

Modernization Of Islamic Religious Education in The Era of Society 5.0

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Submitted: 19-12-2025

Revised : 30-12-2025


Accepted: 31-12-2025

ABSTRACT. This study aims to analyze the modernization of PAI in the context of Society 5.0 through a literature study approach with thematic analysis of the current literature. The Society 5.0 era brought fundamental changes in the world of education, including Islamic Religious Education (PAI), which historically often used conventional lecture-based learning approaches. Technological transformation that integrates artificial intelligence, big data, the internet of things, and digital analytics demands religious learning that not only emphasizes information transmission, but also builds critical, collaborative, creative, and technologically literate competencies. The results of the study show that the modernization of PAI learning requires a pedagogical reconstruction that leads to a participatory, digital-interactive, and student-centered model. In addition, modernization also depends on teacher readiness, support for digital facilities, curriculum flexibility, and classroom culture that encourages collaboration. The research concludes that PAI learning must move from a textual paradigm to an integrative approach that combines Islamic values with 21st century competencies in order to be able to respond to the moral, social, and technological challenges of the modern generation. This modernization is a strategic foundation in strengthening the religious character as well as the adaptive abilities of students in the midst of accelerating digital transformation.

Keywords: *Islamic Religious Education, modernization, Society 5.0, digitalization of education, transformation of learning*

ABSTRAK. Penelitian ini bertujuan untuk menganalisis modernisasi PAI dalam konteks Society 5.0 melalui pendekatan studi literatur dengan analisis tematik literatur saat ini. Era Society 5.0 membawa perubahan mendasar dalam dunia pendidikan, termasuk Pendidikan Agama Islam (PAI) yang secara historis sering menggunakan pendekatan pembelajaran berbasis perkuliahan konvensional. Transformasi teknologi yang mengintegrasikan kecerdasan buatan, big data, internet of things, dan digital analytics menuntut pembelajaran beragama yang tidak hanya menekankan transmisi informasi, tetapi juga membangun kompetensi kritis, kolaboratif, kreatif, dan melek teknologi. Hasil penelitian menunjukkan bahwa modernisasi pembelajaran PAI membutuhkan rekonstruksi pedagogis yang mengarah pada model partisipatif, digital-interaktif, dan berpusat pada siswa. Selain itu, modernisasi juga bergantung pada kesiapan guru, dukungan fasilitas digital, fleksibilitas kurikulum, dan budaya kelas yang mendorong kolaborasi. Penelitian menyimpulkan bahwa pembelajaran PAI harus beralih dari paradigma tekstual ke pendekatan integratif yang menggabungkan nilai-nilai Islam dengan kompetensi abad ke-21 agar dapat menjawab tantangan moral, sosial, dan teknologi generasi modern. Modernisasi ini merupakan landasan strategis dalam memperkuat karakter keagamaan sekaligus kemampuan adaptif mahasiswa di tengah percepatan transformasi digital.

Kata kunci: *Pendidikan Agama Islam, modernisasi, Society 5.0, digitalisasi pendidikan, transformasi pembelajaran*

 [HTTPS://DOI.ORG/10.31538/CJOTL.V5I2.2790](https://doi.org/10.31538/CJOTL.V5I2.2790)

INTRODUCTION

Technological developments in the Society 5.0 era mark a new chapter in the reconstruction of the education system, including Islamic Religious Education (PAI), as these changes integrate the physical and digital worlds into a single, interconnected space of human activity. The concept of Society 5.0 describes a society that integrates intelligent technology to improve human well-being in various areas of life, including education, which must adapt to these changes by updating learning paradigms to be more responsive to developments in the digital era (Andryadi et al., 2025). Religious and social learning in this context is required to facilitate the development of human competencies holistically and relevant to the needs of modern society (Rafsanjani & Irama Y., 2022). Accordingly, the application of Society 5.0 principles in education requires the reconstruction of an innovative and collaborative learning system learning system to prepare students to face future technological challenges (Rahmawan & Effendi Z., 2022). In this framework, assessment also becomes an important part of modernization since it is no longer just a measure of accomplishment but rather a reflective process that is utilized to enhance learning methodologies so that students may attain their full potential (Mukmin & Nuraini L., 2024). This demonstrates that in addition to being centered on the dissemination of religious information, education particularly Islamic Religious Education (PAI) must promote digital literacy skills, higher-order thinking capacities, and the adaptive character demanded by the modern age.

Because they are crucial for navigating the social and technical dynamics of Society 5.0, the 4C competencies critical thinking, creativity, communication, and teamwork are prioritized in 21st-century education. These demands must be met by Islamic education, which seeks to shape students' morality, character, and spirituality via teaching that promotes the creation of meaning both individually and collectively (Faizin Rahman R. N. Labibah S. Saharani V. A. & Nabila A. N., 2023). The reality, however, shows a gap between the demands of digital competency and Islamic Religious Education (PAI) teaching techniques, which are still traditional and mostly lecture-based.

The prevalence of the lecture style in Islamic Religious Education (PAI) education has been highlighted by several studies due to the fact that it treats students as passive listeners and revolves the learning process around the teacher. According to Yusuf Maruleng A. Syam I. Masita S. & Marzuki M. (2024), this sickness hinders students' development of critical thinking and reflective skills, which are crucial in the digital age. The lack of active participation in class makes it difficult for religious values to be fully internalized because students are not given space for dialogue, discussion, or to connect the material to their social experiences. Field phenomena increasingly show that Islamic Religious Education (PAI) learning is no longer relevant if it relies solely on the delivery of concepts without contextual learning experiences. Various studies confirm that students are more responsive to learning that integrates interaction, digital media, simulations, and religious case studies because it allows them to understand Islamic teachings in real-life contexts (Rukhayati, 2019). The limitations of traditional approaches in addressing the needs of the digital generation necessitate a significant modernization of the Islamic Religious Education (PAI) pedagogical structure.

In light of this context, this study views the modernization of Islamic Religious Education (PAI) as a pressing necessity to confront the Society 5.0 age. This shift encompasses not just the technical application of technology but also the learning paradigm that empowers students to actively contribute to the development of religious understanding via discussion, teamwork, and value discovery. In order to give strategic suggestions for the future development of religious

education, this essay analyzes recent academic literature in order to map the path of Islamic Religious Education (PAI) modernization.

Despite the increasing number of studies addressing digital transformation in Islamic Religious Education (PAI), most existing research still emphasizes the use of technology as instructional tools rather than examining deeper pedagogical reconstruction aligned with the human-centered paradigm of Society 5.0 (Majid & A, 2019). Other studies primarily conceptualize Society 5.0 within Islamic education without providing a structured synthesis of participatory and student-centered learning models that integrate 21st-century competencies (Rafsanjani & Irama Y., 2022). Furthermore, recent literature shows that research on PAI modernization remains fragmented, focusing separately on teacher readiness, digital media, or curriculum adaptation, rather than offering a comprehensive thematic mapping of pedagogical transformation in the Society 5.0 era (Syafaruddin, 2024). Therefore, a research gap exists in the form of a systematic literature-based analysis that integrates participatory pedagogy, digital interactivity, and student-centered learning as a unified framework for modernizing Islamic Religious Education in the context of Society 5.0.

METHOD

This study employs a library-based research technique with the primary goal of reviewing the scholarly literature on the modernization of Islamic Religious Education (PAI) within the context of Society 5.0. Using keywords like "modernization of Islamic Religious Education," "Society 5.0," "digitalization of Islamic education," and "transformation of PAI learning," data were gathered from a variety of scientific sources, including nationally indexed journal articles (SINTA), articles that appeared in scholarly search engines (Google Scholar), proceedings, and institutional repositories. The search in the data gathering process concentrated on papers that were freely available online (open access) in order to guarantee the authenticity and repeatability of the results (Syafaruddin, 2024). Predetermined inclusion and exclusion criteria were used to select the literature: (1) publications published within the last five years (with the exception of classic literature taken into account for historical context); (2) topical relevance to the focus of PAI modernization and Society 5.0; and (3) academic credibility (peer-reviewed or indexed proceedings). To ensure methodological and substantive appropriateness, titles and abstracts were used in the first screening step, which was followed by complete reading (Mahmudah et al., 2023).

The literature was analyzed using a thematic analysis approach: all selected literature was read intensively to identify key themes (e.g., digital literacies, teacher roles, curriculum transformation, infrastructure challenges). To provide a thorough picture of the trend of Islamic Religious Education (PAI) modernization, the analysis includes key idea identification, thematic coding, grouping data according to common themes, and creating a comparative synthesis across research (Syafaruddin, 2024). Consensus, research gaps, and suggestions for educational policy and practice were highlighted by the integrated compilation of the study results. Because it enables a thorough and representative theoretical evaluation of the evolution of scientific literature on Islamic Religious Education in the Society 5.0 age, this approach was selected. A solid conceptual basis for understanding the results is provided by the literature review and thematic analysis technique, which is in line with other research methodologies looking at the digitization of Islamic boarding schools (Islamic boarding schools) and the change of Islamic education. (Mahmudah et al., 2023; Nadifa & Ambarwati, 2024).

RESULT AND DISCUSSION

Result

Dominance of Lecture-Based Learning in Islamic Religious Education

The literature review indicates that Islamic Religious Education (PAI) learning in many educational institutions is still dominated by lecture-based instruction that positions teachers as the primary source of information and students as passive recipients of knowledge (Yusuf Marauleng A. Syam I. Masita S. & Marzuki M., 2024). This instructional pattern is widely practiced across educational levels and is often considered efficient for managing limited instructional time (Yusuf Marauleng A. Syam I. Masita S. & Marzuki M., 2024). However, empirical studies report that the continued reliance on teacher-centered learning reduces opportunities for student participation and interaction during the learning process (Handayani Neni N. & Fathoni S., 2025).

Limited Development of 21st-Century Skills in Traditional PAI Learning

Numerous studies show that the development of 21st-century abilities including critical thinking, creativity, communication, and teamwork has not been greatly fostered by lecture-oriented PAI learning. (Arsyad Suriansyah A. Harsono A. M. B. Ferdiyansyah A. & Putra E. C. S., 2024). One-way learning approaches limit students' ability to contextualize religious teachings within contemporary social and technological realities (Nursaya'bani Falasifah F. & Iskandar S., 2025). Consequently, students tend to demonstrate surface-level understanding of religious concepts without developing higher-order thinking skills required in modern education (Kesuma Fatoni I. Ajir I. C. Yazdi M. I. K. Pahrudin A. Murtadho A. & Rinaldi A., 2025).

Integration of Digital Technology in PAI Learning

Recent literature documents a growing trend toward the integration of digital technology in PAI learning through interactive media and online learning platforms (Ratnawati & Werdiningsih W., 2020). Digital-based learning environments are reported to increase students' learning motivation and engagement with abstract religious concepts (Faizin M et al., 2023b). Moreover, the use of digital media in Islamic education facilitates flexible learning and supports collaborative learning practices among students (Salwa, 2025).

Challenges in the Modernization of Islamic Religious Education

Despite the potential benefits of digital integration, the modernization of PAI learning faces several persistent challenges related to teacher competence and infrastructure availability (Aminullah Susanto H. Nadilla D. F. & Mardiani F., 2025). Limited digital literacy among teachers has been identified as a major barrier to the effective implementation of interactive learning models (Suheri & Waskito W., 2021). Additionally, institutional constraints and traditional learning cultures continue to hinder the consistent application of modern pedagogical approaches in Islamic Religious Education (Nadifa & Ambarwati, 2024).

Discussion

Dominance of Conventional Approaches in Islamic Education Learning

Research indicates that the lecture style, which places the instructor as the main information provider and the students as passive listeners, continues to dominate Islamic Religious Education (PAI) instruction in many educational institutions. This remains a long-standing traditional pedagogical legacy despite the demands of modern education emphasizing interactive learning (Handayani Neni N. & Fathoni S., 2025; Lubis et al., 2024; Yusuf Marauleng A. Syam I. Masita S. & Marzuki M., 2024). That emphasize dominance of lectures is also driven by teachers' perceptions that this method is more practical, efficient, and appropriate for classrooms with limited learning time. As a result, students have less opportunity to discuss, ask questions, or construct meaning independently, thus hindering the optimal development of religious values (Fauzi & Wulandari F. A., 2023; Helmy Suresman E. & Firmansyah M. I., 2023; RimahDani Shaleh S. & Nurlaeli N., 2023).

Limitations of Traditional Methods in Answering 21st Century Needs

Critical thinking, creativity, teamwork, and communication are some of the 21st-century skills that the lecture approach fails to develop. Numerous studies have shown that one-way learning reduces the significance of learning by preventing students from connecting religious teachings to contemporary situations or engaging in (Arsyad Suriansyah A. Harsono A. M. B. Ferdiyansyah A. & Putra E. C. S., 2024; Nursaya'bani Falasifah F. & Iskandar S., 2025). Furthermore, the lack of emotional involvement and direct experience in religious learning makes it difficult to fully internalize moral values (Majid & A, 2019; Muhammad, 2019; Purwanto Qowaid Q. & Fauzi R., 2019). These limitations pose a significant obstacle to meeting the demands of Society 5.0, which emphasizes adaptive skills and critical thinking.

Demands for Modernization in the Era of Society 5.0

In the educational system of the Society 5.0 age, intelligent technology and humanistic ideals must live in harmony. Religious education must make use of interactive digital media, promote problem-based and collaborative learning, and raise teachers' and students' digital literacy (Farid & A, 2023; Kesuma Murtadho A. & Rinaldi A., 2025; Majid & A, 2019; Fatoni I. Ajir I. C. Yazdi M. I. K. Pahrudin A. Students' interest and involvement in Islamic education classes can be increased by using digital resources including interactive videos, collaborative platforms, and simulations (Faizin Rahman R. N. Labibah S. Saharani V. A. & Nabila A. N., 2023; Salwa, 2025).

Effectiveness of Participatory and Digital-Interactive Models

Research indicates that group discussions, role-playing, problem-based learning, and project-based learning are more successful in fostering an awareness of religious beliefs and bolstering 21st-century abilities. Collaborative activities allow students to explore religious concepts through dialogue, reflection, and direct experience (Hani'ah, 2023; Helmy Suresman E. & Firmansyah M. I., 2023; Musakal & Rahman A., 2024). The integration of digital technology has also been shown to enrich the learning experience by providing visual and interactive contexts that facilitate the understanding of abstract concepts (Hani'ah, 2023; Ningsih, 2024; Yusnan Matje I. Kasih T. & Fitri S., 2025).

Supporting Factors and Challenges of PAI Modernization

Islamic Religious Education (PAI) modernization faces various challenges, including limited teacher digital competency, a lack of technological resources, and a traditional learning culture. Teachers often struggle to adapt to technology and tend to prefer lecture methods, which are considered safer (Aminullah Susanto H. Nadilla D. F. & Mardiani F., 2025; Ratnawati & Werdiningsih W., 2020; Suheri & Waskito W., 2021). Furthermore, flexible curriculum policies and support for digital resources are crucial factors in determining the success of the transformation (Hidayat Firdaus E. & Somad M. A., 2020; Octavia, 2020; Rizal et al., 2024).

Table 1. Comparison of Traditional and Modern PAI Learning Models in the Society 5.0 Era

No.	Aspect	Traditional PAI Learning	Modern PAI Learning (Society 5.0)
1.	Learning Orientation	Teacher-centered	Student-centered
2.	Teaching Method	Lecture-based	Participatory learning
3.	Student Role	Passive recipients	Active learners
4.	Learning Media	Textbooks and oral explanation	Digital and interactive media
5.	Skill Development	Memorization-focused	21st-century competencies
6.	Technology Integration	Minimal	Integrated and adaptive
7.	Learning Outcomes	Cognitive emphasis	Cognitive, affective, and digital integration

Source: (Helmy Suresman E. & Firmansyah M. I., 2023)

The necessity to update the conventional learning paradigm that currently predominates is inextricably linked to modernizing Islamic Religious Education in the Society 5.0 age, according to research findings. According to several studies, the lecture method is the most common way of teaching Islamic Religious Education (PAI). This suggests that traditional teaching methods continue to be used because they are deemed useful and fit with the classroom culture that views the teacher as an authoritative figure (Kesuma Fatoni I. Ajir I. C. Yazdi M. I. K. Pahrudin A. Murtadho A. & Rinaldi A., 2025; Lestari & Setiawan H. R., 2024; Yusuf Maruleng A. Syam I. Masita S. & Marzuki M., 2024). This strategy, however, runs counter to constructivist theory, which stresses that students build their understanding via reflective discourse, learning experiences, and social interaction (Bahri, 2022; Helmy Suresman E. & Firmansyah M. I., 2023; Rizal et al., 2024).

It is clear that traditional learning cannot produce the higher-order thinking skills (HOTS) required to deal with the complexity of the digital age when the constraints of the lecture method are connected to the requirements of 21st-century competences. According to research, participatory approaches are the only way to improve skills like critical thinking, creativity, communication, and teamwork (Handayani Neni N. & Fathoni S., 2025; Nursaya'bani Falasifah F. & Iskandar S., 2025). Passive approaches impede both academic performance and the process of internalizing moral and spiritual principles in the framework of Islamic Religious Education (PAI). (Majid & A, 2019b; Muhammad, 2019; Purwanto Qowaid Q. & Fauzi R., 2019). The Society 5.0 era presents a new context that further emphasizes the urgency of this transformation. The integration of digital technology presents various opportunities to modernize religious learning through interactive media, simulations, discussion platforms, and project-based learning (Farid & A, 2023; Hidayat Firdaus E. & Somad M. A., 2020). The learning concept that combines humanist values and digital technology creates a new paradigm where technology is not merely a tool, but part of the value-construction process through contextual interactions.

The effectiveness of participatory and digital-interactive methods strengthens the argument that modernizing Islamic Religious Education (PAI) is the best path to developing 21st-century competencies. Collaborative activities through discussion, role-play, or problem-based learning enable students to understand religious values more deeply (Hani'ah, 2023; Helmy Suresman E. & Firmansyah M. I., 2023; Musakal & Rahman A., 2024). The integration of digital technology enriches the learning experience and enhances student motivation (Ningsih, 2024; Salwa, 2025; Yusnan Matje I. Kasih T. & Fitri S., 2025). However, modernization cannot occur without structural support from educational institutions. The biggest challenges lie in teacher competence and the availability of technological resources (Aminullah Susanto H. Nadilla D. F. & Mardiani F., 2025; Ratnawati & Werdiningsih W., 2020; Suheri & Waskito W., 2021). Therefore, modernization must be carried out holistically, including enhancing teacher capacity, providing digital facilities, and updating the curriculum.

CONCLUSION

In the era of Society 5.0, the modernization of Islamic Religious Education (PAI) is a strategic necessity that cannot be postponed because current developments demand new competencies that cannot be provided by conventional teaching approaches. Social dynamics and technological advances require Islamic Religious Education (PAI) instruction that emphasizes character development alongside material delivery, critical thinking skills, and digital literacy. Pedagogical transformation through participatory and digital-interactive methods is a key pathway to realizing relevant and meaningful PAI learning. This article demonstrates that PAI modernization must be achieved through the integration of digital technology, updated learning methods, improved teacher competency, and curriculum flexibility. When these supporting factors are met, PAI learning can strengthen students' adaptive and religious abilities in overcoming the obstacles presented by the era of Society 5.0. Therefore, modernizing Islamic education (PAI) is

not merely a reaction to global changes but also a foundation for developing a critical, religious generation prepared for a technologically advanced future.

ACKNOWLEDGMENT

The author expressed gratitude to Allah SWT for His mercy so that this research could be completed properly. Thank you to the supervisor for the guidance and direction, colleagues for the support and assistance in collecting data, and the beloved family who always provide prayers and encouragement.

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