



Reconstruction and Implementation of Contemporary Education Based on the Qur'an and Hadith

Sabri Walmukminin¹, DTM Muhammad Syukri¹, Don Sasria¹, Iwan Ahmad¹,
Bima Adi Kusuma Ananda¹, Rabbul Sujjati¹, Linda Suanti¹

¹ STAI Pengembangan Ilmu Al-Quran (STAIPIQ), Kota Padang, Sumatera Barat, Indonesia

 sabrywmn92@gmail.com

Article Information:

Received July 13, 2026

Revised Auguts 01, 2026

Accepted August 13, 2026

Keywords

*Preaching
Management, Nahdlatul Ulama,
Religious Moderation, Tanjung
Pura*

Abstract

Islamic education in Indonesia faces a dual pressure: a longstanding dichotomy between religious and general sciences, and the demand to adapt to Society 5.0's technological disruption. This article reconstructs the paradigm of contemporary education grounded in the Qur'an and Hadith and formulates strategies for its implementation. Using the literature review method, this study synthesizes sixteen primary scholarly sources on Islamic education paradigm reconstruction, its Qur'anic-Hadith foundations, Islamic education policy in Indonesia, and the opportunities and challenges of Society 5.0. Findings show that Islamic educational institutions and students in Indonesia number roughly 50% fewer than general education, based on Central Statistics Agency data cited in (Al-Razi et al., 2024) a gap rooted in dualistic policy since independence. The Qur'an and Hadith formulate three principal goals: cultivating faith and piety; surrendering to Allah, encompassing caliphal awareness, developing knowledge and technology, and maintaining noble character; and attaining happiness in this world and the hereafter. Reconstruction eliminates knowledge dichotomy in favor of inclusive, competence- and existence-centered education. Implementation requires Islamic-value-based digital literacy, educators combining technological proficiency with religious principles, and policy reform abolishing the two-path system. The study concludes reconstruction and implementation demand simultaneous alignment of paradigmatic reform, educator transformation, and institutional policy reform.

INTRODUCTION

Islamic education occupies a unique and vulnerable position in the midst of Indonesia's national education system. Data from the Central Statistics Agency cited in the study of (Al-Razi et al., 2024) show that the number of Islamic educational institutions and their students is about 50% less than that of public educational institutions, a structural gap that was not born by chance, but the result of a two-path policy that separates general education and religious education since the beginning of the republic. (Kosim et al., 2023) trace the historical roots of the gap and find that since Indonesia's independence in 1945, Islamic education policy has shifted from a domestication approach to an accommodation approach, a shift triggered by differences of views between the government and Muslims regarding the role of religion in state affairs, as

How to cite:

Walmukminin, S., Syukri, M., DTM., Sasria, D., Ahmad, I., Ananda, B,A,K., Sujjati, R., Suanti, L. (2026) Reconstruction and Implementation of Contemporary Education Based on the Qur'an and Hadith. *Suluah Pasaman*,4(2), 481-490.

E-ISSN:

2986-8467

Published by:

The Institute for Research and Community Service

well as the slow modernization of madrassas and pesantren that weaken the bargaining position of Islamic education in the system National Education.

In the midst of this dichotomy legacy, the world of education in this decade is faced with a new challenge that is much faster, namely the transformation towards the era of Society 5.0. (Fadil, 2024) This era offers greater educational opportunities and inclusivity, but also requires strong educational foundations and clear goals to help future generations face its challenges. (Fatoni & Sukari, 2024) emphasized the same thing through a scoping review study, which identified challenges in the form of moral deterioration, the rise of non-educational media for children, the abuse of social media, increasing global competition, as well as the pressure of modernization and democratic values that Islamic education must face without sacrificing its core Islamic values.

The problem is that Islamic education cannot face the challenges of Society 5.0 as long as it is still burdened by an old problem that has not been resolved, namely the dichotomy of knowledge. (Walmukminin et al., 2026) through a study of Islamic education problems in one of the Islamic boarding schools shows that philosophical-foundational problems in the implementation of Islamic education still require fundamental reconstruction, not just technical-administrative adjustments. (Wahdaniya & Malli, 2021) also emphasized the urgency of Islamic education in facing the challenges of modernity, by highlighting that Islamic educational institutions are at risk of losing relevance if they are unable to respond adaptively without sacrificing the authenticity of their teaching values. In the context of building the nation's character, (Haryanti & Slam, 2024) Islamic education must adapt to modern challenges while preserving its core values. It also plays a strategic role in shaping national character and morality, making educational reform essential for Indonesia's moral resilience.

The reconstruction of the Islamic education paradigm is actually not a new discourse. (Yusri, 2020) raised the idea of the importance of grounding Islam in Islamic education, namely efforts to present Islamic teachings in a contextual and applicable manner in daily educational practice, not just as normative memorization material. (Julaiha, 2014) emphasized that the implementation of character education in learning is an inseparable part of educational success, because cognitive achievement alone is not enough to form a complete personality of students. These two ideas are an important foundation that the reconstruction of Islamic education must touch both the dimension of the scientific paradigm and the dimension of practical implementation in the classroom.

Meanwhile, in terms of readiness to face Society 5.0, a number of studies show optimism that is balanced with vigilance. (Hendra et al., 2025) found that Islamic religious education has an important role and responsibility in facing significant changes due to technological advances, with great opportunities in the form of expanding the reach of education through technology, cross-institutional collaboration, and deepening global understanding of Islam. (Syafaruddin, 2024) through a systematic review confirms the need to modernize and update Islamic education to remain relevant in the Society 5.0 era. (Onilivia & Noptario, 2024) Educators must embrace technological change while maintaining Islamic values, integrating technology and humanism to support students' worldly and spiritual success. (Hanifah et al., 2026) .

Islamic education faces two interconnected challenges: the dichotomy between religious and general sciences and the need to adapt to Society 5.0 technology, which previous studies have largely discussed separately. (Al-Razi et al., 2024) and (Fadil, 2024) concentrates on reformulating the philosophical foundation and goals of Islamic education, while implementation-focused work such as (Hendra et al., 2025)(Fatoni & Sukari, 2024) and (Hanifah et al., 2026) concentrates on technological and pedagogical strategies for Society 5.0, without explicitly tracing how the two levels connect. The novelty and contribution of this article lie in bridging these two strands into a single

conceptual framework, showing that paradigm reconstruction is a philosophical prerequisite for implementation and that implementation is the practical test of a reconstructed paradigm, rather than treating them as parallel but disconnected agendas as much of the existing literature does. This article aims to (1) identify contemporary educational problems that require reconstruction; (2) formulate the basis of educational goals based on the Qur'an and Hadith as the basis for reconstruction; (3) formulate the direction of paradigm reconstruction from dichotomy to integration; and (4) formulate a strategy for the implementation of contemporary education based on the Qur'an and Hadith in the era of Society 5.0, including the role of educators and institutional policies. By synthesizing sixteen primary sources in an integrated manner, this article is expected to make a conceptual contribution that bridges the paradigm reconstruction discourse with the urgent need for practical implementation.

METHODS

This study uses the literature review method as explained by (Snyder, 2019), who emphasizes that literature review is a legitimate research methodology to synthesize existing knowledge, identify patterns and gaps among previous findings, and build a new, more integrated conceptual framework. This approach was chosen because the purpose of the research is conceptual, namely reconstructing the educational paradigm and formulating its implementation strategy, rather than testing hypotheses on field data. The study analyzed 16 primary journal articles on Islamic education, covering its paradigm, Qur'an and Hadith foundations, policies, educators, and challenges in the Society 5.0 era. (Snyder, 2019) cited above, which guides the review procedure itself rather than supplying substantive findings on Islamic education.

Sixteen articles were selected from Google Scholar, Sinta, and DOAJ using relevant keywords and inclusion criteria, focusing on peer-reviewed studies published between 2014 and 2026. The data were analyzed through reduction, thematic synthesis, and interpretation, with source triangulation used to ensure validity and comprehensive findings.

RESULT AND DISCUSSION

The Problem of Contemporary Education: The Urgency of Reconstruction

The first problem underlying the need for reconstruction is the structural dichotomy between general education and Islamic education which is institutionalized through a two-track policy. (Al-Razi et al., 2024) show that this dichotomy is not just a curriculum issue, but a policy issue that has a real impact on the institutional scale: the number of Islamic educational institutions and students that is much smaller than general education is concrete evidence that Islamic education has not received equal emphasis in national policies. The historical study of (Kosim et al., 2023) reinforces this finding by explaining that the dichotomy is rooted in differences of opinion since the beginning of independence regarding the role of religion in state affairs, which then gave birth to the domestication approach that is, the placement of Islamic education as subordinate to the interests of the state before gradually shifting towards a more inclusive accommodation approach, although it has not completely eliminated the structural gaps that have already been formed.

The second problem is philosophical foundational. ((Walmukminin et al., 2026) through an analysis of the problems of Islamic education from the perspective of the philosophy of Islamic education in a pesantren, found that the problem faced by Islamic education is not just a lack of resources, but an unclear philosophical foundation that underlies its daily implementation. The absence of this solid foundation makes it easy for Islamic education to be swayed between the demands of modernization and the fear of losing authenticity, a tension that (Wahdaniya & Malli, 2021) also highlight as an urgent urgency that Islamic education must respond to so as

not to be crushed by the challenges of modernity without a clear direction. (Wahdaniya & Malli, 2021; Walmukminin et al., 2026).

The third problem is the pressure of digitalization and disruption of Society 5.0 which takes place much faster than the institutional adaptation capacity of Islamic education. (Fatoni & Sukari, 2024) identify a series of concrete challenges: moral deterioration, the rise of non-educational media, the abuse of social media, increasing global competition, the pressure of modernization and democratic values, and the need to maintain past achievements in the midst of a changing crisis. These challenges require Islamic education to respond much more nimbly than the gradual policy pattern that has been happening, as described in the policy dynamics analyzed by (Kosim et al., 2023).

These three problems structural dichotomy, unclear philosophical foundations, and digital disruption are interconnected. They weaken Islamic education's ability to innovate, risk losing its values, and increase the urgency for immediate reform. (Haryanti & Slam, 2024) reminded that the stakes are not only the sustainability of Islamic education as an institution, but also the formation of the character and morals of the Indonesian nation more broadly, considering that Islamic education is also one of the main pillars of national character education together with Pancasila education. Therefore, the reconstruction of Islamic education is not only an internal need of Muslims, but the common interest of the Indonesian nation in maintaining moral resilience in the midst of the rapid change of times. (Haryanti & Slam, 2024).

The Foundation of the Qur'ani and Hadith for the Reconstruction of the Purpose of Education

The reconstruction of the educational paradigm cannot be done without clarity on the purpose of education itself. The study of thematic interpretation and analysis of the text of the Qur'an and Hadith conducted by (Fadil, 2024) The first goal of Islamic education is to develop faith and piety in Allah, which serves as the fundamental foundation of education beyond academic and technical achievement.

This first goal is explicitly grounded in the Qur'an, as affirmed in Surah Adz-Dzariyat (51:56):

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create the jinn and mankind except to worship Me." (QS. Adz-Dzariyat/51:56)

The second goal, according to (Fadil, 2024), is surrender to Allah, which is formulated into three interrelated parts: first, understanding the essence of life as a caliph as well as a servant of Allah, which puts humans in a position of responsibility for managing the earth while submitting to His rules; second, the development of science, technology, and self-potential, which emphasizes that the mastery of science and technology is not something that is contrary to Islam, but part of the implementation of the mandate of the Caliphate itself; and third, the maintenance of noble morals, which (Fadil, 2024) the concept emphasizes that knowledge and morality must be integrated, making knowledge integration not merely a teaching strategy but a fundamental goal of Islamic education based on the Qur'an and Hadith..

The obligation to develop knowledge as part of surrender to Allah is reinforced by the Hadith of the Prophet Muhammad SAW:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: "Seeking knowledge is an obligation upon every Muslim." (HR. Ibnu Majah)

The third goal is to achieve happiness in this world and the hereafter at the same time, which is the estuary of the previous two goals. (Fadil, 2024) Islamic education aims to prepare students for modern and Society 5.0 challenges while maintaining their hereafter orientation through the integration of faith, knowledge, morality, and spiritual values. This foundation is strengthened by (Yusri, 2020) idea

about the importance of grounding Islam in Islamic education, which is to ensure that the three major goals do not stop as normative formulations in the text, but are truly embedded in daily educational practices. This grounding effort is in line with the emphasis of (Julaiha, 2014) Character education succeeds through concrete implementation, not merely curriculum documents. The Qur'an and Hadith provide clear goals, while effective implementation determines the success of educational reconstruction. (Julaiha, 2014; Yusri, 2020)

Paradigm Reconstruction: from Dichotomy to Science Integration

Based on the problems and objectives that have been described, the core reconstructive steps proposed by (Al-Razi et al., 2024) The study proposes a more inclusive and visionary Islamic education that integrates both worldly and hereafter-oriented goals, showing that they should be accommodated simultaneously rather than treated as opposing choices. (Fadil, 2024) which explicitly lists happiness in this world and the hereafter as a single goal. More specifically, (Al-Razi et al., 2024) propose that inclusive and visionary Islamic education focus on two key aspects, namely the competence and existence of students. A focus on competence means that Islamic education must ensure that its learners master skills that are relevant to the demands of the times, including science, technology, and skills of the century. Focusing on existence means that Islamic education must still maintain its students with an awareness of their identity, life purpose, and position as servants and caliphs of Allah, in line with the second goal formulated by (Fadil, 2024). To achieve both of these focuses simultaneously, (Al-Razi et al., 2024) emphasize the importance of removing dichotomous barriers or dualism in the implementation and policy of Islamic education a recommendation that directly corresponds to the two-path policy problem identified in the previous section.

The policy implications of this reconstruction, according to (Al-Razi et al., 2024) demand a policy that provides equal emphasis between general and religious subjects in Islamic educational institutions, as well as moving away from the two-path policy that has so far separated the two. This recommendation is in line with (Kosim et al., 2023) historical reading of the policy shift from domestication to accommodation the proposed paradigm reconstruction is essentially an effort to accelerate and complete the shift, from partial accommodation to full integration that no longer treats religious science and general science as two separate paths.

This kind of paradigm reconstruction also answers the concerns raised by (Walmukminin et al., 2026) regarding the vagueness of the philosophical foundations of Islamic education. By placing the integration of knowledge as part of the educational goals themselves not just a technical strategy this reconstruction provides a firmer philosophical foundation: Islamic education no longer needs to choose between the authenticity of values and the relevance of the times, since the two have been integrated from the level of its educational objectives. This is what makes paradigm reconstruction a prerequisite before Islamic education can be effectively implemented in facing the challenges of Society 5.0 discussed in the next section

Concretely, this integrative orientation touches three interrelated dimensions of educational practice: curriculum design, the learning process, and learners' competency development, rather than remaining an abstract philosophical stance. (Anas & Iswantir, 2024) document this integration in an integrated Islamic school that redesigns its STEM curriculum around Islamic values instead of teaching religious content as a separate subject. At the curriculum level, Islamic values are woven directly into the syllabus of science subjects, so that biology and physics lessons are designed to guide students toward reading natural phenomena as signs of Allah's creation; integration is thus built into the subject-matter content itself, not merely added alongside it. At the level of the learning process, teachers receive dedicated training to design classroom activities, such as guided reflective questions and project-based tasks,

that connect scientific inquiry with religious reflection, so that the pedagogy itself, not only the written syllabus, carries the integrative orientation. At the level of learners' competency development, the outcome targeted is not only cognitive mastery of science and technology but also the internalization of faith as a disposition, so that scientific competence and spiritual competence grow along a single developmental trajectory instead of on two separate tracks that merely coexist on the same timetable. This example illustrates concretely what (Al-Razi et al., 2024) mean by removing dichotomous barriers at the level of practice: integration takes shape in the content of a lesson, the way that lesson is taught, and the competencies it aims to build, not only in ministerial or institutional policy documents.

Implementation of Contemporary Education Based on the Qur'an and Hadith in the Society 5.0 Era

Once the paradigm has been reconstructed towards integration, the next question is how to implement it in real educational practices facing Society 5.0. (Hendra et al., 2025) show that Islamic religious education has an important role and responsibility in facing major changes due to technological advances, and that great opportunities are available through three main paths: the use of technology to expand the reach of Islamic religious education, collaboration with various parties such as social and economic institutions, and the deepening of global understanding of Islam. With the right strategy, according to (Hendra et al., 2025) Islamic religious education can overcome challenges while taking advantage of opportunities in the Society 5.0 era to provide more contextual and relevant education.

(Fatoni & Sukari, 2024) detail a more operational implementation strategy to address the challenges that have been identified previously. To overcome moral deterioration and the abuse of social media, Islamic education can take advantage of opportunities in the form of strengthening religious understanding to develop students' spiritual and emotional intelligence. To respond to the rise of non-educational media, Islamic educational institutions need to actively create and disseminate content that is in harmony with Islamic values through media that is easily accessible to the younger generation. (Fatoni & Sukari, 2024) also emphasize the priority on character education and 21st-century skills development, while demanding educators to embrace innovation and adapt to modern tools responsibly, ensuring technology is used in a way that upholds ethical principles.

(Hanifah et al., 2026) enrich this implementation strategy by offering an approach to integrating technology and humanism rooted in Islamic values as a strategy to strengthen deep learning in an all-intelligent era. This approach emphasizes that strengthening deep learning should not be reduced to mere technical mastery of digital devices, but must remain based on the human dimension and Islamic values that are characteristic of education that is reconstructed based on the Qur'an and Hadith. (Syafaruddin, 2024), through a systematic review of the modernization and renewal of Islamic education in the Society 5.0 era, also confirmed that the modernization process needs to take place systematically and in a directed manner, not just a reactive and sporadic response to technological developments that occur.

One of the hidden challenges of the Society 5.0 era that is relevant to the implementation of Qur'an-based education and Hadith is the issue of authentication and trust in digital information. (Ismail & Zainol Ariffin, 2025), in their study on the framework for receiving digital evidence from open-source forensic devices, show that the digital era presents new problems in the form of reliability and validity of information that require a clear verification framework in order to be legally accepted. Although the study is in the realm of digital forensics and not education, its findings provide an important lesson analogically for Islamic education: the principles of tabayyun (verification of information) and honesty (shidq) taught by the Qur'an and Hadith are becoming increasingly relevant as the foundation of digital literacy that

needs to be instilled from an early age in students, so that they are able to be critical and responsible in responding to the rapid flow of digital information in the era of Society 5.0.

Pesantren can adapt to Society 5.0 by integrating digital literacy, 21st-century skills, technology-based activities, and teacher training while preserving Islamic values through curriculum, co-curricular, and teacher-capacity development. (Nawa & Sari, 2026) .

The Role of Educators and Institutional Policy Reform in Implementation

The successful implementation of the reconstruction of the educational paradigm depends heavily on the readiness of educators as the main actor. (Onilivia & Noptario, 2024) through a study of the Hadith perspective on the excellence of educators, formulated that to become a quality educator in the sophisticated era of Society 5.0, one must be good at embracing change, utilizing technology effectively, and guiding students towards worldly success as well as spiritual fulfillment. These findings underscore the importance of balancing technological proficiency with religious principles, positioning educators as critical thinkers as well as moral role models for their students a much more complex role than simply delivering subject matter.

Educators bridge educational paradigm and classroom practice by modeling and habituating Islamic values, ensuring reconstructed goals become real learning experiences rather than merely normative concepts (Julaiha, 2014). In addition to the role of educators, successful implementation also requires consistent institutional policy reform. (Kosim et al., 2023) show that the shift in Islamic education policy in Indonesia, from a domestication approach to accommodation, is gradual and influenced by complex political-religious dynamics. The important lesson is that Islamic education policy reform cannot rely on individual initiatives of educators alone, but requires consistent state policy alignment, as explicitly recommended by (Al-Razi et al., 2024) in the form of policies that ensure equal emphasis between general and religious subjects and the elimination of the two track policy.

Thus, the implementation of the reconstruction of contemporary education based on the Qur'an and Hadith in the era of Society 5.0 requires alignment at three levels at once: the paradigm level (the integration of knowledge as formulated by (Al-Razi et al., 2024), and (Fadil, 2024), the actor level (the transformation of the competence and exemplary of educators as affirmed by (Onilivia & Noptario, 2024), and (Julaiha, 2014), and the policy level (consistent institutional reform as shown by (Kosim et al., 2023). The absence of any of these three levels risks making reconstruction efforts stop halfway a well reconstructed paradigm will not have a real impact without competent educators with integrity, just as even competent educators will find it difficult to innovate without adequate institutional policy support. The studies of (Wahdaniya & Malli, 2021) and (Walmukminin et al., 2026) on the urgency and problematics of Islamic education ultimately affirm the same thing: true reconstruction requires simultaneous changes at all three levels, not partial reforms that only touch on one aspect.

CONCLUSION

This study shows that contemporary education grounded in the Qur'an and Hadith requires reconstruction at three interrelated levels: paradigm, actors, and policy. At the paradigm level, the root problem is the structural dichotomy between religious and general science, evidenced by Islamic educational institutions and students numbering roughly 50% fewer than their general education counterparts; the necessary shift is toward inclusive, competence- and existence centered education built on the three principal goals formulated from the Qur'an and Hadith faith piety, surrender encompassing knowledge technology morality integration, and hereafter oriented happiness. At the implementation level, this paradigm is realized through Islamic value

based digital literacy, technology humanism integration in learning, and educators who model both technological proficiency and religious principle, supported by consistent policy reform that ends the two track system.

The main contribution of this article is a conceptual framework that explicitly connects paradigm reconstruction with implementation strategy, two agendas the literature has largely treated separately, showing that neither can succeed without the other. The implication is that reconstructing Islamic education is not a single policy or single technology undertaking but a simultaneous, three level alignment. Further empirical research is needed to test how this framework performs across different Islamic education contexts in Indonesia, particularly in measuring its impact on students' competence, character, and digital literacy.

REFERENCES

- Al-Razi, M. F., Madjid, A., & Khalil, A. H. M. I. (2024). Reconstructing the Islamic Education Paradigm in Indonesia. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(2), 294–310. <https://doi.org/10.32729/edukasi.v22i2.1918>
- Anas, I., & Iswantir, M. (2024). Integrasi Nilai-Nilai Islam Dalam Kurikulum Berbasis STEM Di Sekolah Islam Terpadu. *Tadbiruna*, 4(1), 1–14. <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i1.828>
- Fadil, M. I. (2024). Pendidikan Islam Di Era Society 5.0 Dasar Dan Tujuan Yang Relevan Perspektif Al-Quran Dan Hadis. *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(01), 79–102. <https://doi.org/10.59579/qaf.v6i01.6024>
- Fatoni, M. H., & Sukari, S. (2024). Opportunities and Challenges for Islamic Education in the Age of Technological Advancement. *Jurnal Paradigma*, 16(2), 133–145. <https://doi.org/10.53961/paradigma.v16i2.226>
- Hanifah, A. N., Widiyastutik, D., Nitoqoin, D., Salamah, H., & Asrohah, H. (2026). *The Integration of Technology and Humanism Rooted in Islamic Values : A Strategy for Strengthening Deep Learning in the Era of Smart*. 16(1), 79–90. <https://doi.org/10.38073/jpi.3771>
- Haryanti, L., & Slam, Z. (2024). Peran Pendidikan Islam dan Pendidikan Pancasila dalam pembentukan karakter dan moral bangsa Indonesia. *Jurnal Ilmiah Mimbar Demokrasi*, 23(2), 361–373. <https://doi.org/10.21009/jimd.v23i2.44768>
- Hendra, Anwar, S., Arifin, S., & Haris, A. (2025). The Future of Islamic Religious Education in Society 5.0. *JIE (Journal of Islamic Education)*, 10(1), 1–14. <https://doi.org/10.52615/jie.v10i1.358>
- Ismail, I., & Zainol Ariffin, K. A. (2025). The admissibility of digital evidence from open-source forensic tools: Development of a framework for legal acceptance. *Plos One*, 20(9 September), 1–26. <https://doi.org/10.1371/journal.pone.0331683>
- Julaiha, S. (2014). Implementasi Pendidikan Karakter dalam Pembelajaran [Implementation of Character Education in Learning]. *Dinamika Ilmu*, 14(2), 226–239.
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1). <https://doi.org/10.1080/2331186X.2023.2172930>
- Nawa, A. T., & Sari, Y. A. (2026). Strategi Adaptasi Pondok Pesantren Dalam Mempersiapkan Sumber Daya Manusia Menghadapi Era Society 5.0. *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 6(2), 998–1010. <https://doi.org/10.51878/learning.v6i2.9491>
- Onilivia, V. F., & Noptario, N. (2024). Educator Excellence in the Era of Society 5.0: A Hadith Perspective. *HEUTAGOGIA: Journal of Islamic Education*, 4(1), 47–58. <https://doi.org/10.14421/hjie.2024.41-04>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104(March), 333–339.

- <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Syafaruddin, B. (2024). Modernization and Renewal Islamic Education in the Era of Society 5.0: A Systematic Review. *ETDC: Indonesian Journal of Research and Educational Review*, 3(3), 105–117. <https://doi.org/10.51574/ijrer.v3i3.1802>
- Wahdaniya, & Malli, R. (2021). Urgensi Pendidikan Islam dalam Menghadapi Tantangan Modernitas (The Urgency of Islamic Education in Facing the Challenges of Modernity). *Tarbiawi*, 6(2).
- Walmukminin, S., Nalus, S., & Zalnur, M. (2026). *Reconstruction of the Problematics of Islamic Education at Dr. M. Natsir Islamic Boarding School from the Perspective of Islamic Educational Philosophy*. 3(1), 1–5.
- Yusri, A. Z. dan D. (2020). Membumikan Islam Dalam Pendidikan Islam. *Jurnal Ilmu Pendidikan*, 7(2), 809–820.
- Al-Razi, M. F., Madjid, A., & Khalil, A. H. M. I. (2024). Reconstructing the Islamic Education Paradigm in Indonesia. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(2), 294–310. <https://doi.org/10.32729/edukasi.v22i2.1918>
- Anas, I., & Iswantir, M. (2024). Integrasi Nilai-Nilai Islam Dalam Kurikulum Berbasis STEM Di Sekolah Islam Terpadu. *Tadbiruna*, 4(1), 1–14. <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i1.828>
- Fadil, M. I. (2024). Pendidikan Islam Di Era Society 5.0 Dasar Dan Tujuan Yang Relevan Perspektif Al-Quran Dan Hadis. *Qaf: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(01), 79–102. <https://doi.org/10.59579/qaf.v6i01.6024>
- Fatoni, M. H., & Sukari, S. (2024). Opportunities and Challenges for Islamic Education in the Age of Technological Advancement. *Jurnal Paradigma*, 16(2), 133–145. <https://doi.org/10.53961/paradigma.v16i2.226>
- Hanifah, A. N., Widiyastutik, D., Nitoqoin, D., Salamah, H., & Asrohah, H. (2026). *The Integration of Technology and Humanism Rooted in Islamic Values : A Strategy for Strengthening Deep Learning in the Era of Smart*. 16(1), 79–90. <https://doi.org/10.38073/jpi.3771>
- Haryanti, L., & Slam, Z. (2024). Peran Pendidikan Islam dan Pendidikan Pancasila dalam pembentukan karakter dan moral bangsa Indonesia. *Jurnal Ilmiah Mimbar Demokrasi*, 23(2), 361–373. <https://doi.org/10.21009/jimd.v23i2.44768>
- Hendra, Anwar, S., Arifin, S., & Haris, A. (2025). The Future of Islamic Religious Education in Society 5.0. *JIE (Journal of Islamic Education)*, 10(1), 1–14. <https://doi.org/10.52615/jie.v10i1.358>
- Ismail, I., & Zainol Ariffin, K. A. (2025). The admissibility of digital evidence from open-source forensic tools: Development of a framework for legal acceptance. *Plos One*, 20(9 September), 1–26. <https://doi.org/10.1371/journal.pone.0331683>
- Julaiha, S. (2014). Implementasi Pendidikan Karakter dalam Pembelajaran [Implementation of Character Education in Learning]. *Dinamika Ilmu*, 14(2), 226–239.
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1). <https://doi.org/10.1080/2331186X.2023.2172930>
- Nawa, A. T., & Sari, Y. A. (2026). Strategi Adaptasi Pondok Pesantren Dalam Mempersiapkan Sumber Daya Manusia Menghadapi Era Society 5.0. *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran*, 6(2), 998–1010. <https://doi.org/10.51878/learning.v6i2.9491>
- Onilivia, V. F., & Noptario, N. (2024). Educator Excellence in the Era of Society 5.0: A Hadith Perspective. *HEUTAGOGIA: Journal of Islamic Education*, 4(1), 47–58. <https://doi.org/10.14421/hjie.2024.41-04>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104(March), 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>

- Syafaruddin, B. (2024). Modernization and Renewal Islamic Education in the Era of Society 5.0: A Systematic Review. *ETDC: Indonesian Journal of Research and Educational Review*, 3(3), 105–117. <https://doi.org/10.51574/ijrer.v3i3.1802>
- Wahdaniya, & Malli, R. (2021). Urgensi Pendidikan Islam dalam Menghadapi Tantangan Modernitas (The Urgency of Islamic Education in Facing the Challenges of Modernity). *Tarbiyah*, 6(2).
- Walmukminin, S., Nalus, S., & Zalnur, M. (2026). *Reconstruction of the Problematics of Islamic Education at Dr. M. Natsir Islamic Boarding School from the Perspective of Islamic Educational Philosophy*. 3(1), 1–5.
- Yusri, A. Z. dan D. (2020). Membumikan Islam Dalam Pendidikan Islam. *Jurnal Ilmu Pendidikan*, 7(2), 809–820.

Copyright holder :

© Walmukminin, S., Syukri, M, DTM., Sasria, D., Ahmad, I., Ananda, B,A,K., Sujjati, R., Suanti, L

First publication right:

Suluah Pasaman

This article is licensed under:

CC-BY-SA