

# EVALUATION OF ISLAMIC EDUCATION POLICY IN INDONESIA: CHALLENGES AND OPPORTUNITIES IN THE ERA OF INFORMATION DISRUPTION AND POST-TRUTH

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## Abstrack

This study examines the evaluation of Islamic education policy in Indonesia in the context of information disruption and the post-truth era. Rapid technological advancements and the widespread influence of digital media have significantly transformed educational paradigms, creating both challenges and opportunities for Islamic education. The research explores how existing policies address issues such as misinformation, moral degradation, and shifts in students' learning culture. Using a qualitative approach and policy analysis framework, this paper identifies gaps in implementation, particularly in digital literacy, teacher competence, and curriculum relevance. The findings suggest that Islamic education policy must be adaptive, inclusive, and innovative—integrating technological literacy with moral and spiritual values to maintain relevance in the digital age. Strengthening collaboration among stakeholders, updating curriculum content, and promoting critical thinking are key strategies to ensure that Islamic education contributes effectively to character building and national development in the post-truth era.

**Keywords:** *Islamic education policy, information disruption, post-truth era, digital literacy, curriculum development.*

## Abstrak

Penelitian ini mengkaji evaluasi kebijakan pendidikan Islam di Indonesia dalam konteks era disrupsi informasi dan pasca-kebenaran. Perkembangan teknologi yang pesat dan pengaruh luas media digital telah mengubah paradigma pendidikan secara signifikan, menghadirkan tantangan sekaligus peluang bagi pendidikan Islam. Kajian ini menelusuri sejauh mana kebijakan yang ada mampu merespons isu-isu seperti misinformasi, degradasi moral, serta pergeseran budaya belajar peserta didik. Dengan menggunakan pendekatan kualitatif dan kerangka analisis kebijakan, penelitian ini mengidentifikasi sejumlah kesenjangan dalam implementasi, terutama pada aspek literasi digital, kompetensi pendidik, dan relevansi kurikulum. Hasil penelitian menunjukkan bahwa kebijakan pendidikan Islam perlu bersifat adaptif, inklusif, dan inovatif dengan mengintegrasikan literasi teknologi serta nilai moral dan spiritual agar tetap relevan di era digital. Penguatan kolaborasi antar pemangku kepentingan, pembaruan konten kurikulum, dan pengembangan kemampuan berpikir kritis menjadi strategi utama untuk memastikan pendidikan Islam berkontribusi efektif dalam pembentukan karakter dan pembangunan nasional di era pasca-kebenaran.

**Kata Kunci:** *kebijakan pendidikan Islam, disrupsi informasi, era pasca-kebenaran, literasi digital, pengembangan kurikulum.*

## INTRODUCTION

Islamic education has deep historical roots in Indonesian society through traditional institutions such as Islamic boarding schools, madrasas, and prayer rooms, which not only serve as places of religious instruction but also as centers for moral, social, and cultural development. In classical and modern studies, Azyumardi Azra asserts that the tradition of Islamic education has existed "as long as Islam itself" and continues to undergo transformation and adaptation to the changing times. (Azra, 2001) Azra also argues that the modernization of Islamic education should not merely imitate the secular Western model but must preserve the essence of Islam while incorporating elements relevant to intellectual and technological developments. (Azra, 2001)

On the other hand, Abuddin Nata, in his work (Islamic Education), explains that Islamic education should ideally combine worldly and spiritual elements in a balanced manner in the teaching, nurturing, and learning processes. (Nata, 2016) However, in reality in Indonesia, Islamic education policies—both at the national level and within religious institutions—are often stuck in a normative approach that lacks innovation, especially in facing the digital revolution and contemporary social changes. The era of information disruption presents new challenges: massive information flows, hoaxes, extreme religious content, and filter bubbles that shape individuals' perspectives on truth. Without strong information literacy, students are vulnerable to information distortion.

In the post-truth era, where popular opinions or narratives are sometimes considered more important than objective facts, religious education becomes vulnerable to the simplification of spiritual values or a superficial understanding of religion. Thus, Islamic education policy in Indonesia must be reevaluated: to what extent national policy, the curriculum, teaching methods, and teacher capacity have adapted to the challenges of the information and post-truth era.

One common weakness is teachers' capacity to use digital media and teach information literacy. Many religious teachers have not received adequate training in educational technology. The Islamic Religious Education (PAI) curriculum in several schools still tends to be ritualistic and textual. It does not address contemporary issues such as digital ethics, social media, hoaxes, and the plurality of beliefs. Meanwhile, Islamic educational institutions such as madrasas and Islamic boarding schools face infrastructure limitations (internet access, digital devices) and disparities between urban and remote areas.

At the national policy level, regulations on character education and the integration of religious values into public policy provide a strategic space for strengthening Islamic education so that it remains relevant. Abuddin Nata emphasizes that Islamic education must be formulated and socialized to become a solid conceptual framework for its practice in the field (Nata, 2016). In many regions, parents, communities, and religious institutions have not been actively involved in

supporting information literacy and critical religious education, so that Islamic education remains limited to the school environment.

The digital era also opens up opportunities: religious material can be presented through online platforms, videos, podcasts, and Islamic applications, enabling a more widespread and flexible dissemination of Islamic values. Azra herself advocates a strategy of modernizing Islamic education that develops Islamic Studies, integrates science and technology, and builds a curriculum responsive to the issues facing the Muslim community (Azra, 2012). However, this modernization must be accompanied by caution so that Islamic education does not lose its spiritual and traditional identity, which has been its strength.

Policy evaluation should not only consider technical aspects (curriculum, infrastructure) but also the value dimension of how policies can maintain moral character, ethics, and religious integrity in a post-truth environment. Therefore, this research is crucial to identify policy gaps in Islamic education: digital adaptation, teacher competence, curriculum relevance, and collaboration among stakeholders. By strengthening digital literacy and critical thinking, as well as revising policies in line with the current context, Islamic education in Indonesia can overcome these challenges of information disruption and post-truth and continue to contribute to the formation of a generation with character and integrity.

## METHOD

This study uses a descriptive qualitative approach to gain an in-depth understanding of how Islamic education policy in Indonesia responds to the challenges of the era of information disruption and post-truth. This approach was chosen because it provides ample space to examine social phenomena and policies in their natural context, as Lexy J. Moleong explains: qualitative research focuses on the meaning, understanding, and interpretation of social reality. (Moleong, 2017)

This type of research is a library-based study, in which data are obtained from scientific literature, policy documents, official reports from the Ministry of Religious Affairs, and academic works related to Islamic education and information technology. According to Mestika Zed, library research enables researchers to identify, evaluate, and synthesize relevant information from various written sources to build a comprehensive analytical framework (Zed, 2008). The primary data sources for this study include key works by Azyumardi Azra and Abuddin Nata, as well as several Islamic education policy documents, such as the 2013 PAI Curriculum and the Presidential Regulation on Strengthening Character Education. The secondary data sources come from scientific journals, research articles, and digital publications relevant to the issues of information disruption and digital literacy in Islamic education. (Nata, 2016)

Data analysis techniques included content analysis, which emphasizes identifying themes, patterns, and relationships among concepts in policy documents and scientific literature. Miles and Huberman explain that qualitative data analysis proceeds through three main steps: data reduction, data presentation, and

conclusion drawing or verification. (Miles & Huberman, 1994). This procedure is used to interpret the extent to which Islamic education policies are adaptive to the contemporary social and technological context. Data validity is maintained through source triangulation and in-depth studies of document validity. This technique is used so that the resulting interpretations are not subjective or ideologically biased. Sugiyono emphasizes that validity in qualitative research is highly dependent on consistency among researchers, data, and the research context (Sugiyono, 2019). Thus, this methodology is expected to provide a comprehensive understanding of the evaluation of Islamic education policy amid the challenges of the era of information disruption and post-truth.

## **FINDINGS AND DISCUSSION**

### **Theoretical Analysis of Islamic Education Policy in Indonesia**

Islamic education policy in Indonesia has a strong historical and ideological foundation in the context of national development. Since the early days of independence, Islamic education has been an integral part of the national education system, as confirmed by Law Number 20 of 2003 concerning the National Education System, which makes religious education a compulsory subject at every level of education. (Republik Indonesia, 2003)

According to Azyumardi Azra, Islamic education in Indonesia is not only an instrument for religious learning but also a means of shaping national identity rooted in Islamic moral and spiritual values. He emphasizes that Islamic education has a strategic role in maintaining public morality amid the tide of modernization. (Azra, 1999). Abuddin Nata adds that the direction of Islamic education policy must always consider theological and sociological dimensions in a balanced manner. Good Islamic education is not only oriented towards the transfer of religious knowledge, but also towards the formation of people who are moral, knowledgeable, and valuable in modern society. (Nata, 2016)

In its theoretical framework, Islamic education policy can be understood through two main paradigms: the normative and the adaptive. The normative paradigm emphasizes the preservation of traditional Islamic values. In contrast, the adaptive paradigm emphasizes the need to reform the education system to respond to developments in science and technology.

Azra views the modernization of Islamic education as an integrative process between religious and general knowledge, in which the two should not be treated as dichotomous. This is important so that Islamic education can produce people who are spiritual, rational, and progressive. Thus, Islamic education policies need to be evaluated dynamically to remain relevant amid rapid social and technological changes. (Azra, 2012)

### Challenges of Islamic Education in the Era of Information Disruption

The era of information disruption is marked by significant changes in the way humans acquire, process, and distribute knowledge. The development of digital technology and social media has brought about a tremendous increase in the speed of information. Still, it has also led to a flood of data that cannot always be verified for accuracy. In this context, Islamic education faces a new challenge: equipping students with critical thinking skills and media ethics. (Toffler, 1980)

According to McLuhan, the media are not only a means of conveying messages but also expand and shape human thinking (Marshall McLuhan, 1994). When digital media dominates the learning space, the pattern of interaction between teachers and students in Islamic education also undergoes a fundamental shift. Learning, which was initially teacher-centered, must now shift to student-centered, with students actively seeking and verifying information. Abuddin Nata emphasizes that information disruption requires Islamic education not only to teach the memorization of religious texts but also to foster analytical, logical, and evaluative skills in relation to various sources of knowledge (Nata, 2016). Thus, Islamic education must develop an integrative learning model that is not trapped in dogmatic formalism but can respond to technological dynamics with moderate, rational Islamic values.

Another major challenge is the emergence of information disorder, namely the spread of false information, hoaxes, and misinformation often containing religious and ideological content. (Derakhshan, 2017) Students who lack a strong foundation in digital literacy are at risk of becoming victims as well as spreaders of misinformation. Therefore, Islamic education policy must include media literacy training for teachers and students as part of the formal curriculum.

In addition, the technological access gap between urban and rural areas also widens the inequality in the quality of Islamic education. Institutions such as madrasas and Islamic boarding schools in remote areas often experience limitations in digital infrastructure (Azra, 2012). Without adequate policy support, the goal of equitable digital-based Islamic education is difficult to achieve. Therefore, the challenges of information disruption are not only pedagogical but also structural and public-policy related.

### Islamic Education and the Crisis of Truth in the Post-Truth Era

The post-truth era is a phase in which objective facts often lose influence compared to emotions, opinions, and popular narratives. (Keyes, 2004) In the context of education, this situation poses an epistemological dilemma: students are more likely to believe viral information than scientific research results. This phenomenon has profound implications for Islamic education, which should instill the values of truth, honesty, and justice grounded in science and revelation.

According to Lee McIntyre, post-truth emerged from a combination of a crisis of confidence in the authority of knowledge and the dominance of social media in shaping public perception (McIntyre, 2018) In Islamic education, this condition can

erode the authority of teachers or scholars as legitimate sources of religious truth, as students increasingly rely on online sources that are not necessarily credible. Azyumardi Azra emphasizes that one of the crucial tasks of Islamic education is to maintain the integrity of knowledge and moral authority amid the rapid flow of unverified information (Azra, 2012) This is in line with the concept of 'ilm al-nafi' (practical knowledge) in Islam, which emphasizes a balance between rational and spiritual knowledge as the foundation of wisdom.

Abuddin Nata reminds us that a crisis of truth can also give rise to a moral crisis, as students lose their clear sense of values (Nata, 2016). Therefore, it is necessary to develop a dialogical and reflective learning approach that encourages students to critique information in accordance with the principles of scientific honesty and Islamic ethics.

The post-truth condition also challenges Islamic education policy to strengthen a curriculum oriented towards critical religious literacy, namely the ability to understand religious texts contextually and to distinguish between facts, interpretations, and opinions (Banks, 2019). Thus, Islamic education not only functions as a transmission of doctrine but also as a space for the formation of ethical and epistemological reasoning capable of navigating truth in the digital age.

### **The Urgency of Digital Literacy in Islamic Education**

Digital literacy is an essential skill in contemporary Islamic education. According to Gilster, digital literacy is not merely the ability to use technology, but the ability to understand, evaluate, and utilize information ethically in the digital space. (Gilster, 1997) From an Islamic education perspective, digital literacy must be understood as part of adab al-'ilm, namely, ethics in seeking and disseminating knowledge.

The application of digital literacy in Islamic education has two main dimensions: the technological and the ethical. The technological dimension encompasses students' ability to access, process, and produce digital content creatively. Meanwhile, the ethical dimension emphasizes moral responsibility in the use of media, in line with Islamic values such as honesty, justice, and social responsibility. (Jahar, 2020)

According to Abuddin Nata, the formation of an Islamic digital character requires integrating religious education, character education, and mastery of information technology. (Nata, 2018) He emphasizes that digital-based learning should not eliminate spirituality, but rather make it a means of da'wah and the dissemination of universal Islamic human values.

Several studies show that digital literacy plays a significant role in preventing radicalism and the spread of extremist ideas among Muslim students. (Burhani, 2017) This is because critical thinking and information literacy skills make students less susceptible to provocative narratives on social media. Therefore, Islamic

education needs to strengthen critical digital literacy programs based on moderate Islamic values (wasathiyah).

Effective Islamic education policies must encourage collaboration among educational institutions, the government, and the community to build a healthy digital literacy ecosystem (Azra, 2012). Through teacher training, the provision of technological infrastructure, and a contextual curriculum, Islamic education can leverage technological disruption as an opportunity to nurture a digitally literate, ethical, and integrity-driven Muslim generation.

### Opportunities for Transformation and Policy Recommendations

Although the era of information disruption and post-truth presents significant challenges, Islamic education also has strategic opportunities to transform its paradigm. According to Tilaar, social changes resulting from technological advances can be a momentum for educational institutions to reform their curricula and learning methods to be more adaptive and relevant to the needs of the times. (Tilaar, 2012) Thus, Islamic education needs to adopt an innovative approach without losing its spiritual orientation.

The transformation of Islamic education policy must be directed towards strengthening an integrative curriculum, namely a curriculum that connects religious knowledge with general knowledge. (Shihab, 2007). Azyumardi Azra refers to this approach as an effort to bridge the gap between Islamic boarding schools and modern schools, thereby creating a generation of Muslims with a balance between faith and rationality. (Azra,2012)

In addition to curriculum reform, improving teacher capacity is crucial. Teachers are not only facilitators of knowledge but also moral role models and ethical guides in students' digital interactions. (Nata,2017) Continuing professional development, including training in digital literacy and transformative pedagogy, must be integral to Islamic education policy so that teachers can integrate Islamic values in the context of modern technology.

Another opportunity arises through cross-sector collaboration between Islamic educational institutions, the government, and the technology industry. According to Wahid, this synergy can create an innovation-based educational ecosystem oriented towards developing Muslim human resources that are superior and competitive in the global market. (Wahid, 2006) With public policies that favor Islamic education, institutions such as madrasas and Islamic boarding schools can become centers of social innovation that contribute to the digital civilization.

Finally, the transformation of Islamic education must be based on the values of *rahmatan lil 'alamin*, universal Islamic values that emphasize compassion, justice, and benefit (Shihab,2002). This principle is essential to ensure that every innovation in education is not only oriented towards technological efficiency, but also towards strengthening morality and humanity. Thus, amid the challenges of information disruption and the crisis of truth, Islamic education remains a moral and intellectual force in building a civilized and just society.

## **Discussion and Policy Implications**

The results of the theoretical study above show that Islamic education in Indonesia is at a crucial point between preserving traditional values and the demands of digital innovation. The challenges of information disruption and post-truth require Islamic education policies to move from a conservative paradigm to a transformational paradigm. (Nata, 2018) This change does not mean abandoning the fundamental values of Islam, but rather reinterpreting the principles of Islamic scholarship to make them relevant to the contemporary social and technological context.

From a public policy perspective, Islamic education needs to be oriented towards a policy-integration approach that combines religious, social, and technological dimensions within a coherent policy framework. (Dye, 2017) This means that it is not enough for the government to provide a digital-based curriculum simply; it must also ensure equitable access, teacher training, and the development of technological infrastructure in Islamic educational institutions, especially madrasahs and Islamic boarding schools in remote areas. (Azra, 2012)

An important policy implication is the need to revitalize the Islamic education curriculum to align with 21st-century competencies. (Trilling & Fadel, 2009) This curriculum must integrate critical thinking, digital literacy, and Islamic character into the learning process. In this way, students will not only become users of technology but also creators of ethical and Islamic-minded content. This revitalization is in line with the principle of *ta'dib*, which is education that fosters moral, intellectual, and spiritual awareness. (al-Attas, 1991)

In addition to the curriculum, teacher competency development policies need serious attention. In the digital era, Islamic education teachers must possess pedagogical skills grounded in integrative pedagogy, namely the ability to combine Islamic values with modern technology-based learning strategies. (Hosnan, 2014) The government and Islamic higher education institutions can play a role in organizing continuous professional development programs for teachers so that they can navigate changes in the digital education ecosystem wisely and productively. (Tilaar, 2012)

The final implication concerns strengthening the role of Islamic educational institutions as centers of moral and digital literacy for society. (Shihab, 2002) In this context, Islamic boarding schools and madrasas must serve a dual function: as places of religious education and as social laboratories for the formation of civilized digital character. (Baso, 2012) If Islamic education policy can effectively facilitate these two functions, then information disruption and crisis Truth can actually be a catalyst for the birth of a generation of Muslims who are digitally savvy, critical, and have noble character. (Jahar, 2020)

## CONCLUSION

Based on the results of the theoretical study and discussion above, it can be concluded that Islamic education policy in Indonesia faces complex challenges in the era of information disruption and post-truth. These challenges are not only pedagogical but also include epistemological, ethical, and public policy dimensions. Islamic education needs to reaffirm its orientation as a system that combines spiritual values with critical thinking and digital literacy.

The era of disruption and post-truth has changed the learning patterns and ways of thinking of the younger generation. In this situation, Islamic education plays a strategic role in instilling the values of truth, honesty, and moral responsibility, grounded in revelation and science. The transformation of Islamic education does not mean abandoning tradition, but rather actualizing it through innovative, contextual, technology-based approaches.

In addition, the success of Islamic education policies in responding to the challenges of the digital age depends heavily on the ability of the government, educational institutions, and society to build constructive synergies. The integration of national digital policies, strengthening teacher capacity, and updating Islamic curricula are key factors in realizing a robust, adaptive, and visionary Islamic education system.

Islamic education is expected to play a role not only as an instrument for transmitting religious values, but also as an agent of social change that shapes ethical and civilized digital character. Within this framework, Islamic boarding schools and madrasas must emerge as centers of moral literacy and new media, spreading the values of rahmatan lil 'alamin amid the rapid flow of global information.

## RECOMMENDATION

First, the government needs to strengthen integrative policies between religious education and digital technology through regulations that support the development of Islamic digital literacy. Second, Islamic educational institutions, both formal and non-formal, must update their curricula by integrating 21st-century competencies, particularly critical thinking, digital ethics, and information discernment. Third, Islamic teachers and educators need ongoing training in digital pedagogy so they can use technology without losing their spirituality.

Fourth, Islamic boarding schools and madrasas need to transform into centers of Islamic educational innovation, open to collaboration with the digital industry and research institutions. This can be done by incubating digital literacy programs grounded in moderate Islamic values (*wasathiyyah*). Fifth, the community needs to be actively involved in building a culture of literacy and media ethics, so that Islamic education not only shapes knowledgeable individuals, but also communities that are aware of values and responsible for the truth.

Finally, Islamic education must continue to be developed as a system that balances faith, knowledge, and action. With synergy among visionary policies,

competent educators, and a digitally literate and ethical society, Islamic education can become a transformative force in building a civilized and progressive culture in the era of global information.

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