Annual International Conference on Islamic Education (AICIED)
P-ISSN 3032-2146, E-ISSN 3032-260X
Volume 2, January - December 2024
https://prosiding.iainponorogo.ac.id/index.php/aicied

Problematics of Islamic Religious Education Teachers in Digital Literacy-Based Learning in the Era Of Society 5.0: The Perspective of Islamic Education Philosophy

Zahrotun Ni'mah[1], Arinda Rosalina[2], M. Miftahul Ulum[3]
[1,2,3]Institut Agama Islam Negeri Ponorogo, Indonesia

ARTICLE INFO

Keywords:
Problems; islamic religious education teachers; digital literacy-based learning; era of society 5.0; islamic educational philosophy.

ABSTRACT

This research aims to explain the problems of Islamic Religious Education teachers in digital literacy-based learning from a philosophical perspective. This research method is a literature study, namely a series of activities related to library data collection methods, reading, analyzing and managing information obtained from various literacy sources. The research results show that the era of Society 5.0 has had an impact on all aspects of life, including the implementation of learning. Digital literacy-based learning is a problem in itself, especially for PAI teachers. Based on observations of philosophical thinking methods, the problems of Islamic Religious Education teachers in digital literacy-based learning in the era of society 5.0. It can be described: first, the problems of the Islamic perspective which are studied from thinking methods, namely (1) Epistemology, such as the gap between technology and religious values; (2) Ontology, such as the absence of a conception of digital reality; and (3) Axiology, such as the teacher's understanding of students' understanding. Second, the problems of the Western perspective include the lack of digital competence of teachers, learning infrastructure that is not yet available, curriculum design and materials that have not been designed optimally and so on. The solution to problems related to Islamic and Western perspectives is to take steps in the form of development, innovation/renewal, synergistic and dynamic evaluation.

Corresponding Author.
Zahrotun Ni'mah
Email: zahraabdul.310@gmail.com

INTRODUCTION

Currently, Indonesia has entered the era of society 5.0 which is a transitional era from the industrial era 4.0. The Society 5.0 era is a concept born from Japan that emphasizes the integration of advanced technology with a strong focus on humanity.[1] In contrast to the Industrial Revolution 4.0, which focused more on the application of technology such as artificial intelligence (AI), the Internet of Things (IoT), and automation in industry, society 5.0 aims to create a society that can utilize this technology to improve the overall quality of human life.[2] The emergence of society 5.0 brings various challenges and opportunities in various areas of life, including education. The era of society 5.0 in the context of education means deep integration of technology to improve the learning and teaching process, and ensure that the technology is accessible to all levels of society.

In the era of society 5.0, the role of teachers as agents of change and educators is crucial[3] to form a golden generation of Indonesia that is intelligent, resilient, innovative, and creative. Given that technology plays a central role in this era, teachers must be able to integrate information technology into the learning process to maximize students' potential. The era of society 5.0 provides great opportunities for teachers to improve the quality of education through the use of technology. However, to take advantage of this opportunity, teachers must overcome existing challenges. In the era of society 5.0, the role of teachers has undergone a significant transformation, they are required to have digital skills and think creatively. Teachers must be able to be creative and go further in the learning process in the classroom. The three main technologies that teachers can use to meet the demands of the Society 5.0 era are the Internet of Things (IoT), Virtual Reality/Augmented Reality (VR/AR), and Artificial Intelligence (AI).[4]

Based on the preliminary study conducted, major challenges will be faced by teachers as educators in the era of society 5.0, especially for those who still have inadequate competence in using technological devices in the learning process. The demand to adapt to rapid technological developments requires teachers to improve their digital skills in order to

---

[1] Almirah Nur Sakiinah, Alfi Fadliya Putri Mahya, and Gunawan Santoso, "Revolusi Pendidikan Di Era Society 5.0; Pembelajaran, Tantangan, Peluang, Akses, Dan Keterampilan Teknologi," *Jurnal Pendidikan Transformatif (Jupetra)* 01, no. 02 (2022): 19.

[2] Sindi Ladya Baharizqi et al., "Kompetensi Pedagogik Di Era Society 5.0: Sebuah Tinjauan Dalam Perspektif Pedagogik Kritis," *Elementary School Journal Pgsd Fip Unimed* 13, no. 2 (2023): 259, https://doi.org/10.24114/esjpgsd.v13i2.46286.

[3] Irma Sulistiani and Nursiwi Nugraheni, "Makna Guru Sebagai Peranan Penting Dalam Dunia Pendidikan," *Jurnal Citra Pendidikan* 3, no. 4 (2023): 1269, https://doi.org/10.38048/jcp.v3i4.2222.

[4] Ayu Niza Machfauzia, "Bekal Tenaga Pendidik Dalam Menghadapi Tantangan Era Society 5.0," *Seminar Nasional Pendidikan Dasar* 2 (2020): 19.

prepare students to compete in a digital world. On that basis, a digital literacy-based learning model emerged. Digital literacy-based learning is an educational approach that integrates traditional literacy skills with digital capabilities in the learning process. The main goal is to equip students with the skills and knowledge needed to effectively engage in an increasingly digitally connected society. Teachers, including Islamic Religious Education (PAI) teachers, are faced with the challenge of being more innovative and dynamic in teaching in the classroom.[5] To build quality learning and produce superior future generations, Islamic Religious Education teachers need to develop teaching skills that are relevant to the digital era.

The problems faced by Islamic Religious Education teachers can be seen from various perspectives, such as the challenges in implementing the Independent Curriculum, especially digital learning and character development.[6] Teachers often have difficulty integrating technology effectively into religious education, understanding flexible learning models in the new curriculum, and developing assessments that are aligned with higher-order thinking skills (HOTS). They also face difficulties in adapting traditional Islamic teaching methods to the rapidly changing educational landscape due to the era of society 5.0. Each country has its own problems in Islamic religious education. As in the United States and the United Kingdom, Islamic Religious Education teachers must navigate an environment that is sometimes full of anti-Islamic prejudice, where they try to overcome stereotypes and provide positive religious education for both Muslim and non-Muslim students.[7]

In relation to Islamic religious education, this study can have several important implications, especially in the modern era characterized by the development of technology and digitalization. Some of the main implications are that it can be used as a reference for the development of adaptive curriculum, improving the competence of Islamic religious education teachers, creating interactive and creative learning, instilling ethical values in the use of technology, developing Islamic digital learning resources, and the challenges of Islamic religious education in facing globalization and the flow of information.

---

[5] Aas Saraswati et al., *Tantangan Pendidikan Di Era Digital 5.0, Penerbit Yayasan Wiyata Bastari Samasta* (Cirebon: Yayasan Wiyata Bestari Samasta, 2022), 63.

[6] Enjelli Hehakaya and Delvyn Pollatu, "Problematika Guru Dalam Mengimplementasikan Kurikulum Merdeka," *Jurnal Pendidikan DIDAXEI* 3, no. 2 (2022): 394–408, https://e-journal.iaknambon.ac.id/index.php/DX/article/view/617.

[7] Daisha Nada, "Mengatasi Stereotipe Islam Di Amerika Serikat: Peran Penting Partisipasi Aktif Masyarakat," Rmol.id, 2023, https://rmol.id/read/2023/06/25/579156/mengatasi-stereotipe-islam-di-amerika-serikat-peran-penting-partisipasi-aktif-masyarakat.

RESEARCH METHOD

This research is a library research with a descriptive-analytical approach or description of words and sentences (writing).[8] Qualitative research focuses on process analysis with an inductive thinking model that discusses the dynamics of relationships between phenomena and requires scientific logic.[9] Qualitative research also emphasizes two areas, namely subjectivity and social reality as a process of awareness, meaning, and evaluation of research phenomena. There are two sources of data for this research, namely primary data sources and secondary data sources. The primary source is a book by Munir Yusuf entitled "*Inovasi Pendidikan Abad-21: Perspektif, Tantangan, dan Praktik Terkini*". while secondary sources are various articles related to the topic of one teach one support, station teaching, parallel teaching, alternative teaching, and team teaching. these sources are excavated using documentation techniques.[10] The analysis technique used is content analysis. Where content analysis views data as a form of symbolic representation consisting of images, text, and writing, not as events or physical phenomena that can be measured directly. However, information that can be seen, read, interpreted, and responded to. The steps of content analysis include data collection, units of analysis, category development, coding, reliability, validity, and interpretation.[11]

RESULT AND DISCUSSION

Digital-based Islamic Religious Education Learning

Digital-based learning is generally defined as an activity or activity developed for the purpose of strengthening quality in an educational institution using digital media. Learning by utilizing technological developments or digitalization processes is said to be able to be a means of changing the cognitive, affective and psychomotor structures of students through the arrangement of teaching and learning activities. In line, that learning by utilizing modernization facilities in the aim of realizing the process to help students get the best.[12] According to Sudjana quoted by Subroto, the implementation of digital learning consists of

---

[8] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018), 6.

[9] Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 39.

[10] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2016), 124.

[11] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (New Delhi: Sage Publications, 2004), 18.

[12] Iqbal Syahrijar, Udin Supriadi, and Agus Fakhruddin, "Upaya Meningkatkan Mutu Pembelajaran PAI Melalui Pembelajaran Berbasis Digital (Studi Eksploratif Di SMA Negeri 15 Dan SMA Alfa Centauri Kota Bandung)," *Journal on Education* (Universitas Pahlawan Tuanku Tambusai, 2023), 3, https://doi.org/10.31004/joe.v5i4.2389.

the following systematic steps: pre-instructional, instructional and evaluation, as in order to achieve the set learning objectives.[13]

These digital learning steps can be applied to all subjects, especially Islamic Religious Education (*PAI*). The Islamic Religious Education (*PAI*) learning process can be said to be an activity to build students' understanding through the use of digital media, causing changes in cognitive, affective, and psychomotor aspects, with effective instructional procedures for knowledge, especially Islamic values. The digital learning process is certainly equipped with careful planning towards achieving the set goals, where there must be feedback from the learning process towards improving and developing digital-based Islamic Religious Education (*PAI*) learning.[14] Digital-based Islamic Religious Education (*PAI*) learning is a learning concept that utilizes digital media such as computers, smartphones, internet networks, and other devices. Educational institutions or schools are starting to implement digital systems in various learning activities.[15]

Problems of Islamic Religious Education Teachers in Digital Literacy-Based Learning in the Era of Society 5.0 in a Philosophical Review

The problems of Islamic Religious Education teachers in digital literacy-based learning in the era of society 5.0 in a philosophical review can be seen from philosophy as manhaj al-fikr (way of thinking) which includes three objects of study, namely; ontology, epistemology, and axiology.[16] **First, the problem of ontology.** Ontology is a branch of philosophy that studies the nature of reality or the nature that exists. In this context, ontology also discusses the nature of science as a reality. Ontological problems often begin with the basic question "what," which aims to understand the essence of a particular concept or phenomenon. For example, questions such as "what is education?" or "what is philosophy?" are classic examples of ontological problems. These questions are considered important because they provide an initial foothold for studying more specific and complex problems that will arise later.[17]

---

[13] Sulaiman, *Metodologi Pembelajaran Pendidikan Agama Islam (PAI) (Kajian Teori Dan Aplikasi Pembelajaran PAI)* (Banda Aceh: Yayasan PeNA Banda Aceh, 2017), 79.

[14] Sulaiman, 80.

[15] Syahrijar, Supriadi, and Fakhruddin, "Upaya Meningkatkan Mutu Pembelajaran PAI Melalui Pembelajaran Berbasis Digital (Studi Eksploratif Di SMA Negeri 15 Dan SMA Alfa Centauri Kota Bandung)."

[16] Syahrizah Abbas et al., *Filsafat Hukum Islam: Pengertian Filsafat Hukum Islam* (Banda Aceh: Ar-Raniry Press, 2021), 10–11.

[17] Indah Wati et al., "Peran Literasi Digital Dalam Pembelajaran Di Era Society 5.0 Pada Mahasiswa Pendidikan Ekonomi UIN Suska Riau," *Eklektik : Jurnal Pendidikan Ekonomi Dan Kewirausahaan* 6, no. 1 (2023): 181, https://doi.org/10.24014/ekl.v6i1.22723.

The ontological problems of Islamic Religious Education teachers in digital literacy-based learning include several aspects, namely: 1) Conception of digital reality; Islamic Religious Education teachers may face difficulties in understanding and interpreting digital reality in the context of Islam. They need to integrate understanding of the digital world with religious values effectively. 2) The role of teachers in digital reality; In the era of digital literacy, the role of teachers in Islamic religious learning can change. Teachers need to consider how they can function as facilitators, guides, and liaisons between students and relevant digital information sources.[18] 3) Separation between the real world and the digital world; Islamic religious education teachers need to address the possible separation between students' real experiences and their digital experiences. This can affect students' understanding of Islamic religious values in the context of everyday life and the digital world. 4) Online controversies and disputes; In digital literacy, Islamic religious education teachers need to deal with controversies, disputes, and different views online related to Islam. They must be able to guide students in understanding and responding to diverse points of view wisely and critically. 5) Understanding digital ethics; Islamic religious education teachers need to pay attention to digital ethics in the context of Islamic religious learning. They must teach ethical values that are relevant to the use of technology and social media so that students can interact healthily and responsibly in the digital world.[19]

Second, the problem of epistemology. Epistemology is also called the theory of knowledge or the theory of knowledge which discusses how to gain knowledge from the object to be thought about.[20] Epistemology, or the theory of knowledge, discusses how to gain knowledge, understand, test the authenticity, and validate information from the object being studied. More clearly, the definition of epistemology as expressed by Azyumardi Azra that epistemology as a science that discusses the authenticity, understanding, structure, methods, and validity of science.[21] In this context, epistemology focuses on the methods, processes, and procedures used to gain knowledge. When applied in Islamic education, epistemology is more directed at the methods or approaches that can be used to build Islamic science, both conceptually and applicatively.

In the era of society 5.0, all aspects of human life are full of technology, including

[18] Munir Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini* (Yogyakarta: Selat Media Patners, 2018), 3.

[19] Yusuf, 4.

[20] Asrori and Rusman, *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik* (Malang: CV Pustaka Learning Center, 2020), 29.

[21] Moh Wardi, "Problematika Pendidikan Islam Dan Solusi Alternatifnya (Perspektif Ontologis, Epistemologis Dan Aksiologis)," *Tadris* 8, no. 1 (2013): 58.

aspects of education. in digital literacy-based learning. The problems of Islamic Religious Education teachers in digital literacy-based learning in the era of society 5.0 can include several aspects including: 1) Lack of technological skills; Many Islamic Religious Education teachers may not have sufficient technological skills to integrate digital literacy into religious learning. This can hinder their ability to teach effectively using digital tools and online platforms.[22] 2) Separation between technology and religious values; Sometimes, Islamic Religious Education teachers have difficulty integrating Islamic religious values with digital literacy. They may find it difficult to convey religious messages authentically and meaningfully through digital media.[23] 3) Lack of resources and infrastructure; In some areas, especially in rural areas or developing countries, there are still limitations in technological infrastructure and internet access that can hinder the implementation of digital literacy-based learning.[24] 4) Difficulty assessing the quality of online information; In an era of abundant information, Islamic Religious Education teachers need to have the skills to assess the quality of online information related to Islam. They should teach students how to differentiate between valid and invalid sources of information.[25] 5) Challenges in motivating students; Students are often fixated on social media and digital entertainment, so Islamic Religious Education teachers may face difficulties in motivating them to actively engage in digital literacy-based Islamic religious learning.

Third, the problem of axiology. Axiology is a discipline that studies the nature of values, usually from a philosophical perspective. Of course, the discussion of axiology is closely related to the discussion of the value of something. In addition, morality and immorality are related to values. Axiological conversations are conducted in philosophy to determine the meaning, limitations, attributes, categories, standards, and epistemological position of values. Therefore, the conversation also includes discussions about the purpose and advantages of something so that it appears useful.[26] Axiology is a branch of philosophy that investigates the nature of values, both from a philosophical and practical perspective. In axiology, values are related to issues of good-bad, right-wrong, and important-unimportant. as well as about means and ends.[27]

---

[22] Mulyawan, "Problematika Guru Pendidikan Agama Islam Di Madrasah," *Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 1 (2020): 182.

[23] Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*, 8.

[24] Yusuf, 4.

[25] Yusuf, 5.

[26] Afifudin Harisah, *Filsafat Pendidikan Islam: Prinsip Dan Dasar Pengembangan* (Yogyakarta: Deepublish, 2018), 79.

[27] Wardi, "Problematika Pendidikan Islam Dan Solusi Alternatifnya (Perspektif Ontologis,

The problem of axiology for Islamic Religious Education teachers in digital literacy-based learning in the era of society 5.0 involves considerations of morals, values, and ethics related to the use of technology in the context of Islam. The following are some aspects that are problematic for Islamic Religious Education teachers' axiology, including 1) The suitability of religious values with technology; Islamic Religious Education teachers need to consider how Islamic religious values can be integrated with the use of technology in learning. They must ensure that the use of technology does not conflict with the religious values they teach.[28] 2) Digital ethics challenges; In digital literacy, Islamic Religious Education teachers face ethical challenges related to the use of social media, online privacy, and the appropriate dissemination of information. They need to teach students about the importance of acting ethically and responsibly in the digital environment.[29] 3) Separation between the real world and the digital world; Islamic Religious Education teachers need to help students understand the difference between real life and digital life, and how Islamic religious values can be applied in both contexts correctly. 4) Quality of information; With the abundance of information available online, Islamic Religious Education teachers must teach students the skills to assess and verify the quality of information related to Islam. They must avoid spreading false or misleading information.[30] 5) Meaningful student engagement; Islamic Religious Education teachers need to ensure that the use of digital literacy in learning is not only as a technological tool, but also as a means to increase students' understanding of Islam in a deep and meaningful way.

Problems of Islamic Religious Education Teachers in Digital Literacy-Based Learning in the Era of Society 5.0 in a Global Review

Society 5.0 is a concept of society where advanced technologies such as the Internet of Things (IoT), artificial intelligence (AI), and big data are used to improve the quality of human life. In this context, digital literacy becomes very important, including in the field of religious education.[31] Marc Prensky is an author and speaker who coined the terms "Digital Natives" and "Digital Immigrants."[32] He emphasized that teachers who are part of the Digital Immigrants generation often face challenges in teaching students who have grown

Epistemologis Dan Aksiologis)," 58.

[28] Mulyawan, "Problematika Guru Pendidikan Agama Islam Di Madrasah," 182.

[29] Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*, 4.

[30] Yusuf, 5.

[31] Machfauzia, "Bekal Tenaga Pendidik Dalam Menghadapi Tantangan Era Society 5.0," 19.

[32] Rafiqah Yusna Siregar, Lusiana Andriani Lubis, and Nurbani Nurbani, "Implementasi Peran Dosen Digital Immigrant Secara Komunikasi Virtual Dalam Proses Belajar Mengajar," *Warta Dharmawangsa* 17, no. 2 (2023): 820, https://doi.org/10.46576/wdw.v17i2.3192.

up in the digital world.[33] Prensky emphasized the need for teachers to adopt and adapt to technology to stay relevant in modern education.

With Prensky's view, here are some of the challenges or problems faced by teachers, especially Islamic Religious Education teachers, in implementing digital literacy-based learning, namely, **first,** teacher digital competence. Many Islamic Religious Education teachers may not have adequate digital competence. According to the Western perspective, continuing education and training for teachers in digital technology is a must. This lack of competence can hinder the effectiveness of digital-based learning. **Second,** the availability of infrastructure.[34] In some areas, digital infrastructure may not be adequate. Limited or no internet access, lack of digital devices, and other supporting infrastructure can be major obstacles. The Western perspective emphasizes the importance of investing in infrastructure to support inclusive and equitable digital learning.

Third, curriculum and material design. Islamic Religious Education curriculum and learning materials are often not designed for integration with digital technology. The Western perspective emphasizes the importance of adaptive and flexible curriculum design, which allows for effective technology integration. The curriculum must accommodate the use of digital tools and relevant multimedia content.[35] **Fourth,** resistance to change. There is a tendency for resistance from some teachers and the community to the changes brought about by digitalization. The Western perspective views that cultural change and attitudes towards technology are the key to success in implementing educational technology. Therefore, a holistic approach is needed to overcome this resistance.[36] **Fifth,** data privacy and security. Data privacy and security issues are a major concern in digital-based learning. The Western perspective strongly emphasizes the importance of regulation and data protection to maintain the privacy of students and teachers. In the context of Islamic Religious Education, maintaining data privacy and security becomes more complex due to sensitive religious aspects.[37]

Sixth, access to digital resources. Islamic Religious Education teachers may have difficulty accessing appropriate and relevant digital resources. The Western perspective recognizes the importance of the availability of diverse and high-quality digital resources to

[33] Marc Prensky, "Listen to the Natives," *Educational Leadership* 63, no. 4 (2005): 8.
[34] Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*, 8.
[35] Yusuf, 9.
[36] Faisal Anwar et al., *Pengembangan Media Pembelajaran: Telaah Perspektif Pada Era Society 5.0* (Makassar: CV. Tohar Media, 2022), 15.
[37] Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*, 10.

support learning. Easy access to academic journals, e-books, and online learning platforms are important factors. **Seventh,** teaching methodology. Traditional teaching methodology is still less effective in the digital environment. Traditional teaching methods emphasize teacher-centered learning while in digital learning the learning center must be present in both.

Problematic Solutions for Islamic Religious Education Teachers in Digital Literacy-Based Learning in the Era of Society 5.0 Philosophical Perspective

The main problem of a teacher in digital literacy-based learning in the era of society 5.0 is the lack of ability to master technology in teachers so that they experience confusion in integrating technology into digital literacy-based Islamic Religious Education learning. As stated by Prof. Dr. Din Syamsuddin, an Indonesian Muslim scholar who once served as the General Chairperson of Muhammadiyah who often raises issues related to the modernization of Islamic education and how teachers must be adaptive to technological changes.[38] His views on the importance of digital literacy in Islamic religious education are very relevant to the era of society 5.0.

From the perspective of Islamic philosophy, the solution to the problems faced by Islamic Religious Education teachers in digital literacy-based learning in the era of society 5.0 emphasizes ethical values, integration of science and religion, and holistic self-development. Here are some solutions that can be applied, **first,** the integration of Islamic values in the use of technology. Islamic philosophy emphasizes the importance of good intentions and goals in every action, including the use of technology. In relation to this, teachers are encouraged to integrate Islamic values in the use of technology.[39] For example, using technology for beneficial purposes, avoiding content that is not in accordance with Islamic teachings, and teaching students to use technology ethically and responsibly. **Second,** character and spiritual development. Islamic education does not only focus on the transfer of knowledge but also character and spiritual development.[40] Teachers must be able to integrate teaching morals and spirituality in digital-based learning. Teachers can use digital platforms to disseminate materials on Islamic ethics, inspiring stories from the Prophet and his companions, and worship practices that can be accessed online.

[38] Lasa HS, *100 Tokoh Muhammadiyah Yang Menginspirasi* (Yogyakarta: Gramasurya, 2014), 37.

[39] Wardi, "Problematika Pendidikan Islam Dan Solusi Alternatifnya (Perspektif Ontologis, Epistemologis Dan Aksiologis)," 59.

[40] Wardi, 60.

Third, holistic in education.[41] Islamic philosophy teaches a holistic approach that includes physical, intellectual, and spiritual aspects. Islamic Religious Education teachers must design a curriculum that not only focuses on cognitive aspects but also develops students' social, emotional, and spiritual skills. Digital learning can be enriched with activities that support overall self-development, such as group discussions, self-reflection, and technology-based creative activities. **Fourth,** improving teacher competence through continuous self-development. In Islam, seeking knowledge is a lifelong obligation. Encourage teachers to continue learning and developing their skills, especially in the fields of technology and digital literacy. Ongoing training, workshops, and online courses that focus on integrating technology into Islamic education can be provided by Islamic educational institutions or organizations. **Fifth,** providing digital resources that are in accordance with Islamic teachings. Access to resources that are in accordance with Islamic values is essential. Teachers must be able to develop and provide digital resources such as e-books[42], videos, and educational applications that are in accordance with Islamic teachings. These resources must be reviewed and approved by religious experts to ensure their compliance with Islamic principles.

Sixth, collaboration with Islamic scholars and academics. Collaboration between Islamic Religious Education teachers and Islamic scholars and academics can enrich the content and teaching methods by forming discussion forums and cooperation between teachers, scholars, and academics to develop quality digital teaching materials that are in accordance with Islamic teachings.[43] For example, regular meetings and seminars. **Seventh,** the use of technology for preaching and disseminating knowledge. Technology can be an effective tool for preaching and disseminating religious knowledge. In this context, technology provides many digital platforms that can be utilized to disseminate Islamic knowledge widely. Islamic Religious Education teachers can use social media, blogs, and podcasts to preach and deliver religious education materials in an interesting and easily accessible way for students.

Eighth, emphasis on manners and ethics in digital interactions.[44] Ethics in

---

[41] Fatimatus Zahrah, *Evaluasi Pembelajaran SD/MI*, ed. Saiful Arif (Kediri: CV Kreator Cerdas Indonesia, 2022).

[42] Anwar et al., *Pengembangan Media Pembelajaran: Telaah Perspektif Pada Era Society 5.0*, 73.

[43] Dini Irawati et al., "Problematika Pembelajaran Pendidikan Agama Islam Pada Sekolah Dasar Dan Menengah," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 12 (2022): 5870–78, https://doi.org/10.54371/jiip.v5i12.1279.

[44] Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*, 9.

interacting, both directly and digitally, are highly emphasized in Islam. Teachers must teach and exemplify manners in digital communication to students. This includes respecting others in online discussions, maintaining privacy, and using polite and courteous language. **Ninth,** project-based learning that combines science and religion.[45] A learning approach that combines science and religion can enrich students' understanding. Solution: Develop learning projects that integrate religious knowledge and general science. For example, research projects on the history of Islamic civilization, the application of science in understanding God's creation, or the use of technology to study the Qur'an and hadith. With this approach, Islamic Religious Education teachers can overcome various challenges in digital literacy-based learning in the Society 5.0 era while still adhering to Islamic values and principles. This approach not only improves the quality of education but also forms strong character and spirituality in students.

Problematic Solutions for Islamic Religious Education Teachers in Digital Literacy-Based Learning in the Era of Society 5.0 Global Perspective

Solutions to overcome the problems faced by Islamic Religious Education (*PAI*) teachers from a Western perspective on digital literacy-based learning in the Society 5.0 era include a pragmatic approach that focuses on developing skills and utilizing technology. Some of these solutions include: **First,** improving teachers' digital competence.[46] *PAI* teachers need to have adequate digital skills to integrate technology into teaching. **Second,** improving technological infrastructure. Access to adequate technology is an important foundation in digital-based learning. **Third,** the use of innovative teaching methodologies. Teaching methodologies must evolve along with technological advances to increase student engagement. For example, teachers can adopt methodologies such as flipped classrooms[47], project-based learning[48], and collaborative learning that utilize technology to increase student interaction and participation. **Fourth,** developing an adaptive curriculum.[49] The *PAI* curriculum needs to be adjusted to support the integration of digital technology. This includes providing digital-based teaching materials and adjusting teaching methods that are relevant to the digital era.

Fifth, student-centered learning. The learning approach must be student-centered,

[45] Yusuf, 28.

[46] Ellyzabeth Sukmawati et al., *Digitalisasi Sebagai Pengembangan Model Pembelajaran* (Batam: Cendikia Mulia Mandiri, 2022), 48.

[47] Marliya Fatira AK et al., *Pembelajaran Digital* (Bandung: Widina Bhakti Persada Bandung, 2021), 39.

[48] Sukmawati et al., *Digitalisasi Sebagai Pengembangan Model Pembelajaran*.

[49] Yusuf, *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*, 8.

facilitating their individual needs and learning styles. **Sixth,** collaboration and online learning communities. Collaboration between teachers and students can be expanded through online learning communities via classroom application platforms or social media groups. **Seventh,** effective digital classroom management. Teachers need to manage digital classes effectively to ensure student engagement and discipline.[50] **Eighth,** evaluation and monitoring of digital learning. Regular monitoring and evaluation are essential to ensure the effectiveness of digital learning. **Ninth,** development of digital resources. Access to relevant and high-quality digital resources is essential to support learning. **Tenth,** character education and digital ethics.[51] It is important to teach digital ethics and responsible use of technology to students. By implementing these solutions, Islamic Religious Education teachers can overcome challenges in digital literacy-based learning and prepare students to face the demands and opportunities in the Society 5.0 era. This approach not only improves the quality of teaching but also enriches students' learning experiences through technology integration.

CONCLUSION

The era of society 5.0 has had a huge impact on all aspects of human life, including the world of education, which demands the ability to move towards digitalization of learning. Digital literacy-based learning is a problem in itself for teachers, especially Islamic Religious Education teachers. From an Islamic perspective, through three main aspects, namely **first**, epistemology which includes a lack of technological skills, separation between technology and religious values, lack of data sources and infrastructure in learning, difficulties in assessing the quality of online information and challenges in motivating students. **Second,** ontology which includes the conception of digital reality, the role of teachers in digital reality, the separation between the real and digital worlds; online controversies and disputes and an understanding of digital ethics. **Third,** axiology which includes the suitability of religious values with technology, challenges of digital ethics, separation between the real and digital worlds, obstacles to assessing the quality of information and meaningful student involvement. Furthermore, in a global perspective, it includes (1) Lack of digital competence of teachers; (2) Inadequate infrastructure; (3) Suboptimal curriculum and material design; (4) Resistance to change; (5) Questionable data privacy and security; (6) Limited access to digital resources; and (7) Ineffective learning

[50] Yusuf, 23.
[51] Yusuf, 24.

methodology. The solutions to these problems include, **first,** from an Islamic perspective which includes (1) Efforts to integrate Islamic values based on technological knowledge; (2) Character and spiritual development; (3) Holistic in education; (4) Improving teacher competence through continuous self-development; (5) Provision of digital resources in accordance with Islamic teachings and so on. **Second,** from a Western perspective which includes (1) Improving the digital competence of Islamic Religious Education teachers; (2) Improving technological infrastructure; (3) Use of innovative learning methodologies; (4) Development of adaptive curriculum; (5) Student-centered learning and so on. With this research, it is hoped that it can be a reference and guideline for Islamic religious education teachers in improving their competence in teaching, as well as a guideline in the use of technology in order to create Islamic religious education learning with a technological perspective.

REFERENCES

Abbas, Syahrizah, Jabbar Sabil, Ali Abubakar, Mizaj Iskandar, and Dedy Sumardi. *Filsafat Hukum Islam: Pengertian Filsafat Hukum Islam*. Banda Aceh: Ar-Raniry Press, 2021.

AK, Marliya Fatira, Ferawati, Satya Darmayani, Sandrina Juliana Nendissa, Opan Arifudin, Fillia Dina Anggaraeni, Rudy Hidana, et al. *Pembelajaran Digital*. Bandung: Widina Bhakti Persada Bandung, 2021.

Anwar, Faisal, Hadi Pajarianto, Elin Herlina, Totok Dwi Raharjo, Lathifatul Fajriyah, Irnin Agustina Dwi Astuti, Alim Hardiansyah, and Komang Ayu Suseni. *Pengembangan Media Pembelajaran: Telaah Perspektif Pada Era Society 5.0*. Makassar: CV. Tohar Media, 2022.

Asrori, and Rusman. *Filsafat Pendidikan Islam: Sebuah Pendekatan Filsafat Islam Klasik*. Malang: CV Pustaka Learning Center, 2020.

Baharizqi, Sindi Ladya, Tatang Muhtar, Yusuf Tri Herlambang, and Fazrul Prasetya Nur Fahrozy. "Kompetensi Pedagogik Di Era Society 5.0: Sebuah Tinjauan Dalam Perspektif Pedagogik Kritis." *Elementary School Journal Pgsd Fip Unimed* 13, no. 2 (2023): 259. https://doi.org/10.24114/esjpgsd.v13i2.46286.

Harisah, Afifudin. *Filsafat Pendidikan Islam: Prinsip Dan Dasar Pengembangan*. Yogyakarta: Deepublish, 2018.

HS, Lasa. *100 Tokoh Muhammadiyah Yang Menginspirasi*. Yogyakarta: Gramasurya, 2014.

Irawati, Dini, Andi Saefulloh Anwar, Uus Ruswandi, and Bambang Samsul Arifin. "Problematika Pembelajaran Pendidikan Agama Islam Pada Sekolah Dasar Dan Menengah." *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, no. 12 (2022): 5870–78. https://doi.org/10.54371/jiip.v5i12.1279.

Machfauzia, Ayu Niza. "Bekal Tenaga Pendidik Dalam Menghadapi Tantangan Era Society 5.0." *Seminar Nasional Pendidikan Dasar* 2 (2020): 19–26.

Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 2018.

Mulyawan. "Problematika Guru Pendidikan Agama Islam Di Madrasah." *Jurnal Komunikasi Dan Pendidikan Islam* 9, no. 1 (2020): 165–86.

Prensky, Marc. "Listen to the Natives." *Educational Leadership* 63, no. 4 (2005): 8–13.

Rahmadi. *Pengantar Metodologi Penelitian*. Banjarmasin: Antasari Press, 2011.

Sakiinah, Almirah Nur, Alfi Fadliya Putri Mahya, and Gunawan Santoso. "Revolusi Pendidikan Di Era Society 5.0; Pembelajaran, Tantangan, Peluang, Akses, Dan Keterampilan Teknologi." *Jurnal Pendidikan Transformatif (Jupetra)* 01, no. 02 (2022): 18–28.

Saraswati, Aas, Septi Fitri Meilana, Sri Wahyuningsih, Sri Utami, Listya Endang Artiani, Estu Niana Syamiya, Novita Maulidya Jalal, et al. *Tantangan Pendidikan Di Era Digital 5.0*. *Penerbit Yayasan Wiyata Bastari Samasta*. Cirebon: Yayasan Wiyata Bestari Samasta, 2022.

Sarwono, Jonathan. *Metode Penelitian Kuantitatif Dan Kualitatif*. Yogyakarta: Graha Ilmu, 2006.

Siregar, Rafiqah Yusna, Lusiana Andriani Lubis, and Nurbani Nurbani. "Implementasi Peran Dosen Digital Immigrant Secara Komunikasi Virtual Dalam Proses Belajar Mengajar." *Warta Dharmawangsa* 17, no. 2 (2023): 819–37. https://doi.org/10.46576/wdw.v17i2.3192.

Sukmawati, Ellyzabeth, Heri Fitriadi, Yudha Pradana, Hastin Trustisari, and Pradika Adi Wijayanto. *Digitalisasi Sebagai Pengembangan Model Pembelajaran*. Batam: Cendikia Mulia Mandiri, 2022.

Sulaiman. *Metodologi Pembelajaran Pendidikan Agama Islam (PAI) (Kajian Teori Dan Aplikasi Pembelajaran PAI)*. Banda Aceh: Yayasan PeNA Banda Aceh, 2017.

Sulistiani, Irma, and Nursiwi Nugraheni. "Makna Guru Sebagai Peranan Penting Dalam Dunia Pendidikan." *Jurnal Citra Pendidikan* 3, no. 4 (2023): 1261–68. https://doi.org/10.38048/jcp.v3i4.2222.

Syahrijar, Iqbal, Udin Supriadi, and Agus Fakhruddin. "Upaya Meningkatkan Mutu Pembelajaran PAI Melalui Pembelajaran Berbasis Digital (Studi Eksploratif Di SMA Negeri 15 Dan SMA Alfa Centauri Kota Bandung)." *Journal on Education*. Universitas Pahlawan Tuanku Tambusai, 2023. https://doi.org/10.31004/joe.v5i4.2389.

Wardi, Moh. "Problematika Pendidikan Islam Dan Solusi Alternatifnya (Perspektif Ontologis, Epistemologis Dan Aksiologis)." *Tadris* 8, no. 1 (2013): 54–70.

Wati, Indah, Mahdar Ernita, Ristiliana Ristiliana, and M. Iqbal Lubis. "Peran Literasi Digital Dalam Pembelajaran Di Era Society 5.0 Pada Mahasiswa Pendidikan Ekonomi UIN Suska Riau." *Eklektik : Jurnal Pendidikan Ekonomi Dan Kewirausahaan* 6, no. 1 (2023): 21. https://doi.org/10.24014/ekl.v6i1.22723.

Winarno, Surakhmad. *Pengantar Penelitian Ilmiah: Dasar Metode Teknik*. Bandung: Tarsito, 1994.

Yusuf, Munir. *Inovasi Pendidikan Abad-21: Perspektif, Tantangan, Dan Praktik Terkini*. Yogyakarta: Selat Media Patners, 2018.

Yusuf, Muri. *Metode Penelitian: Kuantitatif, Kualitatif, Dan Penelitian Gabungan*. Jakarta: Kencana, 2017.

Zahrah, Fatimatus. *Evaluasi Pembelajaran SD/MI*. Edited by Saiful Arif. Kediri: CV Kreator Cerdas Indonesia, 2022.