

## Digital-Based Transformation of Islamic Religious Education Learning in the Society 5.0 Era

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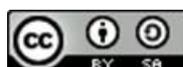
### ABSTRAK

This article examines the digital transformation of Islamic Religious Education (PAI) in the Society 5.0 era as a human-centered, value-based, and technology-supported learning model. The background of the study arises from the need to align PAI with the learning characteristics of digital native students while preserving Islamic moral and spiritual values amid rapid technological change. This study employs a qualitative library research design by analyzing accredited journal sources related to digital learning, Islamic values, and pedagogical innovation in PAI. Data were collected through systematic documentation and analyzed using thematic content analysis to identify patterns linking technology integration, value preservation, and innovative pedagogy. The findings reveal that digital tools such as LMS, gamification, interactive media, and immersive technologies can enhance engagement and understanding when integrated with Islamic digital ethics, moderation values, and reflective learning approaches. The discussion highlights that challenges related to infrastructure, teacher competence, and moral risks in digital spaces require TPACK-based training, adaptive pedagogy, and explicit ethical guidance. In conclusion, digital transformation in PAI is not merely technological adaptation but a strategic pathway to strengthen character formation, religious moderation, and meaningful learning within a human-centered framework aligned with Society 5.0.

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### INTRODUCTION

Digital transformation in education is no longer a peripheral trend but a structural shift that reshapes how knowledge is accessed, processed, and internalized. In the context of Islamic Religious Education (PAI), this shift presents both urgency and complexity. The emergence of the Society 5.0 paradigm, which integrates digital technology with human-centered values, demands that PAI learning move beyond conventional, lecture-based, and teacher-centered approaches toward interactive, technology-supported



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learning environments. Today's learners are digital natives whose cognitive habits, attention patterns, and learning preferences are strongly influenced by digital media. Studies indicate that this generational shift requires educators to redesign PAI instruction into technology-based, interactive formats that resonate with students' digital culture (Pradonansyah et al., 2025; Fanani & Abdurrohman, 2025; Firdaus et al., 2023). Without such transformation, a widening gap emerges between students' digital lifestyles and rigid instructional models that fail to engage them meaningfully (Pradonansyah et al., 2025; Saputro et al., 2025; Zahraini et al., 2025).

The urgency of digital transformation in PAI is further reinforced by evidence that digitalization increases access, flexibility, motivation, and student engagement across educational levels, from public schools and madrasah to higher education institutions (Mukarromah et al., 2025; Abdillah et al., 2025; Firdaus et al., 2023). Digital platforms enable PAI learning materials to be delivered through multimedia, interactive simulations, online discussions, and flexible learning schedules, allowing students to revisit materials and learn at their own pace. However, this opportunity is accompanied by a critical challenge: how to ensure that digital PAI learning remains rooted in Islamic values, moral formation, and religious moderation rather than becoming merely a technological adaptation devoid of spiritual depth. This tension between technological advancement and value preservation becomes the central phenomenon underlying this study.

One of the most pressing concerns in digital PAI learning is the challenge of maintaining the authenticity and internalization of Islamic values in digital spaces. Scholars warn of risks such as secularization of meaning, exposure to inappropriate content, distraction through social media, and superficial religious understanding due to fragmented information consumption (Pradonansyah et al., 2025; Saputro et al., 2025; Gitarius et al., 2025; Pendidikan et al., 2024). Digital environments, while rich in information, often lack the moral filters and guidance traditionally provided by teachers and family. As a result, students may encounter religious content that is decontextualized, biased, or even radical. This creates a new educational challenge where PAI must not only teach religious knowledge but also equip students with Islamic digital ethics, critical literacy, and moral discernment.

The integration of Islamic values into digital learning is further complicated by structural and cultural barriers. Research highlights that many PAI teachers face limitations in digital literacy, lack adequate infrastructure, and sometimes exhibit cultural resistance to technology integration (Apriyani et al., 2025; Saputro et al., 2025; Astra et al., 2024; Ciptadi & Khozin, 2025). These challenges hinder the effective use of digital tools as meaningful pedagogical instruments. Consequently, digital PAI learning risks becoming superficial, where technology is used merely as a display rather than as an integrated component of content and pedagogy. In response, scholars propose strategies such as Islamic digital ethics education, content filtering, strengthening critical digital literacy, and embedding moderation, akhlak, and media ethics into the curriculum (Wedi et al., 2025; Rohmiati, 2025; Lubis, 2025; Gultom et al., 2025).

At the same time, innovative digital pedagogies offer promising solutions. The use of Learning Management Systems (LMS), flipped classrooms, Computer-Based Instruction (CBI), Web-Based Instruction (WBI), social digital learning, gamification, and deep-learning-based media such as interactive e-books and e-puzzles has been shown to enhance engagement and learning outcomes in PAI (Wedi et al., 2025; Abdillah et al., 2025; Azizah et al., 2025; Pendidikan et al., 2024). These innovations demonstrate that when technology is thoughtfully integrated, it can make PAI learning more dynamic and meaningful. The TPACK framework and POAC-based curriculum management further ensure that technology aligns with content and pedagogy rather than functioning as a decorative addition (Saputro et al., 2025; Ani et al., 2025).

Social media platforms such as YouTube, WhatsApp, TikTok, and Instagram also emerge as effective tools for educational da'wah when guided by proper design, teacher supervision, and digital ethics (Gitarius et al., 2025; Pendidikan et al., 2024). This indicates that digital spaces, often perceived as threats, can be transformed into opportunities for value-based education. However, meaningful digital transformation requires maintaining a human-centered approach where teacher–student relationships, reflective learning, and contextual experiences remain central. Technology must function as a tool to strengthen character, moderation, and the formation of insan kāmīl rather than replacing the humanistic dimension of Islamic education (Pradonansyah et al., 2025; Mukarromah et al., 2025; Firdaus et al., 2023; Dahliana & Almuhammad, 2025).

Despite extensive discussions on digital learning and Islamic education separately, a research gap remains in understanding how digital transformation in PAI can simultaneously preserve Islamic values and foster innovative, human-centered pedagogy in the Society 5.0 era. Existing studies often focus on technological effectiveness, student engagement, or digital literacy without deeply analyzing how Islamic moral and spiritual values can be structurally embedded within digital pedagogical models. Conversely, research on Islamic values in education frequently overlooks the realities of digital learning environments. This fragmentation leaves a conceptual void regarding how digital tools, Islamic ethics, and pedagogical innovation can be integrated into a coherent learning model.

The novelty of this study lies in proposing an integrative perspective that connects digital transformation, Islamic value preservation, and pedagogical innovation as inseparable components of PAI learning in the Society 5.0 era. Rather than viewing technology as a challenge to religious education, this study positions it as a strategic medium for strengthening Islamic character, moderation, and meaningful learning experiences when guided by appropriate pedagogical frameworks and ethical considerations. Based on this background, the objective of this study is to analyze how digital transformation in Islamic Religious Education can be designed to maintain Islamic values while fostering innovative, human-centered pedagogical practices in the Society 5.0 era.

## METHODOLOGY

This study employs a qualitative library research design to examine how digital transformation in Islamic Religious Education (PAI) can preserve Islamic values while fostering innovative and human-centered pedagogical practices in the Society 5.0 era. The data sources consist of accredited journal articles that specifically discuss digital learning in PAI, challenges to Islamic values in digital spaces, and pedagogical innovations such as LMS, flipped classroom, TPACK integration, and social media-based learning, as referenced in the introduction. Data were collected through systematic documentation and literature tracing, focusing on concepts, empirical findings, models, and strategic recommendations related to digital PAI transformation. The selection of sources prioritized recent peer-reviewed studies relevant to Indonesian educational contexts to ensure contextual validity and alignment with the research objective.

Data analysis was conducted using qualitative content analysis with a thematic approach. The collected literature was coded into three major analytical themes: the urgency of digital transformation in PAI, challenges in maintaining Islamic values within digital environments, and meaningful pedagogical innovations that integrate technology with Islamic ethics. Through iterative reading, comparison, and interpretation across sources, recurring patterns, strategic responses, and conceptual linkages were synthesized into an integrative framework. This process enabled the study to construct a coherent understanding of how digital tools, Islamic values, and pedagogical design can be aligned to create value-based, human-centered PAI learning in the Society 5.0 era.

**Conceptual Framework for Digital Transformation in Islamic Religious Education (PAI)**

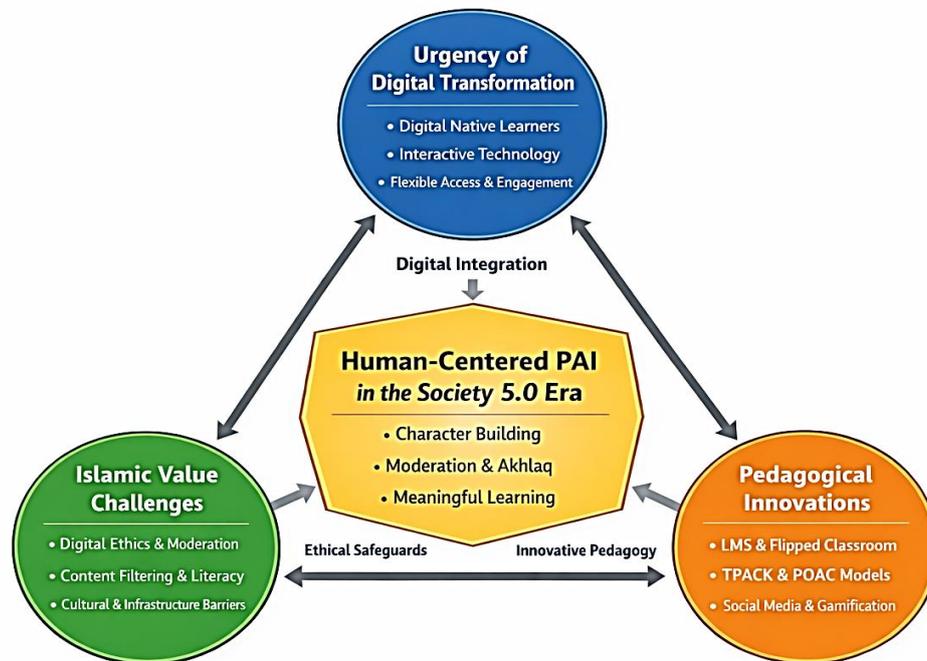


Figure 1. Conceptual Framework This Research

## RESULTS AND DISCUSSION

Based on the thematic content analysis of the selected literature, the findings show consistent patterns regarding how digital transformation in Islamic Religious Education (PAI) intersects with value preservation and pedagogical innovation. The synthesis below organizes these patterns into key dimensions that connect the urgency of digital transformation, the challenges to Islamic values in digital spaces, and the pedagogical responses that enable human-centered PAI learning in the Society 5.0 era.

Tabel 1. Synthesis of Digital Transformation, Islamic Value Challenges, and Pedagogical Innovation in PAI

<b>Dimension</b>	<b>Key Issues Identified</b>	<b>Strategic Responses in PAI</b>	<b>Pedagogical Forms</b>	<b>Expected Impact on Students</b>	<b>Key Sources</b>
<b>Urgency of Digital Transformation</b>	Digital native learners, low engagement with lecture methods, learning gap	Integration of interactive digital media, flexible learning access	LMS, multimedia content, online discussion forums	Increased motivation, engagement, and accessibility	Pradonansyah et al. (2025); Fanani & Abdurrohman (2025); Firdaus et al. (2023); Mukarromah et al. (2025)
<b>Islamic Value Challenges</b>	Secularization, negative content exposure, distraction, superficial understanding	Islamic digital ethics, content filtering, moderation values, critical literacy	Value-based digital curriculum, guided media use	Strengthened moral awareness and religious moderation	Wedi et al. (2025); Gitarius et al. (2025); Lubis (2025); Gultom et al. (2025)
<b>Teacher Constraints</b>	Low digital literacy, resistance to technology,	Continuous training, TPACK approach, learning	Technology integrated with pedagogy and content	Effective value-based digital instruction	Apriyani et al. (2025); Saputro et al. (2025); Abdillah et al. (2025)

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<b>Student Behavioral Risks</b>	Social media distraction , ethical misuse of technolog y	Integration of akhlak and digital ethics in PAI	Reflective tasks, supervised media projects	Responsibl e and ethical digital behavior	Mukarromah et al. (2025); Gitarius et al. (2025); Sari et al. (2025)
<b>Pedagogica l Innovation</b>	Passive learning patterns, lack of interactivit y	Flipped classroom, CBI/WBI, gamificatio n, interactive e-books	Student- centered, collaborati ve, experiential learning	Meaningfu l, reflective, and human- centered learning	Wedi et al. (2025); Azizah et al. (2025); Pendidikan et al. (2024); Dahlia & Almuhajir (2025)

The table demonstrates that digital transformation in PAI is not limited to the adoption of technology but requires a systematic alignment between Islamic value preservation and innovative pedagogy. The findings indicate that when digital tools are combined with Islamic ethics, teacher capacity building, and student-centered learning strategies, PAI can remain relevant without losing its spiritual and moral orientation. This synthesis confirms that meaningful digital PAI learning in the Society 5.0 era depends on integrating technology with ethical safeguards and human-centered pedagogical design.

## Discussion

This study aims to analyze how the digital transformation of Islamic Religious Education (PAI) in the Society 5.0 era can be designed as a human-centered, value-based, and technologically supported learning model. The synthesis of accredited studies indicates that digital transformation in PAI is not a simple migration of lectures to screens, but a comprehensive redesign of learning that integrates intelligent technology with Islamic character formation. The Society 5.0 paradigm places humans at the center of technological development, emphasizing that artificial intelligence, the Internet of Things, big data, and immersive media such as VR/AR must enhance human well-being rather than replace human roles (Almardiah & Muis, 2025; Firnando et al., 2025; Zainuddin et al., 2024). In this context, PAI must transform into a learning system that uses technology to deepen students' spiritual understanding, ethical awareness, and meaningful engagement.

Empirical evidence shows that PAI is gradually shifting from teacher-centered patterns toward student-centered learning through Learning Management Systems, educational videos, gamified akhlak content, virtual simulations of worship, and pesantren-based e-learning (Naimi et al., 2025; Rodhiyana, 2023; Zainuddin et al., 2024). These innovations enable students to interact with religious content visually, experientially, and reflectively. In madrasah and pesantren, digital media have proven effective in increasing access, flexibility, motivation, and comprehension of abstract Islamic concepts such as tauhid and akhlak through interactive visualization (Jamalullel & Nasehudin, 2025; Hakim & Masumah, 2025; Hasan, 2023). This indicates that technology, when designed pedagogically, can strengthen rather than weaken the depth of Islamic learning.

The discussion also reveals that digital PAI transformation opens significant opportunities for contextualizing religious moderation and Islamic values in contemporary learning spaces. Digital platforms allow students to engage in collaborative learning, global discussions, and contextual exploration of Islamic teachings, which supports the internalization of moderation values in real-life contexts (Almardiah & Muis, 2025; Jauharotul et al., 2025; Zainuddin et al., 2024). Curriculum redesign becomes essential to integrate 21st-century skills, digital literacy, and spiritual-ethical strengthening into PAI (Sari, 2025; Hakim & Zulaekah, 2025; Mubarak et al., 2025). This integration ensures that students do not merely acquire religious knowledge but develop critical, creative, and ethical competencies aligned with Islamic teachings.

However, the transformation process faces substantial challenges. Infrastructure disparities, particularly in regional madrasah and pesantren, limit equal access to digital learning tools (Jamalullel & Nasehudin, 2025; Almardiah & Muis, 2025; Badriyah et al., 2025; Hakim & Masumah, 2025). Furthermore, many PAI teachers still lack adequate digital competence, resulting in technology being used only for content delivery rather than fostering critical and creative thinking (Badriyah et al., 2025; Rohman et al., 2025; Hakim & Zulaekah, 2025). This confirms that digital transformation requires not only technological provision but also capacity building for educators.

Another critical issue is the distortion of religious information and moral degradation through social media. The rapid spread of unverified religious content, radical narratives, and unethical online behavior highlights the urgent need to integrate Islamic digital ethics (*adab bermedsos*) into PAI learning (Andryadi et al., 2025; Novita, 2023). Without ethical guidance, students may access religious content without proper context, leading to misunderstanding. Therefore, digital PAI must include explicit instruction on digital ethics, moderation, and responsible media use.

To address these challenges, studies propose several key strategies. Strengthening teacher competence through TPACK-based training, intensive professional development, and a disruptive, self-driven mindset is essential (Badriyah et al., 2025; Rodhiyana, 2023; Rohman et al., 2025; Hakim & Zulaekah, 2025). Teachers must be able to integrate technology, pedagogy, and Islamic content seamlessly. Adaptive pedagogical designs such as blended learning, digital storytelling, project-based learning, value-based learning, and interfaith dialogue activities foster empathy and moderation (Jauharotul et al., 2025; Firnando et al., 2025; Zainuddin et al., 2024). These methods ensure that technology supports reflective and meaningful learning experiences.

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Moreover, the development of interactive and gamified digital PAI content that explicitly embeds rahmatan lil 'alamin values, digital ethics, and Society 5.0 character becomes a strategic priority (Naimi et al., 2025; Andryadi et al., 2025; Hendrawati & Suherman, 2025). Gamification, simulations, and multimedia storytelling help students internalize values through engagement rather than memorization. This approach reflects the essence of human-centered learning where students actively construct meaning.

The discussion confirms that the success of digital PAI transformation lies in aligning three elements: intelligent technology, Islamic value preservation, and innovative pedagogy. When these elements are harmonized, digital learning becomes a medium for character strengthening, moderation internalization, and meaningful religious understanding. This directly answers the study's objective by demonstrating that digital transformation in PAI can maintain Islamic values while fostering innovative, human-centered pedagogical practices suitable for the Society 5.0 era.

## CONCLUSION

This study concludes that the digital transformation of Islamic Religious Education (PAI) in the Society 5.0 era must be understood as a comprehensive redesign of learning that harmonizes intelligent technology, Islamic value preservation, and human-centered pedagogy. The findings demonstrate that when digital tools such as LMS, interactive media, gamification, and immersive technologies are pedagogically integrated with Islamic ethics, moderation values, and reflective learning approaches, PAI can remain spiritually meaningful while becoming more engaging and relevant for digital native learners. Challenges related to infrastructure, teacher competence, and moral risks in digital spaces can be addressed through TPACK-based capacity building, adaptive pedagogical design, and the explicit integration of Islamic digital ethics into the curriculum. Therefore, the study's objective is achieved by showing that digital transformation in PAI is not merely technological adaptation, but a strategic pathway to strengthen character formation, religious moderation, and meaningful learning in a human-centered educational framework aligned with the Society 5.0 paradigm..

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