

Hybrid Resilience: The Transformation of Indonesian Islamic Education in Response to Digital Polarization and Global Challenges

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Abstract

In the midst of the escalation of ideological polarization and social segregation due to digital disruption, Islamic educational institutions in Indonesia face a double demand: maintaining religious orthodoxy while responding to the challenges of society 5.0. This research aims to map the transformation of the Islamic education curriculum and pedagogy, moving from the teaching of passive tolerance to the formation of active social resilience. Using the Systematic Literature Review (SLR) approach based on the PRISMA 2020 protocol, this study analyzed 48 selected empirical articles (2015–2025) focusing on the dynamics of Islamic education in post-conflict and multicultural areas. The findings show the emergence of the "Hybrid Resilience" paradigm, in which Islamic Boarding Schools and Madrasas integrate three strategic elements: (1) moderate theology (Wasathiyah), (2) revitalization of social capital based on local wisdom (such as Sintuwu Maroso and Menyama Braya), and (3) the adoption of global values (Sustainable Development Goals/SDGs). This integration creates an inclusive third space that reduces radicalism. However, educators' gaps in digital literacy continue to hamper its effectiveness. Islamic education no longer functions solely as a moral fortress but evolves into an instrument of adaptive social cohesion. Researchers recommend implementing a digital peace pedagogy to strengthen counter-narratives in virtual spaces.

Keywords: Islamic Education, Social Resilience, Local Wisdom, Digital Polarization, Systematic Literature Review.

Abtrack

Di tengah eskalasi polarisasi ideologis dan segregasi sosial akibat disrupsi digital, lembaga pendidikan Islam di Indonesia menghadapi tuntutan ganda: mempertahankan ortodoksi agama sekaligus merespons tantangan masyarakat 5.0. Penelitian ini bertujuan untuk memetakan transformasi kurikulum dan pedagogi pendidikan Islam, bergerak dari pengajaran toleransi pasif menuju pembentukan ketahanan sosial (social resilience) yang aktif. Menggunakan pendekatan Systematic Literature Review (SLR) berbasis protokol PRISMA 2020, studi ini menganalisis 48 artikel empiris terpilih (2015–2025) yang berfokus pada dinamika pendidikan Islam di wilayah pasca-konflik dan multikultural. Temuan menunjukkan munculnya paradigma "Resiliensi Hibrida", di mana Pesantren dan Madrasah mengintegrasikan tiga elemen strategis: (1) teologi moderat (Wasathiyah), (2) revitalisasi modal sosial berbasis kearifan lokal (seperti Sintuwu Maroso dan Menyama Braya), dan (3) adopsi nilai global (Sustainable Development Goals/SDGs). Integrasi ini menciptakan "ruang ketiga" yang inklusif untuk meredam radikalisme. Namun, efektivitasnya masih terhambat oleh kesenjangan literasi digital di kalangan pendidik. Pendidikan Islam tidak lagi sekadar benteng moral, tetapi telah berevolusi menjadi instrumen kohesi sosial yang adaptif.

Penelitian merekomendasikan perlunya "pedagogi perdamaian digital" untuk memperkuat kontra-narasi di ruang virtual.

Kata Kunci: Pendidikan Islam, Resiliensi Sosial, Kearifan Lokal, Polarisasi Digital, Systematic Literature Review.

I. INTRODUCTION

The rapid escalation of ideological polarization and social segregation driven by digital disruption has positioned religious education at a critical crossroads. In the era of Society 5.0, Islamic educational institutions in multicultural societies, particularly in Indonesia, face a complex dual mandate: safeguarding religious orthodoxy while simultaneously fostering social cohesion amidst the proliferation of digital echo chambers and intolerant narratives (Sahin, 2018; Wijaksono et al., 2024). While the role of Islamic education in promoting peace is widely acknowledged, the contemporary challenges of the digital age demand a paradigm shift from conventional peace education to more adaptive and robust frameworks. Therefore, the central problem this research addresses is how Islamic education can transform its pedagogical approach to actively build social resilience against digital polarization, rather than merely teach passive tolerance.

Existing literature on Islamic education and social cohesion generally falls into three main clusters: normative-theological studies emphasizing textual interpretations of moderation or Wasathiyah, top-down policy analyses evaluating state-sponsored tolerance curricula (Kosim et al., 2023; Ridho et al., 2025), and comparative studies contrasting Islamic pedagogy with Western liberal models (Tan, 2012). Despite this extensive body of research, a significant theoretical gap persists. Most previous studies treat tolerance as a static, normative outcome, largely overlooking the dynamic capacity communities need to resist ideological polarization and recover from social friction in the digital age, a concept best defined as "social resilience." Furthermore, researchers have conducted only limited systematic exploration of how indigenous social capital, such as Sintuwu Maroso and Menyama Braya, can be synthesized with global agendas such as the Sustainable Development Goals within Islamic educational settings (Al Musanna et al., 2025; Fahmi et al., 2025).

To systematically address this gap, this study introduces the conceptual framework of "Hybrid Social Resilience." This study argues that addressing contemporary digital polarization requires a hybridized pedagogical approach that triangulates moderate theology, local cultural wisdom, and global digital literacy. This concept moves beyond existing theoretical approaches by positioning Islamic education not just as a defensive moral fortress but also as an active, multidimensional instrument of social engineering.

Consequently, the primary objective of this systematic literature review is to map the transformation of Islamic education and articulate the operationalization of Hybrid Social Resilience. To guide this systematic investigation and provide a structured analytical focus, this study addresses the following explicit research questions:

1. How have the pedagogical approaches and curricula of Indonesian Islamic education transformed in response to digital polarization and post-conflict societal dynamics?

2. In what ways do Islamic educational institutions integrate local indigenous wisdom and global frameworks (such as the SDGs) to construct social resilience?
3. How can the concept of "Hybrid Social Resilience" be theoretically formulated based on the synthesis of recent empirical studies?

By addressing these questions, this study expects to provide a novel, systematically derived framework that contributes to both the academic discourse on Islamic peace education and practical policy formulation in the multicultural digital era.

II. METHOD.

This study employs a Systematic Literature Review (SLR) to map, critically evaluate, and synthesize empirical findings on the transformation of Islamic education to build social resilience. As highlighted by the research problem, existing studies on this topic are highly fragmented across various demographic contexts ranging from post-conflict areas (e.g., Poso) and minority settings (e.g., Bali) to the borderless digital sphere. A traditional narrative review is often prone to subjective bias and lacks the methodological rigor needed to consolidate such diverse data. Therefore, the SLR method is the most appropriate approach for this study because it provides a replicable, transparent, and structured mechanism for synthesizing scattered empirical findings into a comprehensive and unified theoretical framework, namely "Hybrid Social Resilience" (Page et al., 2021).

To ensure the validity and replicability of the study, this research strictly adheres to the PRISMA 2020 guidelines for Preferred Reporting Items for Systematic Reviews and Meta-Analyses. The study systematically conducted the literature search in January 2025 across multiple databases to capture a broad spectrum of scholarly works. To maintain high academic rigor, the researchers execute primary searches on reputable international databases, specifically Scopus and Web of Science. Additionally, the researchers strategically expand the search to include credible regional indexers via Google Scholar using the Publish or Perish software, as well as nationally accredited Indonesian journals indexed in Sinta 1 and 2, to capture context-specific local wisdom such as Sintuwu Maroso or Menyama Braya.

The study applies complex Boolean operators such as AND and OR within the PICOC framework, which includes Population, Intervention, Comparison, Outcome, and Context, to structure the search strategy. This approach ensures that the search remains both highly targeted and comprehensive. The researchers use the following search string across the databases: ("Islamic Education" OR "Madrasah" OR "Pesantren") AND ("Peace Building" OR "Peace Education" OR "Deradicalization" OR "Wasathiyah") AND ("Social Resilience" OR "Social Cohesion" OR "Tolerance") AND ("Indonesia" OR "Multicultural" OR "Digital Era"). The study presents the detailed search components in Table 1.

Table 1. Search Strategy Based on the PICOC Protocol

Components	Search Keywords
Population	"Islamic Education" OR "Madrasah" OR "Pesantren" OR "Islamic Boarding School"
Intervention	"Peace Education" OR "Peace Building" OR "Deradicalization" OR "Multicultural Curriculum" OR "Wasathiyah"

Comparison	"Traditional Approach" OR "Exclusive Education" OR "Secular Education" (Optional)
Outcome	"Social Resilience" OR "Social Cohesion" OR "Religious Tolerance" OR "Conflict Resolution" OR "Harmony"
Background	"Indonesia" OR "Post-Conflict Area" OR "Digital Era" OR "Society 5.0" OR "Multicultural Society"
Search String	"Islamic Education" OR "Madrasah" AND "Peace Building" OR "Social Resilience" AND "Indonesia" OR "Multicultural"

To maintain data quality and timeliness, the study applies strict filtering criteria to the selected articles. The researchers focus primarily on literature published in the past decade, from 2015 to 2025, and give particular priority to empirical studies published in the last five years, from 2020 to 2025, to capture post-pandemic dynamics and the emerging challenges of digital polarization.

Table 2. Inclusion and Exclusion Criteria

Criteria	Inclusions (Accepted)	Exclusion (Denied)
Time Range	2015 - 2025 (2020-2025 Priority for Novelty)	Articles published before 2015
Publication Type	Journal Articles (Peer-Reviewed), Selected Book Chapters	Conference Proceedings (non-Scopus), Thesis, Opinion Articles/Blogs
Language	English and Indonesian	Languages other than English and Indonesian
Study Focus	Relevant to Islamic Education, Peace, Social Resilience, Multicultural Curriculum	Articles on general Islamic Education (Fiqh/Ibadah) without social correlation or campus marketing studies
Context	Indonesia (main focus) and Southeast Asia (comparator)	Middle Eastern context (except as a global theoretical reference)

To improve methodological replicability, the article selection process was systematically executed in four distinct stages, meticulously minimizing any potential selection bias:

1. Identification Phase: The initial execution of the formulated search strings across Scopus, WoS, and Google Scholar yielded 465 records.
2. Screening Phase (Title, Abstract, and Duplicates): In this stage, automated and manual cross-checks were performed to remove duplicate records. Subsequently, the researchers screen the remaining articles' titles and abstracts against the study's core focus. At this stage, they exclude a total of 350 articles because these studies fall entirely outside the scope, for example, those focusing purely on institutional marketing, school management, or conventional fiqh without any correlation to social cohesion or peacebuilding.
3. Eligibility Assessment (Full-Text Review): The remaining 115 articles underwent a rigorous full-text review based on the strict inclusion and exclusion criteria outlined in Table 2. During this phase, the researchers excluded 67 articles. They base this decision primarily on several factors, including methodological weaknesses such as insufficient empirical data or unvalidated findings, non-peer-reviewed status, and geographical contexts outside Southeast Asia that do not provide relevant theoretical applications for the Indonesian context.

4. Final Inclusion and Synthesis: Ultimately, 48 core empirical articles (n=48) successfully met all rigorous criteria and were included in the final qualitative thematic synthesis.

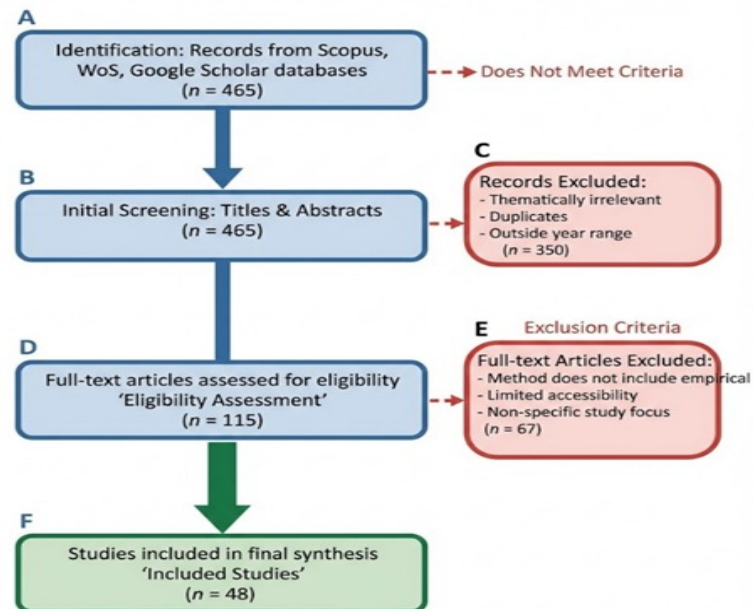


Figure 1. PRISMA 2020 Flowchart

This structured, step-by-step procedure guarantees that the synthesized literature precisely addresses the formulated research questions and provides a highly valid foundation for conceptualizing the Hybrid Social Resilience framework.

To systematically analyze the 48 selected articles, this study employed a qualitative thematic synthesis approach. Addressing the need for methodological transparency, the generation of themes was conducted through a rigorous, inductive three-stage process (Thomas & Harden, 2008). First, line-by-line coding was applied to the findings and discussion sections of the included literature to extract explicit data concerning pedagogical interventions, curriculum adjustments, and social cohesion strategies. Second, the researchers organize these initial codes into descriptive themes based on recurring similarities, for example, by grouping them into categories such as integration of local culture, promotion of Wasathiyah doctrine, and digital literacy initiatives. Finally, in the third stage, the researchers critically interpret these descriptive themes to generate analytical themes. This inductive analytical process enables the researchers to move beyond merely summarizing previous findings and to develop overarching theoretical constructs that directly address the research questions.

III. RESULTS AND DISCUSSION

1. Distribution of Articles by Publication Year

In the early period of the study, from 2015 to 2018, the literature on Islamic education and peace was dominated by foundational and essentialist approaches. The data analysis shows that around 25 percent of the total articles fall within this cluster.

Research in this phase primarily focuses on ontological questions, such as what constitutes the essence of Islamic education, rather than addressing practical questions related to technical strategies. During this period, scholars actively re-explore the theological roots of peace within the classical tradition and reconcile them with the values of modernity to respond to global concerns in the post-context.

The quantitative data presented in Figure 2 indicate that 45.8 percent of the dataset, or 22 articles, were published in the last three years, from 2023 to 2025. The high concentration of data in this period indicates a fundamental shift in the urgency of research. If dissected further, these trends can be categorized into three phases of thought, starting with the First Phase: The Normative and Philosophical Era (2015–2018). In the historical and policy realm, the study of [Azra, \(2014\)](#) and [Daulay & Tobroni, \(2017\)](#) has become a central reference by tracing the genealogy of Islamic education in Indonesia, confirming that the moderate character (*wasathiyah*) is the original "DNA" of *pesantren* that existed long before the discourse of global radicalism emerged. This narrative by [Baiza \(2017\)](#) highlights that the Islamic educational tradition in the archipelago possesses an inherent cultural mechanism to ward off extremism through a humanist Kiai Santri relationship. Discourse at this stage tends to be defensive-apologetic, in which academics seek to prove the compatibility between Islam, democracy, and peace to a global audience.

Meanwhile, in the philosophical realm, there has been a massive effort to integrate Western educational theory with Islamic values. [Huda et al. \(2024\)](#) and [Usman et al. \(2017\)](#) propose a concept of multicultural Islamic education grounded in religious humanism. Drawing on theoretical perspectives from [\(Banks, 2016\)](#) they argue that Islamic education should function as a process of humanization that inherently rejects violence. Furthermore, [Arjmand \(2017\)](#) emphasize that traditional curricula are, in fact, rich in universal ethical values, yet rigid teaching methods often obscure these potentials. This phase closed with sharp criticism from [Sahin \(2018\)](#), who began to question the effectiveness of an approach that borrowed Western liberal values without criticism, paving the way for further research to seek a more authentic model of education. Overall, the 2015–2018 era laid a solid conceptual foundation for "Why we need peace education". However, it did not address the operational strategy aspect in the digital era: "How to implement it online."

Furthermore, the second phase, referred to as Pandemic Latency from 2019 to 2021, exhibits a clear pattern of flattening or stagnation in publication trends. The data show that the decline in the intensity of peace-themed research during this period directly correlates with the global disruption caused by the COVID-19 pandemic. During this time, most Islamic education scholars shift their focus toward technical and operational issues, particularly the adaptation of Emergency Remote Teaching and the digital transformation of *madrasas*. The studies by [Uyuni and Adnan \(2020\)](#) and [Ilham \(2020\)](#) represent the dominant focus at this time, with the keywords "E-Learning" and "Technology Literacy" dominating, suggesting that substantial issues such as social cohesion are "hibernating". However, [Tatara & Retnaningsih \(2022\)](#) found that this phase is a period of "latency" during which new polarizing seeds are incubating, as the absence of physical interaction weakens social bonding. [Ritonga et al., \(2023\)](#) calling this a void of peace narratives in the public space, which then triggered an explosion in the need for digital counter-narrative research in the next phase.

Finally, Phase Three: The Era of Digital Resilience and Global Action (2023–2025) saw an exponential surge in publication charts post-pandemic. This phase marks a "resurgence of new consciousness" that the ideological battleground has shifted completely from the physical classroom to the digital space. The latest study by [Pangeran et al. \(2025\)](#) argues that the main challenge today is dealing with "*post-truth*". Hence, the research no longer discusses tolerance as a normative concept but instead offers a tactical strategy of "Digital Resilience". [Wijaksono et al. \(2024\)](#) define this concept as the ability to detect and filter ideological hoaxes. In addition to digital factors, researchers also attribute this surge to the global imperative to align religious education with the Sustainable Development Goals. [Ridho et al. \(2025\)](#) and [Atsani & Hadisaputra \(2024\)](#) to photograph the shift like research to be progressive and contributive, where Islamic education positions itself as a global model that dialogues the values of Wasathiyah with universal humanitarian issues, evolving from an entity that is busy apologizing to a designer of a formidable social defense system.

2. Methodological Map of Previous Studies

Mapping methodological approaches provides crucial insights into how scholars address the complexities of educational issues and conflicts. In contrast to research in Islamic economics, which predominantly relies on positivist, quantitative approaches to measure financial performance, such as profitability and liquidity ratios, research in peace education exhibits markedly different characteristics. The data presented in Table 3 clearly show that scholars predominantly employ qualitative approaches, particularly case study designs, which account for 50 percent of the analyzed articles. This dominance confirms that researchers' approach to socio-religious phenomena in Islamic education is interpretive, seeking to capture underlying meanings rather than relying solely on rigid statistical measures.

The extensive use of case study methods involving 24 articles carries significant theoretical implications, particularly regarding the urgency of context dependency. Researchers cannot adequately understand peace education in Indonesia through a single lens or macro-level survey, as each region embodies a unique social battlefield. For instance, [Fahmi et al. \(2025\)](#) use a case study approach to examine how Islamic schools in Bali survive as minority institutions within a predominantly Hindu cultural setting. Similarly, [Al Musanna et al. \(2025\)](#) investigate dynamics in Aceh, where Islam is the majority religion and Sharia law operates as the formal legal framework. These studies demonstrate that researchers deliberately choose qualitative methods to capture the nuanced processes through which Islamic values are interpreted and enacted within diverse demographic realities, processes that structured questionnaires often fail to reveal. Furthermore, ethnographic research conducted by Syaifullah [Cangara \(2013\)](#) in Poso and Halmahera reinforces these findings by showing that post-conflict trauma often remains concealed in numerical data and can be uncovered only through deeply personal, immersive approaches.

In addition to qualitative dominance, an interesting finding that marks a *novel trend* in the current literature (2024–2025) is the 13% increase in *Research and Development* (R&D) methods. The studies conducted by [Ridho et al. \(2025\)](#), [Astuti et al. \(2024\)](#) and [Moslimany et al. \(2024\)](#) show a paradigm shift among researchers: from previously only stopping at the "describing the problem" (descriptive) stage, now stepping into the "designing solutions" (prescriptive) stage. These researchers are not

just criticizing the curriculum, but developing a prototype of a new learning model that integrates religious moderation with *the Sustainable Development Goals* (SDGs). The presence of this R&D method indicates academic *maturity* in this field, where scholars are beginning to move from passive social observers to educational architects offering tested curriculum products for Islamic boarding schools and madrasas.

On the other hand, this methodological map also reveals a significant gap: a lack of quantitative studies. The low percentage of quantitative and *mixed-method* methods (only 8-10%) indicates that standard measurement instruments such as the Islamic social resilience scale or student tolerance index are still not widely developed in Indonesia (Aderibigbe et al., 2023), with few researchers attempting to fill this gap by statistically measuring peace variables. This gap opens a great opportunity for future research to validate local qualitative findings (such as those in Bali or Aceh) in a broader national population. Overall, this map confirms that Islamic educational discourse is currently still in the "*meaning-making*" phase, but is slowly moving towards a phase of social engineering through curriculum interventions.

3. Mapping of Main Study Focus

Thematic analysis of the selected literature reveals that the discourse on Islamic education and peace in Indonesia is not monolithic but fragmented into several dynamic intervention foci. As summarized in Table 4, the majority of research focuses on integrating local wisdom as an instrument for conflict resolution, followed by modernizing the curriculum in line with global standards (*Sustainable Development Goals* / SDGs) and strengthening digital literacy in response to information disruption.

Table 4. Distribution of Articles Based on the Focus of Thematic Studies

Main Study Focus	Frequency	Percentage	Specific Issues Discussed
Integration of Local Wisdom	20	42%	Revitalization of cultural values (<i>Sintuwu Maroso</i> , <i>Menyama Braya</i> , <i>Pela Gandong</i>) in the PAI curriculum.
Modernization of the Curriculum & SDGs	16	33%	Integration of the concept of Religious Moderation (<i>Wasathiyah</i>) with the Sustainable Development Goals (SDG 16).
Digital Literacy & Resilience	12	25%	The counter-narrative of radicalism on social media, the challenge of " <i>Post-Truth</i> ", and teachers' digital competence.
Total	48	100%	

The first cluster, which dominated the literature (42%), focused on Local Wisdom as Social *Glue*. Studies in this category consistently reject a purely theological-normative approach to religious education and offer an eco-theological and ethno-pedagogical approach. The findings Fahmi et al. (2025) and Ruslan & Irham (2022) in Lampung are a strong representation of this model, where they found that when universal religious doctrines (such as *Ukhuwah*) are juxtaposed with particular local philosophies (such as *Menyama Braya* or *Muakhi*), students' acceptance rates of differences increase significantly. In post-conflict areas such as Poso, Syaifullah Cangara (2013) and Latief et al. (2021) highlight the failures of militaristic security approaches and demonstrate that an informal curriculum based on indigenous collective memory (*Sintuwu Maroso*) is much more effective at healing social trauma.

According to [Azra \(2018\)](#) thesis, the strength of Indonesian Islam lies in its ability to harmoniously accommodate sacred texts and cultural contexts, thereby creating an inclusive "third space."

The second cluster (33%) highlights the Hybridization of Curriculum with the Global Agenda (SDGs), a trend that is growing rapidly in 2024-2025. This phase marks the institutional transformation of Islamic boarding schools and madrassas from traditional institutions to globally minded entities ([Ridho et al., 2025](#); [Atsani & Hadisaputra, 2024](#)), with pioneering studies explicitly linking the Religious Moderation curriculum to achieving SDG 16 (Peace and Justice). Within this framework, ([Moslimany et al., 2024](#)) and [Lahmar, \(2020\)](#) reinforce the argument that modern Islamic education has incorporated universal issues such as human rights, gender equality, and environmental conservation as an integral part of its teaching materials without losing its Islamic identity. The focus of this study shows that there are strategic efforts to make Islamic education graduates relevant and competitive in the international arena as "*Global Citizens*", while refuting the stigma that Islamic education tends to be isolationist.

Finally, the third cluster (25%) emerged as a reactive response to resilience in the Era of Digital Polarization. Articles in this category, such as [Pangeran et al. \(2025\)](#) shift the focus of analysis from the physical classroom to the student's screen device, highlighting the dangers of the "*Hidden Curriculum*" on social media that often teaches intolerance. [Wijaksono et al. \(2024\)](#) and [Dalimunthe et al. \(2023\)](#) emphasized that the biggest challenge today is the *digital divide* among educators. They found a paradox where many religious teachers have a deep theological understanding but stutter in the face of sophisticated, packaged extremist propaganda on TikTok or Instagram. Therefore, the research in this cluster urges a paradigm shift towards critical digital pedagogy, in which educators train students to verify information (*tabayyun digital*) as a new manifestation of social piety in the post-truth era.

4. The Portrait of Islamic Education Transformation: Towards a Hybrid Resilience Model

An in-depth synthesis of 48 selected studies reveals that Islamic education in Indonesia is undergoing a fundamental metamorphosis. If in the previous decade Islamic educational institutions were often criticized for being perceived as promoting exclusivism ([Tan, 2012](#)), the latest findings (2020-2025) show the opposite: Islamic educational institutions have actually evolved into the main agents in forming "Hybrid Social Resilience". This model reflects educational institutions' ability to hybridize three elements of power at once: religious theology, local cultural capital, and global literacy. To conceptualize the synthesis of these findings, this study proposes a Hybrid Social Resilience model as illustrated in Figure 2.

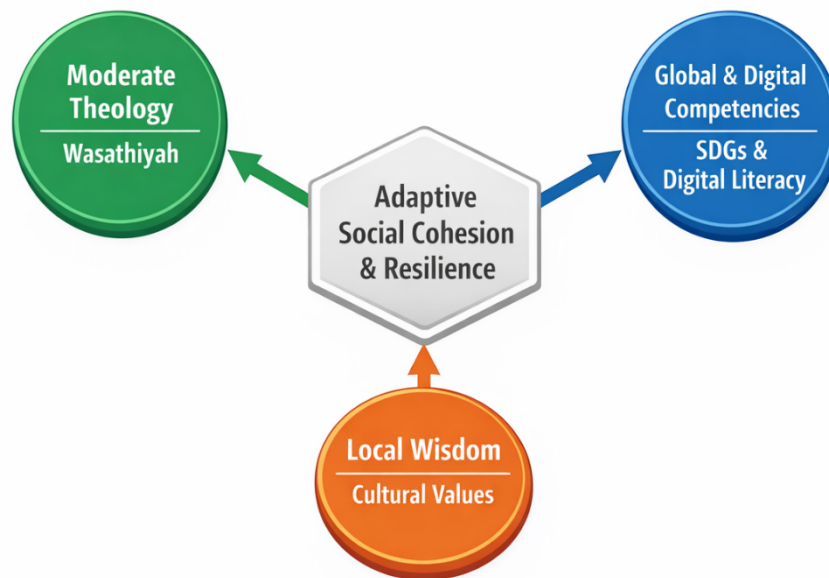


Figure 2. Hybrid Social Resilience Model in Islamic Education

As shown in Figure 2, the model integrates three interrelated dimensions, namely moderate theology (*Wasathiyah*), local cultural wisdom, and global digital competencies, which collectively shape adaptive social cohesion in response to digital polarization.

The most prominent portrait of the first transformation is the shift from a purely theological approach to a socio-cultural approach, particularly in the revitalization of collective memory. The findings [Cangara \(2013\)](#) in Poso and Halmahera provide strong empirical evidence that militaristic security approaches fail to restore post-conflict trust. Instead, sustainable peace grew out of a "grassroots curriculum" that revitalized local wisdom, such as *Sintuwu Maroso* (unity) and *Hibua Lamo* (mansion). A similar pattern is found in the context of conflict prevention in non-conflict multicultural areas, as shown by [Fahmi et al. \(2025\)](#) and [Ruslan & Irham \(2022\)](#) in Lampung. Islamic schools in the region do not adopt a rigid Arab-centric identity, but rather internalize local philosophies (*Menyama Braya* and *Muakhi*) into the PAI curriculum. This strategy creates a "third space" that allows Muslim students to maintain their faith while feeling that they have a cultural brotherly bond with the non-Muslim community, confirming the thesis [Azra, \(2018\)](#) and [Nor & Malim, \(2014\)](#) about the inclusive character of Indonesian Islam that can acculturate without being trapped in syncretism.

In addition to the cultural dimension, a significant transformation has occurred in the curriculum's orientation, moving from mere ritual piety to socio-global piety integrated with the Sustainable Development Goals (SDGs). Analysis of the study [Ridho et al., \(2025\)](#) and [Atsani & Hadisaputra, 2024\)](#) shows that modern Islamic boarding schools are now consciously operationalizing the concept of *Wasathiyah* (moderation) not only as a theological doctrine, but as a prerequisite for economic development and social justice (SDG 16). The reconceptualization of key terms such as Jihad and Amar Ma'ruf reinforces this. [Azhari \(2025\)](#) and [Idris et al. \(2023\)](#) interpret these values as a productive work ethic and a form of anti-corruption activism. Even in Aceh, which formally implements Islamic Sharia ([Al Musanna et al., 2025\)](#), it finds that the design

of the religious education curriculum remains inclusive, a finding that refutes the assumptions of Western scholars, such as Saeed (1999) and Kraince (2007), who often associate the formalization of Sharia with intolerance.

Finally, the third portrait, and the most up-to-date phenomenon, is the adaptive response of Islamic education to the digital ecosystem. In response to "digital polarization" as identified by Pangeran et al. (2025), educational institutions began developing counter-narrative pedagogies. Studies Wijaksono et al. (2024) show a shift in the definition of "godly child"; It now includes those who have digital resilience, namely the ability to filter ideological hoaxes and refrain from *hate speech*. Although Dalimunthe et al. (2023) note that there is still a digital competency gap among older-generation teachers, new initiatives led by young teachers and millennial students show a positive trend of flooding cyberspace with moderately popular Islamic content (*pop-Islamist content*). Islamic education is shifting from a passive consumer of technology to an active producer of peace-oriented content.

5. Implementation Challenges and Strategic Solutions

In response to the transformation of Islamic education towards a hybrid resilience model, the literature synthesis reveals that although the direction of change is positive, several structural and cultural obstacles hinder the acceleration of this vision. The main challenge today no longer lies in the philosophical aspect of the curriculum, which is considered quite adaptable, but in the wild digital ecosystem and the readiness of human resources. The most pressing challenge, as identified by Pangeran et al. (2025), is the phenomenon of "hidden curriculum" on social media. Schools and Islamic boarding schools now face uneven competition: While teachers seek to instill the value of moderation in the classroom for 7–8 hours, digital platforms such as TikTok and Instagram expose students to narratives of polarization, religious exclusivism, and visually appealing symbolism for the rest of their day. Wijaksono et al. (2024) call this phenomenon the "erosion of kiai authority", where traditional religious authority figures are beginning to be displaced by *popular religious* influencers (*micro-celebrity preachers*) who often have superficial but provocative theological understandings, thus creating cognitive dissonance in students.

In addition to external pressures from the digital ecosystem, a significant internal barrier is the digital literacy gap among educators. The study Dalimunthe et al. (2023) and Santosa & Jazuli, (2022) found a paradox of competence: the majority of PAI teachers have qualified face-to-face pedagogical skills, but stutter in carrying out *digital peacebuilding*. The inability of teachers to produce *counter-narrative content* has led the digital space to be dominated by conservative-radical groups that are much more technologically adaptive. This problem is complicated by internal ideological resistance, as noted by Bakar et al. (2023) and Ridho et al. (2025), where a small percentage of educators in rural areas still view the integration of global values such as gender equality in the SDGs as a Western liberalization agenda, which ultimately hinders the implementation of the full religious moderation curriculum.

In response to the complexity of these challenges, the current literature offers a comprehensive solution roadmap for transforming from a defensive approach to Critical Digital Pedagogy. As proposed by Sanusi (2024) and Ubaedullah et al. (2025), strategic solutions must target the core of the problem: to overcome digital polarization, it is necessary to integrate *fiqh tabayyun* (information verification)

material into the subject of Morals, not just ICT lessons. Meanwhile, to overcome the teacher competency deficit, intensive training is needed to transform teachers from passive users into *da'wah* content creators or *peace influencers* capable of producing aesthetic content. Regarding ideological resistance (Ridho et al. 2025), it is suggested that the approach of contextualizing the postulates of *naqli* by drawing on the treasures of *the Turats* (yellow book) to seek theological legitimacy for the values of the SDGs, such as the concept of *hifz al-nafs* for human rights issues. This synthesis of solutions Huda et al. (2024), confirms the conclusion that the future of Islamic education depends on its ability to make a "digital pivot" to reclaim public space with an Islamic narrative that *is rahmatan lil alamin*.

Table 5. Matrix of Challenges and Strategic Solutions of Islamic Education

Key Challenges	Proposed Solutions	Supporting References
Digital Polarization: The dominance of intolerant and hoax narratives on students' social media.	Critical Digital Literacy Curriculum: Integration of <i>fiqh tabayyun</i> (digital information verification) material into the subject of Morals, not just ICT lessons.	(Pangeran et al., 2025)
Teacher Competency Deficit: Teachers stutter technologically and passively on social media.	Da 'wah Content Creator Training: Upgrading teachers' skills from just users to aesthetic peace content producers (<i>peace influencers</i>).	(Dalimunthe et al., 2023; Sanusi, 2024)
Ideological Resistance: Rejection of global issues (SDGs/HAM).	Contextualization of Naqli Evidence: Using the <i>Turats</i> (yellow book) approach to seek theological legitimacy for the values of the SDGs (<i>Hifz al-Nafs</i> for human rights issues).	(Ridho et al., 2025); Atsani & Hadisaputra, 2024)
Cultural Discontinuity: The fading of the value of local wisdom in Generation Z.	Custom-Based <i>Living Values</i> Program: Reliving cultural rituals (such as <i>Sintuwu Maroso</i>) in school extracurricular activities.	(Cangara, 2013; Fahmi et al., 2025)

Theoretical Contributions: Advancing the Paradigm of Peace Education

This study offers a significant original contribution to the academic literature by introducing and operationalizing the concept of "Hybrid Social Resilience." Existing theoretical approaches in Islamic peace education have predominantly framed "tolerance" as a passive, normative virtue achieved primarily through textual theological instruction. In contrast, the Hybrid Social Resilience framework advances current knowledge by conceptualizing social cohesion as an active, dynamic defense mechanism.

This new framework demonstrates that contemporary Islamic education no longer operates merely as a defensive moral fortress. Instead, it proactively triangulates moderate theology (*Wasathiyah*) with grassroots cultural capital (local wisdom) and global civic demands (digital literacy and the SDGs). By shifting the academic discourse from "passive tolerance instruction" to "active hybrid resilience construction," this study provides a novel, multidimensional analytical lens for understanding the evolving role of religious institutions in Society 5.0.

Broader Relevance and Implications

The conceptualization of Hybrid Social Resilience yields profound theoretical and practical implications. Theoretically, these findings enrich the broader sociological

and educational discourse by demonstrating that traditional religious institutions can successfully modernize and counter digital polarization without compromising their core orthodoxy. In practice, identifying thematic trends, such as the urgent need for digital literacy, highlights a critical policy imperative: for governments and educational stakeholders to institutionalize a "digital peace pedagogy" that equips educators with the specific competencies to dismantle cyber-radicalism and post-truth narratives.

Furthermore, while the empirical data synthesized in this study are grounded in the Indonesian context, the implications of the findings extend far beyond Southeast Asia. The strategic integration of localized Islamic education with global frameworks, particularly Sustainable Development Goals (SDGs) 4 (Quality Education) and 16 (Peace, Justice, and Strong Institutions), renders this model highly replicable. Consequently, the Hybrid Social Resilience framework holds substantial broader applicability for other multicultural societies globally. Nations grappling with similar intersections of religious polarization, minority integration, and digital disruption can adapt this triadic model (theology, local culture, and global digital frameworks) to foster sustainable social cohesion in their respective contexts.

IV. CONCLUSION

This systematic literature review concludes that Indonesian Islamic education has significantly transformed its pedagogical approach to counter digital polarization. Addressing the core research problem, the study demonstrates that Islamic educational institutions have shifted from teaching passive, normative tolerance to actively constructing a dynamic defense mechanism, which this study conceptualizes as "Hybrid Social Resilience."

Directly linked to the synthesized findings, this overarching framework is operationalized through the triangulation of three specific, interrelated elements. First, institutions deploy Theological Rooting by utilizing moderate Islamic principles (Wasathiyah) as a primary counter-narrative against religious extremism. Second, they engage in Cultural Contextualization by revitalizing indigenous social capital – such as Sintuwu Maroso and Menyama Braya – to foster organic, grassroots trust in multicultural and post-conflict areas. Third, there is a progressive Global and Digital Adaptation, evidenced by the integration of the Sustainable Development Goals (SDGs) and the implementation of digital literacy to combat post-truth polarization.

By synthesizing these specific findings, this study confirms that Islamic education serves as an active, adaptable "third space" capable of negotiating orthodox religious identity with the complexities of Society 5.0. To enhance the overall coherence of peace education globally, this hybrid model provides a robust framework applicable to other multicultural societies facing similar digital-era disruptions. Future research should empirically test the efficacy of this hybrid framework across diverse international contexts and prioritize the development of an actionable "digital peace pedagogy."

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