



PAI LEARNING TRANSFORMATION: ASWAJA INTEGRATION AND DIGITALIZATION IN THE 5.0 ERA

Annisa Rezki Eka Putri Wahyudi ¹, Mar'ati Mahiroh ², Wahab³.

¹Institut Agama Islam Negeri Pontianak, Indonesia.

Email: annisarezki284@gmail.com¹, maratimahiroh0@gmail.com²,
abdulwahabassambasi@gmail.com³.

Abstract:

The transformation of Islamic Religious Education (PAI) learning in the digital era aims to identify and categorise PAI materials, with a focus on strengthening Aswaja values as a valuable asset to strengthen the religious understanding of the younger generation. This research uses a qualitative approach with the type of content analysis, covering the mapping of PAI materials from elementary to high school levels. By utilising digital technology, PAI learning becomes more interactive and interesting, as well as expanding the reach of education. The integration of Ahlusunah Waljama'ah (Aswaja) materials in digital platforms allows the 5.0 generation to stay connected to Islamic traditions while developing digital literacy according to the demands of the times. This research offers a unique approach by integrating Aswaja materials into digital-based learning, which has rarely been explored. The aim is to develop a relevant PAI learning model and explain the integration of Aswaja materials with digital technology to fulfil the needs of the highly-connected generation 5.0. The results show that Aswaja material tends to be the core of PAI learning, which is relevant to the context of the 5.0 era. Transformation through digital media makes the concept of Aswaja more familiar to students, where the essence of religion must be strengthened in their minds and souls, while digital content serves as a supporting instrument. This research emphasises the importance of harmonisation between essential and instrumental aspects in PAI learning, where the role of the teacher becomes vital in this process. With the right approach, teachers can facilitate students to understand and internalise Aswaja values in a modern context, so that PAI learning is not only relevant but also attractive to all generations living in the digital era.

Keywords: *Internal Quality Assurance System, Pesantren, Education Unit Accreditation Instrument*

INTRODUCTION

Learning is an integrated system that involves various elements such as people, materials, facilities, tools and procedures that interact with each other to achieve learning goals. In the learning system, the humans involved include students, teachers and other staff. Materials include books, whiteboards, presentation slides, films, audio, video, and so on. Facilities and tools include classrooms, audio-visual equipment, and computers. The steps include schedules and methods for delivering information, practice, learning, exams, etc. (Khadijah, 2017) Learning Islamic religious education (PAI) is an educational process that focuses on strengthening faith and charity, with the aim of building human awareness according to with the principles [of Islamic teachings. (Sofa, 2022) Islamic education is seen as a form of religious education which includes

Islamic teachings, their application, and their dissemination among Muslims. Islamic religious education (PAI) has a strategic role in forming a generation that not only has an Islamic character but is also able to adapt to current developments. In the context of the millennial generation 5.0 which is very familiar with technology and social change, traditional approaches to PAI learning need to be adapted. This challenge raises the urgency to transform PAI learning that is relevant to the needs and characteristics of the current generation. Therefore, as believing Muslims, having good Islamic education is very important to guide us to achieve happiness in this world and the hereafter. (Saputra & Murdani, 2023).

Ahlusunnah waljama'ah is a group of people consisting of experts in tafsir, hadith and fiqh. Those who follow and adhere to the sunnah of the Prophet and the sunnah of Khulafaur Rasyidin afterwards are called the safe group (al-firqah and najiyah). This group claims that currently they are represented in four schools of thought, namely Imam Hanafi, Imam Shafi'I, Imam Maliki, and Imam Hambali. (Hasan, 2021) The characteristics of aswaja learning include teachings that emphasize the principles of tasamuh (tolerance), tawasuth (moderate) which are complemented by the attitudes of I'tidal (fair) and tawazun (balanced). This learning also reflects an attitude that sometimes does not easily compromise in understanding reality, but remains open and accepting of the various elements involved in it. (Galabi, 2021).

The aim of aswaja learning is to introduce and instill the values of aswaja as a whole in students, so that they can grow into Muslims who continue to develop in their beliefs, worship of Allah SWT and behave well in their personal and social lives. This is done in accordance with the guidelines of Islamic aswaja teachings which have been passed on by the congregation starting from the sahabt, tabi'in, tabi'ut tabi'in, to the ulama from generation to generation. The function of ahlusunnah waljama'ah aswaja learning is to instill ASWAJA basic values in students as a guide and reference in the practice of Islamic teachings. This learning aims to expand knowledge and strengthen students' belief in ASWAJA ideology, so that they can understand and apply the teachings contained therein. Apart from that, this learning also functions to correct students' mistakes and weaknesses in implementing Islamic teachings in everyday life, as well as building students' confidence in the true teachings of ASWAJA, so that they can practice and follow Islamic teachings correctly and with full confidence. (Galabi, 2021) digitalization is a conversion process from analog to digital using technology and digital data with an automatic operating system and computerized system. (Suparyanto and Rosad, 2020). Millennial generation 5.0 and education are two different concepts, but they are related to each other. In the constellation of this article, the millennial generation largely grows and develops through education, so that education becomes a vehicle for the development of the millennial generation.

The integration of Ahlusunnah Waljama'ah (Aswaja) values with digitalization is an important strategy in transforming PAI learning. Aswaja, with the principles of moderation, tolerance and balance, offers relevant moral guidance to answer various modern challenges, such as social disintegration and technological protection. (Kurniawan et al., 2024) Meanwhile, digitalization opens up opportunities to create learning methods that are more interactive, innovative and easily accessible. (Siringoringo & Alfaridzi, 2024) The combination of the two allows the development of a PAI curriculum that not only strengthens spiritual values but also utilizes digital technology as a tool to convey religious messages effectively to the millennial generation 5.0. (Jamil, 2020). This transformation is also important to ensure that PAI learning is not only a tool for religious education, but also as a means of character building and strengthening digital literacy for the millennial generation 5.0, by utilizing digital platforms, such as social media, educational applications, and technology-based classes, PAI learning can be achieved. Adapted to the needs and character of students. Therefore, the transformation of PAI learning: integration of aswaja and digitalization for the millennial generation 5.0 in PAI learning not only aims to improve the quality of religious education, but also to form a religious, inclusive and competitive generation in the digital era. This is a strategic step in ensuring the continuity of moderate and contextual Islamic

The image is a word cloud visualization that shows key words related to Islamic Religious Education (PAI) and Characteristics material from elementary to high school levels. The analysis is as follows: The image is a word cloud visualization that shows key words related to Islamic Religious Education (PAI) and Characteristics material from elementary to high school levels. The analysis is as follows:

(1) Main Theme: "Exemplary" and "Characteristics" are the most dominant words, showing the focus of PAI and Budi Pekerti education to instill moral values, noble character, as well as examples of good behavior (exemplary). Words such as "Muhammad" and "Loving" refer to the teachings of the Prophet as a role model in everyday life. Exemplary (imitating the Prophet Muhammad) and character are the core of Aswaja's teachings. In the context of NU, this is reflected in the teaching to emulate the morals of Rasulullah, Rahmatan lil 'alamin. NU encourages the approach of tawassuth (moderate), tawazun (balance), and tasamuh (tolerance) in building student morals. For example: (a) Tawassuth: Students are taught to be moderate in life, avoiding extremism in religion. (b) asamuh: Respect for diversity as reflected in words such as "respect for diversity" found in the image. In NU-based education, students are also introduced to the values of Indonesian Islamic traditions such as: first, diversity in madhhab: Words like "madhhab" in the word cloud illustrate the importance of understanding the differences in madhhab (especially Syafi'i, which is the main reference for NU). Second, Pilgrimage, prayers and local traditions: Instilling love for the Messenger of Allah and his family (the words "loving Muhammad") is part of strengthening traditions such as commemorating the Prophet's birthday, prayers and joint prayers.

(2) Main values taught: Honesty, respect, gratitude and responsibility are prominent moral values, relevant to the formation of students' character. Cleanliness and diversity emphasize aspects of social and environmental relations. World-afterlife balance is taught in NU education, in line with words such as "gratitude", "blessing", and "care". Students are also accustomed to maintaining cleanliness and diversity, which are part of the Islamic morals taught by NU.

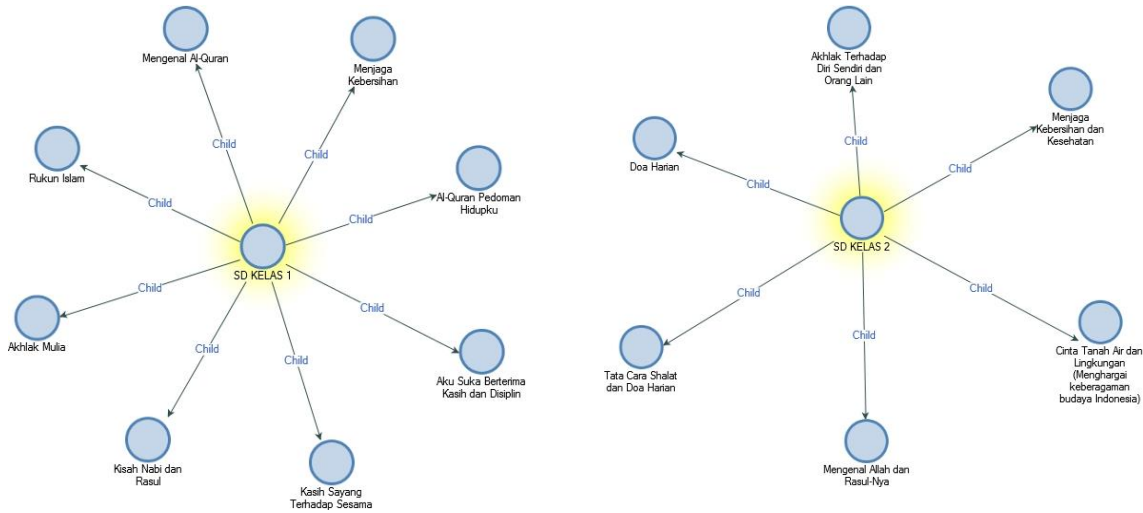
(3) Learning Content: the terms "learning" and "mapping" indicate a systematic approach to teaching, including the integration of religious values in subjects. The material taught includes morals (for example, sincerity, simplicity, and istiqamah), Islamic history (for example, khulafaur rasyidin and ashabul kahfi), as well as the application of religious values in everyday life.

(4) Leveled education aspect: first, elementary school. Focus on basic concepts such as loving the Prophet Muhammad, honesty, cleanliness and responsibility. Second, SMP begins to introduce in-depth concepts, such as understanding diversity, the wisdom of Islamic teachings, and the example of the prophets. Third, SMA deepens the implementation of moral values in complex life, such as avoiding bad behavior, respecting diversity, and behaving democratically.

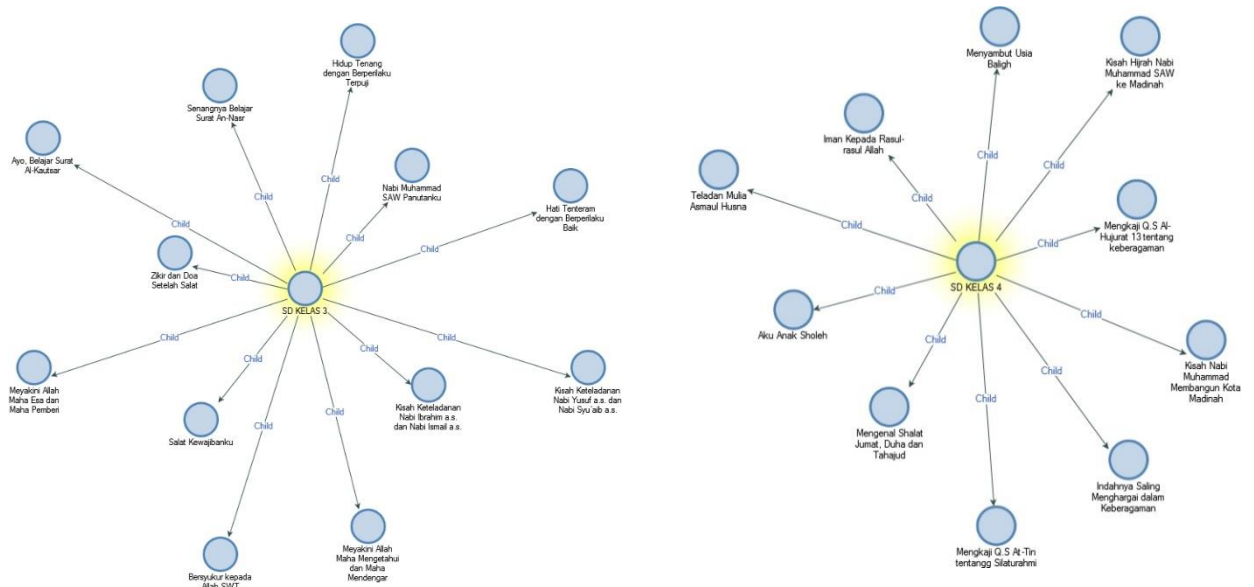
(5) Relevance to students' lives: This image reflects the importance of Islamic Education and Character education in building a generation that has noble morals, good religious knowledge, and the ability to adapt to diversity. Character Education Based on NU Fikrah: First, NU Amaliyah such as reciting dhikr, maintaining cleanliness, and practicing daily prayers are emphasized at the education level. Second, diversity and tolerance are also relevant to NU's vision which teaches harmony between religions and between cultures, reflected in words such as "protecting the environment" and "respecting diversity".

NU has a distinctive approach in teaching Islam that is moderate, loving, and respectful of local traditions. With this approach, NU-based PAI and Characteristics materials can instill noble morals, shape Islamic character, and develop students who are tolerant and love diversity in accordance with Aswaja values.

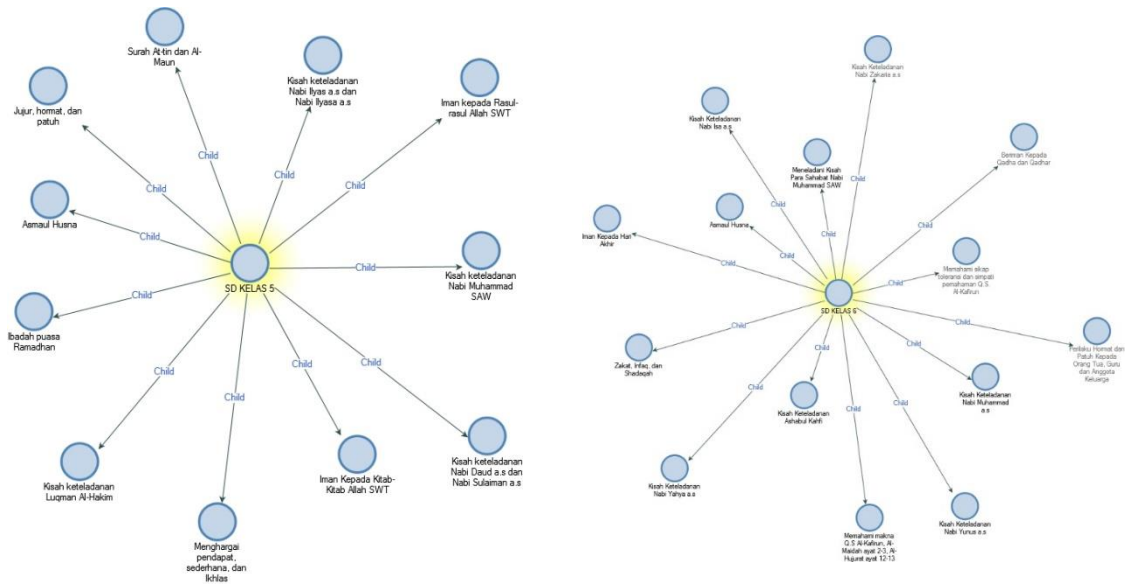
Analisis materi pembelajaran pendidikan Agama Islam (PAI) dan Budi Pekerti dengan aplikasi NVIVO12: Tingkat SD



Picture 2. 3. Analysis of PAI and Characteristics material for grades 1 and 2

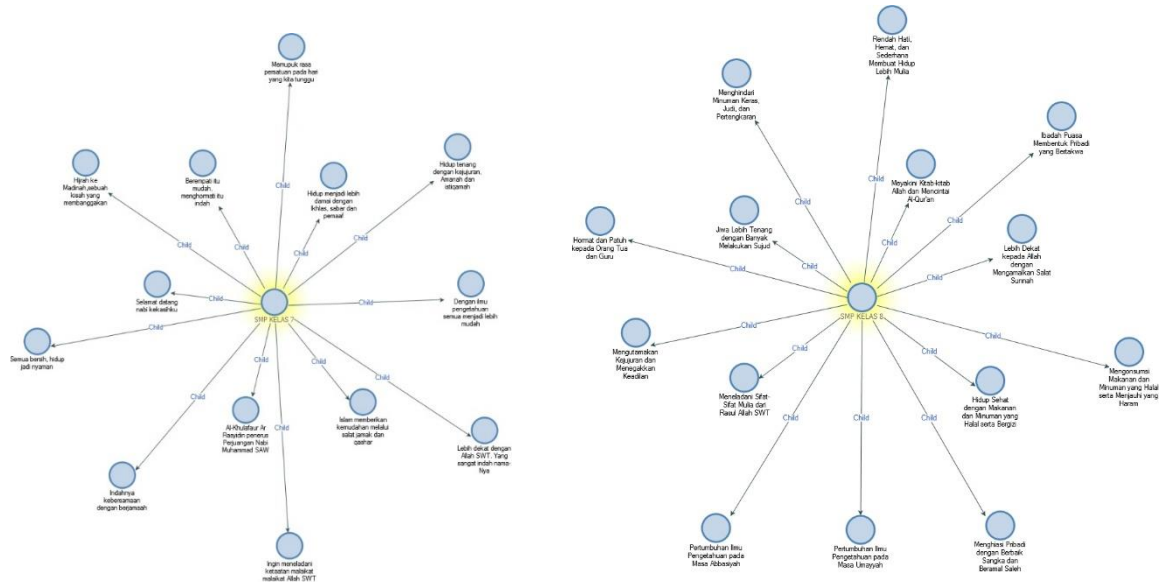


Picture 4. 5. Analysis of PAI and Characteristics material for grades 3 and 4



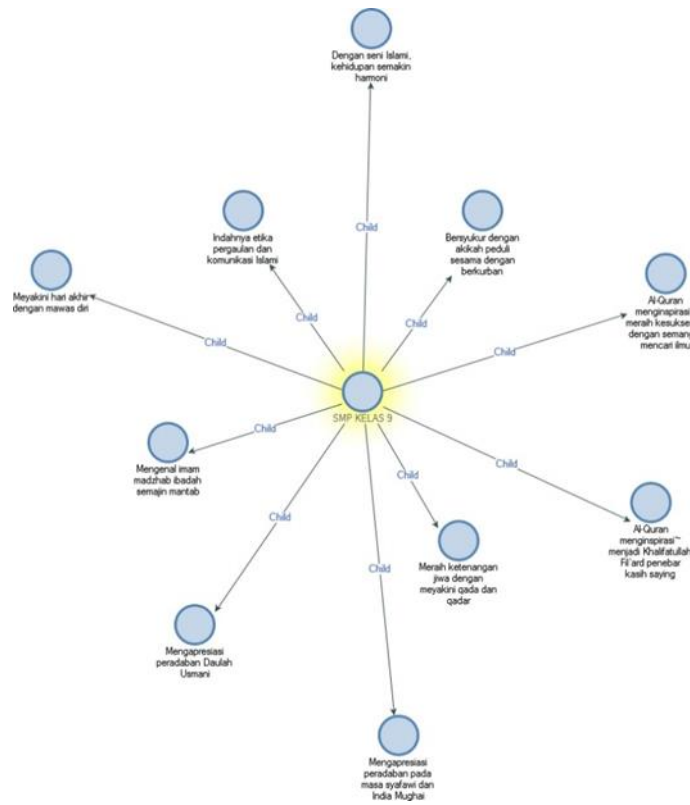
Picture 6. Analysis of PAI and Characteristics material for grades 5 and 6

Tingkat SMP



Picture. 8

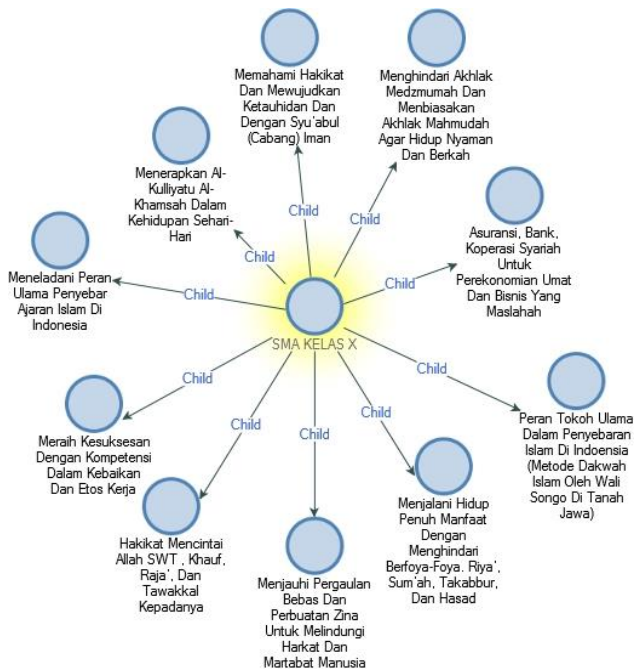
Picture.9



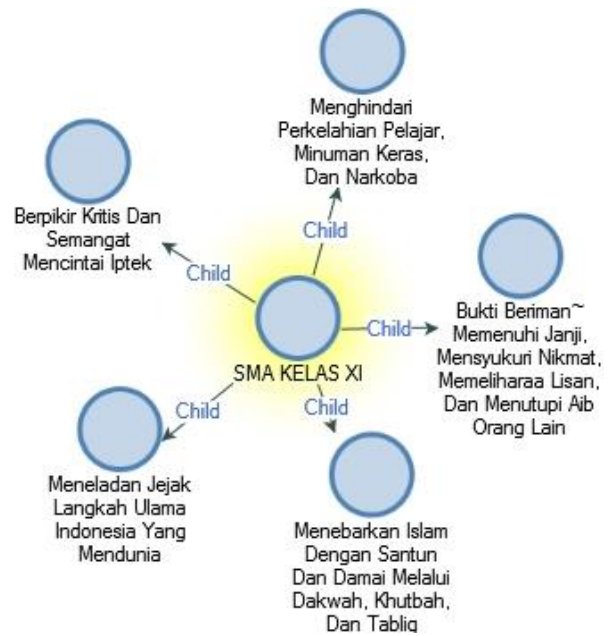
Picture.10

Picture 8.9.10. Analysis of PAI and Characteristics material for grades 7, 8 and 9

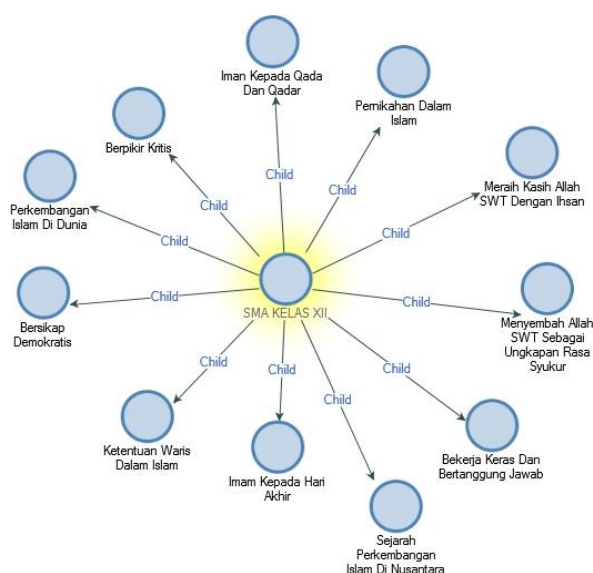
Tingkat SMA



Gambar 11



Gambar 12



Picture 13

Gambar 11. 12. 13. Analysis of PAI and Characteristics material for grades 10, 11 and 12

Learning of Islamic Religious Education (PAI) and Characteristics in Indonesia, from elementary to high school levels, tends to be more inclined towards the teachings of Aswaja (Ahlussunnah wal Jamaah) promoted by Nahdlatul Ulama (NU). Several reasons why this happens are as follows:

(1) History and Educational Traditions NU, which was founded in 1926, has a long history in the development of Islamic education in Indonesia. This organization has played an active role in establishing many educational institutions, such as Islamic boarding schools and madrasas, which have become the main means of spreading the Islamic teachings of Ahlussunnah wal Jamaah (Maulana et al., 2024). NU education is rooted in Islamic boarding school traditions which prioritize local values and Indonesian cultural wisdom.

(2) Concept of Character Education, NU views education not only as a transfer of knowledge, but also as an effort to build character. NU-style character education integrates human and divine dimensions, in line with the teachings of the Prophet Muhammad. This is different from the Western education approach which focuses more on academic aspects alone (Ummah, 2019). Thus, PAI learning under the auspices of NU places more emphasis on morals and morals.

(3) Synergy with the Government, NU collaborates with the government in organizing national education, so that it has greater opportunities to influence the education curriculum at various levels (Ali Rahim, 2013). The NU Ma'arif Education Institute (LP Ma'arif) is one of the institutions that manages thousands of educational institutions throughout Indonesia, ensuring that Aswaja teachings become an integral part of the teaching and learning process (Humairah et al., 2023).

(4) Inclusive Islamic Approach, NU introduced the concept of Islam Nusantara, which emphasizes the importance of adapting Islamic teachings to local culture. This makes PAI learning more relevant for students in Indonesia, because it teaches Islamic values that are harmonious with local culture and traditions (Ali Rahim, 2013).

(5) Commitment to Education Quality, NU is committed to improving the quality of education through developing a curriculum that is in line with community needs. This includes training for teaching staff to ensure that they can convey Aswaja teachings well to students (Muallif, 2023).

The concept of Era 5.0 in Education, namely Era 5.0, is the era of a human-based society that deeply integrates digital technology with human values. In the context of education, this era requires teachers and students to utilize technology to support the

learning process while still maintaining the essence of moral and spiritual values. Islamic Religious Education (PAI) and Characteristics are important instruments in instilling religious values, ethics and character, which are strengthened through the use of technology in this era.

PAI and Character education in the 5.0 era can also be strengthened with the Ahlussunnah wal Jama'ah (Aswaja) approach, especially in the context of Nahdlatul Ulama (NU): (1) Tawassuth (moderate): Teaching students to use technology proportionally and stay away from extremism. (2) Tasamuh (tolerance): Encouraging students to understand diversity through educational digital content. (3) Amaliyah NU: Utilization of technology to introduce Indonesian Islamic traditions, such as virtual collective remembrance or making videos commemorating the Prophet's birthday. Examples of digital-based PAI and Character learning strategies: First, Collaborative Project: Students create blogs or vlogs about Islamic values, such as social etiquette. Second, Interactive Content: Teachers provide learning materials through platforms such as Canva or Wordwall to create a fun learning atmosphere. Third, Islamic Digital Literacy: Providing guidance to students to recognize and counter religious-based hoaxes. Fourth, Digital Simulation: Simulation of real life cases through applications, such as resolving social conflicts based on Islamic values.

Challenges and Solutions

Challenges Low digital awareness among some teachers or students. Risk of negative content that conflicts with religious values. Solution: Teacher training on the use of technology in PAI learning. Increased supervision of student digital activities. Development of Islamic learning applications and platforms that are easy to access. Digitalization in the 5.0 era is a great opportunity to increase the effectiveness of Islamic Education and Character learning. By combining technology and Aswaja values, students can understand religion contextually and relevant to the needs of the times. This transformation forms a generation that is religious, moral and digitally literate, while being able to face the challenges of the modern world wisely.

CONCLUSION

The transformation of Islamic Religious Education (PAI) learning with an integrated approach to Ahlussunnah Waljama'ah (Aswaja) values and digitalization aims to increase the relevance and attractiveness of religious education in the 5.0 era. This approach offers a number of important points: (1) Strengthening Aswaja Values: Aswaja which is based on the principles of moderation (tawassuth), balance (tawazun), and tolerance (tasamuh) is relevant to responding to the challenges of the times, such as social disintegration and the influence of technology. Aswaja-based learning materials emphasize noble morals, the example of the Prophet, and harmony in diversity, which is appropriate to the Indonesian context. (2) Utilization of Digitalization: Digital technology increases interactivity and attracts student interest, so that learning becomes more effective. Platforms such as social media, educational applications, and technology-based classes are used to convey religious values contextually. (3) Character-Based Education: NU's approach through Nusantara Islamic values emphasizes harmony between religious values and local traditions. Focusing on character education, such as honesty, responsibility, cleanliness, and respect for diversity, is at the core of the process

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