



ABDI CENDEKIA:

JURNAL PENGABDIAN MASYARAKAT

Volume 5 Nomor 2 Tahun 2026 Halaman 2067-2074

<https://zia-research.com/index.php/abdicendekia>



The Transformation of Islamic Education Communication through the Integration of the Aswaja NU Curriculum and Digital Literacy in the Disruption Era: A Systematic Literature Review

Wahdiansyah¹, Muhammad Reza Bakhtimi²,

Muhammad Solekhin³, Umar Fauzan⁴, Muhammad Abzar Duraesa⁵

¹ Universitas Nahdlatul Ulama Kalimantan Timur, Samarinda, Indonesia

^{2,3,4,5} Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia

Email : wahdy.albanjari@unukaltim.ac.id¹; kumansreza@gmail.com²;

muhammadsolekhin@gmail.com³; umar.fauzan@uinsi.ac.id⁴; abzar@uinsi.ac.id⁵

Abstrak

The digital disruption era presents a fundamental challenge for Islamic educational communication, particularly in maintaining moderation values amidst uncontrolled information flows. This study aims to systematically review prior research on the transformation of Islamic educational communication through the integration of Nahdlatul Ulama's Aswaja Curriculum (Aswaja NU) and digital literacy, and to formulate a conceptual model for developing adaptive, moderate, and digitally-oriented Islamic education. This research employs a Systematic Literature Review (SLR) based on PRISMA 2020 Template 1 guidelines (Page et al., 2021), designed for new systematic reviews searching databases and registers only. Searches were conducted across eight academic databases from 2019 to 2026. From an initial 312 identified records, the PRISMA selection process yielded 7 articles meeting the inclusion criteria for comparative analysis. Three major trends were identified: (1) the urgency of reconstructing dialogic pedagogical communication grounded in Aswaja NU values; (2) the importance of Islamically ethical digital literacy competencies as a shield for religious moderation; and (3) the critical need for an integrated curriculum bridging traditional Islamic values with digital ecosystem demands. This article contributes the Integrative Islamic Educational Communication Model (MKPII) as a new conceptual framework linking the Aswaja NU curriculum, digital literacy, and the transformation of Islamic educational communication in the era of disruption.

Keywords: Aswaja NU Curriculum, Digital Literacy, Islamic Educational Communication, Religious Moderation, Systematic Literature Review.

INTRODUCTION

The Islamic education sector in Indonesia faces multi-layered pressures from rapidly advancing information and communication technology. Schwab (2016) asserts that the fourth industrial revolution has fundamentally altered how humans communicate, learn, and make sense of knowledge. In this context, Islamic educational communication can no longer be confined to closed classrooms but must respond to a digital information ecosystem that is open, fluid, and multidimensional.

The digital disruption era carries serious implications for learning communication. Teachers are no longer the sole source of religious knowledge and authority. Akmaliah (2020) demonstrates that the dominance of conservative Islamic groups on digital platforms threatens to erode NU's moderate authority, which has historically been the foundation of

Indonesian Islamic moderation. This situation creates a 'vacuum of pedagogical authority' in Islamic education, where moderate Islamic value transmission is severed from the digital context more widely consumed by students.

Nahdlatul Ulama (NU), as Indonesia's largest Islamic organization, has developed the Aswaja NU Curriculum based on Ahlussunnah wal Jama'ah (Aswaja) values. Hasbullah (2021) affirms that Aswaja emphasizes the principles of tawasuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) as the epistemological foundation of Islamic educational communication. However, Akmaliah (2022) found that implementing these Aswaja values on digital platforms still faces serious challenges in reclaiming moderation authority from conservative groups who are more digitally adaptive.

Ibda et al. (2023) empirically demonstrated in a Scopus-indexed study that the Maktabah Syumilah NU 1.0 digital learning application effectively strengthened Islamic moderation among pesantren students as a counter-radicalism tool. Sazali and Mustafa (2023) complemented these findings by showing that the use of new media for strengthening religious moderation still requires intensification in theme variety and more contextual communication strategies.

The research gap identified indicates that while studies on Aswaja NU Curriculum and digital literacy have developed separately, research that specifically examines the transformation of Islamic educational communication through their integration remains very limited. No systematic study has yet produced a comprehensive conceptual model linking Islamic educational communication, Aswaja NU Curriculum, and digital literacy as one transformative system. This is the novelty offered by this research.

Based on this background, this study formulates the research problem: How can the transformation of Islamic educational communication be realized through the integration of Aswaja NU Curriculum and digital literacy in the era of disruption? The research objectives are: (1) to map research developments on Islamic educational communication, Aswaja NU Curriculum, and digital literacy; (2) to analyze integration patterns in prior research; and (3) to formulate a new conceptual model as a framework for developing integrative Islamic educational communication in the disruption era.

LITERATURE REVIEW

Islamic educational communication is the process of exchanging messages, values, and religious knowledge within an educational context grounded in Islamic values. In the Islamic educational tradition, pedagogical communication has strong roots in the concepts of ta'lim (knowledge transmission), tarbiyah (character development), and ta'dib (etiquette cultivation), all of which require communicative relationships that are not merely instructional but also transformative. Paulo Freire's (1970) theory of dialogic communication critiques one-directional, transmissive education as oppressive communication, a critique that aligns with the halaqah tradition in pesantren, which places dialogue at the heart of the learning process.

The Aswaja NU Curriculum is built on the philosophical foundation of Ahlussunnah wal Jama'ah theology. Hasbullah (2021) confirms that the four core Aswaja principles (tawasuth, tasamuh, tawazun, i'tidal) are not merely theological doctrines but a moderate and inclusive methodology of Islamic educational communication. Akmaliah (2022) shows that NU has responded to digital challenges through cyberwarrior strategies and digital content collaboration to reclaim moderate religious authority.

Regarding digital literacy, Martin (2008) defines it as the awareness, attitude, and ability of individuals to appropriately use digital tools and facilities to identify, access, manage, evaluate, and synthesize digital resources. Fadli and Dwiningrum (2021) identified four dimensions of digital literacy in NU pesantren: technical ability, critical ability toward content, Islamic digital ethics, and moderate da'wah content production. Setyaningsih (2020) found seven standards of online Islamic media literacy as a framework for digital ethics in pesantren.

METHOD

This research employs a Systematic Literature Review (SLR) approach following PRISMA 2020 Template 1 (Page et al., 2021), specifically for new systematic reviews with searches conducted on databases and registers only. Template 1 was selected because this is an original (not updated) SLR, and all search sources are academic databases, not grey literature. This method was chosen for its ability to produce comprehensive evidence-based synthesis and avoid selection bias (Kitchenham, 2004).

Searches were conducted across eight databases: Scopus, Web of Science, Google Scholar, Dimensions, Crossref, DOAJ, Garuda, and SINTA, covering publications from 2019 to 2026. Boolean search strategies were employed in both English and Indonesian languages as presented in Table 1.

Table 1. Boolean Search Strategy

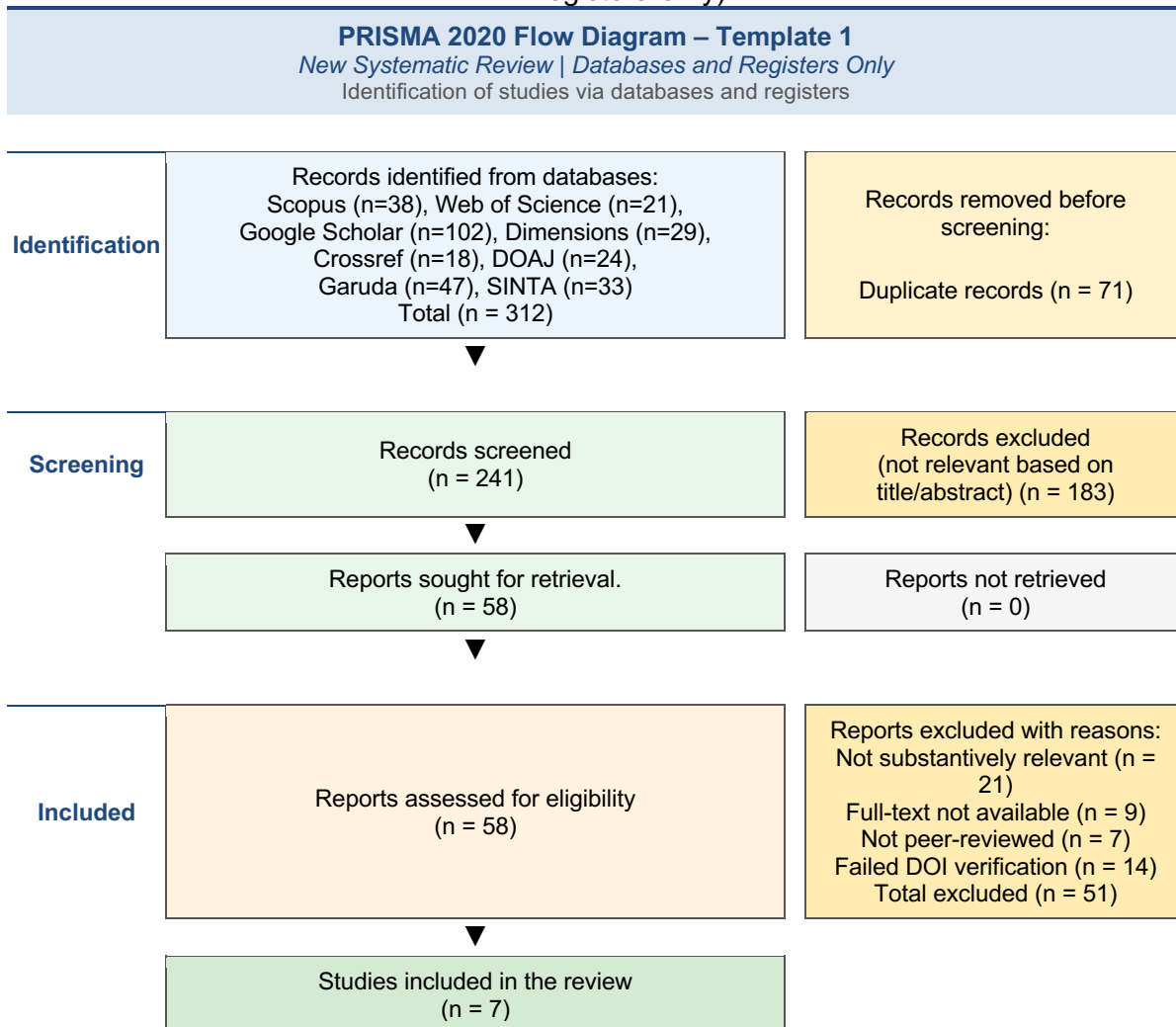
Bahasa	String Pencarian Boolean
Inggris	("Islamic Education" OR "Islamic Communication") AND ("Aswaja" OR "Nahdlatul Ulama") AND ("Digital Literacy" OR "Digital Transformation") AND ("Curriculum" OR "Religious Moderation")
Indonesia	("Pendidikan Islam" OR "Komunikasi Pendidikan") AND ("Aswaja NU" OR "Nahdlatul Ulama") AND ("Literasi Digital" OR "Transformasi Digital") AND ("Kurikulum" OR "Moderasi Beragama")

Inclusion criteria: (a) peer-reviewed journal articles indexed in Scopus, WoS, or SINTA; (b) full text available in Indonesian or English; (c) published 2019-2026; (d) substantively discussing Islamic educational communication, Aswaja NU Curriculum, digital literacy, or digital-based religious moderation; and (e) presenting empirical findings, conceptual studies, or model development.

Exclusion criteria: (a) duplicate articles; (b) editorials, letters, and book reviews; (c) non-peer-reviewed proceedings; (d) articles mentioning the topic only marginally; (e) unpublished theses and dissertations; and (f) articles in languages other than Indonesian and English.

The study selection process followed the four PRISMA 2020 Template 1 stages: Identification, Screening, Eligibility, and Inclusion. Searches across eight databases yielded 312 total records. After removing 71 cross-database duplicates, 241 unique records remained. Title and abstract screening excluded 183 records, leaving 58 articles for full-text assessment. Of the 58 articles assessed for eligibility, 51 were excluded due to insufficient substantive relevance (n=21), unavailable full-text (n=9), lacking peer review (n=7), and failed DOI verification (n=14). The final result was 7 articles included in the review.

Figure 1. PRISMA 2020 Flow Diagram (Template 1: New Systematic Review, Databases and Registers Only)



From: Page MJ, McKenzie JE, Bossuyt PM, et al. The PRISMA 2020 statement. *BMJ* 2021;372:n71. doi:10.1136/bmj.n71. For more information: <http://www.prisma-statement.org/>

Source: adapted from Page et al. (2021). The PRISMA 2020 statement. *BMJ*, 372, n71. <https://doi.org/10.1136/bmj.n71>

FINDINGS AND DISCUSSION

The comparative analysis of 7 included articles reveals that the transformation of Islamic educational communication through the integration of Aswaja NU Curriculum and digital literacy has not yet occurred systematically. Two dominant approaches were identified: the value-based approach departing from Aswaja principles as an evaluative framework, and the competency-based approach emphasizing technical and critical digital skills.

Regarding the Aswaja NU Curriculum and digital authority, Akmaliah (2022) demonstrates that NU has actively developed cyberwarrior strategies and digital content collaboration to reclaim moderate religious authority. Ibda et al. (2023) empirically proved, through a Scopus-indexed study in 10 pesantren in Temanggung, that Maktabah Syumilah NU 1.0 effectively strengthened Islamic moderation among santri. This constitutes the strongest empirical evidence that integrating Aswaja NU values with digital technology is not only possible but effective.

Regarding digital literacy in Islamic education, Fadli and Dwiningrum (2021) identified four dimensions of digital literacy in NU pesantren. Setyaningsih (2020) contributed seven

standards of online Islamic media literacy. Sazali and Mustafa (2023) found that religious moderation content on digital platforms still requires intensification, indicating that moderate Islamic communication has not yet achieved optimal digital competitiveness.

The most important contribution synthesized from the literature is the conclusion that effective transformation of Islamic educational communication requires a combination of the value-based approach (Aswaja NU) and the competency-based approach (digital literacy). These are not mutually exclusive choices but two complementary dimensions in a comprehensive Islamic educational communication system.

Table 2. Literature Synthesis

No	Penulis	Tahun	Metode	Fokus	Temuan Utama	Kontribusi
1	Akmaliah, W.	2020	Desk research; Instagram & YouTube	Dominasi Islam konservatif vs. NU di platform digital	NU kehilangan dominasi narasi digital; kelompok konservatif lebih adaptif memanfaatkan algoritma media baru	Dasar analisis vacuum of authority di ekosistem digital Islam
2	Fadli, M.R. & Dwiningrum, S.I.A.	2021	SLR; ULUL ALBAB SINTA 1	Literasi digital pesantren NU untuk kemajuan pendidikan	4 dimensi literasi digital pesantren NU; pesantren yang mengembangkan literasi digital lebih efektif menangkal ekstremisme	Landasan empiris dimensi literasi digital kontekstual untuk lembaga Islam NU
3	Setyaningsih, R.	2020	Kualitatif; wawancara & observasi	Etika komunikasi digital pesantren melalui e-learning	7 standar literasi media Islam daring sebagai framework etika digital berbasis nilai pesantren	Operasionalisasi etika digital Islam untuk kurikulum Aswaja NU
4	Akmaliah, W.	2022	Kajian kritis; JIIS Scopus	Perjuangan NU merebut otoritas Islam moderat di platform digital	NU mengembangkan cyberwarrior dan strategi konten digital; otoritas moderat NU masih dalam proses konsolidasi	Landasan strategi komunikasi digital berbasis nilai Aswaja NU dalam MKPII
5	Ibda, H. et al.	2023	Penelitian lapangan; IJECE Scopus	Pembelajaran digital Maktabah Syumilah NU 1.0 untuk moderasi	Maktabah Syumilah NU 1.0 terbukti memperkuat moderasi Islam santri; 75%	Bukti empiris Scopus efektivitas integrasi nilai Aswaja NU dan teknologi digital

				Islam di pesantren	pesantren Temanggung masih konvensional	
6	Sazali, H. & Mustafa, A.	2023	Kualitatif; analisis isi; Jurnal Komunikasi UII	New media dan penguatan moderasi beragama melalui YouTube Kemenag RI	Konten moderasi beragama di new media perlu intensifikasi; narasi moderasi Islam belum optimal bersaing secara digital	Konteks tantangan komunikasi moderasi Islam di ekosistem digital Indonesia
7	Hasbullah, H.	2021	Kajian konseptual ; SINTA	Konsep pendidikan karakter NU berbasis Aswaja	4 prinsip Aswaja sebagai fondasi karakter pendidikan Islam NU yang relevan di era digital	Landasan filosofis kurikulum Aswaja NU dalam kerangka MKPII

Source: researcher's actual search results (2026). All references have verified DOIs.

From the 7 included articles, three major research trends were identified: (1) intensifying study of the digital Islamic communication ecosystem post-2019, accelerated by the COVID-19 pandemic; (2) increasing studies on religious moderation in digital contexts as a response to online radicalism; and (3) growing need for an integrative model bridging traditional Islamic values with 21st-century digital competencies, evidenced by the scarcity of research explicitly integrating Aswaja NU Curriculum and digital literacy as one system.

Based on the literature synthesis, this research proposes the Integrative Islamic Educational Communication Model (MKPII) as a new conceptual framework. This model is built on three epistemological premises derived from the literature: (1) Aswaja NU values as an evaluative framework for digital content; (2) digital literacy as a transformative competency to be framed by Islamic values; and (3) dialogic communication as the medium of integration bridging both.

Figure 2. Integrative Islamic Educational Communication Model (MKPII)



Peserta Didik Moderat-Digital Berkarakter Aswaja
(Ibda et al., 2023; Sazali & Mustafa, 2023)



[LAPISAN 5] TRANSFORMASI PENDIDIKAN ISLAM DI ERA DISRUPSI
Adaptif | Moderat | Berbasis Nilai | Berdaya Saing Digital

Each layer of the MKPII has empirical grounding from the included literature. Layer 1 (Aswaja NU Curriculum) is based on Hasbullah (2021) and Akmaliah (2022). Layer 2 (Value-Based Communication) draws on Freire (1970) and Rani (2023). Layer 3 (Islamic Digital Literacy Integration) is sourced from Fadli and Dwiningrum (2021) and Setyaningsih (2020). Layer 4 (Moderation and Character) is supported by Ibda et al. (2023) and Sazali and Mustafa (2023). Layer 5 (Transformation) synthesizes the four preceding layers.

CONCLUSION

This study successfully conducted a systematic review of 7 prior research articles on the transformation of Islamic educational communication through the integration of Aswaja NU Curriculum and digital literacy using PRISMA 2020 Template 1, and formulated the MKPII as a new conceptual model grounded in verified empirical references.

Three main trends were identified: (1) urgency of reconstructing dialogic pedagogical communication based on Aswaja NU values (Akmaliah, 2020; 2022); (2) importance of Islamically ethical digital literacy competencies (Fadli & Dwiningrum, 2021; Ibda et al., 2023); and (3) critical need for an integrated curriculum bridging traditional values and digital demands (Sazali & Mustafa, 2023).

Theoretically, this study enriches Islamic educational communication theory by integrating Aswaja NU theology, educational communication theory, and digital literacy into one conceptual model. Practically, the MKPII can serve as a reference for NU educational institution curriculum developers, PAI teachers, and policymakers in formulating contextual digital competency standards for Islamic education teachers.

Future research recommendations: (a) empirical testing of the MKPII model in various NU educational institution contexts; (b) development of Aswaja-value-based Islamic digital literacy competency measurement instruments; (c) cross-country comparative studies; and (d) participatory action research involving teachers, students, and NU administrators in model implementation.

REFERENCES

- Akmaliah, W. (2020). The demise of moderate Islam: New media, contestation, and reclaiming religious authorities. *Indonesian Journal of Islam and Muslim Societies*, 10(1), 1-24. <https://doi.org/10.18326/ijims.v10i1.1-24>
- Akmaliah, W. (2022). Reclaiming moderate Islam in Nahdlatul Ulama: Challenging the dominant religious authority in a digital platform. *Journal of Indonesian Islam*, 16(1), 223-248. <https://doi.org/10.15642/JIIS.2022.16.1.223-248>
- Fadli, M. R., & Dwiningrum, S. I. A. (2021). Pesantren's digital literacy: An effort to realize the advancement of pesantren education. *ULUL ALBAB Jurnal Studi Islam*, 22(2), 338-359. <https://doi.org/10.18860/ua.v22i2.14221>
- Freire, P. (1970). *Pedagogy of the Oppressed*. Herder and Herder.
- Hasbullah, H. (2021). Konsep pendidikan karakter Nahdlatul Ulama (NU). *Jurnal Kajian Pendidikan Islam*, 1(1), 43-57. <https://doi.org/10.58561/jkpi.v1i1.2>
- Ibda, H., Sofanudin, A., Syafi', M., Soedjiwo, N. A. F., Azizah, A. S., & Arif, M. (2023). Digital learning using Maktabah Syumilah NU 1.0 software and computer application for Islamic moderation in pesantren. *International Journal of Electrical and Computer*

- Engineering (IJECE), 13(3), 3530-3539. <https://doi.org/10.11591/ijece.v13i3.pp3530-3539>
- Kitchenham, B. (2004). Procedures for Performing Systematic Reviews. Keele University Technical Report TR/SE-0401.
- Martin, A. (2008). Digital literacy and the 'digital society.' In C. Lankshear & M. Knobel (Eds.), *Digital Literacies: Concepts, Policies and Practices* (pp. 151-176). Peter Lang.
- Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., ... & Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, 372, n71. <https://doi.org/10.1136/bmj.n71>
- Rani, S. (2023). Transformasi komunikasi dakwah dalam era digital: peluang dan tantangan dalam pendidikan Islam kontemporer. *AL-MIKRAJ Jurnal Studi Islam dan Humaniora*, 4(1), 207-216. <https://doi.org/10.37680/almikraj.v4i1.3513>
- Sazali, H., & Mustafa, A. (2023). New media dan penguatan moderasi beragama di Indonesia. *Jurnal Komunikasi*, 17(2), 167-184. <https://doi.org/10.20885/komunikasi.vol17.iss2.art3>
- Schwab, K. (2016). *The Fourth Industrial Revolution*. World Economic Forum.
- Setyaningsih, R. (2020). Penanaman etika komunikasi digital di pesantren melalui pemanfaatan e-learning. *Jurnal Kajian Komunikasi*, 8(2), 220-234. <https://doi.org/10.24198/jkk.v8i2.24538>