

Transformation of Islamic Religious Education in Strengthening Students' Character Building in the Society 5.0 Era at SD IT Al-Washliyah Klambir Lima

Syafrida Rahmidayani Barus, Mhd. Habibu Rahman

Abstract

This descriptive case study explores the transformation of Islamic Religious Education (PAI) in strengthening students' character building at SD IT Al-Washliyah Klambir Lima in the Society 5.0 era. Data were collected through observations, interviews (with teachers, the principal, parents, and students), and document analysis, and were examined using the Miles–Huberman model along with source–technique triangulation. The findings reveal three mutually reinforcing axes of change: (1) a curriculum–character project with dual objectives, namely mastery of knowledge and achievement of morality indicators; (2) blended pedagogy grounded in digital etiquette (citations, privacy, polite language) accompanied by differentiated access; and (3) a school culture supported by parent partnerships that ensure habituation continues at home. The initial impact includes increased learning engagement, the development of citation habits, and improved digital communication ethics. The main challenges identified are gaps in device/internet access and the burden of portfolio-based assessment. In conclusion, the transformation of PAI is relevant and effective, but requires strengthened operational strategies to ensure equity and sustainability.

Keywords: Transformation of Islamic Religious Education (PAI), Strengthening Students' Character, Society 5.0 Era

Syafrida Rahmidayani Barus¹

¹Master of Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
e-mail: syafridabarus9@gmail.com

Mhd. Habibu Rahman²

²Master of Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia
Email: mhdhabiburahman@dosen.pancabudi.ac.id²

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Introduction

The development of technology, digitalization, and the integration of the physical and virtual worlds mark society's transition into the era of Society 5.0, a concept of a super-smart society that emphasizes balance between technological advancement and human values (Mytra et al., 2021). In the field of education, this era demands a transformation of teaching practices so that learners are not only able to master content and technology but also maintain character values, morality, and human integrity (Sujiono et al., 2024).

Indonesia itself is currently facing challenges related to the readiness of its education system in entering Society 5.0. Studies indicate that educational development in this era is greatly influenced by technology and creates the need for new learning paradigms. However, one of the risks that emerges is a character crisis—namely the weakening of moral values and the rise of negative behaviors such as bullying, interpersonal conflict, and the misuse of social media, which can flourish when technology is used freely without moral filters (Sunki Mahmud Sulthon, 2025).

In the context of character education, ideally schools and the education system design learning in such a way that character values (honesty, empathy, responsibility, tolerance, discipline, justice, etc.) do not merely become supplementary material but are embedded in every learning process, school culture, and daily interaction. Islamic Religious Education (PAI) serves as the spiritual and moral foundation that strengthens students' Islamic character, enabling them to face the challenges of the modern era.

Within this framework, Islamic Religious Education (PAI) holds a strategic position as a formal medium for instilling Islamic character values, ethics, morality, and spirituality. Several studies indicate that character education in PAI—implemented through curriculum, instructional methods, and school culture—can significantly improve students' character development (Suhermanto & A. Mansyuri, 2024). For example, the study *"Implementation of Character Education in PAI Subjects in the Independent Curriculum"* found that the integration of teaching instruments and school culture effectively supports the character formation of students; in one elementary school, the integrative PAI learning model was reported to optimize students' character development.

To address the challenges of the Society 5.0 era, transformation within PAI practices requires updated teaching strategies so that Islamic values are not only taught theoretically but are applied and internalized in students' daily lives (Ihwanah et al., 2024). In the digital and globalized era, phenomena such as cyberbullying, the spread of hoaxes, academic dishonesty (plagiarism), and identity disorientation among young people have emerged (Sariani & Nugraha, 2025). Among Generation Z, the greatest struggle lies in maintaining identity and character amid the rapid flow of digital information.

Considering the ideal conditions to be achieved and the various real challenges faced, the study *"The Transformation of Islamic Religious Education in Strengthening Character Building of Students in the Society 5.0 Era"* becomes highly relevant and urgent. Many concepts related to transformation, character, and PAI have been discussed in the literature, but few studies have concretely mapped how PAI can be reformed so that it truly functions as a character-building strategy in the context of advanced technology. This research has the potential to present a practical model that can be applied in schools. The Society 5.0 era demands that humans not be overwhelmed by technology but instead use it as a tool to enhance humanity. Without strong character, the use of technology can become destructive. Therefore, this research is crucial to ensure that educational transformation does not sacrifice moral and spiritual values.

Based on preliminary observations conducted at SD IT Al-Washliyah Klambir Lima, several findings relevant to the theme of transforming Islamic Religious Education (PAI) for strengthening students' character building were identified. SD IT Al-Washliyah Klambir lima

SD IT Al-Washliyah Klambir Lima is known as an integrated Islamic-based school that strives to merge the general curriculum with Islamic Religious Education (PAI). The school

environment is notably religious, as reflected in the habituation of greetings, collective prayers, dhuha prayer, and morning Qur'an recitation. This indicates that, culturally, the school has embedded religious values as the foundation of character education.

In practice, PAI teachers at the school have implemented various methods to instill moral values, such as Islamic storytelling, group discussions, memorization of supplications, and worship practices. However, the approaches used still tend to be conventional, with a strong emphasis on lecturing and memorization. Transformation toward more contextual, digital, and project-based learning (as demanded by the Society 5.0 era) remains limited. The utilization of digital technology in PAI instruction is not yet optimal, both in the use of interactive learning media and online platforms as tools for strengthening Islamic character.

Observations also show that most students demonstrate good religious attitudes, such as the habit of praying before learning and showing respect toward teachers. However, several character-related issues are still found, including lack of time discipline, teasing among peers, and uncontrolled gadget use. These findings illustrate that character strengthening remains necessary through the integration of PAI with more innovative strategies.

This study therefore highlights the importance of further examining what forms of PAI learning transformation are being implemented by the school to meet the demands of the Society 5.0 era, as well as identifying the factors that support and hinder the transformation of PAI in strengthening students' Islamic character.

Literature

2.1 Character Education through PAI in the Digital / Society 5.0 Era

Character education through Islamic Religious Education (PAI) in the digital era is a strategic effort to integrate Islamic moral values with technological sophistication so that students are not only skilled in using technology but also possess integrity, ethics, and strong moral conduct. The digital era (or the progressing framework toward Society 5.0) introduces new challenges: rapid information flow, digital content that is not always positive, online interactions lacking moral filters, and the tendency of young people to spend more time in virtual spaces. Under such circumstances, PAI plays a crucial role as a "value filter" to ensure that technology does not erode Islamic character.

Character is understood as a person's attitudes, behaviors, and personality formed through education, training, and habituation, resulting in individuals with noble morals in accordance with religious teachings. Religious character is described as the embodiment of faith in Allah SWT reflected in real actions, such as honesty, trustworthiness, patience, reliance on God, justice, compassion, humility, and sincerity. In the context of Islamic Religious Education in schools, character is not merely moral knowledge but the integration of religious values into students' daily lives. Character is viewed as something that does not emerge instantly but must be cultivated consistently through teacher role modeling, the school environment, and family support, ultimately forming individuals who are not only intellectually intelligent but also morally grounded (Tumiran, 2024).

Islamic Religious Education (PAI) plays a significant role in shaping students' character, especially in the aspect of speaking etiquette. PAI teachers are not only responsible for delivering religious content but also serve as role models who demonstrate how to speak politely, honestly, wisely, and in accordance with Islamic manners. Character values such as noble akhlāq, politeness, honesty, and respect are instilled through PAI learning both inside the classroom and through daily practices (Manshuruddin et al., 2020).

A relevant study entitled "Pendidikan Karakter melalui Pendidikan Agama Islam di Era Digital" published in Jurnal Aktivisme emphasizes that integrating moral and ethical values into the digital context is both a challenge and an opportunity for character education through PAI. In the digital era, media and technology used in learning must be carefully selected so that they do not damage students' character values (Elsi Fitrianis et al., 2024).

Another previous study titled “Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital” explains that PAI must undergo methodological transformation to remain relevant in the digital age. The researchers recommend the use of digital media, creative activities, and value integration within the digital lives of students (Kulsum & Muhid, 2022).

2.2 Transformation Models of PAI through the Collaboration of Technology and Islamic Values

The transformation of Islamic Religious Education (PAI) in the Society 5.0 era can no longer rely solely on conventional methods such as lectures and memorization. The demands of the era call for learning models capable of integrating Islamic values with modern technology so that students can benefit from digital advancements without losing their religious identity.

This transformation model can be understood as an innovative approach in which technology functions as a medium and a value-strengthening tool rather than merely a technical aid. In other words, technology is used to enrich learning experiences while the essence of education continues to emphasize the cultivation of noble character, faith, and Islamic ethics.

A study published in the 2024 edition of the *Journal of Education and Teaching* titled “Collaboration between Islamic Religious Education and Digital Technology in Building Student Character in the Society 5.0 Era” asserts that the transformation of PAI should not replace character values but integrate them with technology. Learning models should empower digital tools as value-bearing media—for example through interactive Islamic applications, e-learning, and digital platforms for character reflection (S. Saipullah, 2025).

Another study titled “Transformasi Kurikulum Pendidikan Agama Islam di Indonesia” confirms that the PAI curriculum continues to be refined to build students’ noble and moderate character while adapting to technological changes and sociocultural dynamics (Buairi et al., 2025).

2.3 The Role of PAI Teachers in Character Transformation

PAI teachers hold a pivotal position in the process of transforming students’ character, especially as education confronts the challenges of the digital era and ongoing social change. Their role goes far beyond delivering religious material; PAI teachers must act as agents of character transformation, models of religious practice, facilitators of values, motivators, and evaluators of students’ character development.

PAI teachers are regarded as key actors who utilize value-habitation strategies to strengthen students’ character. These strategies include value-based learning, the development of moral awareness, reinforcement of discipline, the cultivation of empathy and tolerance, and the application of religious principles in daily interactions. By consistently implementing these strategies, PAI teachers are able to enhance students’ moral awareness, shape strong character, and improve students’ ability to face konflik, serta mendukung hubungan yang harmonis antara guru dan siswa (kamil, Y sahuri nasution, 2024)

The role of PAI teachers in character transformation is to serve as the main bridge between Islamic values taught at school and parenting practices at home. Since children spend the majority of their learning time with their families (approximately 80% at home/environment and 20% at school), PAI teachers need to design learning activities that align with parental guidance: instilling faith and morality through habituation, modeling proper Islamic etiquette, and ensuring that the values taught in the classroom are continued at home.

In practice, this includes designing tasks and character rubrics that are easy for parents to monitor, providing feedback based on behavioral portfolios, and facilitating parent–school partnerships such as regular parenting meetings, parent involvement in class activities, and consultations on students’ development so that continuity of habituation (prayer, discipline, politeness, and ethical digital literacy) can be maintained. In essence, PAI teachers act as curriculum designers for character education, models of Islamic etiquette, assessors of character development, and facilitators of school–family collaboration, ensuring that character

transformation does not stop in the classroom but becomes the child's daily habit at home (Panggabean et al., 2024).

Changes in methods and technology in PAI will not succeed without the central role of teachers. A study conducted by Hilda, Mulyadi, and Dewantoro (2025) titled "Transformasi Karakter Siswa melalui Peran Strategis Guru PAI di SD Negeri Sardonoarjo 1" found that PAI teachers carry out the roles of educator, role model, facilitator, motivator, and evaluator in the process of character transformation. They note that integrative learning strategies have proven effective despite time limitations and external environmental challenges (Hilda et al., 2025).

Furthermore, a previous study titled "Peran Guru PAI dalam Membentuk Karakter Religius dan Moralitas Peserta Didik di Era Digital" emphasizes that teachers as role models are extremely crucial, especially when technology increasingly penetrates educational spaces; students are highly likely to imitate teachers' behaviors both online and offline (Murjani, 2023).

Research Methodology

This study uses a qualitative approach with a descriptive case study design. The qualitative approach was chosen because this research aims to understand in depth the forms of transformation in Islamic Religious Education (PAI) for strengthening character building among students.

The research was conducted at SD IT Al-Washliyah Klambir Lima, Deli Serdang Regency, North Sumatra. This school was selected because it has a strong Islamic cultural foundation, yet also faces challenges in integrating religious values with technological developments and the demands of the digital era. The research subjects include PAI teachers as the main implementers of learning, the principal as the policy-maker, students as participants who directly experience PAI implementation, and parents who play a role in supporting character formation at home.

The data used in this study consist of primary and secondary data. Primary data were obtained through in-depth interviews with teachers, the principal, students, and parents, as well as direct observations of PAI learning activities and Islamic character habituation practices carried out at the school. Secondary data were obtained from school documents such as the curriculum, syllabus, lesson plans, school regulations, and supporting literature including books, journal articles, and previous research relevant to the themes of PAI transformation, character education, and Society 5.0.

Data collection techniques were carried out through participant observation, in-depth interviews, and documentation study. Observation was conducted by directly observing the PAI learning process, routine activities such as congregational prayers and Qur'an recitation, as well as teacher-student interactions. Interviews were used to obtain information related to PAI transformation strategies, challenges encountered, and the perspectives of teachers and the principal regarding the relevance of PAI learning to character strengthening in the digital era. Documentation served as a complement by collecting school archives, activity photos, and records of character habituation programs.

Data analysis in this study used the Miles and Huberman model, which includes three stages: data reduction, data presentation, and conclusion drawing. Data reduction was conducted by selecting relevant information and focusing on the research theme, while data presentation was organized in the form of descriptive narratives that are easy to understand. Conclusions were drawn by identifying patterns, relationships, and meanings contained in the data related to PAI transformation in strengthening students' character.

To maintain data validity, this study used triangulation techniques. Triangulation was carried out by comparing data from various sources such as teachers, the principal, students, and parents, as well as by combining data collection techniques through interviews, observations, and documentation. In this way, the data obtained become more credible and scientifically accountable.

The research procedure was carried out through several stages, starting with preparation such as the development of research instruments and obtaining permits, followed by data collection through observation, interviews, and documentation at the school, then data analysis to identify research findings, and finally the preparation of the research report. Through this method, the study is expected to provide a comprehensive picture of how PAI transformation can be implemented as a strategy for strengthening character building among students in the Society 5.0 era.

Results

This study aims to examine in depth how the Transformation of Islamic Religious Education in Strengthening Student Character Building in the Society 5.0 Era is implemented at SD IT Al-Washliyah Klambir Lima. The findings are presented as follows:

4.1 Transformation of Islamic Religious Education in Strengthening Student Character Building in the Society 5.0 Era

1. Initial Condition of Students

In the initial condition, some students showed weak consistency in practicing religious routines, such as performing prayers on time, reading the Qur'an regularly, and maintaining discipline in following school rules. Character values such as responsibility, honesty, and courtesy were still not optimally reflected, particularly due to uncontrolled use of social media.

Before the transformation was carried out, students at SD IT Al-Washliyah Klambir Lima were in a situation where Islamic Religious Education (PAI) learning was still very traditional and not yet integrated with technology or approaches relevant to the Society 5.0 era. The dominant methods used were lectures, memorization of religious texts, classical question-and-answer, and manual teaching in the classroom. Learning interactions were one-directional: teachers acted as the main source of knowledge, while students were passive recipients with minimal involvement in character reflection or applying religious values in daily life contexts.

In terms of character development, students showed weaknesses in consistently practicing religious obligations, such as irregularity in performing mandatory prayers, inconsistency in Qur'an reading habits, and a tendency to skip routine religious activities. Character values such as honesty, responsibility, discipline, tolerance, and politeness were taught theoretically, but the internalization was still weak: students had not yet developed the habit of applying these values in everyday situations, especially when they were outside the school environment

inside the classroom or in digital interactions (such as group chats, social media, and online activities). These limitations caused students' religious and moral character to be less stable and vulnerable to negative external influences, such as unethical digital content, peer pressure, or the lack of parental supervision over gadget use.

There was also a gap in students' readiness: some had adequate access to technology and digital literacy, while others still had limited ability to use digital devices or the internet. Teachers themselves were not yet fully prepared in terms of digital literacy or integrating technology into religious learning, making them unable to facilitate PAI learning activities that are adaptive to the digital era. The lack of supporting facilities at school—such as computers, stable internet networks, Islamic education applications, and interactive learning media—also became an obstacle in strengthening students' character through a transformational approach.

2. Forms of PAI Transformation

The transformation carried out by the school includes the use of digital-based learning media, Qur'an applications, interactive learning videos, and online platforms for assignments that are integrated with character values. PAI teachers implement character-based project methods, such as creating digital content about honesty, responsibility, or politeness in online communication. In addition, the school emphasizes habituation of religious activities (congregational prayers, tahfiz, Islamic studies) combined with character monitoring through digital applications.

At SD IT Al-Washliyah Klambir Lima, the implementation of PAI transformation is clearly visible in daily classroom practices. Teachers design teaching modules with dual objectives: besides targeting mastery of religious knowledge and worship skills, every learning activity is linked to operational character indicators such as honesty, discipline, responsibility, tolerance, and politeness in digital interaction. These indicators do not remain on paper; they appear as habits that are continuously trained, such as the requirement to include sources when citing Qur'anic verses or hadiths in every digital product created by students.

Learning then progresses through character-based projects grounded in the real-life context of the students: they design posters about etiquette in the mosque and ethics when interacting in family group chats; they record vlogs demonstrating wudu and prayer accompanied by short explanatory texts; and they conduct simple fact-checking of religious information circulating in their surroundings, including discussions on the ethics of taking and uploading photos during school religious activities.

All of this is supported by multimodal materials relevant to students' daily lives, consisting of reading summaries, infographics of prayers and manners, and three- to five-minute videos often produced by teachers or students themselves using simple school-owned devices. Assessment is carried out authentically: each project is evaluated with an attitude rubric on a scale of one to four that captures academic honesty, responsibility, collaboration, and digital ethics. Evidence of processes and results is compiled into portfolios, both digital and physical, depending on each student's access to devices.

The impact can be seen from the improved quality of student work: learning products have become increasingly varied and value-laden; the habit of citing sources has begun to take root in digital assignments; and student reflections have become more specific—for example, they write that before sharing a poster, they will check the source of the information and ask permission from friends whose photos they intend to use.

3. The Role of PAI Teachers

Teachers serve as facilitators and primary role models. They not only deliver religious material but also demonstrate real practices of character values such as patience, firmness, polite communication, and Islamic digital literacy. In doing so, students receive direct examples of how religious values can be internalized in both the real world and digital spaces.

PAI teachers at SD IT Al-Washliyah Klambir Lima act as agents of change who integrate Islamic values with digital competence. In the planning stage, teachers design teaching modules with dual objectives: to master *aqidah*–*akhlaq* and *sirah* content while simultaneously fostering measurable character indicators—honesty, discipline, responsibility, tolerance, and digital etiquette. These goals are translated into contextual projects: posters about mosque etiquette and family group chat ethics, vlogs demonstrating wudu and prayer accompanied by textual evidence, and simple fact-checking of religious information. Materials are created in multimodal formats (summaries, infographics, 3–5 minute videos) to make them easy to understand.

During implementation, teachers act as facilitators and role models of digital manners: starting lessons with prayer/*tilawah*, guiding discussions on real-life cases

(hoaxes, commenting etiquette), closing with brief reflection, and enforcing proper online class etiquette (polite language, photo permission, source citation). Differentiation is provided for students with limited device access through printed sheets and library check-in activities.

In assessment, teachers use authentic assessment with attitude rubrics (scale 1–4) and digital/physical portfolios, giving short yet specific feedback. Outside the classroom, teachers strengthen school culture through dhuha prayer, dzuhur in congregation, Friday Sharing programs, and partnerships with parents through short workshops and character monitoring sheets. As a result, students' work has become more varied, their habit of citing sources has strengthened, their commenting etiquette has improved, and the connection between home and school has become more solid.

4.1 Supporting and Inhibiting Factors in the Transformation of Islamic Religious Education for Strengthening Student Character Building in the Era of Society 5.0

1. Supporting Factors

Supporting factors in the deeply rooted religious culture at SD IT Al-Washliyah Klambir Lima—such as morning tilawah, dhuha prayer, zuhur congregational prayer, and muhasabah—enable moral values to be easily integrated into daily learning routines. The principal provides room for innovation, allowing Islamic Education teachers to freely design contextual character projects that combine cognitive/ritual achievements with behavioral indicators. Collaboration among teachers and the involvement of the school committee/parents strengthen the continuity of character formation between home and school. Basic ICT support (projectors, Wi-Fi points, cloud folders) enables blended learning and portfolio-based assessment. Students who are relatively familiar with digital devices make multimodal materials (short readings, infographics, 3–5-minute videos) more engaging and effective in documenting habituation evidence.

2. Inhibiting Factors

Despite the progress, SD IT Al-Washliyah Klambir Lima encounters challenges such as unequal access to devices and internet connectivity—some students depend on their parents' gadgets, causing delays in completing online tasks. Family digital literacy also varies; some still share content without sources, have limited understanding of privacy, and use language that is not always courteous. On the teacher side, designing projects, managing portfolios, and giving specific feedback increase workload. Without standardized rubrics and evidence banks, assessment consistency may differ across classes. Age-appropriate religious moderation materials for elementary students are also still limited, causing discussions to sometimes remain theoretical. Additionally, the school schedule is dense reducing the space for structured reflection and the follow-up of parents' character-monitoring sheets.

Conclusion

The transformation of Islamic Religious Education (PAI) at SD IT Al-Washliyah Klambir Lima operates along three mutually reinforcing pillars:

- (1) project-based character curriculum and learning tools,
- (2) (2) blended pedagogy that positions digital etiquette as a central guideline, and
- (3) (3) a school culture and parent partnership that ensure character habituation continues at home.

This implementation is reflected in dual-objective modules (knowledge + moral indicators), authentic tasks (etiquette posters, worship-practice vlogs, fact-checking), multimodal learning materials, and rubric-based portfolio assessments that document students' attitude development. The initial impacts observed include increased learning engagement,

improved source-citation habits, better digital communication ethics, and strengthened home–school relationships.

However, several challenges remain, such as disparities in device/internet access, varied levels of family digital literacy, the workload of portfolio assessment for teachers, and limited age-appropriate religious moderation case banks for elementary students. Overall, the transformation is heading in the right direction for Society 5.0—using technology as a vehicle for nurturing character—but requires operational strengthening to ensure consistency and equal implementation across all classes.

Suggestions

1. Equalizing access to digital learning.
Expand device-loan schemes, increase learning Wi-Fi access points, and provide library check-in facilities; ensure every online assignment has an offline equivalent so no student is left behind.
2. Standardizing character assessment.
Develop a cross-grade (1–6) rubric and evidence bank accompanied by a short-format feedback template to reduce teachers' correction workload and maintain consistency in character assessment.
3. Parent partnership through micro-training.
Conduct regular 30–45-minute micro-classes on device control, privacy, and citation ethics; follow these with two-way character monitoring sheets to align home habituation with school expectations.

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