THE USE OF TECHNOLOGY IN ISLAMIC RELIGIOUS EDUCATION: DIGITAL INCLUSION IN THE SOCIETY 5.0 ERA

Alya Kamilin[1], Muhammad Solekhin[2]
alyakamilin9@gmail.com[1], muhammmadsolekhin@gmail.com[2]
[1,2]Sultan Aji Muhammad Idris State Islamic University of Samarinda

Abstract:

In the world of education, technology is very influential in facilitating all educational activities. The existence of this educational technology can maximize the teaching and learning process, besides that technology can also be called a complement in teaching and learning activities. The presence of technology in Islamic Religious Education learning also enriches a more flexible learning experience. Learning is no longer limited to formal classrooms, but can be done anytime and anywhere. The research method used in this study is qualitative research with a case study approach. A case study is an exploration of "a bound system" or "various cases" which from time to time through in-depth data collection and involves various sources of rich information in a context. The main sources used as references are e-books, journals, and similar literature. The results of writing this article Technology as a very powerful tool must be used wisely so that it is in line with Islamic principles that emphasize justice, honesty, responsibility and benefits for humans. The Society 5.0 era provides many opportunities to improve Islamic religious education through digital platforms. For example, distance learning provides access to quality education for those in remote areas. Mobile learning allows learning anytime with a smartphone application, while MOOCs provide free online courses from well-known institutions. Digital libraries facilitate access to Islamic literature, and streaming lectures spread the knowledge of scholars to a wide audience

Keywords: *Technology, Islamic Education Learning, Era 5.0*

INTRODUCTION

The rapid advancement of technology has brought transformative changes to human life across the globe, influencing nearly every aspect of society—including education. In the educational sector, technology plays a vital role in simplifying various academic activities. Its presence allows the teaching and learning process to be optimized, and at the same time, it serves as a valuable complement in classroom instruction. The integration of technology in education is expected to have a positive impact on both educators and students, making the learning process more engaging and motivating for learners. However, the effective use of educational technology requires readiness from both teachers and students. This readiness is essential, as both groups must undergo a transitional period—from a traditional learning model to a technology-based learning environment. Therefore, it is expected that with sufficient preparation, the use of technology can be maximized. When the implementation runs smoothly, the benefits will be fully realized. The application of technology in Islamic Religious Education (IRE) also requires alignment with Islamic objectives and values so

that its use remains appropriate and effective in supporting Islamic learning (Unik Hanifah Salsabila et al., 2022:3).

Overall, technology-based learning holds great potential to contribute positively to the educational system. However, it must be acknowledged that various challenges and obstacles remain in its implementation. This study aims to further explore the role of technology in supporting education in Indonesia by examining several critical aspects, including accessibility, motivation, the role of educators, and inclusivity (Halwa Anjumi et al., 2024:143). The presence of technology in IRE has enriched the learning experience by providing greater flexibility. Learning is no longer confined to the walls of a formal classroom; students can now access religious learning materials anytime and anywhere via smartphones or laptops—even beyond school hours. This flexibility allows learners to study at their own pace, adjusting the time and place of learning according to their convenience. However, despite these advantages, there are concerns that excessive use of technology may reduce the level of direct social interaction between teachers and students. In the context of religious education, face-to-face interaction is crucial for fostering strong personal and emotional bonds. Thus, the integration of technology into IRE must maintain a balance between digital engagement and the importance of human interaction (Yusral Nasution, 2024: 338).

Technological advancement has also brought about significant changes in the attitudes, behaviors, and preferences of the millennial generation, particularly regarding their use of the internet in the educational domain. Generally, millennials are more inclined toward visually oriented content, typically delivered through various online platforms. In light of this trend, the education sector must utilize technology effectively and optimally to improve the overall effectiveness of educational delivery (Khojir, Ifah Khoirunnikmah & Nela Syntha, 2022: 67–68). Furthermore, while Indonesia continues to grapple with the dynamics of the Industrial Revolution 4.0, a new era—Society 5.0—has emerged. Initiated by Japan, this concept aims to provide a solution to the disruptions caused by Industry 4.0. Society 5.0, often referred to as a "super-smart society," demands that Indonesia begin preparing itself to meet future challenges. In this context, education plays a critical role in shaping students who are ready to respond to the complex demands of the Society 5.0 era (Mohammad Rizkiyanto Azhari et al., 2022: 213).

RESEARCH METHODS

The research method employed in this study is qualitative research using a case study approach. A case study is an exploration of a "bounded system" or "multiple cases" over time through in-depth data collection and the involvement of various rich sources of information within a specific context. This bounded system is defined by time and place, while the cases studied may include a program, event, or the activities of an individual (Urip Sulistyo, 2023:50).

Qualitative research aims to explore the views, perceptions, understanding, and meanings from the perspective of individuals or groups involved in the study (Akbar Iskandar, 2023:17). Furthermore, it is useful for gaining deep insight into phenomena and a broader understanding of people's experiences and perspectives. The primary sources used in this research include e-books, academic journals, and other related literature.

RESULTS AND DISCUSSION

The utilization of technology in learning, especially within the context of Islamic Religious Education (IRE), must be grounded in Islamic ethics and values that serve as moral and spiritual guidelines. As a powerful tool, technology should be used wisely to align with Islamic principles that emphasize justice, honesty, responsibility, and benefits for humanity.

Principles of Ethics in the Utilization of Technology

From an Islamic perspective, the utilization of technology must be based on the principle of Tauhid—the oneness of Allah SWT. Technology should never be positioned as a replacement for God's role or diminish the value of worship; rather, it must serve as a means to strengthen faith and awareness of His greatness. All forms of innovation and technological advancement ought to be understood as part of the ayat kauniyah (signs in the universe) that demonstrate Allah's power. Therefore, the use of technology should lead to the enhancement of spirituality, not merely satisfy worldly desires or verge on polytheism (shirik). In this context, technology can be a tool for dakwah (Islamic propagation), a means for developing Islamic knowledge, and a platform to deepen the community's understanding of religion, ensuring that its orientation always culminates in tauhid and never loses sight of humanity's purpose as Allah's servants.

Next, the principle of justice (adl) serves as a vital foundation in the ethics of technology use. Technology must be directed to ensure equitable access to information and education for all layers of society. Its utilization must not exacerbate social inequality or create discrimination against certain groups. In today's digital world, justice means that everyone—regardless of economic status or geographic location—has the right to equally benefit from technological progress. Hence, the inclusion of marginalized communities and remote areas in the digital transformation is a moral imperative. Just technology is inclusive, empowering, and leaves no one behind. This principle also entails protecting against the misuse of technology to spread hatred, hoaxes, or propaganda that can divide the community.

The principle of mashlahah (benefit) emphasizes that technology must deliver positive value and maximum benefit to human life and the environment. Every form of innovation must be assessed based on its short- and long-term impacts. Good technology is not only sophisticated but also brings maslahat (benefit) without causing mudharat (harm). Therefore, the use of technology should consider mental health, environmental sustainability, and socio-cultural stability. For example, social media development must promote healthy communication rather than addiction or conflict. Within the framework of mashlahah, Muslims are urged to be selective and critical of technology, ensuring that every usage supports a good quality of life, strengthens social solidarity, and maintains ecological balance as part of the human responsibility as khalifah fil ardh (vicegerents on earth).

Other ethical principles include amanah (trustworthiness) and hikmah (wisdom). Amanah underscores the importance of responsibility and honesty in technology use, including safeguarding information privacy and respecting copyright. The spread of false news, data breaches, and plagiarism are forms of betrayal against this trust. Meanwhile, hikmah requires individuals to use technology proportionally, avoiding excessiveness, and consistently considering moral and spiritual values. Unwise technology use may cause dependency, ethical

degradation, and social harm. Therefore, Muslims are encouraged not only to be passive users but also ethical thinkers and creators of technology. By applying the principles of amanah and hikmah, technology can become an instrument of civilization that is advanced technically and noble in value and purpose..

Islamic Values Relevant to the Utilization of Technology

The utilization of technology in Islam must be directed toward supporting the pursuit of knowledge and expanding the understanding of religious teachings. Technologies such as online learning platforms, digital libraries, and various other educational resources serve as important tools for disseminating beneficial knowledge. In this context, technology is not merely a learning aid but also a bridge enabling Muslims to comprehend Islamic values more deeply and contextually. The use of technology should always be oriented towards enhancing the intellectual quality of the community and broadening public access to accurate and useful information. Thus, every digital innovation must aim to cultivate a generation that is intellectually intelligent and spiritually strong, where knowledge is not just a collection of facts but a catalyst for positive change in life, aligned with Islam's mission as a faith that highly values knowledge.

In addition to being a means of seeking knowledge, technology can also be utilized to strengthen ukhuwah (brotherhood) and ta'awun (cooperation) among Muslims. Social media, online discussion forums, and community applications allow Muslims to share experiences, exchange ideas, and support each other in practicing Islamic values. Technology can connect individuals and groups separated by distance, uniting them with a shared vision of solidarity and collaboration. In the spirit of ta'awun, platforms such as crowdfunding, online donation applications, and volunteer management systems play a vital role in raising funds and resources for social and humanitarian activities. Technology-based collaboration encourages communities not only to care for themselves but also to actively participate in helping others and building a more prosperous society. Thus, technology becomes a medium of social charity that brings people closer in goodness and blessing.

Furthermore, technology use should be directed toward islah (reformation) of the self, society, and the environment. Technology should serve as a means of introspection, moral education, and improvement of worship quality. Prayer reminder applications, religious consultation platforms, and various self-development media are examples of technology that strengthen the spiritual dimension of the community. Additionally, the principle of ihsan (excellence) demands that technology be used to produce high-quality, widely beneficial works. Innovative learning designs, engaging educational content, and effective evaluation systems are part of efforts to enhance the quality of learning and character development of students. By prioritizing ihsan, technology not only meets technical needs but also reflects the aesthetic and ethical values of Islam. Therefore, the integration of technology into daily life must remain grounded in noble goals that encourage improvement and perfection in all aspects of life.

Implementation of Islamic Ethics and Values in Technology-Based Learning Design

In utilizing technology for learning, content selection is a fundamental aspect that must be carefully considered. Educational materials should be free from elements that contradict Islamic teachings, such as violence, pornography, and discrimination. Educators need to be selective in choosing learning

resources, ensuring that the information originates from credible and accountable sources. This vigilance is essential to prevent the spread of misinformation or distorted understandings. Furthermore, the language used in digital communication should reflect values of politeness and respect. Communication must be courteous, honoring interlocutors, and avoiding harsh or degrading words. Effective interaction in online environments not only fosters a conducive learning atmosphere but also embodies Islamic etiquette, which emphasizes ethics in all forms of communication, whether with students or colleagues.

Another crucial aspect in technology utilization is safeguarding students' privacy. Personal information must be carefully protected and not disseminated without consent. Educators have the obligation to ensure that student data is not misused and is secure from unauthorized access. This responsibility reflects the Islamic principle of amanah (trust), which demands honesty and accountability in managing information. Beyond privacy protection, optimal use of technological features should also be prioritized. Tools such as discussion forums, chat rooms, and video conferencing should be leveraged to enhance interaction and strengthen collaboration among students. Technology can also facilitate adaptive and personalized learning through content recommendation systems and formative assessments. The strategic use of these features can make the teaching-learning process more efficient, interactive, and tailored to individual student needs, thereby supporting the achievement of optimal learning outcomes.

Moreover, technology in education should be directed towards fostering creativity and innovation. Teachers hold a strategic role in encouraging students to utilize technology positively by creating meaningful works, such as educational videos, animations, applications, or other interactive media. This approach not only enhances students' digital skills but also cultivates a productive spirit grounded in Islamic values. Recognition and appreciation should be given to students who produce high-quality, educationally valuable works. Such acknowledgment not only motivates but also strengthens the students' character to continuously create and contribute positively. Thus, technology becomes more than just a learning aid; it serves as a strategic medium to shape a generation that is creative, innovative, and morally upright, in accordance with Islamic guidance.

The Concept and Discourse of Islamic Religious Education

Islamic Religious Education is a fundamental element within the education system aimed at shaping a Muslim individual who is devout, knowledgeable, and morally upright. This concept encompasses not only theological aspects but also includes moral, ethical, social, and spiritual dimensions. Through religious education, students are expected to gain a correct understanding of Islamic teachings and be able to apply them in their daily lives. This education emphasizes the importance of the relationship between humans and God, fellow human beings, and their environment. Its primary objective is to cultivate individuals who possess the integrity of faith and behavior consistent with Islamic values. This is achieved through a systematic and integrative approach to the sources of Islamic teachings, enabling learners not only to comprehend the teachings theoretically but also to internalize them as part of their character and life attitudes.

Islamic Religious Education is based on the Qur'an as the primary revelation and the Hadith as the practical elaboration of the life of the Prophet

Muhammad (peace be upon him). The teaching material includes the pillars of faith—belief in Allah, the prophets, the holy scriptures, angels, the Day of Judgment, and predestination—as well as the pillars of Islam encompassing worship practices such as prayer, fasting, almsgiving, and pilgrimage. Moreover, the curriculum covers the development of noble character traits such as honesty, patience, compassion, and mutual respect. This education is designed not merely to instill knowledge but to form personalities grounded in the noble values of Islam. In this context, religious education functions not only as the transmission of doctrine but also as a comprehensive moral and spiritual transformation, enabling learners to live their lives guided by a strong and directed value compass.

In implementing Islamic religious education, various methods are employed so that the material is not only intellectually received but also emotionally and spiritually understood. Strategies such as direct instruction, group discussions, simulations, and field observations serve as important approaches to bridge conceptual understanding with real-life experience. Religious educators are required to deliver material using clear language, touch emotional aspects, and provide concrete examples relevant to students' lives. Furthermore, students' involvement in worship practices and religiously nuanced social activities is vital to strengthening their understanding of Islamic teachings. Learning Islamic religion is not merely about memorizing texts or understanding jurisprudential laws but also about instilling inner awareness and motivation to live according to universal and applicable Islamic values.

In an era of globalization filled with information flows and moral challenges, Islamic religious education holds a crucial role as a foundational value in shaping resilient and integrity-driven Muslim character. This education serves as a filter helping students to discern information, develop critical attitudes towards external cultures, and instill spiritual values amidst the onslaught of modern lifestyles. Holistic Islamic religious education strives to build moral awareness and individual responsibility towards oneself, society, and God. Through a comprehensive educational process, students are expected to internalize Islamic principles in all aspects of life—personal, social, and professional. Thus, religious education is not only relevant but also strategic in forming a generation that is intellectually smart as well as morally and spiritually wise.

Enhancing Accessibility of Islamic Religious Education through Digital Platforms

The Society 5.0 era presents significant opportunities for Islamic Religious Education (PAI) to enhance accessibility through the utilization of digital technology. Innovations such as distance learning, mobile learning, and Massive Open Online Courses (MOOCs) enable a broad population—including those in remote areas or Muslim minority countries—to access quality Islamic education. Digital libraries and live streaming of religious lectures have also become vital instruments in expanding the reach of Islamic da'wah and education. This digital acceleration makes PAI more inclusive and responsive to the needs of the global Muslim community. Thus, technology acts as a catalyst for the transformation of Islamic education into a more open, participatory, and adaptive system that aligns with contemporary developments. However, strengthening the curriculum and value filters remains necessary so that technology is not merely a supportive tool but functions as a da'wah instrument consistent with Islamic principles.

The utilization of Artificial Intelligence (AI) offers a new dimension to the

effectiveness and efficiency of Islamic religious learning. AI-based recommendation systems enable the customization of materials according to each student's individual learning style and abilities. Adaptive learning platforms can adjust the pace and difficulty level of content, while educational chatbots serve as virtual assistants to answer inquiries about Islam. AI-driven performance analytics also allow for early intervention in students' learning difficulties, while automated assessments expedite feedback. The application of such technologies can make the learning process more meaningful and personalized. In the context of PAI, AI can assist students in deepening their understanding of Islamic texts and their practical applications in daily life. Nevertheless, the integration of AI must be accompanied by cautionary principles to prevent displacing the scholarly authority of Islamic teachers and ulama as guardians of the authenticity of shar'i knowledge.

Open Educational Resources (OER) represent a strategic opportunity for developing high-quality, inclusive, and contextual Islamic educational materials. Through global collaboration, educators from diverse regions can share relevant, free content that can be adapted to local needs. Rapid content updates and the integration of Islamic studies with other disciplines add value to OER in supporting cross-cultural education. Meanwhile, modern communication technologies facilitate academic collaboration among Islamic institutions through virtual exchange programs, joint research, online conferences, and joint degree programs. This collaboration not only broadens intellectual horizons but also strengthens the global Islamic scholarly network. Within this framework, Islamic education can adapt to the demands of the times without losing its identity, positioning technology as a medium for scholarly networking and cross-border intellectual exchange.

To welcome the Society 5.0 era, PAI's adaptation strategies include the development of a digital curriculum integrated with Islamic values. This curriculum involves the teaching of Islamic digital ethics, Sharia-based programming, and Islamic information literacy. Continuous training for educators is also a key factor, encompassing learning management systems (LMS), digital content creation, cybersecurity, technology mentoring, and digital certification. Furthermore, the implementation of blended learning that combines traditional and digital methods through flipped classrooms, station rotation, Islamic digital projects, and online enrichment constitutes a strategic solution. The development of dedicated e-learning platforms for PAI—such as Islamic digital libraries, virtual/augmented reality-based worship simulations, moderate discussion forums, and memorization tracking systems—should also be prioritized. This approach ensures that digital transformation does not diminish spirituality but rather enhances the quality of education and religious experiences of students in a more dynamic and contextual learning environment.

The success of PAI's digital transformation highly depends on infrastructure readiness and human resource development. Unfortunately, the digital divide remains a major obstacle, especially in rural and remote areas. Approximately only 65% of Islamic educational institutions have adequate internet access. Therefore, collaboration between government, educational institutions, and the private sector is essential to accelerate infrastructure equity. Moreover, 45% of digitalization implementation challenges stem from insufficient technical support and ongoing maintenance. Developing human resources through digital pedagogical training and cross-sector collaboration is vital to creating a sustainable Islamic learning ecosystem. Evaluation of these

strategies must be conducted regularly, incorporating data collection, impact analysis, and feedback from educators, students, and the Muslim community. With a comprehensive and reflective approach, PAI can thrive in the Society 5.0 era without losing the essence of Islamic values that form the spirit of education itself.

CONCLUSION

The utilization of technology in learning, particularly in Islamic Religious Education (PAI), must be grounded in Islamic ethics and values. Powerful technology should be used wisely, prioritizing justice, honesty, responsibility, and benefits for humanity. Several ethical principles in technology use include tauhid (the oneness of God), which ensures that technology enhances awareness of Allah without replacing acts of worship. Justice must be realized through equitable access to education, while manfa'ah (benefit) focuses on positive impacts for society and the environment. Amanah (trustworthiness) requires honest use of technology and protection of personal information.

Wisdom (hikmah) encourages the prudent use of technology and avoidance of negative dependence. Islamic values such as knowledge ('ilm) should be employed to seek and disseminate beneficial knowledge. Brotherhood (ukhuwah) invites strengthening ties among Muslims through social media. Cooperation (ta'awun) promotes collaboration in goodness, while reconciliation (islah) contributes to self and societal improvement. Excellence (ihsan) demands producing high-quality work that brings benefit.

The implementation of Islamic ethics and values in technology-based learning design includes selecting appropriate content, using polite language, and respecting student privacy. The protection of personal data is critically important. Technological features should be utilized to facilitate interaction and collaboration as well as support students' creativity in producing works that are beneficial and aligned with Islamic values.

Islamic Religious Education is a crucial concept within the education system aimed at developing understanding and behavior in accordance with Islamic teachings. It involves theological, moral, ethical, social, and spiritual aspects. One of its goals is to shape a devout Muslim personality who comprehends Islamic teachings and practices them. The Society 5.0 era presents numerous opportunities to enhance Islamic religious education through digital platforms. For example, distance learning provides access to quality education for those in remote areas. Mobile learning enables learning anytime via smartphone applications, while MOOCs offer free online courses from reputable institutions. Digital libraries facilitate access to Islamic literature, and live-streaming sermons disseminate scholarly knowledge to a wide audience

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