



OPPORTUNITIES AND CHALLENGES FOR ISLAMIC EDUCATION IN SOCIETY 5.0

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Abstract

This study thoroughly investigates the opportunities and challenges encountered by Islamic education in adapting to the dynamics of Society 5.0. Employing a qualitative approach supported by an extensive literature review, the research synthesizes diverse scholarly perspectives to elucidate the transformative potential of digital technologies within Islamic educational frameworks. The findings highlight significant opportunities, including the enhancement of educators' digital competencies, the development of innovative pedagogical models, and the strategic integration of advanced technologies to foster more effective and accessible educational practices. These advancements signify a promising pathway for strengthening the role of Islamic education in contemporary society. However, the research also highlights critical challenges, particularly the necessity for educators to navigate rapidly evolving technological landscapes while upholding the core Islamic values integral to educational principles. Through a comparative framework, the study draws lessons from countries with advanced digital integration, identifying best practices that can inform the evolution of Islamic education. The findings suggest that sustaining the relevance and vitality of Islamic education in Society 5.0 necessitates a deliberate approach to technology adoption, supported by adaptive policy frameworks and continuous professional development. These measures are pivotal in ensuring institutional resilience and advancing Islamic education amidst the complexities of the digital era.

Penelitian ini secara komprehensif menginvestigasi peluang dan tantangan yang dihadapi pendidikan Islam dalam merespons dinamika transformatif era Society 5.0. Dengan menerapkan pendekatan kualitatif yang didukung oleh tinjauan literatur mendalam dan terstruktur. Penelitian ini mengintegrasikan berbagai perspektif ilmiah untuk mengungkapkan potensi transformasi teknologi digital dalam konteks kerangka pendidikan Islam. Hasil penelitian ini mengidentifikasi peluang-peluang signifikan, meliputi peningkatan literasi digital pendidik, perancangan model pedagogis inovatif, serta optimalisasi pemanfaatan teknologi canggih untuk mendukung praktik pendidikan yang lebih inklusif, efektif, dan dapat diakses secara luas. Kemajuan ini mengindikasikan jalur strategis yang potensial untuk memperkuat relevansi dan posisi pendidikan Islam dalam lanskap masyarakat modern. Di sisi lain, penelitian ini juga menggarisbawahi tantangan mendasar, terutama kebutuhan mendesak bagi para pendidik untuk mampu beradaptasi dengan cepat terhadap perkembangan teknologi yang dinamis, tanpa mengabaikan nilai-nilai fundamental Islam yang menjadi landasan prinsip pendidikan. Melalui kerangka komparatif, penelitian ini juga menggali kebijakan dan praktik dari negara-



negara dengan tingkat integrasi digital yang lebih maju, serta mengidentifikasi model-model unggul yang dapat dijadikan acuan dalam pengembangan pendidikan Islam. Penelitian ini menegaskan bahwa untuk memastikan keberlanjutan relevansi dan vitalitas pendidikan Islam di era Society 5.0, diperlukan adopsi teknologi yang terencana secara strategis, yang didukung oleh kebijakan adaptif dan inisiatif pengembangan kapasitas profesional yang berkelanjutan. Langkah-langkah ini sangat penting untuk memastikan ketahanan institusi pendidikan Islam dan kemajuan yang berkelanjutan dalam menghadapi tantangan era digital yang semakin kompleks.

Background

Rapid technological advancements, particularly the advent of Industry 4.0 and Society 5.0, have significantly reshaped the global landscape. In response to the complexities and disruptions brought by Industry 4.0, Japan introduced the concept of Society 5.0, a human-centered paradigm aimed at harmonizing digital innovation with societal well-being. This framework seeks to address pressing global issues such as demographic shifts, environmental sustainability, and socio-economic inequalities by integrating advanced technologies with human intelligence.¹ At its core, Society 5.0 represents a transformative shift that bridges the digital and physical realms to create a more inclusive and balanced society.

The implications of Society 5.0 extend deeply into the realm of education, particularly Islamic education, which faces a dual challenge: adapting to modern technological advancements while preserving its core principles rooted in faith and values. On the one hand, the accelerated pace of digital transformation disrupts traditional pedagogical practices and raises concerns about maintaining the distinctive identity of Islamic education. On the other hand, the integration of technology offers unprecedented opportunities to enrich learning experiences, foster critical thinking, and deepen students' engagement with Islamic teachings. This dynamic tension necessitates a strategic approach to innovation that not only integrates technological tools but also safeguards the spiritual and ethical dimensions fundamental to Islamic education.

To navigate these complexities, Islamic education must align its practices with modern demands while steadfastly upholding its foundational principles. Rooted in the teachings of the Qur'an and the prophetic traditions, it holds a distinctive obligation to cultivate individuals of exemplary character, intellectual rigor, and

¹ UNESCO, "Japan Pushing Ahead with Society 5.0 to Overcome Chronic Social Challenges," *UNESCO*, April 2022, <https://www.unesco.org/en/articles/japan-pushing-ahead-society-50-overcome-chronic-social-challenges>.

social responsibility.² Consequently, addressing the challenges posed by Society 5.0 and Industry 4.0 requires a deliberate reassessment of conventional educational paradigms, striving to harmonize modernity with the enduring values of Islamic tradition.

While prior research has extensively examined the general influence of technological advancements on education, this study endeavors to provide a more nuanced analysis of the specific challenges and opportunities faced by Islamic educational institutions within the Indonesian context of Society 5.0. For instance, studies such as those by Salma Rabani et al. (2023)³ and Asmayawati et al. (2024)⁴ Emphasize the transformative role of technology in enhancing pedagogical efficiency and access to knowledge in general education systems. However, these studies largely overlook the unique socio-religious factors, particularly within the Indonesian context, where cultural diversity and Islamic principles shape the educational landscape.

In the Indonesian context, where cultural diversity intertwines with Islamic principles, the integration of technology into Islamic education must be approached with sensitivity to these dynamics. Research by Muhammad et al. (2024)⁵ This study highlights how Islamic education institutions in Indonesia navigate this duality, balancing modern pedagogical methods with deeply rooted religious values. Building on such insights, it identifies strategies to integrate technological innovations effectively while preserving the authenticity and foundational values of Islamic education, thus addressing the distinct challenges posed by Society 5.0.

Research Method

To achieve research objective, a qualitative research approach will be employed, specifically utilizing a literature review methodology. This study selected relevant articles from peer-reviewed academic journals, research reports, and reputable scholarly databases, such as Google Scholar, JSTOR, Elsevier, and ScienceDirect. The selection process will focus on studies published in the last seven

² Mo'tasim, "Dimensi Sosiokultural Pendidikan Agama Islam; Analisis Konsep," *Al-Ibrah* 2, no. 7 (June 2017): 113 – 39.

³ Salma Rabani et al., "The Role of Technology in Indonesian Education at Present," *Journal of Computer Science Advancements* 1, no. 2 (2023): 85 – 91.

⁴ Asmayawati, Yufiarti, and Elindra Yetti, "Pedagogical Innovation and Curricular Adaptation in Enhancing Digital Literacy: A Local Wisdom Approach for Sustainable Development in Indonesia Context," *Journal of Open Innovation: Technology, Market, and Complexity* 10, no. 1 (March 2024): 100233, <https://doi.org/10.1016/j.joitmc.2024.100233>.

⁵ Muhammad Fakhruddin Al-Razi, Abdul Madjid, and Ahmad Hadziq Madani Ilham Khalil, "Reconstructing the Islamic Education Paradigm in Indonesia," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 22, no. 2 (August 31, 2024): 294 – 310, <https://doi.org/10.32729/edukasi.v22i2.1918>.

years to ensure the research reflects the most current perspectives on the integration of technology into Islamic education. Keywords like "Islamic education," "Society 5.0," and "digital transformation in education" will guide the search, with only studies that meet the criteria of academic rigor, relevance, and methodological transparency included in the review.

Once selected, content analysis will be used to identify key themes, patterns, and trends across the literature. This analysis will focus on categorizing findings related to "digital literacy," "innovative teaching models," and "challenges in preserving Islamic values." Data will be systematically coded to highlight significant insights, and comparisons will be made to identify the different ways Islamic education systems address technological advancements, particularly within the Indonesian context. Ethical considerations will be strictly adhered to, ensuring the proper citation of sources and maintaining transparency throughout the analysis process. This approach will provide a comprehensive synthesis of how Islamic education can integrate modern technological advancements while upholding its core principles.

Results and Discussion

Integration with Technology

In the era of Society 5.0, Islamic education has significant opportunities for scientific advancement as this era encourages the transformation of Islamic educational thought in all aspects. The era is human-centered and technology-based, which requires the full support of innovative ideas from scholars and experts in Islamic education.⁶ The 5.0 Society, also known as the 'Super Smart Society,' is envisioned as a sustainable and inclusive socio-economic system supported by digital technologies such as artificial intelligence (AI), the Internet of Things (IoT), and robotics. Initiated by Japanese Prime Minister Shinzo Abe in March 2017 and officially launched on January 21st 2019, Society 5.0 aims to integrate cyberspace and physical space, ensuring that technology and people coexist to improve human life sustainably.⁷ While Society 5.0 shares similarities with Industry 4.0 in its focus on digital transformation, it has a broader scope and emphasizes a holistic transformation of lifestyles. By 2030, Society 5.0 aims to make a significant contribution to the Sustainable Development Goals (SDGs).

However, there are many challenges, especially in adapting to rapid technological changes. Jakaria Umro's research highlights that one of the main

⁶ Moh Afiful Hair and Moh Subhan, "Pendidikan Islam Dan Fenomena Disruption 4.0," *Ahsana Media: Jurnal Pemikiran, Pendidikan, Dan Penelitian Keislaman* 5, no. 2 (July 2019): 1–7.

⁷ UNESCO, "Japan Pushing Ahead with Society 5.0 to Overcome Chronic Social Challenges."

challenges for Islamic education is its management, which often focuses on cognitive aspects while neglecting other essential elements, leading to an overemphasis on intellectual intelligence.⁸ Similarly, Eko Risdianto suggests that teachers of Islamic education need to emphasize exemplary character and moral education.⁹ While technology can facilitate the dissemination of knowledge, the application of hard and soft skills remains irreplaceable and integral to the teaching process.¹⁰ From a critical standpoint, these perspectives highlight an inherent tension within Islamic education: the need to reconcile traditional values with contemporary demands. It is insufficient to prepare students for the complexities of Society 5.0 by focusing solely on cognitive achievements. A more comprehensive approach is necessary, one that integrates moral, spiritual, and intellectual development while employing technology as a means to enhance these dimensions rather than as an end in itself. Moreover, educators must adopt a dual-role framework, acting not only as facilitators of knowledge but also as role models who embody the ethical and moral principles of Islamic teachings.

Consequently, in the context of Society 5.0, Islamic education must transcend its conventional boundaries through proactive innovations and comprehensive pedagogical reforms. These reforms necessitate providing educators and institutions with critical and adaptive skills to navigate the interplay between tradition and technology. Only by addressing these challenges through a balanced and dynamic approach can Islamic education remain relevant and impactful amidst the rapid transformations of the digital age.

This era has emerged in response to the disruptive innovations of Industry 4.0, affecting all aspects of life, including politics, economics, education, and industry. Despite this progress, educational institutions in Indonesia have not fully embraced the principles of Industry 4.0, let alone Society 5.0.¹¹ This is evident in the implementation of the education system, the interaction strategies between teachers and students, and the cultivation of modern thinking paradigms. Society 5.0 requires a shift from manual to digital learning, emphasizing literacy, numeracy, and mastery

⁸ Jakaria Umro, "Tantangan Guru Pendidikan Agama Islam Dalam Menghadapi Era Society 5.0," *Al-Makrifat: Jurnal Kajian Islam* 5, no. 1 (April 1, 2020): 79–95, <https://ejournal.kopertais4.or.id/tapalkuda/index.php/makrifat/article/view/3675>.

⁹ Eko Risdianto, "Analisis Pendidikan Indonesia Di Era Revolusi Industri 4.0," 2019.

¹⁰ Nurdiana Nurdiana and Moses Glorino Rumambo Pandin, "Industrial Revolution: A History of Industrial Revolution and Its Influence in Manufacturing Companies," *Historia Madania: Jurnal Ilmu Sejarah* 5, no. 2 (December 30, 2021): 137–51, <https://doi.org/10.15575/hm.v5i2.13063>.

¹¹ Yenny Puspita et al., "Selamat Tinggal Revolusi Industri 4.0, Selamat Datang Revolusi Industri 5.0," in *Prosiding Seminar Nasional Program Pendidikan Pascasarjana Universitas PGRI Palembang*, 2020, 122–30, <https://jurnal.univpgri-palembang.ac.id/index.php/Prosidingpps/article/view/3794>.

of mathematics alongside human literacy (humanities, communication, design), technological literacy (understanding technology and its applications), and data literacy (reading and analyzing big data). It also fosters critical thinking and creativity, which are essential for future adaptation.

Etymologically, Islamic education is a combination of the terms 'education' and 'Islam.' The word 'education' in the traditional Islamic context is often defined as *at-tarbiyah*, *at-ta'lim*, *at-ta'dib*, and *ar-riyadhoh*. Islamic education is commonly understood as religious education focusing on curriculum, materials, and teaching methods specific to Islam.¹² However, the essence of Islamic education goes beyond physical development; it encompasses the holistic nurturing of attitudes and behaviors, emphasizing the instilling of faith and character to fulfill spiritual obligations. In the Islamic educational framework, teachers serve not only as 'mu'allim' (transmitters of knowledge) but also as 'murabbi' (spiritual and personal mentors).¹³

This dual role aims to create a generation that is endowed with intellectual and spiritual qualities in a balanced and harmonious manner. According to K.H. Sahal Mahfudz, Islamic education is a process that shapes Islamic character, attitudes, and behavior, including faith (*aqidah*), Islam (Sharia), and Ihsan (ethics, *akhlaq*, and *tasawuf*). Based on these definitions, Islamic education is a conscious effort by responsible individuals to guide, nurture, develop, and direct the potential of students following Islamic teachings to create well-rounded individuals in this world and the hereafter. However, as the world rapidly transitions into the era of Society 5.0, Islamic education faces significant challenges in adapting to the demands of a technology-driven, human-centered society. While there is growing recognition of the need for digital literacy and innovative pedagogical approaches, existing research often overlooks the unique challenges and opportunities faced by Islamic educational institutions.

In the evolving context of Islamic education, the integration of digital technologies represents a significant challenge that requires serious attention, particularly with regard to the maintenance of the values on which religious teachings are based, including faith, ethics, and character building. Despite the growing recognition of the importance of digital tools in contemporary education, most existing studies tend to overlook the particular challenges faced by Islamic

¹² Aldila Winda Pramita et al., "Hakikat Pendidikan Islam: Tarbiyah, Ta'lim Dan Ta'dib," *Journal of Educational Research and Humaniora (JERH)* 1, no. 2 (June 28, 2023): 83–89, <https://doi.org/10.51178/jerh.v1i2.1394>.

¹³ Khoerotun Ni'mah, "Rekonstruksi Pendidikan Menurut Sayyid Hossain Nasr Dan Relevansinya Dengan Pendidikan Agama Islam Pada Saat Ini," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 3, no. 2 (2019): 196–214.

educational institutions in aligning technology with deep traditional principles. On the one hand, there is a paucity of research examining how Islamic educational principles can be preserved in the face of technological advancement. On the other hand, there is a dearth of studies investigating the practical application of technology in the context of Islamic education, particularly in Southeast Asia, where religious values are deeply entrenched.

In light of the circumstances mentioned above, this study endeavors to address the existing gap in knowledge by elucidating the multifaceted opportunities and challenges encountered by Islamic educational institutions in integrating technology while concurrently upholding the core tenets of their religious values. This approach not only offers a novel perspective in comprehending the role of technology in Islamic education in the context of Society 5.0 but also provides insight into attaining a harmonious equilibrium between modern advancement and tradition while upholding the spiritual and ethical integrity of the learning process.

Opportunities for Islamic Education

The Society 5.0 era represents a further development of the Industrial Revolution 4.0, aiming to integrate virtual and real spaces with advanced technology. This section explores the various opportunities that Society 5.0 presents for Islamic education, including enhancing human capital, leveraging digital marketing, and modernizing educational paradigms. Several studies and reports highlight these opportunities, such as the findings of Stella Timotheou et al. (2022), which emphasize the transformative impact of technology on education, and the work of Soleh Hasan Wahid et al. (2024), on the integration of Islam values with technological innovation.

One significant avenue for leveraging technology in Islamic education is human capital development. Utilizing digital technology in Islamic education facilitates the expansion of access to human resource development. Enhancing the quality of teaching and human resources represents a crucial prerequisite for Islamic education institutions to compete in the era of Society 5.0.¹⁴ Technology enables the delivery of diverse forms of training and human resource development that are readily accessible, thus eliminating the possibility of being left behind. With the improvement of the quality of human resources, Islamic education can not only compete but also innovate and lead in the modern educational landscape. This modern educational landscape includes the development of innovative teaching methods, the creation of interactive learning materials, and the implementation of personalized learning approaches.

¹⁴ A M Wibowo et al., "Model Peningkatan Sumber Daya Pendidik Pada Madrasah Ibtidaiyah Inklusi Menghadapi Era Society 5.0 Dan Revolusi Industri 4.0," in *Seminar Nasional Pascasarjana* (Universitas Negeri Semarang, 2019).

The advancement of digital technology has facilitated the delivery of training and development programs that are more accessible to individuals and groups. Bakhtiar in M. Hidayat Ginanjar emphasizes the importance of improving the quality of teachers and lecturers with high talents as 'Future Teachers.'¹⁵ In the context of enhancing the quality of Islamic education, the integration of digital technology not only facilitates access to a range of human resource development programs but also paves the way for a profound transformation in learning methods and educational management.

In the context of enhancing the quality of Islamic education, the integration of digital technology not only facilitates access to a range of human resource development programs but also paves the way for a profound transformation in learning methods and educational management. By harnessing the power of technology, Islamic education can undergo a profound transformation, becoming more engaging, interactive, and effective, ultimately empowering learners to reach their full potential.

One crucial aspect of this process is developing a curriculum that is responsive to the demands of the contemporary era, integrating technological elements and relevant Islamic values.¹⁶ Consequently, Islamic education can equip a generation with the requisite skills to navigate technological change while simultaneously instilling in them a robust moral and spiritual foundation through Islamic teachings. Islamic education can create a holistic and sustainable learning ecosystem that empowers learners to thrive in the digital age by fostering collaboration among educational institutions, teachers, and technology experts.

Additionally, digital marketing offers a strategic avenue for Islamic educational institutions to expand their reach and attract a diverse student body. By leveraging the power of digital platforms, these institutions can effectively disseminate information about their programs and values to a global audience. Moreover, through targeted digital marketing campaigns, institutions can enhance their brand reputation and foster stronger connections with potential students. Islamic educational institutions should adopt a comprehensive digital marketing approach to effectively implement these strategies.¹⁷ In the context of the Society 5.0 era, technological advances also provide a valuable opportunity for Islamic educational institutions to

¹⁵ M Hidayat Ginanjar, "Tantangan Dan Peluang Lembaga Pendidikan Islam Di Era Masyarakat Ekonomi Asia (MEA)," *An-Nidzam: Jurnal Manajemen Pendidikan Dan Studi Islam* 3, no. 2 (December 10, 2016): 107 – 24, <https://doi.org/10.33507/an-nidzam.v3i2.14>.

¹⁶ Shulhan Alfinnas, "Arah Baru Pendidikan Islam Di Era Digital," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 7, no. 1 (July 2018): 804 – 17.

¹⁷ Abas Hidayat, Siti Fatimah, and Didin Nurul Rosidin, "Challenges and Prospects of Islamic Education Institutions and Sustainability in the Digital Era," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (April 3, 2022): 351 – 66, <https://doi.org/10.31538/nzh.v5i2.2106>.

leverage digital marketing strategies to advance their mission and objectives. Implementing digital marketing enables institutions to disseminate their messages to a broader audience, enhance their reputation, and attract a greater student population.

To maximize the impact of digital marketing, Islamic educational institutions should consider a broader marketing management approach that encompasses strategic planning, implementation, and evaluation. Marketing management includes analyzing, planning, implementing, and monitoring programs to meet the evolving needs of the times. This approach can facilitate the better-known status of Islamic educational institutions at both the national and international levels.

It can be argued that digital marketing strategies significantly impact the development of Islamic educational institutions. The implementation of effective marketing techniques can facilitate the enhancement of an institution's image and the attraction of a greater number of students.¹⁸ The field of marketing management encompasses the analysis, planning, implementation, and monitoring of programs to meet the evolving needs of the times. This approach can facilitate the better-known status of Islamic educational institutions at both the national and international levels.

A paradigm shift is necessary further to enhance Islamic education's relevance in the modern world. Modernization is a necessity if backwardness is to be overcome and the quality of education is to be improved. The term "modernization" is defined as a paradigm shift in Muslim thinking and an adjustment to changing times without changing the essence of Islamic teachings.

In Muhammad Arkoun's view, as presented by Samsul Bahri et al., modernism may be understood as liberation from the traumatic psychological atmosphere of the lamp period, followed by the capacity to perceive reality objectively, that is free from misunderstanding and contradiction.¹⁹ This paradigm shift necessitates a reinterpretation of Islamic texts and traditions in light of contemporary challenges and opportunities. By adopting a critical and contextual approach to Islamic knowledge, educators can equip students with the tools to engage with the world in a meaningful and responsible way. This includes developing a strong foundation in Islamic sciences, as well as cultivating critical thinking, problem-solving, and communication skills.

¹⁸ Vesna N Baltezarevic, "The Role of Digital Marketing in the Education Sector," in *Isarc International Science And Art Research* (Ankara, 2023), 142–49, <https://www.researchgate.net/publication/368984212>.

¹⁹ Samsul Bahri, Hasan Bari Tanjung, and Halimatun Saadiyah, "New Modernisme Fazlur Rahman Dalam Paradigma Pendidikan Islam," *Ri'ayah: Jurnal Sosial Dan Keagamaan* 6, no. 1 (June 2021): 13–28.

Furthermore, the modernization of Islamic education requires a commitment to innovation and creativity. By embracing technology and incorporating innovative teaching methods, educators can create dynamic and engaging learning environments. This can help to inspire students and motivate them to pursue lifelong learning. To achieve such innovation, Islamic education needs to undergo a fundamental paradigm shift.

In certain instances, the Islamic educational system is still lagging behind the advancements of society 5.0. This is particularly evident in the dichotomy of education, which can potentially hinder the growth of Islamic teaching. The secular sciences, which are perceived as leading Muslims towards disbelief, make general sciences less appealing. This phenomenon has the consequence of orienting Islamic education towards the afterlife and depersonalizing it.

This endeavor necessitates a paradigm shift in thought and an adjustment to the evolving times. This shift is crucial to address the challenges of modernization and westernization while maintaining Islamic identity.²⁰ Methods such as injection motivation and the think tank revolution can be employed to reform the education system. Islamic education must respond to social change with adaptations and innovations in curriculum and teaching methods.

Implementing modern financial management practices is essential to supporting this paradigm shift and enhancing the overall effectiveness of Islamic education. The advent of the Society 5.0 era has facilitated the implementation of more efficient financial management and educational practices by utilizing digital technology. By adopting digital financial management tools, Islamic educational institutions can streamline their operations and reduce administrative costs.

The form of education cost management is divided into three categories: the authorizer, who has the authority to make decisions regarding data collection and expenditure; the ordinator, who is authorized to apply for financing; and the treasurer, who is tasked with receiving, storing, and issuing money.²¹ Utilizing digital applications and websites for financial transactions and reporting can reduce operational costs and enhance efficiency. The digital era of technology, particularly the 5th Industrial Revolution, offers numerous advantages to society.

Digital tools can automate many financial processes, such as budgeting, accounting, and reporting. Utilizing websites and/or applications facilitates the execution of financial transactions and reporting, thereby enhancing the efficacy and

²⁰ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 2017).

²¹ Febie Saputra, "Kedudukan Bendahara Pasca Berlakunya Undang-Undang Nomor 1 Tahun 2004 Tentang Kebendaharaan Negara," *Yuridika* 30, no. 3 (September 4, 2015): 285, <https://doi.org/10.20473/ydk.v30i3.1888>.

efficiency of work. If implemented optimally, despite the initial high costs, the effectiveness and efficiency of digital work can reduce the cost of adding employees and employee operational costs.²²

In the long term, the implementation of digital technology can result in significant cost savings for educational institutions. By automating routine tasks and improving data accuracy, institutions can allocate more resources to core academic activities, such as curriculum development, teacher training, and student support services. This can lead to improved educational outcomes and increased institutional competitiveness. The application of technology in financial management enables the reporting and transactional processes to be conducted more efficiently, thereby reducing operational costs. Although the initial cost of implementing technology is high, in the long run, the efficiencies gained can offset these costs and allow for the allocation of funds for the development of more modern facilities and infrastructure.

In light of the foregoing, the incorporation of technology into Islamic education offers a substantial opportunity to elevate the caliber of learning and equip learners with the requisite competencies for the future. Islamic educational institutions can transform their pedagogical approaches, enhance student engagement, and extend their reach to a global audience by employing digital tools and platforms. A crucial element of this transformation is the formulation of a curriculum that is responsive to the demands of the contemporary era, integrating technological elements and pertinent Islamic values. Moreover, the strategic deployment of digital marketing techniques can markedly elevate the visibility and reputation of Islamic educational institutions. In order to facilitate the realization of these initiatives, it is imperative to allocate resources toward the professional advancement of educators. Ultimately, the successful implementation of these strategies will necessitate a collaborative effort between educational institutions, policymakers, and technology experts.

Challenges in Society 5.0

The Society 5.0 era poses significant challenges for Islamic education, particularly in technological adaptation, resource management, and the integration of Islamic values with technological advances. One of the primary challenges is limited technological access, especially in rural areas where infrastructure and digital resources are inadequate, creating barriers to effective learning. Another key issue is the development of human resources, as many educators struggle to adopt modern pedagogical approaches and incorporate them with Islamic teachings due to insufficient training and technological expertise. Moreover, the integration of Islamic values with technological advances remains a critical challenge, as rapid

²² Hidayat, Fatimah, and Rosidin, "Challenges and Prospects of Islamic Education Institutions and Sustainability in the Digital Era."

technological progress often clashes with the ethical frameworks and spiritual principles upheld in Islamic education. This integration's critical aspect is building awareness of science and technology among Islamic educators and students while ensuring these advances align with Islamic values.

In the context of the Society 5.0 era, mastery of science and technology is paramount. However, it is equally crucial to mitigate the potential negative impacts of technological advancements. Islamic education can play a pivotal role in fostering a balanced approach, promoting responsible use of technology, and ensuring that it aligns with Islamic values. By equipping students with the necessary scientific knowledge and ethical framework, Islamic education can contribute to a harmonious coexistence of technology and spirituality.

This focus on scientific literacy and ethical responsibility aligns with Prof. Fathul Wahid's ideas. In a discourse on the theme of imagination framing Islamic civilization, Prof. Fathul Wahid highlighted the importance of embracing innovation and adapting to changing times.²³ He argued that a lack of appreciation for individual talents and a failure to understand contemporary realities have hindered the progress of Muslim societies in science and technology. In this situation, Islamic education must prioritize the development of critical thinking, problem-solving skills, and a deep understanding of Islamic values. By equipping students with the necessary scientific knowledge and fostering critical thinking skills, Islamic education can empower them to actively participate in the advancement of science and technology in a way that aligns with Islamic values. This approach addresses Prof. Wahid's concerns about the lack of appreciation for individual talents and the need to understand contemporary realities. By fostering a culture of innovation and critical thinking, Islamic education can empower students to develop their unique skills and contribute meaningfully to society.

In educational field, the integration of scientific and technological advances has a positive impact. This impact gradually occurred as evidenced by the emergence of transformative changes. Nevertheless, despite the positive changes that have been observed, the evidence on the ground indicates that there is still a lack of progress in human resources. For instance, some educators continue to adhere to the traditional approach of disseminating materials in the classroom.²⁴ Some educators perceive the integration of technology into learning and teaching activities as a

²³ Fathul Wahid, "Menguak Penyebab Kemunduran Umat Islam - Universitas Islam Indonesia," accessed December 21, 2024, <https://www.uui.ac.id/menguak-penyebab-kemunduran-umat-islam/>.

²⁴ Dhia Fitriah and Meggie Ulyah Mirianda, "Kesiapan Guru Dalam Menghadapi Tantangan Pendidikan Berbasis Teknologi," in *Prosiding Seminar Pendidikan Program Pascasarjana Universitas PGRI Palembang*, 2019.

challenge due to the necessity of continuously influencing knowledge from diverse sources. Furthermore, educators frequently encounter challenges in fostering an Islamic ethos within the school environment.²⁵ The incident is attributable to a lack of competence in internalizing knowledge between religious and general education, which is compounded by a lack of support for such efforts.

Bambang Wahrudin rightly emphasized the crucial role of teachers in balancing conceptual understanding and practical skills in education. The ideal teacher not only masters the subject matter but also has a personality that can inspire and guide students. In Islamic education, teachers play a dual role as educators and spiritual leaders.²⁶ Therefore, the teacher's quality directly impacts the success of the learning process and the students' character development.

These standards include not only pedagogical competence but also religious, ethical, and professional aspects. Professional teachers have a strong commitment to Islamic values, a deep understanding of Pancasila and the 1945 Constitution, and the ability to make wise decisions. In addition, teachers must also have a high sense of responsibility for their duties and always strive to improve their quality. In the challenging era of globalization, teachers must continue to develop their competence. They need to master information and communication technology to be able to use various learning resources available online. Teachers must also be able to integrate Islamic values with the development of science and technology. In this way, students can grow into individuals who are faithful, knowledgeable, and equipped with skills relevant to the demands of the times.

Another significant challenge facing Islamic education is the dichotomy between religious and secular knowledge. This dichotomy often leads to a narrow understanding of Islam and hinders the development of critical thinking skills.²⁷ Unlike Western education systems, which have long integrated scientific knowledge and humanistic values, Islamic education often gets trapped in a narrow dualism. This hinders the full development of students' potential. To overcome this educational problem, it is crucial to promote a balanced approach that recognizes the interconnectedness of faith and reason. By integrating scientific inquiry with Islamic values, Islamic education can equip students with the knowledge and skills needed to address the complex issues of the 21st century. This holistic approach not

²⁵ Pasmah Chandra, "Problematika, Tantangan, Dan Peluang Pendidikan Agama Islam Di Sekolah Dan Perguruan Tinggi Di Era Globalisasi," *Jurnal Aghinya STIES NU Bengkulu* 3, no. 1 (2020): 124 – 136.

²⁶ Fitriah and Mirianda, "Kesiapan Guru Dalam Menghadapi Tantangan Pendidikan Berbasis Teknologi."

²⁷ Al-Razi, Madjid, and Khalil, "Reconstructing the Islamic Education Paradigm in Indonesia," 294 – 310.

only fosters intellectual growth but also promotes the development of a strong moral compass.

In contrast, the existence of dualism in the context of education in Indonesia and the Muslim world is inherently difficult to ignore, given the historical factors that have shaped the development of dualistic educational institutions. The term "dualism" is defined as the qualification of differences between academic institutions, both in terms of curriculum and process.²⁸ The dichotomy in Islamic education is a manifestation of dualism in the education system between religious and general education, which impedes the awareness of religion and science.

The dualistic approach to Islamic education can have far-reaching consequences. Separating religious and secular knowledge not only limits students' intellectual development but also hinders their ability to engage with contemporary issues.²⁹ This fragmented approach can perpetuate a narrow and rigid interpretation of Islamic teachings, stifling innovation and critical thinking. To meet this challenge, Islamic educational institutions must adopt a holistic approach that integrates faith and reason. By fostering a culture of inquiry and critical analysis, these institutions can equip students with the knowledge and skills to navigate the complexities of the 21st century. In addition, Islamic education's emphasis on the development of both spiritual and intellectual skills can create graduates who are knowledgeable, compassionate, and moral.

To capture this potential, Islamic educational institutions must embrace innovation and adapt to the changing landscape. One important step is to foster a culture of critical thinking and inquiry. By encouraging students to question, analyze, and evaluate information, Islamic education can equip them with the skills needed to navigate the complexities of the modern world. Moreover, the integration of scientific knowledge with Islamic values can lead to the development of innovative solutions to global problems. This holistic approach not only promotes academic excellence but also fosters the development of morally upright individuals who are committed to social justice and human welfare.

Islamic boarding schools and universities, as centers of Islamic learning, can play a pivotal role in this transformation. By promoting interdisciplinary research and collaboration, these institutions can contribute to advancing knowledge and improving society. In addition, technology can enhance the quality of education and

²⁸ Abdul Basyit, "Dikotomi Dan Dualisme Pendidikan Di Indonesia," *Jurnal Tahdzibi : Manajemen Pendidikan Islam* 4, no. 1 (May 30, 2019): 15–28, <https://doi.org/10.24853/TAHDZIBI.4.1.15-28>.

²⁹ Nurul Hidayati, Abdul Muhid, and Iksan Kamil Sahri, "Educational Dualism in Indonesia: Systematic Literatur Review," *Jurnal Tarbiyatuna* 14, no. 2 (December 31, 2023): 130–46, <https://doi.org/10.31603/tarbiyatuna.v14i2.9621>.

facilitate the dissemination of Islamic knowledge to a broader audience. However, it is important to ensure that the use of technology is balanced with traditional methods of learning, such as recitation and reflection. This balanced approach can help preserve the rich heritage of Islamic education while taking advantage of modern technology.

The role of leadership in an institution is as important as that of Islamic education in becoming a center of excellence because of the concept of school climate.³⁰ Conceptually, it is defined as a set of equipment that conveys the color, character, ethos, spirit, and mental state that represents the school environment. Consequently, leaders of Islamic educational institutions have a significant responsibility to cultivate the desired climate and adapt it to the demands of Industry 4.0 and the evolving societal landscape of Society 5.0. This is essential to ensure that the institution's offerings resonate with the general public.

It is anticipated that Islamic education will foster the development of individuals with admirable character traits, including critical thinking, a strong faith, and a sense of moral rectitude. The advent of Society 5.0 indirectly necessitates the reformulation of Islamic education to ensure its continued efficacy in addressing the challenges of modern society. Furthermore, Islamic education must also be capable of harmonizing education by implementing digital-based education. In light of the numerous issues currently facing Islamic education, implementing effective management strategies will facilitate the improvement of backwardness and the elevation of Islamic education to a superior and reliable educational institution.

Conclusion

In the context of Society 5.0, Islamic education is confronted with a multitude of challenges that necessitate a delicate equilibrium between the preservation of traditional values and the incorporation of modern advancements. The integration of technology, the adaptation of pedagogical practices, and the enhancement of educator quality are key challenges that should be addressed to meet the evolving demands of a digital and interconnected world. Nevertheless, these challenges also offer significant potential for growth. The strategic application of technology, redefinition of educational paradigms, and promotion of collaborative innovations can contribute to the creation of a learning environment that is both inclusive and adaptable.

³⁰ Suherman and A Kholik, "Pengembangan Iklim Sekolah Dan Pengaruh Kepemimpinan Kepala Sekolah Dalam Menyongsong Era Society 5.0," in *Impressive Emphatic Dalam Edifikasi Kepemimpinan Inovatif Menyongsong Era 5.0* (Universitas Pendidikan Indonesia, 2019), 1 – 8.

By proactively addressing these challenges, Islamic education has the potential to emerge as a transformative force, empowering learners with the necessary skills to navigate the complexities of a globalized society while adhering to the core values of Islam. This vision ensures that Islamic education not only equips the Muslim community with the competencies required in Society 5.0 but also plays a pivotal role in fostering a competitive, culturally enriched, and ethically grounded society. By implementing inclusive approaches, ensuring effective financial management, and promoting enhanced collaboration, Islamic education can establish itself as a center of excellence and innovation, demonstrating resilience and adaptability in response to the rapid societal change characteristic of the current era. This will solidify its relevance and impact in the context of global transformation.

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