

Mitigating Digital Era Challenges Through Curriculum Integration: Islamic Education and Pancasila Student Profile in Primary Schools

Mursal Aziz¹, Dedi Sahputra Napitupulu², Maisah Erawati³
^{1,2,3}STIT Al-Ittihadiyah Labuhanbatu Utara, North Sumatra, Indonesia

Article Info

Article history:

Received: Apr 6, 2026

Revised: Jun 24, 2026

Accepted: Jul 2, 2026

DOI: [10.58418/ijeqqr.v5i1.201](https://doi.org/10.58418/ijeqqr.v5i1.201)

How to cite this article:

Aziz, M., Napitupulu, D. S., & Erawati, M. . (2026). Mitigating Digital Era Challenges Through Curriculum Integration: Islamic Education and Pancasila Student Profile in Primary Schools. *International Journal of Educational Qualitative Quantitative Research*, 5(1), 119–127.
<https://doi.org/10.58418/ijeqqr.v5i1.201>

Read online:



Scan this QR code with your smart phone or mobile device to read online.

ABSTRACT

Amidst escalating digital disruptions and emerging ethical vulnerabilities among primary school learners, establishing robust self-regulatory character anchors has become an international educational imperative. Drawing on Values Cultivation and Digital Citizenship frameworks, this exploratory qualitative case study examines the operationalization of an integrated curriculum merging the Islamic Education Curriculum and the national Pancasila Student Profile to mitigate digital-era moral degradation in a peripheral public primary school setting. Data were accrued through prolonged participant observations, semi-structured interviews with key institutional stakeholders (the principal, educators, students, and parents), and extensive textual documentation, which were systematically processed using rigorous thematic analysis to ensure data trustworthiness. The findings illuminate a tripartite structural mechanism driving integration: spiritual-affective habituation (routine worship), behavioral modeling by educators, and institutional value-embedding within the school culture, structurally reinforced through the Pancasila Student Profile Strengthening Project (P5). This synergistic curriculum effectively fosters critical character tenets, including social discipline, moral accountability, honesty, and empathy, which serve as cognitive anchors that insulate students from virtual-space distractions and behavioral fragmentation. However, systemic bottlenecks persist, including pervasive digital inequities, pedagogical conservatism, and infrastructural deficits. To circumvent these barriers, the institution deploys multi-stakeholder synergetic networks and iterative character tracking. Ultimately, this study conceptualizes a 'Civic-Religious Synergistic Pedagogy' model, concluding that a symbiotic alignment between religious education and civic profiles provides a scalable, sustainable framework for developing nations navigating the critical nexus of rapid technological integration and youth moral stabilization.

Keywords: Civic-Religious Pedagogy, Digital Citizenship, Integrated Curriculum, Islamic Education, Pancasila Student Profile, Moral Degradation, Primary Schools



This is an open access article under the [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) license.

Corresponding Author:

Mursal Aziz

STIT Al-Ittihadiyah Labuhanbatu Utara, North Sumatra, Indonesia

Email: mursalaziz7@gmail.com

1. INTRODUCTION

The contemporary global educational landscape is currently facing a critical crisis characterized by the erosion of moral and behavioral anchors among primary school learners due to unregulated digital exposure. Within the concept of Digital Citizenship (Li et al., 2025; Zhong & Zheng, 2023), young children frequently lack the cognitive maturity and self-regulatory mechanisms required to process hyper-

connectivity, leading to severe behavioral fragmentation, decreased academic discipline, and a widespread decline in social respect within learning environments (Faraz et al., 2022; J. Liu et al., 2025). Under Values Cultivation, addressing this ethical degradation requires a departure from traditional (O'Brien, 2002), passive morality lectures, demanding instead a structural pedagogical synthesis capable of forming resilient psychological anchors (Yusuf et al., 2026). Consequently, educational systems worldwide are challenged to innovate integrated curricular frameworks that merge civic values with spiritual ethics to insulate young learners from the alienating disruptions of the virtual space.

In the Indonesian context, this universal challenge is structurally addressed through the *Kurikulum Merdeka* (Independent Curriculum), which initiates the *Profil Pelajar Pancasila* (Pancasila Student Profile) as the national benchmark for holistic student identity development (Rachman et al., 2024). Rather than a mere domestic administrative policy, this framework represents a nationwide pedagogical experiment that hybridizes state-mandated civic virtues with deep theological ethics, known locally as *akhlak* (noble morals), through Islamic Religious Education. This statutory integration attempts to balance modern democratic civic duties with profound moral, collaborative, and spiritual dimensions. Therefore, the systematic synchronization of the Islamic Education Curriculum and the Pancasila Student Profile represents a vital pedagogical imperative to build character stability against external disruptions.

However, translating this high-level national policy into operational practice becomes highly problematic when implemented within peripheral public primary schools located in coastal or economically marginalized regions (Beach & Öhrn, 2025). In these vulnerable peripheral ecosystems, rapid digital access abruptly collides with traditional communal codes, creating an immediate wave of moral erosion, lower discipline, and pedagogical friction (Buchanan, 2022; Murtiningsih & Sujito, 2026). Because these rural schools lack the robust technological infrastructure and formal digital literacy buffers enjoyed by urban institutions, they are forced to rely heavily on organic, culture-based defense mechanisms (IB et al., 2026). This localized defense matrix is typically operationalized through intensive spiritual habituation, ethical school cultures such as the traditional culture of greeting, and active teacher behavioral modeling within the school environment. Understanding how this curriculum integration operates under these compounding resource constraints provides vital insights for international educational settings facing similar structural inequalities.

A rigorous exploration of contemporary literature reveals an expanding academic interest in both the Independent Curriculum and religious character building in developing nations. Extensive research has focused on how embedding Islamic tenets within primary thematic instruction creates a healthy balance between cognitive demands and affective growth (Kurniawan et al., 2025; Warsah et al., 2024), while other studies demonstrate that incorporating religious moderation within national curricula successfully fosters tolerance and civic ethics (Azis, 2024; Bahri et al., 2025). Methodologically, scholars have highlighted the utility of non-cognitive diagnostic assessments in shaping student character (de Boer & Van Rijnsoever, 2022; Upreti et al., 2024; Zynuddin et al., 2023), alongside multiple validations regarding the long-term effectiveness of school religious cultures, such as congregational prayers and active Quranic literacy, in establishing spiritual stability (Rayani et al., 2024). On an international level, global literature frequently examines the impact of secular character education frameworks on student online behavior (Nurhayati et al., 2025; Papakostas, 2024) or evaluates the role of theological education in isolated faith-based institutions (D'Agostino & Asadullah, 2025; Ntseno & Dames, 2025).

Despite these valuable insights, a major conceptual and empirical gap persists in current scholarship. Existing studies predominantly examine civic profiles and religious instruction as parallel (Agus et al., 2025), detached pathways, leaving a clear void in literature regarding how these two distinct domains can be synergized into a singular, operational curriculum. Furthermore, current research relies heavily on empirical data gathered from affluent, urbanized educational settings with robust technological support (Chatti & Majeed, 2022; Goel & Vishnoi, 2022; Wamaungo & Kamil, 2024), completely ignoring the unique struggles of peripheral public primary institutions. There is a pronounced lack of evidence explaining how resource-constrained coastal schools utilize a synchronized civic-religious framework as an active defense shield against digital-era behavioral challenges.

This study directly addresses this void by investigating the empirical realities, operational mechanics, and systemic barriers of integrating the Islamic Education Curriculum and the Pancasila Student Profile within a peripheral public primary school ecosystem. The primary novelty of this research lies in its transition away from conventional descriptive reporting toward a structural evaluation of how values integration mitigates digital-era moral disruptions in marginalized communities. Ultimately, the objective of this research is to deconstruct these integration mechanisms, identify localized strategies for overcoming digital disparities, and conceptualize a scalable 'Civic-Religious Synergistic Pedagogy' model. By doing so, this study offers a significant contribution to the global dialogue on values-based curriculum development, digital resilience, and youth moral stabilization in developing nations.

2. METHOD

This study operationalizes an exploratory qualitative case study design (Franzke, 2022) to systematically investigate the structural dynamics of curriculum integration within a naturalistic

institutional setting. This design was selected to gain a profound, context-specific understanding of how the Independent Curriculum (*Kurikulum Merdeka*) and its integrated national civic student profile (*Pancasila Student Profile*) are synchronized to cultivate the religious character of learners. The empirical locus of this research is centered at a peripheral public primary school located in a coastal region of North Labuhanbatu, Indonesia. By framing the school as a bounded sociological system, this qualitative approach allows the researchers to uncover the organic meanings, daily pedagogical processes, and socio-cultural phenomena as they naturally unfold within the primary educational environment.

To ensure data richness and target-specific insights, informants were selected through a rigorous purposive sampling strategy based on their direct involvement in the curriculum execution. The research informants comprised the school principal, Islamic education teachers, homeroom teachers, primary students, and parents. The primary inclusion criterion required these stakeholders to actively participate in either the structural planning, daily instructional delivery, or home-based reinforcement of the integrated character modules. The detailed composition, operational roles, and sociodemographic metrics of the research participants are systematically detailed in Table 1.

Table 1. Sociodemographic Profiles of the Research Informants

Informant Code	Stakeholder Role	Experience/Tenure	Selection Criteria
PR-01	School Principal	8 Years	Institutional Leader and Curriculum Planner
T-PAI	Islamic Education Teacher	12 Years	Primary Curriculum Implementer and Spiritual Evaluator
T-HR1	Homeroom Teacher	6 Years	Independent Curriculum and Civic Profile Coordinator
ST-01 to ST-05	Primary Students	Grades 5 and 6	Target Beneficiaries of the Spiritual Habituation Programs
PT-01 to PT-03	Parents	N/A	Home-based Behavioral Monitors and External Collaborators

Data collection was executed through a prolonged, multi-method triangulation approach consisting of participant observations, semi-structured in-depth interviews, and extensive document analysis to ensure empirical rigor. Participant observations were conducted over an extended period to examine classroom learning activities, educator-student interactions, and the broader school religious culture, focusing specifically on routine worship habituations and the execution of the state-mandated National Civic Profile Strengthening Project. In-depth interviews were guided by semi-structured protocols designed to explore the participants' conceptual understanding, operational strategies, and perceived socio-technical barriers regarding value integration. Concurrently, document analysis was performed on school development programs, teaching modules, student religious activity logs, and institutional evaluation sheets to validate the behavioral patterns observed in the field.

The qualitative dataset was systematically processed using an interactive analysis model consisting of data condensation, data display, and conclusion drawing or verification. During the data condensation stage, raw field notes, observation logs, and audio-recorded interview transcripts were rigorously filtered, focused, and transformed into distinct analytical units using NVivo 14 software to enhance coding precision. This process involved a multi-stage coding sequence where open codes were generated from raw narratives, followed by axial coding to group related categories, including spiritual-affective habituation, institutional barriers, and multi-stakeholder collaboration. Next, the condensed data were organized into narrative text displays to map the conceptual relationships between the integrated curriculum structures and student behavioral outcomes. In the final stage, initial propositions were continuously verified through iterative cross-case examinations and constant comparison with the foundational literature to generate valid, data-driven conclusions, while an inter-coder agreement check yielded a Cohen's kappa coefficient above 0.80 to establish high thematic consistency.

To establish high standards of qualitative trustworthiness, the research design strictly incorporated the components of credibility, dependability, and confirmability. Credibility was achieved through source triangulation by cross-checking data across different informant groups, technical triangulation by pairing interviews with direct observations, and formal member checking where transcribed data were returned to the informants to confirm analytical accuracy. Dependability was maintained through a transparent audit trail that documented every phase of the research operational path. Furthermore, the researchers actively maintained a positionality and reflexivity statement throughout the fieldwork, intentionally conducting prolonged engagement and informal building of rapport with the primary students and traditional educators

to minimize the observer-expectancy effect and ensure that the naturalistic expressions of the school community were captured without institutional pressure or power-dynamic distortions. Finally, all ethical considerations were strictly observed, as all participants or their legal guardians provided informed consent prior to data collection, community anonymity was preserved through the systematic use of pseudonyms, and all generated datasets were handled with strict confidentiality to protect the integrity of the human subjects involved.

3. RESULTS

This section illuminates the empirical findings accrued from the systematic cross-examination of semi-structured interview transcripts, prolonged participant observation logs, and institutional curriculum documents. These qualitative datasets were systematically condensed, coded, and categorized into three major thematic nodes utilizing NVivo 14 qualitative data analysis software to ensure structural precision and analytical depth.

3.1. The Curricular Hybridization Matrix: Planning and Alignment

The empirical data reveal that the structural foundation of character fortifying within the institution relies on a deliberate planning matrix that hybridizes state-mandated civic expectations with localized spiritual values. The fieldwork demonstrates that this collaborative planning process begins prior to the academic semester, focusing directly on aligning the statutory learning outcomes of the national Independent Curriculum with the core theological principles found in the Islamic Religious Education framework. The institutional leader, coded as PR-01, emphasized that this early-stage alignment is vital to establishing a unified educational direction. During interviews, PR-01 stated:

"We explicitly recognized that mitigating digital-era behavioral challenges required us to abandon isolated pedagogical approaches. Therefore, we initiated a series of collaborative synchronization workshops where our instructional staff systematically mapped national civic competencies, such as mutual cooperation and global diversity, directly alongside Islamic theological virtues. This structural alignment ensures that the dimensions of divine piety and social accountability are embedded within the institutional blueprint from day one."

This strategic vision provided by the institutional leadership establishes a clear framework for the daily instructional design handled by the teaching staff. Based on an extensive document analysis of the institutional teaching modules jointly developed by the homeroom teacher, coded as T-HR1, and the religious educator, coded as T-PAI, the coding paths indicate that this alignment is functionalized across three specific pedagogical dimensions.

First, the teaching staff focuses on formulating integrated learning objectives that synthesize national civic duties with noble morals. Instead of separating civic obedience from spiritual devotion, the curriculum frames ethical behavior in digital spaces as a simultaneous requirement of both a good citizen and a faithful believer. T-HR1 explained this process during interviews, noting:

"When we draft the learning objectives for secular topics, we intentionally couple them with religious ethical expectations. For instance, a digital literacy objective regarding information evaluation is explicitly paired with the theological concept of critical verification of information to prevent digital behavioral fragmentation."

Second, the structural matrix establishes a clear distribution of the national civic student profile dimensions across the daily lesson plans. The document analysis shows that the dimensions of faith, piety to God Almighty, independence, and mutual cooperation are not treated as passive concepts. Instead, they are built directly into active learning strategies, ensuring that daily classroom tasks require students to practice these values collaboratively.

Third, the curriculum alignment introduces unique, authentic character assessment instruments designed to track student behavior outside the traditional classroom environment. These assessment rubrics move beyond cognitive testing, focusing instead on continuous behavioral tracking. T-PAI elaborated on this operational shift:

"Our evaluation modules had to change because standard written tests cannot measure a child's moral resilience against digital distractions. We developed a collaborative tracking matrix that records daily habits, social discipline, and instances of empathy during peer interactions, allowing us to evaluate character development in a holistic, non-cognitive manner."

Collectively, these planning procedures demonstrate that the institution does not merely accept curriculum guidelines passively. By treating the state curriculum as an active framework for civic-religious hybridization, the educators successfully build a structured defense matrix that prepares the student community to navigate digital disruptions with strong moral self-regulation.

3.2. The Triadic Execution Mechanics of Value Inculcation

The empirical evidence gathered during the fieldwork demonstrates that the practical implementation of curriculum integration is driven by a triadic operational mechanism comprising systematic spiritual habituation, active educator behavioral modeling, and the institutionalization of a values-driven school

culture. According to the religious educator coded as T-PAI, the school explicitly operationalizes these components by embedding structural behavioral routines into the weekly educational schedule. Specifically, students are required to engage in congregational prayers three times per week alongside structured, routine scripture literacy sessions. This institutionalized habituation transforms abstract theological concepts into concrete, daily physical actions, establishing a predictable moral environment that helps young learners build cognitive resilience against external digital distractions.

The operational efficacy of this triadic framework is strongly reflected in the lived experiences and behavioral shifts reported by the learners. During semi-structured interviews, a primary student coded as ST-01 indicated that the consistent religious routines at school have fostered a significant degree of personal independence and moral self-regulation. ST-01 noted that these institutional practices have habituated a voluntary tendency to initiate personal prayers prior to engaging in any daily activities. Furthermore, the student highlighted a positive change in peer dynamics, expressing that the spiritual and ethical instructions have equipped them with the capacity to de-escalate and resolve interpersonal conflicts with classmates in a peaceful, collaborative manner. This testimony underscores that values inculcation successfully moves beyond simple obedience, turning instead into an active internal moral guide for the student.

These self-reported behavioral advancements are closely mirrored by the qualitative data accrued through prolonged field observations. The researchers documented widespread, observable evidence of value internalization deeply embedded within the daily interactions of the school community. This ethical internalization manifests clearly through the consistent practice of a traditional culture of greeting, where students demonstrate respect toward faculty and peers through polite verbal and physical salutations. Additionally, field observations recorded highly disciplined and respectful communicative behaviors when students interacted with educators. Beyond interpersonal politeness, this value system translates into collective social accountability, as evidenced by the students' proactive commitment to maintaining classroom cleanliness through a shared spirit of mutual cooperation and collaborative labor.

To verify whether these character developments persist outside the institutional boundaries, the study incorporated external validation from the domestic environment. The parental testimonies confirm a successful behavioral transference from the school environment to the domestic space. A parent coded as PT-01 confirmed that after participating in the integrated curriculum framework, their child displayed a noticeable surge in daily domestic discipline. Most notably, PT-01 reported that the learner now performs spiritual worship and daily devotions at home voluntarily without requiring parental coercion or constant supervision. Furthermore, the parent observed that the child consistently maintains a significantly more polite and respectful demeanor in daily familial interactions. This cross-environment synchronization demonstrates that the triadic pedagogical approach establishes a durable moral framework that effectively governs student behavior across both public institutional and private domestic spaces.

3.3. Empirical Socio-Technical Obstacles and Institutional Bottlenecks

While the curriculum synchronization program operates under a structured framework, empirical field data reveal severe systemic barriers that restrict full curriculum optimization within this peripheral educational ecosystem. The homeroom teacher, coded as T-HR1, highlighted that the structural shift in the role of the educator from an instructor-led model to a student-centered facilitator within the state-mandated National Civic Profile Strengthening Project has caused substantial operational strain. During semi-structured interviews, T-HR1 noted that this rapid transition creates a heightened administrative workload alongside deep methodological confusion regarding how to accurately facilitate student-led discoveries without compromising institutional discipline. These challenges are further compounded by a distinct limitation in the pedagogical competence of educators regarding the design and deployment of digital character assessment instruments. Because traditional assessment models rely heavily on standardized cognitive testing, tracking continuous behavioral metrics using modern technological tools presents a steep learning curve for the teaching staff.

Furthermore, a stark technological disparity and severe infrastructure deficits directly impede the execution of contextual learning strategies within the primary school. The distinct lack of fundamental digital utilities and interactive teaching facilities severely limits the ability of educators to simulate real-world civic dilemmas or present dynamic moral instructions. Beyond these institutional limitations, the data reveal widespread behavioral fragmentation among primary learners resulting from unmonitored gadget utilization outside institutional hours. The absence of proactive parental supervision at home exposes students to overstimulating digital platforms, which directly triggers a significant decline in their attention spans and learning concentration during formal classroom activities.

4. DISCUSSION

This section interprets the broader theoretical implications of the empirical findings, connecting localized field data with global conceptual frameworks to illuminate the study's broader scientific contributions. By evaluating the data through established educational theories, the discussion transcends

descriptive policy reporting to offer a scalable model for value acquisition in marginalized educational ecosystems

4.1. Civic-Religious Hybridization as a Digital Defense Shield

The empirical evidence articulated in the preceding sections proves that curriculum integration is far more complex than mere compliance with domestic educational regulations; instead, it functions as a critical behavioral shield for primary school learners navigating the complexities of the digital era. When analyzed through the lens of Values Cultivation (Ariani et al., 2022; Hamdi, 2026), the institutional success in cultivating moral internalization occurs precisely because ethical values are not transmitted as passive, memorized dogma. Rather, they are operationalized through a continuous matrix of systematic habituation and direct educator behavioral modeling. By hybridizing national civic expectations with deep spiritual principles, the institution successfully establishes a robust psychological self-regulation system in elementary school children, providing them with internal cognitive metrics to govern their own conduct.

This conceptual framework significantly extends the scholarly discourse established by Nurhayati et al. (2025), Masripah & Mohammad (2025), and Bahiyah (2025) regarding the structural efficacy of integrated character curricula. While previous literature has predominantly focused on mitigating cognitive load or managing administrative implementation within urban educational settings (Ichwan & Mudayat, 2025; R. Liu et al., 2022; Wang et al., 2024), this study demonstrates that within peripheral and resource-constrained environments, localized spiritual values can be actively mobilized as dynamic social capital. This alternative social capital effectively compensates for severe technological disparities and infrastructural deficits. Consequently, when vulnerable primary learners encounter unfiltered, hyper-stimulating digital content outside institutional boundaries, the structured spiritual habituation embedded within the school culture acts as a critical cognitive anchor, successfully protecting students from moral degradation and digital behavioral fragmentation.

4.2. Overcoming Vulnerabilities Through Multi-Stakeholder Resilience

The critical examination of pedagogical barriers and digital distortions underscores the systemic vulnerabilities inherent in executing progressive educational policies within peripheral jurisdictions. The accelerated, asymmetric penetration of digital culture into these marginal spaces often creates a distinct cyber-cultural lag, wherein the rapid adoption of technology by young learners far outpaces both the pedagogical readiness of traditional educators and the regulatory capacity of parental supervision. This pronounced competence deficit directly mirrors the structural critiques raised by Gorni et al. (2024), Nera & Nyikadzino (2025), and Chapman (2020), who argued that geographical disparities and acute resource inequities frequently destabilize the uniform implementation of national curriculum reforms in rural school systems. In these peripheral settings, the lack of continuous professional training and digital infrastructure changes abstract state guidelines into complex operational burdens for the teaching staff.

Nevertheless, the defining unique contribution of this empirical inquiry lies in the organic emergence of a localized, community-based resilience model that actively counteracts these structural constraints. To mitigate pervasive infrastructure deficits, the institution successfully constructed a collaborative accountability partnership with the domestic environment through the deployment of out-of-school character monitoring logs. This simple, human-centric tracking mechanism bridges the physical gap between the school and the home, forcing a continuous flow of behavioral data between teachers and guardians.

This multi-stakeholder synergy operationalizes the core tenets of the global Digital Citizenship framework. It provides empirical proof that safeguarding the moral self-regulation of primary learners within virtual spaces cannot remain an isolated institutional responsibility. Instead, effectively mitigating digital-era behavioral fragmentation demands a synchronized integration of the educational ecosystem, deliberately binding public institutional guidelines with private domestic oversight to maintain durable, cross-environmental character resilience.

4.3. The 'Civic-Religious Synergistic Pedagogy' Model and Global Implications

As the primary theoretical contribution of this empirical inquiry, this study conceptualizes a novel framework termed the Civic-Religious Synergistic Pedagogy model. This model offers an innovative alternative to the international character education discourse, which frequently separates secular civic instruction from spiritual or theological ethics. By bridging this conceptual divide, the study demonstrates that nationalistic duties and religious values are not mutually exclusive. Instead, they can be deeply integrated into a singular, operational curriculum that shapes durable behavioral filters for primary school learners. The structural architecture of this pedagogical synthesis can be conceptually visualized as an integrated process, as illustrated in Figure 1.

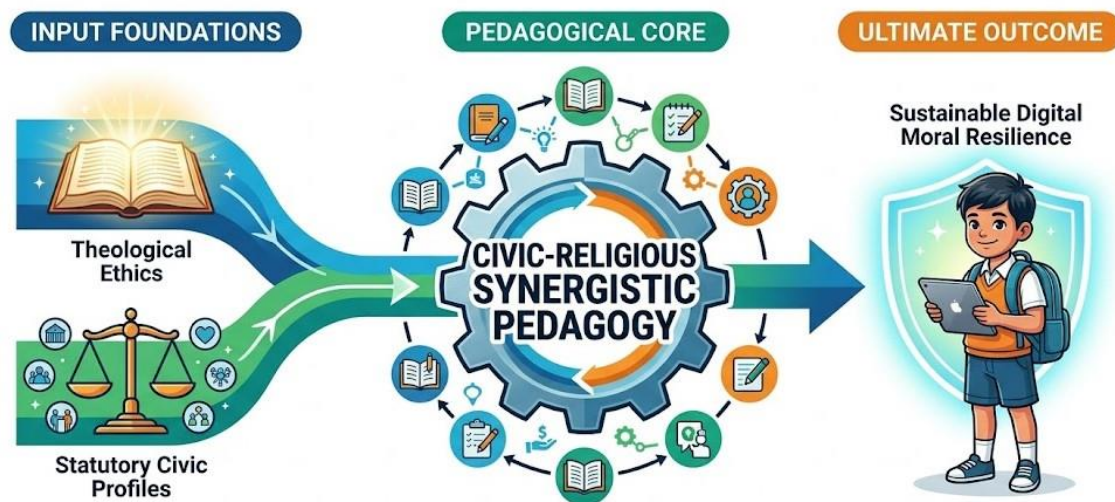


Figure 1. The structural architecture of the Civic-Religious Synergistic Pedagogy model

Through this integrated structure, national citizenship requirements and religious ethics are synchronized into a functional curriculum framework. This synthesis provides significant global implications, especially for developing countries navigating the complex dual challenges of rapid digital globalization and the critical need to preserve the moral stability and national identity of youth. By demonstrating how localized spiritual values can reinforce national civic goals, this model serves as a scalable, cross-environmental blueprint for educational policy-makers globally. Ultimately, it offers a practical strategy to foster digital resilience and ethical citizenship within resource-constrained educational environments across the developing world.

5. CONCLUSION

This study successfully deconstructs the operational realities of curriculum integration within a resource-constrained primary educational setting, demonstrating that the structural alignment of the national Independent Curriculum and the Islamic Education Curriculum functions as a reliable defense matrix against digital-era behavioral challenges. The empirical evidence confirms that this integration successfully moves past basic administrative compliance, establishing instead an active triad mechanism composed of systematic spiritual habituation, intentional educator behavioral modeling, and the deep institutionalization of a values-driven school culture. This integrated approach actively cultivates core character virtues, including social discipline, moral accountability, honesty, and empathy, which serve as crucial cognitive filters for primary learners. By embedding these values into daily learning activities and school interactions, the curriculum effectively insulates vulnerable students from the behavioral fragmentation and moral distractions associated with unmonitored virtual spaces.

The major conceptual achievement of this research lies in the formulation of the Civic-Religious Synergistic Pedagogy model, which offers a fresh perspective within the global character education literature that has traditionally separated secular civic responsibilities from theological ethics. By demonstrating how state-mandated civic profiles and local religious education can merge into a unified instructional framework, this study proves that national identity and spiritual devotion can reinforce one another. For developing nations navigating the critical intersection of rapid technological penetration and youth moral stabilization, this synergistic pedagogy provides a scalable and sustainable model. It illustrates that in peripheral ecosystems where advanced digital tools are lacking, localized social capital and institutional value-embedding can be mobilized to effectively build digital resilience and ethical citizenship.

Despite its rigid analytical design, this study presents certain structural limitations that open up valuable pathways for future academic inquiry. Because this research was executed as a qualitative case study focused on a single peripheral public primary institution, the resulting framework cannot be immediately generalized to diverse urban or non-Islamic educational environments. Furthermore, while the multi-stakeholder resilience framework successfully documents behavioral improvements across school and home environments, the long-term sustainability of these character filters remains to be empirically tracked. To build upon these boundary conditions, future researchers are encouraged to transition this qualitative framework into empirical, structural models using advanced quantitative methodologies, such as Partial Least Squares Structural Equation Modeling or covariance-based Structural Equation Modeling, to statistically test the predictive relationships between integrated curriculum dimensions, parental monitoring, and student digital resilience metrics. Additionally, implementing sequential explanatory mixed-methods designs across wider geographic regions would allow for a broader comparison between

urban and rural educational ecosystems, while conducting comprehensive bibliometric analyses on global civic-religious pedagogies could help identify evolving thematic trends and hidden conceptual gaps within the broader international education literature.

ACKNOWLEDGMENTS

The authors would like to thank all participants who supported this research. Deepest gratitude to Gemini AI for helping visualize the Civic-Religious Synergistic Pedagogy concept in Figure 1.

REFERENCES

- Agus, A. A., Amin, M., Falihin, D., Khaedir, K., & Rizal, A. (2025). Analysis of Character Development, Religious, Nationalistic, and Global Perspective Through Civic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(2), 1417–1430. <https://doi.org/10.37680/qalamuna.v17i2.8123>
- Ariani, F., Ulfatin, N., Supriyanto, A., & Arifin, I. (2022). Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation. *European Journal of Educational Research*, 11(3), 1699–1714. <https://doi.org/10.12973/eu-jer.11.3.1699>
- Azis, A. A. (2024). Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila. *TADBIR MUWAHHID*, 8(2), 323–353. <https://doi.org/10.30997/jtm.v8i2.15809>
- Bahiyah, U. (2025). Strategies and Models of Character Education Based on Religious Values in the Era of Globalized Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(1), 729–740. <https://doi.org/10.37680/qalamuna.v17i1.7122>
- Bahri, R., Rofiqi, R., Kusaeri, & Rusydiyah, E. F. (2025). Religious moderation education: a comparative study of Islamic approaches in Indonesia and Malaysia with implications for faith-based education. *International Studies in Catholic Education*, 1–23. <https://doi.org/10.1080/19422539.2025.2519727>
- Beach, D., & Öhrn, E. (2025). The community function of schools in rural areas: normalising dominant cultural relations through the curriculum silencing local knowledge. *Pedagogy, Culture & Society*, 33(3), 943–960. <https://doi.org/10.1080/14681366.2023.2298466>
- Buchanan, R. (2022). Digital Ethical Dilemmas in Teaching. In M. A. Peters (Ed.), *Encyclopedia of Teacher Education* (pp. 480–485). Springer Nature Singapore. https://doi.org/10.1007/978-981-16-8679-5_150
- Chapman, S. (2020). The significance of context: autonomy and curriculum reform in rural schools. *The Curriculum Journal*, 31(2), 231–243. <https://doi.org/10.1002/curj.27>
- Chatti, W., & Majeed, M. T. (2022). Information communication technology (ICT), smart urbanization, and environmental quality: Evidence from a panel of developing and developed economies. *Journal of Cleaner Production*, 366, 132925. <https://doi.org/10.1016/j.jclepro.2022.132925>
- D'Agostino, T., & Asadullah, M. N. (2025). Faith-based education and development: Opportunities, challenges, and controversies. *International Journal of Educational Development*, 119, 103440. <https://doi.org/10.1016/j.ijedudev.2025.103440>
- de Boer, T., & Van Rijnsoever, F. (2022). In search of valid non-cognitive student selection criteria. *Assessment & Evaluation in Higher Education*, 47(5), 783–800. <https://doi.org/10.1080/02602938.2021.1958142>
- Faraz, A., Mounsef, J., Raza, A., & Willis, S. (2022). Child Safety and Protection in the Online Gaming Ecosystem. *IEEE Access*, 10, 115895–115913. <https://doi.org/10.1109/ACCESS.2022.3218415>
- Franzke, A. S. (2022). An exploratory qualitative analysis of AI ethics guidelines. *Journal of Information, Communication and Ethics in Society*, 20(4), 401–423. <https://doi.org/10.1108/JICES-12-2020-0125>
- Goel, R. K., & Vishnoi, S. (2022). Urbanization and sustainable development for inclusiveness using ICTs. *Telecommunications Policy*, 46(6), 102311. <https://doi.org/10.1016/j.telpol.2022.102311>
- Gorni, R. L., Nurdin, D., & Komariah, A. (2024). Leveraging Technology for Remote Supervision: Overcoming Challenges in Supervising Geographically Dispersed Student Teachers. *International Journal of Educational Qualitative Quantitative Research*, 3(1), 9–20. <https://doi.org/10.58418/ijeqqr.v3i1.95>
- Hamdi, H. (2026). The Internalization of Moral Values in Enhancing Students' Awareness of Learning Facility Maintenance at MA Zainul Hafidz At-Taufiq Buwun Mas. *ISLAMIKA*, 8(1), 216–252. <https://doi.org/10.36088/islamika.v8i1.6027>
- IB, J., Rijal, S., Silahuddin, S., Harahap, N., Ulfa, M., & Suharman, S. (2026). Internalizing the value of Mahabbah in the implementation of the Child-Friendly School (CFS) program at the State Islamic Junior High School in Banda Aceh. *Dirasah International Journal of Islamic Studies*, 4(1), 67–83. <https://doi.org/10.59373/drs.v4i1.81>
- Ichwan, I., & Mudayat, M. (2025). Redesigning Heat Transfer Learning for Diverse Jakarta Elementary Students: A Cognitive Load-Optimized Virtual Lab (CLOVL). *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17(2), 1351–1364. <https://doi.org/10.37680/qalamuna.v17i2.7959>
- Kurniawan, R., Bakti, I. K., Firmansyah, M., Bahri, R., Kholis, N., & Kusaeri. (2025). Islamic emotional-cognitive integration: how Islamic education shapes students' cognitive processes and outcomes

- through expressive writing. *British Journal of Religious Education*, 1–14. <https://doi.org/10.1080/01416200.2025.2523385>
- Li, L., Valdez, J. P. M., & Du, Y. (2025). Digital citizenship education at the early childhood level: how is it implemented? A systematic review. *International Journal of Child Care and Education Policy*, 19(1), 13. <https://doi.org/10.1186/s40723-025-00153-2>
- Liu, J., Shadiev, R., & Cao, M. (2025). Effects of digital citizenship educational game on teenagers' learning achievement, motivation, cognitive load, and behavioral patterns. *Education and Information Technologies*, 30(11), 15817–15870. <https://doi.org/10.1007/s10639-025-13399-7>
- Liu, R., Wang, L., Koszalka, T. A., & Wan, K. (2022). Effects of immersive virtual reality classrooms on students' academic achievement, motivation and cognitive load in science lessons. *Journal of Computer Assisted Learning*, 38(5), 1422–1433. <https://doi.org/10.1111/jcal.12688>
- Masripah, & Mohammad, Y. (2025). The Synergy of Moderate Islam and Curriculum Reform in Character Education. *Sinergi International Journal of Education*, 3(2), 82–93. <https://doi.org/10.61194/education.v3i2.702>
- Murtiningsih, S., & Sujito, A. (2026). Reimagining the future of education: Inclusive pedagogies, critical intergenerational justice, and technological disruption. *Policy Futures in Education*, 24(3), 484–504. <https://doi.org/10.1177/14782103251341406>
- Nera, G. R., & Nyikadzino, T. (2025). Factors Hampering the Realization of Equity and Quality Education in Zimbabwe's Rural Schools: Experiences of Chipinge Central Circuit, Manicaland. *Journal of Asian and African Studies*, 60(4), 2105–2119. <https://doi.org/10.1177/00219096231207892>
- Ntseno, C., & Dames, G. (2025). Enhancing quality and alignment in theological education. *Stellenbosch Theological Journal*, 11(2). <https://doi.org/10.17570/stj.2025.v11n2.6>
- Nurhayati, L., Supriadi, U., Jenuri, J., & Karim, A. (2025). Integrating digital citizenship and religious moderation in open and distance education: a holistic approach to character development in Indonesia. *Asian Association of Open Universities Journal*, 20(3), 261–276. <https://doi.org/10.1108/AAOUJ-02-2025-0025>
- O'Brien, W. E. (2002). The Nature of Shifting Cultivation: Stories of Harmony, Degradation, and Redemption. *Human Ecology*, 30(4), 483–502. <https://doi.org/10.1023/A:1021146006931>
- Papakostas, C. (2024). Faith in Frames: Constructing a Digital Game-Based Learning Framework for Religious Education. *Teaching Theology & Religion*, 27(4), 137–154. <https://doi.org/10.1111/teth.12685>
- Rachman, A., Putro, H. Y. S., Rusandi, M. A., & Situmorang, D. D. B. (2024). The development and validation of the 'Kuesioner Tema Proyek Penguatan Profil Pelajar Pancasila' (KT P5): A new tool for strengthening the Pancasila Student Profile in Indonesian pioneer schools. *Heliyon*, 10(16), e35912. <https://doi.org/10.1016/j.heliyon.2024.e35912>
- Rayani, S., Amini, N. R., & Tanjung, E. F. (2024). Optimizing the Communication Skills of Islamic Education Teachers to Strengthen Students' Congregational Prayer Habits. *Education and Human Development Journal*, 9(2), 153–162. <https://doi.org/10.33086/ehdj.v9i3.6379>
- Upreti, K., Kushwah, V. S., Vats, P., Alam, M. S., Singhai, R., Jain, D., & Tiwari, A. (2024). A SWOT analysis of integrating cognitive and non-cognitive learning strategies in education. *European Journal of Education*, 59(2). <https://doi.org/10.1111/ejed.12614>
- Wamaungo, A. J., & Kamil, M. (2024). Community Education and its Role in Promoting Smart Cities within a Rapidly Changing Technological Environment. *JENTRE*, 5(1), 1–16. <https://doi.org/10.38075/jen.v5i1.481>
- Wang, D., Xu, P.-Y., An, B.-W., & Guo, Q.-P. (2024). Urban green infrastructure: bridging biodiversity conservation and sustainable urban development through adaptive management approach. *Frontiers in Ecology and Evolution*, 12. <https://doi.org/10.3389/fevo.2024.1440477>
- Warsah, I., Morganna, R., Warsah, B. A. A., & Warsah, B. H. H. (2024). The Integration of Islamic Values in Cognitive Development. *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan*, 9(2), 212–226. <https://doi.org/10.29240/jf.v9i2.12462>
- Yusuf, M., Jaenullah, J., Anwar, M. S., & Hidayatullah, R. (2026). Pedagogical Strategies for Character Building in Islamic Education: Addressing Moral Degradation in Secondary Schools. *Assyfa Journal of Islamic Studies*, 4(1), 93–112. <https://doi.org/10.61650/ajis.v4i1.975>
- Zhong, J., & Zheng, Y. (2023). "What It Means to be a Digital Citizen": Using concept mapping and an educational game to explore children's conceptualization of digital citizenship. *Heliyon*, 9(9), e19291. <https://doi.org/10.1016/j.heliyon.2023.e19291>
- Zynuddin, S. N., Kenayathulla, H. B., & Sumintono, B. (2023). The relationship between school climate and students' non-cognitive skills: A systematic literature review. *Heliyon*, 9(4), e14773. <https://doi.org/10.1016/j.heliyon.2023.e14773>