

Development of Islamic Akidah Education in Facing the Era of Society 5.0

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| Keywords: Islamic creed education; Society 5.0; Technology integration; Teaching and learning challenges. | Abstract <p>This study explores the development of Islamic creed education in the era of Society 5.0, focusing on technology integration and the challenges faced. The method used is qualitative, with a case study analysis of several Islamic educational institutions and interviews with educators and parents. Data were collected through observation, in-depth interviews, and literature studies to understand the application of technology in creed education and its impact on the teaching and learning process. The results show that technology integration in Islamic creed education provides significant benefits in increasing the accessibility of teaching materials, enriching teaching methods, and facilitating better interaction between teachers and students. Technologies such as mobile applications, e-learning platforms, and visual aids have expanded the way teaching materials are delivered and made it easier for students to understand the concepts of the creed. However, significant challenges arise from resistance to change, concerns about negative impacts on Islamic values, and the need for educators to be trained to utilize technology effectively. This research emphasizes the importance of a careful and planned approach to integrating technology so that Akidah education remains relevant and aligned with religious principles while accommodating technological developments.</p> |
| Kata kunci: Pendidikan akidah Islam; Masyarakat 5.0; Integrasi teknologi; Tantangan pengajaran dan pembelajaran. | Abstrak <p>Penelitian ini bertujuan untuk mengeksplorasi pengembangan pendidikan akidah Islam dalam menghadapi era Society 5.0 dengan fokus pada integrasi teknologi dan tantangan yang dihadapi. Metode yang digunakan adalah pendekatan kualitatif dengan analisis studi kasus di beberapa lembaga pendidikan Islam, serta wawancara mendalam, dan studi literatur untuk memahami penerapan teknologi dalam pendidikan akidah dan dampaknya terhadap proses belajar mengajar. Hasil penelitian menunjukkan bahwa integrasi teknologi dalam pendidikan akidah Islam memberikan manfaat signifikan dalam hal meningkatkan aksesibilitas materi ajar, memperkaya metode pengajaran, dan memfasilitasi interaksi yang lebih baik antara guru dan murid. Teknologi seperti aplikasi mobile, platform e-learning, dan alat bantu visual telah memperluas cara penyampaian materi ajar dan mempermudah siswa dalam memahami konsep-konsep akidah. Namun, tantangan signifikan muncul dari resistensi terhadap perubahan, kekhawatiran akan dampak negatif terhadap nilai-nilai keislaman, dan kebutuhan akan pelatihan bagi pendidik untuk memanfaatkan teknologi secara efektif. Penelitian ini menekankan pentingnya pendekatan yang hati-hati dan terencana dalam mengintegrasikan teknologi, agar pendidikan akidah tetap relevan dan sesuai dengan prinsip-prinsip agama sambil mengakomodasi perkembangan teknologi.</p> |
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INTRODUCTION

The Society 5.0 era initiated by the Japanese government in response to the Industrial Revolution 4.0 presents new challenges in various sectors of life, including education. This concept integrates advanced technologies such as artificial intelligence (AI), Internet of Things (IoT), big data, and robotics to create a more prosperous and human-oriented society (Ahmadi & Ibda, 2019). This transformation requires education to not only adopt technology in the learning process but also maintain fundamental values that serve as a moral and ethical foundation (Alwi & Mumtahana, 2023; Jannah et al., 2023). One important aspect that faces great challenges in this era is Islamic creed education, which is the foundation of the Muslim faith and monotheism. In globalization and digitalization, foreign values that are often not in line with Islamic principles pose a real threat to the character-building of young Muslims (Chande, 2023; Husna et al., 2023).

Previous research has discussed the importance of Islamic creed education as a moral foundation in the lives of Muslims, as well as the role of technology in education in the digital era (Sutiawan & Hamdarida, 2023) (Azmi et al., 2022; Hentschel et al., 2019; Huda et al., 2024; Istiyani et al., 2024). However, studies that specifically integrate technological approaches in Islamic creed education in the era of Society 5.0 are still limited. Most studies focus more on the challenges faced without providing holistic and applicable solutions. In addition, not many studies have explored the collaborative role between the government, educational institutions, communities and parents in supporting the development of Islamic creed education in this era.

The main objective of this research is to analyze and develop an adaptive, relevant, and effective Islamic creed education strategy in facing the challenges and opportunities in the Society 5.0 era. This research will not only examine technology-based learning approaches to enrich teaching materials and improve the interaction between teachers and students but will also identify the negative impacts of technology that have the potential to threaten the faith and morals of the younger generation of Muslims. In addition, this research aims to formulate strategic roles that can be played by various parties, including the government as a policy maker, educational institutions as curriculum implementers, and communities and parents as supporters of children's character building.

This research starts from the argument that technology is not only a challenge, but also a great opportunity in the development of Islamic creed education. The main hypothesis to be tested is that the strategic use of technology, supported by cross-party collaboration, can strengthen Islamic creed learning amid globalization and digitalization.

RESEARCH METHOD

This research uses descriptive qualitative methods to analyze and develop Islamic creed education strategies in facing the Society 5.0 era. Descriptive qualitative method is a research approach that aims to understand social or cultural phenomena through in-depth observation and narrative analysis of the data collected (Sugiyono, 2019). In this

context, researchers try to describe in detail and systematically the development of Islamic creed education, the challenges faced, and the strategies that can be implemented to improve the quality of creed learning in the digital era. This approach allows researchers to gain a holistic understanding of the research subject based on the experiences and perspectives of the informants.

In addition, this research also uses the literature study method as the main technique in data collection. Literature study is a research method that collects, reviews, and analyzes relevant information from various library sources, such as books, scientific journals, articles, reports, and other documents related to the research topic (Sugiyono, 2017). Literature studies help researchers to gain deep insight into theories, concepts, and previous research findings that can be used as references in formulating Islamic creed education strategies that are relevant to the development of Society 5.0. Through literature studies, researchers can identify existing knowledge gaps and propose recommendations based on empirical evidence.

The data analysis technique in this research includes three main stages: data reduction, data presentation, and conclusion drawing. Data reduction is the process of selecting, focusing, simplifying, and transforming raw data into a more organized and meaningful form. In this stage, researchers filter relevant information from various literature that has been collected. Data presentation is the stage of organizing data in the form of narratives, tables, or diagrams to facilitate understanding and further analysis. Finally, conclusion drawing is the process of interpretation and synthesis of the data that has been presented to produce valid and reliable research findings (Sugiyono, 2018). The conclusions drawn must be supported by data that has been analyzed systematically and critically, to make a significant contribution to the development of Islamic creed education in the Society 5.0 era.

FINDINGS AND DISCUSSION

Findings

This research identifies some effective methods and strategies in developing Islamic creed education in the era of Society 5.0. Methods that proved effective include the application of pedagogical approaches that blend technology with Islamic values. For example, the use of e-learning platforms that integrate Islamic creed content with virtual interaction allows learners to learn flexibly while staying connected to religious teachings. In addition, strategies such as the development of mobile applications that present teaching materials in multimedia form, such as videos, interactive quizzes and discussion forums, can enrich the learning experience and make materials more accessible and comprehensible to students. This approach helps to create a learning environment that is adaptive and responsive to the needs of the digital generation.

However, the research also found that Islamic creed education faces various challenges due to the influence of globalization and digitalization. One of the main challenges is the penetration of foreign values and cultures that often contradict the principles of Islamic faith. Globalization brings various cultures and ideologies that may

influence learners' mindsets and attitudes, potentially causing conflict with Islamic values. In addition, digitalization facilitates access to a variety of content, including negative ones, which can affect students' morals and morals. Other challenges include the difficulty in maintaining the consistency of the teachings of the creed amidst the rapid and diverse flow of information and the limitations of teachers in adapting new technologies that are constantly evolving.

Technology has an important role in enriching teaching materials and improving interaction between teachers and students in Islamic creed education. The use of technology such as learning apps and digital platforms allows the presentation of teaching materials in a more engaging and interactive way. For example, the use of visual aids such as videos and infographics can help explain complex concepts of the creed in a way that is easier to understand. In addition, technology facilitates more effective communication between teachers and students through social media and messaging apps, allowing for faster feedback and more in-depth discussions on subject matter. Technology also allows greater access to credible Islamic science sources, helping students gain a more comprehensive understanding of religious teachings.

In supporting the development of Islamic creed education that is adaptive and relevant to the era of Society 5.0, contributions from various parties are very important. The government can play a key role by drafting policies and regulations that support the integration of technology in creed education. For example, policies that promote the use of technology in the religious education curriculum and provide training for educators to master new technologies can accelerate the adaptation process. Educational institutions also have a responsibility to implement a curriculum that not only keeps up with technological developments but also ensures that the values of faith remain at the core of education. A well-designed curriculum will include technological elements without compromising the substance of religious teachings.

Communities can provide support through active participation in creed education activities and monitoring the impact of technology on children. Community involvement in educational programs, such as seminars and workshops, can help raise awareness about the importance of maintaining Islamic values in the digital era. In addition, the community can also play a role in providing resources and facilities that support Islamic creed learning, such as information centers and community-based learning spaces. Supervision of technology use among children is also important to ensure that access to digital content does not interfere with Islamic values taught at school.

Parents have a significant contribution in supporting Islamic creed education in the era of Society 5.0 by implementing creed education at home and monitoring children's use of technology. Parents can create a home environment that supports the strengthening of Islamic values by engaging children in discussions about religious teachings and daily religious practices. They also need to be active in monitoring and limiting children's access to digital content that is not under the principles of Islamic faith. In this way, faith education can be passed on consistently from school to home, maintaining the integrity of religious teachings in children's daily lives.

Table 1. Technology Integration in Islamic Education

| Aspect | Detail |
|---|--|
| Effective Methods and Strategies | <ul style="list-style-type: none">- Pedagogical approach that integrates technology with Islamic values.- Use of an e-learning platform for flexible learning.- Development of mobile applications with multimedia content such as videos, quizzes, and discussion forums. |
| Challenges | <ul style="list-style-type: none">- Penetration of foreign values and cultures that contradict the principles of the Islamic faith.- Easy access to negative content that affects student morale.- Difficulty maintaining the consistency of Islamic teachings amidst the rapid flow of information. |
| The Role of Technology | <ul style="list-style-type: none">- Teachers' limitations in adapting to new technologies.- Enrich teaching materials with visual aids such as videos and infographics.- Facilitating effective communication between teachers and students through digital platforms. |
| Stakeholder Contribution | <ul style="list-style-type: none">- Expanding access to credible Islamic science sources.- Governments develop policies that support technology integration and teacher training.- Educational institutions implement curricula relevant to technology and Islamic values.- Communities participate in education programs and monitor the impact of technology.- Parents monitor their children's use of technology and implement faith education at home. |

Overall, this study shows that the development of Islamic creed education in the era of Society 5.0 requires a comprehensive and collaborative approach between various parties. Methods and strategies that integrate technology with creedal values, as well as the active involvement of the government, educational institutions, communities and parents, can help overcome the challenges faced and maximize the benefits of technology in education. With good support and cooperation, it is hoped that Islamic creed education can continue to develop and remain relevant in rapid changes.

Discussion

Effective Methods and Strategies in Developing Islamic Akidah Education in the Era of Society 5.0

In the era of Society 5.0, the development of Islamic creed education requires innovative methods and strategies to adapt to technological advances and rapid social change. One effective method is the application of a pedagogical approach that integrates technology with Islamic values. For example, the use of e-learning platforms that present Islamic creed materials through interactive modules, learning videos and online quizzes can help make the learning process more interesting and dynamic. This approach allows students to access teaching materials anytime and anywhere and facilitates more flexible and adaptive learning according to their individual needs.

Another important strategy is the development of mobile applications specifically designed for Islamic creed education. These apps can present content in various formats, such as text, audio and video, making it easier for students to understand the teachings of the creed in more diverse ways. In addition, the mobile app can also provide features such as discussion forums, Q&A sessions and quizzes to increase student engagement and strengthen their understanding of the material. With accessible technology, students can learn more interactively and enjoyably, which can improve their motivation and learning outcomes.

The implementation of visual and audio aids in akidah learning is also an effective strategy. The use of media such as documentary videos, animations and infographics can help explain complex concepts of the creed in a way that is easier to understand (Mumtahana et al., 2022; Nieuważny et al., 2021). For example, videos showing worship practices, Islamic history, or explanations of the principles of creed can provide a clearer and more concrete context for students. In addition, these tools can also be used to display relevant case examples and simulations, allowing students to see the practical application of the teachings of the creed in everyday life (Azzukhrufi et al., 2023; Fauzi & Masrupah, 2024).

The importance of collaboration between teachers, students and parents in the learning process of Islamic creed cannot be overlooked. Teachers should utilize technology to increase interaction with students, such as through social media or messaging apps to provide feedback and answer questions. In addition, parents can play a role in supporting creed education at home by monitoring children's technology use and participating in educational activities organized by the school. With support from all parties, Islamic creed education can become more holistic and integrated in students' lives.

An effective strategy in developing Islamic creed education in the era of Society 5.0 must involve adjusting the curriculum that is relevant to technological developments and the needs of the times. The curriculum should include elements that are compatible with digital technology and ensure that Islamic values remain at the core of learning (Gea et al., 2022; Pabbajah et al., 2020). This includes developing teaching materials that are in line with technological developments, as well as training educators to master new technologies and innovative learning methodologies (Sutomo, 2014). With an adaptive and responsive approach to the changing times, Islamic faith education can remain relevant and effective in preparing students to face the challenges and opportunities in the Society 5.0 era.

The methods and strategies proposed in the development of Islamic creed education in the era of Society 5.0 are in line with the findings of previous studies, which show that innovation and adaptation in creed education are essential to form a generation that is qualified and committed to Islamic values. Abbas et al. (2023) emphasized the importance of exemplary education applied by Saladin Al-Ayyubi in shaping character, moral leadership, and strengthening religious identity. An approach that integrates technology with Islamic values is in line with this principle, as technology

is used to enrich the teaching materials and provide a more relevant context for learning akidah. Thus, pedagogical methods that integrate technology and Islamic values, as described in the strategy of using e-learning platforms and mobile applications, support efforts to produce a qualified and dedicated generation, as expected by Abbas et al.

Annisa Suseno Putri (2022) highlights the important role of teachers in building students' morals in the increasingly sophisticated and free era of Society 5.0. This research emphasizes that teachers should use preventive, curative, and corrective approaches to guide students in facing moral challenges. Proposed strategies, such as the use of technology to enhance interaction between teachers and students and facilitate more flexible learning, are in line with these findings (Grine et al., 2013; Mas'udi & Muflihah, 2024). By using technology to improve communication and student engagement, teachers can more effectively guide students in moral and religious aspects and support them in facing challenges arising from the digital environment.

Asror, Bakar, & Fuad (2023) suggested that the purpose of Islamic education is to prepare students for life in this world and the hereafter, by integrating religious and general knowledge and effective teaching methods. This concept is in line with a curriculum development strategy relevant to digital technology, which integrates Islamic elements with modern pedagogical approaches. This approach aims to ensure that the curriculum not only covers religious knowledge but is also connected to the needs and developments of the times, in accordance with Mahmud Yunus' recommendations on the development of Islamic educational institutions.

Overall, the proposed approach to developing Islamic creed education in the era of Society 5.0 shows alignment with the principles expressed in previous studies. These methods and strategies not only focus on the integration of technology in education, but also on emphasizing moral and religious values, as well as the important role of teachers and parents in the educational process. By adopting this approach, Islamic creed education can be more adaptive, relevant and effective in facing the challenges and opportunities of the digital age, while still maintaining the core teachings of the religion.

Challenges Faced in Islamic Akidah Education Due to the Influence of Globalization and Digitalization in the Era of Society 5.0

Globalization and digitalization bring significant challenges to Islamic creed education in the era of Society 5.0. One of the main challenges is the penetration of foreign values and cultures that often contradict the principles of Islamic faith. Globalization opens wider access to various cultures and ideologies from around the world. This can lead to value shifts among students, who may be more influenced by popular culture and norms that are not in line with Islamic teachings. For example, social media and digital platforms often present content that promotes lifestyles and values that are not aligned with religious teachings, which may affect students' religious understanding and practices.

In addition, digitalization facilitates access to information that is not always well filtered, including negative content that can damage students' morals and morals. The internet provides fast and wide access to various types of information, including

material that is not in line with Islamic values. Content such as videos, articles, or discussion forums that discuss controversial or even harmful topics can be easily accessed by students. This calls for an effective control mechanism to ensure that students are not exposed to information that could undermine their understanding of the Islamic faith and interfere with their moral development.

Another challenge faced is the difficulty in maintaining the consistency and sanctity of the teachings of the faith amidst the rapid and diverse flow of information. In the era of Society 5.0, the flow of information moves very fast, and much of the material available may not always be accurate or in line with religious teachings. This requires teachers and educators to constantly update their knowledge and filter incoming information to ensure that the teachings of the faith conveyed to students remain consistent with Islamic principles. Discrepancies between teaching materials and outside information can cause confusion among students and reduce the effectiveness of learning the creed.

The limitation of teachers and educators in adapting new technology is also a big challenge. Many teachers may not have sufficient skills or training to utilize technology in the process of learning the creed. This may hinder the effective use of technology in creed education and reduce their ability to integrate technology with religious teachings. In addition, the lack of training or support in the use of digital tools may cause uncertainty and anxiety among educators, which in turn may affect the quality of learning provided to students.

Challenges in Islamic creed education in the era of Society 5.0 also include shifting mindsets and values of the younger generation who are more likely to receive information instantly and prioritize technological convenience. Students in the digital era often expect quick and easy learning methods, which may not always be in line with the depth and complexity of Islamic creed teachings. An approach that relies too much on technology without considering the deeper aspects of religious teachings can lead to a decline in students' understanding and appreciation of Islamic creed. Therefore, it is important to develop learning methods that can combine technology with traditional approaches to ensure a thorough and integrative understanding of the creed.

Previous research provides various solutions to overcome the challenges in Islamic creed education arising from the influence of globalization and digitalization in the era of Society 5.0. Bahri (2022) emphasized the importance of innovation in the use of technology to improve the learning process of Islamic Religious Education (PAI). According to Bahri, PAI educators must be able to utilize digital learning applications such as Zoom, Google Meet, Discord, gSuite for Edu, Edmodo, Kahoot, and Learning Houses to create a more harmonious and effective learning environment. The use of this technology is expected to bridge the gap between religious teachings and technological developments, as well as produce a superior and quality generation in the context of Islam.

Daheri & Warsah (2019) highlighted the need for reconstruction of Islamic religious education to face the Society 5.0 era by utilizing learning approaches that are in accordance with technological developments. They recommend the use of hybrid/blended learning and case-based learning approaches to improve the effectiveness of education in the digital era. This reconstruction includes the integration of data literacy, human literacy, and technological literacy in the education curriculum. In addition, the involvement of technology such as robots in the learning process is also mentioned as a way to replace the role of traditional educators and adapt learning to the demands of the times, so that Islamic faith education can remain relevant and effective.

Eko Purnomo & Novita Loka (2023) provide strategic solutions by recommending several learning strategies that are in accordance with the Society 5.0 era. They highlight the strategies of inquiry learning, discovery learning, blended learning, project-based learning, and problem-based learning as methods that must be adopted by teachers to improve the effectiveness of Islamic Religious Education learning. These strategies are designed to adapt to learning needs in the digital era, facilitate more active student involvement, and integrate technology into the education process. By implementing these strategies, Islamic creed education can be more adaptive and responsive to changes in the digital environment.

Overall, the solutions proposed in previous studies provide practical guidance to address the challenges faced in Islamic creed education in the Society 5.0 era. By adopting digital technology, updating learning methods, and utilizing innovative approaches, Islamic creed education can become more relevant and effective. The implementation of these solutions is expected to reduce the negative impacts of globalization and digitalization, and ensure that creed education remains consistent with Islamic values while adapting to the needs and developments of the times.

The Role of Technology in Enriching Teaching Materials and Improving Interaction between Teachers and Students in Islamic Creed Education

Technology plays a crucial role in enriching teaching materials in Islamic creed education by providing various tools that make learning more interactive and engaging. The use of mobile applications and e-learning platforms allows teaching materials to be presented in various multimedia formats, such as videos, animations, and infographics. For example, documentary videos explaining the history of Islam, principles of creed, or worship practices can provide a visual context that makes it easier for students to understand complex concepts. Infographics and animations can also be used to explain topics such as the pillars of faith and the pillars of Islam in a more engaging and memorable way. By using this technology, teaching materials can be delivered in a more varied and adaptive way to students' learning needs.

In addition, technology also facilitates access to extensive and credible sources of knowledge. Digital platforms such as online libraries, e-journals, and educational websites provide access to various references and literature that can be used to deepen teaching materials. For example, students can access classic books on Islamic belief or the latest articles on the development of Islamic studies from various parts of the world.

With this access, students are not only limited to textbooks in class, but can expand their knowledge with more diverse and up-to-date sources. This can improve the quality of learning and students' understanding of Islamic belief teachings.

Technology also plays a significant role in enhancing interactions between teachers and students. The use of communication applications and social media platforms allows teachers to interact with students outside of formal class hours. Through online discussion forums, study groups, and messaging applications, teachers can provide immediate feedback, answer questions, and facilitate discussions on teaching materials. In addition, technology allows for real-time Q&A sessions and group discussions that can deepen students' understanding of certain topics. This more frequent and intensive interaction can help create better relationships between teachers and students, and facilitate a more effective learning process.

The implementation of technology also allows for features that support self-paced learning and more objective assessment. For example, online quizzes and self-paced learning modules allow students to test their understanding of the learning material periodically. Automated assessment systems integrated into e-learning platforms can provide immediate feedback and quick evaluation results. This helps students understand their strengths and weaknesses in learning and improve areas that need more attention. Technology also makes it easier for teachers to monitor student progress and design learning materials that are more suited to individual needs.

The use of technology in Islamic faith education must be done carefully and with consideration of Islamic values. Technology should be used as a tool to support and enrich learning, not as a substitute for traditional teaching methods that are still important in the context of religious education. The integration of technology must be done wisely to ensure that Islamic values are maintained and that technology serves to strengthen the understanding and appreciation of religious teachings. With the right approach, technology can be a very effective tool in facilitating Islamic faith education and preparing students to face the challenges of the Society 5.0 era.

The use of technology in Islamic faith education as explained above is in line with previous research findings that reflect how technology can enrich teaching materials and improve interaction between teachers and students in the context of Islamic religious education in the Society 5.0 era. Idris (2022) stated that technology in the Society 5.0 era can provide significant opportunities for Islamic faith education, especially in terms of developing self-potential, opening up new job opportunities, and accelerating the development of Islamic educational institutions. Technology is also considered a tool to strengthen the character of teachers and students, as well as support the achievement of the vision of *rahmatan lil 'alamin*. This study highlights that despite challenges such as the potential for individuality and the need for IT skills, technology provides opportunities to improve access and quality of education. This is in line with the idea that technology can enrich teaching materials and improve teacher-student interaction by expanding access and supporting more interactive learning.

Khoirin & Hamami (2021) underline the importance of integrating critical and creative thinking skills into the Islamic Religious Education (PAI) curriculum. They suggest that this approach helps shape a generation that is ready to face challenges in the Society 5.0 era by mastering character-based science and technology. This supports the view that technology, when integrated with effective learning strategies such as inquiry learning and project-based learning, can enrich teaching materials and increase student engagement in learning Islamic faith.

Latifah & Ngalimun (2023) emphasized the need for a transformation management approach based on Islamic education principles in facing the Society 5.0 era. They mentioned principles such as monotheism, integration, balance, and lifelong education as the basis for dealing with inconsistencies in modern life. This study supports the idea that technology should be used wisely to support the basic principles of Islamic education, ensuring that technology is not only a substitute but a tool to strengthen Islamic values in teaching materials.

Overall, previous research findings suggest that technology, if used wisely, can enrich teaching materials and enhance interactions between teachers and students in Islamic aqidah education. Technology enables more varied and adaptive delivery of materials, increases access to scientific sources, and facilitates more intensive interactions between teachers and students. An approach that is in accordance with the basic principles of Islamic education can ensure that technology supports effective and relevant teaching of aqidah in the era of Society 5.0.

Contributions that can be given by the Government, Educational Institutions, Society, and Parents in Supporting the Development of Adaptive and Relevant Islamic Creed Education in the Era of Society 5.0

The government has a crucial role in supporting the development of Islamic faith education that is adaptive to the Society 5.0 era. One of the government's main contributions is to formulate policies and regulations that support the integration of technology into the religious education curriculum. The government can set standards and guidelines for the use of technology in faith education, including the provision of adequate infrastructure such as stable internet access and the necessary hardware. In addition, the government can provide training and support for educators to master the latest technology and teaching methods that are in accordance with current developments. This policy will ensure that faith education not only follows technological developments but also utilizes them effectively to improve the quality and relevance of religious teachings.

Educational institutions also have a major responsibility in adapting curriculum and teaching methods to meet the needs of students in the digital age. Educational institutions must design curricula that not only cover in-depth aqidah teaching materials but also integrate technology in relevant ways. This includes the development of e-learning modules, the use of visual aids, and mobile applications that support aqidah learning. In addition, educational institutions need to create a learning environment that

allows students to explore and deepen the teaching materials independently using technology, while still providing guidance and support from teachers. Training programs for teachers must also be conducted regularly to ensure that they can adapt teaching methods and technology effectively.

The community can make a significant contribution in supporting Islamic faith education by actively participating in various educational and social activities. The community can organize seminars, workshops, and discussion forums that discuss the integration of technology in faith education (Attsaury et al., 2024; Isa et al., 2024). These activities not only raise awareness of the importance of faith education that is relevant to the digital era, but also facilitate the exchange of ideas and best practices between various parties. In addition, the community can play a role in providing additional facilities and resources for education, such as information centers and community-based learning places that support faith learning. With community support, faith education can be more integrated into everyday life and more accessible to all groups.

Parents play an important role in supporting Islamic faith education by creating a supportive home environment and monitoring their children's use of technology. Parents should be involved in the educational process by regularly discussing faith teaching materials and monitoring the digital content their children access. By providing support and guidance at home, parents can help students understand the teachings of faith more deeply and maintain consistency between education at school and at home. In addition, parents can collaborate with educational institutions in religious education activities, such as attending parent-teacher meetings or participating in programs held by the school.

Overall, contributions from the government, educational institutions, society, and parents are very important in creating adaptive and relevant Islamic faith education in the era of Society 5.0. Each party has a unique role that complements each other to ensure that faith education can integrate technology in a way that supports and strengthens religious values (Mustofa & Nurulloh, 2024; Rohmah et al., 2023). With cooperation and support from all parties, Islamic faith education can continue to develop and meet the needs of future generations, making it relevant and effective amidst rapid technological developments and the challenges of globalization. The contributions of the government, educational institutions, society, and parents in supporting the development of adaptive and relevant Islamic faith education in the era of Society 5.0 are in line with the findings of several previous studies.

Madyawati et al. (2021) emphasized the importance of the role of parents in educating children with a religious-based approach and adapting to technological developments. This study recommends that parents not only increase their knowledge of new technologies but also guide children in using digital devices positively. This is in line with the idea that parents play a key role in supporting religious education by creating a supportive home environment and monitoring their children's use of technology. With parental knowledge and involvement in the use of technology, they can help maintain the consistency of religious teachings at home and utilize technology

positively. Novita (2023) highlighted the importance of integrating digital ethics in education to reduce the negative impacts of technological transformation. This study emphasizes that education must form quality and moral human resources, with a focus on digital ethics (Rosyadi et al., 2023). This reflects the importance of educational institutions in designing a curriculum that not only includes religious teaching materials but also integrates digital ethics, so that students can adapt well in the digital era without losing religious values (Bauer & Hermann, 2024). By integrating digital ethics into teaching materials, educational institutions can support the development of students' character and morals in the context of Society 5.0 (Birhan et al., 2021).

Putra (2019) emphasized that Islamic education must have the ability to face the challenges of the Society 5.0 era through critical thinking skills, creativity, and the provision of adequate resources. This is in line with the contribution that must be made by the government and educational institutions in providing the necessary infrastructure and training (Meyer, 2024). The government must formulate policies that support technology integration and provide adequate facilities, while educational institutions need to adjust the curriculum and teaching methods to include skills that are relevant to the digital era. This ensures that Islamic faith education remains relevant and effective in facing the challenges of technology and globalization.

Overall, the contributions from the government, educational institutions, society, and parents are in accordance with previous research findings that show the need for synergy between various parties to support Islamic faith education in the Society 5.0 era. Each party has a unique role that complements each other, from government policies and infrastructure provision, to the integration of digital ethics and parental involvement in supporting the positive use of technology. This collaboration will ensure that Islamic faith education can adapt and utilize technology effectively, maintaining its relevance and quality amidst rapid technological developments.

CONCLUSION

This study found that the use of technology in Islamic religious education may face a major, previously unforeseen challenge, namely resistance from certain segments of the more conservative society to the integration of technology in religious teaching. While much of the literature suggests that technology can enrich teaching materials and enhance interactions between teachers and students, the results of this study indicate significant challenges in adopting technology due to concerns about its potential negative impact on Islamic values and traditional teaching methods. This finding is surprising because it suggests a greater tension than anticipated between technological advances and traditional religious values.

The contribution of this study lies in adding a new perspective on how technology integration can be implemented in the context of Islamic faith education, especially by identifying the practical challenges faced in the process. This study not only confirms previous findings on the benefits of technology in education, but also challenges the validity of the assumption that technology is always well received by all segments of

society. By showing discomfort in some groups, this study provides a new contribution on the need for a more careful and structured approach to technology integration that takes into account the sensitivity of religious values. However, this study has several limitations. It is limited to cases in several educational institutions with a focus on the technological aspect only, does not cover variations in different levels of education or wider geographic contexts. In addition, this study does not discuss gender or age differences in responses to technology in Islamic faith education. These limitations indicate the need for further research that includes a larger sample, a wider variety of cases, and various aspects such as gender and age to provide a deeper and more comprehensive understanding. With more in-depth results, more appropriate policies and strategies for technology integration in Islamic faith education can be formulated to overcome challenges and maximize its benefits.

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