



Islamic Religious Education Modifies Traditional Doctrinal Instruction Into Dialogical Contextual Learning

Pendidikan Agama Islam Memodifikasi Instruksi Doktrinal Tradisional Menjadi Pembelajaran Kontekstual Dialogis

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General Background Islamic pedagogy is traditionally understood as transmitting normative doctrine. **Specific Background** Contemporary society is increasingly pluralistic and facing sustainability challenges, requiring a balance of communal and civic goals. **Knowledge Gap** Existing literature often discusses pluralism, citizenship, ecology, and digitalization separately, lacking an integrative synthesis. **Aims** This Systematic Literature Review synthesizes the integration of the Sustainable Development Goals within faith-based learning using the PRISMA framework. **Results** Analysis of 34 Scopus-indexed articles from 2020 to 2026 reveals a shift from doctrinal models toward multidimensional instruction. Faith-based learning functions as an integrative space forming tolerant, critical, and environmentally careful learners. Furthermore, the concept of adab serves as the crucial link connecting normative values with sustainability orientations. **Novelty** This research establishes a unified conceptual relationship placing pedagogy as a multidimensional system that simultaneously addresses faith, ecological responsibility, and digital literacy. **Implications** Integrating these dimensions positions sustainable pedagogy as highly relevant to contemporary challenges, requiring shifts towards reflective teaching and the development of teachers' competencies.

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Highlights

- The concept of adab connects faith values with sustainability orientations.
- Integrating the SDGs promotes tolerant students possessing critical thinking abilities.
- Cultivating ecological responsibility and digital literacy prepares citizens for contemporary challenges.

Keywords : Islamic Religious Education; Sustainable Development Goals; Ecological Citizenship; Digital Literacy; The Concept Of Adab

INTRODUCTION

Islamic Religious Education in the development of cutting-edge literature is no longer enough to be understood as a subject that only transmits religious doctrine, but as a space for value education that forms religious identity, manners, citizenship, pluralism, ecological responsibility, and digital literacy. This shift arises because students do not live in a single social space, but in a society that is increasingly plural, complex, digitalized, and faced with various sustainability issues. (Sijamhodžić-Nadarević, 2023) affirms that Islamic Religious Education can contribute to the formation of intercultural values, such as tolerance, solidarity, peace, and dialogue in a pluralistic society. (Mu'ti, 2023) also shows that pluralistic Islamic Religious Education is important because religious life is not only confronted with differences between religions, but also with the diversity of ethnicities, languages, religious organizations, and Islamic expressions.

In a broader framework, (Saada, 2022) places religious education as a space that needs to balance communal, civic, and liberal goals so that students still have a religious identity, but are also able to think reflectively and live in a democratic society. (Tuna, 2024) strengthens this view by emphasizing that Islamic Religious Education that encourages pluralism needs to pay attention to the cultural, religious, theological, ideological, and internal dimensions of Muslims. shows that human agency can be a meeting point between Islamic education and liberal education because both make room for responsibility, reason, and the formation of the subject. Thus, the main problem behind this research is the need for a more integrative reading of how Islamic Religious Education can be linked to the agenda of the Sustainable Development Goals or SDGs, especially in the dimension of human formation that is religious, civilized, tolerant, participatory, ecological, and capable of facing the digital space.

The importance of this research can also be seen from the tendency of literature that has discussed various dimensions of Islamic Religious Education, but still often moves separately between pluralism, citizenship, curriculum, student experience, policy, ecology, and digitalization. (Essabane et al., 2023) show that the integration of Islamic Religious Education with citizenship education is seen as possible and desirable by religious education practitioners, especially through the dimensions of identity, legal status, participation, and rights. (Essabane et al., 2023) expands on this idea by explaining that key concepts of Islam can be operationalized into transformative civic education goals. (Yağdı, 2025) also shows that Islamic Religious Education teachers can play a role in the formation of identity, participation, responsibility, and appreciation for differences. However, (Essabane et al., 2026) show that the contribution of Islamic Religious Education to citizenship education can be limited if teaching materials do not provide enough space for critical reflection, rights, and participation. (Valencia Candalija, 2026) shows that citizenship issues in religious education are also related to religious freedom, neutrality, and the right to express religious identity. In terms of curriculum and teaching materials, (Lafarchi, 2020) emphasized the importance of *tarbiyah*, *ta'leem*, and *ta'deab* as the basis for the formation of a holistic Muslim personality. (Godazgar, 2025), (Idoko, 2023), and (Felsenthal & Agbaria, 2023) menunjukkan bahwa kurikulum, Textbooks, and the way in which religious texts are read are decisive in determining whether religious education moves towards dialogue, criticism, and appreciation of diversity or remains in a narrow pattern of representation. Therefore, it is important for this research to unite these findings into a single synthesis framework that places Islamic Religious Education as a space for the integration of

Islamic values and SDGs, not just as a stand-alone religious normative study.

In addition, the urgency of this research is getting stronger because the literature shows that the transformation of Islamic Religious Education is not only determined by the content of the curriculum, but also by pedagogical actors, subject experiences, institutional policies, and ecological and digital challenges. (Tuna, 2020) shows that Islamic Religious Education teachers face challenges when discussing controversial contemporary topics, so reflective, multi-perspective, and contextual pedagogy is needed. (Putkonen & Poulter, 2023) shows that teachers need to balance the internal differences of Muslim students with the search for commonalities that can strengthen togetherness. (Zaqiah et al., 2024) show that improving the competence of Islamic Religious Education teachers is important, especially in the pedagogic, personality, social, professional, learning evaluation, and use of technology aspects. (Gmoser et al., 2024) show that interfaith learning through Christian–Islamic team teaching can open up a more concrete space for interreligious dialogue, while (Abdul-Jabbar, 2026) offers *adab al-ikhtilaf* as an ethics of difference that is relevant for religious learning in a pluralistic society.

In terms of subject experience, (Ulfat, 2023), (Putkonen et al., 2025), (Kolb, 2023), and (Putkonen & Rissanen, 2026) show that children's religious experiences, parents' expectations, home-school relationships, and students' existential meaning need to be an important part of understanding Islamic Religious Education. From the institutional side, (Aydinli & Badawia, 2025), (Aydinli, 2025), (Bourlond, 2026), and (Idris et al., 2022) show that religious education is always related to social beliefs, state policies, religious authorities, a sense of citizenship, and access to religious education services. Thus, this research is relevant because it seeks to read Islamic Religious Education more fully as a value education system influenced by pedagogical, curricular, institutional, student experience, and contemporary social dynamics.

The relationship between Islamic religious education and the SDGs becomes increasingly important as the literature begins to expand the discussion of religious education towards ecological responsibility, sustainability, and digital literacy. (Wakhidah & Erman, 2022) shows that the Islamic Religious Education curriculum has contained environmental education through the theme of humans as social beings, natural resources, personal hygiene, and clean and healthy living behaviors. (Begum, Jingwei, et al., 2021) found that environmental moral education is related to pro-environmental behavior, with psychological empowerment as a mediator and Islamic religiosity as a moderator (Begum, Liu, et al., 2021) also showed that environmental education is related to ecologically friendly behavior through environmental responsibility, while Islamic values can strengthen these relationships.

These findings show that Islamic values have the potential to strengthen the orientation of the SDGs, especially on the formation of ecological responsibility, social concern, and sustainable behavior. At the same time, digital development is also an important part of religious learning because students are increasingly obtaining religious information through digital space (Zhang, 2025) showing that the adoption of digital education management systems is influenced by computer self-efficacy, personal innovativeness, performance expectations, content quality, and service quality. (Mu'ti, 2023) reminded that

the digital space can influence students' religious attitudes, both towards openness and exclusivism, so religious digital literacy needs to be directed critically and civilized. Thus, this research has an important position because it connects Islamic Religious Education with the SDGs through the integration of manners, citizenship, pluralism, ecological responsibility, and digital literacy as a multidimensional value education unit.

Based on the relationship with the existing literature, this study aims to synthesize how Islamic Religious Education is conceptualized as a space for the integration of Islamic values with the Sustainable Development Goals. The goal is directed to identify the main dimensions that appear in literature, especially religious identity, adab, pluralism, citizenship education, ecological responsibility, and digital literacy. This research also aims to explain the pedagogical, curricular, institutional, and subject experience factors that influence the transformation of Islamic Religious Education from a doctrinal transmission model to dialogical, reflective, contextual, and multidimensional learning. In addition, this research aims to formulate a conceptual relationship between Islamic values, adab, citizenship, pluralism, ecology, and digital literacy in forming students who are religious, critical, tolerant, participatory, and responsible.

The first problem formulation in this study is how Islamic Religious Education is conceptualized in the literature as a space for the integration of Islamic values with the SDGs through the formation of religious identity, manners, pluralism, citizenship, ecological responsibility, and digital literacy. The formulation of the second problem is pedagogical, curricular, institutional, and subject experience factors that influence the transformation of Islamic Religious Education towards dialogical, reflective, contextual, and multidimensional learning. The formulation of the third problem is how the conceptual relationship between Islamic values, adab, pluralism, citizenship education, ecological responsibility, and digital literacy in forming religious, critical, tolerant, participatory, and responsible students. Thus, this research not only continues the existing literature, but also offers a synthesis that places Islamic Religious Education as a model of value education that is in line with the orientation of the SDGs and contemporary educational challenges.

METHOD

This study uses a Systematic Literature Review (SLR) design with a qualitative synthesis approach to examine the integration of Islamic Religious Education with the Sustainable Development Goals (SDGs). The SLR design was chosen because this study does not aim to test treatments experimentally, but to search, select, assess, and synthesize scientific findings that have been available in the literature. The focus of the study is directed at how Islamic Religious Education is associated with sustainability values, especially manners, pluralism, citizenship education, ecological responsibility, and digital literacy. The subjects or research samples are not directly humans, but scientific journal articles that are relevant to the themes of Islamic Religious Education, Sustainable Islamic Pedagogy, Integrating Islamic Values, and Islamic Environmental Education.

Based on the PRISMA flow used, the initial identification process was carried out through the Scopus database with an initial number of 266 articles. In the initial stage, a number of articles were issued before screening due to duplication of 5 articles, 31 articles did not meet the 2020–2026 range of articles, did not match the journal tier of Q1 to Q4 as many as 122 articles, and did not have an abstract for the screening process of 1 article. After this process,

the articles that entered the screening stage amounted to 107 articles, then all of them continued to the report search stage because no articles were issued at the initial screening stage. Of the 107 reports sought, as many as 73 reports were not successfully obtained, so that the articles that could be assessed for feasibility amounted to 34 articles. At the eligibility stage, all 34 articles were declared to meet the criteria and were finally included as the main study in the review.

The research instruments used in this SLR are in the form of data extraction sheets and literature synthesis matrices. The data extraction sheet contains several main components, namely the identity of the article, year of publication, index or tier of the journal, the focus of the study, the main concept, the variables or issues studied, the research method, the main findings, and its relevance to the integration of Islamic Religious Education and the SDGs. The synthesis matrix is used to group articles based on major themes, namely religious identity and manners, pluralism and interreligious dialogue, citizenship education, curriculum and teaching materials, teacher competence, student and parent experience, religious education policy, ecological responsibility, and digital literacy.

The data collection procedure is carried out in stages starting from determining keywords, searching for articles in the Scopus database, filtering based on the 2020–2026 publication year, checking duplicity, checking for the suitability of journal tiers, checking the availability of abstracts, screening for titles and abstracts, searching for full text, assessing the feasibility of article content, to determining articles included in the review. The inclusion criteria in this study are articles that discuss Islamic Religious Education, Islamic values, Islamic pedagogy, Islamic environmental education, pluralism, citizenship, manners, digital literacy, or other issues that have a conceptual relationship with the SDGs. Exclusion criteria include articles outside the range of 2020–2026, duplicate articles, articles without abstracts, articles outside the Q1 to Q4 tier, articles that are not relevant to the focus of the research, as well as reports that are not fully accessible.

The data analysis method is carried out through thematic synthesis, namely reading all selected articles, identifying recurring concepts, grouping findings into conceptual themes, and then building relationships between themes to answer the formulation of research problems. The analysis is not carried out by summarizing the articles one by one, but by connecting the patterns of findings across articles so that a conceptual understanding of the integration of Islamic Religious Education and the SDGs emerges. In this way, the research can be replicated by other researchers because the stages of identification, screening, eligibility, inclusion, extraction instruments, selection criteria, and analysis techniques have been explained systematically and consistent with the focus of the literature that has been reviewed previously.

[Figure 1. about here]

RESULT AND DISCUSSION

The results of the article selection based on the PRISMA flow show that the initial research data was obtained from the Scopus database with the keywords "Islamic Religious Education (PAI), Sustainable Islamic Pedagogy, Integrating Islamic Values, and Islamic Environmental Education". The number of initial recordings identified was 266 articles. Before the screening stage, there were 5 articles that were removed due to duplication. In addition, 31 articles were issued because they were not in the range of 2020–2026. A total of 122 articles were issued because

they did not comply with the Q1, Q2, Q3, and Q4 journal tier limits. One article was removed because it did not have an abstract for the screening process. After the initial production process, the articles that entered the screening stage amounted to 107 articles. At the screening stage, no articles were issued, so 107 articles were proceeded to the report search stage. Of the 107 reports sought, as many as 73 reports were not successfully obtained, so that the number of reports that could be assessed for feasibility amounted to 34. At the eligibility level, no reports were issued, so the number of articles included in the final review was 34 articles. This flow resulted in 34 articles as the main source of the synthesis of research results.

The results of the thematic synthesis show that the articles included in the review are spread across several main themes. The first theme is Islamic Religious Education as a space for the formation of religious identity, dialogue, pluralism, and intercultural values. This theme appears in studies (Sijamhodžić-Nadarević, 2023), (Mu'ti, 2023), (Saada, 2022), (Tuna, 2024), (Khalili et al., 2022), (Putkonen & Poulter, 2023), (Putkonen & Poulter, 2023), and (Godazgar, 2025).

The main data on this theme shows a shift in Islamic Religious Education from the delivery of normative teachings to the formation of identity, character, citizenship, plurality, social responsibility, and the ability to dialogue. The second theme is the relationship between Islamic Religious Education and citizenship education, which emerged in studies (Essabane et al., 2023), (Essabane et al., 2023), (Essabane et al., 2026), (Yağdı, 2025), (Saada, 2022), and (Valencia Candalija, 2026). The main data on this theme includes the dimensions of identity, legal status, participation, rights, critical reflection, religious freedom, and expression of religious identity. The third theme is curriculum, textbooks, and the reading of religious texts, which appear in studies (Lafrarchi, 2020), (Godazgar, 2025), (Idoko, 2023), (Essabane et al., 2026), as well as (Felsenthal & Agbaria, 2023).

The main data on this theme shows that the curriculum and teaching materials contain issues of tarbiyah, ta'leem, ta'deeb, representation of diversity, claims of truth, identity, rights, participation, critical reflection, and how to read the Qur'an. The fourth theme is teachers, pedagogical practices, and dialogical learning, which emerges in the studies (Tuna, 2020), (Putkonen & Poulter, 2023), (Zaqiah et al., 2024), (Gmoser et al., 2024), (Yağdı, 2025), and (Abdul-Jabbar, 2026). The main data on this theme includes pedagogic, personality, social, professional, learning evaluation, technology, team teaching, identity formation, and adab al-ikhtilaf. These themes are recorded in the synthesis document as part of the change in Islamic Religious Education towards a more dialogical, reflective, contextual, and multidimensional model.

The results of the study also recorded data groups related to the experiences of students, parents, communities, access to education, policies, and institutional relations. In the student and family experience group, the data found included Muslim children's relationship with God, students' existential experiences, Muslim parents' voices, family expectations, home-school relationships, and affordability of Islamic Religious Education services. This theme appears in studies (Ulfat, 2023), (Putkonen et al., 2025), (Kolb, 2023), (Putkonen & Rissanen, 2026), as well as (Idris et al., 2022). In institutional and policy groups, the main data found included trust or social trust, sense of citizenship, sense of belonging, official Islam, state neutrality, religious freedom, hijab ban, post-terrorism, radicalization prevention, and access to Islamic Religious Education. This theme appears in studies (Aydinli & Badawia, 2025), (Aydinli, 2025), (Bourlond, 2026),

(Valencia Candalija, 2026), (Lafrarchi, 2020), and (Idris et al., 2022). In the ecological and sustainability group, the main data found include environmental education in the curriculum, humans as social beings, natural resources, personal hygiene, clean and healthy living behaviors, environmental moral education, pro-environmental behaviour, psychological empowerment, Islamic religiosity, environmental education, ecologically friendly behavior, environmental responsibility, and Islamic values. This theme appears in studies (Wakhidah & Erman, 2022), (Begum, Jingwei, et al., 2021), (Begum, Liu, et al., 2021), (Lafrarchi, 2020), and (Mu'ti, 2023). In the digital group, the main data found included digital education management system, computer self-efficacy, personal innovativeness, performance expectation, content quality, service quality, digital competence of teachers, and religious digital literacy. This theme appears in studies (Zhang, 2025), (Zaqiah et al., 2024), (Mu'ti, 2023), and (Felsenthal & Agbaria, 2023). All of these data groups were recorded as part of the literature synthesis on the integration of Islamic Religious Education, Islamic values, and SDGs orientation.

The findings of this study show that Islamic Religious Education in contemporary literature has undergone a conceptual shift from a doctrinal transmission model to a more integrative, dialogical, reflective, and multidimensional value education model. This shift is an important finding because Islamic Religious Education is no longer only placed as a space for delivering normative material, but also as a space for the formation of religious identity, social manners, pluralism, citizenship, ecological responsibility, and digital literacy. These findings are in line with (Sijamhodžić-Nadarević, 2023) which places Islamic Religious Education as a means of strengthening intercultural values, such as tolerance, solidarity, peace, and dialogue. This finding is also related to (Mu'ti, 2023) which affirms the need for pluralistic Islamic Religious Education because society has a diversity of religions, ethnicities, languages, religious organizations, and Islamic expressions. (Saada, 2022) reinforces this direction through the idea that religious education needs to balance communal, civic, and liberal goals so that students remain religious identities, but are also able to think reflectively and live in a democratic society.

(Tuna, 2024) added that Islamic Religious Education that encourages pluralism needs to pay attention to the diversity of culture, religion, theology, ideology, and internal diversity of Muslims. (Khalili et al., 2022) also support this finding because human agency is positioned as a meeting point between Islamic education and liberal education, especially in terms of responsibility, reasoning, and subject formation. Thus, the results of this study are important because they show that the integration of Islamic Religious Education with the Sustainable Development Goals cannot be understood only as the addition of environmental or social themes to religious learning, but as a change in the way of viewing Islamic Religious Education as an education that forms religious, civilized, critical, and responsible human beings in complex social life.

The answer to the first research question shows that Islamic Religious Education is conceptualized as a space for the formation of religious identity that is not exclusive, but reflective and open to common life. Religious identity in the findings of this study is not an identity that is formed only through memorization, formal obedience, or separation from other groups, but an identity that develops through faith experiences, social relations, dialogue, and moral responsibility. (Ulfat, 2023) shows that the relationship of Muslim children with God needs to be an empirical basis for rethinking Islamic Religious Education, so

that religious education should not ignore the inner experience and personal meaning of students.

(Putkonen et al., 2025) reinforces this finding by placing Islamic Religious Education as an existential navigation space, that is, a space where students understand their existence, identity, and meaning of life. (Kolb, 2023) and (Putkonen & Rissanen, 2026) show that parental experiences and home-school relationships also influence how Islamic Religious Education is understood and run. These findings show that the integration of PAI with the SDGs needs to start from the formation of a whole subject, not just from the preparation of sustainability-themed materials. Its significance lies in the expansion of the meaning of Islamic Religious Education from education centered on the content of teachings to education that pays attention to the experience of students as human beings living in families, society, the environment, and digital space. The contribution of this research to the field of Islamic Religious Education is to present a conceptual framework that religious identity, existential experience, and social responsibility need to be read as a unit in contemporary religious education.

Still related to the first research question, the results of this study also show that *adab* is an important connecting concept between Islamic values, pluralism, citizenship, ecology, and digital literacy. (Lafrarchi, 2020) through the concepts of *tarbiyah*, *ta'leem*, and *ta'deeb* shows that Islamic education has a holistic orientation in human formation, not just the mastery of religious knowledge. (Abdul-Jabbar, 2026) expands the position of *adab* through *adab al-ikhtilaf*, which is the ethics of differences of opinion that emphasizes humility, reasoned argumentation, and respect for different parties. The findings of this study show that *adab* can be the main category for reading the integration of Islamic Religious Education with the SDGs because *adab* regulates the way students dialogue, read texts, use digital information, respect the rights of others, and be responsible for the environment. (Felsenthal & Agbaria, 2023) supports these findings because the way the Qur'an is read in Islamic education determines the openness or closure of the space for criticism, creativity, and dialogue. If *adab* is only understood as individual manners, then the scope of Islamic Religious Education will remain limited to personal morals. However, if *adab* is understood as an ethical principle that includes relationships with God, humans, science, society, nature, and technology, then Islamic Religious Education can become an integrative space for sustainability education. The significance of this finding is to expand *adab* as an academic concept that can bridge the spiritual, social, ecological, and digital dimensions in the development of Islamic Religious Education.

Findings on pluralism and citizenship show that Islamic Religious Education has a strategic position in forming students who are able to live in a pluralistic society without losing their religious identity. (Essabane et al., 2026) show that the integration of Islamic Religious Education with citizenship education is seen as possible and desirable, especially through the dimensions of identity, legal status, participation, and rights. (Essabane et al., 2023) emphasized that the key concepts of Islam can be operationalized into transformative civic education goals. (Yağdı, 2025) also shows that Islamic Religious Education teachers can be a companion in the formation of identity, autonomy, responsibility, and participation of students in a pluralistic society. However, (Essabane et al., 2026) show that the contribution of Islamic Religious Education to citizenship education can be limited if the teaching materials do not provide enough space for critical reflection, rights, and participation.

(Valencia Candalija, 2026) shows that citizenship issues in

religious education are also related to religious freedom, state neutrality, and the right of students to express their identity. The findings of this study are important because they show that the integration of PAI with the SDGs is not only related to environmental education, but also to the formation of religious, participatory, tolerant, and responsible citizens. His scientific contribution lies in the placement of citizenship education as part of the study of Islamic Religious Education, not as an external concept attached separately. Thus, Islamic Religious Education can be understood as an educational space that forms personal piety as well as civic ethics.

The answer to the second research question shows that the transformation of Islamic Religious Education is influenced by four main factors, namely pedagogical, curricular, institutional, and subject experience factors. In terms of pedagogical factors, the findings of the study show that teachers are key actors who translate curriculum values into learning practices. (Tuna, 2020) shows that Muslim teachers face challenges in discussing controversial contemporary themes, so teachers need reflective, multiperspective, and dialogical skills. (Putkonen & Poulter, 2023) shows that teachers need to balance the internal differences of Muslim students with an emphasis on commonality that can strengthen togetherness.

(Zaqiah et al., 2024) shows that teacher professional education programs can improve pedagogic, personality, social, and professional competencies, but aspects of learning and technology evaluation still need to be strengthened. (Gmoser et al., 2024) shows that Christian–Islamic team teaching can present a concrete experience of interfaith dialogue in the classroom. These findings confirm that the transformation of PAI is not enough to be done through changes to curriculum documents, but requires teachers who are able to manage differences, facilitate dialogue, use technology, and shape meaningful learning experiences. The significance of these findings is to place the professionalism of PAI teachers as the main requirement for the integration of PAI with the SDGs because sustainability goals cannot be achieved through one-way learning that only emphasizes memorization.

In terms of curricular factors, the results of the study show that the curriculum and teaching materials determine how religion, identity, plurality, citizenship, ecology, and digitalization are constructed in learning. (Lafrarchi, 2020) shows that the Islamic Religious Education curriculum can be read through the concepts of *tarbiyah*, *ta'leem*, and *ta'deeb*, so that Islamic education is understood as the formation of a holistic personality. (Godazgar, 2025) shows that diversity in textbooks does not automatically result in pluralism if the representation of other groups is still within the dominant framework. (Idoko, 2023) shows that textbooks need to prepare learners to face different truths with respect for themselves and others. (Essabane et al., 2026) show that teaching materials can contribute to citizenship if they adequately contain identity, rights, participation, and critical reflection. (Wakhidah & Erman, 2022) shows that the Islamic Religious Education curriculum can also contain environmental education through the themes of humans as social beings, natural resources, personal hygiene, and clean living behaviors.

The findings of this study show that the PAI curriculum that supports the SDGs must move from informative material to reflective, contextual, ecological, and social material. The importance of these findings lies in the drive to develop a PAI curriculum that not only displays religious knowledge, but also connects Islamic values with the real problems faced by students. Its contribution to the scientific field of PAI is to provide a

synthesis basis for formulating a curriculum that combines manners, pluralism, citizenship, ecology, and digital literacy in one value education framework.

On institutional factors, the findings of the study show that Islamic Religious Education is always in relation to state policies, access to education, religious freedom, and social beliefs. (Aydinli & Badawia, 2025) shows that trust is an important social resource in the institutionalization of Islamic Religious Education, especially when the Muslim community is in a complex relationship with the state. (Aydinli, 2025) shows that the political situation can affect the sense of citizenship and belonging of Muslim subjects in the education system. (Bourlond, 2026) shows that Islamic education can also be in the policy of the state that establishes official Islam and manages religious authority. (Valencia Candalija, 2026) shows that religious education is related to debates on religious freedom, neutrality, and identity expression.

(Idris et al., 2022) show that access to Islamic Religious Education can be a problem when normative rights are not always followed by available religious education services. The findings of this study are important because they show that the integration of PAI with the SDGs is not only the task of teachers and the curriculum, but also requires fair, open, and non-discriminatory institutional support. If access to religious education is uneven, if freedom of religious expression is not protected, or if religious education is always viewed in a framework of suspicion, then the transformation of PAI towards sustainable education will be difficult to realize. The contribution of this research is to show that the study of Islamic Religious Education needs to include policy and institutional dimensions as part of the scientific framework, not just discussing teaching methods or material content.

The subject experience factor is also an important finding because Islamic Religious Education cannot only be read from the perspective of curriculum makers, textbook writers, teachers, or the state. (Ulfat, 2023) emphasized that the religious experience of Muslim children needs to be an empirical basis for rethinking Islamic Religious Education. (Putkonen et al., 2025) shows that religious education can be an existential navigation space for learners, so that religion is present in life experiences, identities, and the meaning of existence. (Kolb, 2023) shows that the voice of Muslim parents is often not sufficiently considered in the formulation of the concept of Islamic pedagogy. (Putkonen & Rissanen, 2026) also shows that parents view PAI teachers as agents of tradition that connect home and school.

The findings of this study show that the integration of PAI with the SDGs will be stronger if the experiences of students and families are not treated as additional data, but as a central part of educational design. Education about sustainability, pluralism, citizenship, and digital literacy will be difficult to be meaningful if it is not connected to the real experiences of students in families, schools, communities, and digital spaces. The significance of these findings is that PAI needs to move from a top-down approach to a more participatory and sensitive approach to the experience of educational subjects. Its contribution lies in strengthening the position of students and families as part of the study of integrative Islamic Religious Education.

The answer to the third research question shows that the relationship between Islamic values, adab, pluralism, citizenship education, ecological responsibility, and digital literacy is mutually reinforcing. Islamic values serve as normative and spiritual foundations, while adab is an ethical principle that directs how these values are manifested in social relationships, relationships with nature, and behavior in the digital space.

Pluralism is a meeting ground that tests students' ability to appreciate differences, while citizenship education is a field of participation that connects religious values with social rights, obligations, and responsibilities. Ecological responsibility extends the moral scope of PAI to the human relationship with nature, while digital literacy extends the scope of adab to the space of information and communication. (Begum, Jingwei, et al., 2021) show that environmental moral education is related to pro-environmental behavior, with psychological empowerment as a mediator and Islamic religiosity as a moderator.

(Begum, Liu, et al., 2021) also shows that environmental education is related to ecologically friendly behavior through environmental responsibility, while Islamic values strengthen this relationship. (Zhang, 2025) shows that the adoption of digital education is influenced by individual readiness, personal innovation, performance expectations, content quality, and service quality. Thus, the findings of this study show that the integration of PAI with the SDGs can be understood as a conceptual relationship between faith, manners, citizenship, ecology, and digitalization that forms students as religious subjects as well as responsible citizens.

The significance of the results of this research lies in its ability to unite various themes that in previous literature are still often discussed separately. Literature on pluralism and dialogue has been developed by (Sijamhodžić-Nadarević, 2023), (Mu'ti, 2023), (Tuna, 2024), (Saada, 2022), and (Abdul-Jabbar, 2026), but it does not always connect them directly to ecological and digital issues. The literature on citizenship education has been developed by (Essabane et al., 2023), (Essabane et al., 2026), and (Yağdı, 2025), but it has not always been placed within the framework of manners, learners' experiences, and ecological responsibilities. The literature on curriculum and textbooks has been discussed by (Lafrarchi, 2020), (Godazgar, 2025), (Idoko, 2023), (Felsenthal & Agbaria, 2023), as well as (Wakhidah & Erman, 2022), but it still needs to be integrated with pedagogical practice and subject experience.

The literature on teachers was developed by (Tuna, 2020), (Putkonen & Poulter, 2023), (Zaqiah et al., 2024), (Gmoser et al., 2024), and (Yağdı, 2025), but its reinforcement needs to be linked to the need for digital literacy and sustainability. The literature on policy and institutionalization is developed by (Aydinli & Badawia, 2025), (Aydinli, 2025), (Bourlond, 2026), (Valencia Candalija, 2026), (Lafrarchi, 2020), and (Idris et al., 2022), but it needs to be read alongside the dimensions of curriculum, access, and learner experience. Therefore, the results of this research are important because they build a synthesis map that connects all these themes as the basis for the integration of PAI with the SDGs. The main contribution of this research to the scientific field of Islamic Religious Education is to offer an integrative framework that can be used to read PAI as religious, social, ecological, and digital value education at the same time.

The theoretical implication of this study is the need to develop a theory of Islamic Religious Education that not only relies on the normative dimension, but also integrates pedagogical, social, ecological, civic, and digital dimensions. The findings of this study show that Islamic Religious Education can be developed as a field of study that combines faith, manners, agency, pluralism, and sustainability responsibility. This implication expands PAI's position from just formal religious education to education that can contribute to sustainable human formation.

In a theoretical context, the concept of adab can be used as a bridge between Islamic values and the needs of contemporary life

because adab includes ways of thinking, dialogue, participating, protecting the environment, and using technology. The practical implication is that PAI teachers need to be given to strengthen competencies in dialogical pedagogy, the development of pluralistic teaching materials, the integration of ecological values, the use of learning technology, and digital religious literacy. The PAI curriculum also needs to be prepared so that it not only contains normative material, but also learning experiences that connect Islamic teachings with citizenship, diversity, the environment, and digital space.

For policymakers, the results of this study imply the need for policies that ensure equitable access to religious education, protect the expression of religious identity, and avoid reducing PAI to a mere security instrument. For subsequent researchers, these results can serve as a basis for developing conceptual models, evaluation instruments, or empirical research on the integration of PAI with the SDGs in learning practice.

The limitation of this study mainly lies in its design as a Systematic Literature Review, so that the results produced are conceptual synthesis and have not directly tested the effectiveness of the PAI integration model with the SDGs in classroom practice. The data of this study is sourced from articles that have been selected through certain criteria, so the findings are highly dependent on the literature that has been successfully obtained and included in the review. Another limitation lies in article access, because from the report search process there are articles that are not successfully obtained so they are not included in the final analysis. This study is also limited by the range of 2020–2026 and the Q1 to Q4 journal quality criteria, so literature outside these ranges and criteria is not used. In addition, although this study links PAI to the SDGs, not all of the articles analyzed explicitly use the term SDGs; some articles discuss dimensions relevant to the SDGs, such as pluralism, citizenship, environment, access to education, and digitalization.

Another limitation is that this synthesis has not yet distinguished in detail the variation in educational level, institutional character, national curriculum, or social context of each country because the focus of the research is on conceptual relationships across literature. Thus, the results of this research need to be continued through empirical research, such as curriculum studies, classroom studies, teacher and student interviews, or the development of an SDGs-based PAI learning model. Despite its limitations, this research still makes an important contribution because it provides a conceptual basis that can be a foothold for further research and the development of more holistic Islamic Religious Education practices. contextual, and sustainability-oriented.

CONCLUSION

This study concludes that the integration of Islamic Religious Education (PAI) with the Sustainable Development Goals (SDGs) shows that PAI no longer only functions as a medium for the transmission of normative teachings, but also as a value education that forms religious, civilized, tolerant, critical, participatory, environmentally caring, and well-literate students. The results of the literature synthesis show that the transformation of PAI towards dialogical, reflective, contextual, and multidimensional learning is influenced by pedagogical, curricular, institutional, and student and family experiences. The concept of adab is the main link between Islamic values and the SDGs because it includes ethics in dialogue, respecting diversity, protecting the environment, and using technology and information responsibly. In addition, the integration of PAI with pluralism, citizenship education, ecological responsibility, and digital literacy

strengthens PAI's position as an education relevant to the challenges of contemporary life and global sustainability. Based on these findings, this study suggests that the development of the PAI curriculum and learning is directed at strengthening dialogical pedagogy, integrating sustainability values, developing teachers' digital competencies, and strengthening contextual adab education. Further research is also recommended to conduct an empirical study on the implementation of the integration of PAI and SDGs at various levels and educational contexts in order to strengthen the practical contribution and development of Islamic Religious Education theory.

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