



CONTEXTUALIZATION OF ISLAMIC EDUCATION IN THE THEME OF CIVIL SOCIETY 5.0 (HUMAN RIGHTS, GENDER AND PLURALISM)

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Abstract:

The era of Civil Society 5.0 requires a new paradigm in education, including Islamic education, to respond to humanitarian challenges amid rapid digitalization. Islamic education is not only a means of transmitting knowledge and religious values but also an instrument for shaping a civil society that upholds Human Rights (HR), gender equality, and pluralism. In this context, Islamic education must integrate universal values into curricula, learning processes, and social practices, thereby fostering a Muslim generation that is inclusive, critical, and adaptive to contemporary changes. Contextualizing Islamic education within the framework of Civil Society 5.0 means harmonizing Islamic teachings with the demands of a technology-based modern society without losing its spiritual and moral essence. Thus, Islamic education has the potential to serve as a driving force in building a civilized society that balances religious, humanistic, and digital dimensions.

Keywords: *Islamic Education, Civil Society 5.0, Human Rights, Gender, Pluralism*

INTRODUCTION

Revolution means a rapid or fundamental process of change in a field or place. Therefore, the Industrial Revolution was a rapid and fundamental process of change in the industrial sector. In modern civilization, there have been four Industrial Revolutions, each with its own characteristics. (Tundjung and Noviyanti 2021)

The development of the industrial revolution is as follows:

Industrial Revolution 1.0 (late 18th century – early 19th century) Marked by the invention of the steam engine by James Watt (circa 1760s), which transformed the production system from manual to mechanical. This era gave birth to the textile, mining, and transportation industries (railroads, steamships). The main focus was on the mechanization of production.

Industrial Revolution 2.0 (late 19th century – early 20th century) Known as the era of mass production, it was marked by the use of electricity, oil-powered engines, and the invention of the assembly line by Henry Ford. Production became faster, more efficient, and more standardized.

Industrial Revolution 3.0 (mid-20th century) Also called the era of automation, it was marked by the use of computers, information technology, and robotics. Production processes no longer used machines but were also controlled by digital systems.

Industrial Revolution 4.0 (early 21st century) was the era of digitalization and connectivity, marked by the emergence of the Internet of Things (IoT), big data,

cloud computing, artificial intelligence (AI), and cyber-physical systems. Production and social life became increasingly connected through the internet.

Society 5.0 (circa 2016 – present, pioneered by Japan) In contrast to 4.0 which focused on industrial efficiency, Society 5.0 emphasizes a human-centered society. The Society 5.0 era presents new challenges in the world of education, including Islamic education. This concept emphasizes the integration of digital technology with humanitarian values, so that education is not only oriented towards knowledge transfer, but also character formation that upholds justice, equality, and tolerance. With the majority of Indonesia's population being Muslim, Islamic education has a strategic position to instill these values in building a strong and inclusive civil society.

This situation indicates that Islamic education needs to be more responsive to human rights issues to align with the vision of civil society 5.0, which upholds respect for human dignity. Although Islamic teachings explicitly affirm gender justice and equality, significant gender bias persists in practice within schools. Some curricula and learning materials still contain gender stereotypes, and women's access to opportunities in some academic and extracurricular activities remains more limited than that of men. This demonstrates that Islamic education is at a critical juncture, requiring reinterpretation of texts, development of gender-just curricula, and active involvement of women to realize the vision of civil society 5.0, which upholds equality. (Ningtias et al. 2025)

Beyond human rights, gender issues also remain a challenge in Islamic education. Stereotypes persist that place women in limited positions in both the academic and social spheres. Yet, women's education has been proven to directly contribute to improving the quality of future generations and the nation's competitiveness. Within the framework of civil society 5.0, Islamic education is required to empower women, not merely as objects but also as critical, adaptive, and competitive subjects of development.

Furthermore, pluralism is a fundamental value that cannot be ignored, given Indonesia's ethnic, cultural, and religious diversity. Islamic education plays a crucial role in fostering multicultural awareness through a curriculum that integrates values of tolerance, respect for differences, and interfaith cooperation. Thus, Islamic education can be an effective means of creating social cohesion, preventing potential conflict, and strengthening national unity amidst diversity.

Given these challenges, contextualizing Islamic education within the theme of civil society 5.0 demands a paradigm shift. Islamic education is no longer sufficient to merely teach cognitive and ritual aspects; it must also instill the values of human rights, gender equality, and respect for plurality. This effort is crucial to ensure that graduates of Islamic educational institutions are not only intellectually and spiritually intelligent, but also tolerant, globally competitive, and prepared to build an inclusive society in the digital age.

RESEARCH METHODS

This research uses a library research method. The library research process is conducted by reviewing the literature and analyzing relevant topics combined. The library search can utilize sources such as journals, books, dictionaries, documents, magazines, and other sources without conducting field research (Pringgar and Sujatmiko 2020). This method was chosen because the research focuses on a conceptual study of the contextualization of Islamic education within the theme of Civil Society 5.0, highlighting issues of human rights, gender, and pluralism. As a library research, the primary source of data was obtained through a search of various relevant literature, including books, scientific articles,

research journals, and official documents issued by relevant institutions such as The National Commission on Human Rights, the Ministry of Religious Affairs, and UNESCO. In this research, data collection was conducted using documentation techniques, namely collecting reading materials from various sources and then classifying them according to the research focus. The obtained literature will be grouped into three major themes: Islamic education and human rights, Islamic education and gender, and Islamic education and pluralism. Each collected data was then critically analyzed using a content analysis approach, which involves reading, examining, and interpreting the ideas contained in the literature to gain a comprehensive understanding.

Data analysis was conducted through several stages: data reduction by selecting relevant literature, data categorization according to themes, interpretation to connect the findings to the context of civil society 5.0, and synthesis to formulate conclusions. Thus, this research is expected to produce a clear conceptual picture of how Islamic education can be contextualized to align with the values of human rights, gender equality, and pluralism in building an inclusive modern society.

RESULTS AND DISCUSSION

Basic Concepts of Civil Society 5.0 and Islamic Education

In the era of Society 5.0, the concept of collaboration between humans as the center (human-centered) and technology as the foundation (technology-centered). Therefore, the educational process in the era of Society 5.0 emphasizes the formation of individuals with reason, knowledge, and wisdom. Ethics are supported by technological advances. Competitive human resources worldwide must be prepared. They must possess leadership skills, digital literacy, entrepreneurship, global citizenship, problem-solving, and teamwork (Safitri 2024).

The era of society 5.0 is a concept of life with a new order for society. Life in the era of society 5.0 is expected to be more environmentally friendly and enjoyable. Society 5.0 is defined as a society centered on humans (human-centered) and technology as its foundation (technology-based). People in the era of society 5.0 are faced with technology that allows cyberspace to become like physical space. AI (Artificial Intelligence) based on big data is used to assist and support human work. Unlike the industrial revolution 4.0 which focused its use in the business sector, the era of society 5.0 creates new values that eliminate gender, age, social, and language gaps and provide products and services designed to the needs of various individuals.

Civil Society 5.0 and Islamic Education discusses how the human-centered and technology-driven principles of Society 5.0, leveraging innovations such as AI and big data to solve social problems, can be integrated into Islamic education. The goal is to create an adaptive, critical society capable of using technology to improve the quality of life and morals, as well as to translate Islamic values into the context of this new era.

A. Malik Fadjar stated that there are three major challenges currently being faced: First, how to defend against the crisis and not lose what we have achieved. Second, we are in a global climate in the field of education. According to him, competition is inevitable, whether on a regional, national, or international scale. Third, making changes and adjustments to the national education system that supports a more democratic educational process, paying attention to the diversity of needs or conditions of regions and students, and encouraging increased community participation. (Putra 2019)

This statement demonstrates the strategic position of education in facing

changing times. The first challenge, safeguarding achievements from the onslaught of crises, emphasizes that education must not stop at mere achievement but must have a resilient and sustainable system. The second challenge, global competition, is relevant to the current situation, where educational quality standards are determined not only by national standards but also by international recognition.

The role of Islamic education provides a fundamental understanding of human life patterns both within the family and social spheres. The vision of Islamic education is to guide and foster a person to understand Islamic teachings and to make someone understand that Islam is able to reach everything from the smallest to the largest scope because Islam is a comprehensive religious teaching. The current pattern of Islamic education requires humans to make innovations that are in accordance with the changes and conditions of the current era, because without it, Islamic education will be far sidelined and carried away by the current, which is no less important and needs to be considered is an educator or what we often call a teacher, able to develop modern learning tools or commonly called higher order thinking skills (Hots) (Diinu Tsabitul Azmi and M. Hajar Dewantoro 2024)

Education in the era of Society 5.0 demands the integration of humanitarian values, ethics, and Islamic teachings with the use of modern technologies such as AI and big data. The ultimate goal is to develop adaptive, critical, and competitive human resources, equipped with digital literacy, leadership, entrepreneurship, and global awareness, without losing their spiritual and moral roots. The challenges faced include the importance of maintaining educational attainment to avoid crises, facing global competition, and building a democratic and inclusive education system. In this context, Islamic education plays a strategic role in providing a moral and spiritual foundation, as well as encouraging innovation, so that Muslims can adapt to changing times.

Islamic Education and Human Rights (HAM)

Human Rights (HAM) are fundamental principles that are universally inherent in every individual from birth to death, regardless of religion, race, or social background. This principle has been used as a foundation for various international and national regulations, as well as legal systems in various countries. However, the implementation of human rights in practice often encounters obstacles, stemming from political, social, cultural, and religious factors. From an Islamic perspective, as conceptualized by the Quran, human rights are in accordance with the rights of Allah SWT.

This demonstrates that the concept of human rights in Islam is not the result of any evolution of human thought, but rather the result of divine revelation sent down through the prophets and messengers since the beginning of humanity's existence on earth (Sumiati 2021).

The goals of human rights and Islamic education foster the same spirit: to obey Allah by performing worship perfectly. Islamic education must foster social piety by paying attention to the human rights mentioned above, namely the public interest. ⁸ Therefore, the study of human rights and Islamic education is always interesting to examine from the perspective of experts (Afandi 2019).

To realize Islamic education based on human rights, several efforts need to be undertaken (Hanafie and Iskandar 2022): conducting regular outreach activities in schools about the importance of recognizing and implementing human rights values in the school environment. This approach has proven quite effective in mitigating or reducing the occurrence of violence. Second, integrating human rights values into learning materials. Human rights values are integrated

into learning materials by emphasizing the provision of moral content as a basic framework for attitude and behavior education, because all moral material is closely related to respect for human values as a fundamental concept of human rights.

Third, integrate human rights values into learning methods. Learning methods can also function as a means to integrate human rights values within the school environment. For example, memorization techniques and halaqah (Islamic religious gatherings) are methods still used in Islamic education, although more contemporary approaches have been developed.

Fourth, integrate human rights values into social relationships. Schools can integrate human rights values into social relationships by fostering harmonious interactions between the school and the surrounding community. This is done so that the surrounding community can become partners with the school in maintaining harmony in the school environment, allowing all members of the school community to feel calm and comfortable in carrying out educational activities within the school environment. The progress of Islamic educational institutions in initiating community culture is rooted in the basic social principles of the Quran, striving to create an ethical and egalitarian society. This relates to the implementation of fundamental human rights in social and national life.

Fifth, campaign for and encourage the realization of the Human Rights Friendly Schools movement. The National Commission on Human Rights (Komnas HAM) and the United Nations Educational, Scientific, and Cultural Organization (UNESCO) have issued a joint call for a Human Rights Friendly Schools (HRF) campaign. Human Rights Friendly Schools (HRF) are schools that integrate human rights values as key principles in their organization and management. These values or principles become the soul of the learning process and experience, present in all aspects of life.

Human Rights (HAM) are universal principles inherent in every individual regardless of background. From an Islamic perspective, this concept aligns with the rights of Allah as a divine revelation that guides humanity. Islamic and human rights education share the same goal: to foster social piety and well-being by drawing closer to Allah. To realize human rights-based Islamic education, various efforts are necessary, such as socializing human rights values in schools, integrating them into the curriculum, learning methods, and social relationship patterns, and encouraging the creation of the Human Rights Friendly Schools movement. Thus, Islamic education can play a role as an agent of social change that instills the values of humanity, justice, and egalitarianism in social and national life.

Islamic Education and Gender Understanding Gender

The term gender was introduced by social scientists to explain the differences between women and men, both inherent as God's creations and culturally constructed, learned and socialized from childhood. These differences are constructed by the culture of the society that shapes them (Kartini and Maulana 2019). Gender is not only directed at women, but also at men. In fact, women experience marginalization, so this discussion focuses more on women's rights.

In contrast, men are perceived as having a higher status in various aspects of life. Gender equality is expected to encourage a shift in mindsets across various segments of social life (Azizaturrosyidah et al. 2023). The term "gender" essentially encompasses both men and women, as both have culturally constructed social roles. However, in social reality, women often experience

marginalization and limited access to education, employment, and public spaces, leading to discussions about gender focusing more on women's rights. Meanwhile, men tend to be perceived as having a higher position in various aspects of life, including economic, political, and religious matters. Therefore, efforts to achieve gender equality are crucial to create a paradigm shift in society, one that no longer places roles based on gender rigidly, but rather provides equal opportunities for all individuals according to their potential and competencies.

Gender in Islam

One of Islam's missions is to liberate humanity from various forms of anarchy and injustice. Islam places great emphasis on justice in all aspects of life. This justice will not be achieved without liberating the weak and marginalized from suffering. This is emphasized in the Qur'an, which commands believers to strive to liberate the weak and oppressed. (Abdullah, n.d.)

Regarding the Islamic perspective on gender equality, the Qur'an affirms that (1) men and women are both servants, (2) men and women are both caliphs, (3) men and women accept the primordial covenant, and (4) men and women have the potential to achieve greater achievements. Nasarudin Umar explained that several things demonstrate that the principles of gender equality are present in the Qur'an, namely (Maslamah and Muzani 2014):

Women and men are both servants according to QS. Al-Dzariyat [51]: 56. In their capacity as servants, there is no difference between men and women. Both have the same potential and opportunity to become ideal servants in the Qur'an, which can be termed as pious people (*muttaqin*), and to achieve this status of *muttaqin*, there is no difference in gender, race, or ethnic group, as mentioned in QS. Al-Hujurat [49]: 13.

Women and men as caliphs on earth, the human capacity as caliphs on earth (*khalifah fil al 'ard*) is emphasized in QS. al-An'am [6]: 165) and in QS. al-Baqarah [2]: 30. In these two verses, the word "caliph" does not refer to one particular gender, meaning that both women and men have the same function as caliphs, who will be responsible for the duties of their caliphate on earth.

Women and men accepted the initial covenant with God. Both men and women carry the same mandate and accepted the initial covenant with God, as stated in Surah al-A'raf [7]: 172, which is a pledge to the existence of God witnessed by the angels. Since the beginning of human history, there has been no gender discrimination in Islam. Men and women equally declare the same pledge to divinity. The Quran also emphasizes that Allah honors all the children of Adam without distinction of gender (Surah al-Isra' [17]: 70).

Adam and Eve were actively involved in the cosmic drama. All verses that describe the cosmic drama, namely the story of Adam and Eve's condition in Paradise until their exodus to Earth, always emphasize their active involvement, with the use of the pronoun for two persons (*humā*), which is a pronoun for Adam and Eve.

Women and men have the same potential to achieve maximum achievements, there is no distinction between men and women, this is specifically emphasized in three verses, namely Ali Imran 195, al-Nisa' 124, al-Nahl 97. All three indicate the concept of ideal gender equality and provide confirmation that individual achievements, both in the spiritual field and professional career, do not have to be dominated by one gender only.

Islamic Education from a Gender Perspective

Islamic education has a strong theoretical basis for gender equality, as Islamic teachings establish the principle that men and women are equal in dignity

(karamah) and have an obligation to acquire knowledge. However, in practice, there are differences in interpretation that lead to gender bias in Islamic educational institutions (Ondeng et al. 2023). Islamic education has a strong theoretical basis for gender equality, as Islamic teachings establish the principle that men and women are equal in dignity (karamah) and have an equal obligation to seek knowledge. The Qur'an and Hadith emphasize that seeking knowledge is an obligation for every Muslim, regardless of gender. However, in both historical and contemporary practice, there are differences in interpretation that often lead to gender bias in Islamic educational institutions. For example, in some curricula and learning practices, women's roles are still perceived as limited to the domestic sphere, while men are positioned as dominant figures in the public sphere. This indicates a gap between the normative ideals of Islam and the reality of implementing Islamic education from a gender perspective.

Furthermore, within Islamic schools, despite formal encouragement to provide equal access for male and female students, in practice, indirect discrimination still occurs. For example, extracurricular activities, the division of classroom responsibilities, and the way teachers guide students differ based on gender—often stemming from traditional expectations of women's roles as domestic support (Fauziah and Purwidiyanto 2024).

Islamic education must accommodate these different roles without denigrating either gender, and must be effective in educating a generation that not only masters religious knowledge but also possesses social sensitivity to gender issues. Gender-equal Islamic education can bridge the cultural gaps and stereotypes that often hinder women's access and full participation.

The role of education as stated by Azyumardi Azra, education is one of the agents of social change referring to three reasons. First, educational institutions are institutional forums where all employees (male and female) express all their potential, actualize and define their identity. Second, educational institutions are dynamic institutions that prepare, produce, and develop potential resources. Third, educational institutions produce certain ideologies, or doctrines, both through the educational process, values are introduced, transmitted, and transformed. As a result, the educational process of teaching and educational institutions play an important role in outlining and realizing the direction of development that gives birth to gender justice. With Islamic education that carries the mission of equality, it is hoped that it can realize gender-just education ('Fatima Mernissi's Thoughts on Islamic Education from a Gender Perspective', n.d.)

Islamic education theoretically affirms the principle of gender equality by placing men and women on equal footing in terms of dignity and the obligation to seek knowledge, as affirmed in the Quran and Hadith. However, the practice of Islamic education still frequently faces gender bias due to differing interpretations, both in the curriculum and in the division of roles within schools. Therefore, Islamic educational institutions need to act as agents of social change capable of eliminating gender stereotypes, providing space for the actualization of potential without discrimination, and integrating the values of gender justice into the educational process to create a generation of Muslims who are not only knowledgeable but also possess social sensitivity and are capable of building a more just and equal society.

Gender-Based Islamic Education Strategy in the Society 5.0 Era

Women's empowerment strategies through Islamic education to enable them to adapt to the digital era (Society 5.0) need to be directed at increasing women's literacy, capacity, and active role in both public and private spaces. First,

strengthening digital literacy based on Islamic values is a crucial step, so that women are not merely consumers of technology but are also able to use it productively for education, da'wah, economics, and other purposes.

Implementation of digital literacy. Digital literacy is practiced in Islamic boarding schools (pesantren) through creative writing activities. The focus is on how female students in Islamic boarding schools utilize their writing skills and digital media to express themselves, participate in social media, and improve their digital literacy. This paper demonstrates that digital literacy in Islamic boarding schools can be a means to reduce gender disparities, increase women's self-confidence, and broaden their horizons (Fauziah and Purwidiyanto 2024).

The use and utilization of digital technology. Digital technology—online platforms, social media, and faith-based applications—is transforming the role of women in Islamic religious education. Women are no longer merely recipients of material, but can also become teachers, disseminators of knowledge, and agents of change. Obstacles include access to technology, unequal digital literacy, and cultural resistance ('Transformation of Women's Roles in Islamic Religious Education in the Digital Era |', n.d.).

Curriculum development. Developing gender-responsive curricula and digital literacy as part of women's empowerment. The focus is not only on religious instruction, but also on how women can access and use digital technology, engage in STEM fields, and overcome barriers such as stereotypes and unequal access ('Inclusive Education for Gender Equality: Strategies for Women's Empowerment Through Curriculum and Digital Literacy: Theme: Education for Women | Jurnal Pendidikan Dirgantara', n.d.).

Islamic Education and Pluralism

The word "pluralism" is derived from the English word "pluralism." According to the English Wikipedia, the definition of pluralism is a framework of interaction in which all members actualize feelings of mutual respect and tolerance among each other, fostering interactions without conflict or assimilation. Currently, pluralism is controversial in Indonesia due to fundamental disparities between it and its original definition, pluralism. These disparities are: 1. Pluralism encompasses religious spirit, not just socio-cultural aspects. 2. Pluralism is used as a pretext for combining religious teachings. 3. Pluralism is used as a justification for changing the teachings of one religion to align with the teachings of others (Okny Bagus Prasetyo 2020).

Pluralism in Indonesia has shifted in meaning from its original English term, pluralism. While initially understood as a framework of social interaction that emphasizes mutual respect, tolerance, and coexistence without conflict or assimilation, in the Indonesian context, this concept is often debated because it extends to the religious sphere. Pluralism is not only interpreted as a socio-cultural spirit, but is also seen as an effort to mix inter-religious teachings and a reason to adjust a teaching to be in line with the teachings of other religions.

A key idea in viewing pluralism as a religious ideology is understanding its scope, thus understanding the characteristics and ideas that inform its foundation. Understanding the scope of religious pluralism helps us understand it from the perspective of its principles, ideas, and the likelihood of its acceptance within society. In principle, there are several fundamental points that need to be emphasized regarding religious pluralism, as follows: First, religious pluralism aims to create harmony. Objectively understanding religious reality does not aim for unity in this diversity, as standardization is an attempt to reduce the unique identity of each religion and deny the reality of diversity. Second, religious pluralism seeks to find dimensions that allow for convergence, not consensus.

And third, religious pluralism prioritizes trust, not agreement (Qodri, n.d.).

In the context of increasingly diverse modern life, the issue of pluralism presents both a challenge and an opportunity for education, particularly Islamic education. Pluralism is understood not only as an acknowledgment of religious, cultural, and ethnic diversity, but also as an effort to foster mutual respect, tolerance, and cooperation within a heterogeneous society. Islamic education, as an educational system based on the values of the Qur'an and Sunnah, plays a strategic role in shaping a generation of Muslims capable of understanding, internalizing, and practicing the values of diversity. Through inclusive, open learning, and a focus on universal humanitarian values, Islamic education can be a driving force for the creation of a peaceful, just, and harmonious society.

Islamic education is expected to reintegrate the inclusiveness of Islamic teachings, which constitute the substance of Islamic teachings, so that Islam appears in its true form: pluralistic, tolerant, humanistic, transformative, actual, and egalitarian. Therefore, there are several varieties of learning models (Islamic education) that should be realized by Islamic religious subject teachers today so that they can produce educational outputs that are inclusive, pluralistic in perspective, and appreciative of disparities. (Dute 2021). The values developed in pluralism-based education are strongly oriented towards the basic nature of humanity without neglecting any aspect of its existence.

These values include; (1) Upholding the values of humanity, (2) Freedom of religion for the community, (3) Democracy in all aspects of the social order, (4) Tolerance among friends, (5) Reconciliation/peace on earth. Love, compassion, mutual assistance, mutual protection and safety Justice/equality/egalitarian Social welfare Preservation of community cultures.

From the values developed, there is actually no need to doubt or worry about the existence of initiatives or ideas to organize pluralism-oriented education in the form of educational institutions, especially in the context of Indonesia. (Kurnia and Latifa 2022)

Curriculum development is one effort in implementing Islamic education based on pluralism. S. Nasution put forward four factors, foundations or main principles that always play a role in curriculum development, namely: first, philosophical principles, including the philosophy of the nation, society and schools as well as teachers; second, sociological principles, concerning the hopes and needs of society (parents, culture, society, government, economy); third, psychological principles related to the level of physical, mental, emotional and spiritual development of students; fourth, epistemological principles related to our concept of the nature of knowledge. Through the development of a curriculum of Islamic Religious Education based on pluralism, it can be used as an answer or alternative solution to the desire to respond to the above problems. Because in its education, the understanding of Islam that is intended to be developed by pluralism-based education is an understanding and thinking that is inclusive. (Muhibuddin et al. 2024)

Furthermore, there are several things that can be done to implement the value of pluralism in Islamic education, namely:

Creating an open paradigm in students, willing to accept truths other than those they already believe in. Therefore, we must avoid conveying Islamic messages in an ideological-doctrinal manner that prioritizes truth claims in religion. We must also inform students that beyond our own beliefs, there are other beliefs that may contain truth and are believed by their followers. In this context, it is hoped that students will find it easier to make friends, be friendly, and interact with others of different religions, races, and ethnicities (Dute 2021).

Interfaith dialogue in educational settings can be an effective means of

teaching tolerance. This activity can be conducted through discussion forums, seminars, or visits to interfaith educational institutions. Such dialogue encourages students to understand different perspectives while reducing prejudice and stereotypes. Islamic education must be a space for value transformation that fosters awareness of pluralism, one way of doing this is through interfaith interaction (S 2022).

Teachers must be honest and transparent in conveying educational material so that students can understand Islamic education in their practical lives. Educators should not position themselves as "distributors" of a particular school of thought by blaming others. In this context, educators who are competent in interpreting universal religious messages positively and competent in embracing democracy that accommodates disparities are crucial (Dute 2021).

CONCLUSION

Based on the discussion above, it can be concluded that contextualizing Islamic education in the Civil Society 5.0 era requires a transformation of the educational paradigm. Education is not merely the transfer of cognitive knowledge and religious rituals, but must also instill universal humanitarian values such as respect for human rights, gender equality, and pluralism. Within this framework, Islamic education is expected to respond to the challenges of the digital era by integrating modern technology without abandoning its spiritual roots, thus producing a generation of Muslims who are intelligent, critical, adaptive, and globally competitive.

Furthermore, Islamic education holds a strategic position as an agent of social change in building an inclusive and civilized society. By integrating a curriculum that is responsive to issues of human rights, gender equality, and interfaith tolerance, Islamic education can strengthen social cohesion, reduce gender bias, and teach constructive values of pluralism. These efforts are crucial to ensure that graduates of Islamic educational institutions are not only intellectually and spiritually knowledgeable but also capable of becoming driving forces for the creation of a democratic, egalitarian, peaceful, and harmonious society amidst diversity.

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