

ISLAMIC EDUCATION TEACHERS STRATEGIES FOR CHARACTER BUILDING THROUGH DIGITAL LITERACY BASED ISLAMIC VALUES IN THE SOCIETY 5.0 ERA

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ABSTRACT

This study examines the challenges faced by Islamic Education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan in shaping student character in the era of Society 5.0, particularly in balancing the teaching of moral values and noble character with the use of digital technology. The purpose of this study is to analyze the role of teachers as agents of change, innovative strategies in learning and assessment, and best practices for synergizing technology, curriculum, and Islamic character education. The research used a qualitative approach with a multi-site case study, involving in-depth interviews, classroom observations, and documentation studies. The results showed that Islamic education teachers act as role models, motivators, and facilitators, using digital platforms such as e-learning, blended learning, and social media for interactive learning, while instilling moderate Islamic values such as tolerance and inclusiveness. Authentic assessments through portfolios, projects, and self-assessments support holistic character evaluation. These findings confirm that strengthening teacher competencies and integrating technology, curriculum, and Islamic character education are key to shaping a smart, character-driven, and adaptive generation in a pluralistic society.

KATA KUNCI:

Pendidikan Islam, Pendidikan Karakter, Era Society 5.0

ABSTRAK

Penelitian ini mengkaji tantangan guru Pendidikan Agama Islam di MAN 1 Langkat, MAN 1 Deli Serdang, dan MAN 1 Medan dalam membentuk karakter siswa di era Society 5.0, khususnya dalam menyeimbangkan pengajaran nilai moral dan akhlak mulia dengan pemanfaatan teknologi digital. Tujuan penelitian ini adalah menganalisis peran guru sebagai agen perubahan, strategi inovatif dalam pembelajaran dan asesmen, serta praktik terbaik untuk menyinergikan teknologi, kurikulum, dan pendidikan karakter Islami. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus multisitus, melibatkan wawancara mendalam, observasi kelas, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa guru pendidikan agama Islam berperan sebagai teladan, motivator, dan fasilitator, menggunakan platform digital seperti e-learning, blended learning, dan media sosial untuk pembelajaran interaktif, sambil menanamkan nilai Islami moderat seperti toleransi dan inklusivitas. Asesmen autentik melalui portofolio, proyek, dan penilaian diri mendukung evaluasi karakter secara holistik. Temuan ini menegaskan bahwa penguatan kompetensi guru dan integrasi teknologi, kurikulum, serta pendidikan karakter Islami merupakan kunci membentuk generasi cerdas, berkarakter, dan adaptif dalam masyarakat majemuk.

INTRODUCTION

The Society 5.0 era is a new phase that integrates advanced technologies such as artificial intelligence into human life with a human-centered approach. Education, especially Islamic religious education, must strategically respond to this transformation so as not to be left behind in shaping a generation that balances religiosity and technological advancement. Studies by Hin (2020) and Ismail (2018) show that in this era, Islamic religious education teachers need 6C competencies—including data, technology, and humanistic literacy—which are an extension of the previous 4C competencies. On the other hand, innovative approaches such as Technological Pedagogical and Content Knowledge in Islamic religious education learning have been proven to improve the quality of learning by integrating content knowledge, pedagogy, and technology (Nurhidayati et al., 2024). The heutagogical approach and Internet of Things (IoT) in professional training for Islamic education teachers have also proven to be important for developing in-depth understanding, critical thinking, and contextual abilities with Islamic values (Nasikin et al., 2024). In addition, the development of innovative assessment methods for Islamic education within the framework of the Merdeka Curriculum and the Society 5.0 era is increasingly necessary to assess the character and spirituality of students holistically (Alfin Khusaini & Inayati, 2022).

Geographically and culturally, MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan are located in North Sumatra Province—an area with religious, cultural, and ethnic diversity. This diversity creates its own challenges in Islamic character education, which must be inclusive and tolerant. This context of tolerance and inclusivity is in line with the principles of Islam Nusantara, which emphasizes moderation, *rahmah* (compassion), and respect for local culture as part of the implementation of the value of *rahmatan lil alamin*. However, there is little research that specifically examines how Islamic education teachers in these three madrasahs in North Sumatra act as agents of change in responding to the demands of Society 5.0 while maintaining Islamic character in a multicultural environment.

The areas of MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan have unique social dynamics. MAN 1 Langkat, located in a coastal and rural area, has relatively limited access to technology and digitalization, so Islamic education teachers there face different obstacles than their colleagues at MAN 1 in the big city of Medan. Meanwhile, MAN 1 Deli Serdang is located in a suburban zone with a mix of traditional and modern elements and is close to the center of urbanization—thus presenting greater opportunities for technology integration, but also the risk of a tug-of-war between traditional values and digital consumption. Meanwhile, MAN 1 Medan, as an institution in a metropolis, faces the challenges of digital culture

dominance, the speed of globalization, and a higher potential for character crisis. However, efforts to utilize the Merdeka Curriculum in each of these madrasas may not have been systematically explored.

Based on the theoretical framework of Islamic education teachers as agents of change, 6C competencies, the Technological Pedagogical and Content Knowledge model, heutagogy and IoT in professional training, as well as innovative assessment approaches, it is necessary to link these with the specific contexts of the three madrasahs in the era of Society 5.0. This study aims to (1) analyze the role of Islamic education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan as agents of change in shaping student character in the era of Society 5.0; (2) to identify the innovative strategies they use, both in learning and assessment, which integrate technology while promoting moderate Islamic values; and (3) to formulate recommendations for best practices that can strengthen the synergy between technology, curriculum, and Islamic character education in a multicultural context.

Previous studies have made important contributions to the development of the role of Islamic education teachers in the Society 5.0 era, but there are still gaps in research that can be filled. Nasikin, Abzar, and Afandi (Nasikin et al., 2024) emphasize strengthening the competence of Islamic education teachers by identifying challenges and necessary interventions. The study highlights the importance of improving

teacher quality in terms of pedagogy and professionalism, but does not specifically discuss the cultural and geospatial context of particular madrasas. Furthermore, Titin Nurhidayati's research (2024) develops a Technological Pedagogical and Content Knowledge-based Islamic education learning model. This research emphasizes the integration of technology in learning, but tends to be theoretical and has not linked it to actual practices in schools or madrasahs with socio-cultural diversity.

In contrast to the two studies mentioned above, the study by Muhammad et al. (2025) emphasizes the innovation strategies of Islamic education teachers in Islamic boarding schools in facing Society 5.0. The results show that innovation is more directed at improving the quality of education based on Islamic boarding school traditions, but the focus is limited to the boarding school environment and does not yet cover public madrasas with heterogeneous student backgrounds. On the other hand, the research by Utami, Pitrawana, Wanto, and Daher (2024) explores the development of innovative assessment methods in Islamic education learning within the framework of Merdeka Curriculum in the era of Society 5.0. Their findings provide a new perspective on the importance of holistic evaluation that measures cognitive and affective domains. However, this research has not placed the assessment in the context of multiculturalism and social plurality that is characteristic of certain regions.

Based on this analysis, it can be concluded that previous studies have placed more emphasis on aspects such as improving teacher competence, technology integration, innovation in Islamic boarding schools, and curriculum-based assessment without explicitly placing them in the geographical, cultural, and social context of state Islamic high schools. This study is distinguished by its specific geographical focus, namely MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan in North Sumatra Province—an area with religious, ethnic, and cultural diversity that requires an approach to Islamic education based on moderation, tolerance, and multiculturalism. This research also integrates the latest theories such as 6C competencies, the Technological Pedagogical and Content Knowledge approach, IoT-based heutagogy, and innovative assessment in the context of madrasahs with different characteristics (rural, suburban, and urban).

Thus, this study not only fills the gap in the literature on the implementation of Islamic education teacher strategies in public madrasahs in the Society 5.0 era, but also provides relevant empirical and contextual contributions to the development of Islamic education in diverse regions such as North Sumatra. The novelty of this research lies in its attempt to combine theoretical dimensions with local contexts, so that the results are expected to enrich academic discourse while providing practical recommendations for improving the quality of Islamic education in public madrasah aliyah.

The contribution of this research is both theoretical and practical. Theoretically, this research strengthens the development of the framework for the role of Islamic education teachers in the Society 5.0 era by enriching the integration of the 6C theory, Technological Pedagogical and Content Knowledge, heutagogy-IoT, and innovative assessment cohesively in the context of madrasahs in North Sumatra. Practically, the results of this study are expected to serve as a guide for education policy makers, madrasah leaders, and Islamic education teachers in designing relevant, adaptive training, learning models, and assessments rooted in moderate and inclusive values. Furthermore, the recommendations produced can be used to develop Society 5.0-based professional training modules tailored to local characteristics, as a tool for subject teacher deliberations or Islamic education teacher working groups in this province.

Based on this background, this study aims to reveal how Islamic education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan are able to become agents of character change in the Society 5.0 era through technology-based learning and assessment innovations that uphold moderate Islamic values. Thus, this study is expected to open up new insights and strategic actions in the development of Islamic education amid the challenges of globalization while maintaining diversity and harmony.

THEORY DESCRIPTION

The Society 5.0 era is a super-smart society concept that emphasizes the integration of physical and cyber spaces with a focus on humans (Elbanna, 2025; Tabroni et al., 2022). In the context of education, especially Islamic education, teachers are required not only to master the teaching material but also to be able to equip students with digital literacy based on Islamic values so that they can face the challenges of the digital era without losing their religious identity (Fadhilah & Islamiyah, 2025; Syafaruddin, 2024).

Digital literacy itself is defined as the ability to access, evaluate, use, and create information through digital technology in a critical, ethical, and responsible manner (Saputra & Syahputra, 2021). In Islamic education, digital literacy needs to be linked to the principles of *akhlak al-karimah* so that the use of technology is not only instrumental but also a means of instilling spiritual values. Islamic education teachers have a strategic position as role models who can balance the use of technology with the internalization of Islamic values such as honesty, responsibility, and tolerance (Pratiwi et al., 2024; Waroh & Putri, 2025; Yusuf, 2024).

Teachers' strategies in building character through digital literacy include several approaches. First, strengthening teachers' competencies through an understanding of digital literacy and digital intelligence, so that teachers are able to guide students to use technology in accordance with Islamic ethics

(Aisah et al., 2024). Second, the implementation of digital-based learning that integrates online learning resources, interactive applications, and social media as educational spaces aimed at character building. Third, the application of classical Islamic education methods such as *uswah hasanah* (role modeling) and habituation, which are adapted into the digital ecosystem through practical practices such as the use of digital platforms for moral value campaigns (Saputra & Syahputra, 2021).

However, the implementation of this strategy is not without challenges. Research shows that madrasas still face limitations in digital infrastructure, a lack of preparedness among educators, and minimal policy support that guides digital literacy based on Islamic values. Therefore, a collaborative strategy is needed through teacher training, integration of the digital literacy curriculum, and the involvement of parents in supervising and assisting students (Waroh & Putri, 2025). Thus, theoretical studies confirm that Islamic Education teachers in the Society 5.0 era need learning strategies that combine digital literacy and Islamic values to strengthen students' character. This strategy must prioritize a balance between technological mastery and the internalization of moral values so that Islamic education remains relevant, contextual, and humanistic amid the rapid global digitalization. In a theoretical framework, this study is based on Vygotsky's Social Constructivism Theory, which emphasizes the importance of social

interaction and cultural mediation in learning (Stoltz et al., 2024). Lickona's Character Education Theory, which emphasizes the integration of moral knowing, moral feeling, and moral action (Lickona, 2014), and the Digital Literacy framework, which highlights cognitive, socio-emotional, and ethical skills in the use of technology. These three theories reinforce the argument that the strategy of Islamic Education teachers in building character through Islamic value-based digital literacy is an integrative effort that is not only technical but also moral, social, and spiritual.

METHOD

This study uses a qualitative approach with a multi-site case study. The qualitative approach was chosen because the purpose of the study was to gain an in-depth understanding of Islamic Religious Education teachers' strategies in building character based on digital literacy grounded in Islamic values in the era of Society 5.0. The multisite case study type was used so that the researcher could compare and analyze the contextual practices of Islamic education teachers in three different madrasas, namely MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan, which have different social and geographical characteristics (rural, suburban, urban).

The research locations were set at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan because these three madrasahs represent the social, cultural, and technological dynamics

in North Sumatra. MAN 1 Langkat was chosen because of its location in a rural area with limited digital infrastructure; MAN 1 Deli Serdang is located in a suburban area undergoing a transition from traditional to modern culture; while MAN 1 Medan is located in an urban area directly facing the rapid flow of digitalization. With this variety of contexts, the study is expected to provide a more comprehensive picture of Islamic Education teachers' strategies in facing the challenges of Society 5.0.

The research data sources consist of primary and secondary data. Primary data was obtained from in-depth interviews with Islamic Education teachers, madrasah principals, and students; direct observation of the learning process; and documentation of digital-based learning and assessment activities. Secondary data was obtained from curriculum documents, school reports, Ministry of Religious Affairs archives related to the Merdeka Curriculum and digital literacy, as well as relevant previous research results.

Data collection techniques were carried out through (1) in-depth interviews with Islamic Education teachers, madrasah principals, and students to explore perceptions, experiences, and learning implementation strategies; (2) participatory observation of teaching and learning activities, particularly in the use of digital technology for character building; (3) documentation study of syllabi, lesson plans,

assessments, and learning tools used by Islamic Education teachers.

Data analysis used the interactive model of Miles, Huberman, and Saldaña (2014), which includes three stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was carried out by selecting relevant data, data presentation was carried out in the form of descriptive narratives and comparison matrices between madrasas, while verification was carried out through triangulation to ensure the validity of the findings.

To ensure data validity, this study used source triangulation, method triangulation, and theory triangulation (Denzin, 2017). Source triangulation was carried out by comparing information from teachers, principals, and students. Method triangulation was carried out by comparing the results of interviews, observations, and documentation. Meanwhile, theory triangulation was conducted using the 6C, TPACK, heutagogi-IoT theoretical frameworks, as well as the character education theory of to interpret the data. In addition, the validity of the data was reinforced by member checks with informants to ensure the accuracy of the researchers' interpretations.

With this method, the study is expected to reveal in depth how the strategies of Islamic education teachers in the three madrasas play a role as agents of change in building Islamic character that is relevant to the challenges of Society 5.0.

RESULTS AND DISCUSSION

The Role of Islamic Education Teachers in Shaping Student Character in the Society 5.0 Era

This study examines the role of Islamic Education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan as agents of change in shaping student character in the era of Society 5.0. The methods used include in-depth interviews with Islamic education teachers, classroom observations, and documentation studies of the curriculum and extracurricular activities. The results of the study indicate that Islamic Religious Education teachers at the three madrasahs play the role of role models, facilitators, motivators, and innovators in instilling religious character values, noble morals, and 21st-century skills.

Islamic Education Teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan play a central role in shaping students' character in the Society 5.0 era. They not only transfer religious knowledge, but also instill moral and ethical values through a holistic approach. In the learning process, Islamic education teachers emphasize the importance of personal exemplary behavior, such as discipline, honesty, and caring for others. These values are taught through concrete examples in everyday life, both inside and outside the classroom. In addition, Islamic education teachers also utilize digital technology to support learning. The use of e-learning platforms, blended learning, and social media enables the delivery of religious material in an interactive and

engaging manner, allowing students to learn in a more enjoyable and effective way.

In extracurricular activities, Islamic education teachers organize programs such as praying together, regular studies, and soft skills training relevant to the demands of Society 5.0. These programs not only strengthen students' spiritual aspects but also develop social and emotional skills that are important in social life. Through this integrative approach, Islamic education teachers at the three madrasas have succeeded in creating a learning environment that supports the formation of students' strong character and adaptability to changing times.

An analysis of these findings shows that the approach taken by Islamic education teachers is in line with character education theory, which emphasizes the importance of integrating moral values into the learning process. According to Yusuf et al. (2022), Islamic-based character education can shape students to have noble character and be ready to face global challenges. Furthermore, research by Idris (2022) emphasizes that Islamic religious education teachers need to be role models and facilitators in shaping student character in the Society 5.0 era.

Furthermore, according to Sari (2023), Ibn Miskawaih's thoughts on character education provide a strong conceptual foundation for designing learning approaches that not only focus on ethical and moral values but also encourage the development of resilient and adaptive characters in the Society 5.0 era. Concepts such as virtue, *nafs* development, justice, kindness, and wisdom are

crucial foundations in designing character education that is relevant to the needs of modern society.

However, the challenge faced by Islamic education teachers in the Society 5.0 era is how to integrate technology with religious and moral values. According to research by Wulandari et al. (Wulandari et al., 2025), the integration of Islamic values and digital literacy can be a solution to this challenge. Islamic education teachers need to have the competence to utilize technology to convey religious values effectively and attractively to students.

Overall, the role of Islamic education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan as agents of change in shaping student character in the Society 5.0 era is very strategic. Through a holistic, integrative, and adaptive approach, they are able to instill character values that are relevant to the demands of the times. In the future, there needs to be an increase in the competence of Islamic education teachers in the fields of technology and character education to face increasingly complex global challenges.

Innovative Strategies for Integrating Technology While Promoting Moderate Islamic Values

This study examines the innovative strategies applied by Islamic Education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan in learning and assessment, integrating technology while promoting moderate Islamic values. The methods used in this study included in-depth interviews with Islamic education

teachers, classroom observations, and documentation studies of the curriculum and teaching materials. The results of the study show that Islamic Education teachers at the three madrasahs have developed creative and adaptive learning approaches to technological developments, without neglecting moderate Islamic values.

In teaching, Islamic education teachers utilize various digital platforms such as Google Classroom, Zoom, and YouTube to deliver material in an interactive and engaging manner. The use of these online learning applications allows students to access material anytime and anywhere, thereby supporting flexible and independent learning. In addition, teachers also integrate moderate Islamic values into every piece of material delivered, such as tolerance, inclusivity, and respect for diversity. This is in line with the concept of religious moderation which emphasizes the attitudes of *tawasuth* (moderation), *i'tidal* (fairness), *tasamuh* (tolerance), and *musawah* (equality) in religious and social life.

In assessments, Islamic education teachers do not only rely on written exams, but also use various authentic assessment methods such as portfolios, projects, and self-assessment. These methods allow teachers to assess students' character and skill development holistically. In addition, teachers also utilize technology to facilitate assessment, such as using Google Forms for quizzes and surveys, and the Edmodo platform for discussions and feedback. Thus,

assessment becomes more varied and suited to the needs of students in the digital age.

Analysis of these findings shows that the application of innovative strategies in learning and assessment by Islamic education teachers not only improves the quality of education but also strengthens the formation of Islamic and moderate character in students. According to Satria Wiguna and Nurdiana Syafitri (2024), the use of technology in learning can increase student creativity and innovation, as well as facilitate access to relevant information. In addition, the application of moderate Islamic values in education can shape students to be tolerant, inclusive, and respectful of diversity, as explained by Lubis et al. (2022) in their research on the implementation of Islamic religious education based on religious moderation (Siddik et al., 2025).

Overall, the innovative strategies applied by Islamic education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan show that the integration of technology in learning and assessment can be done without neglecting moderate Islamic values. This approach is not only relevant to the times but also supports the national education goal of producing a generation that is intelligent, has good character, and has noble morals.

Recommendations for Synergistic Practices of Technology, Curriculum, and Islamic Character Education in a Multicultural Context

Through interviews with teachers, classroom observations, and documentation

studies at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan, it was found that the integration of these three elements can be done effectively through a holistic and inclusive approach. First, the development of a curriculum that accommodates moderate Islamic and multicultural values is a crucial first step. The learning materials are designed to instill attitudes of tolerance, inclusiveness, and appreciation for diversity. This is in line with the findings of Siddik et al.,(2025) , which state that the integration of multicultural values into the Islamic education curriculum can build tolerant attitudes in schools.

Second, the use of digital technology in learning and assessment enables more interactive and engaging delivery of material. The use of platforms such as Google Classroom, Zoom, and YouTube facilitates broad access to information and supports independent learning. However, it is important to ensure that the use of this technology remains based on moderate Islamic values so as not to erode students' character. This is in line with research by Purnomo et al., (2022), which shows that the integration of multicultural education in Islamic religious education can shape tolerant character at elementary school.

Third, community involvement in the educational process, both through extracurricular activities and collaboration with parents and the community, strengthens the implementation of Islamic character values. Activities such as regular studies, praying

together, and soft skills training not only develop students' spiritual aspects but also strengthen social relationships and increase multicultural awareness. According to Lubis (2021), Islamic-based character learning management that involves a modern pedagogical approach can provide a more comprehensive approach to character development in Islamic education.

Fourth, diverse evaluations and assessments, such as portfolios, projects, and self-assessments, enable a more holistic assessment of student character development. The use of technology in assessment, such as Google Forms for quizzes and Edmodo for discussions, facilitates the evaluation process and provides constructive feedback. This is in line with the findings of Firdhaus et al., (2021), which state that the integration of character values into the Islamic education curriculum enables students not only to understand moral concepts but also to internalize them in their daily lives.

Overall, best practices that can strengthen the synergy between technology, curriculum, and Islamic character education in a multicultural context include developing an inclusive curriculum, utilizing technology based on moderate Islamic values, involving the community in the educational process, and conducting holistic evaluations. The implementation of these strategies is expected to produce a generation that is intelligent, has good

character, and is able to adapt in a diverse society.

CONCLUSION

Based on research, Islamic Education teachers at MAN 1 Langkat, MAN 1 Deli Serdang, and MAN 1 Medan play a strategic role as agents of change in shaping student character in the Society 5.0 era. They not only teach but also serve as role models, motivators, and facilitators who instill moral values, ethics, and noble character through a holistic approach that encompasses formal learning and extracurricular activities. The use of digital technology, such as e-learning, blended learning, and social media, supports interactive, flexible, and adaptive learning in response to the demands of the 21st century. Islamic education teachers implement innovative strategies in learning and assessment that integrate moderate Islamic values, including tolerance, inclusiveness, and appreciation of diversity. Authentic assessment through portfolios, projects, and self-assessment, aided by digital technology, enables holistic evaluation of students' character and skills, in line with character education theory that emphasizes the internalization of moral values through real experiences. Strengthening the synergy between technology, curriculum, and Islamic character education can be achieved through an inclusive and multicultural curriculum, the use of technology based on Islamic values, community involvement, and holistic evaluation. This approach helps students understand and

internalize moral concepts, shaping a generation that is intelligent, characterful, and adaptive. Improving teachers' competence in technology and character education is key to facing global challenges and the digital age.

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