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Religious Education 5.0: Concept, Design, and Implementation of Adaptive Pedagogy in Islamic Religious Education (PAI) for the Society 5.0 Era

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Abstract: This study explores the development of pedagogical models in Islamic Religious Education (PAI) that harmoniously integrate spiritual grounding, contextual adaptability, and technological enhancement in the Society 5.0 era. Employing a mixed-methods approach, it combines philosophical analysis from classical Islamic scholars (Al-Ghazali, Ibn Khaldun) and modern educational theorists (Vygotsky, Fullan) with Design-Based Research (DBR) for instructional development. The research is conducted in three stages: (1) conceptualizing the core attributes of Religious Education 5.0, (2) designing adaptive learning modules incorporating blended learning, digital storytelling, and interfaith dialogue, and (3) evaluating their pedagogical impact through qualitative case studies and thematic analysis. The findings reveal notable improvements in student engagement, the internalization of Islamic values, and the development of interreligious empathy. The study presents a validated, transformative PAI model that is spiritually grounded, contextually relevant, and technologically responsive, contributing to the advancement of religious education in the digital era.

Keywords: Islamic Religious Education, Society 5.0, Adaptive Pedagogy, Educational Technology, Spiritual Literacy.

Abstrak: Penelitian ini mengkaji pengembangan model pedagogi dalam Pendidikan Agama Islam (PAI) yang secara harmonis mengintegrasikan landasan spiritual, adaptabilitas kontekstual, dan pemanfaatan teknologi di era Society 5.0. Dengan menggunakan pendekatan metode campuran, penelitian ini memadukan analisis filosofis dari ulama klasik (Al-Ghazali, Ibn Khaldun) dan teoritikus pendidikan modern (Vygotsky, Fullan) dengan penelitian berbasis desain (Design-Based Research/DBR) untuk pengembangan pembelajaran. Penelitian dilaksanakan dalam tiga tahap: (1) merumuskan atribut inti Pendidikan Agama 5.0, (2) merancang modul pembelajaran adaptif yang menggabungkan blended learning, digital storytelling, dan dialog antaragama, serta (3) mengevaluasi dampak pedagogisnya melalui studi kasus kualitatif dan analisis tematik. Hasil penelitian menunjukkan adanya peningkatan yang signifikan pada keterlibatan siswa, internalisasi nilai-nilai Islam, dan pengembangan empati lintas agama. Studi ini menyajikan model PAI yang tervalidasi, transformatif, berlandaskan spiritual, relevan secara kontekstual, dan responsif terhadap teknologi, sehingga berkontribusi pada kemajuan pendidikan agama di era digital.

Kata kunci: Pendidikan Agama Islam, Society 5.0, Pedagogi Adaptif, Teknologi Pendidikan, Literasi Spiritual.

Introduction

The transformation of education in the era of Society 5.0 demands a redefinition of learning approaches, including within the realm of Islamic Religious Education (PAI). In a super-smart society where technology has become a vital element of life, educational processes must align with the spirit of the times. Education is no longer sufficient if it merely transfers knowledge; it must also cultivate students' spiritual and social competencies within digital environments (Suhartono, 2021). Therefore, PAI requires a pedagogical approach that can contextually integrate Islamic values with advanced technology.

As a subject dedicated to character development, Islamic Religious Education (PAI) holds the responsibility of remaining relevant and adaptable to social and technological changes (Taufik, 2020). Teachers, as the forefront of the learning process, play a strategic role in blending spiritual values with approaches that match Generation Z's learning styles. However, research indicates that many PAI teachers still struggle to effectively utilize digital platforms (Sugiri et al., 2023). This highlights a lack of pedagogical readiness in facing the challenges of the digital age.

The concept of Religious Education 5.0 has emerged in response to the need for religious learning that is not only normative but also innovative (Parhan et al., 2024). This model highlights a dynamic and critical spirituality that can actively engage with social realities, particularly within digital society. It shifts the focus beyond traditional content delivery to emphasize collaborative, reflective, and transformative methods (Bahri et al., 2025). Islamic Religious Education (PAI) is therefore encouraged to move away from rigid, one-way, and dogmatic teaching formats. Instead, it should foster learning environments that are dialogical, meaningful, and responsive to learners' lived experiences (Mundofi, 2025). This reimagined approach prioritizes interaction, critical engagement, and relevance, making religious education more adaptable to modern contexts and learner needs.

Today's generation lives in a rapidly evolving digital environment. Their visual, fast-paced, and critical nature requires teaching methods that are agile and responsive. Adaptive pedagogy offers a promising solution by personalizing learning experiences to suit each student's unique needs and abilities (Ali et al., 2021). Within the context of Islamic Religious Education (PAI), this approach enables Islamic values to be not only taught but also actively experienced. Through the use of interactive and reflective media, students can engage more deeply with religious concepts. This makes learning more relevant and impactful, fostering both understanding and internalization. Adaptive learning thus bridges the gap between traditional religious instruction and the expectations of a digitally native generation.

Literature highlights a significant gap between the integration of digital technologies and the core values of Islamic education. While many studies focus on technical aspects of digitalization—such as platform use and online content delivery—few delve into the deeper epistemological dimensions of Islamic pedagogy. For example, Wijaya (2021) in his analysis of Islamic education philosophy in madrasahs found that digital tools often fail to reflect or support value-based education rooted in Islamic metaphysics and ethics (Wijaya, 2021). Similarly, Untung (2019) noted that the application of Total Quality Management in Islamic institutions lacks alignment with the moral and spiritual foundations of Islam, resulting in educational practices that are efficient but spiritually hollow (Untung, 2019). This lack of alignment underscores the urgency for developing a pedagogical model that harmonizes technology with Islamic ethical frameworks (Falaqi et al., 2025). Rather than simply adopting digital tools, Islamic Religious Education (PAI) must evolve toward a value-driven and technologically competent

paradigm—one that embodies the principles of *ta'dib*, focusing not just on knowledge transmission but on holistic character formation.

Ardiansyah (2022) highlighted the low participation of students in online Islamic Religious Education (PAI) discussions, attributing it to a lack of interactive and context-based teaching methods (Ardiansyah & Meillynia, 2022). This situation reflects a failure in instructional design to foster meaningful spiritual experiences in virtual learning spaces. Consequently, the development of PAI pedagogical models should focus on approaches that stimulate engagement and relevance, rather than merely repeating doctrinal content.

This study addresses the identified issue by proposing a framework of Religious Education 5.0 grounded in adaptive pedagogy. The primary focus lies in transforming the instructional design of Islamic Religious Education (PAI) to align with the current socio-digital landscape. By integrating spiritual, digital, and personalized dimensions, the model aims to enhance the relevance of religious education within modern classrooms. The research outlines three main objectives: (1) To define the concept of Religious Education 5.0 within the context of Islamic education; (2) To design a technology-based adaptive pedagogical model for PAI instruction; and (3) To evaluate the effectiveness of this model in improving students' spiritual literacy and engagement. These three aims form the methodological and theoretical foundation of the study.

Conceptually, the research draws on Vygotsky's constructivist theory and the Islamic epistemological approach of *tazkiyah*. These frameworks support the internalization of religious values through structured social interaction, reflection, and experiential learning. The integration of spirituality and technology serves as a central pillar in shaping a learning approach that is both adaptive and contextually relevant.

Chotimah et al. (2025) emphasize that the discourse on religious moderation often remains confined to textual discussions and lacks implementation within pedagogical frameworks (Chotimah et al., 2025). Adaptive pedagogy presents an opportunity to internalize moderation values through learning activities that prioritize tolerance, dialogue, and intercultural problem-solving. This approach marks a significant shift toward a more humanistic and inclusive model of Islamic Religious Education (PAI). Instead of teaching religious moderation as mere doctrine, this method encourages its embodiment through experiential and reflective learning. As a result, students gain practical skills to navigate religious diversity. It also aligns with global education goals promoting peace and coexistence. Adaptive pedagogy thus becomes a powerful instrument for cultivating mutual understanding. This reflects a needed evolution in the PAI learning environment.

The Indonesian government's Merdeka Belajar policy opens up space for innovation in teaching, including within PAI. Adaptive pedagogy addresses the core principles of this policy—namely, flexibility and personalized learning paths (Asfiati, 2023). Through this lens, PAI can evolve from rigid structures into a more dynamic, responsive educational format. By fusing Islamic values with curriculum flexibility, educators can better meet the diverse needs of today's learners. This approach also allows students to explore faith in ways that resonate with their personal and cultural realities. The convergence of religious content and differentiated instruction increases both engagement and retention. As a result, Islamic education becomes more relevant and impactful in modern educational ecosystems. It lays the groundwork for faith-based learning that is both reflective and innovative.

In line with this transformation, the study proposes a PAI learning module grounded in blended learning, digital storytelling, and interfaith dialogue integration. Rather than simply delivering information, the module fosters emotional, social, and value-based development. Students are encouraged to engage with religious content in active and meaningful ways. This pedagogical design shifts the learning experience from memorization to conscious reflection

and ethical responsibility. Interactions are not only cognitive but also affective and communal in nature. The use of storytelling helps humanize religious narratives, while digital tools support accessibility and interactivity. By creating space for real conversations, this model elevates the quality of spiritual formation. It serves as a foundation for more empathetic and socially aware learners.

Falaqi et al., (2025) argue that students raised in digital environments are more responsive to experiential, tech-integrated approaches. Adaptive pedagogy, when combined with interactive media, empowers learners to construct personal meanings from Islamic teachings. This enables students to transition from passive recipients to active co-creators of knowledge. Rather than being told what to think, they are guided to reflect, relate, and respond. Their engagement is shaped by both critical inquiry and personal insight. This model mirrors how students interact with digital content daily, making religious education more intuitive. It also promotes deeper internalization of values through immersive experience. In doing so, students gain agency in their spiritual and moral development.

Previous studies on digitalization in Islamic education often focus on technical aspects—such as platform usage or online content delivery—without addressing the deeper integration between technology and Islamic ethical frameworks. Works by Wijaya (2021) and Untung (2019) show that many implementations fail to preserve the spiritual depth of Islamic education, leading to practices that are efficient but ethically and spiritually shallow. Few studies provide a holistic model that blends adaptive pedagogy, spiritual formation, and technological integration, creating a gap this study aims to fill.

This study aims to develop a comprehensive framework for Islamic Religious Education (PAI) that is spiritually grounded, contextually adaptive, and technologically responsive in the era of Society 5.0. Building upon classical Islamic scholarship and contemporary educational theory, the research seeks to address the gap in existing pedagogical models that often fail to integrate spiritual formation with modern digital learning practices. To achieve this aim, the study focuses on three specific objectives: 1) *Define the concept of Religious Education 5.0 within the context of Islamic education*; 2) *Design a technology-based adaptive pedagogical model for PAI instruction*; 3) *Evaluate the effectiveness of this model in enhancing students' spiritual literacy, engagement, and interreligious empathy*. These objectives collectively guide the research in conceptualizing a clear vision of Religious Education 5.0, translating it into a practical and adaptable instructional design, and rigorously assessing its impact on learners. By integrating spirituality, contextual responsiveness, and technological tools, the study aspires to produce an evidence-based model that not only enriches learning experiences but also strengthens ethical and intercultural competencies in line with the demands of the digital era.

Today's learners inhabit a fast-paced, visually driven, and critical digital environment. Adaptive pedagogy offers a pathway to personalize learning experiences and enable students to actively live out Islamic values through interactive and reflective media (Ali et al., 2021). Within PAI, this approach can bridge the gap between traditional religious instruction and the expectations of a digitally native generation. By focusing on pedagogy's responsiveness to societal and technological realities this study positions Religious Education 5.0 as a model that fosters relevance, engagement, and transformative spiritual development.

Method

This research adopts a mixed-methods approach, combining philosophical analysis with Design-Based Research (DBR) to design and evaluate an adaptive pedagogy model in Islamic Religious Education (PAI) for the Society 5.0 era. The mixed-methods approach was chosen to

explore both theoretical foundations and practical implementations of context-aware, spiritually grounded, and technologically integrated pedagogy. This method follows the principles set out by Creswell & Creswell (2017) in *"Research Design: Qualitative, Quantitative, and Mixed Methods Approaches"*, emphasizing the triangulation of qualitative and quantitative data to achieve depth and validity in educational research.

The study unfolds in three main phases. The first phase is a conceptual and philosophical analysis of "Religious Education 5.0", drawing from classical Islamic thinkers such as Al-Ghazali and Ibn Khaldun and integrating contemporary educational theories from Vygotsky and Fullan. This theoretical foundation is further supported (Huda, 2019), which provides a framework for integrating Islamic thought and modern educational paradigms.

The second phase involves the design of adaptive learning modules using DBR principles, as elaborated in (Anderson & Shattuck, 2012), *"Design-Based Research: A Decade of Progress in Education Research"*. The modules incorporate blended learning, digital storytelling, and interfaith dialogue as core strategies to facilitate spiritually literate and socially engaged learning. DBR offers a flexible, iterative design framework suited to real-world educational challenges, emphasizing collaboration between researchers and practitioners.

The third phase focuses on implementation and evaluation through qualitative case studies conducted at selected Islamic education institutions. Data collection methods include field observations, in-depth interviews, and documentation analysis. The data is analyzed using thematic analysis, following (Braun & Clarke, 2021) framework in *"Thematic Analysis: A Practical Guide"*, which emphasizes systematic coding and theme generation to interpret qualitative data meaningfully. Trustworthiness is ensured through member checking, peer debriefing, and triangulation, aligned with (Creswell & Poth, 2016), standards in *"Qualitative Inquiry and Research Design"*.

The implementation sites comprised three Islamic educational institutions: one urban-based senior high school (madrasah aliyah), one suburban Islamic boarding school (pesantren), and one private Islamic university. Participants included 45 students aged 16–21 and six PAI teachers who were actively engaged in module testing. Prior to participation, informed consent was obtained from all participants and, for minors, from their parents or guardians. Data protection measures were applied throughout the study, including anonymization of personal identifiers, secure storage of digital files, and restricted access to raw data. These steps ensured compliance with ethical standards for educational research.

By integrating Islamic philosophy, 21st-century educational theory, and cutting-edge DBR methodology, this study aims to develop a transformative, relevant, and future-oriented model of Islamic Religious Education aligned with the socio-technological context of Society 5.0.

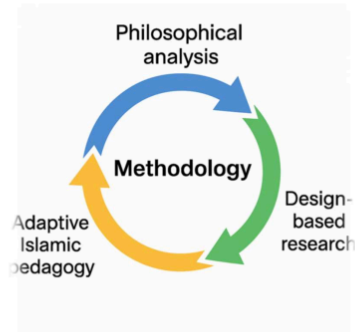


Figure 1. Methodology Cycle of Adaptive Islamic Pedagogy
Source: Author's analysis, 2025

Result and Discussion

Conceptual Foundations of Religious Education 5.0

Al-Ghazali views education as a process of *tazkiyatun nafs*—the purification of the soul—that guides individuals toward ethical and spiritual awareness. In the context of Society 5.0, this principle highlights that technological advancement must not separate religious education from its spiritual dimension. The ultimate goal of education should remain the formation of a balanced human being (*insan kamil*), not merely someone who is digitally competent.

Accordingly, religious education must adopt a transformational approach, where spirituality becomes the foundation of character development within a technologically driven civilization. A study by Arifin (2018) shows that Al-Ghazali's values remain relevant and can be applied in shaping contemporary moral curricula. This supports the framework of *Religious Education 5.0* as a spiritual-based learning model aimed at nurturing holistic individuals in the digital era (Arifin, 2018).

Building on this foundation, the integration of broader Islamic intellectual traditions further enriches the development of Religious Education 5.0. Beyond Al-Ghazali's emphasis on spiritual purification, other classical scholars have contributed perspectives that emphasize the social and civilizational dimensions of education. These insights highlight that religious learning must not only cultivate inner virtue but also equip learners to navigate and engage with their societal realities.

A study that supports the contextual application of Ibn Khaldun's *'ilm al-'umran* in education is titled "*Contextual Update of Ibnu Khaldun's Theory: Integrating Intellectual and Spiritual Intelligence in Education*". This study explains how Ibn Khaldun's civilizational ideas can be adapted to contemporary educational paradigms by emphasizing the importance of social, cultural, and historical awareness. The approach closely aligns with context-aware pedagogy within the framework of Society 5.0 (Arif, 2023).

Drawing from Ibn Khaldun's *'ilm al-'umran*, which emphasizes understanding the patterns of social transformation and historical dynamics, education is seen not merely as knowledge transmission but as a medium to develop cultural and historical consciousness (El-Kholei, 2019). Within the framework of Religious Education 5.0, this vision translates into contextual learning that helps students interpret social realities through Islamic ethical values.

Furthermore, Zai & Ahmad (2021) emphasizes that Ibn Khaldun's sociological insights can be foundational in reconstructing a more context-sensitive religious curriculum. In this view, religious education must go beyond merely delivering scriptural texts; it should serve as a tool to "read the world." This reinforces the urgency for a context-aware pedagogy that prepares learners to navigate and critically engage with the complexities of a technologically advanced society (Zai & Ahmad, 2021).

As a continuation of the contextual approach in religious education, Vygotsky's sociocultural learning theory provides essential insights for shaping Religious Education 5.0. According to Vygotsky, learning occurs most effectively through social interaction and guided assistance, a process known as *scaffolding*, where more capable peers or teachers support learners within their *Zone of Proximal Development* (ZPD) (Vygotskij & John-Steiner, 1979). This perspective affirms that religious education must be delivered within a space that encourages dialogue, cooperation, and mutual engagement.

The sociocultural learning framework emphasizes that learning is not confined to individual cognition but is constructed through interaction within specific cultural and technological contexts. Consequently, religious education in the Society 5.0 era must bridge Islamic values with the digital and social environments students experience daily.

A study by Hasan et al. (2024) supports this view, revealing that socially collaborative models in religious instruction enhance reflective understanding of Islamic teachings. Within this approach, Islamic values are not merely taught as static doctrines but co-constructed through participatory classroom experiences (Hasan & Juhannis, 2024). Religious learning becomes a space of dialogue, not dogma—a collective process, rather than a one-way transmission.

Building upon this shift toward participatory and transformative learning, contemporary educational frameworks such as Michael Fullan's 6Cs offer a strategic foundation for advancing religious education in the digital era. Fullan, outlines six core competencies Character, Citizenship, Collaboration, Communication, Creativity, and Critical Thinking, (Fullan, 2015) that align meaningfully with Islamic values such as *akhlaq* (moral conduct), *ukhuwah* (social solidarity), and *ijtihad* (independent reasoning).

These competencies serve not only as tools for 21st-century learning but also as ethical anchors within a religious context. Religious Education 5.0 adopts this framework to develop contextually relevant and functional religious skills that go beyond rote learning. According to research by (Uyuni & Adnan, 2020), incorporating the 6Cs into Islamic education enhances students' capacity to become not only spiritually grounded but also solution-oriented individuals capable of navigating complex societal challenges.

This integration signals a paradigm shift from dogmatic transmission toward a model of transformational learning—where students actively engage with religious knowledge as a living, responsive force within their lived realities.

Building on this paradigm shift, the spiritual dimension of Islamic Religious Education also requires a reorientation—moving beyond ritualistic routines toward deeper, contextualized engagement. Religious Education 5.0 seeks to embed spirituality not as a separate element, but as an integrated process that interacts with contemporary realities and technological culture. This approach is exemplified in the spiritual design learning method developed by (Hilman, 2025), where students are invited to engage in reflection and dialogue using digital platforms. By incorporating elements such as *hikmah* (wisdom), digital *dhikr* (remembrance), and interactive Islamic content, spirituality becomes a lived, experiential force rather than an abstract ideal.

The use of technology in Islamic Religious Education (IRE) is not merely about employing media tools—it is fundamentally about cultivating ethical awareness. Religious Education 5.0 emphasizes the development of digital ethics rooted in Islamic teachings. Rather than treating technology as neutral, this approach frames digital engagement within values such as *amanah* (trust), *iffah* (modesty), and *mas'uliyah* (accountability), encouraging students to navigate online spaces with moral consciousness (Hasanah, 2024).

This pedagogical shift moves religious learning beyond cognitive domains, extending into the affective realm, in line with the human-centered vision of Society 5.0. As a result, students are not only spiritually intelligent but also ethically and digitally literate capable of engaging with technology in ways that reflect both faith and responsibility. The era of Society 5.0 demands intercultural and interfaith competencies. Religious Education 5.0 emphasizes the importance of interfaith dialogue as an essential component of spiritual practice. In a project conducted by (Yanti et al., 2025), students were engaged in simulated dialogues with followers of other religions to internalize the value of *rahmah lil 'alamin*—compassion for all creation. This approach nurtures a Muslim identity that is not exclusive, but open, empathetic, and grounded in universal values. The result is a more inclusive model of Islamic education, one that prepares learners to live and contribute meaningfully within a pluralistic society.

Religious Education 5.0 can be defined as a model of Islamic education that is spiritually substantive, socially contextual, and technologically progressive. It transcends traditional approaches by integrating deep spiritual values with real-world challenges and digital realities. This model emphasizes inner transformation through ethical and reflective learning grounded in Islamic teachings, while encouraging active engagement with diverse social contexts through dialogue and empathy. At the same time, it embraces technological tools—not as distractions, but as meaningful platforms for interactive and relevant religious learning. Rather than relying solely on inherited traditions, Religious Education 5.0 reinterprets classical knowledge to address contemporary issues, making Islamic education both authentic and adaptive. In the Society 5.0 era, where human-centered technology shapes daily life, this model serves as a bridge between divine values and digital challenges, offering a vision of education that is not only valid in principle but vital for the future.

Table 1. Dimensions of Religious Education 5.0

Dimension	Core Focus
Spiritual	Inner purification, moral formation, prophetic values
Contextual	Civilizational awareness, social ethics, interfaith understanding
Technological	Digital literacy, ethical tech use, spiritual digital engagement

Source: Author's analysis, 2025

Design and Implementation of Adaptive Learning Modules

The use of adaptive learning modules grounded in Design-Based Research (DBR) has revealed valuable qualitative insights into student engagement with Islamic education. Data from interviews, classroom observations, and student-created projects uncovered key themes reflecting active, meaningful participation. These findings highlight how learners interact with content in ways that are both reflective and contextually relevant. The dynamic nature of the modules encouraged deeper critical thinking. Students demonstrated increased responsiveness to contemporary issues through religious frameworks. Overall, the approach fostered a more immersive and responsive educational experience.

Table 2. Emergent Themes from Student Reflections on Adaptive Learning Components

Component	Emergent Themes	Illustrative Student Response
Blended Learning	Flexibility, learner autonomy, collaborative learning	"I can study the material at night and discuss it with peers later."
Digital Storytelling	Contextualization, creativity,critical reflection	"I connected the Prophet's story to climate issues we face today."
Interfaith Dialogue	Tolerance, empathy, religious moderation	"I learned that being a good Muslim means listening, not judging."

Source: Author's analysis, 2025

In the context of blended learning, students noted an improved sense of independence and easier access to educational resources. The integration of LMS platforms provided them with the flexibility to revisit lessons whenever needed. This self-paced approach helped accommodate different learning styles. Meanwhile, face-to-face interactions created space for rich peer discussions and idea exchange. Students felt more prepared and secure in expressing their views on religious issues. The digital environment acted as a supportive space for both pre-class preparation and post-class reflection. Overall, technology facilitated deeper engagement with course content. The blend of online and in-person formats enriched their learning journey.

Digital storytelling emerged as an effective medium for fostering personal connection and critical thinking. Students were assigned to develop Islamic-based stories that engaged with pressing global concerns. Some of their projects, for example, connected the ethical teachings of prophets to issues like climate change, artificial intelligence, and responsible behavior in the digital space. This approach enabled students to go beyond memorizing religious material by encouraging them to reinterpret and apply it meaningfully to contemporary challenges.

The interfaith dialogue component demonstrated significant development in students' social empathy and commitment to religious moderation (*wasathiyyah*). Through guided interactions with peers from diverse religious backgrounds, conducted in both virtual and face-to-face settings, students encountered perspectives that challenged their preconceived notions. These dialogues encouraged open-mindedness and nurtured a sense of mutual respect. Participants noted that engaging in respectful exchange did not weaken their Islamic identity. Instead, it enriched their appreciation for the faith's core values. Students became more aware of the role of Islam in diverse, pluralistic contexts. The experience promoted inclusive thinking and reflective understanding. Overall, it fostered deeper interreligious awareness and ethical dialogue.

Qualitative data from reflective journals and focus group discussions indicated that students perceived the modules as highly relevant. They valued the opportunity to ask difficult questions and explore the application of Islamic principles in modern ethical dilemmas. Many articulated a shift from passive reception of knowledge to active inquiry and value construction. Teachers and facilitators also noted changes in classroom dynamics. Students became more participative, critical, and respectful of diverse perspectives. The integration of technology did not dilute religious seriousness; rather, it amplified students' capacity to make ethical judgments rooted in Islamic teachings.

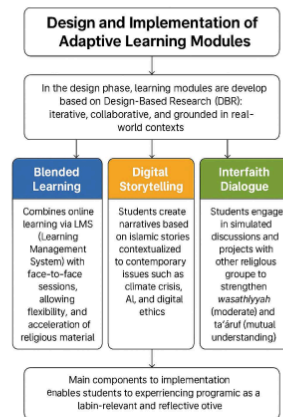


Figure 2. Flowchart of The Design and Implementation of Adaptive Learning Modules
Source: Author's analysis, 2025

Pedagogical Impact and Thematic Findings

The evaluation of the adaptive learning modules was conducted using a qualitative methodology involving classroom observation, semi-structured interviews, and documentation of student outputs. The data were analyzed thematically following the framework of (Braun & Clarke, 2021), which enabled the identification of meaningful patterns in student experiences. Three core pedagogical impacts emerged from the analysis, demonstrating how the modules reshaped students' engagement with religious knowledge.

The first major theme was the increased student engagement through contextualization. Students responded positively when Islamic content was tied to real-life situations, particularly those involving technology, culture, and social trends. By discussing zakat through fintech applications and framing *akhlaq* (moral behavior) in relation to social media use, the learning felt immediate and relevant. One university student reflected, "*Religion didn't feel distant anymore—it connected with how we live and think now*" (Student Interview, 2025). Another participant added, "*When we discussed ethics in AI, it was the first time I saw Islam as part of global issues*" (Student Interview, 2025).

The second theme was the strengthening of Islamic values through reflective practice. Students were engaged in narrative reflection and digital storytelling projects, which encouraged them to explore core Islamic values in creative and introspective ways. Values such as *rahmah* (compassion), *adl* (justice), and *mas'uliyah* (accountability) were not only discussed but also visualized in multimedia projects, personal essays, and digital narratives. A participant from the storytelling group stated, "*Writing a story about justice made me realize how I ignore small injustices in daily life*" (Student Interview, 2025). The reflective process made the values personal rather than abstract.

The third core impact was the emergence of interreligious empathy and tolerance. Through carefully designed interfaith simulations and dialogic learning, students developed a greater capacity to understand others without compromising their own beliefs. Activities fostered the Islamic principles of *wasathiyah* (moderation) and *ta'aruf* (mutual acquaintance). A high school student reflected, "*Before, I thought learning about other religions would weaken*

my faith. But now, I see that understanding makes my faith stronger" (Student Interview, 2025). This suggests a move from defensive religiosity toward confident openness.

In addition to these three main themes, the data revealed a shift in student-teacher dynamics, where learners felt more like co-creators of knowledge than passive recipients. The iterative and participatory structure of the module allowed students to contribute actively, ask questions, and shape classroom discourse. A facilitator noted, *"I saw students bringing their own articles, videos, and questions into class—it became a shared learning space"* (Teacher Interview, 2025).

Another notable impact was the increased emotional connection to religious learning, which helped bridge the cognitive and affective dimensions of faith. Students reported that the reflective and project-based methods allowed them to feel spiritually moved, not just intellectually informed. *"This was the first time I cried during a religious assignment—it wasn't guilt, it was connection,"* said one female university student after completing her digital *rahmah* project (Student Interview, 2025).

Finally, the modules contributed to a stronger sense of ethical agency among students. They began to view Islamic teachings as a framework for action, not merely belief. One student summarized this shift by stating, *"Before, I memorized verses. Now, I ask: What do I do with them in the world I live in?"* (Student Interview, 2025). This evolution from knowledge acquisition to value-based action marks a critical outcome aligned with the goals of *Religious Education 5.0*—to form spiritually rooted, ethically responsive, and socially engaged learners for a plural and digital society.

Conclusion

This study set out to explore, design, and evaluate an adaptive pedagogical model for Islamic Religious Education (PAI) in the context of Society 5.0. By integrating classical Islamic thought with contemporary educational theory and digital pedagogy, the research introduced a concept of Religious Education 5.0 that is spiritually grounded, contextually adaptive, and technologically responsive. The findings affirm that the model successfully enhanced student engagement, fostered reflective spiritual practices, and encouraged interfaith empathy—key indicators of 21st-century religious literacy. Anchored in the framework of adaptive pedagogy and drawing on thinkers such as Al-Ghazali, Ibn Khaldun, and Vygotsky, the model meets the research's initial objectives: (1) conceptualizing Religious Education 5.0; (2) designing a blended and dialogical learning module; and (3) evaluating its pedagogical effectiveness. The modules' emphasis on digital storytelling, blended learning, and interreligious dialogue not only encouraged intellectual engagement but also shaped moral agency and spiritual insight, demonstrating a meaningful bridge between divine principles and real-world challenges.

The implications of this study are significant. In educational contexts increasingly defined by technological and cultural complexity, Religious Education 5.0 offers a scalable and transformative paradigm. It positions PAI not as a static subject but as an ethical compass within the evolving digital age. Practically, it contributes to Indonesia's broader *Merdeka Belajar* agenda, offering a pedagogical model that promotes autonomy, relevance, and inclusivity. More broadly, it advances Islamic education discourse toward a more humanistic and responsive approach aligned with global education goals.

Based on these findings, policymakers and curriculum designers are encouraged to adopt and further develop adaptive, spiritually integrated approaches in religious education. Embedding digital ethics, interfaith literacy, and reflective practice into religious curricula can serve as powerful tools for both national character development and global citizenship. However,

this research also opens pathways for future exploration. Further studies could quantitatively assess the long-term impacts of this model across different educational levels and cultural settings. There is also a need for more empirical investigation into teacher readiness and institutional infrastructure to implement Religious Education 5.0 sustainably. Moreover, examining how this model interacts with other faith traditions and regional educational policies would contribute valuable comparative perspectives. This model provides strategic policy guidance for the Kementerian Agama in integrating digital ethics, interfaith literacy, and reflective practice into national Islamic education curricula.

Limitations

This study was limited in scope to three Islamic educational institutions in Indonesia, with a focus on qualitative case studies conducted over a relatively short implementation period. Consequently, the findings may not fully capture long-term impacts or be directly generalizable to all educational contexts, particularly those outside Indonesia or in non-Islamic settings. Additionally, variations in institutional infrastructure and teacher readiness may influence the adaptability of the model in different environments.

Future Research Directions

Future research could adopt longitudinal designs to examine the sustained impact of the Religious Education 5.0 model on students' spiritual literacy and engagement over several years. Comparative studies across different cultural and national contexts would also be valuable to assess the model's adaptability and cross-cultural relevance. These directions would further validate and refine the framework, ensuring its robustness and applicability on a wider scale.

In conclusion, this study demonstrates that Religious Education 5.0 is not just an educational ideal but a practical, tested, and forward-thinking framework. It invites Islamic education to evolve to become not only a transmitter of tradition, but a catalyst for ethical transformation, intercultural dialogue, and spiritual depth in an increasingly interconnected world.

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