

The Evolution of Islamic Educational Thought in Preparing for the Era of the Fourth Industrial Revolution and Society 5.0

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ABSTRACT

The rapid development of the Fourth Industrial Revolution and Society 5.0 has posed major challenges for Islamic education to balance technological advancement with moral and spiritual values. The purpose of this study is to analyze the development of Islamic educational thought in facing challenges and to find strategic directions for the development of adaptive and integrative Islamic education in the digital era. This research used a qualitative Systematic Literature Review (SLR) method, with the literature taken from Google Scholar, SINTA, Scopus and other scientific journal portals. Of the 86 identified articles published between 2020 and 2025, 35 relevant articles were selected based on the screening and eligibility criteria. The findings show three main changes in Islamic education which are the combination of religious and general sciences, the pedagogical transformation by technology-based learning, and the reinforcement of character and spiritual values. The conclusion of this study is that Islamic education is still very relevant in the era of Society 5.0. It provides a balanced educational paradigm that combines technological competence, ethical responsibility, and spiritual awareness in preparing future generations.

1. INTRODUCTION

The 21st century is characterized by rapid change. The primary engine of change is the rapid diffusion of information and communication technology developments. Digital transformation has changed almost every aspect of human life, from the ways people work and interact to the ways they get knowledge. This phenomenon is popularly called the Fourth Industrial Revolution, emphasizing the convergence of digital systems, artificial intelligence and automation across different spheres of life. These changes affect not only economic activities but also the field of education which must be adapted quickly and effectively. In this regard, education can no longer depend on traditional learning models but must meet the increasingly complex and dynamic requirements of contemporary society (Iskandar et al., 2024). In the wake of these developments, the world is now heading towards the concept of Society 5.0, stressing a harmony between technological progress and human values. Society 5.0 is a human-centered society where technology is used to improve the overall quality of human life, unlike the Fourth Industrial Revolution which focuses more on technological advancement (Teknowojoyo et al., 2022). This situation is a challenge as well as an opportunity for the educational systems to focus on not only technological competence but also character development, ethics and human values. Thus, education is expected to be a space to integrate the intellectual, emotional, and moral intelligence to produce a well-rounded generation capable of facing global challenges (Ledoh et al., 2024). However, the current educational system still faces various fundamental problems, particularly in responding to technological disruption. Many educational institutions still use the old and teacher-centered learning model that no longer suits the

characteristics of students in the digital era. At the same time, the need to develop 21st century skills such as critical thinking, creativity, collaboration, communication and digital literacy is becoming ever more urgent. This situation requires a paradigm shift in education to make the learning process more adaptive, participatory, collaborative, and technology-oriented (Wicaksono et al., 2023). From the Islamic education perspective, the challenges become more complex because Islamic education is not only oriented towards cognitive achievement but also towards developing moral character and spirituality. The primary objective of Islamic education is the development of insan kamil i.e. those with intellectual ability with a sense of moral and spiritual consciousness. But the fact is that a large number of Islamic educational institutions are still trying to adjust to the requirements of the digital age. Some institutions still hold on to classical approaches not so sensitive to technological and social changes, creating a gap between the ideal objectives of Islamic education and the realities of contemporary educational practice (Maulana, 2024). The younger generation has also been impacted by technological advancement in their behavior and mindset. Students in the digital age have wider access to information and knowledge, but also greater exposure to negative influences such as misinformation, cyberbullying, individualism, decrease in social sensitivity, and moral degradation. In this context, Islamic education has a strategic role as a transmitter of religious knowledge and an agent of character formation that can guide students to use technology ethically and responsibly. Therefore, Islamic education is not only to safeguard the traditional values but also to convert these values to be more contextual and relevant in the framework of modern society (Saputra et al., 2025). The concept of Society 5.0 is in essence consistent with the principles of Islamic education in particular in the matter of the harmony of material and spiritual, between individual and social responsibilities, and between reason and revelation. Thus, Islamic education has a great potential to be developed in order to advance civilized and humanistic society in the digital era. However, this potential has not been fully realized as a result of the lack of innovation in curriculum development, pedagogy, and the use of technology in Islamic educational institutions (Firmansyah, 2024).

Several studies have talked about Islamic education within the framework of the Industrial Revolution 4.0 and Society 5.0. Previous studies have focused largely on either curriculum transformation and technology-based learning or character education. Research by Firmansyah (2024) and Rahim (2024) pointed to the importance of the integration of Islamic values into modern education, while Prasetyo (2025) and Hakim (2024) emphasized technological innovation in the learning processes. However, these studies tend to look at these issues in a partial way and have not sufficiently explored the interconnected relationship between knowledge integration, pedagogical transformation, and the enhancement of moral and spiritual character within the wider framework of Islamic educational thought. This condition is an indication that there is a research gap about how to reconstruct the Islamic educational thought in a complete manner to face the challenges of the Fourth Industrial Revolution and Society 5.0 at once. However, the existing studies have not sufficiently investigated the integration of Islamic and general sciences in Islamic education, the transformation of pedagogical models by digital learning approaches, and the improvement of the students' character and spirituality in an integrated educational framework. Hence, this issue is important to be studied since Islamic education today is increasingly pressured to remain relevant in the face of rapid technological development and changing social values. This research is required because Islamic education needs a more adaptive, integrative, and contextual paradigm that can balance technological development with moral and spiritual values. If this transformation does not occur, Islamic education will lose its relevance in preparing future generations to face the global competition and digital civilization. Moreover, the rise of moral crises and ethical issues in digital society further accentuates the importance of reconstructing Islamic educational thought as a way to produce intelligent and ethical persons. The novelty of this study is the comprehensive analysis of Islamic educational thought in three interrelated dimensions, namely: the integration of religious and general sciences;

the pedagogical transformation with technology-based learning models; and the strengthening of character education and spiritual values in the digital era. Unlike previous studies that discuss these aspects separately, this study integrates them into a holistic framework for the development of Islamic education in preparing for the era of the Fourth Industrial Revolution and Society 5.0. The conclusions of this study are based on the above discussion, which aims to analyze the development of Islamic educational thought in response to the challenges of the Fourth Industrial Revolution and Society 5.0, as well as to formulate strategic directions for the development of Islamic education as adaptive, integrative, technologically responsive, and based on moral and spiritual values. Thus, Islamic education is expected to produce generations who are intellectually superior, technologically competent, and ethically and spiritually strong to face the dynamics of modern life.

2. METHODS

This study employs a qualitative literature review method to analyze the development of Islamic educational thought in facing the challenges of the fourth industrial revolution and society 5.0. This study utilizes a literature review approach as this study focuses on examining concepts, theories, and scholarly discussions related to Islamic education, technological transformation, pedagogical innovation, and character development in the digital era. Creswell explained that qualitative research based on literature allows the researcher in-depth exploration and interpretation of social phenomena through analysis of written sources and academic documents. Hence, this approach is deemed suitable to explore concepts, theories and ideas that have been developed in the scientific literature (Zed, 2023). The data used in this study was secondary data obtained from scientific publications such as national and international journal articles, books, conference proceedings, and official academic documents related to Islamic education and technological transformation. The literature search was systematically done by several academic databases and search platforms such as Google Scholar, SINTA, journals indexed by Scopus, and other scientific journal portals. The sources were selected for their relevance, credibility, and contribution to the focus of the research. Moreover, the researcher paid attention to recent literature to keep the discussion relevant and in context (Sugiyono, 2023). The literature search was carried out from January to March 2026 by using several keywords such as “Islamic education”, “Society 5.0”, “Industrial Revolution 4.0”, “digital pedagogy”, “integration of knowledge”, “character education”, and “technology-based Islamic learning”. To ensure the relevance and recency of the reviewed literature, the publication period was limited to the period between the years 2020 and 2025. The search and selection process was conducted systematically through several stages including identification, screening, eligibility assessment, and final selection of articles. The article selection process started with the identification of 86 scientific articles and academic references from different databases. The researcher then performed title and abstract screening to remove duplicate and irrelevant studies. In addition, full-text reviews were conducted based on the inclusion criteria of studies on Islamic educational thought, technology integration, pedagogical transformation, and character education in the context of Society 5.0 and the Fourth Industrial Revolution. Following the selection process, 35 articles and references were considered relevant and included in the final analysis.

Table 1. Literature Search and Selection Process

Criteria	Description
Databases/Search Platforms	Google Scholar, SINTA, Scopus, scientific journal portals
Keywords	Islamic education, Society 5.0, Industrial Revolution 4.0, digital pedagogy, integration of knowledge, character education

Criteria	Description
Publication Period	2020–2025
Initial Articles Identified	86 articles
Duplicate/Irrelevant Articles Excluded	31 articles
Final Articles Reviewed	35 articles
Inclusion Criteria	Articles discussing Islamic education, technology integration, pedagogical transformation, and character education
Exclusion Criteria	Irrelevant topics, incomplete articles, non-academic publications

The data collection technique was based on identification, classification and organization of the relevant literature according to the objectives of the study. Careful examination of each selected source helped to identify major themes, theoretical perspectives, research findings and educational challenges about the Islamic education in the digital age. According to Zed, literature review techniques are important in library research as they enable researchers to get systematic and structured data from different academic references (Miles et al., 2023). The authors used descriptive qualitative analysis in analysing the data. The authors used an interactive analysis model developed by Miles and Huberman consisting of (1) reduction of data, (2) data display, and (3) conclusion drawing. Data reduction occurred through selecting and simplifying information that was relevant to the research focus. The organized data were then presented in a narrative form to facilitate interpretation and thematic analysis. The last phase was drawing conclusions from the patterns, relationships and findings realized from the reviewed literature. Qualitative data analysis is a continuous, interactive process that continues until a comprehensive understanding of the phenomenon has been reached (Miles & Huberman, 2023). To ensure the validity and consistency of the findings, this study employed cross-reference analysis by comparing arguments, concepts, and findings from several academic sources. The analysis was cross-checked with multiple references to increase the credibility and objectivity of the analysis. In addition, selected literature was reviewed repeatedly to ensure analytical consistency and accuracy. Lincoln and Guba discuss procedures to enhance validity in qualitative research as credibility, dependability, transferability and confirmability. This study with a systematic literature review approach is expected to provide a comprehensive understanding of the development of Islamic educational thought in responding to the challenges of the Fourth Industrial Revolution and Society 5.0. In addition, this method can also encompass a broader academic view on the integration of knowledge, transformation of pedagogy, and the improvement of character and spiritual values in the digital era so that the results are not only theoretical but also have practical implications for the advancement of Islamic education (Sugiyono, 2023).

3. RESULTS AND DISCUSSION

Findings from a systematic review of various recent scientific studies suggest that Islamic educational thought has been considerably transformed to meet the challenges of the Fourth Industrial Revolution and Society 5.0. From the literature reviewed, Islamic education is no longer simply a system for passing down religious knowledge but rather a transformative educational framework responsible for producing individuals who are intellectually competent, technologically adaptive, and morally grounded. The transformation of Islamic education is not only technical and pedagogical, but also philosophical, epistemological and axiological. This means that Islamic education has the flexibility of context to change along with social and technological changes while maintaining its spiritual identity and ethical foundations (Hidayati, 2023). The literature also indicates that the main problem faced by Islamic education in the digital era is to establish a balance

between technological advancement and moral and spiritual values. The Fourth Industrial Revolution has brought innovations in education and access to knowledge, but also social and ethical problems such as moral decline, reduced social consciousness, cyberbullying, misinformation, and overreliance on technology. So, Islamic education is expected to play a role as an educational institution, a moral agent, and a social agent that can lead technological progress to more humanistic and ethical goals (Rahim, 2024).

3.1 Integration of Knowledge in Islamic Education: Responding to the Dichotomy of Science

The synthesis of the studies covered shows that the integration of religious and general sciences is one of the main issues in the reconstruction of Islamic education in the modern era. Most previous studies confirmed the dichotomy between religious knowledge and secular sciences as an endemic problem which undermined the competitiveness of Islamic education graduates (Fauzi, 2023). According to the literature, this dichotomy causes a disjoint in students' skills where students tend to be either highly competent in religious knowledge but weak in technological and scientific skills or vice versa in the sense that some students are proficient in science and technology but lack ethical and spiritual foundations. There are several studies that emphasize that the educational integration should not only focus on the combination of subjects in the curriculum but also the reconstruction of the epistemological paradigm of Islamic education. In Islamic epistemology, all knowledge is derived from the same divine source, therefore, the dichotomy between religious and scientific knowledge is contrary to the holistic view of Islam (Nugraheni, 2025). The argument is supported by Firmansyah (2024) who argues that integrative education allows students to develop intellectual competence at the same time as moral and spiritual awareness. The reviewed literature also offers different approaches to implementing knowledge integration. Some of the studies have been on curriculum integration through interdisciplinary learning models, while others have emphasized the integration of Islamic values in science and technology education. For example, students can be linked with Qur'anic verses about natural phenomena, so that they can develop both scientific understanding and spiritual awareness. This points to the fact that knowledge integration is structural, conceptual and pedagogical in nature. In addition, the literature shows that integrative education has positive effects on the improvement of graduate quality and global competitiveness. Syarifuddin and Muh Fitrah (2025) state that students with multidisciplinary competencies are better prepared to adapt to global challenges and technological transformation. The results show that graduates with the combination of Islamic values and technological and scientific competencies are professionally competent but ethically sound and socially responsible. These findings are in line with recent international studies that show the integration of Islamic curriculum, digital transformation and value-based education are needed to develop holistic competencies in the Society 5.0 era. Islamic education is increasingly expected to combine technological literacy with the spiritual and ethical dimensions to avoid the dehumanization of education processes (Shobirin et al., 2025).

Table 2. Synthesis of Literature on Knowledge Integration in Islamic Education

Author	Main Findings	Research Focus
Fauzi (2023)	Dichotomy of knowledge reduces graduate competitiveness	Integration of science and religion
Nugraheni (2025)	All knowledge originates from the same source in Islam	Holistic educational paradigm
Firmansyah (2024)	Curriculum integration strengthens intellectual and spiritual development	Integrative curriculum
Syarifuddin & Muh Fitrah (2025)	Integration improves multidisciplinary competencies	Graduate competitiveness

3.2 Pedagogical Transformation in the Digital Era

The results of the literature review indicate that pedagogical transformation is one of the key themes in the development of Islamic education in the era of the Fourth Industrial Revolution and Society 5.0. Most of the reviewed literature agrees that traditional teacher-centered learning models are becoming less effective in addressing the characteristics of the so-called digital-native students who are more accustomed to interactive, collaborative and technology-based environments (Anwar, 2023). The reviewed studies suggest that the digital transformation has consistently changed the learning behavior of students. In the digital age, students prefer flexible learning environments, which provide greater access to information and encourage active participation in the learning process. Therefore, Islamic education institutions are required to develop more innovative learning approaches that combine technology use with valuable learning experiences. The implementation of e-learning, blended learning, and project-based learning enables more flexible and participatory learning processes (Prasetyo, 2025). Technology-based learning models also offer students access to a wider range of learning resources beyond the confines of the classroom, thereby fostering independent learning, creativity, communication skills, and critical thinking abilities. Likewise, several studies show that digital pedagogy has a positive effect on increasing students' engagement and motivation for learning. However, literature also shows that the pedagogical transformation in Islamic education should not be concerned only with technological adaptation. Various studies show that the uncontrolled use of technology can have a negative effect on the development of students' character and social behavior. Hakim (2024) even in digital learning environments, the teacher is still the key facilitator, mentor, and moral compass. Therefore, pedagogical transformation in Islamic education should be a balance between technological innovation and ethical and spiritual guidance. The synthesis of previous studies indicates that successful pedagogical transformation is not only determined by technological infrastructure, but also by educators' competencies in using digital technology effectively and ethically. This observation points to the importance of enhancing teachers' digital literacy and pedagogical competence as a key component of the educational reform in Islamic institutions. These findings are consistent with recent international research that emphasizes the importance of integrating Islamic curriculum, digital transformation and value-based education for the development of holistic competencies in the Society 5.0 era. The integration of technological literacy with spiritual and ethical aspects in Islamic education is expected to be more prominent in the future to prevent the dehumanization of education processes (Ahmad et al., 2023)

Table 3. Synthesis of Literature on Pedagogical Transformation

Author	Main Findings	Research Focus
Anwar (2023)	Traditional pedagogy is ineffective for digital students	Digital pedagogy
Prasetyo (2025)	E-learning and blended learning improve flexibility	Technology-based learning
Hakim (2024)	Educators remain central in guiding ethical technology use	Ethical pedagogy

3.3 Character Building and Spiritual Values in the Digital Age

The literature review found that the main elements of Islamic education in the digital era are character education and spiritual strengthening. Technological advancement and free access to information have contributed to various social and moral problems among the younger generation, including cyberbullying, declining social sensitivity, misinformation, digital addiction, and weakening ethical awareness (Salsabila, 2023). Most of the studies emphasize the strategic role of Islamic education in counteracting these challenges through internalizing the moral and spiritual values. Values such as honesty, responsibility, discipline, empathy, and social awareness must be systematically integrated into the process of learning and educational culture (Rahmawati, 2025). Therefore, character education is not only cognitive learning but also behavioral habituation and value internalization.

Literature also suggests that the effectiveness of character education is greatly influenced by the roles of educators and the context of education. Many studies show that students are more likely to develop positive moral behaviors when teachers demonstrate ethical values in their daily lives and serve as role models. This indicates that the formation of character in Islamic education should be complemented by formal lessons and exemplary educational practices. According to Basori et al (2025) spirituality is the main moral foundation in shaping students' attitudes and decision-making. People with high spiritual consciousness are more likely to have higher self-control and greater resistance to negative influences in digital society. Thus, the enhancement of spirituality is viewed as an important means of equipping students to confront the ethical dilemmas of the digital age. The synthesis of literature further shows that the infusion of spiritual values in digital learning environments can facilitate the development of balanced, intellectually competent and morally upright individuals. Hence, Islamic education contributes to the development of ethical and socially responsible citizens, in addition to academic success.

Table 4. Synthesis of Literature on Character and Spiritual Education

Author	Main Findings	Research Focus
Salsabila (2023)	Digitalization contributes to moral degradation	Moral crisis in digital society
Rahmawati (2025)	Islamic values strengthen student character	Character education
Basori et al. (2025)	Spirituality guides ethical behavior	Spiritual values in education

3.4 The Relevance of Islamic Education in Society 5.0

The results of this study indicate that Islamic education is still very relevant in the context of Society 5.0 because it is very close to the human orientation developed in Society 5.0. The literature reviewed consistently reveals that Islamic education balances between technology advancement, ethical responsibility, and spiritual awareness, which are crucial elements in building a civilized modern society (Dinana et al., 2024). Many studies show the great potential of Islamic education to solve social and ethical problems caused by technological development. Values like justice, responsibility, moderation, social awareness and collective welfare are seen as significant foundations for creating a more humane social order. Kamaluddin (2025) explains that the principles of Islamic education can be a significant contribution to the formation of people who are socially responsible and capable of using technology ethically and constructively. The literature also shows that Islamic education has adaptive characteristics that make it relevant in the face of rapid social transformation. Most studies, however, emphasize that educational institutions must continuously innovate in curriculum development, pedagogical approaches and technological integration to sustain this relevance. If reforms are not continued, Islamic education is in danger of losing touch with the realities and needs of modern society. Moreover, the reviewed studies show that the enhancement of educator competencies, institutional management and access to digital learning resources are critical elements of the transformation of education in the Society 5.0 era. The results suggest that the future development of Islamic education is not only the preservation of traditional values but also the reinterpretation and contextualization of the values in modern technological contexts. This synthesis of literature generally proves that Islamic education has strategic importance in the face of the challenges of Society 5.0 because it provides an educational paradigm that balances intellectual competence, technological adaptation, moral values, and spiritual awareness. Hence, Islamic education can play a major role in shaping the generation which is not only technologically advanced but also ethically responsible and socially sensitive.

Table 5. Synthesis of Literature on the Relevance of Islamic Education in Society 5.0

Author	Main Findings	Research Focus
Dinana et al. (2024)	Islamic education aligns with Society 5.0 values	Human-centered education
Kamaluddin (2025)	Islamic values contribute to ethical society	Social relevance of Islamic education

4. CONCLUSION

From the overall discussion, it can be concluded that the role of Islamic educational thought is very strategic in dealing with the challenges of the Fourth Industrial Revolution and Society 5.0, especially in maintaining the balance between technological progress and spiritual values. It is urged that the Islamic education be reformed comprehensively through the integration of religious and general knowledge, technology-based pedagogical transformation and the empowerment of the character and moral values of the students. Such efforts are important for Islamic education to not only adapt to the times but also to remain an educational system with an identity based on Islamic values. It is expected that Islamic education will generate a generation of superior intelligence, technological competence, and strong moral and spiritual integrity to face the dynamics of life in this current era.

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