

Islamic Education as a Catalyst for Societal Transformation in the Digital Age

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Abstract

The societal transformation currently taking place in the world is highly complex, driven primarily by advances in digital technology, globalization, and demographic change. Islam, with the second-largest religious following — comprising approximately 25% of the world's population, or roughly 2 billion people — can play a significant role in this transformation and become a moral and spiritual force in creating a just, noble, solidary, and ethical society through the application of values such as honesty, responsibility, justice, and transformative education and leadership, encouraging positive innovation while maintaining the noble values of religion amidst changing times, especially in the digital era. In a global context, Islam has proven to be a catalyst for transformation throughout its history, such as during the golden age of Islamic civilization in the Middle Ages, which combined science, philosophy, and spirituality for social progress. This study aims to identify and promote the role of Islamic education in social transformation and to contribute positively to the advancement of society while remaining relevant to changing times through a dynamic and transformative approach. This study uses the Systematic Literature Review (SLR) method with data drawn from Scopus and visualized using VOSviewer software to analyze previous research related to this research topic and identify research gaps in prior research. This study also uses a qualitative literature review method that critically examines, analyzes, and synthesizes knowledge or findings from various academic literature and is enriched with thematic analysis to identify key patterns from primary and secondary sources to ensure accuracy.

Keywords: Islamic Education; Societal Transformation; Digitalization; Globalization

INTRODUCTION

Societal transformation is a profound, systemic, and sustained shift in the core structures, values, institutions, and behaviors of a society, driven by factors such as technology, economics, politics, or environmental crises, leading to new power dynamics and ways of life, as seen in the shift from an agrarian society to an industrial society or the ongoing digital and sustainability transition. Societal transformation is a complex and non-linear process that reshapes culture, power, equality, and human-nature relationships, often involving conscious efforts to build a more sustainable and equitable future. Societal transformation is inevitable due to the fundamental nature of humans as social beings who always interact and face the dynamics of life, occurring slowly or quickly, on a small or large scale, encompassing ways of thinking, ways of life, culture, social relationships, economics, and technology (Azzaakiyyah, 2023; Davis & Dubberly, 2023; Schmelzer & Büttner, 2024).

The societal transformations currently taking place around the world are highly complex, driven primarily by advances in digital technology, globalization, and demographic change. These processes are interconnected and impact nearly every aspect of human life, from how we interact to how we work and consume information. (1) The Digital Revolution and Artificial

Intelligence (AI): The rapid development of the internet, social media, automation, and artificial intelligence (AI) is fundamentally changing the way humans interact, work, and obtain information. This is leading to the emergence of a digital economy, changing workforce needs, and shifting social behaviors, including how we communicate and shop (consumption patterns). (2) Globalization and Global Interconnection: The increasingly easy flow of information, goods, and people across national borders is creating a "global consumer culture" and increasing interdependence between countries. Globalization is facilitating the influx of foreign cultures and the use of international languages such as English, while simultaneously posing challenges to local cultures. (3) Demographic Change: Shifts in the age structure of populations, such as an increase in the number of elderly people and a decline in birth rates, are putting new pressures on social, economic, and health policy systems. (4) Environmental Impacts and Climate Change: Awareness of the climate crisis drives social change toward sustainability. Natural disasters, such as tsunamis, can also cause significant social change in a community. (5) Shifts in Values and Lifestyles: Social transformation also includes changes in social values, such as increased multicultural awareness, shifts in gender roles, and changing views on traditional institutions. (6) Responses to Global Crises: Major events such as the COVID-19 pandemic also trigger rapid and widespread social change, altering daily living habits, education, and work patterns (e.g., remote work). Modern societies are required to be more adaptive due to the increasingly rapid and complex pace of social change.

By 2025, the world's Muslim population will reach approximately 2 billion people (25% of the world's population), with the fastest growth due to high birth rates in Muslim-majority countries, especially in the Asia-Pacific region (Indonesia, Pakistan, India) and Sub-Saharan Africa, with Indonesia as the country with the largest Muslim population. Islam can play a significant role in the transformation of society and become a moral and spiritual force to create a just, noble, united, and ethical society, through the application of values such as honesty, responsibility, and justice, as well as transformative education and leadership, encouraging positive innovation while maintaining the noble values of religion amidst changing times, especially in the digital era. The main roles of Islam in the transformation of society are as follows: (1) Moral and Ethical Guide: Islam focuses on perfecting morals, making values such as honesty, trustworthiness, and empathy the foundation of individual and social behavior, even in digital interactions. (2) Solidarity and Justice Builder: Encouraging universal brotherhood, social justice, equality, and a sense of togetherness to create social harmony, as exemplified by the Prophet Muhammad SAW in uniting the Muhajirin and Ansar. (3) Source of Creative Inspiration: Islamic teachings encourage their followers to innovate, be productive, and make positive contributions to society, not just follow old patterns. (4) Control and Director of Change: Islam serves as a social control that ensures changes (e.g., those driven by technology) are directed in a positive and beneficial direction, without damaging morals and ethics. (5) Educator and Character Builder: Islamic education plays a major role in shaping perspectives and developing individuals, forming strong social character, and instilling religiously grounded ethical values.

Moreover, in a global context, Islam has proven to be a catalyst for transformation throughout its history, such as during the golden age of Islamic civilization in the Middle Ages, which combined science, philosophy, and spirituality for social progress (see Florian Pohl's *Islamic Education and the Public Sphere*, 2009, which discusses how historical Islamic

education influenced European society). In the contemporary era, Islamic education can address issues such as gender inequality and extremism by promoting progressive interpretations of the Qur'an, as discussed in research (Nawawi, 2023) which emphasizes the adaptation of educational strategies for social inclusivity.

This research aims to identify and promote the role of Islamic education in the transformation of society to form a well-rounded human being who is faithful, pious, of noble character, and possessed of extensive knowledge — one who is able to live in harmony with the Creator, fellow human beings, and the universe, and who contributes positively to the progress of society by developing personal potential holistically (spiritual, intellectual, physical, and social) while remaining relevant to the changing times through a dynamic and transformative approach.

METHOD

The research method in this study employs a qualitative approach using the Systematic Literature Review (SLR) method, which aims to identify, analyze, and synthesize findings from previous studies related to the role of Islamic education in societal transformation in the digital era. This approach was chosen because it allows researchers to obtain a comprehensive understanding of the development of concepts, theories, and practices of Islamic education in responding to global social changes. The data population in this research consists of all scientific articles discussing Islamic education, societal transformation, globalization, and digitalization indexed in international scientific databases, particularly Scopus. The research sample was obtained using a purposive sampling technique, in which articles were selected based on their relevance to the research keywords such as Islamic Education, Societal Transformation, Globalization, and Digital Era. The selected articles were scholarly publications that directly relate to the research focus and were published in reputable academic journals. The research instrument used was a literature analysis matrix and documentation sheet, which functioned to identify research themes, methodological approaches, and the contributions of previous studies to the research topic.

The data collection technique was conducted through documentary study, by searching and retrieving scientific articles available in the Scopus database using predetermined keywords. The research procedure began with the identification of relevant literature, followed by article selection based on topic relevance, and a screening process to ensure alignment with the research objectives. Subsequently, the selected articles were analyzed in depth to identify patterns, themes, and relationships among variables related to the role of Islamic education in societal transformation. To ensure the validity of the data, this study applied conceptual validity through literature source triangulation and cross-checking the consistency of findings among previous studies. In addition, data reliability was strengthened through repeated reviews of the selected literature, ensuring that the interpretations generated remain consistent and academically accountable.

Data analysis in this study was conducted using thematic analysis and bibliometric analysis to identify research trends, conceptual relationships, and research gaps that have not been widely explored in previous studies. The analysis process was supported by the use of VOSviewer software to perform bibliometric mapping and visualize keyword networks related to the research topic. Through this mapping, the researcher was able to observe the

relationships between Islamic education, societal transformation, globalization, and digitalization in previous studies. The mapping results were then analyzed qualitatively to generate a conceptual synthesis explaining how Islamic education can function as a catalyst for societal transformation in the digital era. Through this approach, the study is expected to provide a more systematic understanding of the contribution of Islamic education in responding to global social changes while identifying opportunities for future research development.

RESULT AND DISCUSSION

Transformation is a fundamental and structural change from an old form to a new, better form, often gradual and irreversible, can occur in individuals (personal, beliefs), social (culture, structure), or organizations. Meanwhile, social transformation is a process of comprehensive and fundamental change in the structure, system, values, norms, and patterns of life of society over time, which can occur gradually or radically, driven by internal and external factors such as technology, globalization, or policies, and has an impact on ways of thinking, interacting, to the economic and cultural order, such as changes in communication patterns due to social media or shifts in gender values. Transformation generally means a change from an old form to a new form, can change appearance, nature, or structure, often irreversible. Transformation in sociology means changes in structural inequality and power relations in society. Transformation in education means changing an individual's frame of reference to become more tolerant, reflective, and open. Some transformation theories are as follows: (1) Transformative Learning Theory: explains how people change beliefs, assumptions, and worldviews through four stages: perplexing dilemmas, critical reflection, rational discourse, and personal agency. Transformative learning aims to modify habits of mind and points of view. (2) Paradigm Change Theory (Thomas Kuhn): The development of science occurs through paradigm shifts (viewpoints) that include ontological, epistemological, and axiological elements. (3) Constructivism Theory: Emphasizes that learning is an active process of building knowledge, often the basis of educational transformation theories. (4) Theory "U" (Otto Scharmer): A framework for innovation and change that focuses on changes from within (consciousness) to create new solutions, often used in the context of social and organizational transformation.

Societal transformation is a structural and profound change in society (values, norms, social structures) that occurs gradually and is often triggered by technology or globalization, towards a new, more modern or complex form. Theories that explain transformation include: (1) Linear/Evolutionary Theory (Auguste Comte): Society develops in a straight line towards a more advanced stage (primitive, traditional, modern). For example, the struggle of a nation from being colonized to becoming independent, such as Indonesia, which leads to the ultimate goal of independence. (2) Cyclical Theory: Social change occurs repeatedly like a cycle, returning to existing patterns (e.g., fashion). (3) Social Movement and Conflict Theory: Change is triggered by class or group struggles that challenge structural inequalities (such as social status, gender). (4) Modernization & Globalization Theory: Society changes from traditional to modern through industrialization and global interaction, but can cause social problems. (5) Cultural Lag Theory: Material culture (technology) develops faster than non-material culture (norms, values), creating a lag or gap. For example, society is slow to adapt to new digital technologies (the internet). The main aspects of social transformation include: (1) Values and

Norms (shifting from traditional values to modern values, including dress codes, consumer lifestyles (installment payments), and greater tolerance). (2) Economy (changes in production systems, the emergence of the digital economy, consumer culture, and adaptation to new financial systems). (3) Technology & Communication (adoption of the internet, social media, and digital technologies that change the way people interact, work, and access information). (4) Social & Family Structure (changing gender roles, the emergence of more diverse family structures, and social mobility through Education). (5) Culture (globalization influences local cultures, encouraging cultural diversification, as well as changes in art, language, and the arts). (6) Politics & Law (the struggle for justice, democracy, and greater civic awareness, often led by the younger generation). (7) Education (education becomes an important tool for social mobility and increased insight, encouraging better change).

Education is the process of developing human potential as a whole (physical & spiritual) according to the values of society. Education is a conscious effort to grow and develop the innate potential of students (both physical and mental) according to cultural and societal values, aiming to achieve maturity and positive behavioral changes through experiences of interaction with the environment. Educational methods are needed as an explanatory framework for how people learn, acquire knowledge, skills, and values, which guide effective teaching methods in various environments. The main methods of education include: (1) Behaviorism, focusing on stimulus-response relationships and observable behavioral changes, often using positive/negative reinforcement (e.g., drill and practice). (2) Cognitivism, studying mental processes (thinking, memory, problem solving), emphasizing understanding and processing of information. (3) Constructivism, Students actively construct their own understanding through personal experience and reflection (Jean Piaget). (4) Humanism, emphasizes the full potential of the individual, intrinsic motivation, and emotional needs (Abraham Maslow, Carl Rogers). (5) Social Constructivism, Emphasizes the role of social and cultural interactions in constructing knowledge (Vygotsky) and (6) Gestalt Theory, Views learning holistically, not just in separate parts, emphasizing contextual understanding of concepts.

The concept of Islamic education is a systematic process to guide the whole person (physical, spiritual, intellectual and moral) based on the values of the Qur'an and Sunnah, aimed at forming individuals who are devout, have noble character and are able to practice Islamic teachings in life in this world and the hereafter, with teachers as the main role models, as well as integrating knowledge of the world and the afterlife in a balanced way. Islamic education aims to; ta'arrub ila Allah (getting closer to Allah SWT), the formation of noble morals (forming individual character with noble character) and world-hereafter balance (integrating worldly and ukhrawi knowledge). The basis and sources of Islamic education come from the Al-Qur'an & Sunnah as the main and first source, as well as Ijtihad & Other Shari'a which are developments from the main source. Important Aspects in Islamic Education: Ta'lim/Teaching (transfer of intellectual knowledge), Tarbiyah/Development (formation of character and personality and Ta'dib/Akhlak Education (emphasis on manners and ethics).

In Islam, there are three terms used in Islamic education: tarbiyah, ta'lim, and ta'dib. First, the term tarbiyah comes from the word rabba yarbu, which means to increase or grow. Second, the term ta'lim comes from the word rabia yarba, which means to grow and develop. Third, the term ta'dib comes from the word raba yarubbu, which means to improve, master, lead, guard, and maintain. The word of God that supports the term tarbiyah is found in Surah Al-Isra', verse

24. According to Abdul Fatah Jalal, ta'lim is a continuous learning process that occurs from birth, through the development of the functions of hearing, sight, and the heart. Meanwhile, the term ta'dib, according to him, comes from the word adab, which means recognizing and acknowledging that knowledge and existence have a hierarchically organized structure according to their various levels and degrees. In addition, ta'dib also involves understanding one's place in relation to that reality, as well as one's physical, intellectual, or spiritual capacities and potential. Thus, the word adab encompasses the meanings of knowledge and deeds.

The goal of Islamic education is to achieve balanced growth in humans as whole beings, through spiritual, intellectual, emotional, and sensory training. Therefore, education should serve the growth of students in all aspects, both individually and collectively, encompassing the spiritual, intellectual, imaginative, physical, scientific, and linguistic aspects. Education should also motivate all these aspects toward goodness and the attainment of perfection. The ultimate goal of education is the realization of submission to Allah SWT at the individual, community, and societal levels.

Various studies have conducted research on Islamic education and societal transformation as presented in Table 1.

Table 1. Research on Islamic Education and Societal Transformation

No	Title	Researcher	Type	Year
1	“The Role of Islamic Education in Positive Social Transformation amidst Technological Advancements”	“Sonia Isna Suratina, Pandu Prayogob, Muzawir Munawarsyahc, Rizki Lestari”	Article	2024
2	“The Urgency of Multicultural Education in Building a Civil Society: The Perspective of Islamic Educational Philosophy”	“Masduki, Sehan Rifky Arfanaldy, Mohammad Bintang Pamuncak, Fahmi”	Article	2025
3	“Transformation of Islamic Education: A Study of Changes in The Transformation of The Education Curriculum”	“Muh. Ibnu Sholeh, Habibur Rohma2, Eko Agus Suwandi, Akhyak, Nur Efendi, As'aril Muhajir”	Article	2023
4	“The Transformation of Islamic Educational Leadership in a Multicultural Society: A Theoretical Review Based on Critical Literature”	“Abil Fida Muhammad Qois Al Hadi, Muh. Nur Rochim Maksum, Intan Dian Saputri, Syahrul Adam Salleh Ibrahim, Ammar Wangyee”	Article	2025
5	“An Adaptive Management Model of Islamic Education toward Social and Cultural Transformation”	“Trias Fatih Mubaidilla, Irfa'i Alfian Mubaidilla”	Article	2025
6	“The Contribution of Islamic Education to Social and Cultural Development in Society”	“Hoktaviadri, Mislaini1, Fauzi Akmal, Novia Yanti”	Article	2025
7	“Practicing Multicultural Education through Religiously Affiliated Schools and Its Implications for Social Change”	“Miftahur Rohman”	Article	2017
8	“The Socioanthropology of Islamic Education: Integrating Social, Cultural, and Anthropological Perspectives”	“Adiyono Adiyono, Dede Nurohman, Makmur Harun”	Article	2024

No	Title	Researcher	Type	Year
9	“The Role of Islamic Education in Advancing Social Transformation through Character Strengthening and Community Empowerment”	“Icang Tatan Tiana, Fida Fadilatul Romdoniyah, Muhammad Hilmy Ibnu Muqti, Ade Nurmaliyani”	Article	2025
10	“Merdeka Belajar: A New Paradigm of Islamic Education in the Setting of Social Change”	“Ach. Syaiful, Pahar Kurniadi, Mufiqur Rahman”	Article	2022
11	“Transformative Islamic Education for the Social Change Adjustment Strategy”	“Muhammad Adlan Nawawi”	Article	2023
12	“Transformation of Islamic Education in Facing the Challenges of Extremism in the Digital Era”	“Saca Suhendi”	Article	2025
13	“Transformation of Islamic Educational Values in Generation Z: Challenges and Opportunities”	“Nining Khurrotul Aini, Noer Rohmah, Mahmoud, Ismail Lutfi Japakiya”	Article	2025
14	“Transformation of Islamic Education In The 5.0 Era: The Role of Quality Management in Improving the Standards and Relevance of Islamic Education”	“Muamar Asykur, Ifriani, Selvi Hamriani, Siti Munawira S, Selfina”	Article	2024
15	“The Role of Islamic Education as the First Step Moral Education in Era Society 5.0: Implications for Indonesian and Turkish Education Systems”	“Syamsul Huda, Nur Ahid, Hasan Said Tortop, Fitria Lestari, Andika Eko Prasetyo”	Article	2022
16	“Transformation of Islamic Religious Education in the Era of Society 5.0”	“Mu’ allimah Rodhiyana”	Article	2023
17	“Islamic Education Curriculum in the Era of Society 5.0: Between Challenges and Innovation”	“Saca Suhendi”	Article	2024
18	“Islamic Education and Moderation: Islamic Religious Education Curriculum as a Tool for Social Transformation”	“Juliani, Atiqah Zahrah, Isfah Nurhadillah Rizki, Khairunnisa Harahap, Nadilla Yolanda”	Article	2024
19	“How Indonesia Became a World Leader in Islamic Education: A Historical Sociology of a Great Transormation”	Robert W. Hefner	Article	2022
20	“Transformative Islamic Education for the Social Change Adjustment Strategy”	“Muhammad Adlan Nawawi”	Article	2023
21	“Education Transormastion in Muslim Societies: A Discourse of Hope”	“Ilham Naseer”	Book	2022
22	“Transformasi Pendidikan Agama Islam: Memperkuat Nilai-nilai Spiritual, Etika, dan Pemahaman Keislaman dalam Konteks Modern”	“Dewi Shara Dalimunthe, Isda Pohan”	Article	2023
23	“Peran Pendidikan Agama Islam dalam Membentuk Masyarakat Madani”	“Ismatul Izzah”	Article	2018
24	“Peran Pendidikan islam Terhadap Perubahan sosial”	“Miftahul Huda”	Article	2015
25	“The Contributions of Islamic and Institutions To Modern Indonesian”	“Benny Sultan”	Article	2023

In their research, (Suratin et al., 2024) offers an integrative conceptual framework that merges Islamic values with multicultural principles to serve as a guide in crafting inclusive and contextual policies and practices for Islamic education. Multicultural education is deeply

rooted in the philosophy of Islamic education, drawing from values such as *tasamuh* (tolerance), *'adl* (justice), and *musawah* (equality). These principles are theologically significant and strategically useful for fostering an inclusive and equitable civil society.

This research indicates that while these ideals have been present in Islamic teachings for a long time, their application within Islamic educational institutions in Indonesia remains limited and uneven, particularly concerning curriculum development, teaching methods, and educator expertise. There is a need for a reconstruction of the Islamic education framework to make it more inclusive, dialogical, and contextual. Some practical suggestions include: (1) the incorporation of multicultural values throughout all. According to (Masduki et al., 2025), In Indonesia's diversified society, multicultural education is desperately needed. In addition to imparting religious knowledge, Islamic education can be used to alter society and create a peaceful civil society in the face of diversity. In order to create inclusive and contextual Islamic education policies and practices, this study provides an integrative conceptual framework that blends Islamic values with multiculturalism. The study by (Sholeh et al., 2023) finds the most effective ways to execute transformative Islamic education, investigates transformative Islamic education activities that might stimulate transformational learning, and examines how curriculum reform has changed Islamic education in Indonesia. (1) When putting transformative education into practice, there are two best implementation strategies: a) giving people the chance to think critically; b) giving them the chance to act from fresh angles. (2) Transformative learning can be stimulated by the following five transformative educational activities: a) internships; b) scenario-based learning; c) workplace culture adaptability; d) changing careers; and e) fostering cooperation with different educational establishments. (3) Changing the curriculum is one of the educational reforms implemented in Indonesia.

Research (Al Hadi et al., 2025) demonstrates how incorporating Islamic principles with contemporary leadership theories like distributed leadership and transformational leadership may boost an organization's ability to establish a fair, inclusive, and context-sensitive learning environment. This essay suggests five key pillars for transforming leadership: adaptability to diversity, integration of Islamic principles with contemporary ideas, moral role models, impact-based efficacy, and convergence of prophetic ethics and strategic management. Research (Huda et al., 2022) appears that successful versatile administration in Islamic instruction requires joining adaptability with ethical and otherworldly values to stay important in the midst of quick societal alter. Pioneers of Islamic instructive teach got to receive responsive and maintainable administration hones to preserve the quality and astuteness of learning.

In their research, (Akmal & Yanti, 2025) stated that Islamic education plays a crucial role in maintaining a balance between preserving traditional culture and developing a modern culture based on ethics and faith. Therefore, education plays a crucial role in instilling a long-term mindset focused on a better future. Education serves as the primary foundation in shaping a society that is not only able to adapt to various changes around it but also has a proactive attitude in planning and initiating progress and sustainable development. All of these efforts are based on noble values such as social justice, mutual respect and tolerance, and a strong sense of togetherness, all of which are essential teachings in the Islamic faith. Thus, education is not only a tool for transferring knowledge, but also a vehicle for character development and shaping a vision of the future oriented towards the common good and the welfare of all

humanity. (Rohman & Lessy, 2017) stated that the social change we hope to achieve from multicultural education has many dimensions.

In their research, (Adiyono et al., 2024) analyzes the Islamic instruction framework through a multidisciplinary viewpoint that coordinating social, social, and anthropological angles. The integration of social, social, and anthropological viewpoints gives a more comprehensive understanding of Islamic instruction. A all encompassing approach is required in educational programs improvement, instructor preparing, and Islamic instruction arrangements. (Tiana et al., 2025) stated that in the era of globalization and digitalization, society faces serious challenges in the form of moral decline, identity crises, and weak social solidarity due to the dominance of materialistic values. Furthermore, many Islamic educational institutions, particularly Islamic boarding schools (pesantren), remain underdeveloped in the areas of economics and life skills for students, thus underperforming their role in fostering community independence and social transformation. Studies show that Islamic education at the An-Nur Foundation plays a strategic role in shaping the character of a transformative generation through the internalization of Islamic values, the integration of the national curriculum and Islamic boarding schools, and the implementation of life skills and entrepreneurship programs. This institution implements a participatory management model that involves teachers, students, and the community in every stage of program planning and evaluation. This strategy not only strengthens students' religious and social character but also increases economic independence and community participation in religious and social activities. Research (Syaiful et al., 2022) proposes that social alter is an indivisible portion of Islamic instruction with a unused worldview. This alter has solid suggestions for the instructive framework, which requests a more humanistic and freeing instruction framework. Free Learning is an instructive concept that provides a modern heading that permits for the execution of instruction to be carried out independently and decentralized.

Research (Nawawi, 2023) proposes that transformative Islamic instruction could be a pivotal concept in tending to the elements of fast social alter in present day society. Transformative Islamic instruction plays a vital part in guiding social alter, but critical challenges got to be tended to to guarantee its significant part in forming an comprehensive and maintainable social future. The research underscores the significance of proceeding to advance basic exchange between Islamic values and innovation to make a modern instructive worldview competent of viably reacting to social elements and producing relevantly pertinent arrangements. According to (Suhendi, 2025), the improvement of advanced innovation has made critical social changes within the lives of youthful Muslims. Intuitive through social media and advanced devout figures have moreover moved devout specialist from its previous formal nature. Islamic instruction faces critical challenges in securing understudies from the impact of ideological radicalism developing through computerized stages. Studies indicate an critical ought to overhaul the educational programs, strategies, and biological system of Islamic instruction to be more responsive to quickly changing social substances. The part of instructors, families, communities, and arrangements that back direct Islamic instruction are key components in efforts to anticipate radicalization. With a collaborative and intelligent approach, Islamic instruction encompasses a noteworthy opportunity to shape a era of Muslims who are basic, tolerant, and safe to extraordinary philosophies.

Research (Aini et al., 2023) appears that the Islamic character of Era Z is progressively molded by advanced innovation. The change of Islamic instructive values in Era Z is affected by the improvement of advanced innovation, which has changed instructive designs, learning methodologies, and the part of social media within the internalization of Islamic values. The digitalization of learning materials, online and cross breed learning, and the utilize of social media as an instructive stage are a few shapes of adaptation of Islamic instruction within the digital period. The method of digitalizing innovation within the change of Islamic instructive values is very urgent and fitting to be carried out as an exertion to meet and adjust to wants of Era Z within the future. (Asykur & Hamriani, 2024) expressed that the fast mechanical advancements within the Mechanical Insurgency 5.0 time have altogether changed different angles of life, counting the instruction segment. In the midst of the current stream of globalization and digitalization in this period, Islamic education is required to preserve Islamic values, whereas expanding their pertinence and quality measures to be able to compete universally. The change of Islamic instruction within the 5.0 Period requires a vital approach to coordinated innovation with reinforcing the standards of quality administration in Islamic Instructive Educate. Quality administration acts as a orderly system to progress the execution of Islamic Instructive Institutions by guaranteeing that Islamic instruction not only meets scholarly benchmarks, but is additionally socially and profoundly important. Innovation within the 5.0 Time brings numerous benefits to Islamic instruction.

The adjustment of innovation in Islamic instruction incorporates the utilize of instructive program, e-learning stages, social media, and other digital tools pointed at enhancing students' learning encounters. The utilize of innovation cannot be isolated from negative impacts that have to be expected. (Huda et al., 2022) expressed that mechanical improvements within the Mechanical Transformation 4.0 time are the beginning issue that will trigger advance issues within the 5.0 period. Arrangements for the 5.0 period must be carried out and outlined early to expect ethical decay due to current mechanical advancements. The complexity of ethical decrease is an fundamentally portion of the instruction framework. This article contends that regard for others, neighborliness in discourse, and behavior in activity must be actualized in basic to junior tall school instruction. All ethical instruction must be based on Islamic instruction, utilizing innovative learning models as an compelling instruction framework within the 5.0 time.

Research (Rodhiyana, 2023) states that present day advancements have made the world confront the 5.0 transformation, requiring us to confront principal changes, counting the way we live, work, and relate to one another. Within the 5.0 time concept, industry is starting to touch the virtual world, within the frame of human, machine, and data network. The change of Indonesian instruction within the 5.0 period started with the Free Campus (Kampus Mandiri Merdeka Belajar) arrangement, one of whose need exercises is school digitalization. To welcome the 5.0 period, a arrangement must be found to guarantee Islamic devout instruction remains satisfactory nowadays. Hence, there are three steps that can be taken: 1). Troublesome Mentality. Attitude is how people think, decided by the settings we make some time recently considering and acting. 2). Self-Movement. Organizations that are spry and energetic in adjusting to explore the ocean of disturbance are those with human assets (HR) with the attitude of good drivers (great drivers), not travelers (travelers). 3). Reshaping or Making, there's a well known heredity of thought among Muslims that's still solidly held.

Research (Juliani et al., 2024) states that within the period of Society 5.0, Islamic instruction faces noteworthy challenges in adjusting its educational modules to fast innovative improvements. Changing needs for aptitudes and competencies require the Islamic instruction framework to be more versatile to digitalization without ignoring its principal values. The crevice between conventional educational module and the requests of the computerized period remains a critical deterrent to executing imaginative Islamic instruction. Inquire about shows that Islamic instruction must coordinated innovation into its learning framework to move forward the quality and pertinence of the educational modules. Advancements such as the utilize of manufactured insights, mixed learning, and data-driven analytics can be viable arrangements. With the correct methodology, Islamic instruction can not as it were adjust to the advanced period but moreover keep up its part in building the character and ethics of the Muslim era. Robert W. Hefner (2022) contends that over the past twenty a long time, teachers around the world have looked for to plan educational module to instruct understudies how to live together as citizens in differing social orders. In Muslim instruction circles, this assignment has ended up progressively challenging due to the bequest of classical law that made a strict and various leveled refinement between Muslims and non-Muslims. This paper presents a verifiable humanism of instructive change in Islamic schools in Indonesia related to instruction around citizenship and the country.

The consider appears that the development of madrasah-like teach over the Indonesian archipelago within the late 19th century implied that the far reaching appropriation of a more or less standardized educational modules centered on fiqh (as had long been common in Center Eastern and South Asian madrasahs) coincided with two other improvements: the rise of Indonesian patriotism, with its accentuation on multi-religious citizenship, and the spread of modernist-style "sekolah Islam" (Islamic schools) with wide scholarly educational program. The commonality of these three streams guaranteed that in Indonesia, Islamic instruction received a common educational modules emphasizing common sciences nearby Islamic sciences more promptly than in numerous other Muslim nations. Expecting later shifts seen in other Muslim-majority nations, Islamic teachers have done so whereas prioritizing Islamic standards of the common great (maslahat) and goal-oriented morals (maqasid) over lawful formalism, and following to the conventional Indonesian perfect of multireligious citizenship. In all these regards, Islamic higher instruction has made a critical commitment to modern Indonesian social and law based change. (Nawawi, 2023) contends that transformative Islamic instruction could be a significant concept in tending to the elements of quick social alter in cutting edge society. Inquire about shows that transformative Islamic instruction plays a pivotal part in guiding social alter, but noteworthy challenges ought to be tended to to guarantee its vital part in forming an inclusive and feasible social future. Persistently advancing basic exchange between Islamic values and innovation is pivotal to make a modern instructive worldview competent of successfully reacting to social elements and creating relevantly important arrangements.

According to (Nasser & International Institute of Islamic Thought, 2022), educational transformation in Muslim societies is characterized by a focus on integrating hope into the educational process. This approach aims to stimulate change, dialogue, and transformation within communities. Scholars from around the world have contributed to this discourse, offering insights into effective educational initiatives and their impact on students from

kindergarten to university. The Advancing Education in Muslim Societies (AEMS) initiative emphasizes the importance of a holistic approach that enriches the mind and soul, and instills hope in teaching and learning spaces. The AEMS initiative, launched in 2018, has collected data on values and competencies in Muslim-majority societies, focusing on students in secondary and higher education, as well as university teachers and instructors. The initiative aims to contribute to decision-making and the implementation of learning standards, policies, pedagogies, and curricula to enhance educational growth in Muslim-majority societies. (Dalimunthe, 2023) in his research expressed that innovative progresses and changing elements within the cutting edge world posture challenges for devout instruction, counting Islamic instruction. The investigate emphasizes the significance of advancing basic considering aptitudes, ethical values, and a comprehensive understanding of Islam that's significant to the challenges of the present day period. This investigate investigates the part of teachers in cultivating a positive learning environment, empowering discourse, and cultivating a sense of having a place among understudies.

The inquire about emphasizes the significance of collaborative endeavors between instructive teach, families, and the more extensive community in reinforcing Islamic values and standards. By grasping a transformational approach, Islamic instruction can adjust to the complexities of the present day world, enabling learners to create a solid otherworldly establishment, moral behavior, and a profound understanding of Islam that's pertinent to their lives and makes a positive commitment to society. In his research, (Izzah, 2018) expressed that within the middle of the times, unused wonders emerge in society, and usually certainly influenced by the improvement of science and innovation. Islamic instruction within the middle of the invasion of common instruction, endeavors to exist with different improvements and developments for its advance in making changes to traditions, culture, and social designs by keeping up devout resilience, living with shared regard and help, shaping a learned and mechanically proficient society, so that in this case what ought to be underlined is the part of Islamic devout instruction, gracious society, and character instruction.

Through, Islamic instruction both in formal and non-formal institutions, majlis ta'lim educate that moreover take part in making changes in thought designs and behavior, character instruction as a support within the arrangement of respectful society too plays a really huge part where the fortification is carried out by habituating behavior and adore in agreement with the lessons of each religion grasped by the community (Huda et al., 2022). Stated that Islam builds society through education, as the educational process is one of the most effective ways to build a community. Islamic education always considers two perspectives in all aspects, such as the physical and spiritual, the individual and social, the worldly and the hereafter, namely the formation of a perfect human being. Research (Sultan, 2023) expressed that Indonesia, as the nation with the biggest Muslim populace within the world, with different ethnicities and societies, proceeds to witness advance and advancement through different marvels, particularly devout elements. Hence, investigating the commitment of Islam as a total framework of life and as the overwhelming religion in Indonesia is undoubtedly exceptionally vital.

This discussion also shows that the transformation of Islamic education in the digital era requires the integration of AI and e-learning to strengthen morality, as discussed in "Transforming Islamic Education in the Digital Age" by Ahmad Fauzi et al. (2024), which highlights challenges such as cyber-extremism and solutions through a curriculum based on

the maqasid sharia. Furthermore, the book "Education Transformation in Muslim Societies" by Ziauddin Sardar (2022) emphasizes the role of Islamic education in building a post-normal society that is adaptive to global crises, with examples from various Muslim countries..

Islamic education responds to social transformation by becoming an agent of change through the formation of Islamic character (honesty, responsibility, empathy) that is relevant in the digital era, the integration of religious values with general knowledge, and social empowerment to create a just, caring, and adaptive society to change, by emphasizing aspects of humanization, liberalization, and transcendence to be relevant to modern challenges such as globalization and technological disruption.

Table 2. Concept and Role of Islamic Education in Facing Societal Transformation

The Role of Islamic Education	Description
Character and Moral Formation	<p>Instilling noble moral values (honesty, discipline, tolerance) as the foundation of behavior in daily life and social interactions, including in digital media.</p> <p>”لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا“</p> <p>"Indeed, in the Messenger of Allah you have a good example to follow, for those who hope in Allah and the Last Day and remember Allah often." Q.S Al Ahzab: 21</p>
Cultural Change Agent	<p>Building a love for Islamic heritage while integrating local values into the curriculum to ensure relevance and identity amidst the currents of globalization.</p> <p>”يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا“ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ“ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ</p> <p>"O mankind, indeed We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, Most Accurate." Q.S Al Hujurat: 13</p>
Intellectual and Social Empowerment	<p>Creating religious scholars who are professional, democratic and creative, and encouraging active participation in advancing the welfare of society (forming the Khairu Ummah).</p> <p>”وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ“</p> <p>"And let there be among you a group of people who call to virtue, enjoin what is right and forbid what is wrong; they are the lucky ones." Q.S Ali Imran: 104</p>
Technology Adaptation	<p>Applying Islamic values (trustworthiness, honesty) to filter information and interact ethically in the digital era, and making the principle of monotheism as a foundation for uniting religious and general knowledge in an integrative manner.</p> <p>”إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ“</p> <p>"Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ark that sails on the sea carries what is useful for humans, and what Allah sends down from the sky in the form of water, then with that water He revives the earth after (its) death and He spreads on the earth all kinds of animals, and the distribution of the</p>

The Role of Islamic Education	Description
Addressing Gaps	<p>winds and clouds is controlled between the heavens and the earth; indeed (there are) signs (of the oneness and greatness of Allah) for a people who think." Q.S Al Baqarah: 164</p> <hr/> <p>Changing the orientation of Islamic education from a normative-passive tendency to adaptive, critical, and solution-oriented towards global social dynamics through curriculum reform and innovative pedagogical approaches.</p> <p>“إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ”</p> <p>"Indeed, Allah will not change the condition of a people until they change the condition of themselves." Q.S Ar Ra'd: 11</p>

CONCLUSION

The world is currently undergoing profound societal transformation driven by digital technology, globalization, and demographic change, and Islam — representing approximately 25% of the global population — is uniquely positioned to serve as a moral, spiritual, and intellectual force within this shift. Rooted in values of honesty, justice, responsibility, and solidarity, and historically demonstrated through the golden age of Islamic civilization, Islamic education aligns closely with the demands of contemporary society in shaping character and morals, driving cultural change, empowering communities intellectually and socially, and bridging technological gaps — all in pursuit of the ideal of *Islam Rahmatan lil Alamin*, Islam as a mercy and blessing for all of humanity. Future research could explore the development of a standardized, empirically validated framework for integrating transformative Islamic education principles into formal and digital learning environments across Muslim-majority and Muslim-minority contexts, measuring their tangible impact on social cohesion, ethical conduct, and community resilience in the digital age.

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