Islamic Education Curriculum in the Era of Society 5.0: Between Challenges and Innovation

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Abstract

In the era of Society 5.0, Islamic education faces major challenges in adapting its curriculum to rapid technological developments. Changes in the need for skills and competencies require the Islamic education system to be more adaptive to digitalization without ignoring its fundamental values. However, the gap between the traditional curriculum and the demands of the digital era is still a significant obstacle to implementing innovative Islamic education. This study aims to analyze the transformation of the Islamic education curriculum in the era of Society 5.0, by highlighting the challenges and innovations that can be applied to improve learning effectiveness. The research method used in this study is a qualitative approach, by collecting data from various relevant sources, such as previous research and academic studies. The analysis was carried out descriptively to describe the pattern of transformation, obstacles faced, and innovative strategies that can be applied in the development of Islamic education. The results of the study show that Islamic education needs to integrate technology into its learning system to improve the quality and relevance of the curriculum. Although there are obstacles in the application of technology, innovations such as the use of artificial intelligence, blended learning, and data-based analysis can be effective solutions. With the right strategy, Islamic education can not only adapt to the digital era but also maintain its role in building the character and morals of the Muslim generation.

Keywords: *Educational Curriculum, Islamic Education, Society 5.0.*

A. INTRODUCTION

The development of increasingly complex technology and social dynamics requires the world of education to continue to adapt to the changes that occur. Islamic education, which has long been a fundamental part of shaping civilization, is now facing new challenges amidst the advancement of the Society 5.0 era. Major changes in the pattern of human interaction with technology, shifts in learning paradigms, and demands for competencies that are increasingly oriented towards digitalization have had profound consequences for the structure and implementation of the Islamic education curriculum. Not only limited to changes in teaching methods but also encompassing substantial aspects in building a generation of Muslims who are not only superior in religious knowledge but also able to compete in an increasingly digitalized era (Ciarli et al., 2021).

In various countries, Islamic educational institutions are trying to adapt their curriculum to the times. However, these efforts are often hampered by various obstacles, both in terms of human resource readiness, limited infrastructure, and resistance to changes that are considered to be able to shift traditional values. Many

Islamic educational institutions still maintain conventional learning systems, dominated by lecture and memorization methods, which in some aspects are less able to answer the needs of 21st-century skills. Meanwhile, on the other hand, various initiatives have emerged to integrate technology into Islamic education, either through the digitization of teaching materials, the use of artificial intelligence, or data-based learning models that enable a more adaptive and contextual learning experience (Gkrimpizi et al., 2023).

In addition to internal challenges in the world of Islamic education, socio-economic changes are also factors that complicate the situation. Changes in people's mindsets due to the expansion of digital technology have created a gap between the expectations of the industrial world and the skills of graduates of Islamic educational institutions. Many graduates of madrasas and Islamic boarding schools have difficulty adapting to the modern world of work, due to the lack of skills that match the demands of the technology-based industry. This is a major challenge for Islamic educational institutions in designing a curriculum that not only maintains the essence of Islam but is also relevant to the needs of the times (Gouda, 2022).

Furthermore, another challenge faced is how to ensure that the Islamic education curriculum is still able to shape the character and morals of students amidst the increasingly rapid and unstoppable flow of information. Technological advances have opened up wide access to various sources of information, both those with positive values and those that have the potential to cause moral degradation. In this situation, Islamic education is expected to not only be able to become a moral fortress, but also be able to utilize technology as a means of spreading Islamic values more widely and effectively. Thus, the integration of technology into the Islamic education curriculum is not only a necessity but also a primary strategy in ensuring that Islamic values remain an integral part of the development of the times (Prahmana et al., 2021).

In the global context, several countries with advanced Islamic education systems have begun to adopt more innovative learning models. The use of digital platforms in teaching the Qur'an, the development of artificial intelligence-based applications for religious learning, and the use of virtual reality technology for interactive learning experiences are real steps in responding to the challenges of the Society 5.0 era. However, the success of implementing this model still depends heavily on the readiness of each country and institution to adopt technology and build infrastructure that supports the transformation of Islamic education (Kohnová et al., 2019).

In Indonesia, this challenge becomes even more complex given the diversity of Islamic education systems that include madrasahs, Islamic boarding schools, and modern Islamic schools. Each institution has different characteristics, methods, and approaches to providing Islamic education. Therefore, efforts to develop a more adaptive and innovative curriculum must consider this aspect of diversity, so that the solutions offered are not only relevant to certain segments but can also be applied widely in various types of Islamic educational institutions (Dwivedi et al., 2022).

As one of the countries with the largest Muslim population in the world, Indonesia has a great opportunity to be a pioneer in the transformation of the Islamic education curriculum in the Society 5.0 era. However, this opportunity can only be utilized if there is a strong synergy between the government, academics, education practitioners, and the technology industry in creating a more progressive Islamic education ecosystem. Strategic steps in curriculum development must prioritize a holistic approach, which not only considers academic aspects, but also takes into account technological readiness, the capacity of educators, and community acceptance of change (Southworth et al., 2023).

With such rapid developments, the debate about the direction of the Islamic education curriculum is becoming increasingly relevant. Some people worry that the integration of technology can shift the essence of Islamic education which is based on tradition, while others see that without innovation, Islamic education will be increasingly left behind and less able to compete in the digital era. Therefore, an in-depth and data-based study is needed to understand how challenges and innovations in the Islamic education curriculum can be optimized to remain relevant to the development of the times without losing its identity (Akrim, 2022).

In facing these changes, strategic decisions in designing the Islamic education curriculum must be based on a deep understanding of the ongoing social, economic, and technological dynamics. Without proper innovation, the Islamic education system risks stagnation and gaps with the needs of modern society. On the contrary, with the adoption of wise strategies based on solid Islamic values, the Islamic education curriculum can become an educational model that is not only relevant but also an inspiration for other education systems in facing the challenges of the Society 5.0 era.

B. LITERATURE REVIEW

1. Curriculum

Viewed from a historical perspective, the term curriculum is a term derived from Greek. Initially, this term was used for the world of sports, namely the distance that must be traveled by a runner. In ancient Greek times, the term curriculum was used to indicate the stages passed or taken by a runner in a relay race known in the world of athletics. In the further process, this term developed, so that the use of this term expanded and penetrated the world of education (Guex et al., 2020).

From an etymological perspective, the word curriculum is taken from Latin which has the same meaning as the word racecourse, namely a race arena. The word curriculum in the form of a verb which in Latin is known as curere means running a race. From a terminological perspective, the term curriculum is used in various versions, first an education plan for students, second a field of study. The curriculum as an education plan for students is usually referred to as a curriculum for a school. The curriculum in this sense includes subjects covered in the curriculum field (Eilam, 2022).

S. Nasution argues that the curriculum is interpreted as a subject taught in schools. The definition of curriculum that is considered traditional is still widely

adopted, including in Indonesia. Meanwhile, according to Oemar Hamalik, a curriculum is a set of plans and arrangements regarding the content and learning materials and methods used as guidelines for organizing teaching and learning activities (Akib et al., 2020).

Then Nana S. Sukmadinata views the curriculum from three perspectives, namely:

a. Curriculum as a substance
   It is a teaching and learning activity plan for students at school or as a framework of goals to be achieved in other words it can be interpreted as a document containing a formulation of teaching and learning objectives, teaching materials, learning activities, schedules, and evaluations (Kasman & Lubis, 2022).
b. Curriculum as a system
   The curriculum system is part of the school system, education system, and community system. The result of a curriculum system is a curriculum while the function of the curriculum system is how to maintain it so that it remains dynamic (Poulton, 2020).
c. Curriculum as a field of study
   The curriculum in this form is a field of study for curriculum experts and education experts. The purpose of the curriculum as a field of study is to develop knowledge about the curriculum. Both the curriculum as a substance and the curriculum as a curriculum system (Chiu & Chai, 2020).

Thus, the curriculum is a set of lessons given in a teaching and learning activity to achieve a certain educational goal. Education that aims to produce teachers will have a different curriculum from education that aims to produce expertise, for example, engineering experts. Therefore, the learning devices presented in the curriculum must be relevant to what is to be achieved (Bayram-Jacobs et al., 2019).

The curriculum is not just a list of subjects, the curriculum also contains provisions regarding materials, delivery systems, and evaluation systems. In the Indonesian national education system, curriculum materials are divided into five groups of teaching and learning programs, namely (1) attitudes and life values; (2) knowledge; (3) skills; (4) Humanities; (5) Citizenship (Aeiad & Meziane, 2019).

The composition of the curriculum is adjusted to the level of education, at the elementary level, for example, lesson programs concerning attitudes and values that aim to provide basic provisions, with an emphasis on recognition, appreciation, and practice. At the secondary level, the composition prioritizes understanding and belief to support appreciation and practice of these values and attitudes. So, the higher the level, the deeper the discussion. Thus, the composition can change according to what is to be achieved (Temiz, 2019).

To find out whether the objectives of teaching and learning activities have been achieved, evaluation is needed. An evaluation system as part of the curriculum is needed to assess the curriculum and also to assess the learning outcomes of students.

The results of this evaluation determine whether or not changes or improvements are needed to a curriculum (Lucander & Christersson, 2020).

Therefore, it can be concluded that the curriculum is an educational design for the learning experiences of children and adolescents at school. Where the curriculum is a master plan that includes all school experiences in which values, philosophy, beliefs and implementation of education are integrated. The curriculum is prepared by educators, experts and other adults in society and the state and is intended to guide the development of children to achieve the desired goals and be beneficial for individuals and society (Pambudi & Harjanto, 2020).

2. Society 5.0

Society 5.0 is a concept of a human-centered society based on technology, first developed by Japan. This concept was born as a development of the Industrial Revolution 4.0 which was considered to have the potential to degrade human participation in life. In 2016, Keidanren, a Japanese business federation, issued a declaration "Towards the Realization of a New Economy and Society: Economic and Societal Reform," which established Society 5.0 as a new vision for sustainable development and a more responsible community life. In the declaration, Keidanren emphasized that Society 5.0 is oriented towards the development of a human-centered society by balancing economic progress and solving social problems through a system that highly integrates cyberspace and physical space. Society 5.0 has the concept of big data technology collected by the Internet of Things (IoT), then transformed by Artificial Intelligence (AI) into a system that can help society so that life becomes better (Tavares et al., 2022).

This concept began with the emergence of the Industrial Revolution 4.0 which initiated the massive use of various technologies, originating from the optimization of the use of the Internet of Things (a tool that can send data via the internet), then stored into Big Data (data collected in very large quantities), which is then processed by Artificial Intelligence (artificial intelligence). This can then give birth to "smart factories" and "smart robots" that maximize the function of the internet (Rymarczyk, 2020).

In the previous Information Society (Society 4.0), people would access cloud services (databases) in cyberspace via the internet and search, retrieve, and analyze information or data. Meanwhile, in Society 5.0, most of the information comes from sensors in physical space whose existence is accumulated in cyberspace. In cyberspace, this big data will be analyzed by artificial intelligence (AI). The results of the analysis are returned to humans in physical space in various forms. In Society 4.0, the conditions that occur in data processing come from the process of collecting information carried out through the network and then analyzed by humans (Roblek et al., 2020).

The Society 5.0 era places humans as the main focus in the development of technology and social life. To meet the demands of this era, human resources must have three main abilities, namely creativity, critical thinking, and the ability to

communicate and collaborate with others. In addition, basic skills in using digital technology are also important. A creative mindset is also an important key in facing the demands of 21st-century competencies that focus on problem-solving, collaboration, critical thinking, and creativity. Therefore, developing skills and mindsets that follow the demands of the Society 5.0 era is very important for human resources to be able to keep up with the times and meet the demands of an increasingly complex job market. The Society 5.0 era is an era of human life that focuses on technology and innovation to overcome complex social and environmental problems (Suciu et al., 2023).

The development of the Industrial Revolution 5.0 era certainly has an impact on leadership. The Industrial Revolution 5.0 era has changed the way of thinking about leaders. The changes made are not only in the way of leading but most importantly, the change in the perspective of the concept of leadership itself. Therefore, self-development for the present and the future must complement leadership skills in the pedagogical dimension, life skills, the ability to live together (collaboration), and critical and creative thinking. Develop soft skills and transversal skills, as well as invisible skills that are useful in many work situations, such as interpersonal skills, living together, the ability to be a globally minded citizen, and media and information literacy (Behie et al., 2023).

C. METHOD

The research method used in this study is a qualitative approach. This approach allows for an in-depth analysis of various aspects of the transformation of the Islamic education curriculum in the Society 5.0 era, the challenges faced, innovations in learning models, and the role of Islamic education in building character. Research data were obtained from various sources, including previous research results and studies that are still relevant to the issues discussed. By reviewing existing literature, this study aims to provide a comprehensive understanding of the dynamics of the development of Islamic education in facing the challenges of the digital era. After the data has been successfully collected, the next stage is data processing and analysis to find patterns, challenges, and solutions that can be applied in the development of the Islamic education curriculum. The analysis was carried out using a descriptive approach to systematically describe how the Islamic education curriculum is transforming in facing Society 5.0. With this method, research is expected to contribute to the development of Islamic education strategies that are not only adaptive to technology but also maintain spiritual values and moral character which are the main foundations of Islamic education (Sulistiyo, 2023).

D. RESULT AND DISCUSSION

1. Transformation of Islamic Education Curriculum in the Era of Society 5.0

Along with the increasingly complex changes in the need for skills and competencies, the transformation of the Islamic education curriculum in the Society 5.0 era has become an unavoidable necessity. Islamic education, which has so far

focused on mastering religious knowledge, must now be able to provide broader provisions so that students not only understand Islamic values textually but can also apply them in modern life that is full of technology and social change. The need for digital skills, critical thinking, and problem-solving abilities is becoming increasingly urgent, considering that the world of work and community life has shifted towards being more automated and based on artificial intelligence. Therefore, Islamic education needs to design a curriculum that not only maintains the essence of Islam but is also able to provide skills that are relevant to the digital era. Students are expected not only to become spiritually devout individuals but also to have the capacity to contribute to various fields of science and technology-based industries.

This change in needs requires the adaptation of more flexible and innovative teaching methods to be in line with the development of digital technology. Conventional learning models that have relied on lecture and memorization methods need to be combined with more interactive approaches, such as project-based learning, data-based case studies, and the use of digital technology in teaching. The existence of e-learning platforms, artificial intelligence-based educational applications, and multimedia-based learning must be systematically integrated into the curriculum so that students can have a more dynamic and contextual learning experience. With this method, Islamic education will not only be more interesting and relevant for the digital generation but also more effective in building critical and analytical thinking skills that are much needed in the Society 5.0 era. In addition, educators must also be able to adapt to the development of this technology, considering that their role in guiding and directing students cannot be replaced by automation systems. Therefore, training for educators in the use of educational technology is an important element in the transformation of the Islamic education curriculum.

The integration of technology-based learning systems in Islamic education is no longer just a discourse but must be part of the main strategy for designing a future-oriented education system. The use of big data in analyzing student development, the application of artificial intelligence in personalizing learning, and the use of virtual reality and augmented reality technology for a more in-depth learning experience are some of the innovations that can be applied. This technology-based learning system not only allows flexibility in learning but can also increase the accessibility of Islamic education for various groups, including those in remote areas or who have limitations in attending formal education. In addition, the digitalization of teaching materials and the development of an online platform-based curriculum can open up opportunities for Islamic education to reach a global audience, broaden students' horizons, and build a wider intellectual network among Muslims in various countries. Thus, the integration of technology in Islamic education is not only a solution for learning efficiency but also a strategy for strengthening the competitiveness of Muslims in an increasingly digitalized era.

In facing this transformation, the role of Islamic educational institutions is very crucial in determining the direction of curriculum development so that it remains

relevant to the changing times without losing its identity. Islamic educational institutions, whether based on madrasahs, Islamic boarding schools, or modern Islamic schools, must be able to adapt to technological developments while maintaining the integrity of Islamic values in learning. The synergy between Islamic educational institutions and the industrial world, academics, and government is a determining factor in the success of developing a curriculum that can bridge Islamic values with the demands of global competence. In addition, Islamic educational institutions must also be able to build infrastructure that supports this digital transformation, both in the form of providing technological facilities, developing online learning systems and training educators to be able to optimize the use of technology in teaching. Without support from educational institutions, this transformation will be difficult to realize comprehensively, considering that curriculum changes are not only an academic issue, but also concern the readiness of institutions to implement them effectively.

With such rapid changes in various aspects of life, Islamic education must not be left behind in this flow of transformation. A curriculum that is not updated will be increasingly left behind and unable to produce graduates who are ready to face the challenges of the times. On the contrary, with the adoption of the right strategy in technology integration, the development of more innovative teaching methods, and the strengthening of the role of educational institutions in supporting this change, Islamic education can develop into a system that not only maintains Islamic values but also becomes part of the solution in answering the challenges of the Society 5.0 era. The transformation of the Islamic education curriculum is not only about following technological developments, but also about how to build a generation of Muslims who have high competence, are globally competitive, and continue to uphold Islamic values in every aspect of their lives.

2. Challenges in Developing Islamic Education Curriculum

The development of Islamic education curricula in the modern era faces various complex challenges, especially in bridging the gap between the traditional curriculum and the demands of the digital era. The Islamic education curriculum, which has so far been oriented towards mastering religious knowledge textually and normatively, is now faced with a new reality that demands integration with the development of modern technology and science. The learning system that is still based on memorization and conventional teaching is considered less relevant to the needs of the digital era that prioritizes problem-solving, critical thinking, and mastery of technological skills. Many Islamic educational institutions still maintain rigid learning methods, with little room for innovation in delivering material. This creates an increasingly wide gap between what students learn in Islamic educational institutions and the skills needed in real life and the increasingly digitalized world of work. A curriculum that is not systematically updated will increasingly lose its relevance and risks making Islamic education lag behind other education systems that are more quickly adopting changes in the times.

In addition to the challenges in adapting the curriculum, obstacles in implementing technology in the Islamic education system are also significant obstacles. Although technology has brought major changes to the world of global education, many Islamic educational institutions still face difficulties in integrating technology into their learning systems. Lack of digital infrastructure, minimal access to adequate technological devices, and lack of investment in the development of technology-based learning platforms are factors that hinder the implementation of digital-based education in Islamic education environments. In addition, there are still many Islamic educational institutions that do not have a structured learning management system to support online or hybrid learning, so the digitalization of education cannot be optimized as a whole. Not only that, resistance to change is also a challenge in itself, where there is still an assumption that the use of technology in religious learning can reduce the essence of Islamic education which should be more traditional and based on direct interaction between teachers and students.

In addition to technological factors, limited resources and the readiness of educators to adopt technology are also major obstacles in the transformation of Islamic education. Many educators in Islamic educational institutions still do not have adequate digital skills to utilize technology in the learning process. The lack of training for teachers in the use of technological devices and digital-based teaching methods makes it difficult for them to adopt more interactive and innovative learning approaches. In addition, most educators in Islamic educational environments still rely on conventional teaching methods that focus on lectures and memorization, so they are less familiar with technology- and data-based learning approaches. This limitation is further exacerbated by the lack of policy support that encourages increased competence of educators in the field of technology. If educators are not given adequate training, efforts to develop an Islamic education curriculum that is more relevant to the digital era will be difficult to realize effectively.

No less important, the community's response to the modernization of Islamic education is also a determining factor in the extent to which the curriculum transformation can be accepted and implemented. In some communities, there is still a skeptical view of efforts to modernize the Islamic education curriculum, where changes that are too rapid are often considered a threat to the purity of Islamic teachings. Some still hold the concept that Islamic education should maintain the traditional learning methods that have been used for centuries without much change. Concerns about the inclusion of elements that are considered to be able to reduce Islamic values in a technology-based education system are also factors that cause resistance in society. In addition, the differences in perception between various groups in the Muslim community about how Islamic education should develop are also challenges in themselves. Some want full modernization by integrating technology thoroughly, while others prefer a more conservative approach and are cautious in adopting change.

These challenges show that the development of Islamic education curriculum in the modern era is not only a technical issue in compiling learning materials, but also

involves various social, cultural, and policy aspects. To overcome these challenges, a more strategic approach is needed in designing a curriculum that maintains the essence of Islamic education, but at the same time can answer the demands of the times. The synergy between various parties, including educational institutions, government, educators, and the community, is needed to create a more progressive and competitive Islamic education system. Without real steps in overcoming these challenges, Islamic education will find it difficult to develop and will be increasingly left behind in facing the rapidly changing digital era.

3. Innovation in Islamic Education Learning Models

Innovation in Islamic education learning models is an urgent need in facing the dynamics of the digital era and increasingly rapid technological developments. The transformation of teaching methods is not only limited to curriculum modernization but also includes a way of delivering knowledge that is more adaptive to changes in the times. One innovation that is starting to be developed is the use of artificial intelligence technology in Islamic learning. This technology can be used to develop a more personal and interactive learning system, where artificial intelligence can adjust the material to the needs and level of understanding of each student. With artificial intelligence-based analysis, educators can get a clearer picture of student development and adjust teaching strategies to be more effective. In addition, artificial intelligence-based chatbots can be used to answer questions about Islamic studies, helping students understand the material more deeply without having to always wait for guidance from teachers. This allows learning to be more flexible, not limited by space and time and can be accessed by more people, including those in remote areas.

In addition to artificial intelligence, the use of digital media in Islamic education further enriches the learning experience. Various digital platforms, such as interactive videos, educational podcasts, and mobile applications based on Islamic learning, provide new alternatives for students to access religious knowledge. Interactive videos, for example, allow students to learn the interpretation of the Qur'an or hadith in a more interesting and easy-to-understand way, compared to just reading long texts in printed books. In addition, the use of educational podcasts provides flexibility for students to learn anytime and anywhere, even while doing other activities. Technology-based learning applications are also starting to be widely developed, allowing students to access materials from various scholars and Islamic education experts around the world. With this digital media, access to religious knowledge becomes wider, not limited to conventional classes, and can reach various levels of society. However, the main challenge in utilizing this digital media is ensuring that the available content remains following Islamic principles, is accurate, and is not misleading. Therefore, there needs to be a strict verification and supervision system in the development of digital media for Islamic learning.

Furthermore, the application of the blended learning model in the Islamic education system is becoming an increasingly popular approach to combining traditional learning with technology-based methods. Blended learning allows

students to gain a more comprehensive learning experience, where they can still interact directly with teachers in face-to-face sessions, but also have the flexibility to access learning materials online. In the context of Islamic education, this model can be used to combine teaching yellow books or tafsir studies with materials delivered through digital platforms. For example, students can follow the study directly in class, and then continue learning by accessing recorded lectures or participating in online discussions with scholars. The blended learning model also allows Islamic educational institutions to expand the reach of learning to students in remote areas so that they can still access quality education without having to move. However, the success of this model is highly dependent on the readiness of digital infrastructure and the ability of educators to manage a learning system that is integrated with technology.

On the other hand, strategies to improve the quality of teaching based on data and analytics are also innovative steps that can be applied in Islamic education. By utilizing data analysis, educational institutions can identify student learning patterns, evaluate the effectiveness of teaching methods, and adjust the curriculum to better suit the needs of the times. Data obtained from online exams, digital assignments, and student participation in learning platforms can be used to measure the extent of their understanding of the material and provide more specific feedback for educators in improving teaching methods. With this data-based approach, Islamic education can be more responsive to the needs of students and be able to present a more adaptive learning system that is oriented towards improving quality. In addition, the use of analytics can also help in determining curriculum development strategies that are more in line with social and technological developments.

Innovation in Islamic education learning models is not just discourse, but a need that must be implemented immediately to answer the challenges of the times. Integration of technology in Islamic learning not only increases the effectiveness of delivering material but also expands the reach of religious knowledge to more people. Although there are various challenges in implementing this innovation, such as limited infrastructure, the readiness of educators, and community response to the modernization of Islamic education, strategic steps must still be taken to ensure that Islamic education is not left behind in facing the digital era. With commitment from various parties, educational institutions, educators, government, and society, Islamic education can transform into a learning system that is more inclusive, adaptive, and able to answer the demands of the times without losing its essential values.

4. The Role of Islamic Education in Building Character in the Digital Era

Digitalization brings major changes in interaction patterns, access to information, and the way people think, including among the younger generation of Muslims. On the one hand, this development opens up wide opportunities to gain knowledge and deepen religious understanding with faster and easier access. However, on the other hand, the digital era also brings major challenges in maintaining moral and spiritual values amidst the rapid flow of information that is not always in line with Islamic principles. The presence of social media, uncontrolled

digital content, and the increasingly growing instant culture pose a threat to individual character if not accompanied by the strengthening of solid moral values. Islamic education has a great responsibility to ensure that the Muslim generation continues to have moral resilience amidst the rapid flow of digitalization so that they are not only capable of utilizing technology but also continue to uphold ethical and moral values.

In facing this challenge, a strategy to strengthen character education in a technology-based curriculum is an absolute must. Islamic education must be able to integrate moral and spiritual values in every aspect of learning, including in the use of technology. The curriculum that is implemented is not only oriented towards mastering knowledge and skills but also instills awareness of the importance of ethics in the use of technology. One approach that can be applied is through the development of learning modules that emphasize moral values in a digital context, such as ethics in social media, responsibility in disseminating information, and awareness of the dangers of negative content that can damage individual morals. In addition, Islamic education must also encourage the use of technology for positive purposes, such as spreading da'wah, building communities based on Islamic values, and developing digital media that support the strengthening of the character of the younger generation. Thus, Islamic education not only acts as a moral fortress but also as a facilitator in using technology wisely for broader interests.

The role of teachers and educators in guiding the Muslim generation in the digital era is becoming increasingly important in ensuring that Islamic values remain the main foundation in everyday life. Teachers not only function as transmitters of knowledge, but also as moral guides who can instill good values in students. In the context of the digital era, educators must have sufficient competence in understanding the dynamics of technology and be able to direct students to use it responsibly. One step that can be taken is to provide guidance related to digital literacy based on Islamic values so that students can distinguish between correct and misleading information. In addition, educators must also be able to be role models in applying Islamic principles in the use of technology, both in digital interactions and in everyday life. The more active involvement of teachers in building closer communication with students is also an important factor in ensuring that they get the right direction in facing various moral challenges in the digital world. With competent educators who are aware of their strategic role, Islamic education can be more effective in maintaining the character of the Muslim generation so that it remains strong amidst the ever-growing current of modernization.

Furthermore, Islamic education has a major contribution to forming a civilized and ethical society in the era of Society 5.0, where technology is increasingly integrated into various aspects of life. A society that develops in this era is not only required to have technological skills but must also have high moral and social intelligence to live a harmonious life and be oriented towards good values. Islamic education can be the main pillar in building collective awareness of the importance of moral values in the development of society, including in building a healthier and more

ethical digital culture. With a more holistic approach, Islamic education can play a role in forming a generation that is not only superior in knowledge but also has high spiritual awareness, so that they can live a balanced life between the demands of the world and the hereafter. The implementation of Islamic teachings in community life must also be supported by educational policies that encourage active participation in building a more civilized social environment. Thus, Islamic education is not only a means to form individuals with good morals, but also as the main foundation in building a more harmonious social order following Islamic values.

In facing the digital era, Islamic education must be able to adapt to the changes that occur without losing its essence in maintaining noble character values. Strengthening character education must be carried out comprehensively, starting from the individual level to the social level, involving all parties, including educators, parents, and educational institutions. With the right strategy, Islamic education can be a main pillar in forming a generation that is not only intellectually intelligent but also has strong moral resilience. Therefore, innovative steps must continue to be developed so that Islamic education can remain relevant and become a solution to the various challenges that arise in the digital era.

E. CONCLUSION

In facing the era of Society 5.0, Islamic education is required to adapt to technological changes without losing its fundamental values. Curriculum transformation is a must so that students not only gain a strong understanding of religion but also have skills and competencies that are relevant to the development of the times. Innovation in learning methods, integration of digital technology, and the active role of Islamic educational institutions are the main factors in ensuring that Islamic education remains relevant and can form a generation that is intellectually and spiritually intelligent. However, in this adaptation process, major challenges still arise, ranging from the gap between the curriculum and the demands of the digital era to limited resources in the application of technology. Amid these challenges, innovation in learning models is a solution that allows Islamic education to develop more dynamically. The use of artificial intelligence, the use of digital media, and the blended learning approach can enrich the learning experience while increasing the effectiveness of teaching. In addition, the role of Islamic education in building character is an aspect that should not be ignored. In a digital era full of instant information and culture, Islamic education has a responsibility to ensure that the Muslim generation continues to have high moral resilience and spiritual awareness. With the right strategy and support from various parties, Islamic education can continue to develop as a system that not only provides knowledge but also forms individuals who have noble morals and are competitive in the modern era.

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