

## The Problems of PAI Learning in the Era of Society 5.0 in Shaping Student Morality in Indonesia

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### Abstract

The very rapid development of digital technology in the last few decades has ushered students into the era of Society 5.0, namely an intelligent learning design in carrying out daily activities to improve learning with the help of technology. Problems that arise include the integration of religious values in a digital context, the decline in morality due to the influence of global culture, and difficulties in adapting the PAI curriculum to make it relevant to current developments. This research aims to analyze the impact of the Society 5.0 era on PAI learning and its implications for the formation of student morality. This research uses a qualitative approach with a literature study method. The findings from this research are that learning has a vital function in improving the performance of students' innovative thinking and strengthening interactions between teachers and students. Through this approach, character education in the era of society 5.0 can be realized efficiently. The conclusions of this research support students in understanding the essential character values in their digital life, including digital ethics, responsibility in cyberspace, collaboration, and critical performance in filtering the information received.

**Keywords:** Islamic Religious Education, Society 5.0, Morality.

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## INTRODUCTION

The rapid development of digital technology in the last few decades has ushered students into the era of Society 5.0, namely an intelligent learning design in carrying out daily activities to improve learning with the help of technology. In Indonesia, the use of digital technology is increasingly widespread in various sectors, including the education sector. According to the Central Statistics Agency (BPS), the number of internet users in Indonesia in 2022 will reach more than 200 million people, which shows a significant increase compared to previous years. In the midst of this progress, Islamic religious education is taking new tests and opportunities in forming students' character based on Islamic moral and ethical values (Maulidi & Badriyah, 2024). Moral education has become a controversial topic in various parts of the world. Discussions regarding character education are often colored by conflicting views. In fact, character education is an important element that should be the main focus of schools, but is often ignored. Schools should not only focus on improving academic achievement, but also have a responsibility to forge student morals. Both, academic achievement and improving good character, are two interrelated missions and need to receive balanced attention from educational

institutions. However, pressure from economic and political aspects in education often results in greater emphasis on academic achievement, thereby overriding the ideal function of schools in the formation of morality.

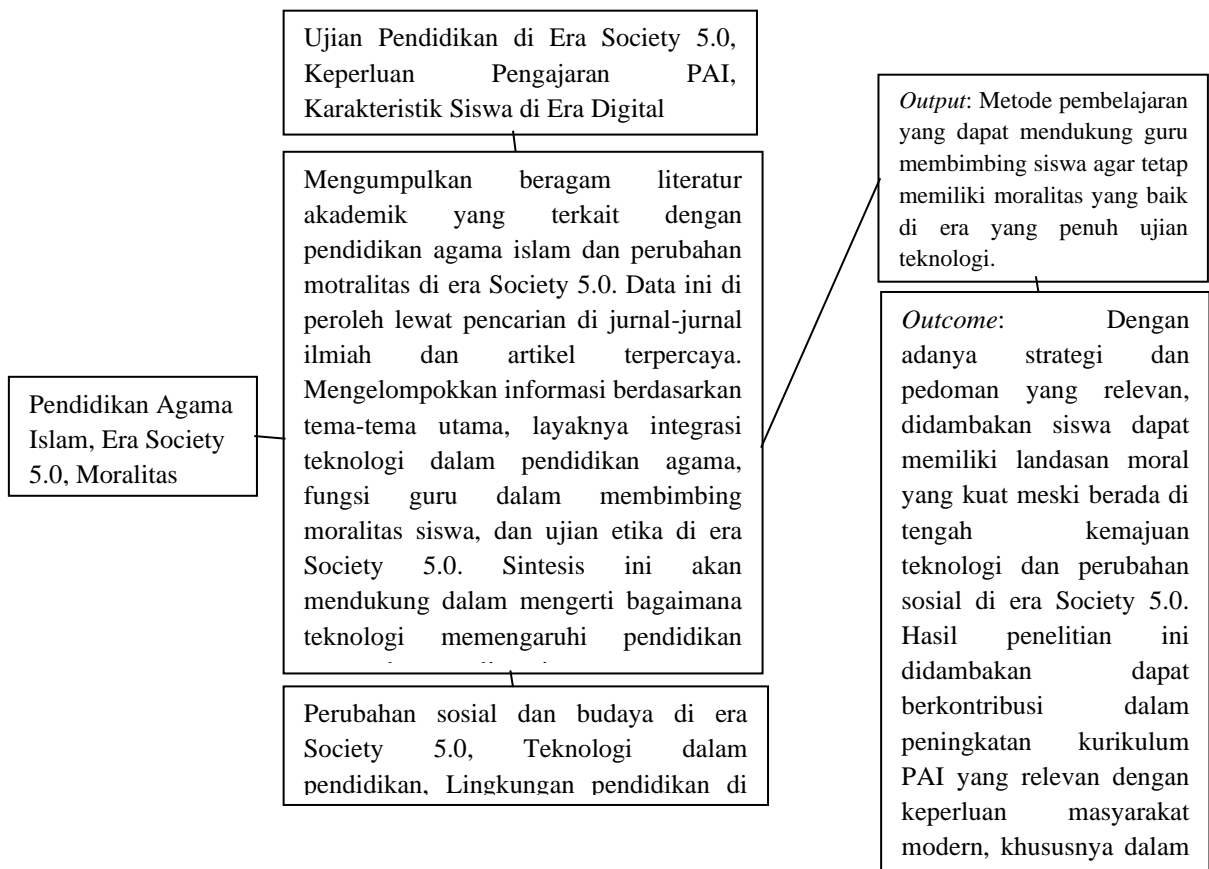
According to (Ilhami & Assya'bani, 2021) morality education has experienced a decline which has an impact on the decline of moral values in society. Some visible forms of moral decline include the increase in promiscuous sexual attitudes, the large amount of violence experienced by children and teenagers, crime among peers, theft committed by teenagers, cheating, drug use, serious problems such as pornography, rape, robbery, and destruction of individual property are major challenges facing society. These issues continue to be a social test that has yet to be resolved comprehensively. The current lack and decline in morality shows that the moral and religious understanding that students gain at school has no significant effect on changing their attitudes. Many argue that this situation is most likely caused by learning methods that only teach theoretical moral education without preparing students to face the reality of life which is full of contradictions. For this reason, character education is now starting to receive attention from various groups.

Every transformation, whether in the context of industrial revolution 4.0 or Society 5.0, brings significant opportunities and tests for humanity and various aspects of life, including Islamic education. Islamic education is actually a process that is not bound by age limits. Based on the teachings of the Qur'an and Hadith, the aim of Islamic education is to form collective piety in society (khaira Ummah). With Islamic education, it is hoped that every Muslim individual can become a good person, both for himself (shalih linafsih) and for others, which in turn contributes to the formation of human character. This character formation must start with students who have character, because without that, it is impossible for someone to realize the desired character (Idris, 2022). Islamic religious education plays a crucial role in improving students' character and morals, especially in the digital era which is full of tests and changes. It is hoped that Islamic educational institutions can be role models for providing quality Islamic religious education. In the current digital era, Islamic religious education faces new tests that arise due to the influence of social media, technology and information, which can influence students' thinking patterns and behavior. Islamic education teaches very crucial values, because it reflects universal principles that are relevant for every individual. Through this education, students are given the opportunity to explore the moral and ethical values that are essential in forming positive character. Values such as honesty, responsibility, cooperation, patience and tolerance can be applied in students' daily lives. Apart from that, Islamic religious education also functions to help students find their life purpose and strengthen their spiritual connection with God. In the learning process, technology can be used to search for information and gain a deeper understanding. Students can use various search tools such as Google, Yahoo, and various other sites to find journals, papers, and electronic books. Character education has an important role for teachers in shaping students' characters according to existing principles. These principles are the basis for improving the values or character of the nation, where these values can be taught or strengthened through various aspects such as thoughts, feelings, imagination, conscience, and physical activities related to learning objects attached to the material lesson. This process of increasing the values or character of the nation is carried out comprehensively through all subjects and every learning activity. Apart from that, improving national values or character is a continuous process, starting when students enter an educational institution. This research aims to explore the function of Islamic religious education in shaping student morality in the current era of society. (Sipahutar et al., 2023)

In addition, religious education is provided to shape students' ethical character, especially in the use of technology. Religious education has an important function in forming moral and ethical values that can support students to use technology in a wise and

responsible way. This activity supports students to understand the impact of using technology on themselves and society, as well as raising awareness of moral responsibility in every online and offline action. Religious education can support students to understand the social impact of technology, including in the context of human values, justice and solidarity which can motivate students to contribute positively in the use of technology. (Rozak, n.d.)

This research offers a new perspective in the following discussion, namely to understand the relationship between general science and religious knowledge in the context of education, which emphasizes the importance of moral education. This case aims to form individuals who excel in the fields of science and technology, in line with the demands of the times, without sacrificing their identity and character. All of this must be based on faith and devotion to God Almighty.



## METHOD

The study method in this research uses a qualitative literature review approach. Taylor and Procter state that a qualitative literature review, also known as a literature review, is an activity that aims to review or re-examine various literature that has been previously published by academics or other researchers related to this research topic. This approach was chosen because it allows researchers to investigate in depth various articles, books and related studies that have been published in the domain of Islamic religious learning in the digital era.

The first step in this method is collecting relevant literature through academic databases and digital libraries. Inclusion criteria were set to select literature that has high relevance to the research topic, such as studies that review PAI learning strategies using digital technology, the impact of social media in the context of religious education, and the latest developments in the application of technology for Islamic religious education. Next,

after the literature is selected, qualitative analysis is carried out to identify patterns, themes and main findings that emerge from the literature.

This approach allows researchers to develop a comprehensive understanding of the various strategies implemented in Islamic religious learning in the digital era, as well as to explore the implications of technology for religious education as a whole. Thus, the qualitative literature review method shares a solid framework for answering research questions as well as for formulating recommendations based on findings from relevant literature. (Sugiarto & Farid, 2023)

## **RESULT AND DISCUSSION**

### **The Impact of the Digital Era on Student Morality**

The digital era is an integral part of the industrial revolution 4.0. The emergence of this era was triggered by technological advances that focused on digitalization, especially through the application of artificial intelligence in various technological devices. This combination of technology provides easier access to a variety of content, but also creates its own tests in the formation of student character, especially when the content is not in line with religious values. The transformation brought by the digital era has changed many aspects, especially in the education sector. The existence of digital technology now makes it possible to provide more inclusive educational services, such as online learning, as well as a variety of teaching methods that are more innovative, efficient and efficient. (Hidayat, n.d.)

In the current digital age, educational institutions in various parts of the world are experiencing transformation and adjustments in learning methods, moving from traditional approaches to more innovative methods by utilizing a combination of learning resources, teaching techniques and digital-based learning tools. Fundamentally, the existence of digital technology has a neutral nature, which means it can have both good and bad impacts on human life, depending on how it is used and the utilization that takes place. Digital technology in the world of education has great talent for increasing the creativity and performance of both students and teachers, as well as supporting a more interactive and constructive learning process. However, on the other hand, this progress also opens up opportunities for students to access inappropriate content, such as pornographic sites, online games, and cyberbullying, all of which can have a negative impact on students' morals and character development. The digital era, if not handled well, can have a major impact on the decline of students' character. From the existing theoretical explanation, it is clear that the existence of the digital era has brought about significant changes in the world of education, starting from teaching methods to more innovative and digital-based learning approaches. This matter certainly has a positive impact on increasing creativity and talent for both students and teachers. However, apart from that, advances in digital technology also have the potential to cause bad effects, especially in terms of reducing students' character and morality. (Putra, n.d.)

### **The Function of Islamic Religious Education in Shaping Student Morality**

Islamic religious education plays an important role in improving student character and ethics. With a structured curriculum, efficient teaching techniques, and instilled values, it is hoped that Islamic religious education can provide a solid moral foundation for students. Various elements such as policies implemented in schools, the competence of Islamic religious educators, and the application of religious teachings while at school are vital factors in determining the extent to which Islamic religious education can function efficiently.

Islamic religious education plays an important function in forming students' character and ethics. Lile explained that the term morals comes from the Latin term "mores," which means ways of life, traditions, or habits. Morality describes attitudes that are in line with societal norms, which arise from self-awareness and not due to external

coercion, and are accompanied by a sense of responsibility for these actions. Actions taken must prioritize collective needs compared to personal needs or hopes. In the Islamic context, morals are often interpreted as morals. The aim of moral education is to encourage individuals to reach a higher moral level.

In this situation, teachers are not only tasked with conveying lesson material to students, but also must consistently encourage the development of thinking and changes in attitudes towards a higher level of development. A crucial thing for teachers to always remember, especially those who teach morality, is that morality cannot be taught simply by persuading students, but must be demonstrated through real examples. It is hoped that Islamic religious education can provide a solid moral foundation for students through the curriculum, teaching methods and values taught. Several factors, such as policies implemented in schools, the qualifications of Islamic religious teachers, and the application of religious values in various school activities, greatly impact the efficiency of Islamic religious education. With a comprehensive approach, Islamic Religious Education seeks to form Muslim individuals who not only master religious understanding, but also have strong moral character to take various tests in daily life. (Sipahutar et al., 2023)

Character 5.0 Islamic Students Characteristics of students in the 5.0 era can be directed at the competency standards that students must have in the 5.0 era. Student competencies in the 5.0 era need to be focused on increasing student creativity so that they are relevant in facing rapid and dynamic changes in society and the global economy. Firstly, student character in the aspect of Islamic understanding, namely changes in Islamic attitudes and attitudes obtained by students based on students' experiences while studying Islamic religious education at school (Sulaiman & Damayanti, n.d.). So the character of students' Islamic understanding in the 5.0 era can be related to students being able to easily access sources of Islamic understanding, including the Al-Qur'an, hadith, tafsir and other Islamic literature via various digital platforms. This fast access can support increasing students' understanding of Islamic teachings. Students can be directed to access reliable sources of Islamic understanding, reducing the risk of content that is not in accordance with Islamic values.

The two characteristics of students' Islamic attitudes are related to attitudes that students must integrate into their daily activities, including honesty, discipline, responsibility, tolerance, mutual cooperation, politeness and politeness, as well as self-confidence. Apart from that, Islamic attitudes as exemplified by the Prophet Muhammad SAW include shiddiq (honest) namely attitudes and statements that can be trusted, amanah (trusted) namely speaking and behaving according to facts, fathanah (smart) namely having knowledge of understanding and tabligh (conveying ) as spreading goodness (Faizah, n.d.). Based on this explanation, student attitudes in the 5.0 era are related to honesty, intelligence, trust and student delivery in using or taking advantage of developments in information technology.

Student honesty in the 5.0 era where students are expected to be honest in using technology, avoid plagiarism, and respect copyright. The intelligence of students in the 5.0 era is that students in the 5.0 era emphasize the use and in-depth understanding of information technology. Student confidence in the 5.0 era is related to student performance in adapting to technology and integrating it into learning and daily life. The character of delivering students in the 5.0 era is that students are taught to use technology as a medium for spreading positive messages or educational information to support students' learning and education processes at school or in the community.

The three characteristics of Islamic creativity in the 5.0 era are related to the performance of critical and creative thinking, innovation, active communication, solving problems and performance in collaboration. In addition, students are expected to have creativity in synchronizing digital information with learning so that students can have maximum understanding and performance in making good decisions in determining

learning themes or topics. Student creativity in the 5.0 era can be realized by managing, filtering and interpreting digital information wisely in their learning activities. It is hoped that students will be able to use technology and digital resources to improve students' understanding of Islamic learning. So students are expected to have the performance to evaluate information critically and make wise decisions, especially in determining learning themes or topics.

### **The Role of Islamic Religious Education (PAI) Teachers in Forming Student Character 5.0**

Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers article 1 paragraph 1 states that the main task of teachers is as educators, instructors, mentors, directors, trainers, assessors and student evaluators. So based on this case, the function of the Islamic Religious Education teacher in forming the 5.0 character of students is explained as follows: Firstly, the function of the Islamic Religious Education teacher as an educator in forming the 5.0 character of students, the teacher as an educator is tasked with providing motivation to students so that they can participate in learning activities in accordance with the agreement. together (Sopian, 2016). Meanwhile, an Islamic Religious Education teacher as an educator is someone who carries out Islamic education through the activity of providing guidance to students in the learning process (Duki, 2022). In addition, Islamic Religious Education teachers as educators are also defined as teachers who have the task of sharing Islamic understanding with students at school (Muchith, 2016).

Islamic Religious Education (PAI) teachers in forming the 5.0 era are efforts made by Islamic Religious Education teachers to share understanding and guidance regarding student competence in the 5.0 era while still practicing Islamic values as a basis for attitudes and behavior. As an Islamic Religious Education teacher, sharing instructions with students regarding the 5.0 technology era based on Islamic values is an important task. Teachers can teach the concept of responsibility for the use of technology so that students are aware of its impact on themselves and society. Meanwhile, as a provider of students' understanding of the 5.0 era, PAI teachers can do this by teaching students to always humble themselves before the greatness of Allah and realize that all technological advances are part of His plan. Teach students about Islamic values and ethics in using technology, including how to communicate well and maintain morals in cyberspace.

The second function of the Islamic Religious Education teacher is as a teacher in forming students' 5.0 character, the teacher as a teacher is a teacher who is able to share examples with students through the application of religious concepts so that they can be implemented in students' daily lives (Sopian, 2016). Apart from that, teachers as teachers have the main task of delivering lesson material in a way that can be understood by students through innovative learning. Teachers as teachers are also explained as efforts made by teachers to distribute teaching materials which are carried out using good teaching methods and media that support the process of providing the material. This case proves that as teachers, Islamic Religious Education teachers have the main task of carrying out a good teaching and learning process to support students in achieving their religious competence.

The function of Islamic Religious Education teachers as teachers to shape students' 5.0 character is a learning process carried out by teachers to share a deep understanding of the use and influence of sophisticated technology in the 5.0 era on the lives of Muslims. Teachers can invite students to access various learning resources, articles, books and learning videos via the internet which allows students to learn more outside the classroom environment. And teachers can direct students to use digital books and online learning materials to reduce students' physical burden and provide flexibility in accessing materials anywhere.

The third function of the Islamic Religious Education teacher is as a guide in forming students' 5.0 character. The teacher as a guide is a teacher who has the task of transferring religious knowledge to students through the learning process in the classroom (Sopian, 2016). In addition, the teacher as a guide is an effort made to overcome various problems faced by students during the learning process. So regarding this matter, the Islamic religious education teacher as a guide in forming students' 5.0 character can be explained as an effort made by the teacher to share knowledge of understanding with students as an effort to overcome various problems of Islamic religious learning in the era of digitalization based on religious teachings. For example, teachers can utilize technology in Islamic learning such as using quality multimedia presentations, learning videos, applications and so on to make learning more interesting and relevant to students' digital lives. Apart from that, teachers can guide students in using technology ethically and responsibly through an understanding of digital ethics and a positive attitude towards students in cyberspace is an important step in the era of digitalization. Then PAI teachers can also develop learning materials that suit the realities and needs of students in the digital era by linking religious teachings with the context of daily life and technology can make learning more meaningful for students.

### **The Relevance of Digital-Based Character Education in the Era of Society 5.0**

The concept of society 5.0 is an innovative approach to social life that emphasizes comfort, efficiency and sustainability of interactions between individuals. The main aim of this concept is to fulfill various human needs by utilizing various digital platforms that exist and are always experiencing rapid development (*94-Article Text-103-1-10-20210702*, n.d.). Era 5.0 can be understood as a form of collaboration in society that is attached to the technology site, with a focus on increasing efficiency rather than daily living.

Society 5.0 has such a wide reach into the virtual world, creating an experience similar to physical space thanks to the application of existing technology. This is not surprising, considering that virtual spaces continue to grow and interact with each other (Xu et al., 2021). In the framework of society 5.0, the existence of artificial intelligence, known as artificial intelligence (AI), which is based on big data and robotics, has a vital function in supporting various human tasks in various fields. In contrast to the Industrial Revolution 4.0 where the emphasis is increasingly on the business sector, the Society 5.0 era focuses on creating new additional numbers which aim to address various gaps, including societal, age, gender and language gaps.

This era offers a variety of products and services which are specifically designed to meet individual and social needs as a whole (Nastiti & Ni'mal, n.d.). The Society 5.0 concept proposed by the Japanese government goes beyond manufacturing. Apart from focusing on effectiveness in daily life, the following description aims to address various societal problems through the integration of virtual and real virtual worlds in a sustainable manner.

Society 5.0 utilizes big data technology obtained via the Internet of Things (IoT) and is worked on with *artificial intelligence* to share profits with the environment. The main focus of this concept is to improve the overall quality of social life (Dewi & Fauziati, 2021). It is hoped that the implementation of Society 5.0 will have a significant impact on various areas of life, such as health, urban planning, transportation, agriculture, industry and education. Thus, the following design aims to maximize the use of technology to improve the quality of life of society as a whole and fundamentally. (Hart, 2022).

The increasingly rapid development of digitalization has spurred various countries to share responses to the changes occurring in the Industrial Revolution 4.0 era. Japan, as one of the leading countries in technology, realizes the importance of continuous adaptation and took the initiative as a pioneer of the Society 5.0 concept. This concept aims to strengthen the United Nations' Sustainable Development Goals with a focus on eradicating poverty, protecting the environment, and achieving equitable and sustainable

prosperity. Society 5.0 is a holistic approach and is integrated into "Basic Economic and Fiscal Policies". (Teknowijoyo & Marpelina, 2022).

Era 5.0 carries three main designs which are equally attached, namely the person as the focus, sustainability and resilience. This shows that the idea promoted by society 5.0 places humans as a vital element in the sustainability of sophisticated digital technology in the production process and fulfills the various needs and requirements of humanity. In this way, attention shifts from mere technological developments to designs that are completely focused on humans and society. (Xu et al., 2021).

As a result, the function of workers in industry will become increasingly important and efficient, with the view changing from considering them like "costs" to "investments". Technology should function to fulfill the positive needs of all humans, so that in the manufacturing sector, technology must be able to adapt to the needs and diversity of industrial workers. (Lu et al., 2021). Creating a safe and inclusive work atmosphere is very crucial, with the main focus on a healthy body, healthy mentality, welfare, and guaranteeing workers' fundamental rights. These fundamental rights include autonomy, human dignity and privacy (Teknowijoyo & Marpelina, 2022). Therefore, it is important to develop a digital-based character education concept, so that this digital era can be utilized positively and not become a source of fear.

In the Republic of Indonesia, the principles of Society 5.0 are contained in the Law of the Republic of Indonesia concerning the National Education System. This shows that the Indonesian government is aware of the need to prepare its citizens to embrace era change through the meaningful use of technology by integrating technology into life, especially in the education sector (Kurnia, 2017). With Society 5.0, it is hoped that society can get meaningful use from the use of technology in daily life. However, the implementation of the following design also needs to consider factors whether it is safe or not, confidentiality of the personal sphere, and social influences so that it can share useful effects on the social environment (Adhayanto et al., 2021).

Integrating digital education in the transformation of character teaching is an approach that relies heavily on the teacher's crucial function in the teaching and learning process. The implementation of this design needs to be in harmony with the existing educational vision, the responsibilities carried out by teachers, as well as aspects of social sensitivity, logical thinking performance and integrity, to create graduates who are ready to take exams in the global digital era. In addition, attention to technological developments and their applications is very important. By implementing digital literacy, it is hoped that students will be able to exist on the world stage and be ready to take various exams that arise due to advances in the digital field. (Suyitno, 2012).

In this situation, the teacher's function is very crucial in supporting students to hone their digital literacy. Teacher responsibilities include teaching about the wise and ethical use of digital technology, understanding various types of information and media, and increasing empathy towards others. In addition, teachers need to ensure that the educational methods implemented focus on the emotional growth of students and encourage mature morality, so as to eliminate the negative impact of sharing misinformation. (Chan et al., 2017).

In England, the character education approach focuses on three fundamental aspects. First, increasing the need for attributes to collaborate optimally in the learning process. This includes students' performance to connect and collaborate efficiently in a collaborative learning atmosphere. Second, increasing metacognitive creativity which gives students the possibility to participate as independent ethical agents. This matter includes the performance of students to understand and organize their thoughts independently, including matters of moral and ethical assessment. Third, collaboration with educational institutions to ensure that external encouragement does not defeat

student growth. The aim of character learning in England is to create a society that supports and stimulates the moral and character growth of students. (Hart, 2022).

From the following two contexts, there is a close relationship between digital education and character learning. The implementation of digital literacy has a vital function in forming strong character for students when taking various exams in the digital world, while character education functions to guide the implementation of digital literacy through prioritizing ethical values, honesty and social responsibility. Both are inseparable elements in educational efforts to prepare students as someone who is competent, has ethics, and is able to navigate developments in the digital space where this will always change. By integrating digital literacy into character learning, students are required to be able to be aware of the negative consequences that may arise from sharing incorrect or inappropriate information, and to be able to respond to these situations using appropriate techniques. This approach will also support students in forming positive actions and attitudes in the digital world, so that they can utilize technology wisely, collaborate efficiently, and use digital resources productively.

### **Character Education Implementation Strategy in the Era of Society 5.0**

Era Society 5.0 is a design introduced by the Japanese government, which not only focuses on the industrial sector, but also seeks to solve various social problems by combining the physical and virtual worlds. This concept utilizes big data technology obtained via the Internet of Things (IoT) and artificial intelligence (AI) to produce problem solutions which can improve the quality of social life. The specific aim of Society 5.0 is to shape society for the better through the use of technology in various areas of life, including health, urban planning, transportation, agriculture, industry and education, so as to improve the overall quality of life. (Raharja, 2019).

On January 23 2019, Japanese Prime Minister Shinzo Abe put forward a new vision for the country called Society 5.0, which is defined as "super intelligent society". The submission was made during the World Economic Forum which is held annually in Davos, Switzerland. The Society 5.0 concept focuses on humans as the center of attention, with the aim of achieving harmony in economic growth and solving social problems through combining physical and virtual systems. (Teknowijoyo & Marpelina, 2022).

Society 5.0 has three main principles which are equally related, namely focus on people, sustainability and resilience. A person-oriented strategy positions individual needs and requirements as a priority in the production process. This shifts the focus from technological developments to strategies that focus entirely on people and communities (Xu et al., 2021). As a result, the function of industrial workers has become increasingly meaningful, with the view changing from considering them as a "cost" to an "investment".

Technology should function to support humans and society, so that in the manufacturing sector, the technology implemented must be able to adapt to the needs and diversity of the workforce in industry (Lu et al., 2021). The need to create a comfortable and safe work atmosphere, which emphasizes physical health, mental health and well-being, as well as safeguarding workers' fundamental rights, including their autonomy, dignity and privacy (Hernawati & Mulyani, 2023). On the other hand, we also need to increase awareness of the changes that are occurring in the Society 5.0 era that is currently underway.

In the world of education in Indonesia, there are various important elements that must be paid attention to when taking today's exams. First of all, it is important to assess and improve the existing educational infrastructure, as well as focus on improving quality human resources (HR). In addition, integration between education and the industrial sector must be strengthened, and technology must be utilized optimally in the learning process. There are four main factors that are key for universities in producing competent graduates in this era. The first is the implementation of competency-based education. Furthermore, the use of the Internet of Things (IoT) has become very relevant. Then,

virtual or augmented reality technology must also be utilized. Lastly, the application of artificial intelligence (AI) needs to be considered to improve the quality of education. (Nastiti & Ni'mal, n.d.).

In the following context, the implementation of character education strategies should emphasize five fundamental aspects. These aspects are socialization, strengthening regulations, increasing content, implementation and collaboration, along with monitoring and evaluation. In order to achieve maximum results as members of the national movement, important character education methods are implemented in an integrated manner by the Main Unit of the Ministry of National Education, with synergistic and responsive support from the National Education Service at the Provincial level and the Education Office at the Regency/City level.

Here is a more in-depth explanation of five areas that need more attention:

a. The aim of socialization is to strengthen understanding of the significance of character education in all educational institutions under the Education Office in each district and city. This socialization has the aim of spurring wider collaboration and driving a character learning program that embraces all educational potential in each province. This socialization will be carried out optimally through various events, such as discussions, sports, arts, community festivals, distribution of leaflets and booklets, public service advertisements, posters, films, and various other socialization media.

b. Increased regulations. Increased regulations are very crucial for building a solid legal foundation in the implementation of character education at the district or city level. This regulation has functions such as formal recognition of the need for character education as well as controlling the roles and responsibilities of students, teachers and educational staff in the implementation of character education at the Education Office in each district and city. The types of rules or regulations required include policies, regulations, technical guidelines, implementation instructions and technical instructions which link national policies with regional regulations.

c. Increasing cargo space, strengthening the function and role of organizations, systems and individuals when carrying out studies as well as improving character learning at the Education Department. Research and improving character education at the Education Department of each district/city are the main focuses of this initiative. Efforts to increase capacity are carried out through a series of activities such as training, workshops and the preparation of independent learning modules that present examples of research application and improving character education. Apart from that, increasing inspiration is also carried out through the application of best practices. Thus, the aim of this capacity building is to improve the performance and understanding of stakeholders in the education sector so that they can carry out character education more efficiently.

d. Implementation and collaboration, the aim is to harmonize various elements related to the implementation of character education at the national and regional government levels. This scheme also focuses on maintaining the sustainability of the results of character education that have been implemented previously. With good implementation and solid collaboration, it is hoped that we will be able to avoid overlap and increase optimization and efficiency in the implementation of character education in each region. Collaboration from various sectors, including government, educational institutions, and community members, is crucial to ensuring the continuity and success of character education programs.

e. Monitoring and assessment are approaches implemented to supervise and monitor the implementation of character education in the Education Department in all districts/cities. The aim is to improve the quality of character education processes and products in each region. Monitoring and evaluation activities are carried out periodically, either annually or every five years, to ensure that the character education program runs efficiently.

This strategy has a number of specific objectives, including: first, ensuring consistency and sustainability of character education programs in all educational institutions. Second, recognizing the tests and obstacles that arise in implementing character education. Third, assess the achievements and impact of the character education program that has been implemented. Fourth, identify needs and opportunities for improvement in the implementation of character education. Fifth, spur innovation and improvement of character education programs based on the results of evaluations carried out. Lastly, establishing accountability and transparency in the implementation of character education. (Annisa Maharani & Ceceng Syarif, 2022).

Through the implementation of routine monitoring and evaluation, it is hoped that efficiency and efficiency in the implementation of character education can grow, while ensuring that the processes and products are in line with the goals that have been set by each work unit. Character education must be carried out continuously by integrating it into the school curriculum. This integration includes combining emotional, intellectual, spiritual and physical factors through instilling positive character values. Thus, the main goal is to form good personalities in children in their daily lives.

To achieve character education in students, there are three stages that need to be gone through, namely:

a. Moral Understanding Stage (Moral Knowing): The following stage focuses on understanding moral values, moral awareness, moral perspective, moral logic, self-understanding, and firmness when making decisions. In the following phase, students will study all these factors in order to be able to see the differences between positive and negative attitudes from a moral point of view, along with understanding good morals rationally, not just copying teachings and without deep understanding.

b. Moral Love Stage: The following stages aim to strengthen a person's emotional space in character formation. The following confirmation process includes improving the behavior that students need to experience, such as self-confidence, empathy, love of goodness, self-control, and humility. In the following stages, the main concern is to foster feelings of love and the need for great moral values. In this context, the teacher's function is very crucial in cultivating the emotional, heart and soul aspects of his students, not just limited to improving cognitive, logical or rational aspects alone.

c. Moral Attitude Stage (Moral Doing/Acting): The following stage is the last and final stage of the character learning process for students. In the following phase, the implementation of moral values in daily life becomes the main focus. Students are expected to be able to actualize these values through their actions and attitudes.

Through these three stages, it is hoped that character education can achieve the goal of creating students with good and quality personalities. In the school environment, digital learning activities have a meaningful direction and use to shape and even strengthen the quality of students in today's digital era. Content prepared by teachers should be shared via digital pages such as YouTube, then students need to take digital literacy activities with a critical attitude as a step to resolve various existing obstacles. (Johnston, 2020).

The main aim of a digital literacy program is to increase students' learning motivation, hone creative thinking performance, and strengthen interactions between students and teachers (Susanto et al., 2023). Through this strategy, character learning in the era of society 5.0 can be realized efficiently. This will support students in understanding the essential character values in their digital life, including digital ethics, responsibility in cyberspace, cooperation, and critical performance when filtering the information obtained. Digital literacy also has a vital function in deepening students' understanding of the influence of technology, as well as supporting them in honing the creativity needed to take various tests and opportunities in the digital age. (Musyafak & Subhi, 2023).

Digital literacy provides opportunities for students to interact with various technologies and digital sites, which can open students' thinking abilities. In implementing character education, there are several important elements that must be considered, such as socialization, increasing regulations, increasing capacity, collaboration, and monitoring and evaluation. This approach is carried out comprehensively by emphasizing the responsibilities, roles and direction of each unit. By integrating digital literacy in character learning, we can prepare students with the understanding, creativity and behavior needed to take exams and utilize their talents in the Society 5.0 era.

However, this research still has limitations in various aspects, including conducting a more in-depth empirical study regarding the effectiveness of digital technology integration in PAI learning and its impact on the formation of student morality in the Society 5.0 era. Apart from that, it is also important to examine the collaborative role between schools, families and communities in supporting moral education in the digital era. It is hoped that the results of this research can provide deeper insight and practical solutions to optimize the role of PAI in shaping student morality in the Society 5.0 era.

## CONCLUSION

Digital literacy is an important component in strengthening character learning in the Society 5.0 era. The following era is identified with rapid technological developments and digitalization which has penetrated various areas of life. Therefore, character education needs to adopt digital literacy as an inseparable part of learning methods. Through digital literacy, students can learn to use technology in a wise, ethical and responsible way. Based on the analysis that has been carried out, a number of methods have been found by which digital learning is able to strengthen education or character learning in the context of Society 5.0. One, understanding character values: Digital learning functions as an efficient means of deepening students' understanding of character values. Through digital learning activities, students are able to increase their awareness of digital ethics, responsibility in cyberspace, collaboration, and critical performance in assessing the information they receive. Second, increasing creative thinking performance: Digital literacy also plays a role in improving students' innovative thinking performance. When taking complex exams in the digital era, students are required to hone their critical, creative and innovative performance.

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