Religious Dynamics of Children in The Era Of Society 5.0: Strategies For Strengthening the Transformative Islamic Education Curriculum

Rina Fitrohati[1]*, Nurul Mubin [2], Moh Roqib [3]

[1] Universitas Sains Al-Qur'an, Indonesia
[2] Universitas Sains Al-Qur'an, Indonesia
[3] Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto, Indonesia
[1] rinafi@unsiq.ac.id; [2] mubin@unsiq.ac.id [3] roqib_stain@yahoo.co.id
Correspondent Author

ABSTRAK

Dinamika keagamaan anak di era Society 5.0 serta tantangan yang dihadapi kurikulum Pendidikan Agama Islam (PAI) dalam merespons perubahan global dan perkembangan teknologi. Globalisasi dan digitalisasi telah memengaruhi pemahaman serta praktik keagamaan generasi muda, yang ditandai dengan pergeseran nilai dan munculnya hibriditas identitas spiritual. Kurikulum PAI menghadapi hambatan signifikan, seperti rendahnya literasi digital pendidik, kesenjangan infrastruktur, dan kurangnya materi kontekstual. Penelitian ini menggunakan metode library research dengan pendekatan deskriptif-kritis untuk mengidentifikasi tantangan tersebut dan menawarkan solusi strategis. Hasil kajian menunjukkan pentingnya transformasi kurikulum melalui integrasi teknologi digital, penguatan kompetensi guru, pengembangan model pembelajaran transformatif berbasis nilai Islam, serta penanaman etika digital dan spiritualitas. Dengan demikian, kurikulum PAI diharapkan mampu mencetak generasi Muslim yang adaptif, moderat, dan bermoral di tengah arus globalisasi dan era digital.

ABSTRACT

The dynamics of children's religiosity in the era of Society 5.0 and the challenges faced by the Islamic Religious Education (IRE) curriculum in responding to global changes and technological developments. Globalization and digitalization have influenced the understanding and practice of religion among the younger generation, marked by a shift in values and the emergence of hybrid spiritual identities. The IRE curriculum faces significant obstacles, such as low digital literacy among educators, infrastructure gaps, and a lack of contextual material. This study uses a library research method with a descriptive-critical approach to identify these challenges and offer strategic solutions. The results of the study show the importance of curriculum transformation through the integration of digital technology, strengthening teacher competencies, developing transformative learning models based on Islamic values, and instilling digital ethics and spirituality. Thus, the IRE curriculum is expected to produce a generation of Muslims who are adaptive, moderate, and moral in the midst of globalization and the digital era.

INTRODUCTION

Various aspects of life have been influenced by globalization, including the religious identity and values of children and adolescents. This process is marked by the arrival of various foreign cultures and values that often conflict with Islamic values, such as materialism, individualism, and hedonism. Studies on the influence of globalization on religious identity and understanding show that globalization can have an impact on changes in religious understanding and practice, especially among adolescents.

A study conducted by Fikri found that Muslim teenagers are increasingly confused about how to balance their religious values with the influence of materialistic and secular culture around the world. This shows that Islamic religious education must be designed to help people understand religion in a way that is appropriate for the global world and to develop tolerant and adaptable individuals.[1]

According to Azizah, this challenge arises when religious identity and values compete with a more liberal, secular, and materialistic global culture.[2] Therefore, in order for the younger generation of Muslims to be able to face these pressures, the learning system, especially Islamic Religious Education (IRE), must be improved as a result of globalization. This needs to be done to provide students with a moderate, inclusive, and contextual understanding of Islam in addition to teaching the basic teachings of Islam.[3]

The current Islamic Religious Education (IRE) curriculum faces difficulties in adapting to rapid and dynamic changes around the world, especially in terms of modern values and spirituality.[4] Islamic religious education faces many problems and challenges in this era of ever-evolving technology. The most important thing is to ensure that teachers have knowledge that is relevant to the times in order to meet the needs of students in the 21st century. With the emergence of information and communication technology, the world of education has undergone major changes. This indirectly requires Islamic religious education (IRE) teachers to master digital literacy and be able to integrate technology into the learning process.[5]

To address these challenges, it is necessary to identify the existing problems. This includes understanding the dynamics of children's religiosity in the era of globalization (Society 5.0), the main challenges faced in the IRE curriculum in this context, and strategies to strengthen the IRE curriculum so that it is relevant and transformative.

Therefore, this study aims to describe the religious dynamics of children in the era of Society 5.0, identify the challenges of globalization of values to the IRE curriculum, and offer an approach to strengthening the IRE curriculum based on transformative values.

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[1] M Ali Fikri, "Pendidikan Islam Dan Pembentukan Identitas Muslim Di Era Globalisasi" 3, no. 1 (2024): 149–56, https://doi.org/10.56854/sasana.v3i1.382.

[2] Nur Azizah, "Pendidikan Agama Islam Dalam Konteks Globalisasi: Strategi Untuk Membangun Pemahaman Keberagaman Yang Moderat," *Journal on Education* 06, no. 04 (2024), http://jonedu.org/index.php/joe.

[3] Fikri, "Pendidikan Islam Dan Pembentukan Identitas Muslim Di Era Globalisasi."

[4] Ramadani Akbar et al., "TRANSFORMASI KOMPETENSI GURU PAI DI ABAD 21:
PERUBAHAN PARADIGMA PEMBELAJARAN DI ERA DIGITAL," *OASIS: Jurnal Ilmiah Kajian Islam* 9, no. 2 (2025): 137–50, https://www.syekhnurjati.ac.id/jurnal/index.php/oasis.

[5] Desty Endrawati Subroto, Rio Wirawan, and Arief Yanto Rukmana, "Implementasi Teknologi Dalam Pembelajaran Di Era Digital: Tantangan Dan Peluang Bagi Dunia Pendidikan Di Indonesia," *Jurnal Pendidikan West Science*, vol. 01, n.d.

METHOD

This study uses library research with a descriptive-critical approach. Library research plays an important role in the development of Islamic religious education (IRE), as it allows researchers to gain a better understanding of the concepts and principles contained in Islamic teachings and how they can be applied in education through the use of sources available in the library.

The literature research procedure in IRE research consists of six stages, namely determining the research subject, searching for information sources, evaluating information sources, analyzing data, and compiling reports. Data sources in this study include primary and secondary sources. Primary sources are scientific journals indexed by SINTA published from 2020 to 2025 related to the research theme, namely the religious dynamics of children in the Society 5.0 era and the IRE curriculum. Meanwhile, secondary sources are books, articles, and other documents relevant to the research theme.

Data analysis in this study uses content analysis to identify patterns, themes, and meanings from the sources studied. This literature study is qualitative, descriptive, non-field, and emphasizes the role of the researcher in data analysis. Based on its objectives, this study falls under the category of descriptive and explanatory research, which aims to describe and explain the phenomena studied. Based on the type of data, this study falls under the category of philosophical and comparative research, which examines concepts and compares various approaches in the development of Islamic Education (IRE) curriculum.

RESULT AND DISCUSSION
Religious Dynamics of Children in the Era of Globalization (Society 5.0)

The Era of Society 5.0 has brought fundamental transformations in the religious dynamics of children, creating new complexities in the formation of their spiritual and moral identities. These dynamics are marked by a shift from conventional religious approaches towards the integration of spiritual values with the increasingly massive development of digital technology.[6]

The Society 5.0 era marks a paradigmatic shift in human life, including that of children, characterized by the integration of physical and virtual (cyberspace) spaces.[7] The concept of Society 5.0, introduced by the Japanese government in response to the Fourth Industrial Revolution, aims to create a human-centered society supported by technological advances.

In this era, technologies such as artificial intelligence (AI), the Internet of Things (IoT), and big data are being used to address various social challenges, including in the

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[6] Retno Aqimnad Dinana, Muhammad Fahmi, and Fathur Rohman, "Dinamika Dan Tantangan Pendidikan Agama Islam Di Era Society," *Al – Mau'izhoh* 6, no. 2 (December 2024): 965–81.; Lilis Madyawati and Ahmad Rafiq, "URGENSI NILAI AGAMA PADA MORAL ANAK DI ERA SOCIETY 5.0," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 18 (October 2021): 132.

[7] Fadilah Falah Syifa, Mohamad Furqon, and Bagas Setiawan, "Pembelajaran Berbasis Digital Di Era Revolusi Indutri 5.0," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 1 (February 2025): 72–85, https://doi.org/https://doi.org/10.61104/alz.v3i1.856.

field of education. These changes have brought about a significant transformation in the lifestyles of children, who are now increasingly digital and connected to the virtual world.[8]

The younger generation in the Society 5.0 era is experiencing a significant transformation in the way they understand and practice religious values. 's research shows that children today are more likely to access religious information through digital platforms, which creates hybridity in their religious identities. Online media has a major influence in shaping religious hybridity among millennials and Generation Z, where they are exposed to various religious perspectives that can influence their spiritual understanding and practices.[9]

This change is also reflected in the way children interact with spiritual values in the context of technology. The Society 5.0 era allows children to integrate religious practices with the use of technology, such as interactive religious learning applications and e learning platforms that facilitate a deeper understanding of Islamic values.[10] However, on the other hand, easy access to digital information also creates new challenges in maintaining the authenticity and purity of religious teachings.[11]

The religious dynamics of children in this era are also faced with various contemporary spiritual challenges. Religious spiritual values are not only poorly practiced, but have even become marginalized in children's daily lives. Rapid technological developments have created a situation in which some children experience "spiritual paralysis" because they are too focused on material and technological progress.[12]

The globalization of values also brings with it consumerism, hedonism, and secularism, which can erode the spiritual foundations of children.[13] Research has identified an increase in confusion among Muslim teenagers in balancing religious values with the materialistic and secular influences of global culture.[14] This shows the need for a more comprehensive approach in developing children's spirituality that is able to adapt to the dynamics of the digital age without losing the essence of religious values.

A study conducted by Ainin and Mahfud shows that elementary school children experience a dilemma between religious values and the popular lifestyles they see on social media. In fact, symptoms of religious disengagement are beginning to appear, whereby children do not reject religion, but do not feel that its teachings are relevant because they are not grounded in their world.

Key Challenges Facing the Islamic Education Curriculum in the Context of Society 5.0

The Islamic Education Curriculum faces various significant challenges in adapting to the dynamics of the Society 5.0 era. These challenges include structural, methodological, and technological aspects that require serious attention from education stakeholders.
1. Limitations in digital literacy among educators

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[8] Falah Syifa, Furqon, and Setiawan.

[9] Lailatur Rofidah and Abdul Muhid, "Media Dan Hibrid Identitas Keagamaan Di Era Digital," *Jurnal Dakwah Dan Komunikasi* 7, no. 1 (May 31, 2022): 81, https://doi.org/10.29240/jdk.v7i1.4805.

[10] Erlis Wulandari Kurniawati, Rustina Rustina, and Mohamad Idhan, "MEMBANGUN MASYARAKAT HOLISTIK DI ERA SOCIETY 5.0 MELALUI IMPLEMENTASI PEMBELAJARAN PAI PADA KURIKULUM MERDEKA," 2023, 389–95, https://jurnal.uindatokarama.ac.id/index.php/kiiies50/issue/archive.

[11] Madyawati and Rafiq, "URGENSI NILAI AGAMA PADA MORAL ANAK DI ERA SOCIETY 5.0."

[12] Salamah Eka Susanti, "SPIRITUAL EDUCATION : SOLUSI TERHADAP DEKADENSI KARAKTER DAN KRISIS SPIRITUALITAS DI ERA GLOBAL," *HUMANISTIKA: Jurnal Keislaman* 2, no. 1 (2016): 89–132.

[13] Susanti.

[14] Dinana, Fahmi, and Rohman, "Dinamika Dan Tantangan Pendidikan Agama Islam Di Era Society."

One of the main challenges faced by the IRE curriculum is the limited digital literacy among IRE teachers. There are still teachers who do not have the ability to use digital media in the learning process, making it difficult for them to access digital learning resources and apply more interactive learning methods.[15] This condition makes learning less interesting for students who are already accustomed to the digital world.[16]

The reluctance of some Islamic Education teachers to adopt new technology based learning methods is also a serious obstacle. Many teachers feel comfortable with the conventional teaching methods they have long used and show resistance to change.[17] Uncertainty about the success of new learning methods and fear of losing control during the learning process are factors that cause teachers to be reluctant to open themselves up to learning digital approaches.

2. Infrastructure and technology access gaps

The implementation of technology-based IRE curriculum also faces challenges in terms of technological infrastructure gaps. Not all schools have adequate access to technology, especially in remote areas.[18] Limited technological infrastructure is a major obstacle to the implementation of digital-based learning, which ultimately exacerbates the quality gap between schools in urban and rural areas.[19]

Another challenge faced is the limited access to technology-based training for IRE teachers. Many teachers do not have the opportunity to participate in training that can improve their skills in using digital media in learning. Without adequate training, teachers will find it difficult to adapt to technological developments and apply learning methods that are relevant to the needs of students in the digital age.[20]

3. Challenges in content and material development

The IRE curriculum also faces challenges in developing learning materials and resources that are relevant to technological developments and student needs in the Society 5.0 era. IRE learning needs to present content that combines Islamic values with contemporary technological issues, such as digital ethics, artificial intelligence, or cyber security.[21] This requires a holistic approach in designing a curriculum that does not only teach religious rituals, but also integrates Islamic values in the context of digital life.[22]

Another challenge is the need to raise awareness of digital ethics among students. The IRE curriculum must be able to teach students how to use the internet and social media wisely in accordance with Islamic teachings, including avoiding negative content such as pornography, hoaxes, and hate speech.[23] The formation of character and morality in

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[15] Akbar et al., "TRANSFORMASI KOMPETENSI GURU PAI DI ABAD 21: PERUBAHAN PARADIGMA PEMBELAJARAN DI ERA DIGITAL."

[16] Akbar et al.

[17] Akbar et al.

[18] Ahmad Rudi Alpata, Rahmadan, and Zainuri Habib, "INOVASI KURIKULUM PAI: INTEGRASI ANTARA KURIKULUM NASIONAL PENDIDIKAN ISLAM DI ERA DIGITAL," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 4 (December 2024).

[19] Alpata, Rahmadan, and Zainuri Habib.

[20] Akbar et al., "TRANSFORMASI KOMPETENSI GURU PAI DI ABAD 21: PERUBAHAN PARADIGMA PEMBELAJARAN DI ERA DIGITAL."

[21] Akbar et al.

[22] Akbar et al.

[23] Dinana, Fahmi, and Rohman, "Dinamika Dan Tantangan Pendidikan Agama Islam Di Era Society."

the digital environment is an important aspect that needs to be emphasized in the IRE curriculum.[24]

Strategies for Strengthening the IRE Curriculum to Make it Relevant and Transformative

To address these challenges, a comprehensive strategy is needed to strengthen the IRE curriculum so that it becomes more relevant and transformative in the era of Society 5.0. These strategies cover various aspects, ranging from the development of educator competencies to innovation in learning methodologies.

1. Integration of digital technology in IRE learning

The main strategy in strengthening the IRE curriculum is the integration of digital technology through the use of online platforms, learning applications, and interactive media that support flexible and contextual learning.[25] This transformation not only changes the teaching media, but also includes a shift in the learning paradigm from teacher-centered to student-centered, where students become active subjects in the learning process based on digital experiences.[26]

The implementation of innovative learning models such as project-based learning, augmented reality (AR) and virtual reality (VR), game-based learning, and process-based learning can be effective strategies for increasing student engagement.[27] The Hannafin-Peck model can be applied as a comprehensive framework for designing more contextual and relevant IRE learning experiences, with a focus on learning needs analysis, technical learning strategy development, digital tool implementation, and continuous assessment.[28]

2. Developing educators' digital competencies

Strengthening the IRE curriculum requires improving educators' digital competencies through comprehensive continuing education programs. IRE teachers need to develop digital literacy and relevant pedagogical competencies to create an interactive learning environment that is responsive to students' needs.[29] Training programs should cover the use of learning technologies, digital content development, and strategies for integrating Islamic values into technology-based learning.

The development of teacher professionalism must also include their ability as facilitators in creating meaningful learning experiences. Teachers need to be equipped with the skills to use applications, e-learning platforms, and relevant digital resources to increase student engagement, enrich learning materials, and encourage a deeper understanding of Islamic teachings.[30]

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[24] Dinana, Fahmi, and Rohman.

[25] Akbar et al., "TRANSFORMASI KOMPETENSI GURU PAI DI ABAD 21: PERUBAHAN PARADIGMA PEMBELAJARAN DI ERA DIGITAL."

[26] Akbar et al.

[27] Kurniawati, Rustina, and Idhan, "MEMBANGUN MASYARAKAT HOLISTIK DI ERA SOCIETY 5.0 MELALUI IMPLEMENTASI PEMBELAJARAN PAI PADA KURIKULUM MERDEKA."

[28] Mulyawan Safwandy Nugraha et al., "Dinamika Pembelajaran PAI Di Era Digital : Integrasi Teknologi Dalam Model Hannafin-Peck Untuk Pembelajaran Yang Lebih Dinamis," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 1 (2024): 836–44, https://doi.org/10.5281/zenodo.10472270.

[29] Akbar et al., "TRANSFORMASI KOMPETENSI GURU PAI DI ABAD 21: PERUBAHAN PARADIGMA PEMBELAJARAN DI ERA DIGITAL."

[30] Kurniawati, Rustina, and Idhan, "MEMBANGUN MASYARAKAT HOLISTIK DI ERA SOCIETY 5.0 MELALUI IMPLEMENTASI PEMBELAJARAN PAI PADA KURIKULUM MERDEKA."

3. Value-based transformative learning model

The strategy for strengthening the IRE curriculum must develop a learning model that integrates 21st-century skills with religious values. The IRE curriculum needs to integrate problem solving, critical thinking, and creative thinking skills required in the Society 5.0 era while maintaining noble character as the foundation of learning.[31] This approach will help educators shape a generation that is ready to compete in the Society 5.0 era by mastering science and technology based on good character.[32]

The implementation of competency-based curricula also needs to be developed by taking into account the needs of the Society 5.0 era. Curriculum development strategies require systematic methodologies, including comprehensive curriculum changes from objectives to supporting resources.[33] A multimodel approach that combines academic, technological, humanistic, and social reconstruction curricula can create more holistic and integrative learning.[34]

4. Strengthening digital ethics and spirituality

A transformative IRE curriculum must integrate Islamic values with technological developments through teaching digital ethics in Islam, using technology to explore Islamic teachings, and applying Islamic values in relevant technological situations.[35] The "spiritual-digital scaffolding" approach can be applied as a step-by-step method that combines spiritual values with digital technology, starting from basic introduction to independent implementation.[36]

Digital ethics awareness development programs must be an integral part of the IRE curriculum, teaching students about the wise use of the internet and social media in accordance with Islamic teachings. This includes learning about avoiding negative content, digital communication ethics, and building strong character in the virtual environment.[37]

Collaboration between teachers, educational institutions, and policy makers through human resource capacity building, infrastructure provision, and curriculum innovation that supports the integration of technology and Islamic values is key to the success of technology-based IRE transformation.[38]

CONCLUSION

Based on the description in this paper, it can be concluded that the religious dynamics of children in the era of globalization, especially in the context of Society 5.0, present complex challenges for Islamic religious education (IRE). Globalization and

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[31] Dalila Khoirin and Tasman Hamami, "Pengembangan Kurikulum Pendidikan Agama Islam 2013 Integratif Dalam Menghadapi Era Society 5.0," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (June 11, 2021): 83–94, https://doi.org/10.19105/tjpi.v16i1.4109.

[32] Khoirin and Hamami.

[33] M. Sayyidul Abrori, Khodijah Khodijah, and Dedi Setiawan, "Konsep Pengembangan Kurikulum PAI Berbasis Kompetensi Perspektif Muhaimin Di Perguruan Tinggi Agama Islam," *Indonesian Journal of Educational Management and Leadership* 1, no. 1 (January 18, 2023): 23–44, https://doi.org/10.51214/ijemal.v1i1.463.

[34] Abrori, Khodijah, and Setiawan.

[35] Kurniawati, Rustina, and Idhan, "MEMBANGUN MASYARAKAT HOLISTIK DI ERA SOCIETY 5.0 MELALUI IMPLEMENTASI PEMBELAJARAN PAI PADA KURIKULUM MERDEKA."

[36] Hallamatul Hammadah Putri et al., "Strategi Guru Dan Peran Orang Tua Dalam Pengembangan Agama Dan Moral Anak Di Era Digital," *Jurnal Edukasi AUD)* 10, no. 2 (2024): 83–92, https://doi.org/10.18592/jea.v10i2.14459.

[37] Dinana, Fahmi, and Rohman, "Dinamika Dan Tantangan Pendidikan Agama Islam Di Era Society."

[38] Alpata, Rahmadan, and Zainuri Habib, "INOVASI KURIKULUM PAI: INTEGRASI ANTARA KURIKULUM NASIONAL PENDIDIKAN ISLAM DI ERA DIGITAL."

advances in digital technology have changed the way children understand, access, and practice religious values, which often leads to spiritual identity confusion and the influence of secular values.

The current IRE curriculum faces various challenges, such as low digital literacy among teachers, infrastructure gaps, and a lack of contextual and relevant learning materials. To address these challenges, it is necessary to strengthen the IRE curriculum through integrative and transformative strategies, such as integrating digital technology into learning, improving teacher competence, developing contextual and Islamic value-based learning models, and instilling strong digital ethics and spirituality. These approaches are expected to produce a young Muslim generation that is not only religious, but also adaptive, critical, and highly moral in facing the challenges of the digital and global era.

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