

Development of Indonesian Language Curriculum Based on Islamic Values in Responding to the Challenges of Digital Literacy

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ABSTRACT

This research aims to develop an Islamic values-based Indonesian curriculum in response to the challenges of digital literacy at Al Fattah Pungpungan Islamic High School. The curriculum is designed to enhance students' language skills, encompassing reading, writing, listening, and speaking, while instilling Islamic values that are relevant to the digital age. Through the Research and Development (R&D) approach, this research produces a curriculum that integrates digital literacy and Islamic values into the learning process. The research findings indicate that the developed curriculum is effective in enhancing students' digital literacy skills, fostering Islamic character in digital communication, and improving overall language proficiency. Limited trials and wide implementation in grades X and XI have demonstrated that students are more active, critical, and responsible in their digital interactions. This curriculum also has a positive impact on improving writing and speaking skills that reflect Islamic manners. The curriculum based on Islamic values at MA Al Fattah Pungpungan has successfully enhanced digital literacy, Islamic character, and the quality of learning, making it suitable for replication in other madrasahs with contextual adjustments.

Keywords: Digital Literacy, Indonesian Language Curriculum, Islamic Values

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INTRODUCTION

In the current digital era, learners are not only required to be able to read and write, but they must also possess critical and analytical thinking skills, as well as the ability to filter information wisely (Athreya & Mouza, 2016; Harefa et al., 2025; Siregar, 2024). Both good potential and the possibility of value deviations are presented by the quick and unrestricted flow of information, particularly for the younger generation. The current Indonesian language curriculum tends to be more cognitive in nature and has not thoroughly incorporated affective and spiritual elements (Hidayat et al., 2025; Jenuri et al., 2025; Munandar & Newton, 2021; Susmiyati et al., 2023). The Islamic values that should serve as moral guidelines for

communication and interaction in the digital world have not been optimally accommodated. This situation makes learners vulnerable to negative content, hoaxes, hate speech, and misuse of social media. Indonesian language learning has great potential in shaping character and ethical digital literacy. However, without a curriculum based on Islamic values, this opportunity has not been maximized. Therefore, there is a need for curriculum development that can effectively integrate language aspects with Islamic values to address the challenges of digital literacy holistically.

Islamic values such as honesty, responsibility, justice, and tolerance are important principles that need to be instilled in the context of digital literacy (Ilmi et al., 2023; Maidugu & Isah, 2024; Suryani & Muslim, 2024). Based on these principles, Indonesian language instruction can produce students who are not only linguistically skilled but also adept at using digital media. Character education with an Islamic foundation may enhance the emotive component of digital literacy. Additionally, this integration aligns with the country's educational objectives to develop individuals of moral character, faith, and humility (Chukwuma, 2022; Ilmi et al., 2023; Jakandar et al., 2025). Thus, digital literacy is not only a technical skill, but also reflects Islamic ethics and morality. Research by Khoiruddin (2021) indicates that integrating Islamic values into language learning can enhance students' ethical awareness when using digital media. This research supports the idea that religious values can strengthen learners' digital literacy.

Meanwhile, a study by Fitriyani (2020) found that students who received Islamic values-based literacy education were more likely to refrain from negative behavior on social media. These results underscore the need to develop an Islamic value-based curriculum in Indonesia. Digital literacy that focuses solely on technical aspects is insufficient without a moral foundation. Therefore, this integrative approach becomes even more relevant..

Research by Santoso (2019) revealed that the faith-based digital literacy approach in some schools faced resistance from urban students. This is due to students' more pluralistic and multicultural backgrounds, so the application of religious values requires inclusive and contextual strategies. This finding highlights an important consideration for curriculum development: the need to account for the diversity of learners. A rigid approach can lead to exclusivism in the classroom. Therefore, the curriculum must be designed flexibly with the principle of religious moderation in mind. That way, Islamic values can be universally accepted. Research by Maulana (2022) suggests that religious value-based digital literacy has a significant positive impact on students' critical thinking skills related to digital content. The students involved in this program showed a tendency to be more thorough in verifying information before disseminating it. This indicates that Islamic-based character education not only strengthens morality

but also improves the cognitive aspects of digital literacy. The results of this study support the idea of developing an Indonesian curriculum integrated with Islamic values. Thus, students' digital literacy can become more critical, ethical, and productive.

In curriculum development, an Islamic value-based approach does not mean negating the diversity of cultures and religions in Indonesia (Iskandar, 2017; Karim & Munir, 2017; Nafilah et al., 2023). Conversely, universal values in Islam, such as justice, honesty, and compassion, can be contextualized in inclusive learning. The integration of these values aims to shape digital literacy awareness based on universal morals. The Indonesian language, as a national communication tool, is a strategic medium to internalize these values. The Islamic value-based curriculum must be framed in the spirit of national unity and harmony. Thus, education remains oriented towards social wholeness. The development of an Islamic values-based Indonesian language curriculum in the context of digital literacy requires a systematic design. This includes the selection of teaching materials, learning strategies, and evaluation, all of which are based on the integration of values. For example, in argumentative text materials, students can be trained to create polite, factual, and fair digital opinions. In narrative text learning, students can be invited to create stories based on the values of honesty and responsibility. Thus, language skills and moral character are built simultaneously. This curriculum must be adaptive to changing times.

For example, project-based learning (PjBL) based on digital literacy can be integrated with Islamic values (Farhan et al., 2024; Farida et al., 2017; Hendawi & Qadhi, 2024). Learners can develop a digital literacy campaign project with the theme of honesty in social media. This project not only trains critical thinking skills, but also internalizes moral values. Research by Zulfikar (2021) shows that a project-based approach increases students' motivation and engagement in digital literacy learning. This demonstrates that innovative learning methods are crucial in supporting the new curriculum. Curricula that are only theory-based tend to fail to build real competencies. This curriculum development should also consider technological developments such as artificial intelligence (AI) and big data. Learners need to be equipped with the ability to understand digital algorithms that influence the patterns of information they receive (Adorni et al., 2024; Head et al., 2020; Santika, 2021). Moral principles about information fairness must coexist with a critical understanding of social media algorithms. This is crucial to prevent children from falling prey to the misuse of digital information. When addressing this difficulty, incorporating Islamic beliefs may offer an ethical perspective. It must be possible for Indonesian language instruction to emerge as the final stronghold of online ethics.

Many studies on digital literacy still only address technical and cognitive skills, which is a research imbalance. There is currently very little and inconsistent research on how Islamic beliefs might be incorporated into digital literacy. The majority of current research has not clearly established a connection between studying Indonesian and digital literacy. Furthermore, relatively few studies have examined effective curriculum models that address the challenges of the digital age while adhering to Islamic principles. The gap highlights the need for further research and the development of a practical and effective curriculum model. The novelty in this research lies in the systematic effort to develop an Islamic values-based Indonesian curriculum in responding to the challenges of digital literacy. This research not only proposes concepts but also designs applicable curriculum development principles.

Additionally, this approach integrates cognitive, affective, and psychomotor aspects in digital literacy learning. This provides a new contribution to the development of Indonesian language education in the era of technological disruption. Thus, this research is expected to serve as an important reference for national curriculum innovation.

The problem formulation in this study focuses on how the development of an Indonesian language curriculum based on Islamic values can effectively respond to the challenges of digital literacy within Islamic educational environments, particularly at SMA Al Fattah Pungpungan. In an era where digital technology has a significant influence on students' communication and learning patterns, there is a pressing need to integrate moral and spiritual guidance into the curriculum. Digital literacy, while essential, must be accompanied by ethical awareness and character formation rooted in Islamic teachings. The study addresses the gap between technological competence and moral responsibility in digital interactions. It explores how curriculum content, learning strategies, and instructional tools can be aligned with Islamic values. The goal is to create a curriculum that balances cognitive, affective, and spiritual development. This research aims to design a feasible and contextually relevant curriculum model. Furthermore, it seeks to implement and evaluate the model to assess its effectiveness in improving students' digital skills and Islamic character. Ultimately, the research aspires to contribute to the broader discourse on value-based education in the digital age.

METHOD

This research employs a qualitative approach within the Research and Development (R&D) framework (Gunawan, 2023). The development model used refers to the Borg and Gall model, which has been simplified into several main stages, namely: preliminary study, planning, initial product development, limited testing, product revision, extensive testing, and final product perfection. This

research was conducted at SMA Al Fattah Pungpungan, Bojonegoro Regency, East Java, an Islamic secondary education institution with heterogeneous student characteristics in terms of digital skills and understanding of Islamic values. The research subjects involve Indonesian language teachers, school heads, and students from grades X and XI participating in the curriculum trial. The research instruments include interview guidelines, observation sheets, teacher and student response questionnaires, and documents of student assignments. Data collection techniques include in-depth interviews, observation of the learning process, documentation, and distribution of questionnaires to gather responses regarding the implementation of the curriculum. The data obtained are analyzed descriptively and qualitatively through the stages of data reduction, data presentation, and conclusion drawing. Data validation is carried out through source and technique triangulation to ensure the validity of the findings.

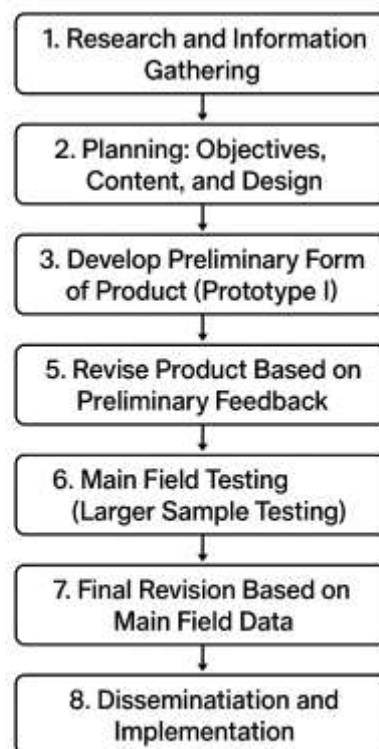


Figure 1. Steps of Research and Development (R&D) by Borg & Gall

RESULTS AND DISCUSSION

RESULTS

The Urgency of Integrating Islamic Values into the Indonesian Language Curriculum

In an era of digital information flow without limits, the greatest challenge is not only how students can access information, but also how they sift through, understand, and respond to that information wisely (Acar et al., 2020; Bogiannidis et al., 2023; Hana et al., 2023). Here, the role of Islamic values becomes particularly

important in shaping digital ethics and responsibility. Values such as honesty, trustworthiness, politeness, and proper etiquette in communication can serve as the primary foundation in guiding students to face the digital era. The Indonesian language curriculum, as a subject that emphasizes communication skills, is a strategic vehicle for instilling these values. Through learning texts, discussions, and language practice, students can be encouraged to develop the skills to express their opinions politely and responsibly. This integration is not merely an addition to the material, but must be systematically designed within the learning objectives, methods, and evaluation (Handfield et al., 2002; Purnama et al., 2023; Van Merriënboer et al., 2024). This aims to equip students not only to be linguistically proficient but also to be morally wise in their use of language in the digital space.

Due to its direct connection to critical thinking, writing, and speaking abilities, the Indonesian language curriculum has huge potential for character development. The creation of this curriculum should take into account students' moral and spiritual needs, in addition to their academic ones, within the framework of Islamic education. Islamic principles can be incorporated by selecting reading materials that include moral lessons, biographies of notable Muslims, and analyses of social issues from an Islamic perspective. Teachers can facilitate discussion activities that not only discuss the content of the texts but also relate them to religious teachings, such as the importance of guarding one's speech, refraining from hoaxes, and avoiding hate speech. Thus, students are not only trained to understand the structure of language, but also the meaning and impact of the communication they engage in, particularly in social media. This process will help to cultivate the awareness that language is a trust that must be upheld according to religious guidelines.

The integration of Islamic values into the Indonesian language curriculum can strengthen students' Islamic identity amid the secularizing pressures of globalization. In madrasah environments such as SMA Al Fattah Pungpungan, the reinforcement of Islamic character is the institution's main mission. Therefore, Indonesian language learning based on Islamic values not only supports the achievement of basic competencies but also aligns with the institution's vision to shape a generation that is knowledgeable and ethical. Students are encouraged not only to become proficient language users but also to develop into civilized and responsible communicators. Values such as sincerity, patience, humility, and mutual respect can become the spirit of every verbal and written interaction (Furkatovna, 2023; Lindsayana et al., 2018; Prayitno et al., 2022). When these values are embedded in the learning process, the digital literacy they develop becomes more meaningful and ethical. It is essential for students not to become overwhelmed by uncontrolled digital freedom.

By consistently integrating Islamic values into the Indonesian language curriculum, learning becomes more contextual and relevant to students' lives. They will feel that the Indonesian language lessons are not just an academic obligation, but also a means of personal growth and self-development. This also serves as a form of strengthening national character through language education that is rooted in culture and religion. On the other hand, teachers also gain more focused guidelines in designing meaningful learning strategies. Such a curriculum not only produces students who can write essays or give speeches, but also those who can think critically and act ethically in the digital world. Therefore, the urgency of integrating Islamic values into the Indonesian language curriculum has become increasingly evident and urgent amidst the complex challenges of the digital age.

The Process of Developing a Curriculum Based on Islamic Values

The development of digital technology has brought very significant changes in almost all aspects of human life, including in the world of education (Alenezi et al., 2023; Haleem et al., 2022). Today's rapidly developing information technology creates a different learning environment from the past, where students can easily, quickly, and efficiently access information from various sources. However, this development also presents great challenges, one of which is the importance of mastering digital literacy. Digital literacy encompasses not only the technical ability to utilize digital tools and applications but also the capacity to think critically when assessing, processing, and creating digital content in an ethical and responsible manner. Therefore, digital literacy is now a fundamental skill that every learner must possess, not only in Indonesia but also worldwide.

Indonesian language subjects, which have been teaching speaking, reading, and writing skills, also need to adapt to these technological developments. Indonesian learning in schools should not only teach language skills, but also provide students with an understanding of how to use language wisely in the digital space (Chairunisa & Hasibuan, 2024; Lestiyani & Riansi, 2024). However, at Al Fattah Pungpungan Islamic High School, the current Indonesian curriculum still focuses on developing conventional language skills, which have not fully accommodated the increasingly important digital literacy. Students have not been maximally empowered to interact and manage digital information critically and ethically. This indicates a lack of alignment between Indonesian language learning and the demands of the digital age, which requires students not only to master language skills but also to develop the ability to think critically and understand the ethics of communicating in cyberspace.

To address these issues, this study aims to develop an Indonesian curriculum rooted in Islamic principles that incorporates responsible digital literacy, in addition to traditional language skills. Emphasizing Islamic values in the classroom would help students use digital information and technology responsibly

and practice Islamic etiquette when interacting and communicating online. The integration of Islamic values into the Indonesian language curriculum at Al Fattah Pungpungan Islamic High School is expected to provide students with a broader range of opportunities, not only in terms of language skills, but also in developing a strong and responsible character in relation to digital information and communication. This curriculum is designed to prepare students to become digitally intelligent individuals while upholding the ethical and moral values inherent in Islamic teachings.

1. Preliminary Study Results and Needs Analysis

A preliminary study was conducted to identify the primary issues in Indonesian language learning at Al Fattah Pungpungan Islamic High School, specifically in relation to digital literacy and the integration of Islamic values. Interviews with Indonesian language teachers revealed that, although students have access to technology, its utilization in Indonesian language learning remains very limited. Many teachers still use conventional approaches and rarely use digital learning resources or project-based technology. This results in students having a low awareness of digital ethics, such as plagiarism, spreading hoaxes, and impolite communication in cyberspace. In addition, teachers acknowledge that there has been no systematic effort to incorporate Islamic values into Indonesian learning content, particularly in the digital realm. Therefore, curriculum development is needed that not only adapts to technological developments, but also strengthens students' Islamic character..

Observations of Indonesian language learning in several classes corroborate the findings from the interviews. Learning activities tend to focus more on textual and grammatical aspects, rather than addressing the digital context that students encounter in real life. For example, students have not been taught how to write digital informative texts, analyze social media content, or distinguish facts and opinions from online sources. Aspects of digital literacy are still considered outside the responsibility of Indonesian language learning. In fact, language competencies in the curriculum should also include current contexts that are relevant to students' lives. On the other hand, the habituation of Islamic values in schools appears to be strong in religious activities, but has not been explicitly integrated into subject learning, including Bahasa Indonesia. This reinforces the need to develop an integrative curriculum.

Documentation of the lesson plans and syllabus used shows that there are no competency indicators that explicitly lead to digital literacy or the strengthening of Islamic values. Textbooks and learning materials often follow national references without contextual modifications tailored to the school's Islamic vision. This is a significant weak point, considering that Al Fattah Islamic High School has a mission to form graduates who are noble and ready to face the challenges of the

21st century. The absence of learning instruments relevant to the digital era creates a gap between what students know and the reality they face every day. Therefore, the need to design an Indonesian curriculum based on Islamic values and digital literacy is very real and urgent..

A needs analysis conducted through a questionnaire of students reveals that 78% of students believe Indonesian language learning has not adequately addressed the problems of digital life they experience. Most students expressed a desire to learn to write opinions on blogs, compose good social media captions, and understand the ethics of commenting in the digital space. Additionally, 85% of students agreed that Islamic values, such as honesty, responsibility, and politeness, are important to apply when communicating online. This indicates students' internal motivation to learn Indonesian in a more contextualized and valuable format. These results provide a strong basis for designing a curriculum that is adaptive, contextual, and oriented towards Islamic character building in the digital era.

The preliminary study shows a significant gap between current Indonesian language learning practices and the actual needs of students in the digital era. The existing curriculum has not provided sufficient space for the development of digital literacy critically and responsibly, and has not systematically incorporated Islamic values. These findings provide the initial foothold for designing a more relevant alternative curriculum that combines cognitive, affective, and digital aspects as a whole. This curriculum development is expected to not only strengthen students' language skills but also shape Islamic attitudes and ethics in digital interactions. Thus, this needs analysis stage is an important foundation in the process of developing a future-oriented curriculum.

2. Curriculum Preparation and Validation

Based on the results of the preliminary study, an initial draft of the Indonesian language curriculum, grounded in Islamic values and digital literacy, was prepared. The preparation was carried out by formulating additional relevant basic competencies, developing learning indicators, and selecting teaching materials that contain Islamic and digital content. For example, in writing skills, the task of creating a digital opinion sourced from contemporary Islamic texts was added. In speaking, students are directed to conduct online discussions with consideration for Islamic manners. This process involved collaboration between researchers, Indonesian language teachers, and the school's internal curriculum development team. The result is a complete curriculum draft that includes a syllabus, lesson plans, and sample teaching materials. The draft curriculum was then validated by three experts: an education curriculum specialist, an Indonesian language specialist, and an Islamic education specialist. Validation was conducted to ensure the suitability of the competencies, content, learning methods, and values

to be integrated. The experts generally stated that the curriculum developed was relevant and had the potential to address current educational needs. However, there were some important inputs, such as the need to clarify digital literacy indicators, adjust the form of project-based assessment, and add text examples that reflect actual Islamic content. All these factors are important considerations in revising the curriculum.

In addition to content validation, a readability and feasibility test for implementation was conducted by teachers who would use the curriculum. They were given draft lesson plans and asked to provide feedback on the clarity of the learning steps, the completeness of the learning resources, and the potential for implementation in their classrooms. The responses were mostly positive, with a note that project-based learning and digital literacy require more intensive guidance at the beginning. Teachers also appreciated the existence of concrete Islamic values guidelines, such as rubrics for Islamic attitudes in online discussions and indicators of digital courtesy. This shows that the draft curriculum is already in the right direction. The validation process also covered the integrative aspect between Islamic values and digital literacy outcomes. The curriculum has succeeded in uniting the two dimensions without negating each other. For example, in digital opinion writing activities, students are required to express opinions logically while reflecting Islamic manners. Similarly, when responding to comments in online class forums, students are evaluated based on their ethical conduct, the accuracy of their sources, and the politeness of their language. This combination of language skills, Islamic ethics, and digital literacy characterizes the developed curriculum, which is not found in many national standard curricula.

The results of the preparation and validation indicate that the Indonesian curriculum, based on Islamic values and digital literacy, is suitable for testing. This curriculum is declared to fulfill the aspects of relevance, content feasibility, and ease of implementation. The validation strengthens the theoretical and practical foundation of this curriculum, while also providing opportunities for improvement. The next step is to conduct a limited trial, allowing the effectiveness of this curriculum to be tested in real classroom learning practice.

3. Limited Trial Results

The limited trial was conducted in two classes, namely Classes X-2 and XI-1 of Al Fattah Pungpungan Islamic High School, over a period of six weeks. In this phase, Indonesian language teachers used the curriculum tools that had been developed to deliver teaching materials with an Islamic values-based approach and digital literacy. The learning process focused on four language skills (listening, reading, writing, and speaking) integrated with digital activities and strengthening Islamic character values. The activities include creating digital opinion texts, analyzing social media content, responding to Islamic texts in online discussion

forums, and writing personal blogs with the theme of Islamic manners. During the process, researchers observed student engagement and the effectiveness of implementing learning materials and strategies. The observation results showed that students showed high enthusiasm and were able to adapt to the new learning method.

The teachers involved in the trial conveyed that the implemented curriculum provides a broader space for students to think critically, express themselves, and demonstrate responsibility in communicating their opinions. The use of technology such as Google Classroom, Canva, and simple blogs greatly assists students in organizing the assigned digital tasks. Additionally, the integration of Islamic values such as honesty in citing sources, politeness in writing comments, and the spirit of cooperation in digital group discussions has begun to grow. The teachers acknowledge that learning has become more vibrant and contextual, and students find it easier to understand the meaning of ethical communication through hands-on practice. However, the teachers also noted that there is a need for adaptation time at the beginning, especially for students who are not accustomed to using digital media academically.

From the student side, the responses given through questionnaires and interviews were very positive. As many as 89% of students feel that they prefer to learn Indonesian using this approach because it suits their daily lives. Students also feel more confident about expressing their opinions in an Islamic and polite manner in the digital world. They admitted that they only realized the importance of information ethics, such as citing sources and avoiding hoaxes, after participating in this learning experience. Some students reported that they began to improve their social media communication after understanding the relevant Islamic values in digital practice. This demonstrates that the integration of religious values in Indonesian education can have a profound impact on students' lives. However, the trial also found some technical and methodological hurdles. Some students experience technical difficulties in accessing digital applications due to limited devices or internet connections at home.

Additionally, some teachers believe that further training is necessary to manage effective and enjoyable digital learning experiences. Even so, these obstacles can still be overcome with appropriate strategies, such as group work, device rotation, and the use of offline platforms. These findings provide important input for improving the curriculum before it is applied more widely. In general, the benefits and positive results of this limited trial far outweigh the barriers.

With the results of trials showing success in improving language skills and forming Islamic character in the digital space, the curriculum is declared worthy of revision and refinement. This trial demonstrates that integrating Islamic values and digital literacy is not only a theoretical concept but can also be applied in real-

life Indonesian learning processes. The curriculum not only shapes academic competencies, but also students' digital character and ethics. The results of these trials are then used as a basis for the product revision phase before full-scale implementation.

4. Extensive Revision and Implementation

Based on the input from the limited trial, revisions were made to several aspects of the curriculum to be more effective and responsive to the real conditions of the classroom. The revision includes improving digital literacy indicators, adjusting teaching materials to students' cognitive levels, and preparing a more detailed rubric for assessing Islamic attitudes. Additionally, practical guidelines for the use of digital media, such as blogs and online forums, were prepared to facilitate learning for teachers and students. Learning components that emphasize collaboration and exploration are also strengthened to increase student engagement. The results of this revision were disseminated to all Indonesian teachers in schools through a brief training session.

After the revision, the curriculum was implemented thoroughly in all classes X and XI in the following semester. Teachers who have received training implement learning activities in accordance with the lesson plans and teaching tools that have been prepared. During the implementation process, periodic monitoring is conducted through classroom observations, activity documentation, and evaluation of the student learning process. This monitoring aims to determine the consistency of implementation and identify field challenges that may arise. Teachers are given a reflection sheet to record student progress and learning dynamics on a weekly basis. This process is also accompanied by the collection of a portfolio of student assignments as part of a formative evaluation.

The implementation of the curriculum on a broad scale yielded results consistent with those of previous limited trials. Indonesian learning becomes more active and meaningful, with students being more confident in expressing their opinions orally and in writing. Teachers also report an increase in student participation in discussions, especially because the material being discussed is relevant to their own reality. Additionally, students appear to be more aware of the importance of being polite and responsible when using digital media. Indicators of this behavior change can be observed in the content of students' blogs, which is more reflective, characterized by the use of more polite language, and marked by an improvement in the ability to present arguments logically and in an Islamic manner.

One of the key benefits of widespread implementation is the creation of a new culture in Indonesian language learning. Writing on school blogs has become a routine that students have been eagerly awaiting, and some have even begun to develop simple Islamic educational channels on social media. This demonstrates

that digital literacy-based approaches, combined with Islamic values, not only enhance academic achievement but also foster students' creativity and innovation. In addition, teachers feel more directed in integrating religious values in general subjects, which were previously only inserted incidentally. This success demonstrates that Islamic character education can be effectively implemented contextually, rather than being imposed dogmatically.

Overall, the broad implementation of the Indonesian curriculum, based on Islamic values and digital literacy, at Al Fattah Pungpungan Islamic High School demonstrated high effectiveness. This curriculum is not only theoretically relevant but also proven to be applicable in improving ethical digital literacy among students. The results obtained in the implementation phase reinforce the belief that the development of this integrative curriculum can be recommended as a model for other Islamic schools facing similar challenges. The next stage is to conduct a thorough evaluation of the final effectiveness of the implemented curriculum.

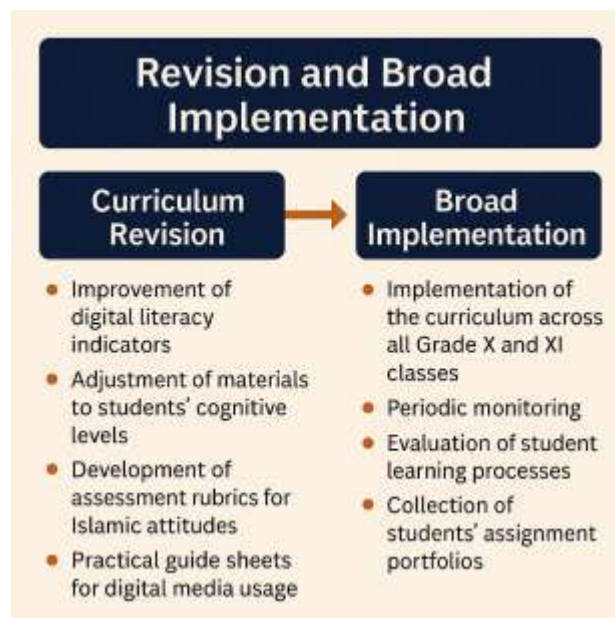


Figure 2. Revision and Broad Implementation

5. Evaluation of Curriculum Effectiveness

The final evaluation was conducted to determine the extent to which the developed curriculum achieved its set goals, both in terms of improving language skills and fostering Islamic character in digital literacy. Evaluation was conducted using the data triangulation method, which involved questionnaires, interviews, analysis of student assignments, and class observations. The focus of the evaluation includes three main aspects: digital literacy skills, strengthening Islamic values in the language, and the overall quality of Indonesian learning. The results of this evaluation provide a comprehensive and in-depth picture of the success of

the implemented curriculum. Evaluation is also the basis for determining the sustainability and possible replication of the curriculum in other schools.

The questionnaire distributed to students revealed that 91% of them felt that learning Indonesian was more meaningful and relevant than it had been before. The new curriculum helps them understand the importance of being ethical in the digital world and encourages them to think more critically and systematically. Students also said that they feel more comfortable expressing their opinions because they are supported by a polite and open classroom atmosphere. Meanwhile, the teacher stated that this curriculum makes learning more structured and easily integrates it with character-building activities in schools. Values such as responsibility, patience, and communication manners are part of the evaluation of attitudes that are evident during the learning process.

The analysis of student assignments revealed an improvement in the quality of the work, particularly in aspects such as argumentation, the use of reliable sources, and logical writing structure. Student-created blogs and digital projects reflect the maturity of thinking as well as the courage to express opinions responsibly. In creating an article or podcast with an Islamic theme, students demonstrate a deep understanding of values such as justice, honesty, and compassion through their language. In addition, students demonstrate the ability to conduct critical reflection on social phenomena in digital media through the lens of Islamic values. This indicates that the implemented curriculum is indeed capable of developing cognitive, affective, and spiritual dimensions in a balanced manner.

Interviews with teachers and principals reveal a shift in the learning culture in Indonesian classrooms. Students become more active, independent, and collaborative, as well as more sensitive to moral values, in the learning process. Teachers feel more confident because they have relevant and meaningful teaching tools. The principal stated that this curriculum aligns with the school's vision and mission as an Islamic educational institution, one that is prepared to address the challenges of the times. They even plan to adopt a similar approach for other subjects, such as PPKn and History, so that the strengthening of Islamic values can be more comprehensive. This indicates that the impact of the curriculum extends beyond Indonesian lessons.

Based on the entire evaluation process, the Indonesian curriculum, grounded in Islamic values and digital literacy, is effective in forming students who are digitally literate, critical thinkers, and civilized communicators. This curriculum also enables the improvement of learning quality and fosters a positive, value-oriented classroom atmosphere. This success has served as a basis for recommending replication of similar curricula in other Islamic schools, with adjustments according to their respective local contexts. This research also closes

the gap in the conventional Indonesian curriculum by presenting a complete and contextual model for 21st-century education.

The Impact of Curriculum Development on Students and Teachers

The development of the Indonesian language curriculum based on Islamic values at SMA Al Fattah Pungpungan has a significant impact on students' growth, both cognitively, affectively, and spiritually. From a cognitive perspective, students demonstrate improvement in digital literacy skills, including the ability to comprehend online texts, analyze information, and construct written arguments with effective language structure. Through learning activities that involve news analysis, opinion writing, and online discussions, students develop their skills in filtering true information, distinguishing between facts and opinions, and understanding the importance of reliable sources. Not only that, students are also becoming accustomed to using more controlled and polite language in digital communication, reflecting the influence of Islamic values instilled in their learning. Awareness of responsibility in social media is beginning to grow, as reflected in the way they comment, share, or express opinions online with more guarded ethics. This shows that curriculum development not only hones language skills but also shapes thinking and attitudes in the digital context.

From an affective and character perspective, the influence of this curriculum is evident in the increasing awareness of students regarding the importance of Islamic values in daily life, including in the digital sphere. Through the integration of values such as honesty, justice, politeness, and responsibility in language, students become more reflective of their behavior on social media. Many students who were initially accustomed to using coarse language or spreading unverified content are now starting to show changes by being more cautious and ethical. Moreover, learning activities such as discussions on values from Islamic texts, self-reflection, and educational digital communication projects have successfully strengthened students' character in responding to information and shaping public opinion in an Islamic manner. They begin to understand that being a student in the digital era is not just about being technology literate, but also about being an individual who maintains their values and morals in every form of communication. These values are formed not only theoretically but also through real experiences in an active, participatory, and contextual learning process.

Meanwhile, from the teachers' perspective, this curriculum has a positive impact on the learning process and teaching professionalism. Teachers feel supported by the teaching materials that have systematically integrated Islamic values and digital literacy. Lesson plans, teaching materials, learning media, and evaluation sheets developed provide clear and practical guidance for teachers in managing learning. With the existence of text examples, attitude assessment guidelines, and integrative methods, teachers no longer face difficulties in

instilling character values through the Indonesian language learning. In fact, some teachers have stated that this curriculum enriches their creativity in developing engaging and meaningful teaching methods, such as project-based learning, online collaborative learning, and Islamic debate simulations. Teachers also feel more confident because they have a strong foundation of values and pedagogy to face the educational challenges in the digital era. This curriculum serves as a bridge, connecting the demands of the national curriculum, the Islamic context of the madrasah, and the needs of the 21st century.

The effectiveness of this curriculum is also demonstrated through a comprehensive evaluation conducted during and after the implementation process. The evaluation results indicate an increase in students' scores in critical thinking, writing skills, and understanding of contemporary issues related to Islamic values. Additionally, there has been a measurable change in students' digital behavior, including a decrease in hate speech cases, violations of communication ethics, and the spread of negative content within the school environment. The evaluation was conducted triangulatively through classroom observations, assessments of students' work, in-depth interviews with teachers and students, and satisfaction surveys. Overall, the response to this curriculum has been overwhelmingly positive, both in terms of the material's usefulness, its relevance to students' lives, and the ease of implementation for teachers. This indicates that the curriculum is not only suitable for implementation at SMA Al Fattah Pungpungan but also has the potential to be further developed with adjustments tailored to the context of each madrasa.

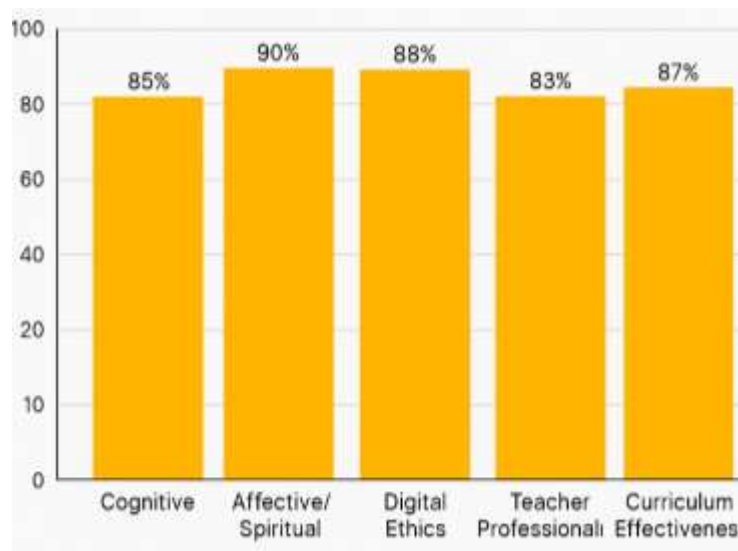


Figure 3. Impact of the development Curriculum

DISCUSSION

The development of the Indonesian language curriculum based on Islamic values at SMA Al Fattah Pungpungan demonstrates a structured and systematic approach. This aligns with the Oliva curriculum development model, which emphasizes the importance of logical and comprehensive planning. The first step in the Oliva model is to formulate an educational philosophy that will be the basis for all curriculum decisions. At SMA Al Fattah, the educational philosophy is grounded in the vision of cultivating a generation with noble character, digital literacy, and Islamic values. This vision is not only written in school documents, but is also implemented through the selection of teaching materials and learning strategies. The development of this curriculum begins with an initial study of the needs of students and teachers, including the importance of digital literacy and strengthening Islamic character. Thus, the stage of formulating the educational philosophy and setting institutional goals at SMA Al Fattah is very much in line with the first step in the Oliva model.

The Oliva model is a formulation of general and specific objectives of the curriculum, which is also clearly seen in the curriculum project at Al Fattah High School. The general objectives of this curriculum include enhancing language skills, promoting digital ethics awareness, and fostering the internalization of Islamic values. Specifically, competency indicators are arranged so that students can write digital opinions with Islamic etiquette, discuss politely in online forums, and understand the impacts of digital communication. This curriculum also guides students to think critically about the information they consume and share online. In Oliva's theory, these objectives must be relevant to the needs of the times and adapted to the characteristics of learners. The curriculum project at Al Fattah High School shows concern for the real needs of students living in the midst of the digital information flow. These objectives are designed not only for academic achievements but also for the formation of a strong Islamic personality.

The Oliva model emphasizes the importance of a logical and relevant curriculum content structure that aligns with the set objectives. The developed Indonesian language curriculum includes content such as Islamic narrative texts, articles on communication ethics, and digital writing exercises from an Islamic perspective. Teachers are trained to connect learning materials with values such as honesty, responsibility, politeness, and wisdom in communication. The preparation of these materials involves collaboration between Indonesian language teachers, Islamic religious teachers, and the school's internal curriculum team. This reflects a step in the Oliva model that stresses the participation of various parties in designing the curriculum. Even conventional teaching materials, such as expository texts, are transformed into media for conveying contextual

Islamic moral messages. Therefore, the content structure in this curriculum can be assessed as aligned with the principles in Oliva's theory.

In the Oliva model, the development of instructional strategies and the organization of learning activities are also the main focus of the Al Fattah High School curriculum. The methods used include project-based learning, online discussions, value reflections, and digital presentations. Teachers are provided with structured lesson plans that are tailored to the cognitive level of the students. The learning media used include blogs, Google Classroom, Canva, and online discussion forums moderated by teachers. All learning activities are designed to habituate students in expressing their opinions politely and responsibly, in accordance with Islamic ethics. This demonstrates the integration between methods, media, and character values that are intended to be developed. Oliva emphasizes that learning strategies must support the achievement of curriculum objectives and align with the characteristics of the students. The Al Fattah High School approach proves the alignment of this principle through the implementation of relevant and value-based methods.

Learning evaluation is also an important aspect of the Oliva model, and in the development of this curriculum, evaluation is conducted comprehensively. Evaluation not only assesses cognitive elements but also the affective and spiritual aspects of students. The assessment rubric includes indicators such as honesty in citing sources, courtesy in online discussions, and depth of reflection on Islamic values. In addition, evaluation is conducted through digital portfolios, classroom observations, and questionnaires for students. Teachers are provided with guidelines to document the development of attitudes and values demonstrated by students during the learning process. In Oliva's theory, evaluation is not just the end of the process, but also serves as feedback for revising and improving the curriculum. At SMA Al Fattah, evaluation results serve as a basis for enhancing digital literacy indicators and clarifying guidelines for assessing Islamic attitudes. This demonstrates that the evaluation process is carried out in accordance with the principles of the Oliva model.

Curriculum revision based on evaluation results is an important step that reinforces the dynamic cycle in curriculum development, according to Oliva. Following a limited trial, the curriculum at Al Fattah Senior High School was revised to incorporate feedback from teachers and students. Adjustments were made to the complexity of the material, evaluation formats, and digital-based teaching strategies. New guidelines, such as instructions for blog usage, online forums, and rubrics for Islamic attitudes, were added to strengthen implementation. After the revision, the curriculum was launched comprehensively in grades X and XI. Teachers were also provided with training to implement learning in accordance with the new curriculum design. Oliva emphasizes that the

curriculum should continuously be improved based on reflection and field data. The revision process carried out at Al Fattah Senior High School demonstrates courage to adapt and address weaknesses, in line with the spirit of sustainable curriculum development.

The impact of implementing this curriculum on students is significant, particularly in three domains: cognitive, affective, and spiritual. Students demonstrate improvement in writing digital opinion texts, arguing logically, and critically evaluating the information they consume and share online. Affectively, they have begun to recognize the importance of digital ethics, such as not spreading hoaxes, commenting politely, and maintaining decorum in forums. On a spiritual level, they learn to internalize Islamic values through direct practice, not just theory. Students feel that learning Indonesian is more meaningful because it is relevant to their digital lives. This suggests that the curriculum is not only academically oriented but also emphasizes character development. In Oliva's model, curriculum outcomes should reflect the integration of values, knowledge, and skills. The achievements of students at SMA Al Fattah prove the success of this principle in practice.

CONCLUSION

The research on developing an Indonesian language curriculum based on Islamic values to address digital literacy challenges at Al Fattah Pungpungan Islamic High School has yielded encouraging results. The curriculum effectively integrates Islamic teachings into the learning process, enhancing students' digital literacy skills while preserving their moral and spiritual identity. The implementation process—both on a limited and broader scale—shows significant improvement in student engagement, critical thinking, and the ability to apply ethical Islamic values in digital interactions. Teachers report that the curriculum aids their instructional activities through well-structured and contextually relevant teaching tools. These outcomes affirm that integrating Islamic values in 21st-century education is not only feasible but also highly impactful.

Nevertheless, the study process encountered some difficulties. Aligning Islamic beliefs with the rapidly changing digital content and language that students utilize on online platforms was one of the main challenges. It required constant adaptation to ensure the curriculum remained relevant, engaging, and up-to-date in a digital setting. Inadequate digital infrastructure and disparities in teachers' digital literacy also presented challenges in the early phases of adoption. Furthermore, the design became more difficult due to the requirement for diversified teaching methodologies to fit students' varying learning styles and religious comprehension. For future research, it is recommended that the scalability of this curriculum be explored in diverse Islamic school contexts,

including urban and rural settings with varying socio-cultural backgrounds. Further investigation could also focus on the long-term impact of the curriculum on students' character development and digital behavior, extending beyond the classroom environment. Moreover, collaboration with technology developers to create supporting digital platforms or applications based on this curriculum could enhance its accessibility and effectiveness.

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