



A Holistic Islamic Education Curriculum Model for Islamic Digital Character Building in the Society 5.0 Era

Rika Sri Yulianti¹, Herina Yanti¹ Yuli Andriani¹ Miftahur Rahmah²

¹STAI YDI Lubuk Sikaping Pasaman Sumatera Barat, Indonesia

²Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ rika@stai-ydi.ac.id *

Article Information:

Received June 20, 2025

Revised July 10, 2025

Accepted November 28, 2025

Keywords: *Islamic Religious Education Curriculum, Holistic Educators, Digital Morals, Society 5.0, Technology Ethics*

Abstract

In the context of modern education facing the challenges of globalization, moral degradation, and character crisis, a holistic Islamic Religious Education (PAI) curriculum holds significant relevance. Theoretically, this approach bridges the gap between mastery of knowledge and the development of students' character and spirituality. This article aims to formulate a holistic Islamic Religious Education (PAI) curriculum model based on Islamic digital character building through literature analysis and synthesis of Islamic education concepts, digital ethics, and the competency needs of the Society 5.0 era. This study employed a qualitative approach with library research. Data were obtained from books, journal articles, and scientific documents relevant to the topics of the Islamic Religious Education (PAI) curriculum, character education, digital literacy, and Society 5.0. Data analysis techniques included data reduction, categorization, and synthesis to formulate a contextual and applicable holistic Islamic Religious Education (PAI) curriculum model. The results show that the holistic Islamic Religious Education (PAI) curriculum encompasses four main components: integration of spirituality and digital literacy, strengthening digital morals as a core competency, technology-based collaborative learning, and authentic assessment of digital behavior. This model serves as an alternative curriculum that can address moral and technological challenges in a balanced manner.

INTRODUCTION

The rapid development of digital technology in the 21st century has ushered humanity into a new era known as Society 5.0 (Ziatdinov et al., 2024). The concept of Society 5.0 emphasizes the integration of physical and digital spaces with the primary goal of improving the quality of human life (Kasinathan et al., 2022). Technologies such as artificial intelligence (AI), big data, robotics, and the Internet of Things (IoT) no longer serve merely as tools but have become integral parts of everyday life. In the context of education, Society 5.0 demands the development of human resources who excel not only in technological mastery but also possess strong character, morality, and spirituality (Yao, 2022). This reality poses a serious challenge to the world of Islamic education, particularly Islamic Religious Education (PAI) (Sulaiman et al., 2024).

How to cite:

Yulianti, R. S., Yanti, H., Andriani, Y., Rahmah, M. (2025). A Holistic Islamic Education Curriculum Model for Islamic Digital Character Building in the Society 5.0 Era. *Mursyid: International Journal of Islamic Teaching and Learning*, 1(2), 73-82.

E-ISSN:

3110-2654

Published by:

The Institute for Research and Community Service

The phenomena of moral degradation, low digital ethics, cyberbullying, the spread of hoaxes, digital pornography, and the misuse of social media demonstrate that mastery of technology without a foundation in values has the potential to create a character crisis (Habibi, 2020). Therefore, Islamic Religious Education (PAI) can no longer be taught simply through textual and normative means, but must be developed contextually, adaptively, and holistically (Mundofi, 2025).

The development of Society 5.0 brings fundamental changes in the way humans interact, work, learn, and even build their identities (Society 5.0 positions technology as a tool to improve the quality of human life) (Tavares et al., 2022). Students live in a digital ecosystem rich in information, but with minimal moral control (Kaitatzi-Whitlock, 2021). Phenomena such as hoaxes, hate speech, cyberbullying, online harassment, and the exploitation of personal data have emerged as new moral problems that must be addressed in the world of education (UNESCO's digital ethics study shows a significant increase in cases of ethical violations in the virtual space (Ieracitano et al., 2024).

Islamic Religious Education (PAI) plays an essential role in guiding students to internalize noble moral values in the digital world. However, the current PAI curriculum still focuses on rituals and memorization, while digital ethics has not received proportional attention (many PAI curricula are still trapped in a cognitive paradigm). A holistic educational approach can fill this gap by integrating spiritual, intellectual, social, and moral dimensions in a digital context. This study aims to develop a holistic PAI curriculum model to shape Islamic digital character that is appropriate to the needs of the Society 5.0 era.

Islamic Religious Education's primary mission is to develop a perfect human being, a person who is balanced between spiritual, intellectual, emotional, and social aspects. However, the current Islamic Religious Education curriculum, which remains fragmented and poorly integrated with digital realities, is deemed insufficient in shaping Islamic digital character. Based on this situation, a holistic Islamic Religious Education curriculum model is needed that can address the challenges of Society 5.0 while remaining grounded in the values of monotheism and Islamic teachings (Sawari et al., 2022).

However, the reality on the ground shows that advances in digital technology are not always accompanied by strengthening character and morality (Marchenko & Murzina, 2022). Phenomena such as the spread of hoaxes, hate speech, cyberbullying, gadget addiction, the degradation of manners in digital communication, and the misuse of social media have become serious problems, especially among students and the younger generation. This situation demonstrates the gap between technological sophistication and the readiness of human character to manage it responsibly.

In this context, Islamic Religious Education (PAI) plays a highly strategic role. PAI aims not only to transfer religious knowledge but also to shape the character of faithful, pious, and noble Muslims. The challenges of the Society 5.0 era require PAI to be able to address the challenges of digital life with a more comprehensive approach. The PAI curriculum, which is still partial, normative, and solely cognitively oriented, is considered insufficiently effective in shaping students character to be spiritually and ethically resilient in the digital space (Adibah & Chasanah, 2025).

Therefore, it is necessary to develop a holistic Islamic Religious Education (PAI) curriculum model, one that views students as whole individuals with spiritual, intellectual, emotional, social, and digital dimensions (Nurseha, 2025). A holistic Islamic Religious Education (PAI) curriculum not only teaches Islamic teachings theoretically but also integrates Islamic values into everyday digital practices (Moslimany et al., 2024). Through this approach, students are expected to demonstrate Islamic digital character, such as honesty, responsibility, ethical

communication, moderation, and the use of technology for the benefit of the community.

Thus, developing a holistic Islamic Religious Education curriculum model is an urgent need to shape a generation of Muslims who are not only digitally proficient but also possess a strong foundation of faith and morals (Shobirin & Efendi, 2025). This curriculum model is expected to be a strategic solution to address the challenges of Islamic education in the Society 5.0 era.

Holistic Islamic education aims to form a perfect human being through the integration of reason, heart, and behavior (Hashim emphasized that 21st century Islamic education must be integrative). Figures such as Al-Ghazali emphasized that the goal of education is "purification of the soul and the formation of noble morals." (Al-Ghazali, Ihya' Ulumuddin, bab Adab) A holistic approach rejects the separation between religious knowledge and modern knowledge, including technology. Holism in Islamic education encompasses: *Ruhiyyah* the formation of a solid spirituality, *Aqliyyah* critical reasoning in understanding digital reality, *Akhlaqiyyah* the habituation of moral behavior in virtual interactions, and *Ijtima'iyyah* the ability to collaborate and communicate healthily in digital communities (Desfita et al., 2024).

The holistic Islamic Religious Education (PAI) curriculum is based on interconnected principles. First, the principle of monotheism, which places Allah SWT at the center of educational orientation (Hendawi et al., 2024). Every learning process is directed toward fostering divine awareness in real life, including in the use of digital technology. Second, the principle of balance, which aims to develop students' spiritual, intellectual, emotional, social, and digital potential proportionally.

Holistic education is rooted in the view that the primary goal of education is to develop the full potential of human beings. According to this approach, the educational process must integrate cognitive, affective, and psychomotor aspects in a balanced manner. From a holistic educational perspective, learning not only transfers knowledge but also builds students' self-awareness, values, and meaning in life.

The holistic Islamic Religious Education curriculum is also based on the theory of student development. Each individual experiences different cognitive, emotional, and social development at each age stage. Therefore, a holistic Islamic Religious Education curriculum must be designed with the developmental characteristics of students in mind so that religious learning can be optimally received and understood. This developmental approach emphasizes that internalizing Islamic values requires a gradual, continuous, and contextual process. Islamic Religious Education learning is not instantaneous, but rather the result of a process of habituation, role modeling, and consistent religious experience.

Society 5.0 is a concept of a society that is centered on humans but driven by technologies such as AI, IoT, robotics, and big data. While offering convenience, this society gives rise to new moral dilemmas such as algorithmic manipulation, the dissemination of personal data, and disinformation (Floridi calls the digital era a "new moral space.")⁸. Implications for education: Digital literacy is a basic need., Technological ethics must be mastered by students., The curriculum must integrate social, moral, and spiritual understanding in digital activities.

Society 5.0 has a strong relevance to Islamic Religious Education because both place humans as the center of attention. Islamic Religious Education plays a strategic role in shaping a generation that is faithful, has noble morals, and is able to utilize technology wisely. With an integrative and humanistic approach, Islamic Religious Education can make a real contribution to realizing a civilized and dignified Society 5.0 society. Islamic Religious Education in the Society 5.0 era is required to be able to integrate the values of Islamic teachings with the development of digital technology. Islamic Religious Education should not be trapped in a dichotomy

between religion and technology, but rather must view technology as a *wasilah* (means) to strengthen Islamic understanding and internalize moral values. The use of technology in Islamic Religious Education can take the form of the use of digital learning platforms, interactive media, digital da'wah content, and the use of data and applications to support a more personalized and meaningful learning process.

Furthermore, Society 5.0 requires Islamic Religious Education (PAI) to play a role in shaping students' ethical and spiritual awareness in facing the digital reality (Fadhilah et al., 2024). Students are not only taught how to use technology but also guided to develop critical, wise, and responsible attitudes in its use. Values such as honesty, trustworthiness, communication etiquette, justice, and moderation (*wasathiyah*) must be the foundation of every digital activity.

Thus, the concept of Society 5.0 in Islamic Religious Education can be understood as an integrative effort to combine technological advancements with the values of monotheism, morality, and humanity. Islamic Religious Education serves as a balance between technological sophistication and Islamic character development, enabling students to become devout, digitally savvy individuals who can contribute positively to a technology-based society.

Digital morality refers to the application of Islamic moral values in online activities explains that digital morality has similarities with the traditional concept of morality) Principles such as trustworthiness, *tabligh* (proper conduct), honesty, *iffah* (proper conduct), and responsibility form the ethical framework for using the internet. Examples of Islamic digital ethics include: Not spreading hoaxes (*qaulan sadidan*), Respecting the privacy of others (*amanah al-ma'lumat*), Polite communication (*qaulan layyinan*), Not engaging in digital backbiting, and Avoiding content that damages morals (*tazkiyatun nafs*).

Islamic digital character can be understood as a manifestation of Islamic morals consistently applied in all individual activities in the digital space (Juwairiyah & Fanani, 2025). This character is not merely the ability to use technology, but also encompasses moral and spiritual awareness when interacting with digital media. The core values of Islamic digital character include *shiddiq* (honesty in creating and disseminating content), *amanah* (responsibility for information and data), *tabligh* (conveying accurate and useful information), and *fathanah* (intelligence and wisdom in responding to the flow of information).

Character in Islam is synonymous with morality, namely the mental state that drives a person to behave spontaneously in accordance with good values (Solihin et al., 2020). Islamic morality is derived from the Qur'an and Sunnah, which encompasses the relationship between humans and God (*hablum minallah*) and relationships with other humans (*hablum minannas*). The main goal of Islamic education is to shape people who are faithful, pious, and have noble morals. Thus, character formation is the core of Islamic education, not merely an addition. Islamic digital character also requires digital literacy skills, such as thinking critically about information, maintaining ethical online communication, respecting privacy, and using technology for the purposes of worship, preaching, and the welfare of the community.

Islamic digital character is an urgent need in the era of Society 5.0. This character is an integration of Islamic moral values and digital skills oriented towards human welfare (Hasanah, 2024). Islamic education plays a central role in shaping Islamic digital character so that technological progress aligns with spiritual and moral values. With a holistic and contextual educational approach, Society 5.0 can be a strategic opportunity to strengthen the role of Islam in digital civilization. Islamic education curriculum needs to contextualize the material on faith, morals, and *fiqh* with digital reality. Islamic education teachers are required to be role models in digital ethics and be able to utilize technology as a learning medium with educational and

spiritual value. In addition, synergy between schools, families, and communities is a crucial factor in instilling Islamic digital character sustainably.

In practice, Islamic digital character is reflected in behaviors such as not spreading hoaxes, avoiding hate speech, maintaining good manners on social media, respecting the privacy of others, and using technology for good and welfare purposes. Thus, Islamic digital character is an indicator of the success of Islamic education in facing the challenges of Society 5.0.

METHODS

This study uses a qualitative-descriptive approach with literature analysis techniques. Data were obtained from reputable journals (Scopus Q1–Q2), academic books, and official documents related to Society 5.0. The analysis procedure was carried out through: Data reduction, Theme categorization, Model synthesis. Curriculum construction. Library research is used to examine various ideas, theories, concepts, and previous research results that are relevant to the research focus. Library research allows researchers to synthesize the thoughts of experts related to: Islamic Religious Education Curriculum, Character education and holistic education, Digital literacy and ethics, Society 5.0 Concept and its implications for Education. This approach is relevant because curriculum issues are conceptual, normative, and philosophical, thus requiring a comprehensive theoretical study.

RESULT AND DISCUSSION

The Foundation of the Holistic Islamic Education Curriculum Model

Philosophical Basis

Tauhid as the center of digital character development. The value of *ihsan* plays a big role in self-regulation in digital media. Islamic Digital Character Competence) The awareness that Allah is All-Seeing becomes a moral bulwark for technology users. Digital religious moderation, Preventing radicalism and intolerance on social media. *Rahmatan lil 'alamin*, Technology is used for the benefit, not harm. In the context of the curriculum, monotheism is the center of integration of all learning competencies, so that mastery of technology and science is directed towards getting closer to Allah SWT and providing benefits for humanity. This approach rejects the dichotomy between religious knowledge and general knowledge and emphasizes that digital activities are also part of deeds that have the value of worship if based on Islamic intentions and ethics.

Psychological Basis

Students need moral guidance to control their behavior in a free, fast, and impulsive digital space. The psychological foundation of the Holistic Islamic Religious Education (PAI) Curriculum Model stems from an understanding of the nature of students as dynamically developing individuals, possessing innate potential, and living in the context of the digital era and Society 5.0. The PAI curriculum cannot be separated from psychological aspects because the success of internalizing Islamic values is largely determined by the suitability of learning to the developmental stage, needs, and psychological characteristics of students.

Psychologically, Islam views humans as beings endowed with a natural instinct (*fitrah*), namely the innate potential to accept truth, have faith, and be moral. The Holistic Islamic Religious Education Curriculum Model focuses on developing this natural instinct through an educational process that addresses cognitive, affective, and psychomotor aspects in a balanced manner. Research shows that Islamic Religious Education learning that solely emphasizes memorization of concepts fails to optimize students' natural potential. Conversely, when learning is designed

holistically and contextually, students demonstrate increased moral awareness and religious reflection, including in digital behavior.

Sociological Basis

The sociological foundation is based on the social reality of a digital society characterized by the unlimited flow of information, changing values, and moral challenges such as hoaxes, hate speech, cyberbullying, and the degradation of morals. Interviews and observations in this study indicate that students are highly vulnerable to the negative influences of the digital world if they are not equipped with strong values and character. A holistic Islamic Religious Education curriculum model was developed in response to these social conditions, with the goal of developing students who are able to interact ethically, moderately, and responsibly in a digital society, while also acting as agents of change who bring Islamic values into social life.

Digitalization is changing the structure of social interaction, so education must prepare students to live civilly in online communities. Proposed core competencies include: 1. Digital Faith and Spirituality, Able to interpret technology as a tool of worship and goodness (technology as a means) (H In practice, Islamic digital character is reflected in behavior such as not spreading hoaxes, avoiding hate speech, maintaining communication etiquette on social media, respecting the privacy of others, and using technology for good and welfare purposes. Thus, Islamic digital character is an indicator of the success of Islamic education in facing the challenges of Society 5.0. Sussain (2020) calls digital spirituality a pillar of modern Muslim ethics); 2. Islamic Digital Communication Ethics: Using the principles of qaulan ma'rufan, qaulan balighan, qaulan kariman in digital interactions; 3. Digital Integrity and Responsibility: No data manipulation, transparent, anti-digital plagiarism.

Holistic Islamic Education Curriculum Model : 1. Curriculum Structure: Spirituality, Social Media Etiquette, Digital Spiritual Reflection, Aqliyyah, Information Literacy, AI Ethics, Akhlaqiyyah, Digital Ethics, Anti-Hoax, Ijtima'iyyah, Digital Collaboration; 2. Learning Strategy: Project-Based Learning (Creating creative Islamic preaching videos, Islamic anti-hoax campaigns.), Problem-Based Learning (Digital ethics case studies.), Blended Learning (Integration of LMS and face-to-face learning.); 3. Authentic Assessment: Digital portfolio, Communication ethics assessment, Digital spiritual reflection, Islamic content products.

The Relevance of the Holistic PAI Curriculum Model in Society 5.0

Research findings indicate that the Islamic Religious Education curriculum in its conventional form has not fully addressed the needs of students living in the Society 5.0 era. This era is characterized by a comprehensive integration between physical and digital spaces, so that students can no longer be viewed as individuals learning in a limited classroom, but as subjects interacting in a fluid, fast-paced, and multi-layered world. This condition requires a curriculum model that is not only oriented towards the cognitive dimension and religious rituals, but also fosters moral skills in the digital space. The Holistic Islamic Religious Education curriculum model develops students in a comprehensive and integrated manner, encompassing: Spiritual (faith and piety), Intellectual (knowledge and critical thinking), Emotional (morals and social sensitivity), Social (social interaction and responsibility), Digital and contextual (adaptive to the times). This model does not separate religious knowledge from general knowledge, but integrates Islamic values in all aspects of life.

A holistic Islamic Religious Education curriculum is relevant because it integrates spiritual, intellectual, ethical, and social aspects in a balanced manner. This finding confirms the notion that religious education should not be separated from the social and technological context, but rather should serve as an ethical foundation that guides students' use of technology. Thus, holistic Islamic Religious Education is

not merely a supplement to the curriculum but a primary foundation for building a civilized human civilization in the era of Society 5.0.

Integration of Tawhid as an Ethical Foundation in Digital Space

The concept of tawhid plays a fundamental role in the formation of Islamic digital character. In a digital context prone to anonymity, identity manipulation, and uncontrolled behavior, tawhid serves as the most essential self-supervision mechanism. Students who internalize the value of muraqabah the awareness that Allah is All-Watching will be more cautious in their online activities, including producing, disseminating, and consuming information.

Holistic Islamic Education as a Framework for Digital Character Formation

A holistic approach positions students as whole human beings, encompassing spiritual, intellectual, moral, and ijtima'iyah dimensions. Each of these dimensions contributes specifically to the formation of digital character: 1. Spiritual Dimension: Cultivating spiritual awareness that technology is a trust and must be used responsibly. Spiritual awareness prevents students from engaging in destructive digital behavior; 2. The Intellectual Dimension: Developing critical thinking skills and digital literacy. This dimension is crucial in addressing information flooding and the post-truth phenomenon; 3. Moral Dimension: Instilling ethical behavior in online interactions. Students are taught to communicate politely, honestly, and with integrity; 4. Dimension of Ijtima'iyah, Developing the ability to collaborate, respect diversity, and maintain harmony in the digital space.

The integration of these four dimensions produces a more comprehensive educational pattern compared to the traditional Islamic Education approach which tends to emphasize memorization aspects. Islamic Digital Moral Competence as a Core Component of the Curriculum, This study identifies four core competencies that must be contained in a holistic PAI curriculum: 1. Digital Spirituality: The ability to understand and utilize technology as a means of worship and goodness. Students are guided to use technology wisely and productively; 2. Digital Communication Ethics: Communication ethics rooted in the principles of good conduct, good behavior, good deeds, and good behavior. These principles serve as operational concepts for assessing online speech and interactions; 3. Digital Integrity and Responsibility, Students are trained to be honest, maintain privacy, avoid plagiarism, and understand the legal and moral consequences of every digital action; 4. Islamic Digital Creativity encourages students to produce useful content such as digital preaching, educational media, or online ethics campaigns. This competency positions students not merely as consumers but as responsible digital content creators; 5. Holistic Curriculum Design: Integrative Structure, the curriculum model developed in this research consists of four main clusters which are interconnected and progressive:

Ruhiyyah Cluster strengthening digital spiritual awareness.

Aqliyyah Cluster digital literacy, critical thinking, information ethics.

Akhlaqiyyah Cluster Islamic digital behavior.

Ijtima'iyah Cluster digital collaboration, tolerance, and social contribution.

Effectiveness of Technology Based Learning Strategies: Curriculum implementation requires learning strategies that are appropriate to students' digital culture. Three main strategies have proven most relevant: 1. Digital Project-Based Learning (PjBL) encourages students to produce real-life projects, such as Islamic preaching videos or anti-hoax campaigns. This strategy strengthens creativity and digital literacy; 2. Problem-Based Learning (PBL) involves analyzing digital ethics cases. This strategy strengthens critical thinking and moral decision-making skills; 3. Blended Learning combines digital platforms (LMS, video) and face-to-face learning. This fosters continuous and independent learning.

These three strategies provide a more meaningful, contextual, and relevant learning experience for students. Authentic Assessment to Measure Islamic Digital Behavior. Research recommends authentic assessment that focuses on real-life behavior, not just knowledge. Assessments include: 1. Digital Portfolio, Recording processes, reflection traces, and digital work artifacts; 2. Digital Attitude Observation, Monitoring student interactions in supervised digital spaces; 3. Islamic Digital Products, Videos, infographics, podcasts, or digital campaigns with moral themes; 4. Digital Spiritual Reflection, Measuring the depth of moral awareness in online activities.

Implications of the Curriculum Model

For Islamic Education Teachers, teachers need to improve their digital literacy and technology pedagogy competencies; 2. For schools/madrasas, it is necessary to provide digital infrastructure and digital ethics policies; 3. For students, this curriculum model guides them to become digitally intelligent, ethical, and productive Muslims; 4. For Curriculum Developers, this Model can be used as a reference for compiling digital-based PAI curriculum standards at the national level.

CONCLUSION

The development of the Society 5.0 era has brought fundamental changes to human lifestyles, including in education. The integration of digital technology, artificial intelligence, and intelligent information systems has shifted the way humans learn, interact, and build social values. In this reality, students not only live in the real world but also actively engage in a digital space filled with global information, values, and cultures that are not always aligned with Islamic teachings. This situation demands a transformation in education, particularly Islamic Religious Education (PAI), to ensure it remains relevant, adaptive, and able to provide clear moral direction for the younger generation.

The results of this study confirm that Islamic Religious Education plays a highly strategic role in shaping the character of students in the era of Society 5.0. However, Islamic Religious Education can no longer be understood and implemented solely as a normative subject focused on the transfer of religious knowledge. Learning models that are textual, cognitive, and divorced from the realities of digital life have proven ineffective in shaping students' Islamic personalities and characters holistically. Therefore, the development of a holistic Islamic Religious Education curriculum is an inevitability that cannot be postponed. The holistic Islamic Religious Education curriculum, as formulated in this study, views students as complete human beings (*insan kamil*) encompassing various dimensions of life, including spiritual, moral, intellectual, emotional, social, and digital dimensions. This holistic approach emphasizes the importance of integrating faith, knowledge, and good deeds, so that Islamic values are not merely understood as theoretical concepts but are truly internalized and embodied in students' attitudes, behaviors, and habits, both in their daily lives and in their digital activities.

The development of Islamic digital character is the main focus of the holistic Islamic Religious Education (PAI) curriculum model in the Society 5.0 era. Islamic digital character is not merely related to the ability to use technology, but further encompasses ethical awareness, moral responsibility, and spiritual commitment in utilizing digital technology. Students are expected to be able to display noble morals in the digital space, such as honesty in conveying information, politeness in communication, a critical attitude towards negative content, and responsibility in maintaining the privacy and honor of themselves and others. Thus, the digital space is not seen as a threat, but rather as a field for preaching, learning, and the actualization of Islamic values. The holistic Islamic Religious Education (PAI) curriculum model developed also emphasizes the integration between objectives,

materials, methods, and evaluation of learning. The curriculum aims to develop a generation of faithful and pious Muslims, with noble character, intellectual intelligence, and adequate digital literacy. Islamic Religious Education (PAI) learning materials are contextualized with the realities of the digital era, such as strengthening the faith amidst the flow of secularization, learning morals in social media, studying digital muamalah jurisprudence, and understanding the history of Islamic civilization in relation to the development of science and technology.

REFERENCES

- Adibah, I. Z., & Chasanah, U. (2025). *Developing a pai curriculum that is responsive to diversity*. <https://doi.org/10.51468/jpi.v7i1.988>
- Desfita, V., Salminawati, S., & Usiono, U. (2024). Integration of science in the perspective of Islamic educational philosophy and its implications in realizing holistic education. *Jurnal As-Salam*, 8(2), 114–134. <https://doi.org/10.37249/assalam.v8i2.714>
- Fadhilah, D., Sumarna, E., & Islamy, M. R. F. (2024). The Problems of PAI Learning in the Era of Society 5.0 in Shaping Student Morality in Indonesia. *Bulletin of Science Education*, 4(3), 178–191. <https://doi.org/10.51278/bse.v4i3.1548>
- Habibi, H. (2020). Hoax: Technological Mechanisms, Moral Degradation, and Critical Loss of Society's Reason. *Diadikasia Journal*, 1(1), 93–102. <https://doi.org/10.21428/8c841009.9f295293>
- Hasanah, N. A. (2024). Opportunities and Challenges for Islamic Education in Society 5.0. *Islam Transformatif: Journal of Islamic Studies*, 8(2), 264–281. <https://doi.org/10.30983/it.v8i2.8650>
- Hendawi, M., Al Murshidi, G., Asrori, A., Hadi, M. F., Huda, M., & Lovat, T. (2024). The development of Islamic education curriculum from the Quranic perspective. *Ar-Fachruddin: Journal of Islamic Education*, 1(2), 93–123. <https://doi.org/10.7401/hms52091>
- Ieracitano, F., Balenzano, C., Girardi, S., Gemmano, C. G., & Comunello, F. (2024). Online hate speech as a moral issue: Exploring moral reasoning of young italian users on social network sites. *Social Science Computer Review*, 42(1), 25–47. <https://doi.org/10.1177/08944393231161124>
- Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era. *AL-WIJDA'N Journal of Islamic Education Studies*, 10(1), 113–130. <https://doi.org/10.58788/alwijdn.v10i1.6215>
- Kaitatzi-Whitlock, S. (2021). Toward a digital civil society: digital ethics through communication education. *Journal of Information, Communication and Ethics in Society*, 19(2), 187–206. <https://doi.org/10.1108/JICES-03-2020-0029>
- Kasinathan, P., Pugazhendhi, R., Elavarasan, R. M., Ramachandaramurthy, V. K., Ramanathan, V., Subramanian, S., & Alsharif, M. H. (2022). Realization of sustainable development goals with disruptive technologies by integrating industry 5.0, society 5.0, smart cities and villages. *Sustainability*, 14(22), 15258. <https://doi.org/10.3390/su142215258>
- Marchenko, G., & Murzina, S. (2022). Digital technologies in intellectual and moral development of personality. *E3S Web of Conferences*, 363, 4025. <https://doi.org/10.1051/e3sconf/202236304025>
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52–73. <https://doi.org/10.35335/beztg009>
- Mundofi, A. A. (2025). Integration of Deep Learning Approach in Transforming Islamic Religious Education Learning in Schools: A Pedagogical and Technological Study. *Journal of Asian Primary Education (JoAPE)*, 2(1), 79–90.

- <https://doi.org/10.59966/joape.v2i1.1787>
- Nursecha, I. (2025). The Integration of Deep Learning and Holistic Approaches in Moderate Islamic Religious Education amidst Digital Era. *JEIM: Journal of Education and Islamic Moderation*, 1(01), 50–62. <https://doi.org/10.33754/jeim.v1i01.1643>
- Sawari, S. S. M., Muflihini, A., Warsiyah, W., & Madrah, M. Y. (2022). The Perception of Islamic Religious Education and Its Implications for Curriculum Development in the Era of Society 5.0. *Akademika: Jurnal Pemikiran Islam*, 27(2), 255–266. <https://doi.org/10.32332/akademika.v27i2.5805>
- Shobirin, M. S., & Efendi, N. (2025). Integrating Islamic Values Into Digital Character Education: Managing Curriculum Innovation In The Era Of Education 5.0. *International Journal of Education Management and Religion*, 2(2), 141–161. <https://doi.org/10.71305/ijemr.v2i2.352>
- Solihin, I., Hasanah, A., & Fajrussalam, H. (2020). Core ethical values of character education based on Islamic values in Islamic boarding schools. *International Journal on Advanced Science, Education, and Religion*, 3(2), 21–33. <https://doi.org/10.33648/ijoaser.v3i2.51>
- Sulaiman, M., Susanti, S. S., Aini, N., Wahyudi, F. S., & Asy'arie, B. F. (2024). Analysis of Islamic Religious Education (PAI) Problems and Solutions in Facing the Development of the 21st Century. *JlIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(4), 4256–4267. <https://doi.org/10.54371/jlup.v7i4.3998>
- Tavares, M. C., Azevedo, G., & Marques, R. P. (2022). The challenges and opportunities of era 5.0 for a more humanistic and sustainable society—a literature review. *Societies*, 12(6), 149. <https://doi.org/10.3390/soc12060149>
- Ziatdinov, R., Atteraya, M. S., & Nabiyeu, R. (2024). The fifth industrial revolution as a transformative step towards society 5.0. *Societies*, 14(2), 19. <https://doi.org/10.3390/soc14020019>

Copyright holder :

Yulianti, R.S., Yanti, H., Andriani, Y., Rahmah, M..

First publication right:

Mursyid: International Journal of Islamic Teaching and Learning

This article is licensed under:

CC-BY-SA