
Effort to Integrate Islamic Education Curriculum with Digital Literacy in Realizing the Sustainable Development Goals (SDGs) Program

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Abstract: The integration of the Islamic Education curriculum with digital literacy is crucial for strengthening moral values, ethics, and character amid the rapid advancement of digital technology. Furthermore, Indonesia still faces challenges in digital literacy, particularly regarding digital culture, making educational innovation essential to support the achievement of the 2030 Sustainable Development Goals (SDGs). This study aims to analyze efforts to integrate the PAI curriculum with digital literacy in support of achieving the SDGs, particularly regarding the improvement of educational quality. This study employs a library research method using a qualitative descriptive approach through the analysis of relevant scientific journals, books, and online news sources. The results of the study reveal seven strategic efforts, namely: 1) intensive training for educators, 2) the inclusion of digital literacy in learning, 3) the development of digital competencies, 4) the utilization of digital-based learning resources, 5) the implementation of digital projects, 6) the strengthening of digital ethics, and 7) the development of a digital culture. These seven efforts are referred to as the “Sapta-Upaya” as a strategic framework for integrating the PAI curriculum with digital literacy. In conclusion, the integration of the PAI curriculum with digital literacy can contribute to supporting the achievement of the SDGs through the creation of quality, ethical education capable of competing globally without compromising moral and cultural values.

Keywords: Digital Literacy, Integration, SDGs

INTRODUCTION

In 2015 it was agreed in the United Nations (UN) courtroom that the world's countries have a joint commitment to the sustainability of world development called the Sustainable Development Goals (SDGs). The SDGs have 17 goals that are achieved by 2030 with 169 targets and 289 indicators of achievement in the hope of answering future global challenges (Guntari et al., 2023). Indonesia is one of the countries that is strongly committed to this. One of the 17 goals envisioned in the SDGs is to have quality education.

Quality education is the key to the progress of the nation, only with education can open the horizons of awareness, civilization in thinking and acting. So that the urgency of the quality of education should be able to increase at any time. As stated by Khoe Yao Tung, the indicator of the success of a nation's education is equivalent to the success of the government. In fact, according to him, education can open horizons, social and cultural values, and ultimately improve the quality of human life (Syahda et al., 2024).

Law (UU) No. 17 of 2007 concerning the National Long-Term Development Plan for 2005-2025, explains that the target of Indonesia's Medium-Term Development Plan (RPJM) for 2020-2024 is to improve the quality of Indonesian people, which is characterized by the equitable quality of education services and increased knowledge of Science and Technology (Science and Technology). So that it is expected to be in line with the growth of Indonesian people with smart, tough, competitive, noble, moral characters based on the philosophy of Pancasila (Ilovan, 2022).

To achieve the success target of RPJPN in 2025, and more specifically the goal of SGDs at the global level in 2030 which aspires to have quality education, it should be necessary to integrate the subject curriculum with digital literacy because it is considered necessary and important along with the massive development of technology. By integrating the curriculum, especially in Islamic Religious Education (PAI) subjects that prioritize morals with digital literacy, it is expected to be able to provide a special space

for the quality of Indonesian people in navigating progress in the future.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), good digital literacy skills will help eradicate poverty through easy access to digital social services by the government. In addition, people will also be able to obtain information and from digital media. Limited access to education and challenges in obtaining quality education can be helped through the community's ability to utilize digital information. (Komenkominfo, 2022)

According to Setiadi Dudi, digital literacy has become an important component for the success of individuals, communities and countries in facing the challenges and opportunities of the digital world in the era of globalization and the rapid development of information and communication technology. Digital literacy includes a deep understanding of technology, the ability to access, broadcast and effectively use information available in digital media and active participation in an increasingly digital world. Digital literacy has evolved into an essential skill that influences the ability of individuals and societies to take advantage of opportunities. (Rahma, 2024)

The importance of digital literacy in the educational environment as a hope for the achievement of SDGs has been put forward by several previous researchers, Awanda and Nursiwi who conveyed the results of their research on optimizing digital literacy to achieve quality education as one of the goals of the 2030 SDGs that the role of the government is very important in supporting digital literacy support in order to build creativity, critical thinking, especially in developing individual technology skills so as to contribute to the acceleration of national development where this research uses a literature study approach in exploring primary and secondary data. (Stevani et al., 2024) Then another study by Noor Isna et al, which uses a qualitative method with a literature review and then describes the data obtained from various scientific references as primary data sources about efforts to improve the quality of Islamic religious education in Indonesia to realize the 2030 SDGs, efforts to realize this include equal education with justice that applies throughout life, designing curriculum according to community needs, then the teaching environment of technology-based educators and the use of digital libraries. (Khaidir Fadil et al., 2023)

No less interesting is the research conducted by Sakti Tahir et al who examined the Optimization of Digital Literacy-Based PAI at SD IT Plus Qurthuba Makassar by using descriptive qualitative methods by collecting primary data sources in the field which resulted in that digital literacy is very helpful in optimizing PAI learning both the spirit of learning, mastering material and developing digital literacy competencies of students. (Tahir et al., 2024)

Thus, seeing the positive trend shown by previous research, it is important to integrate the Islamic Education curriculum with digital literacy to complexify the understanding between the two variables, because Islamic Education teaches about moral values, ethics, morals, character, and adab in every line of life. Meanwhile, digital literacy emphasizes digital skills, digital security, digital ethics, and digital culture. Based on data from the Ministry of Communication and Information Technology (Kominfo), that digital literacy in Indonesia is still at 3.54 in 2022, especially in digital culture, has decreased. (Komenkominfo, 2022) Therefore, this study uses a literature review method with a descriptive approach to analyze the extent of efforts that can be accommodated through integrating PAI Curriculum with digital literacy to achieve the goals of SDGs in 2030.

METHOD

The research method used in this study is a literature review (library research) employing a descriptive qualitative approach. This method was used to obtain data through the examination of various written sources relevant to the research theme, specifically regarding the integration of the Islamic Religious Education (IRE) curriculum with digital literacy in support of the Sustainable Development Goals (SDGs). According to Sugiyono, library research is conducted by collecting data and information from various literature such as books, scientific journals, documents, and other written sources related to the research object (Sugiyono, 2019).

This study was conducted in May 2026 online through a search of national and international journals, reference books, and relevant online news articles. The research population includes all literature discussing Islamic Religious Education (PAI), digital literacy, and the SDGs, while the research sample was selected purposively based on the relevance

of the content to the research focus. The research procedure was carried out through the stages of identifying the research theme, collecting primary data in the form of scientific journals and secondary data in the form of online news and scientific literature, grouping data according to the focus of the discussion, and drawing conclusions. The data analysis technique used was qualitative descriptive analysis, involving the stages of data reduction, data presentation, and drawing conclusions, thereby yielding new findings and perspectives on the integration of the Islamic Education (PAI) curriculum with digital literacy in support of the SDGs.

RESULT AND DISCUSSION

The trajectory of history has carved how the process of dichotomy of science is considered to have occurred since medieval times, especially during the heyday of the Umayyad Dynasty. At that time the basic development of science and technology had begun to be worked on, and the peak period was during the Abbasid Dynasty. So that the space of dualism of science invites lara between general knowledge and religious knowledge, giving effect to the unintentional separation of religious awareness and general knowledge.(Muntatsiroh & Ardimen, 2024)

The dichotomy of science that has lasted so long, then there is a glimmer of hope carried out by Muslim scientists such as Ziauddin Sardar, Seyyed Hossein Nasr, Fazlur Rahman, Sheikh Muhammad Naquib al-Attas, and Ismail Raji` al-Faruqi. Even this effort to integrate science has poisoned Indonesian Muslim scientists to fight for.(Dhobith & Hamami, 2023) According to Masyitoh that Amin Abdullah is one of the Indonesian Muslim scientists who are very addicted in the fight for the integration of science, so that the epistemological bridge of integration across scientific disciplines becomes solid, intact, integrated, not scattered and complementary.(Masyitoh, 2020)

The importance of knowledge integration is because the complexity of the problems of the present era cannot be overcome and solved with one discipline or with a single approach as stated by Rosmiati.(Rosmiati & Ardimen, 2023) Likewise, it applies to the scope of education, that in making it easier to solve every problem, it must present an integration process in curriculum spaces, especially the Islamic Education curriculum in order to present a critical mindset

towards problem solving. So, it is necessary to present a series of serious and complete efforts in integrating the PAI curriculum with digital literacy in order to support the achievement of SDGs in 2030.

Martin said “Gaining a literacy of the digital is thus one means by which the individual can retain a hold on the shape of his/her life in an era of increasing uncertainty”(Patry et al., 2017). The integration of PAI curriculum with digital literacy is an effort to harmonize religious education materials with the digital skills needed in the modern era. The goal is that students not only understand religious values, but can utilize them in the context of a digital world that is massively progressive. The series of efforts include:

Educator Training

Educators are key in the world of education. Without educators, educational institutions will limp and die. A highly advanced Artificial Intelligence (AI) will still not be able to replace the position of humans as educators. Others according to George Courous technology is unlikely to replace the position of humans as educators, but technology in the hands of educators is transformational. Furthermore, Dabbagh for example states that technology in education is very beneficial because it can encourage collaboration, accessibility, communication, value diversity, and social.(Saputra, 2020)

The exact thing was also conveyed by Ahsanul Khalik in a credo of the world of education “*al-thariqatuh ahammu minal maddah, walakinnal mudarrisa ahhamu minal thariqah*” (AI is more perfect in providing knowledge, but educators are far more important than AI).(Khalik, 2021) therefore, to support the competence of an educator, especially technological literacy, training must be held so that the qualifications of educators can develop according to the wishes of the times.

In 2018, Muhajir Effendy said that education in the 21st century is increasingly difficult, so it is necessary to increase professionalism regarding the attitude and commitment of teachers to continue to improve their quality in order to have competencies in line with current developments. For this reason, educators who are able to utilize the rapid advances in information technology are needed to create quality education and improve the quality

of the teaching and learning process in educational units in order to prepare superior human resources with global competence. (Kusumawati et al., 2021) Moreover, PAI educators, especially Generation-X, are still considered conservative, outdated, so increasing professionalism in the field of technology must be a priority.

The Director General of Informatics Applications, Samuel Abrijani Pangerapan, stated that in 2020 Indonesia only scored 3.46 points, then in 2021 it rose to 3.49%. This year, Indonesia managed to increase 0.05 points from 3.49% to 3.54%. Even in 2023, according to the Minister of Communication and Information Budi Arie Setiadi, the digital literacy index in Indonesia will reach 3.65% on a scale of 5%, or equivalent to a moderate level. (Kemdikbud, 2024)

According to Wendratama, children are considered the most vulnerable group in Indonesia's digital space and are highly at risk of being exposed to negative content, making them an important target demographic. However, methodologically, the digital literacy index for education combines the literacy of school-age children, teachers and higher education faculty into a single "education sector" group with a single digital literacy index score. The lack of variation in respondent analysis in the index ignores the specific cognitive needs and abilities that differentiate children's digital literacy from adults. Ultimately, the index cannot comprehensively assess the digital competencies of children or educators. (Zahra, 2023)

This means that the lack of comprehensive and detailed data on the index of digital literacy skills achieved by educators in Indonesia is a concern in itself, because it cannot be measured with certainty the extent of expertise in the development of a digital age, at least as a preventive measure against this, the training mode of educators becomes a necessity that continues to be emphasized. So that the quality of educators is in accordance or even more than the needs desired by the times because educators are the spearhead of education.

Digital Literacy Inclusion

Indonesia is a very rich country, abundant natural resources (HR) make this country even more graceful to look at. The charm of Indonesia makes it very attractive to visit. To beautify it, nature needs to be cared for to continue to show its charm to the world so that the elegance that

already exists does not fade with time. If nature has been injured, then nature takes a long time to recover itself naturally, but with the help of humans who have quality and responsibility, of course nature will be managed properly. To realize the quality of human beings who are full of responsibility, education is the key.

In practice, quality education in Indonesia is still under the umbrella of inequality, one of which is inequality in pre-facilities such as decent buildings, and technological facilities as support for learning citizens in order to obtain quality education. Because in the 4.0 era towards the 5.0 era, education must not be left behind by technological advances (Nugraha, 2020). According to Kominfo, the development of information technology can provide many benefits for the welfare of society in all areas of life, ranging from business, social, and even technology. For the world of education, information technology can add insight, as well as expand opportunities and empowerment in achieving a better quality of life. Therefore, the need for information technology can be said to be very important (Riyadi & Larasaty, 2019).

As an example of the upheaval of educational inequality in Indonesia has been seen on the island of Java as the torch of the nation's educational progress such as the big cities of Jakarta, Surabaya, Yogyakarta, Bandung with areas outside the island of Java. Java with all the splendor of its facilities is able to polish itself as the owner of quality education quality. So the equalization of the quality of technology-based education is something that must be accelerated so that it becomes complete for Indonesia's sustainable development (Nugroho, 2023).

According to Medyanita, Inclusion refers to the process of ensuring that all individuals, groups and communities, including the vulnerable and marginalized, can actively engage in society and benefit from Development equitably. It includes the right of every individual to have equal access to resources, opportunities, and basic services such as education, health, and employment. In the context of sustainable development, inclusion is an important principle, as sustainable development can only be achieved if no one is left behind (Ginting, 2021).

To accelerate access to digital facilities in order to accelerate nation building in the education aspect, the government should encourage the growth of this sector, first, ensuring the availability of frequency spectrum that can be

used for 5G internet networks. One of them is through the Analog Switch Off (ASO) program. Considering the track record of ASO planning realization from year to year has always been delayed, the government must ensure that the program runs as planned this year. Second, encouraging the acceleration of internet network equality in Indonesia. In addition to infrastructure development, the government also needs to improve digital literacy in the community. With good digital literacy, public demand for internet connectivity will increase, thus encouraging operators to increase internet penetration in new commercial areas, especially in the 3T region (Effendi, 2022).

So, digital-based inclusive education should begin to be looked at as an effort to accelerate equitable distribution of quality education that can be created with quality. Digital inclusive education is not just interpreted as education for disabilities, but education that is open to providing equal opportunities to every individual or group without any status gap to have the ability and access to digital technology. Therefore, a paranealistic attitude must be put forward to realize the 2030 SDGs through digital literacy based on digital inclusion integrated with the PAI curriculum.

Development of Digital Competencies

The ability of people to utilize technology in various educational activities is very important in the digital era. It is an effort to advance the professional capabilities of educators as well as improve learning outcomes, expand the availability of information and encourage creative teaching approaches. It follows that applying technology to education can open up more prospects for societal progress and growth. In the scope of education, the capacity to produce writing, visuals, audio and design by utilizing technology has value, as does one's proficiency in grammar, composition and typing. It is important to facilitate efficient teaching and learning procedures and achieve comprehensive technology integration in the classroom (Syifa et al., 2024).

The use of technology in learning can facilitate deeper and more sustainable knowledge construction. In addition, digital literacy theory plays an important role in understanding how technology can be effectively integrated in education. Digital literacy includes not only the technical ability to use devices and applications,

but also the ability to critically examine and understand digital information (Bawden & Robinson, 2009). Thus, technology integration in education is not only about the utilization of technological tools, but also about the development of critical skills necessary for effective navigation and participation in digital society.

The results of research conducted by Ifa Ananda & Ani Rakhmawati in 2022 show that the use of the Wattpad application as a popular literature learning tool to increase the digital literacy level of secondary school students. Along with the rapid advancement of technology, the internet plays an increasingly important role in various aspects of life, including education. The use of Wattpad to teach literature is expected to increase learners' motivation to write and read while improving their digital literacy (Ananda & Rakhmawati, 2022).

The research shows that technology integration, such as the Wattpad app, can make a significant contribution to the development of digital competencies. This directly supports research showing that technology can increase learners' learning capacity and engagement. Overall, this highlights the importance of technology infrastructure and teacher preparation in promoting digital literacy and achieving the SDGs (Syifa et al., 2024).

For the 2030 SDGs to be achieved, the integration of technology in education has significant consequences. We can reduce educational disparities and increase access to high-quality education by providing wider and fairer access to educational technology to more people. In summary, in helping to achieve the 2030 SDGs, it is crucial that digital literacy and digital competency development are integrated into the PAI curriculum. One of the important things in successfully improving digital competency development is increasing funding for adequate technology infrastructure, creating sustainable teacher training programs, and international collaboration in expanding access to quality education through technology.

Digital-based Learning Resources

Since being plunged by Covid-19 in 2020, there have been many changes imaged by cross-sectors of life, which are usually more inclined to carry out activities conventionally, have now made peace to tend to carry out important activities in the digital space. The charm of Covid-

19 is not merely abstracted as a frightening specter, but with the same disaster it has opened a Pandora's box that has been stored, passively utilized, namely the use of technology as a means of supporting cross-sectoral activities such as the world of education.

Educational activities cannot be separated from the teaching and learning process between educators and students. One of the media supporting learning in the current era is the Elektronik Book (E-Book). E-book can be said to be a flexible publication that contains text, images, sound in digital form that can be accessed anywhere through a variety of adequate digital devices. (Ekka B. Anindia, 2023)

E-books show their own beauty in supporting the learning process, for example the use of e-books during the Covid-19 period carried out at educational institutions in Japan as conveyed by Rwitajid Majumdar et al, so that even though the learning process is carried out remotely, with the use of e-books students can access the writings of educators through e-books. Even with e-books, access to reading interactions reached 1.5 million interactions by students and learners in Japan at that time, (Majumdar et al., 2021) meaning that the use of digital e-books was utilized as well as possible to support learning in lean times like Covid-19.

In addition to providing opportunities, the use of e-books also provides its own challenges in its utilization, for example by Hamadah explaining that the use of e-books at Saudi Electric University (SEU) there are several challenges such as expensive e-book access fees, then the discomfort of the five senses, especially the sense of the eye, and interference during its use, thus causing dissatisfaction in the use of e-books. So according to Hamadah, there should be reflective-innovative efforts by the university so that the good process of digitization can give a tendency to more optimal usefulness (Alsadoon, 2020).

Mamdouh et al, state that the innovative use of technology and digital devices in education is known as digital education. Educators can create engaging learning opportunities by exploring the use of digital technologies. Both learners and educators will benefit from the innovative use of digital technology. By finding the right formulation to teach learners, it makes learning fun and encourages learner enthusiasm. Learning with digital platforms according to Farhan et al, has become a strategic and sustainable alternative

for education, by linking learning strategies with the use of digital platforms. Because according to him, the use of digital platforms in general tends to be useless without considering the adaptive characteristics that the digital platforms used can provide to learners, and gamification elements can be relied upon to increase learner motivation and increase the sustainability of digital-based learning processes (Alshammary & Alhalafawy, 2023).

According to Siabongo et al, the continued use and application of digital technology in education promises to produce more meaningful engagement while accommodating a variety of learning styles that will assist learners in demonstrating cognitive skills and can improve understanding of the subject matter (Mhlongo et al., 2023). This means that the utilization of digital-based learning resources can provide positive and negative space for the learning process. In order to provide a positive image in the integration of PAI curriculum with digital learning resources, educators must be able to adapt well to the platform or digital learning resources used so that the utilization of digital learning resources can be efficiently used by students later in the process of transferring knowledge.

Digital Project

Digital project is a new breakthrough that utilizes the development of information and communication technology (ICT) to facilitate the teaching and learning process. Education in Indonesia is an important effort that must be developed in order to create superior and innovative human resources (HR). 21st century learning currently has a learner-centered learning concept. 21st century learning has the goal that students have the freedom to think and create. With this goal, it is hoped that 21st century learning will become one of the pillars of quality education, so that it can create a quality generation both in the field of information technology and in the humanitarian aspects of society later, because the 21st century learning process has integrated knowledge and skills (Hidayah & Nugraheni, 2024).

Digital projects can be an alternative learning model that supports the improvement of 21st century skills. Digital projects are an innovative approach to learning that offers various strategies that refer to student learning success in the 21st century (Dewi, 2015). 21st century

education optimizes the process of globalization and internationalization as well as character development in students inside and outside the school environment. Currently, several learning models have been applied in 21st century learning, namely differentiated learning based on Project Based Learning (PjBL) or Problem Based Learning (PBL) and so on. This learning process can motivate and increase the motivation of students to further develop into productive individuals (Hidayah & Nugraheni, 2024).

The skills needed by the State of Indonesia today in supporting quality education are 21st century skills that are integrated with innovative and creative learning to face the challenges of today and in the future. Teachers are one of the people who greatly contribute in preparing quality human resources. In learning, teachers strategize so that learning becomes comfortable and peaceful so that students can develop their ideas as a renewal in the world of education so that they can compete internationally.

In realizing quality education in indicator 17 of the SDGs, one of them is the curriculum. To realize the SDGs, there was a change in the previous curriculum (2013 curriculum) to an independent curriculum. The curriculum used in 21st century learning is learner-centered learning which contains methods, approaches, models, materials and so on based on the needs needed by students. The implementation of inclusive education, gender equality, life long education and competent teachers can increase efforts to become the main target of development in the program to realize the SDGs.

According to Stearns, that through Project Based Learning (PBL) learners experience an increase in internalizing concepts and skills related to science subjects, and have a tendency to remember and understand various information obtained through the implementation of digital projects in learning. He also stated that this is due to learners who are directly involved in choosing the focus of the project to be worked on, this directly affects the intrinsic motivation of learners to continue to seek and explore information by themselves. By actively engaging in this digital project-based learning, learners can continue to deepen their knowledge and practice it in the project (Stearns & Shay, 2014).

In line with the above opinion, cited in Finita Dewi, Thomas explained that the success of PBL is caused by this activity is authentic and has a strong connection with the real world. Learning

skills and concepts in a real context produces relevant and meaningful learning, because students apply the skills and concepts they get directly and not just understand in theory (Dewi, 2015).

From previous studies, the utilization of digital project-based learning resources or Project Based Learning can be integrated with the PAI curriculum through innovative selection of digital learning resources, so that educators must be able to adapt well to the platform or digital learning resources used so that the utilization of project-based digital learning resources can be efficiently used by students later in the knowledge transfer process. This is in accordance with the current SDGs goals in education. Therefore, to achieve the goals of quality education, namely by planning innovative and creative 21st century learning and optimizing the implementation of learning activities that provide freedom of thought and creativity to students so that they can realize the SDGs program.

Digital Ethics Educational

Digital ethics is the ability of individuals to realize, adjust, model, consider, rationalize, and develop digital ethics governance (netiquette) in everyday life. Self-adjustment interacting in the digital world always prioritizes ethics in interacting, collaborating in digital space by knowing the ethical limits of reasonableness that have been regulated, such as being able to filter information or avoid negative content groups (Astuti et al., 2021).

The development of advanced globalization requires people to make peace with it, because technology will be a loyal friend in the current era. Based on a survey by the Indonesian Internet Service Providers Association (APJII) in Indonesia, internet users in 2020 have reached 196.7 million people or 73.7 percent of the total population of Indonesia in the second quarter of 2020 (Hasibuan, 2019). Even based on the latest data release by APJII, internet users in Indonesia are predicted to increase to 221,563,479 users in 2024, from Indonesia's population of 278,696,200 in 2023. APJII even said that the most internet users in Indonesia are led by Generation Z (born 1997-2012), then the regional distribution of internet users is dominated by urban residents rather than rural residents.(Prasetyo et al., 2024) From the data above, in the last three years internet users in Indonesia have increased by 30 people, meaning that no less than 10 million

people in Indonesia become loyal internet users every year.

Seeing this phenomenon is certainly something extraordinary, meaning that the majority of Indonesia's population is technologically literate. On the other hand, the numbers shown by APJII can also be a frightening specter for the sustainability of the Indonesian nation, in addition to the varied ages of users, of course, there is also a variety of wisdom of these internet users. So that this can be considered as a “double-edged knife”, can provide benefits or vice versa. Sofyan Mufti et al, for example, said that the main reasons for using the internet in Indonesia are quite varied, such as the most popular reason is to find information, then communicate with family and friends and reason to find inspiration. The internet is also widely used for entertainment, education, and economic activities such as product research and financial management (Prasetyo et al., 2024).

But the fact is, that from 2018 to 2021 there are not a few uses of this facility that are used for something bad, for example as many as 3,640 digital contents that have been deleted by Kominfo because they are considered to cause hatred or hostility based on SARA (Ethnicity, Religion, Race and Intergroup). Meanwhile, as of February 2022, the Indonesian National Police has submitted 1,042 social media accounts to be warned for allegedly spreading content containing hate speech based on SARA. Furthermore, until February 2023, Kominfo had found nearly 3 million negative contents, some of which were hate speech contents (Ahmad Budiman*, 2023).

The data above can be used as ibrah, that in addition to ethical living in a social environment, in the current era, more humans spend their time in cyberspace, so it is necessary to understand ethics in the digital world, because in the digital world, humans will interact globally. The aim is to ensure that the use of the digital world is used safely, responsibly and in accordance with universal ethical-moral values (Hildawati et al., 2024).

So, digital education is the initial gate that must be given to users or prospective users of technology, so that cases in the digital world do not recur or do not get stuck in the same hole. Even as a form of anticipation in minimizing the unethicalness of Indonesians who mushroom in the digital world, the government has regulated the “road map / SOP” in utilizing the digital world through the ITE Law, so that Indonesians adjust

to the rules of the ITE Law such as not committing hate speech in social media, because if done it can result in criminal sanctions as stipulated in Articles 156 and 156 of the Criminal Code. Because hate speech is considered part of the marginalization of a person or group, it is portrayed as bad (Siregar & Manurung, 2023).

Islam has also taught through the Word of the Prophet Muhammad Saw which means “*anyone who believes in Allah SWT and the last day should speak well or be silent*”. This means that Islam has provided space for Muslims to speak without any restrictions as long as it is in the corridor of goodness, if it is considered not to have the essence of goodness Islam teaches to be silent. Imam Al Ghazali stated that a good atmosphere is to keep the tongue from all the dangers of hate speech such as swearing, pitting, hostility, lying, arguing and so on. This is considered by Imam Al Ghazali as something that is easy to waste time in utilizing time because it has replaced good with bad; indeed, if you use your time to think, you will undoubtedly open to you the immense mercy of Allah. Thus, digital ethics is very important to be taught to all generations, so that they can utilize the progress of the times properly and wisely and be able to take advantage personally or communally given by the digital space.

Digital Culture Education

Digital culture is the ability of individuals to read, examine, decipher, familiarize, and build national insight, the values of Pancasila and Unity in Diversity in the life of the nation and state in their daily lives. Digital culture also emphasizes how the process of digitizing culture by utilizing technology, as well as educating to love local domestic products and other productive activities (Astuti et al., 2021).

Digital culture covers all aspects of human life, from how to communicate, interact, work to how to learn, play and socialize. Digital technologies, such as the internet, social media and messaging applications that have developed today are instantaneous because they have changed the way we interact with others. The instantness is then concretized in how to communicate with others from all parts of the world in what can be almost instant time at a relatively low cost. Digital culture has also changed the way of learning that used to be conventional, now it has become accustomed to cultivating technology-based learning processes

such as books, video tutorials, and distance learning by utilizing technological advances. Even according to Carl Benedikt Frey, digital culture has also changed the way humans work, that according to him with technological advances, 47% of workers in America can be replaced by robots (Rahmawati, 2023).

According to Riya Jayanti, users of digital access in Indonesia still utilize these advancements for entertainment purposes rather than utilizing them to obtain information, especially in remote areas of Indonesia. This is an unfavorable culture in the digital world, because it will only create a gap in Indonesian humans who lack global competitiveness (Jayanthi & Dinaseviani, 2022).

Therefore, it is important to integrate digital culture with the PAI curriculum, because PAI has always been considered conservative and outdated. Now PAI must take a firm step by integrating digital literacy-digital culture by sharpening Islamic values, Indonesianness so that there is no longer a gap because Islam prioritizes morals, manners, and a competitive work ethic in social interaction both in the real world and the virtual world, especially since the world will enter era 5.0. Moreover, Indonesia's digital culture index has decreased by 0.06 points in 2022 (Komenkominfo, 2022). According to Rizkiyanto

et al, educators, especially in PAI subjects, should be more selective in facing the era of society 5.0 (Azhari et al., 2022).

Educators must be able to become leaders so that they act as directors of the use of technology integrated with the essence of the PAI curriculum, so that fostering religious-based digital literacy can then be actualized by students in the application of digital culture now and in the future. So, digital culture should be given education by prioritizing the noble values of Pancasila and Unity in Diversity, so that every individual who benefits from this technological advancement can wisely operate every inch of the digital platform. Because in the digital world a person will face a complex world, so that cultivating communication-interaction that is full of noble values can maintain personal and national identity.

Although the results of digital culture education really give birth to the digitalization of Indonesian culture which is enshrined in Islamic teachings. Where it can produce individual or group skills in exploring, accessing, and selecting information related to global national values so that they are able to interpret the concept of Pancasila and Unity in Diversity values and their application in digital space with full civilization.

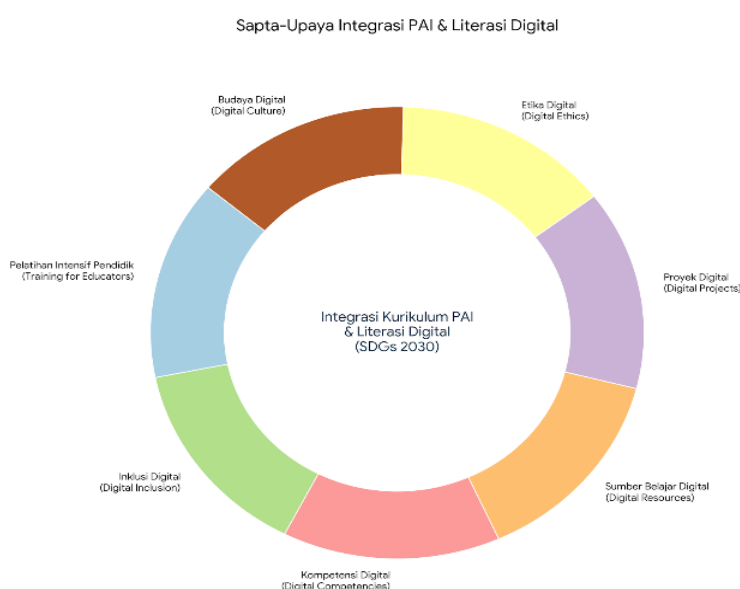


Figure 1. Septa-Upaya Integrate PAI and Digital Literacy

CONCLUSION

As an effort to smooth the achievement of the goals of the Sustainable Development Goals (SDGs) in 2030 is to have quality education by integrating the PAI curriculum with digital literacy in accordance with the demands of the digital age. So that the strategic efforts that can be made are by first, conducting intensive training to educators in order to be able to reconcile and benefit from technological advances as a learning enhancer. second, presenting the same digital inclusion education, equally open to every individual and digital-based group so as to encourage the same lifelong learning opportunities and competencies for everyone. Third, it brings about the development of digital competencies as a follow-up to the ability to utilize technology, especially in educational spaces. Fourth, is to utilize digital-based learning resources so that the learning system presented is more varied due to the diversity of learning resources obtained from unlimited digital access.

Fifth, efforts through digital projects, namely strengthening education that expects students to be able to think critically, creatively and characteristically with the diversity of abilities possessed by students so that they can be accommodated through differentiated learning based on the use of technology with the hope that the competencies possessed by students can be above the standards desired by 21st century education. Sixth, introducing digital education, namely interacting in digital space, it is very necessary to pay attention to ethics in its use such as interacting and communicating with the outside world wisely. Seventh, digital cultural education, namely in the use of technology, always puts forward the nuances of cultural values that are Pancasila, religious, and global diversity.

With ethics, our digital culture can maintain our national and Islamic identity. With competency development, projects, and digital learning resources provide opportunities for increased adaptability to the times (al islamu li kulli zaman wal makan). With digital inclusion, all have the same opportunity to enjoy equal education. And without educators all will be in vain (al alimu ahammu mina at-tariqah wal maadah). So that the mainstreaming of these 7 efforts can be a priority to achieve the ultimate goal of SDGs, especially in the field of education.

Researchers realize the need for significant adjustments and urgent efforts through which the above “**Sapta-Upaya**” can contribute to supporting the achievement of SDGs goals, especially the quality of civilized Indonesian education through the integration of PAI curriculum with digital literacy in 2030 to match the advanced education of other countries globally under the umbrella of morals.

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