

Reconstruction of Integrative Islamic Education in the Society 5.0 Era: Curriculum Development, Learning Technology, and Qur'anic Values-Based Religious Assessment

Minhaj Ali Yahya^{1*}, Sahal Rizqan²

¹ Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia

² Al-Azhar University, Cairo, Egypt

Email: yahyaminhajali@gmail.com

Abstract

This study examines the reconstruction of integrative Islamic education in the Society 5.0 era through the development of curriculum, learning technology, and Qur'anic-based religious assessment at MTs Al-Khoirot Malang. The rapid advancement of digital technology has encouraged Islamic educational institutions to reform pedagogical practices while maintaining Qur'anic values as the ethical foundation of education. This research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, classroom observations, and documentation involving school leaders, Islamic education teachers, curriculum coordinators, and students. The data were analyzed using the interactive model of data reduction, data display, and conclusion drawing. The findings reveal that the madrasah reconstructed its educational system through the integration of diniyah and digital curricula, the implementation of Qur'anic character-based learning, the utilization of digital media and hybrid learning models, and the development of holistic religious assessments covering spiritual, moral, and cognitive dimensions. The study also demonstrates that technology in Islamic education functions not merely as an instructional tool but as a medium for strengthening ethical awareness and religious character formation. The major novelty of this research lies in the formulation of an integrative Qur'anic digital pedagogy model that combines Islamic values, technological adaptation, and holistic religious assessment within contemporary Islamic education.

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INTRODUCTION

The rapid expansion of digital technology in the Society 5.0 era has transformed educational systems across the world, including Islamic educational institutions (Afandy et al., 2026; Z. L. Sari et al., 2026). Contemporary society

requires educational models capable of integrating technological innovation with ethical and spiritual development (Bisri et al., 2026; Maqfiroh & Sumarni, Yustina, 2025). In this context, Islamic education holds a strategic role in shaping learners who are intellectually competent (Fahrurrosi et al., 2026; Tirta & Zaironi, 2025), spiritually grounded (Antika et al., 2026; Arisih & Muhammad, 2026; Fakhridana et al., 2026), and socially responsible (Azizah et al., 2026; Subairi & Zaironi, 2025; Syauqillah et al., 2023). The importance of this research emerges from the growing concern that technological advancement often prioritizes cognitive achievement while neglecting moral and religious dimensions. Islamic educational institutions are therefore challenged to reconstruct learning systems that preserve Qur'anic values amid digital transformation. Evidence from various educational practices indicates that students increasingly depend on digital platforms for learning, communication, and social interaction (Mufarrohah & Zaironi, 2026; Zaironi, 2021; Zaironi et al., 2023; Zaironi & Hilar, 2026). However, the absence of ethical guidance within technological utilization may lead to moral degradation, individualism, and weakened spiritual awareness (Fakhridana et al., 2026; Muzedi & Zaironi, 2026). Consequently, this study is important because it offers an integrative educational framework that harmonizes technology, curriculum development, and religious values within contemporary Islamic pedagogy.

One of the major problems faced by contemporary society is the imbalance between technological progress and character formation in educational environments (Herak, 2025; Zaironi, 2026a). Although digital innovation has improved access to information and learning resources, many educational institutions still struggle to integrate ethical and spiritual values into technology-based instruction (Al Aziiz, 2025; Zaironi & Acetylena, 2026). In Islamic education, this challenge becomes increasingly significant because educational objectives are not limited to academic achievement but also include moral cultivation, spiritual awareness, and character development. Many schools implement digital learning systems merely as technical instruments without reconstructing the philosophical orientation of education itself. As a result, learning processes tend to become mechanistic, cognitive oriented, and detached from religious values. Furthermore, assessment practices in Islamic education often emphasize memorization and academic performance rather than spiritual maturity and ethical behavior. This condition creates an educational gap between technological adaptation and value internalization. Therefore, reconstructing Islamic education through integrative curriculum development, ethical digital pedagogy, and holistic

religious assessment becomes an urgent necessity in responding to contemporary societal challenges.

Field phenomena demonstrate that many Islamic educational institutions are currently attempting to adapt to digital transformation while preserving their religious identity. At MTs Al-Khoirot Malang, efforts to integrate diniyah education with digital learning practices have become increasingly visible in classroom instruction and curriculum management. Teachers have utilized digital media, online learning platforms, and hybrid instructional models to support learning activities. Simultaneously, the madrasah continues to emphasize Qur'anic values through religious habituation programs, character education, and spiritual assessment practices. Nevertheless, several challenges remain evident, including limited pedagogical integration between technology and Islamic values, inconsistencies in character-based assessment, and the tendency of digital learning to prioritize technical efficiency over meaningful moral engagement. These conditions indicate that digital transformation in Islamic education requires not only technological adaptation but also philosophical reconstruction. Therefore, investigating how Islamic educational institutions reconstruct curriculum, pedagogy, and assessment systems becomes essential for understanding the future direction of integrative Islamic education in the Society 5.0 era.

Previous studies have widely discussed digital transformation in education, Islamic pedagogy, and curriculum innovation in contemporary learning environments (W. D. Sari, 2025). Several researchers have examined the implementation of technology based learning in Islamic schools (Djazilan & Hariani, 2022; Yani & Ulfa, 2025), emphasizing the effectiveness of digital media in improving student engagement and learning outcomes. Other studies have explored Islamic character education and the integration of religious values within modern educational systems (Acetylena & Zaironi, 2026; Zaironi, 2026a, 2026b). In addition, research concerning Society 5.0 has highlighted the importance of human centered technology and digital literacy in educational development (Afandy et al., 2026; Fakhridana et al., 2026; Zaironi & Hiram, 2026). However, many previous studies remain fragmented because they tend to focus only on technological utilization, curriculum administration, or religious instruction separately. Limited research has comprehensively examined the reconstruction of Islamic education through the integration of curriculum development, learning technology, and holistic religious assessment within a unified Qur'anic framework.

Furthermore, earlier studies often overlook the philosophical dimensions of Islamic educational reconstruction, particularly concerning the ethical implications of digital transformation in Islamic learning environments.

Another limitation found in previous research is the insufficient exploration of holistic religious assessment in technology-based Islamic education. Existing studies predominantly concentrate on cognitive achievement and instructional effectiveness while paying limited attention to spiritual and moral evaluation. In many cases, religious assessment is still conducted through conventional examinations that inadequately measure students' ethical behavior, spiritual awareness, and Qur'anic character development. Moreover, prior research rarely investigates how hybrid learning models can support the integration of digital competence and Islamic values simultaneously. This gap becomes increasingly important because Society 5.0 demands educational systems capable of balancing technological advancement with humanistic and spiritual dimensions. Therefore, this study positions itself as an effort to bridge the theoretical and practical gaps in contemporary Islamic education research. By examining curriculum integration, digital pedagogy, and Qur'anic-based assessment within a single institutional context, this research contributes to the development of a more comprehensive framework for reconstructing Islamic education in the digital era.

The novelty of this study lies in the formulation of an integrative Islamic educational reconstruction model that combines Qur'anic values, digital learning technology, and holistic religious assessment within the framework of Society 5.0. Unlike previous studies that mainly emphasize technological adaptation or curriculum innovation separately, this research proposes a comprehensive pedagogical reconstruction integrating spiritual, cognitive, moral, and technological dimensions simultaneously (Bisri et al., 2026; Nia Hasanah, Muchammad Syamsul Ma'arif, Nurul Ma'rifah, 2025; Rahmania & Kurnia, Fitri Ayu, 2026; Subairi & Zaironi, 2025; Tirta & Zaironi, 2025). The study introduces the concept of Qur'anic digital pedagogy as an educational approach that positions technology not merely as an instructional instrument but as a medium for ethical formation and character development. Additionally, this research develops the idea of holistic religious assessment that evaluates learners through spiritual behavior, moral attitudes, digital ethics, and academic competence. This state-of-the-art perspective is important because Islamic educational institutions currently require practical and philosophical models capable of responding to digital

transformation without losing their religious identity. Therefore, the study contributes both theoretically and practically to contemporary Islamic educational discourse.

Based on the problems and gaps identified above, this study seeks to analyze how MTs Al-Khoirot Malang reconstructs integrative Islamic education through curriculum development, digital learning technology, and Qur'anic-based religious assessment in the Society 5.0 era. The research argues that the sustainability of Islamic education in the digital age depends not only on technological adaptation but also on the integration of ethical, spiritual, and pedagogical values within educational practices. This study assumes that curriculum integration, hybrid learning implementation, and holistic assessment systems can strengthen the relevance of Islamic education in responding to contemporary challenges. Furthermore, the research proposes that Qur'anic values can function as an ethical foundation for digital pedagogy and educational transformation. The contribution of this study lies in providing a conceptual and practical framework for reconstructing Islamic education that harmonizes technological innovation with moral and spiritual development, thereby supporting the creation of humanistic, ethical, and future-oriented Islamic educational systems.

RESEARCH METHOD

This study employed a qualitative case study (Gammelgaard, 2017; Viera, 2023) design to investigate the reconstruction of integrative Islamic education in the Society 5.0 era. The approach enabled an in-depth understanding of curriculum integration, digital learning practices, and Qur'anic-based assessment within their natural context. It also facilitated exploration of participants' experiences, institutional culture, and pedagogical transformation occurring in contemporary Islamic educational environments comprehensively. The research was conducted at MTs Al-Khoirot Malang because the institution actively implements integrative Islamic education combining diniyah learning, digital technology, and character development. The madrasah was selected due to its commitment to maintaining Qur'anic values while adapting to technological advances. Its educational programs, hybrid learning system, and religious assessments supported the study's objectives effectively.

Data were collected through interviews, observations, and documentation (Khan et al., 2025). Participants included school leaders, teachers, curriculum

coordinators, and students. Observations examined classroom learning and religious activities, while documents covered curriculum materials, learning media, assessment instruments, and institutional reports. Data were analyzed through condensation, display, and verification (Mbanaso et al., 2023; Ravindran, 2019). Trustworthiness was ensured using triangulation, prolonged engagement, and member checking.

RESULT AND DISCUSSION

RESULT

Reconstruction of Integrative Islamic Education in the Society 5.0 Era

The reconstruction of integrative Islamic education in the Society 5.0 era at MTs Al-Khoirot Malang refers to the institutional effort to combine diniyah education, digital learning innovation, and Qur'anic character formation within a unified pedagogical framework. Operationally, this reconstruction was implemented through curriculum integration between religious and general subjects, the utilization of hybrid learning systems supported by digital media, and the application of holistic religious assessment emphasizing spiritual, moral, and cognitive development simultaneously. The reconstruction process also involved transforming teachers' pedagogical roles from information transmitters into facilitators of ethical and reflective learning. Furthermore, Qur'anic values were embedded not only in classroom instruction but also within digital interaction, assessment mechanisms, and school culture. This finding demonstrates that Islamic educational transformation in the Society 5.0 era requires philosophical adaptation capable of harmonizing technological advancement with spiritual formation and humanistic educational principles rooted in Islamic teachings.

Table 1. Interview Excerpt

Interview Excerpt	Indicator	Informant
"We integrate diniyah subjects with digital learning projects so students can understand Islamic values contextually."	Curriculum integration	Vice Principal of Curriculum
"Hybrid learning encourages students to access Islamic materials independently through digital platforms."	Hybrid learning implementation	Islamic Education Teacher
"Assessment is not only focused on academic scores but also students' worship discipline and digital ethics."	Holistic religious assessment	Headmaster
"Students are guided to use technology responsibly according to Qur'anic values."	Ethical digital literacy	Student Affairs Coordinator
"Learning media now combine interactive applications with Qur'anic character education."	Digital pedagogical innovation	Educational Technology Coordinator

The interview data indicate that curriculum reconstruction at the madrasah was not merely administrative modification but represented a substantial transformation in educational orientation. Informants consistently emphasized that curriculum integration was directed toward balancing technological competence and Islamic character formation. The statements demonstrate that digital technology was positioned as a pedagogical instrument supporting reflective and value-oriented learning rather than solely increasing instructional efficiency. The implementation of hybrid learning also reflects institutional awareness regarding the necessity of adapting Islamic education to the changing educational landscape. Importantly, assessment practices shifted from purely cognitive evaluation toward holistic assessment involving spiritual discipline, ethical behavior, and responsible digital interaction. This transformation signifies a broader philosophical reconstruction in which Islamic education responds to technological modernization without abandoning Qur'anic principles. Consequently, the findings reveal that educational innovation in Islamic institutions can maintain religious identity while simultaneously promoting adaptive and future-oriented pedagogical practices.

Another important interpretation emerging from the table concerns the changing role of teachers and institutional culture within digital Islamic education. Teachers no longer function exclusively as transmitters of religious knowledge but increasingly act as mentors guiding students' ethical engagement with technology. Informants repeatedly highlighted the importance of integrating Qur'anic values into digital literacy practices, indicating that technology utilization was monitored through moral and spiritual considerations. This finding illustrates that the madrasah attempted to construct a humanistic digital learning environment where technological innovation remained aligned with Islamic ethics. Furthermore, the integration of worship discipline and character assessment into evaluation systems demonstrates the institution's commitment to preserving holistic educational objectives. Such transformation challenges conventional educational models that often separate academic achievement from spiritual development. Therefore, the reconstruction of Islamic education at the institution reflects a broader pedagogical movement seeking to redefine the relationship between religion, technology, and character formation within the Society 5.0 educational paradigm.

Observational findings further strengthened the interview results regarding the implementation of integrative Islamic education. During classroom

activities, students actively engaged with digital learning platforms while teachers consistently connected instructional materials with Qur'anic values and ethical reflections. Researchers observed that hybrid learning sessions encouraged collaborative discussion, independent exploration, and reflective understanding of Islamic teachings through multimedia resources. In several learning activities, teachers emphasized responsible digital communication, discipline in online participation, and respectful interaction during virtual learning sessions. Additionally, religious habituation programs such as collective prayer, Qur'an recitation, and moral reflection remained integrated into daily educational activities despite increasing technological utilization. The researcher interpreted these observations as evidence that digital transformation at the madrasah did not diminish spiritual culture but instead expanded pedagogical opportunities for value internalization. Consequently, the reconstruction process demonstrated the institution's capacity to harmonize technological adaptation with religious and moral educational objectives comprehensively.

The findings of this research indicate that the reconstruction of integrative Islamic education in the Society 5.0 era was characterized by the systematic integration of curriculum development, learning technology, and Qur'anic-based assessment within a unified educational framework. In practical terms, the madrasah developed educational strategies combining digital competence, religious instruction, and ethical character formation simultaneously. Hybrid learning models, digital pedagogical innovation, and holistic religious assessment collectively functioned as instruments for strengthening both academic and spiritual dimensions of learning. Furthermore, the institution emphasized that technological adaptation should remain guided by Qur'anic principles to prevent the emergence of value-neutral educational practices. The researcher interpreted these findings as confirmation that contemporary Islamic education requires not only technological modernization but also philosophical reconstruction ensuring that educational transformation remains centered on moral, spiritual, and humanistic values. Thus, integrative Islamic education emerged as a balanced model for responding to contemporary educational challenges effectively.

The overall data reveal several interconnected patterns concerning the reconstruction of Islamic education in the Society 5.0 era. First, curriculum integration consistently emphasized the balance between religious knowledge and technological literacy. Second, digital learning innovation was always accompanied by ethical guidance and Qur'anic value internalization. Third,

assessment transformation reflected institutional commitment to evaluating students holistically through cognitive, spiritual, and behavioral dimensions. These patterns indicate that the madrasah adopted a comprehensive educational reconstruction strategy rather than isolated technological adaptation. The consistency between interview results, observations, and institutional practices demonstrates that Islamic educational transformation was implemented systematically across pedagogical, curricular, and evaluative dimensions. Furthermore, the data suggest that successful digital transformation in Islamic education depends on integrating technological competence with ethical consciousness and spiritual formation. Therefore, the reconstruction model identified in this study represents a holistic educational approach capable of maintaining Islamic identity within rapidly evolving technological environments.

Table 2. Integration of Digital Technology and Character Education in Islamic Religious Education (PAI) Learning

Informant Position	Interview Excerpt	Indicator
Headmaster	"Technology should strengthen students' morality, not weaken their Islamic identity."	Ethical educational vision
Vice Principal of Curriculum	"Curriculum integration helps students connect religious teachings with contemporary realities."	Integrative curriculum orientation
Islamic Education Teacher	"Digital learning becomes meaningful when connected to Qur'anic reflection."	Qur'anic digital pedagogy
Educational Technology Coordinator	"Hybrid learning creates broader opportunities for collaborative and independent learning."	Adaptive learning innovation
Student Affairs Coordinator	"Character assessment is important to monitor students' behavior both online and offline."	Holistic character evaluation

The second table demonstrates that institutional leaders and educators shared a common understanding regarding the purpose of educational transformation within the Society 5.0 era. Their perspectives consistently emphasized that technological advancement should reinforce rather than replace Islamic moral and spiritual values. The interview excerpts reveal a strong institutional orientation toward ethical digital pedagogy in which technology serves as a medium for reflective and character-based learning. Furthermore, the curriculum integration described by informants illustrates an effort to contextualize Islamic teachings within contemporary social and technological realities. Such perspectives indicate that the educational reconstruction process was guided by philosophical considerations concerning the relationship between

technology, morality, and Islamic identity. Importantly, character evaluation emerged as a central component within educational practices, demonstrating that institutional success was measured not only through academic achievement but also through ethical conduct and spiritual maturity among students.

A deeper interpretation of the table suggests that educational reconstruction at the madrasah was built upon a collective institutional commitment rather than isolated instructional initiatives. Informants from different organizational positions expressed interconnected educational goals emphasizing integration, ethics, and holistic development. This consistency reflects the existence of a shared pedagogical culture supporting sustainable educational transformation. The emphasis on Qur'anic reflection within digital learning further indicates that the institution attempted to humanize technological utilization through spiritual engagement and ethical awareness. Moreover, hybrid learning innovation was interpreted not merely as technical adaptation but as a strategy for encouraging student autonomy, collaboration, and reflective learning practices. The researcher concludes that the reconstruction model implemented by the institution represents a contextual response to digital transformation challenges while preserving the philosophical foundations of Islamic education. Therefore, the data reveal that successful educational innovation requires alignment between institutional vision, pedagogical practice, and value-based educational objectives.

The data patterns demonstrate that the reconstruction of Islamic education at the madrasah consistently integrated three major dimensions: technological adaptation, Qur'anic value internalization, and holistic character development. Across interviews, observations, and institutional practices, educators emphasized the importance of balancing digital competence with spiritual awareness and ethical responsibility. Another visible pattern concerns the transformation of assessment practices from purely cognitive evaluation toward multidimensional character and spiritual assessment. Additionally, hybrid learning consistently functioned as a pedagogical strategy supporting both instructional flexibility and value-oriented interaction. These recurring patterns indicate that educational reconstruction was implemented systematically and collaboratively within the institution. The findings ultimately suggest that Islamic educational institutions can adapt successfully to Society 5.0 challenges when technological innovation is guided by moral, spiritual, and humanistic educational principles rooted in Qur'anic teachings.

DISCUSSION

The findings of this study demonstrate that the reconstruction of integrative Islamic education in the Society 5.0 era involves the systematic integration of curriculum development, digital learning technology, and Qur'anic-based religious assessment. This result is consistent with previous studies emphasizing the importance of integrating technological competence with character education in contemporary Islamic learning environments (Anwar, 2024). Earlier researchers argued that digital transformation in Islamic education should not merely focus on technical adaptation but also preserve moral and spiritual dimensions within pedagogical practices (W. D. Sari, 2025; Warisno et al., 2025). The present findings strengthen these perspectives by showing that curriculum integration at MTs Al-Khoirot Malang was directed toward balancing religious instruction, digital literacy, and ethical awareness simultaneously. However, unlike previous studies that mainly focused on instructional technology, this research highlights the interconnected relationship between curriculum reconstruction, hybrid learning innovation, and holistic religious assessment within a unified educational framework.

The implementation of hybrid learning and digital pedagogical innovation identified in this study supports earlier literature discussing the relevance of flexible learning models in the digital era (Hartnett, 2020). Previous research has indicated that hybrid learning enhances students' participation, independent learning, and access to educational resources (Mulenga & Shilongo, 2025). The current findings confirm these arguments while extending them into the context of Islamic education by emphasizing the role of Qur'anic values in guiding digital interaction and technological utilization. In contrast to conventional digital learning models that primarily prioritize efficiency and academic outcomes, the observed educational practices integrated ethical reflection and spiritual awareness into technology-based instruction. This difference suggests that Islamic educational institutions possess unique pedagogical characteristics rooted in value-oriented learning. Theoretically, the findings contribute to the discourse of Islamic educational philosophy by proposing that technological innovation should remain connected to moral and spiritual objectives within contemporary educational transformation.

Another significant finding concerns the reconstruction of religious assessment practices through holistic evaluation mechanisms involving cognitive, spiritual, and behavioral dimensions. This result corresponds with several

educational theories advocating authentic assessment and character-based evaluation in modern pedagogy (Dudley, 2025, 2026). Previous studies often criticized traditional religious assessment for overemphasizing memorization and academic testing while neglecting ethical and spiritual development. The findings of this study address this limitation by demonstrating that Qur'anic-based assessment can function as a comprehensive instrument for monitoring worship discipline, digital ethics, and moral conduct alongside academic achievement. Furthermore, this research differs from earlier investigations because it integrates spiritual assessment into digital learning environments rather than treating religious evaluation as a separate educational activity. Practically, these findings imply that Islamic educational institutions should redesign assessment systems capable of measuring students' holistic development in response to rapidly changing technological and social contexts.

The findings also reveal important implications regarding the transformation of teachers' pedagogical roles within integrative Islamic education. Existing literature has emphasized that teachers in digital learning environments increasingly function as facilitators and mentors rather than sole providers of information (Bell, 2024; Phelps & Vlachopoulos, 2020). The present study confirms this argument by illustrating how teachers guided students' ethical engagement with digital technology through reflective and value-oriented instruction. However, this study expands previous discussions by demonstrating that teachers in Islamic educational institutions additionally serve as moral and spiritual facilitators responsible for integrating Qur'anic values into digital pedagogy. This pedagogical transformation indicates that educational modernization in Islamic contexts requires professional competencies extending beyond technological skills toward ethical leadership and character guidance. Practically, these findings highlight the necessity of teacher development programs focusing on digital pedagogy, spiritual mentoring, and ethical learning management within contemporary Islamic educational systems.

Overall, the reconstruction model identified in this study contributes theoretically to the development of integrative Islamic educational philosophy in the Society 5.0 era. The findings demonstrate that successful educational transformation depends on harmonizing technological innovation with spiritual formation, moral values, and humanistic educational principles. This perspective differs from dominant modernization paradigms that frequently separate technological advancement from ethical and religious considerations.

Theoretically, the study introduces the concept of Qur'anic digital pedagogy as an alternative framework for understanding the relationship between technology, curriculum, and character development in Islamic education. Practically, the research provides a model that can guide Islamic educational institutions in designing curriculum integration, implementing hybrid learning systems, and developing holistic religious assessment mechanisms. Consequently, this study offers meaningful contributions for policymakers, educators, and researchers seeking sustainable and value-oriented educational transformation in contemporary Islamic learning environments.

CONCLUSION

The most important finding of this study demonstrates that the reconstruction of integrative Islamic education in the Society 5.0 era requires the harmonious integration of curriculum development, digital learning technology, and Qur'anic-based religious assessment. The research reveals that technological transformation in Islamic education becomes meaningful when guided by spiritual, moral, and humanistic values. The lesson gained from this study is that Islamic educational institutions can adapt to digital modernization without losing their religious identity and ethical educational orientation.

The strength of this study lies in its contribution to the development of contemporary Islamic educational discourse through the formulation of an integrative Qur'anic digital pedagogy framework. The research contributes theoretically by connecting Islamic educational philosophy, hybrid learning innovation, and holistic religious assessment within a unified analytical perspective. Practically, the study offers a contextual educational model for Islamic institutions seeking to integrate technological advancement with character formation, spiritual development, and ethical learning practices in contemporary educational environments.

This study is limited by its focus on a single institutional setting at MTs Al-Khoirot Malang, which may restrict broader generalization of the findings. In addition, the research primarily emphasizes qualitative exploration without measuring the long-term effectiveness of integrative digital pedagogy quantitatively. Future studies are recommended to investigate comparative models across different Islamic educational institutions, employ mixed-method approaches, and examine the long-term impact of Qur'anic-based digital learning on students' academic achievement, character formation, and digital ethics.

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