have the potential to be integrated into the Independent Curriculum, analyzing the challenges faced, and exploring opportunities and implementation strategies, especially in the context of digitalization of education.

Researchers also triangulate sources to validate data, namely by comparing information from various references to ensure consistency and accuracy of findings (Nilamsari, 2014). In addition, an interpretive-critical approach is used in reading socio-religious phenomena related to the world of education so that it can provide a comprehensive view of the strategy for integrating Islamic values contextually (Azra, 2012).

RESULTS

The Concept and Urgency of Integrating Islamic Values in the Independent Curriculum as a Form of Character Education in the Digital Era

1. The Concept of Integrating Islamic Values in the Independent Curriculum

Integration of Islamic values in the Independent Curriculum is a learning strategy that combines Islamic principles to form students' character. Islamic values such as honesty, responsibility, tolerance, and manners are not only interpreted as part of religious education alone but also become ethical guidelines in all subjects and educational activities. It is in accordance with the spirit of the Independent Curriculum, which emphasizes flexibility and learning autonomy (Sapitri et al., 2022).

The implementation of integration is carried out with a transdisciplinary approach. It means that Islamic values are inserted into various learning contexts, such as mathematics, science, social studies, and art. Teachers no longer limit religious values to the scope of Islamic Education alone but also present spiritual values in other lessons. It opens up opportunities for the formation of a complete and balanced student profile, both intellectually and spiritually (Nata, 2015).

The Merdeka Curriculum provides a project-based learning space (P5) that allows students to develop Islamic values in real action. For example, in the “Ramadhan Berbagi” project, students are trained to be in solidarity and foster empathy for others. This approach invites students to not only understand Islamic values theoretically but also to practice them in social life (Achmad, 2024). School culture is also an essential medium for instilling Islamic values. Habits such as congregational prayer, greetings-smiles-greetings, and daily religious activities at school provide space for the consistent actualization of Islamic values. This culture creates a spiritual climate that supports the internalization of Islamic character (Munif, 2016).

Digital learning is also an effective medium for integrating Islamic values. Teachers can use short videos, Islamic podcasts, and social media as educational tools that are close to the world of students. This approach keeps Islamic values relevant and up to date, especially in facing the reality of digital natives. Islamic digital character education also means guiding students in using technology ethically. They need to be taught how to filter information, stay away from hoaxes, and avoid harmful content. Islamic values such as *tabayyun* (clarification) and *iffah* (self-protection) can be taught through integrated digital literacy modules (Andriani et al., 2022).

Teachers play a central role in this implementation. Special training is needed so that teachers not only understand Islamic content but are also able to connect it to learning strategies and classroom management. Strengthening this competence can be done through learning communities, workshops, and training based on good practices. In practice, parents must also be involved. Character education will be more effective if the synergy between schools, families, and the environment is well established (Ghifari & Rahmat, 2024). Parenting programs based on Islamic values and local traditions are an essential forum for aligning the vision of parenting between teachers and parents (Riany et al., 2017).

2. Urgency and Application of Integration of Islamic Values in the Digital Era

The urgency of integrating Islamic values into the Independent Curriculum is increasing amidst the challenges of the digital era, which is full of harmful content and foreign values. Without strengthening character through religious values, students are at risk of losing their moral direction even though they excel academically. It is what makes the integration of Islamic values a crucial aspect of building the character of Indonesian students based on local wisdom (Rustam & Ichsan, 2020).

The process of internalizing Islamic values in the digital era also acts as a cultural filter. When students are exposed to a hedonistic lifestyle or liberal ideology through social media, Islamic values such as simplicity, compassion, and manners become a fortress that can withstand these evil influences. This integration is also in line with the national policy on religious moderation. Values such as tolerance, love of peace, and diversity are taught from a moderate Islamic perspective so that students do not get caught up in extreme attitudes or intolerance. The *wasathiyah* approach is an essential model for forming an inclusive and friendly Islamic character (Kemendikbudristek, 2022).

At the education policy level, the Pancasila Student Profile (P5) strengthening program explicitly encourages the development of religious character. Islamic values can be the driving force of this dimension, strengthening the national and spiritual identity of students. Thus, Islamic and national education are no longer separate but mutually supportive (Azra, 2012). Implementation of Islamic value integration in the form of real activities is critical. Schools can hold digital da'wah content competitions, Islamic entrepreneurship training, or social service activities based on religious values. These activities not only strengthen character but also build students' social and leadership skills.

This strengthening also requires clear indicators to assess its success. Schools need to develop character assessment instruments that are not only cognitive but also include affective and psychomotor dimensions. Observations, student journals, and portfolio assessments can be used to monitor the development of Islamic character values in students (Hidayati et al., 2022). The principal, as a learning leader, plays a vital role in creating a school climate that is conducive to the integration of Islamic values. Inspirational leadership, consistent role models, and policies that support spiritual practices in schools are determinants of long-term success (Ahmadi, 2021).

Another urgency is to maintain the sustainability of the education system based on local values and spirituality. Amid globalization, education based on Islamic values will be able to produce graduates who are not only academically competent but also strong in identity and morality (Aprida et al., 2024). In the long term, the integration of Islamic values needs to be encouraged to become a more systemic education model. Further research on the design of Islamic value-based curricula at various levels and the contextualization of these values in each region strengthens the basis for implementing this policy. With proper strengthening and implementation, the integration of Islamic values in the Independent Curriculum will not only strengthen the character of students in the digital era but also shape the future generation of Indonesia who are noble, globally competitive, and have a strong Islamic identity.

DISCUSSION

Challenges and Opportunities Faced in the Process of Integrating Islamic Values into the Independent Curriculum amidst the Development of Digital Technology

1. The Challenge of Integrating Islamic Values in the Independent Curriculum

One of the main challenges in integrating Islamic values into the Independent Curriculum is the limited understanding of teachers regarding the transdisciplinary approach. Many teachers do not yet have the competence to connect Islamic values with the elements of the Pancasila Student Profile in an applicable manner, especially in character-strengthening projects (P5) (Pratiwi et al., 2023).

Lack of training and technical guidance on the integrative strategy of Islamic values in Independent Curriculum learning is also an obstacle. Value integration is not only the task of Islamic Religious Education teachers but all teachers across subjects

who need to be equipped with an Islamic value approach in the context of their respective knowledge. On the other hand, the digital era brings challenges in the form of massive information circulating freely on social media and the internet. Students are vulnerable to being exposed to information that is not in line with Islamic values, such as hedonism, violence, and hate speech (Nurhabibi et al., 2025).

Technology also creates the phenomenon of digital distraction, which is a disturbance of attention due to excessive use of digital devices. This condition has an impact on the difficulty of students to focus on learning Islamic values that require deep contemplation and internalization. Another challenge is the diversity of interpretations of Islamic values in diverse school environments. If not managed with a *wasathiyah* (moderate) approach, this can trigger division and intolerance among students (Istiyani et al., 2021).

The existence of symbolic or ceremonial integration practices, such as starting lessons with prayer or inserting verses without contextualization, causes Islamic values not to touch the affective and behavioral aspects of students in depth. In the implementation of the Independent Curriculum, there are still many teachers who are not digitally literate. They have difficulty adapting technology in value-based learning. As a result, learning methods become less interesting and do not match the characteristics of the digital native generation. Another challenge comes from limited infrastructure and access to technology in remote areas. Schools that do not yet have an internet network or adequate digital devices will have difficulty implementing the integration of Islamic values through digital media optimally.

In the context of regulation, there is no official and systematic guidance from the government regarding the implementation model of Islamic values in the Merdeka Curriculum across subjects and projects. It causes policies at the school level to run partially. The lack of parental involvement in the process of internalizing Islamic values at home is a separate obstacle. Character education based on Islamic values is holistic, involving synergy between schools, homes, and communities (Ichsan, 2020).

2. Peluang Integrasi Nilai Islam di Era Digital

Di balik tantangan integrasi nilai Islam dalam kurikulum merdeka, era digital juga menawarkan peluang besar untuk menguatkan integrasi nilai Islam dalam Kurikulum Merdeka. Salah satunya adalah kemudahan akses terhadap konten dakwah digital dan materi pendidikan Islam yang bersifat interaktif dan menarik (Hasanah, 2022). Media

pembelajaran berbasis aplikasi edukatif Islam seperti Qur'an digital, video kisah nabi, animasi tentang akhlak mulia, dan platform *e-learning* Islam telah terbukti efektif menarik minat peserta didik dalam memahami ajaran agama.

The flexible Merdeka Curriculum provides space for schools to design value-based thematic projects. P5 projects that raise the themes of diversity, cooperation, and independence can be integrated with Islamic values such as *ukhwah*, *amanah*, and *tawakal*. The implementation of technology such as the Learning Management System (LMS) also allows Islamic Education teachers to deliver materials more systematically, provide value quizzes, and monitor students' spiritual development with adaptive digital instruments (Zakiyyah et al., 2024). The Independent Curriculum opens up opportunities for schools to build an Islamic culture through innovations such as digital tahfiz, e-journal morals, and online campaigns with Islamic values as their theme, which can strengthen the practice of values in students' daily lives (Abdur Rohman, 2022).

Collaboration between Islamic Education teachers and other teachers in developing integrative cross-subject teaching modules can strengthen students' character through a value approach that is relevant to subjects such as Social Studies, Indonesian, or Science. The government, through the Ministry of Religion and the Ministry of Education, Culture, Research, and Technology, has developed a policy of strengthening religious moderation, which is a normative framework for the integration of Islamic values in national education in a more systemic and contextual manner (Muchith, 2023).

The digital world also allows for the birth of learning communities based on Islamic values that support the development of student character, such as Islamic digital clubs, online da'wah classes, or Islamic literacy communities, which schools or the community can facilitate (Azra, 2012). The availability of open-source digital resources makes it easier for teachers and schools to develop creative Islamic teaching media without having to be burdened by a large budget. It opens up more expansive innovation space at various levels of education. Finally, the digital era encourages the creation of a learning model based on value reflection and the development of moral reasoning. With a critical pedagogical approach based on technology, students are invited to think, discuss, and reflect on Islamic values in their real lives (Manan, 2024).

CONCLUSION

The integration of Islamic values in the Independent Curriculum is a strategic effort to strengthen character education in the digital era. This concept emphasizes the importance of including spiritual and moral values in cross-subject learning and strengthening the profile of Pancasila students. The Independent Curriculum provides flexibility in designing context-based and value-based learning so that the integration of Islamic values must be carried out in a structured, applicable, and collaborative manner. The goal is for students to not only excel cognitively but also have strong, moderate, and noble characters. Challenges such as limited teacher understanding, infrastructure, information disruption, and value relativism need to be overcome. However, the digital era opens up opportunities through Islamic digital media, curriculum flexibility, and support for religious moderation regulations. The synergy between teachers, schools, parents, and the government is essential to develop a creative and transformative approach so that Islamic values shape the character of students comprehensively and are relevant to the development of the times.

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