



## Transforming Islamic Education in Schools: Challenges and Opportunities in the Era of Society 5.0

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### Abstract

This research analyzes the challenges and opportunities of Islamic education in schools in the Society 5.0 era, which is characterized by the use of industrial revolution 4.0 innovations to overcome social problems. Using a qualitative approach with literature study methods and content analysis, this research examines literature related to the problems of Islamic religious education in schools. The research results identified six main challenges: limited infrastructure, inadequate conditions in rural schools, lack of technology-based learning media, lagging behind in the development of science and technology, use of traditional learning methods, and weak quality of human resources in mastering learning technology. In conclusion, the transformation of Islamic education in the Society 5.0 era requires improving the quality of human resources in learning technology, the use of digital books and technology-based learning media. Systematic efforts are needed to overcome the technology gap and increase the competitiveness of Islamic education in this era.

**Keywords:** Islamic Education; Learning Technology; Educational Transformation; Society 5.0.

### Abstrak

Penelitian ini menganalisis tantangan dan peluang pendidikan Islam di sekolah pada era Society 5.0, yang ditandai dengan penggunaan inovasi revolusi industri 4.0 untuk mengatasi masalah sosial. Dengan pendekatan kualitatif menggunakan metode studi literatur dan analisis isi, penelitian ini mengkaji literatur terkait permasalahan Pendidikan Agama Islam (PAI) di sekolah. Hasil penelitian mengidentifikasi enam tantangan utama: keterbatasan infrastruktur, kondisi yang tidak memadai di sekolah pedesaan, kurangnya media pembelajaran berbasis teknologi, tertinggalnya perkembangan ilmu pengetahuan dan teknologi, penggunaan metode pembelajaran tradisional, dan lemahnya kualitas sumber daya manusia dalam menguasai teknologi pembelajaran. Kesimpulannya, transformasi pendidikan Islam di era Society 5.0 memerlukan peningkatan kualitas sumber daya manusia dalam teknologi pembelajaran, penggunaan buku digital dan media pembelajaran berbasis teknologi. Upaya sistematis diperlukan untuk mengatasi kesenjangan teknologi dan meningkatkan daya saing pendidikan Islam di era ini.

**Kata-kata Kunci:** Pendidikan Islam; Teknologi Pembelajaran; Transformasi Pendidikan; Society 5.0.

## INTRODUCTION

Human culture and civilization are greatly influenced by Islamic education. From a cultural perspective, Islamic education functions as a tool for civilization or enculturation, which shapes and changes the values and habits of society.<sup>1</sup> Islamic education is more than just the dissemination of knowledge, it is more than that as a guide that encourages the growth and development of a person towards their best potential. The ultimate goal is not only to achieve worldly well-being, but also includes spiritual aspects, namely happiness in the hereafter.<sup>2</sup>

In this regard, Islamic education helps fulfill human needs for material and spiritual progress, preparing students to become productive citizens as well as noble and pious individuals.<sup>3</sup> In the face of contemporary change, Islamic education in Indonesia shows remarkable resilience and flexibility. Azra explains how the Islamic education system can maintain its essence and remain in accordance with the needs of the times.<sup>4</sup>

This transformation is evident in the change in the form of Islamic educational institutions from traditional models such as surau and pesantren to two forms of distinction modern educational institutions. Schools that adopted the Dutch system but incorporated Islamic religious education materials emerged on the one hand, and contemporary schools emerged on the other. These schools incorporated elements and methods of Dutch education while still emphasizing Islamic teachings.<sup>5</sup> This phenomenon shows that Islamic education can benefit from the modern education system while maintaining Islamic values and identity.<sup>6</sup>

Looking at this transformation in Islamic education, Jumaah's research reinforces this understanding. The study emphasizes the importance of incorporating technology as a form of social change into the Islamic education curriculum to prepare students for the modern era.<sup>7</sup> However, Priatmoko emphasized the importance of transforming Islamic education

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<sup>1</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2020).

<sup>2</sup> Naguib Al-Attas Muhammad, *Konsep Pendidikan dalam Islam* (Bandung: Mizan, 1987).

<sup>3</sup> Hasan Langgulung, *Asas-asas Pendidikan Islam* (Jakarta: Pustaka Alhusna, 1987).

<sup>4</sup> Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*.

<sup>5</sup> Badrudin, Yedi Purwanto, dan Chairil N. Siregar, "Pesantren dalam Kebijakan Pendidikan Indonesia," *Jurnal Lektur Keagamaan* 15, no. 1 (2017): 233–272, <https://jlka.kemenag.go.id/index.php/lektur/article/view/522>.

<sup>6</sup> Moch. Miftachul Choiri dan Aries Fitriani, "Problematika Pendidikan Islam sebagai Sub Sistem Pendidikan Nasional di Era Global," *Al-Tahrir: Jurnal Pemikiran Islam* 11, no. 2 (2011): 303–325, <https://jurnal.iainponorogo.ac.id/index.php/tahrir/article/view/37>.

<sup>7</sup> Jumaah, Emawati, dan Musari, "Dampak Teknologi Digital terhadap Pendidikan Islam di SMA Negeri 1 Wanasaba Tahun 2023," *Journal on Education* 6, no. 1 (2023): 9905–9915, <https://jonedu.org/index.php/joe/article/view/4642>.

through strengthening technological literacy and implementing research-based learning to improve the competitiveness of graduates in the era of the Industrial Revolution 4.0.<sup>8</sup> According to both studies, the transformation of Islamic education shows resilience and the ability to evolve and be relevant to rapid social and technological change.

As a Muslim-majority country, Islamic educational institutions are essential for human resource and character development. So that Islam can truly be *rahmatan lil'aalamiin* (mercy for all nature), the goal is to create a society that reflects Islamic values. However, Islamic education in Indonesia continues to face a number of complex problems from a conceptual-theoretical and practical point of view.<sup>9</sup>

This challenge continues to increase in the era of Society 5.0. According to Fukuyama, Society 5.0 is a concept developed by Japan, where people in Japan will be able to overcome various social problems by using innovations from the Industrial Revolution 4.0.<sup>10</sup> This is bound to have a major impact on Islamic education in schools, which are undergoing rapid technological and social change.

From some of the above views, this paper will examine the various problems faced by schools when facing the era of Society 5.0. It will also look at the opportunities and challenges that arise during the transformation of Islamic education. Thus, it is expected to help develop strategies to accommodate Islamic education in Indonesia as social and technological changes accelerate.

## RESEARCH METHODS

The approach in this research uses a qualitative approach with the type of Library Research, which is a type of research with a series of activities related to library data collection methods.<sup>11</sup> Library Research allows researchers to analyze different perspectives and findings from previous studies, identify trends and patterns in the existing literature, and synthesize information to generate new insights.

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<sup>8</sup> Sigit Priatmoko, "Memperkuat Eksistensi Pendidikan Islam di Era 4.0," *Ta'lim: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 221–239, <https://e-jurnal.unisda.ac.id/index.php/talim/article/view/948>.

<sup>9</sup> Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan pendidikan Islam di Indonesia* (Jakarta: Kencana, 2012).

<sup>10</sup> Muhadjir Darwin, "Book Review: Society 5.0: A People-centric Super-smart Society," *Populasi: Jurnal Kependudukan dan Kebijakan* 29, no. 1 (2021): 1–177, <https://jurnal.ugm.ac.id/populasi/article/view/67208>.

<sup>11</sup> Mahmud, *Metode Penelitian Pendidikan* (Bandung: Pustaka Setia, 2011).

The analysis method uses the content analysis method.<sup>12</sup> The content analysis method was used to interpret the meaning contained in the documents studied, enabling the researcher to identify the main themes and key concepts relevant to the research topic. The main sources of this research are various journals, books, and online literature that contain research on the Transformation of Islamic Education in Schools: Challenges and Opportunities in the Era of Society 5.0.

## RESULTS AND DISCUSSION

### Challenges of Islamic Religious Education in the Era of Society 5.0

*Pendidikan Agama Islam (PAI)* not only aims to equip students with religious knowledge, but also to build their personalities in accordance with Islamic teachings. According to its definition, *Pendidikan Agama Islam (PAI)* includes planned, systematic, and conscious efforts to guide students in knowing, understanding, appreciating, and practicing Islamic values in their daily lives.<sup>13,14</sup>

In its implementation, Al-Quran and Al-Hadith are the basis of *Pendidikan Agama Islam (PAI)*, which involves various methods and approaches, such as direct experience, guidance, practice, and teaching.<sup>15</sup> This process aims to develop students into people of faith, devotion, and noble character, as well as having a deep understanding of the teachings of Islam.<sup>16</sup> *Pendidikan Agama Islam (PAI)* also emphasizes the development of spiritual skills, the internalization of Islamic values, and the formation of a strong Muslim identity in modern society.<sup>17</sup>

*Pendidikan Agama Islam (PAI)* faces the challenge of maintaining the essence of Islamic teachings while adapting to technological advances and social changes in the modern

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<sup>12</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (California: CA: SAGE Publications, 2018).

<sup>13</sup> Afi Parnawi dan Dian Ahmed Ar Ridho, "Peran Guru Pendidikan Agama Islam dalam Menanamkan Nilai-nilai Moral dan Etika Siswa di SMK Negeri 4 Batam," *Berajah Journal* 3, no. 1 (2023): 167–178, <https://ojs.berajah.com/index.php/go/article/view/209>.

<sup>14</sup> Apriansyah et al., "Optimasi Prestasi Belajar Peserta Didik melalui Manajemen Pembelajaran Pendidikan Agama Islam," *Indonesian Journal of Innovation Multidisipliner Research* 2, no. 2 (2024): 150–160, <https://multidisipliner.org/index.php/ijim/article/view/117>.

<sup>15</sup> Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*.

<sup>16</sup> Irena Laras et al., "Implementasi Pembelajaran Pendidikan Agama Islam (PAI) dalam Peningkatan Akhlak Siswa Sekolah Dasar," *Jurnal Primary Edu* 1, no. 2 (2023): 203–214, <https://jurnal.rakeyansantang.ac.id/index.php/primary/article/view/385>.

<sup>17</sup> Musyarrafah Sulaiman Kurdi, "Urgensitas Pendidikan Islam bagi Identitas Budaya (Analisis Kritis Posisi Efektif Pendidikan sebagai Pilar Evolusi Nilai, Norma, dan Kesadaran Beragama bagi Generasi Muda Muslim)," *IJRC: Indonesian Journal Religious Center* 1, no. 3 (2023): 169–189, <https://jurnal.academiacenter.org/index.php/IJRC/article/view/131>.

era.<sup>18</sup> To prepare students to face the complexities in the era of society 5.0, a more creative and relevant approach is needed to deliver the material. In addition, Islamic values should be integrated with contemporary issues.

*Pendidikan Agama Islam (PAI)* is an effort to build a strong Muslim personality. This concept emphasizes the development of individuals who make Islam a way of life, so that their way of thinking, feeling, and acting is in accordance with Islamic teachings. *Pendidikan Agama Islam (PAI)* does not only focus on the dissemination of religious knowledge, but also on character building and internalization of Islamic values in daily life.<sup>19</sup> This educational process involves comprehensive guidance, which includes physical and spiritual aspects. The ultimate goal of this educational process is that students can use the teachings of Islam as a guide to life to achieve happiness in this world and the hereafter.<sup>20</sup>

*Pendidikan Agama Islam (PAI)* seeks to integrate Islamic values into various aspects of student life, such as intellectual, emotional, spiritual, and social.<sup>21</sup> The aim of this holistic approach is to create individuals who are not only able to understand Islamic teachings theoretically, but are also able to apply them in the context of modern life. Therefore, *Pendidikan Agama Islam (PAI)* is essential for preparing a generation of Muslims who can maintain their Islamic identity and still contribute positively to societies around the world.

*Pendidikan Agama Islam (PAI)* is more than just providing religious knowledge. It is a systematic effort to help students internalize Islamic values into all aspects of their lives. The focus of *Pendidikan Agama Islam (PAI)* is on building individuals who make Islam their worldview, influencing their thoughts, feelings and actions. During this process, learners receive physical and spiritual guidance. The ultimate goal of this process is for them to use the teachings of Islam as their way of life to achieve happiness in this world and the hereafter.

To remain relevant and effective in the contemporary context, *Pendidikan Agama Islam (PAI)* faces various challenges. This includes integrating Islamic values with current developments, preparing students to face the challenges of society 5.0 while maintaining the basic principles of Islamic teachings. The success of *Pendidikan Agama Islam (PAI)* lies in the ability to produce a generation of Muslims who not only understand Islamic teachings theoretically, but can also apply them in their daily lives, make positive contributions to

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<sup>18</sup> Selamat Awan Setiawan, "Tantangan Guru PAI Mengimplementasikan Kurikulum Merdeka dalam Pembelajaran Pendidikan Agama Islam," *JIPMI: Jurnal Inovasi Pendidikan Madrasah Ibtidaiyah* 3, no. 1 (2024): 49–64, <https://ejournal.staisyekhjangkung.ac.id/index.php/jipmi/article/view/92>.

<sup>19</sup> Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah* (Bandung: PT. Remaja Rosdakarya, 2020).

<sup>20</sup> Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2021).

<sup>21</sup> Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*.

society, and maintain their Islamic identity amidst globalization. Therefore, *Pendidikan Agama Islam (PAI)* plays an important role in building faithful, knowledgeable, and noble individuals, who are ready to face future challenges while maintaining the basic beliefs of Islamic teachings.

*Pendidikan Agama Islam (PAI)* is an effort made systematically and thoroughly to build a firm Muslim personality. *Pendidikan Agama Islam (PAI)* not only teaches religion, but also helps people become better and internalize Islamic values in daily life. This educational process includes physical and spiritual education, with the ultimate goal that students can use Islamic teachings as a guide to life to achieve happiness in this world and the hereafter. *Pendidikan Agama Islam (PAI)* faces problems in integrating Islamic values with the times, especially in facing the era of society 5.0. The success of *Pendidikan Agama Islam (PAI)* lies in the ability to produce a generation of Muslims who not only understand Islamic teachings theoretically, but can also apply them in the complex context of modern life while maintaining their Islamic identity.

### **Era Society 5.0 dan Implikasinya terhadap Pendidikan**

Japan introduced the Era of Society 5.0 in 2016, which is the idea of a human-centered and technology-based future society.<sup>22</sup> This is the evolution of Society Era 1.0 (hunting society), Society Era 2.0 (agricultural society), Society Era 3.0 (industrial society), and Society Era 4.0 (information society).<sup>23</sup>

This concept emphasizes the importance of integrating virtual and real space. In an effort to solve social problems, a system that integrates the virtual and real worlds will be used. In terms of education, Society 5.0 has significant consequences that require changes to education systems and practices. Society 5.0 enables more flexible and individualized learning. Artificial Intelligence (AI) and big data analysis can help education systems customize learning materials and methods to meet the needs and abilities of each student.<sup>24</sup> It has the potential to improve learning effectiveness and maximize everyone's potential.

Education in the Society 5.0 era must focus on developing skills that are relevant to the demands of the times, such as critical thinking, creativity, collaboration, and digital

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<sup>22</sup> Dennie Olden Frans, "Pemuridan di Era Society 5.0," *OSFPREPRINTS*, last modified 2023, <https://osf.io/preprints/osf/x26y5>.

<sup>23</sup> Abdullah Zübeyr Akman dan Meral Erdirencelebi, "A Human-Centered Digital Transformation: A Bibliometric Analysis of Society 5.0 and Industry 5.0," *Istanbul Management Journal* 0, no. 96 (2024): 1–16, <https://iupress.istanbul.edu.tr/en/journal/imj/article/a-human-centered-digital-transformation-a-bibliometric-analysis-of-society-5-0-and-industry-5-0>.

<sup>24</sup> Siti Hanila dan Muhammad Afif Alghaffaru, "Pelatihan Penggunaan Artificial Intelligence (AI) terhadap Perkembangan Teknologi pada Pembelajaran Siswa SMA 10 Sukarami Kota Bengkulu," *Jurnal Dehasen Mengabdikan* 2, no. 2 (2023): 221–226, <https://jurnal.unived.ac.id/index.php/jdm/article/view/4890>.

literacy.<sup>25</sup> Curriculum and teaching methods need to be redesigned to facilitate the development of these skills. The use of technologies such as Internet of Things (IoT), Augmented Reality (AR), and Virtual Reality (VR) in education is becoming increasingly important. These technologies can enhance the learning experience and enable more realistic simulations in the learning process.

Society 5.0 emphasizes the importance of lifelong learning. The education system needs to provide platforms and opportunities for individuals to continuously develop themselves and update their skills according to the changing needs of the job market. The role of teachers will shift from being a conveyor of information to a facilitator of learning. Teachers need to develop digital competencies and the ability to guide students in using technology effectively.

Education in the Society 5.0 era must pay attention to ethical aspects and values, especially in the use of technology. Learners need to be equipped with an understanding of digital ethics, data privacy, and social responsibility in the use of technology.<sup>26</sup> Technology in Society 5.0 enables wider learning collaboration, beyond geographical boundaries. This opens up opportunities for the exchange of knowledge and experience at a global level, enriching learners' perspectives. The Society 5.0 era presents challenges as well as opportunities for the world of education. A comprehensive transformation is needed in the education system, including curriculum, teaching methods, technological infrastructure, and the development of educator competencies. Education in this era must be able to prepare students not only to face, but also to actively contribute to shaping a better future.

### **Transformation of Islamic Education in the Digital Age**

The transformation of education in the digital era is a necessity driven by the rapid development of information and communication technology. The digital era has changed the way we learn, teach and interact in the context of education. Digitalization of education opens up opportunities for personalized learning, wider access to learning resources, and increased collaboration between learners and educators. However, this transformation also brings challenges such as the need for strong digital literacy, equitable access to technology, and adaptation of traditional teaching methods into digital formats.

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<sup>25</sup> Reza Bagus Anugerah, "Transformasi Madrasah dalam Menghadapi Tantangan di Era Society 5.0," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 8, no. 2 (2023): 127–144, <https://ejournal.uinsaid.ac.id/index.php/at-tarbawi/article/view/7889>.

<sup>26</sup> Sugiarto dan Ahmad Farid, "Literasi Digital sebagai Jalan Penguatan Pendidikan Karakter di Era Society 5.0," *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580–597, <https://jayapanguspress.penerbit.org/index.php/cetta/article/view/2603>.

The implementation of technology in education has brought about various innovations that are transforming learning models. One significant development is the widespread adoption of blended learning and distance learning, which has become increasingly important especially during the COVID-19 pandemic. Blended learning combines face-to-face methods with online learning, creating a flexible and more adaptive learning experience.<sup>27</sup> Meanwhile, distance learning allows learners to access educational materials from any location, removing geographical and time constraints. Technologies such as Learning Management Systems (LMS) platforms, video conferencing, and interactive learning applications play a key role in supporting both learning models.<sup>28</sup>

Artificial Intelligence (AI) is also starting to play an important role in the transformation of learning. This technology allows educators to analyze student performance data in a timely manner and tailor learning materials to individual needs. The use of AI in education in Indonesia has attracted more than 100 million monthly active users in a relatively short period of time. The use of ChatGPT in education provides many benefits for students, including increased engagement, motivation and 21<sup>st</sup> century student skills.<sup>29</sup> AI-based recommendation systems can suggest learning resources that suit each student's learning style and level of understanding, enabling more effective and efficient learning.

Virtual Reality (VR) and Augmented Reality (AR) are also starting to be integrated into the curriculum, especially for subjects that require complex visualization or practical experience. The use of VR in classroom learning can increase students' concept understanding by 30% compared to traditional methods.<sup>30</sup> This technology allows students to “experience” interesting learning phenomena that bring students into the real world.

However, this digital transformation in education, in addition to opening up opportunities, also brings significant challenges. The digital divide remains a serious problem, especially in developing countries like Indonesia.<sup>31</sup> Data collected by the Ministry

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<sup>27</sup> Choiri dan Aries Fitriani, “Problematika Pendidikan Islam sebagai Sub Sistem Pendidikan Nasional di Era Global.”

<sup>28</sup> Restu Pranansa Anugerah dan Wahyu Andhyka Kusuma, “The Effectiveness of Using the LMS Platform in the Implementation of Distance Learning,” *J-Icon: Jurnal Komputer dan Informatika* 9, no. 2 (2021): 127–132, <https://ejurnal.undana.ac.id/index.php/jicon/article/view/4319>.

<sup>29</sup> Suariqi Diantama, “Pemanfaatan Artificial Inteligent (AI) dalam Dunia Pendidikan,” *Dewantech: Jurnal Teknologi Pendidikan* 2, no. 1 (2024): 11–17, <https://journal.awatarapublisher.com/index.php/dewantech/article/view/8>.

<sup>30</sup> Verdinandus Lelu Ngongo, Taufiq Hidayat, dan Wiyanto, “Pendidikan di Era Digital,” in *Prosiding Seminar Nasional Program Pascasarjana Universitas PGRI Palembang*, vol. 3 Mei (Palembang: Universitas PGRI Palembang, 2019), 628–638, <https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/3093>.

<sup>31</sup> Adi Nugroho Susanto Putro et al., *Revolusi Belajar di Era Digital* (PT. Kodogu Trainer Indonesia, 2023), <https://publisher.kodogutrainer.com/index.php/isbn/article/view/3>.



of Education and Culture shows that only 65% of schools in Indonesia have adequate internet access, with significant differences between urban and rural areas. This raises concerns about equitable access to quality education and potential achievement gaps for students from different socio-economic backgrounds.

As the use of digital platforms in education increases, cybersecurity and data privacy also become major concerns. This emphasizes the importance of digital literacy training for all parties involved in the education ecosystem and investment in digital security.<sup>32</sup> These results indicate the importance of creating a comprehensive cybersecurity policy for Indonesian educational institutions.

To address these challenges, governments and educational institutions need to develop comprehensive strategies that include infrastructure development, teacher training, and policies that support the responsible integration of technology. The education curriculum also needs to be revamped to incorporate digital skills such as creativity, critical thinking and adaptability. In addition, pedagogical approaches also need to change to maximize the potential of digital technology while maintaining the essential element of human interaction in the learning process.<sup>33</sup>

In the context of Islamic education, digital transformation also provides unique opportunities and challenges. Studies by the Ministry of Religious Affairs show that 60% of madrasas in Indonesia have adopted some form of digital learning.<sup>34</sup> Innovations such as digital Qur'ān apps and online hadith learning platforms have increased the accessibility of religious education. However, the integration of technology in Islamic education also raises questions about how to maintain traditional values and authenticity of teaching.

In conclusion, the transformation of education in the digital era brings great potential to improve the quality and accessibility of education. However, realizing this potential requires a holistic approach that considers technological, pedagogical and social aspects. Collaboration between government, educational institutions, the technology industry, and society is needed to ensure that digital transformation in education benefits all stakeholders.

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<sup>32</sup> Muhamad Danuri dan Suharnawi, "Trend Cyber Crime dan Teknologi Informasi Di Indonesia," *Jurnal Infokam: Informasi Komputer Akuntansi dan Manajemen* 13, no. 2 (2017): 55–65, <https://amikjtc.com/jurnal/index.php/jurnal/article/view/133>.

<sup>33</sup> Mukmin et al., "Guru Profesional di Era Digital," *JIEES: Journal of Islamic Education at Elementary School* 4, no. 2 (2023): 110–123, <https://jiees.alkhoziny.ac.id/index.php/jiees/article/view/69>.

<sup>34</sup> Kholid Junaidi, Munzir Hitami, dan Zaitun, "Dampak Transformasi Digital terhadap Metode Pengajaran di Pondok Pesantren Kabupaten Kampar: Peluang dan Tantangan," *IDC: Instructional Development Journal* 7, no. 1 (2024): 173–184, <https://ejournal.uin-suska.ac.id/index.php/IDJ/article/view/31426>.

Furthermore, this research paves the way for building or testing new theories by providing a solid theoretical foundation and identifying key trends. The methodology and analytical framework used can serve as a model for similar research in various contexts. This research also helps to identify knowledge gaps that can be the focus of future research by raising important issues such as the digital divide and cybersecurity. Opportunities for cross-disciplinary studies open up with an interdisciplinary approach that combines Islamic values, technology and education. This research can also serve as a basis for further research on policy impact and modeling the integration of new technologies in Islamic education.

## **CONCLUSION**

This paper concludes that Islamic education has an important role in shaping human culture and civilisation, functioning as an enculturation tool that instills Islamic values in daily life and forms individuals who are noble and pious. Islamic education does not only focus on the knowledge aspect, but also seeks to fulfil the spiritual needs and material progress of students in order to become productive citizens. In Indonesia, Islamic education has shown adaptive capabilities in the face of changing times by integrating elements of modern education without losing its identity. Digital technology and the concept of Society 5.0 are increasingly demanding a transformation in the Islamic education system, where the application of digital literacy and research-based learning methods are crucial to improve student competitiveness. The Society 5.0 era introduces both challenges and opportunities for Islamic education in preparing a generation of Muslims who are able to maintain their Islamic identity amidst globalisation. The transformation of Islamic education in the digital era creates opportunities for learning innovations such as blended learning, the use of AI, and the application of VR and AR that can enhance students' learning experience. However, challenges such as the digital divide remain a significant issue, especially in developing countries. With the right strategy, Islamic education in Indonesia is expected to continue to be relevant and effective in shaping individuals who are able to face future challenges without losing the essence of Islamic values.

## **RESEARCH CONTRIBUTION**

This research provides a variety of significant contributions in various aspects of the development of Islamic Religious Education in the era of Society 5.0. Theoretically, this research enriches the literature by providing a comprehensive understanding of the transformation of Islamic Religious Education in the context of Society 5.0, as well as

developing a conceptual framework for understanding the challenges and opportunities faced. An in-depth analysis of the relationship between traditional Islamic values and technological innovation in the context of education also contributes to the development of contemporary Islamic education theory.

From a practical perspective, this research provides guidance for Islamic education institutions in implementing digital technology while maintaining Islamic values. The empirical data presented on the effectiveness of using technologies such as AI, VR, and AR in Islamic education learning is a valuable reference for educational practitioners. The research also identifies critical areas that require attention in the development of technology infrastructure in Islamic education institutions.

## **FURTHER RESEARCH RECOMMENDATIONS**

This research opens up various opportunities for further studies that are more in-depth and specific in the context of the transformation of Islamic Education in the era of Society 5.0. One area that requires further research is the development of effective technology integration models in Islamic Education learning, particularly in optimizing the use of artificial intelligence, virtual reality, and augmented reality while maintaining Islamic values. Empirical studies are also needed to measure the long-term impact of digital technology implementation on learning outcomes and student character building in the context of Islamic education.

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