



STUDY OF PAULO FREIRE'S THOUGHTS AS A REFORMULATION OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN THE DIGITALIZATION ERA

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Abstract The rapid development of technology in the digital era has brought significant changes in various aspects of life, including in the world of education. Islamic Religious Education (PAI) is no exception, facing the challenge of remaining relevant and effective in shaping students' personality characters. The current PAI curriculum is considered not fully able to accommodate the needs of the times that demand the integration of Islamic values with digital competencies. The urgency of reformulating the PAI curriculum is very important in order to create an adaptive, innovative, and future-oriented learning model. This study aims to express constructive ideas in reformulating the PAI curriculum by referring to Paulo Freire's thoughts, while the method used is qualitative based on literature studies. In the end, this study concluded that the reformulation of the PAI curriculum can be realized by adopting the theory of integrity-reality initiated by Paulo Freire, the integrity-reality in question is integrating Islamic values and the sophistication of digital technology. Reformulation of the PAI curriculum can be done by continuing to place the source of Islamic teachings as a fundamental rule, and placing humans as the main center in science. In other words, digital technology is only used as a limited tool in learning and teaching methods.

Keywords: Education, Islamic Religious Education Curriculum, Artificial Intelligence

Abstrak. Perkembangan pesat teknologi di era digitalisasi telah membawa perubahan signifikan dalam berbagai aspek kehidupan, termasuk dalam dunia pendidikan. Pendidikan Agama Islam (PAI) tidak terkecuali, menghadapi tantangan untuk tetap relevan dan efektif dalam membentuk karakter kepribadian mahasiswa. Kurikulum PAI yang ada saat ini dinilai belum sepenuhnya mampu mengakomodasi kebutuhan zaman yang menuntut integrasi nilai-nilai keislaman dengan kompetensi digital. Urgensi mereformulasi kurikulum PAI menjadi sangat penting guna menciptakan model pembelajaran yang adaptif, inovatif, dan berorientasi masa depan. Penelitian ini bertujuan untuk menuangkan ide konstruktif dalam mereformulasi kurikulum PAI dengan merujuk pada pemikiran Paulo Freire, adapun metode yang digunakan ialah kualitatif berbasis studi pustaka. Pada akhirnya penelitian ini berkesimpulan bahwa reformulasi kurikulum PAI dapat diwujudkan dengan mengadopsi teori integritas-realitas yang digagas oleh Paulo Freire, integritas-realitas yang dimaksud yaitu mengintegrasikan nilai-nilai keislaman dan kecanggihan teknologi digital. Reformulasi kurikulum PAI dapat dilakukan dengan cara tetap menempatkan sumber ajaran Islam sebagai kaidah fundamental, serta menempatkan manusia sebagai sentris utama dalam keilmuan. Dalam artian, teknologi digital hanya digunakan terbatas sebagai alat bantu pada metode pembelajaran dan pengajaran.

Kata Kunci: Pendidikan, Kurikulum Pendidikan Agama Islam, Kecerdasan Buatan

INTRODUCTION

In the era of globalization, conditions for the development of scientific dialectical space are increasingly complex and intense. The progress of this era is increasingly developing in the future, having an impact on global competition from various aspects, including education. It is felt that various efforts are needed to be carried out as a form of handling steps, including formulating an educational concept that is comfortable and in line with current developments. The existence of globalization has an impact on the rapid flow of technological progress, this condition has resulted in the birth of various digital mechanisms which are called the era of "digitalization" or all information can be accessed via electronic media.

The era of digitalization really allows for easier accessibility, including access to all knowledge, especially Islamic religious scientific doctrine. According to (Rahman et al., 2023) technological advances in the era of digitalization have had a very positive impact on efforts to improve the quality of education, one of which is the existence of Artificial intelligence (AI) in the form of a question and answer site Chat Generative Pre-trained Transformer (GPT Chat) which really helps students and teaching staff (lecturers) in accessing information and makes it easier to solve problems. Students and lecturers feel helped because the AI Chat GPT platform provides many services free of charge, including; asking and answering questions, summarizing, converting, rewriting and translating documents (Nuris et al., 2024). However, it cannot be denied that this ease of access can also cause problems, if it is not balanced with efforts to sort and choose the accuracy of the truth of the information (cherry-picking).

Chat GPT is an AI platform specifically designed to absorb various types of information that society needs, this platform was developed by the company Open AI which then began to be launched in November 2019 (Supriyono & Prihandono, 2024). This platform uses an AI artificial intelligence mechanism Natural Language Processing (NLP), which is a computer system performance specifically designed to understand human needs through artificial intelligence programs. The GPT Chat working system mechanism in answering a question refers to various references that have previously been input into it, so it will be very easy for GPT Chat to provide answers to the questions asked (Musthafa, 2023). However, what should be a serious concern is whether the material used as a reference is accurate and scientifically proven? Of course, this cannot

be confirmed because the information presented by Chat GPT is based on general information.

Quoting (Supriyono & Prihandono, 2024) which explains the results of analysis of research data regarding the influence of technological progress on the quality of education. This research explains that modern society, including students, both students and students tend to more easily swallow information that they have obtained through the AI platform. This phenomenon occurs because the accessibility of information is considered too easy and instant. It seems that this convenience can actually have a negative impact, namely that it can shape the personality of students who tend to rely on AI as a solution to all problems, so that this can massively form a behavioral pattern of dependence on AI.

Of course, this phenomenon will be dangerous if students' perceptions have been indoctrinated in this way. What is feared is that there will be errors in understanding the information conveyed by Chat GPT because the reference material cannot be confirmed scientifically. Moreover, it would be very dangerous if Chat GPT started to be used as the main source of all information that can be accessed easily, even issues relating to Islamic law will also be left entirely to Chat GPT to answer. Therefore, it is necessary to immediately take action by reformulating the Islamic Religious Education (PAI) curriculum, with the aim of straightening the mindset of students, especially university students, in order to prevent dependence on AI technology, which can later affect the decline of students' critical thinking and literacy skills. In fact, it's not just GPT Chat, now various AI sites are starting to be developed to make human life easier, of course this needs to be addressed immediately so that students' dependence on AI technology can be improved.

The PAI curriculum model certainly plays an important role in building morality (character/ethics) and intelligence of the nation's next generation. PAI doctrine needs to be presented adaptively as an answer to the challenges of the times through efforts known as reformulation. Considering that digitalization has an impact on all aspects of life, it is felt that there is a need to update the PAI curriculum by utilizing the opportunities of the digital space as a means of conveying moral messages so that the nation's next generation avoids consuming information that can be misleading, and aims to produce the nation's next generation who utilize digital space to convey da'wah messages (Apriyani et al.,

2024). Thus, concrete steps must be realized immediately. In this research, the author tries to initiate a PAI curriculum model that is relevant to the challenges and needs of the times by referring to Paulo Freire's ideas regarding the concept of liberating education.

The concept of liberating education in Paulo Freire's thought paradigm emphasizes the importance of easy access to knowledge (accessibility), this concept offers an alternative solution that the concept of education must adapt to the conditions of environmental reality (reality), this concept is known as reality-integration (Freire, 2001). In that sense, the concept of education should be adapted to the transition period of society which has now entered the era of digitalization. The progress of the times must be utilized properly, especially in terms of improving the quality of education in Indonesia, one of which is by taking an adaptation approach to circumstances (integration-reality). So with this approach model it will create a PAI learning situation that not only focuses on learning Islamic values theoretically, but also helps realize these values in the digital space by utilizing sophisticated AI technology.

It is felt that this research study is very necessary to be carried out in order to answer the challenges and needs of the times, considering that today access to knowledge is increasingly easy and instant, so it is felt that it is very necessary to use this wisely to improve the quality of education, especially regarding the PAI curriculum model. The increasingly massive sophistication of AI technology can certainly give rise to both positive and negative impacts, therefore as a form of handling step it is necessary to make efforts to integrate the PAI curriculum which is adapted to current developments, with the hope that the nation's future generations will be able to utilize digital space as a means of conveying scientific treasures. Thus, this research study will not only focus on efforts to integrate the PAI curriculum with the progress of the times, but will also focus on examining cognitive steps so that students and lecturers can utilize digital space as a means of *da'wah*, with the aim of minimizing society's dependence on information provided by AI technology.

THEORETICAL STUDY

For the author, Paulo Freire's thought paradigm is very relevant to be adopted as an effort to reformulate the concept of the MBKM education curriculum, especially in the learning model for PAI study programs in various universities. In his thought paradigm, Paulo Freire is of the view that the education system must be adapted to current

developments. Through his work entitled "Liberating Education" in chapter I Transitional Society, Paulo Freire is of the view that the concept of education must follow the flow of the transition period experienced by society (Freire, 2001).

In general, Paulo Freire's ideas tried to reflect the socio-cultural conditions of previous societies which he saw as being trapped in a transitive-naive state of consciousness. This condition of society tends to simplify complex problems more easily, so that their thinking constructs tend to easily accept all scientific doctrines at face value without first trying to find their truth and validity (Freire, 2001). Of course, conditions like this can create a decline in civilization, which is caused by the weakness of society's critical thinking power.

In contrast to previous conditions in society, Paulo Freire said that in the current postmodern era the trend of public awareness has begun to experience a massive increase, this cannot be separated from the influence of the doctrine of freedom of thought which was previously echoed by philosophers in the Renaissance. The renaissance movement in that century apparently had a negative impact on the progress of civilization, now the condition of public awareness is starting to change significantly. Paulo Freire stated that the current condition of public awareness has undergone changes, previously public awareness was in the transitive-naive phase, now it is in the transitive-critical phase (Freire, 2001). This condition apparently has an impact on the sophistication of technology, which currently really helps people in completing work matters, even overcoming problems.

However, it cannot be denied that conditions of increasingly rapid technological progress can actually give rise to new problems, namely triggering a pattern of society's dependence on technological sophistication. If this condition is allowed to drag on, then people's awareness will undoubtedly return to the past, namely a condition where people tend to easily swallow things at face value without seeking the truth and validity first (transitive-naive). Therefore, Paulo Freire emphasized the importance of the concept of liberating education adapted to current developments (Freire, 2001).

Paulo Freire's concerns about the decline of the education system are apparently correct, this prediction seems to be happening at the moment, namely a condition where society is faced with a rapid flow of technological sophistication. If technological sophistication is not used effectively, this can actually make society trapped in a state of

dilemma and dependency, thereby experiencing what Paulo Freire called "transitive-naive", namely the weakening of people's thinking power.

Referring to (Rahimi & Sevilla-Pavon, 2024), the results of research analysis show that technological advances have a significant influence on the quality of education. This research reveals that students in this modern era have a tendency to receive information from AI platforms raw without verification. This phenomenon arises because access to information is very easy and instant. Ironically, this convenience can actually have a negative impact, namely forming a student's mindset that is too dependent on AI as a solution to various problems, thus giving rise to dependence on this technology.

This kind of dependence becomes dangerous when students start to fully trust information from AI such as Chat GPT, even though this information cannot necessarily be scientifically justified (Supriyono & Prihandono, 2024). It would be even more worrying if GPT Chat was used as the main source of information, including on matters relating to Islamic law which is explicitly the domain of PAI studies. This negative impact should be a serious concern, considering that not all access to knowledge can provide scientific answers from the GPT Chat, especially since PAI is a study program that studies fundamental and essential Islamic values, so it is very necessary that the application of AI in PAI learning strategies be monitored and limited.

As a form of actualization of Paulo Freire's ideas regarding the theory of integration-reality in realizing educational concepts that are in line with current developments, therefore this should be the focus of the government and teaching staff in overcoming it. Government policy and the role of teaching staff really determine the potential success or failure of the concept of reality-integration education, namely by continuing to utilize the sophistication of AI technology but also accompanied by intense supervision and restrictions, so that teaching staff and students are not dependent on the sophistication of AI technology.

RESEARCH METHODS

This research study uses a qualitative research method, namely a research method that uses a conceptual approach in analyzing a problem (Arikunto, 2011). In this case the author will analyze problems regarding the challenges and obstacles of the PAI curriculum in the era of digitalization, by referring to the conceptual framework that is relevant to the problems in this research. Then, the results of the analysis will be studied

in depth by involving relevant theories in order to formulate solutions as answers to the problems that are the main object of this research. Of course, in this case, the author uses a descriptive analysis pattern, namely analyzing problems by describing and correlating them with relevant theories. The theoretical framework for this research is Paulo Freire's ideas regarding the concept of liberating education.

In terms of research data collection stages, the author uses data collection techniques in the form of literature study (literature review), namely a model of data collection stages which is carried out by tracing previous scientific works in the form of books or journals, which are then used as research reference data (Bachtiar, 2007). In other words, this scientific work will later be correlated with the problems in this research with the aim of finding a solution as an answer to the problem. The author's steps in doing this systematic literature review namely as follows:

- a. Determining the focus of the research, in this case the author has determined that the focus of this research is to examine efforts to reformulate the PAI curriculum in the era of digitalization by referring to Paulo Freire's thought paradigm regarding the concept of liberating education.
- b. Searching for literature studies, in this case the author attempts to search for research databases and scientific works whose sources have credibility and quality.
- c. Extraction of library studies, in this case the author carries out the process of sorting and selecting data and library materials that are relevant to the problems discussed in this research.
- d. Data analysis and synthesis, in this case the data and library materials that have been extracted will be analyzed more deeply in order to formulate hypothesis results regarding the problems in this research.

Data premise, in this case the author formulates a final result (conclusion) as an argument for the solution offered to solve the problems in this research.

RESULTS AND DISCUSSION

Challenges and Obstacles to Implementing the Islamic Religious Education Curriculum in the Era of Digitalization in Higher Education

During the leadership era of the Ministry of Education, Culture, Research and Technology (Mendikbud Ristek) Nadiem Makarim, it seems that there have been various

new breakthrough efforts in improving the quality of education in Indonesia, one of which is through updating curriculum design. One of the curricula that was successfully initiated is the Independent Campus Learning (MBKM) concept, which since 2020 has begun to be implemented on a trial scale in various universities, and is re-evaluated every year (Haidir et al., 2023). Of course, the new breakthrough efforts carried out by the Minister of Education and Culture, Research and Technology in the Nadiem Makarim era were nothing more than aimed at responding to all the increasingly complex global challenges and needs.

The increasingly massive development of technological advances is the main reason for the Minister of Education and Culture, Research and Technology to immediately present a curriculum model that can be adapted to the times (Susanna et al., 2023). The existence of the MBKM curriculum concept is a form of follow-up to improvements to the 2013 scientific curriculum model that was previously implemented, so that the MBKM curriculum concept is actually not much different from the previous curriculum model, only that the MBKM curriculum concept was designed with the aim of perfecting the previous curriculum model, by integrating educational concepts with technological developments in the era of digitalization (Haris, 2023).

The application of the PAI curriculum based on independent learning is at least a learning model which has now become an alternative solution in responding to the progress of the times, this is because the existence of this curriculum model prioritizes accessibility and flexibility for students (students) in terms of understanding the doctrine of Islamic religious knowledge essentially (Ichsan et al., 2020). It is noted that there are several important points that are the main focus of the existence of the MBKM curriculum concept, some of the important points in question are as follows:

- a. The learning model is designed to be project based (project based learning), with the aim of improving students' soft skills so that they are able to adapt and compete with the times.
- b. Learning materials are focused on essential materials including literacy and enumeration, so that this can form structured student knowledge insights. In other words, students do not only focus on theoretical development but also balance it with empirical development.

- c. Providing accessibility and flexibility in the learning and teaching process, so that this can encourage a harmonious learning atmosphere between students and teaching staff (lecturers). In other words, teaching staff can adapt innovative learning methods (teaching at the right level) without ignoring the essence of educational goals themselves (Ichsan et al., 2020).

It seems that the implementation of the MBKM curriculum is currently still being debated, the implementation of this curriculum is considered by some parties to be ineffective because it can weaken the competitiveness of students in competing. Apart from that, the implementation of this curriculum is also considered to prioritize accessibility and flexibility in the learning process without being accompanied by intense supervision, in the sense that this curriculum tries to revive enthusiasm for learning but with the main goal being that students do not feel burdened in the learning process (Muid et al., 2024). Although this concept is progressive and innovative, there are several weaknesses when applied specifically to PAI study programs:

- a. Minimal compatibility between the MBKM program and PAI learning styles

PAI has specific and structured curriculum characteristics because it includes mastery of Islamic material that is conceptual, textual (tafsir, hadith, fiqh), and pedagogical. MBKM programs such as internships outside the study program or cross-disciplinary student exchanges sometimes do not directly correlate with PAI learning outcomes. This can reduce the depth of mastery of core religious material if it is not integrated strategically.

- b. Challenges in Recognizing Learning Achievements

One of the big challenges in implementing MBKM in PAI study programs is how to convert off-campus activities (internships or practical field experiences) into learning outcomes. If the main focus of implementing the MBKM curriculum only focuses on accessibility and flexibility, then the fear is that the implementation of this curriculum model is not in line with the main focus of PAI learning outcomes, which include forming students' personality traits that adhere to the substance of morality, mastery of normative, applicable and reflective material. So it is felt necessary to improve the MBKM curriculum by emphasizing that the internship program is not just an achievement of learning recognition, but must also be seen as a means of forming students' personality traits in applying their knowledge. Thus, if

this step is taken, the internship program conversion orientation will not only ask about passing scores, but also about students' experiences when faced with various problems that occur in the field.

c. Relevant Partner Limitations

PAI focuses on strengthening Islamic values and character education. However, in implementing MBKM programs such as internships or practical field experiences, there are not many relevant off-campus partners (industry or institutions) available who are able to provide experiences that suit the needs of PAI students, especially in the context of in-depth teaching or preaching. In that sense, the MBKM curriculum is felt to be less effective in integrating PAI with sophisticated technology in the era of digitalization, so that the practical orientation of field experience is only focused on the world of education, it is not surprising that PAI students will always be placed in educational institutions. Ideally, the MBKM curriculum should present other nuances to the PAI student internship program, for example PAI students during their internship are also provided with digital training with the aim that in the future PAI students can utilize digital space as a means of making the nation's life smarter, so this is a concrete solution as a form of actualizing the integration between PAI and technological sophistication in the era of digitalization.

d. Concerns about Competency Fragmentation

MBKM encourages students to explore across fields, which is positive in forming multidisciplinary competencies. However, for PAI students, this risks creating fragmentation of understanding. They could lose cohesiveness between the scientific foundation of religion and pedagogical competence because they are too focused on exploring other fields that are not rooted in Islamic scientific traditions. So ideally PAI students do not need to study other scientific fields that are outside the context of Islamic studies, but what the MBKM curriculum must provide is to encourage PAI students to be willing to adapt to sophisticated technology through holding digital-based teacher training, so that PAI students will make massive use of digital spaces as educational tools (Muid et al., 2024).

The various obstacles above become a hypothesis that the application of the MBKM curriculum in the learning strategy of PAI study programs needs to be reformulated, in order to perfect the MBKM curriculum which is based on the process of

integrating PAI scientific study objects with technological sophistication in the era of digitalization. Muhammad Toha in his book entitled "Islamic Education Management", stated that the essence of reformulating the curriculum aims to:

a. Adjustment

Education takes place in a society that continues to develop following changing times. Therefore, education needs to adapt to the dynamics of society.

b. Integration

This effort is a form of collaboration between strategies, educational goals and objects of scientific study, in the sense of integration in question, namely updating educational strategies in accordance with the changing conditions of the times, without ignoring the substance of the objects of scientific study being studied.

c. Potential Development

Reformulating the curriculum is very important in efforts to develop student potential. If the educational curriculum is updated, it will be very easy for lecturers to understand the personality traits of each student in order to help students improve their competence. Curriculum preparation must provide a variety of learning experiences that can guide students in discovering and developing their learning processes.

d. Curriculum Diagnosis

Provides guidelines for teachers to diagnose student learning development. The results of this diagnosis will be the basis for providing appropriate guidance and counseling services (Hidayah & Widodo, 2020).

Cognitive Steps in Reformulating the Islamic Religious Education Curriculum in the Era of Digitalization

It cannot be denied that currently the implementation of the MBKM concept is an alternative solution in realizing an educational concept that is in line with current developments. Considering that the curriculum concept seeks to integrate science by utilizing sophisticated technology, this is considered relevant and adaptive. However, in the end the implementation of the curriculum must be re-evaluated, considering that not all study programs can collaborate with sophisticated technology, including PAI, one of them (Susanna et al., 2023). In terms of developing the PAI curriculum, it is felt that it is

very necessary to reintegrate it while maintaining the traditional learning model but also utilizing the sophistication of AI technology, but only limited to the level as a tool.

Aris in his book entitled "Philosophy of Islamic Education", explains that in reformulating the PAI curriculum there are several basic frameworks that should be used as a foundation in formulating an ideal and relevant curriculum, while a number of basic frameworks in question are as follows:

a. Basic Religion

The basis of religion must be the main spirit and goal in the Islamic education curriculum. This curriculum needs to be based on the Koran, al-Sunnah, and other sources of Islamic law. In Islamic educational institutions, religious foundations are the main target of education, considering that the main aim of establishing these institutions is to strengthen and spread Islamic teachings. Therefore, the Islamic education unit has established religion as the foundation of its curriculum.

b. Basic Philosophy

The philosophical basis provides a philosophical basis for formulating the goals of Islamic education. Through this basis, the aims, content and structure of the curriculum are expected to contain the values of truth and a believed view of life, seen from the aspects of ontology, epistemology and axiology.

c. Basics of Psychology

Basic psychology functions as a guide in preparing Islamic education goals based on an understanding of the development and characteristics of students. By paying attention to psychological aspects, the curriculum is expected to be able to meet the mental and emotional development needs of students, so that its goals, content and organization are more effective and in accordance with the principles of Islamic educational psychology.

d. Social Basics

The social basis provides direction for the development of the Islamic education curriculum by considering the characteristics of Islamic society and its culture. This includes knowledge, ideal values, ways of thinking, customs, art, and other cultural aspects. Because, society is always closely related to the culture they adhere to, and vice versa, culture is born from society (Aris, 2019).

Apart from that, Rahmat Hidayat and Abdillah in their book entitled "Educational Science: Concepts, Theories and Applications", stated that efforts to reformulate the PAI curriculum must pay attention to a number of important aspects which include the following:

- a. Religion and morals are the main goals, where all teachings and practices must be based on the Koran, as-Sunnah, and the results of the *ijtihad* of the ulama.
- b. The development and coaching of all aspects of student personality, both intellectual, psychological, social and spiritual, must continue to be maintained.
- c. There needs to be a balance between curriculum substance and teaching experience and activities.
- d. Curriculum preparation must adapt to current conditions. Apart from that, Islamic education is dynamic and able to accept developments and changes if necessary.
- e. The curriculum must be prepared realistically and also needs to pay attention to the level of development of students (Hidayat & Abdillah, 2019).

Quoting again Paulo Freire's ideas regarding the concept of liberating education, it is emphasized that the essence of the purpose of education is solely to humanize humans (Freire, 2001). Education is an inseparable part of a human being as an intelligent creature, so the aim of education should be assumed to be a means of realizing intelligence so that humans can use their minds for freedom of thought. Paulo Freire in his thought paradigm introduced a humanist educational approach, namely education that aims to humanize humans. This approach consists of several frameworks as follows:

a. Consciousness Framework

Human liberation and humanization can only occur if individuals are truly aware of the reality of themselves and the environment around them. Therefore, a very important initial step in liberation education according to Freire is a "beginning" that continually "starts and starts again." This means that the awareness process is an inseparable and eternal part of the entire educational process. Awareness to think is the main characteristic of humans, because this ability is not possessed by other creatures. So, every human being is required to be an active person in thinking and understanding the realities of life that he is facing. Humans who take advantage of their freedom to think are humans who have realized their existence as God's creatures who are gifted with reason and the ability to think rationally.

b. Responsiveness-Reality Framework

In Paulo Freire's view of education, the problem-facing education model is an approach that is opposite to the concept of bank-style education. This method aims to liberate humans, by emphasizing that humans are creatures who are always in the process of becoming, which is never finished and is constantly searching for the meaning of life. Freire believed that life is naturally full of challenges and problems. Humans are born innocent and have no knowledge, but as they grow, they will face increasingly complex problems. Therefore, it is important for humans to continue learning to be able to face and solve various life challenges. If humans only lament problems without trying to overcome them, then they will never develop and will actually become increasingly trapped in problems. In the problem-facing educational approach, Freire emphasized that there is no barrier between teachers and students. Both have the same responsibility for problems that arise and must play an active role in the learning process.

c. Alphabetization Framework

Freire took various efforts to ensure that students become subjects in education, not just objects, with the main aim being that they can read and be free from illiteracy. He paid great attention to groups of people who did not receive a proper education, and wanted them to have the ability to read and write. Therefore, Freire once ran a program to teach illiterate people in Brazil to read and write until they could actually do it. According to Freire, the ability to read is the first step to understanding reality and the world around you. Reading is the starting point of change, so good education is very important for humans. Every word and sentence learned is part of the process of change towards civilization. With the ability to read and understand social reality, a person can develop critical thinking skills, especially for students in determining attitudes. Freire called this process alphabetization (Freire, 2001).

The existence of sophisticated AI technology can actually potentially harm the essence of educational goals, as long as its use is misused. The massive use of sophisticated AI technology could actually have the potential to weaken human intelligence in thinking, if its use is not balanced with intense supervision and restrictions. Of course, this can lead to a process of dehumanization, in the sense that the use of sophisticated AI technology without intense supervision and restrictions, can actually trigger a decline in students' thinking power.

Islamic Religious Education (PAI) is one of the essential components in the national education system in Indonesia which has the main objective of forming the character and morals of students in accordance with the values of Islamic teachings. Nevertheless, various empirical findings in a number of universities show a trend of decreasing student interest in this study program. These symptoms raise concerns about the future of religious education among the younger generation and its potential impact on the holistic character formation process (Haidir et al., 2023).

One of the factors thought to contribute to students' low interest in PAI is the mismatch between the curriculum implemented and the needs, expectations and life context of today's students. Learning approaches that tend to be conventional, monotonous and have minimal interactivity often lead to boredom, thus having a negative impact on student learning motivation. Apart from that, the use of technology in the PAI learning process is still relatively minimal, so this study program is considered less attractive compared to other study programs which are more dynamic and technology-based (Khalilullah et al., 2024). Students often think that the material presented in PAI lectures has no direct connection to the realities of everyday life, especially in facing contemporary social and moral challenges. The stereotype that PAI only discusses ritualistic and dogmatic aspects, without providing space for critical discussion and intellectual reflection, also strengthens negative perceptions of this study program (Zaky & Setiawan, 2023).

Aspects of the social and cultural environment in higher education also play an important role in influencing students' interest in religious education. In a context where the campus does not actively support the strengthening of religious values, students tend to direct their attention to study programs that are considered more relevant to their career goals and professional future. As a result, the PAI study program is not positioned as a top priority in their learning process. The lack of institutional initiatives in developing students' religious interest and awareness further weakens PAI's appeal in higher education environments (Ichsan et al., 2020).

To respond to these problems, a transformation of the PAI curriculum is needed that is able to answer students' contemporary needs and challenges. Learning materials need to be integrated with actual issues, such as ethics in the use of technology, concern for the environment, and social dynamics. The integration of religious values with other

scientific disciplines is also important to show the relevance of Islamic teachings in various fields of study and life practices. In addition, the application of innovative learning methods such as problem-based learning (problem-based learning), project-based learning (project-based learning), as well as learning models review material before the lecture (flipped classroom) can also increase students' active involvement in the learning process (Muid et al., 2024).

The use of contextual case studies, both local and global, can provide a more meaningful and applicable learning experience. Rewarding students who demonstrate achievements in the religious field or contribute to religious activities can also be an effective motivational strategy. By eliminating the dichotomy between religious studies programs and other study programs and strengthening an interdisciplinary approach, it is hoped that students will have a deeper understanding of Islamic values and their relevance in social, economic and political life.

The use of case studies from real life also allows students to relate religious teachings to the factual conditions they face, thereby increasing the relevance and effectiveness of religious education at the tertiary level (Usman & Muhammad, 2023). In this regard, the steps that need to be taken in an effort to reformulate the PAI curriculum in the era of digitalization are by implementing the following learning model approach:

a. Scientific Integration Approach of the Qur'an, Sunnah, Hadith, and Ijtihad

This approach model places the Qur'an, Hadith and Ijtihad as the foundation for integrating the PAI curriculum with sophisticated AI technology, in the sense that these three sources of Islamic teachings remain a reference source in understanding all knowledge related to PAI (Saputra & Subki, 2024). This approach emphasizes the understanding that although currently the sophistication of AI technology dominates, it will be very important to refer to the three sources of Islamic teachings when wanting to understand the study of PAI scientific objects. This approach requires that teaching staff be able to provide understanding to students in an applied manner, in the sense that lecturers must be able to provide understanding both theoretically by referring to the four sources of Islamic teachings and empirically to students regarding the objects that are the focus of PAI studies.

b. Character Integration Approach

This approach model provides an alternative solution in the character formation process, through an interactive and applicable approach (Yuni, 2015). This approach requires teaching staff to contribute directly in forming personality traits, in the sense that lecturers are required to be able to strive for the formation of students' personality traits that are broad-minded, have the ability to think critically and have good morals by applying learning models in a persuasive, communicative, interactive and applicable manner. This character building approach is the most important part in anticipating student dependence on sophisticated AI technology, in this case lecturers play an important role in shaping students' personality traits so that they do not rely too much on sophisticated AI technology in understanding PAI study objects. The steps that can be taken by a lecturer in this case are by implementing the following learning model:

1. A persuasive learning model, namely by conducting socialization based on messages of invitation or encouragement so that students feel passionate about learning. This model can be achieved by conveying motivational and inspirational moral messages that can foster student enthusiasm in the learning process.
2. Communicative learning model, namely by delivering learning material that is packaged in an interesting way. This model can be done by explaining the learning material theoretically and empirically, so that with this students are able to make an analogy of basic theoretical concepts with the problems that occur.
3. Interactive learning model, namely by inviting students to participate in the scientific dialectical space. This model can be done by giving students the opportunity to ask questions and express their ideas (Haidir et al., 2023).

c. Potential Development Approach

This approach model provides an understanding that teaching staff are required to be able to encourage students' competitive spirit (Hajriana, 2018), in the sense that lecturers are required to be able to support students' potential to develop their interests and talents. This model can be done by providing facilities and support to students who want to develop their interests and talents, with the aim of forming high competitive abilities to achieve achievement.

The three approach models above are cognitive steps that can be applied in efforts to reformulate the PAI curriculum in the era of digitalization. The essence of the explanation above is how to position humans in a more dominant measure of the influence of sophisticated AI technology, in the sense that humans remain the main center in developing science. The sophistication of AI technology in this problem must be positioned as a tool whose use needs to be monitored and limited, with the aim of preventing dependency which can actually have a fatal impact in triggering a decline in students' critical abilities, this is in line with the concept of humanization education initiated by Paulo Freire (Freire, 2001). Apart from that, the three approaches above are also a form of actualization in placing the main source of Islamic teachings in its original place, namely as the source of all PAI study objects.

Apart from efforts to reformulate the PAI curriculum that can be achieved through the three integration approach models, in this case the efforts in question can also be realized through a digital literacy approach. The term digital literacy is defined as a source of reading material that can be accessed through sophisticated technology. The existence of electronic-based digital literacy can also be used as an approach in formulating the PAI curriculum in the era of digitalization (Farisia & Syafi'i, 2024). It cannot be denied that the rapid flow of digitalization transformation requires teaching staff to be able to adapt and apply the sophistication of other technologies as a form of comparison to the sophistication of AI technology. What is meant by the sophistication of other technologies in this case is that it can be done by creating a website as a forum that focuses on discussing Islamic studies.



Picture 1.1 Fitur PISS KTB

The participation of academics who are experts in the field of Islamic studies plays an important role in realizing efforts to reformulate the PAI curriculum, with the aim of creating a digital instrument that can be used as a comparison for Chat GPT. One concrete example that shows the essence of the role of academics in competing with the influence of Chat GPT is the existence of a website called "Pustaka Ilmu Sunni Salafiyah - KTB" or abbreviated as PISS KTB, this website is designed as a tool for Muslims in answering all questions related to the object of Islamic study, starting from issues of fiqh, aqidah, Sufism, prayer, contemporary issues, interpretation of the Al-Qur'an and Hadith to the yellow book. Interestingly, the reference sources (references) used on the website refer to the works of Sunni scholars which have been scientifically validated.

The PISS KTB platform is a website that contains a collection of studies by academics who are experts in the field of Islamic studies. The platform is deliberately designed to be flexible with the aim of making it easier for the questioner. The existence of the PISS KTB website is a form of actualization in an effort to reformulate the PAI learning model amidst the strong influence of AI technology in the era of digitalization, in the sense that this platform is presented to society as an alternative digital literacy tool in answering problems related to Islamic study objects. Different from Chat GPT, the

PISS KTB platform contains Islamic studies based on reference sources compatible and credible, because this platform contains the results of analytical studies on problems by academics who are experts in their fields, so that the information presented can be accounted for. Apart from that, the existence of this platform also plays an important role in minimizing the public, especially students, from easily accessing information via GPT chat, where the source of the reference material cannot necessarily be confirmed scientifically.

The digital space should be utilized properly by policy makers and teaching staff in an effort to realize the integration of the PAI curriculum with sophisticated technology. This kind of effort is very important to do as a form of presenting nuances of Islamic science that are more easily accessible but without reducing the scientific accuracy of that science in the slightest. Quoting (Anwar & Awang, 2024), the digitalization era has an impact on behavioral patterns (lifestyle) among students, the resulting impacts are both positive and negative. Because the digitalization era is ideally used as a means of scientific da'wah by presenting innovation, including utilizing social media as a dialectical space for Islamic science. Not only through digital literacy, efforts to reformulate the PAI curriculum can be made to support students' interests and talents to develop their potential as millennial preachers, through an audio and video visual preaching strategy approach uploaded on social media (Haris, 2023).

Efforts to integrate the PAI curriculum with sophisticated technology in the era of digitalization are very important as a form of embodiment of Paulo Freire's thoughts regarding the concept of integrity-reality education. Even though the implementation of the MBKM curriculum prioritizes the principles of accessibility and flexibility in practice, at least the MBKM curriculum must be in line with the main focus of the PAI study object which requires knowledge sources to be based on experts. So, in the author's opinion, the use of sophisticated AI technology (Chat GPT) in the learning model in the PAI curriculum must be monitored and limited intensively, with the aim of preventing dependency which can trigger a decline in students' critical thinking and literacy skills. This supervision can be carried out through a digital literacy approach, by introducing the PISS KTB website to PAI students.

CONCLUSION

In general, the description above questions how cognitive steps are taken in reformulating the PAI education curriculum amidst the rapid advancement of AI technology. PAI as a study program that specifically studies Islamic dogma, of course its learning methods need to be reformulated to adapt to changing times. Paulo Freire's idea regarding the concept of integration-reality is considered capable of being adopted in perfecting the PAI curriculum to make it more effective, this concept emphasizes that the education curriculum must be adjusted to changing times. In this case, efforts to reformulate the PAI curriculum can be taken by implementing an integrative, interactive, communicative and persuasive approach. These four approaches are cognitive steps in an effort to reformulate the PAI curriculum, with the aim of being able to adapt as time goes by. Thus, these four approaches are certainly very effective and adaptive in preventing the dependence of PAI study program students on the sophistication of AI technology. Through the application of these four approaches, of course the use of AI can be adjusted functionally and proportionally.

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