



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 3 No.1 August 2025

E-ISSN: 2988-6686

**THE EFFECTIVENESS OF DIGITAL MEDIA IN LEARNING ISLAMIC
RELIGIOUS EDUCATION (PAI) IN THE ERA OF SOCIETY 5.0:
STUDY OF THE INTEGRATION OF
TECHNOLOGY AND RELIGIOUS VALUES**

Darni Hafizah Almardiah, Andi Abd. Muis

University of Muhammadiyah Parepare, Indonesia

Corresponding E-mail: almardiahd@gmail.com

ABSTRACT

The Society 5.0 era marks a fundamental transformation in the education system, including Islamic Religious Education (IRE) learning. This study examines the effectiveness of digital media in IRE learning in the Society 5.0 era, focusing on the integration of modern technology and traditional religious values. Through a literature review and descriptive analysis approach, this study identifies the various digital media used in IRE, analyzes their effectiveness levels, and formulates strategies for optimizing learning. The research findings indicate that digital media such as e-learning platforms, Islamic education apps, immersive technology, social media, e-books, Islamic educational games, and Artificial Intelligence (AI) have proven effective in enhancing students' learning motivation. However, challenges arise in terms of integrating technology with traditional teaching methods and proficiency in using ICT. This study recommends PAI learning strategies that integrate modern technology with the reinforcement of Islamic religious principles to achieve holistic educational goals in the Society 5.0 era.

Keywords: *Digital Media, Islamic Education, Society 5.0, Educational Technology*



This work is licensed under Creative Commons Attribution License 4.0 CC-BY International license. DOI: 10.59548/jed.v3i1.463

Introduction

The Society 5.0 era is a new paradigm in technological development and social life that harmoniously integrates physical space and the cyber world. This concept does not merely leverage advanced technologies such as the Internet of Things (IoT), Artificial Intelligence (AI), Big Data, and robotics, but places humans at the center of this ecosystem. In the context of education, Society 5.0 demands a paradigm shift in learning that is not solely focused on cognitive abilities but also emphasizes social, emotional, and spiritual skills as the foundation for shaping students' character.

Islamic Religious Education (IRE) faces both challenges and significant opportunities in adapting digital technology in the Society 5.0 era. The greatest challenge lies in how to integrate modern technology without losing the essence of religious values that form the moral and spiritual foundation in shaping students' character. The success of technology integration in religious education depends heavily on the synergistic balance between technological innovation and Islamic value-based pedagogy. Therefore, digital media used in PAI education must be designed not only to enhance effectiveness and efficiency but also to strengthen the holistic understanding of Islamic values. (Abdullah, M. Amin, 2020)

Advancements in digital technology such as AI, VR (Virtual Reality), AR (Augmented Reality), and e-learning platforms open opportunities for more adaptive, interactive, and contextual personalized learning. For example, immersive technology allows students to directly experience the historical context and Islamic values through virtual simulations, which ultimately enhances understanding and learning motivation. However, this implementation requires educators to have good digital and religious literacy so that the material presented can be absorbed appropriately and comprehensively.

In addition, the impact of globalization and the openness of information through social media and digital platforms has brought new dynamics to PAI learning. On the one hand, this provides wider access to learning resources and religious practices, but on the other hand, it also requires vigilance against content that is not in accordance with Islamic teachings. Therefore, the development of digital media in PAI must include aspects of content validation and the strengthening of digital ethics in accordance with Islamic principles.

Research Method

A. Types of Research

This research uses a qualitative approach with systematic literature study methods and meta-analysis, which aims to explore in depth the effectiveness of the use of digital media in Islamic Religious Education learning in the era of Society 5.0. The main focus is on the integration of modern technology and religious values in the context of holistic learning.

B. Data Source

Research data sources include: Search and selection of scientific articles, journals, and academic publications from reputable databases such as Google Scholar, Scopus, and Islamic university journal portals relevant to the topic of educational technology and religion. A study of documentation of official publications from educational institutions and religious organizations that have implemented or studied the use of digital media in PAI learning. Evaluate the content of Islamic educational applications that apply AI, VR, AR, and other interactive features, both those that have been implemented and those that are still in the development stage. Analysis of trends and best practices in digital learning based on immersive technology that has been implemented in Islamic educational institutions in various countries

C. Data Analysis Techniques

The analysis process uses the triangulation method to ensure the validity and reliability of the data by comparing the results of literature studies, application evaluations, and best practices from different sources. The Society 5.0 Education Model theoretical framework approach is also applied to evaluate the interconnectedness of technology, pedagogy, and religious values as a whole. The results of the analysis were used to formulate recommendations for optimal PAI learning strategies in integrating digital media while strengthening students' religious character. (Krippendorff, Klaus, 2018)

Results and Discussion

A. Variety of Digital Media in PAI Learning

Based on the literature review that has been conducted, the digital media used in PAI learning in the Society 5.0 era shows a very significant diversity. Electronic learning platforms or e-learning have become the main medium in the transformation of digital PAI learning, where this platform allows the delivery of materials, online discussions, and learning evaluation in an integrated manner in one comprehensive system. The presence of this platform has changed the traditional learning paradigm towards more flexible and accessible learning from various locations. (Ally, Mohamed, 2008)

Specialized Islamic educational applications have grown rapidly with various interesting innovations. Mobile and web applications developed specifically for Islamic learning include digital Quran applications with interactive audio, translation, and interpretation features, hadith applications that allow search and categorization by theme, as well as various interactive PAI material applications tailored to the educational curriculum. These apps provide not only content, but also interactive features that allow students to interact directly with the learning material. (Anderson, Jon W., 2003)

Immersive technologies such as Virtual Reality and Augmented Reality have begun to be implemented in PAI learning, providing a more immersive and realistic learning experience. The use of VR allows students to take virtual tours of Islamic historical places such as the Grand Mosque, the Prophet's Mosque, or other historical sites. Meanwhile, AR can be used to visualize abstract concepts in Islamic teachings to be more concrete and easy to understand. (Merchant, Zahira, et al., 2014)

Educational social media has been used creatively as a means of discussion, material sharing, and the formation of a more interactive PAI learning community. Social media platforms that are adaptive to education allow teachers and students to interact in a more relaxed yet educational atmosphere, facilitate constructive religious discussions, and build a wider learning network. (Boyd, Danah M. and Nicole B. Ellison, 2007)

E-books and interactive multimedia content have enriched PAI's learning resources with the integration of audio, video, and animation features that make learning more engaging and easy to understand. Modern PAI e-books not only present text, but also are equipped with interactive features such as quizzes, simulations, and multimedia that support a more comprehensive understanding of religious concepts. (Liu, Ziming, 2012)

Gamification of PAI learning through educational games has been shown to significantly increase student engagement and motivation to learn. The Islamic educational games developed are not only entertaining, but also designed to achieve specific learning goals, such as memorizing daily prayers, understanding Islamic history, or practicing moral values in simulated situations.

The implementation of Artificial Intelligence in PAI learning has opened up new opportunities for personalized learning and automatic analysis of student learning progress. AI systems can analyze students' learning patterns, provide recommendations for materials that are appropriate to individual abilities, and provide real-time feedback to improve learning effectiveness. (Russell, 2020)

B. The Effectiveness of Digital Media in PAI Learning

Research shows that the use of digital media in PAI learning has had a significant positive impact on students' motivation and interest in learning. Digital-based learning creates a more engaging and interactive learning experience compared to conventional methods. Students show higher enthusiasm when interacting with PAI materials through digital media, as they can actively engage in the learning process through the various interactive features available. (Deci, Edward L. and Richard M. Ryan, 1985)

The accessibility of PAI learning has increased drastically with the existence of digital media. Students can access learning materials anytime and anywhere, not limited by time and place like conventional learning. This flexibility is especially beneficial in remote learning situations or when students have limited time to attend classes physically. Digital

media also allows students to repeat learning materials according to their needs, so that comprehension can be optimally improved.

Personalization of learning is one of the main advantages of digital media in PAI learning. Digital technology allows for the adjustment of content and learning methods according to each student's ability, learning style, and speed of understanding. The system can identify areas that need to be strengthened for each student and provide additional materials or exercises that are appropriate to those individual needs.

Interactivity and collaboration in PAI learning have experienced a significant increase through the use of digital media. Digital platforms facilitate more dynamic interactions between teachers and students, as well as between students in the context of learning. Online discussion forums, virtual study groups, and digital collaborative projects allow students to learn from each other and share an understanding of Islamic teachings in a more effective way.

C. Challenges in Digital Media Implementation

The digital divide is the main challenge in the implementation of digital media for PAI learning. Not all students have the same access to digital technology, both in terms of device ownership and the quality of internet connections. This gap can create inequality in learning opportunities, where students from families with better economic conditions have an advantage in accessing digital learning compared to students from underprivileged families.

Teachers' digital competence is a crucial factor that determines the success of the implementation of digital media in PAI learning. The limitations of teachers' ability to use digital technology, understand the features of learning platforms, and integrate technology with pedagogy are significant obstacles. Many PAI teachers still need intensive training to be able to make optimal use of digital media in the learning process.

The integration of technology with religious values is a complex challenge that requires special attention. The use of technology in PAI learning must ensure that the essence of religious values is not reduced or distorted. These challenges include how to maintain the spiritual aspect of digital learning, ensure that teacher-student interaction remains a character-building dimension, and keep technology from becoming a goal but remaining a tool to achieve the goals of Islamic education.

The validity of digital content is a serious concern in PAI learning, considering the importance of the accuracy of the Islamic teachings conveyed. Caution in selecting and validating digital content is indispensable to ensure conformity with the true and authentic teachings of Islam. The risk of disseminating inaccurate information or even deviating from Islamic teachings is a challenge that must be anticipated with a strict content curation system.

D. Development Opportunities

The Society 5.0 era opens up great opportunities to develop more innovative and effective PAI learning methods. Technological advances allow the development of a more creative, interactive, and appropriate learning approach to the characteristics of the digital generation. Innovations in PAI learning can include the development of new methods that integrate advanced technology with the principles of traditional Islamic pedagogy.

The reach of PAI learning can be expanded globally through digital media. PAI learning is no longer limited to students in specific geographic locations, but can reach Muslim students in different parts of the world. This opens up opportunities to share religious knowledge and experiences between cultures, as well as strengthen the bonds of global Muslims through education.

The development of digital PAI learning resources is a strategic opportunity that can be used by various parties. The need for digital PAI content that is of high quality, in accordance with the curriculum, and attractive to students creates space for innovation and creativity in the development of learning materials. Collaboration between educational technologists, scholars, and education practitioners can produce quality learning resources and have a positive impact on Islamic education as a whole.

E. Integrative Recommendations

Occupy a strategic position as a link between a comprehensive analysis of the diversity, effectiveness, challenges, and opportunities of digital media in Islamic Religious Education (PAI) learning with policy directions and concrete implementation in the field. In the era of Society 5.0, digital transformation is not just the replacement of conventional learning tools with technological tools, but a change in the educational paradigm that demands harmony between technological innovation, the cultivation of Islamic values, and the formation of students' character. At the curriculum level, the PAI learning design needs to be overhauled to be responsive to the needs of digital literacy, data literacy, and human literacy. Teaching materials must be developed in an interactive and adaptive manner, utilizing various digital platforms that allow students to learn independently, collaboratively, and contextually, without losing the essence of the purpose of Islamic religious education. However, curriculum change alone is not enough without the support of qualified teacher competence. PAI teachers must be agents of change who not only master religious materials, but are also skilled in digital pedagogy, able to design innovative learning media, and be facilitators who guide students to become active and critical learners in cyberspace. For this reason, continuous training, digital competency certification, and research culture development are urgent needs so that teachers are able to utilize technology optimally and adaptively to the dynamics of the times.

Equitable and quality digital infrastructure is a key prerequisite for integrating technology into PAI learning. The provision of equitable internet access, affordable

distribution of digital devices, and the development of a special national e-learning platform for PAI are the shared responsibility of the government, the technology industry, and the community. Without adequate infrastructure support, the digital divide will actually widen the disparity in the quality of education between regions. On the other hand, technological integration must also be accompanied by strengthening digital literacy and digital ethics based on Islamic values. Students must be equipped with the ability to sort information, detect hoaxes, and understand social media ethics according to Islamic teachings. Cyberwellness programs need to be introduced to maintain students' mental and spiritual health amid the rampant use of gadgets, so that technology really becomes a supporting tool, not a substitute for human interaction and direct character building.

The diversity of religious content on the internet requires a strict curation and validation mechanism. The formation of a PAI digital content curation team involving scholars, academics, and technology practitioners is very important to ensure the authenticity of teaching sources, the truth of the material, and the relevance of the content to learning needs. The integration of hadith methodologies, such as takhrij and sanad explanations, in the application of digital hadith also needs to be considered so that students do not misunderstand the meaning and context of hadith. The standardization of PAI digital content must be used as a common reference so that the material circulating is truly valid, relevant, and does not contradict Islamic principles.

Cross-sector collaboration is the key to the success of digital media integration in PAI learning. Synergy between the government, the ministry of religion, universities, the technology industry, and the community needs to be intensified to design holistic policies, continuous training programs, and the development of an inclusive digital learning ecosystem. Global networking with international Islamic educational institutions is also important for module exchange, collaborative research, and the enrichment of Islamic perspectives at the global level. No less important, the active role of parents and the community in supporting the digital learning process at home, as well as overseeing the use of technology to remain proportionate and oriented towards character building.

For this transformation to be sustainable, a data-driven monitoring and evaluation system is very important. The use of big data and artificial intelligence can help monitor learning progress, identify gaps, and design targeted interventions. Periodic evaluation of the implementation of digital media in schools and madrasas must be carried out to ensure that the innovations carried out really have a positive impact on the quality of learning and the formation of students' character. Follow-up research, both in the form of action research and longitudinal studies, is needed to evaluate the long-term impact of technology integration on religious understanding, moral formation, and social-emotional competence of students.

Finally, all of these recommendations must be implemented through clear, measurable, and oriented policies to improve the quality of education. The preparation of the PAI digitalization roadmap, the revision of the regulation of teacher competency standards and curriculum, and the allocation of special budgets for digital media development, teacher training, and infrastructure procurement are strategic steps that cannot be postponed. Socialization and advocacy to all stakeholders must also be carried out massively so that this transformation receives full support from all levels of society.

With a holistic integrative approach, PAI learning in the Society 5.0 era is expected to be able to produce a generation of Muslims who are digitally intelligent, have noble morals, are critical, adaptive, and are able to answer the challenges of the times without losing their identity as people of faith and piety. Chapter VI emphasizes that the success of digital media integration is highly dependent on the collaboration of all parties, a commitment to quality improvement, and an awareness that technology is only a tool, while character building and instilling Islamic values remain the main goal of religious education.

Conclusion

Islamic Religious Education Learning in the Society 5.0 era is entering a new chapter that cannot be separated from the flow of digital transformation in all areas of life. This change is not just a shift in learning aids from whiteboards to digital screens, but a paradigm shift in learning that demands alignment between eternal Islamic values and the dynamics of technology that continues to develop rapidly. The development of digital media ranging from e-learning platforms, Islamic educational applications, social media, e-books, immersive technology, educational games, to artificial intelligence has opened up great opportunities to expand access, facilitate the distribution of materials, encourage global collaboration, and enable personalized learning according to the needs and abilities of each individual. It is undeniable that the presence of digital media has increased students' motivation to learn, made it easier to access religious materials in various corners of the archipelago, and offered new learning methods that are more interactive, visual, and contextual.

However, behind all the advantages offered, the integration of digital media in PAI learning also leaves many challenges that must be seriously overcome. One of the crucial issues is the digital gap between urban and rural areas, between schools that already have adequate digital infrastructure and madrassas that are still grappling with limited internet networks and the availability of devices. These gaps not only impact access disparities, but also on the quality of learning experiences and learning outcomes. Teachers and students who have not been optimally trained in digital literacy face obstacles in utilizing various learning media to the fullest. In addition, the validity and authenticity of religious content circulating in cyberspace is a serious problem. Not a few digital Qur'an applications or

online hadith sites are not equipped with an explanation of sanad, rawi status, or takhrij, so they are very prone to causing misunderstandings in understanding Islamic teachings. In some cases, digital technology intended to strengthen religious values has actually become the entrance to radical ideas, religious hoaxes, or even partial and superficial Islamic thinking due to the lack of content curation and moderation processes.

Another problem that is no less important is the psychosocial impact of excessive use of digital media. Addiction to gadgets, a decrease in direct social interaction, and exposure to negative content can erode the values of example and noble morals that have been the main characteristics of religious education. Authentic PAI learning not only relies on memorization and understanding of concepts, but also emphasizes the importance of character formation through example, habituation, and direct interaction between teachers and students. The disproportionate use of digital media risks eroding the quality of these interactions, so that religious education can lose its "soul" and main meaning as a process of self-transformation into a human being.

On the other hand, the development of the Society 5.0 era requires Islamic education stakeholders ranging from the government, religious ministries, teachers, students, parents, to the wider community to work together in designing holistic and sustainable integrative strategies. The PAI curriculum must be continuously updated to be relevant to the needs of the times, not only emphasizing cognitive aspects, but also developing 21st century skills such as critical thinking, creativity, collaboration, communication, and character based on Islamic values. Teachers as the spearhead of education need to be given continuous training, both in mastering religious materials and digital pedagogical competencies. Digital competency certification for PAI teachers can be a strategic step to ensure the quality standards of educators in the digital era. The development of equitable digital infrastructure, the development of a national e-learning platform, and the subsidy of digital devices for students from underprivileged families are also a must so that the transformation of PAI learning does not leave anyone behind.

In addition to technical and curriculum aspects, the cultivation of Islamic values must remain the main foundation in every educational innovation. The involvement of scholars, academics, and technology practitioners in the process of validating religious digital content is essential to ensure the truth of the material accessed by students. PAI's digital content curation standards need to be prepared nationally, including criteria for source validity, validation methods, and ethics for the dissemination of religious materials in the digital space. Digital literacy programs based on Islamic values must also be intensified so that students are able to sort and utilize information wisely, responsibly, and in accordance with sharia principles.

Cross-sector collaboration and global networks are the key to strengthening the PAI learning ecosystem in the digital era. The government, ministries of religion, universities, the technology industry, and the community must work together in designing policies, training programs, infrastructure development, and monitoring and evaluation of learning. The establishment of a PAI digital community, both at the national and international levels,

can expand insights and enrich learning materials through module exchanges, collaborative research, and online seminars. The active role of parents and the community is also very important in supporting the digital learning process at home, monitoring the use of technology, and maintaining a balance between online and offline activities.

For all of these transformation efforts to be sustainable, data-driven monitoring, evaluation, and follow-up research systems must be an integral part of the education process. The use of big data and artificial intelligence can help monitor learning progress, identify gaps, and design targeted interventions. Periodic evaluation of the implementation of digital media in schools and madrassas is needed to ensure that the innovations carried out really have a positive impact on the quality of learning and the formation of students' character. Further research, both in the form of action research, longitudinal studies, and digital pedagogy experiments, is needed to evaluate the long-term impact of technology integration on religious understanding, moral formation, and social-emotional competence of students.

In a broader perspective, the success of PAI learning transformation in the digital era depends heavily on the balance between technological innovation and the strengthening of Islamic values. Technology should be positioned as a tool to accelerate, expand, and enrich the learning process, not as a substitute for the role of humans in building character. Example, honesty, care, and responsibility instilled through direct interaction between teachers and students remain the main keys to character building. Religious education is basically not just about transferring knowledge, but instilling values, shaping morals, and equipping students with the ability to coexist harmoniously in a plural and dynamic society.

In the end, the integration of digital media in PAI learning in the Society 5.0 era is not the end of a journey, but the beginning of an educational transformation process that continues to evolve according to the dynamics of the times. The challenges and opportunities that arise in the future will be increasingly complex and multidimensional, ranging from the development of increasingly sophisticated artificial intelligence, the expansion of the metaverse ecosystem, to changes in education policies at the national and global levels. Therefore, a commitment to continue research, innovation, and improvement must be a culture in every Islamic educational institution. All stakeholders must work hand in hand to ensure that digital transformation in PAI learning continues to run on the corridor of Islamic values that are authentic, relevant, and adaptive to change, so that Islamic religious education is able to give birth to a generation that is not only digitally intelligent, but also has noble character, critical, tolerant, and is ready to become agents of change in the midst of an increasingly complex and challenging global society.

Thus, this conclusion is not just a summary of the entire discussion, but also an invitation for all teachers, students, parents, government, society, and academics to jointly build a PAI learning ecosystem that is adaptive, inclusive, characteristic, and excellence-oriented in the Society 5.0 era. Future research and innovation must continue to be encouraged so that PAI learning is always relevant, meaningful, and sustainable for current and future generations.

References

- Abdullah, M. Amin, *Islamic Studies in Higher Education: An Integrative-Interconnective Approach*, (Yogyakarta: Pustaka Siswa, 2020).
- Ally, Mohamed, "Foundations of Educational Theory for Online Learning," dalam *Theory and Practice of Online Learning*, ed. Terry Anderson, (Edmonton: AU Press, 2008).
- Anderson, Jon W., "New Media, New Public: Reconfiguring the Public Sphere of Islam," *Social Research*, Vol. 70, No. 3, 2003.
- Boyd, Danah M. dan Nicole B. Ellison, "Social Network Sites: Definition, History, and Scholarship," *Journal of Computer-Mediated Communication*, Vol. 13, No. 1, 2007.
- Creswell, John W., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th Edition, (Thousand Oaks: SAGE Publications, 2014).
- Deci, Edward L. dan Richard M. Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior*, (New York: Plenum Press, 1985).
- Gee, James Paul, *What Video Games Have to Teach Us About Learning and Literacy*, 2nd Edition, (New York: Palgrave Macmillan, 2007).
- Krippendorff, Klaus, *Content Analysis: An Introduction to Its Methodology*, 4th Edition, (Thousand Oaks: SAGE Publications, 2018).
- Liu, Ziming, "Digital Reading: An Overview," *Chinese Journal of Library and Information Science*, Vol. 5, No. 1, 2012.
- Merchant, Zahira, et al., "Effectiveness of Virtual Reality-Based Instruction on Students' Learning Outcomes," *Computers & Education*, Vol. 70, 2014.
- Russell, Stuart dan Peter Norvig, *Artificial Intelligence: A Modern Approach*, 4th Edition, (Boston: Pearson, 2020).
- Zahira, et al., "Effectiveness of Virtual Reality-Based Instruction on Students' Learning Outcomes," *Computers & Education*, Vol. 70, 2014.
- Russell, Stuart dan Peter Norvig, *Artificial Intelligence: A Modern Approach*, 4th Edition, (Boston: Pearson, 2020).