

# Learning Islamic Education in the Era of the Industrial Revolution 4.0 and Society 5.0: A Study on the Wahdah Islamiyah Organization

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## Abstract

*The purpose of this research is to comprehensively examine the implementation of Islamic education learning and the development of Islamic values carried out by Wahdah Islamiyah Bejen. This study uses a descriptive qualitative approach with a case study method to answer the challenges of the industrial era 4.0 and society 5.0. Data was collected through online interviews with the management of Wahdah Islamiyah Bejen, Karanganyar and a literature review of books and relevant scientific journal articles. This method was chosen to expand the understanding of the approach, implementation, and process of Islamic learning that occurs in Wahdah Islamiyah mass organizations. The results of the study show that Wahdah Islamiyah Bejen, Karanganyar develops Islamic education that is adaptive and responsive to technological advances with programs such as learning the Qur'an, Tahsin Al-Qur'an, Tahfidz Al-Qur'an, and Tarbiah Islamiyah. These programs are implemented in stages, systematically, and supported by digital media. Strengthening Islamic digital literacy, implementing human-centered hybrid learning, technology-adaptive education management, and Islamic digital content development.*

*Keywords: Islamic Education, Wahdah Islamiyah, Industry 4.0, Society 5.0, Islamic Digital Literacy.*

## INTRODUCTION

The Industrial Revolution 4.0 developed in response to the acceleration of digital technological advances that have a wide influence on various dimensions of human life. This development is directed to encourage improvement in the quality of life and welfare of the community through the maximum use of technology. In this stage, the pattern of human activity shifts from a traditional system to an integrated digital system and becomes an important part of daily life. The continuation of these changes makes digital technology not only present in the virtual space, but also plays a direct role in various sectors of life, which then brings society into the era of Society 5.0 with dynamic and human-centered characteristics (Salsabila et al., 2023). In the era of Society 5.0, technology is used intensively to support various human needs and activities. Technological innovations, such as artificial intelligence, the Internet of Things (IoT), big data processing, and the use of robots in the implementation of certain tasks, are the main characteristics of developments in this era. The application of technology is aimed at helping humans in completing work more effectively and efficiently (Latipa et al., 2025). The use of technology as a means of supporting human activities reflects the progress of civilization and human intellectual ability in managing the development of the times. The rapid development of technology also raises various complex problems in various sectors some people are not fully ready to adapt to rapid technological changes. Inequality in equal access to technology causes not all community groups to be able to make optimal use of it, thereby widening the gap and deepening the disadvantage of people in areas that have limited access to modern technology (Tamimi & Muhawaroh; Siti, 2024).

The changes that occurred in the era of Industry 4.0 and Society 5.0 brought opportunities as well as challenges in various dimensions of life. The rapid development of technology has a real impact on various sectors, including the education sector. Islamic education is essentially based on the Qur'an and Hadith with the main goal of forming a person of faith and piety. Students who pursue Islamic education are expected to be able to display constructive attitudes and behaviors, both in themselves and in their social environment (Idris, 2022). Islamic education needs to have the ability to adapt adaptively to the development of the times without ignoring the values of Islamic teachings. The active role of the community and the contribution of da'wah institutions are strategic factors in realizing an Islamic education system that is relevant, contextual, and in harmony with social dynamics that continue to change.

This situation is closely related to the involvement of the community to build a more quality Islamic education system. As a mass organization that focuses on da'wah and Islamic education in Indonesia, Wahdah Islamiyah plays an important role in organizing Islamic learning that is adaptive to the times. Wahdah Islamiyah Bejen Karanganyar Regency is interesting to observe its efforts to integrate digital technology in the Islamic learning process through various Islamic coaching programs, while maintaining the purity and consistency of Islamic teachings (Oktaviani, 2018). This phenomenon shows that there is a process of adaptation of Islamic education that takes place at the local community level and deserves to be studied in depth. In the Society 5.0 era, Islamic education is required to strengthen understanding of the changes that occur while increasing the capacity to respond to these changes appropriately and proportionately. Islamic education is expected to be able to be transformative by accommodating innovations that make a positive contribution to the world of

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education, without overriding the basic values of Islamic teachings and not being trapped in traditional patterns (Purnomo & Loka; Novita, 2023). This research is focused on an in-depth study of the implementation of Islamic education in the era of the Industrial Revolution 4.0 and Society 5.0, especially in the context of the development of Islamic values at Wahdah Islamiyah Bejen, Karanganyar.

The discussion of Islamic education in the era of Industry 4.0 and Society 5.0 continues to develop, most of the existing research is still oriented towards conceptual and normative approaches. The discussion generally focused on efforts to adjust Islamic education to the advancement of digital technology and global challenges, especially in policy aspects, curriculum development, and management of educational organizations. A number of previous studies have also raised the issue of digital transformation in Islamic education management and emphasized the importance of institutional innovation in response to the Society 5.0 era, but these studies tend to focus on formal educational institutions and managerial aspects in general (Yahya, 2025). Empirical studies that directly examine the practice of implementing digital-based Islamic education learning in mass organizations and community-based educational institutions that have their own characteristics, culture, and learning approaches are still relatively limited. Research that specifically examines how Wahdah Islamiyah mass organizations at the local level integrate digital technology into the learning process while internalizing Islamic values in students are also still rare. There has not been much empirical research that has in-depth analyzed strategies, forms of implementation, and mechanisms in maintaining a balance between the use of digital technology and the strengthening of Islamic teaching values in learning Islamic education in the local level of Wahdah Islamiyah. This research has urgency and relevance to fill the gap in the study through the presentation of an empirical analysis of the strategy, implementation, and impact of learning Islamic education at Wahdah Islamiyah Bejen, Karanganyar, Central Java, in responding to the dynamics and challenges in the era of Industry 4.0 and Society 5.0.

## RESEARCH METHODS

This study uses a qualitative approach that aims to gain an understanding of the phenomenon studied through the description and interpretation of data thoroughly. This approach is considered appropriate for examining the phenomenon of Islamic education in a real context by using a study design (Nartin et al., 2024). The focus of the research is directed at the learning practice of Islamic education in the Wahdah Islamiyah Bejen Mass Organization, Karanganyar, Central Java, especially in responding to the challenges that arise in the era of Industry 4.0 and Society 5.0. The data collection process in this study was carried out through two methods, namely literature review and online interviews. Literature review is carried out by tracing and analyzing various written sources, such as books and scientific journal articles, which have a relationship between the focus and the purpose of the research. The online interview was conducted to obtain empirical data directly from informants who were related to learning activities at Wahdah Islamiyah Bejen, Karanganyar. The qualitative approach was chosen because this research does not focus on numerical measurements, but on the process of meaning, understanding, and interpretation of the socio-religious reality that develops in the local community.

This study uses a type of case study, which comes from the English word "case study". According to the Oxford Advanced Learner's Dictionary of Current English, a case study is defined as an example of an event, actual condition, or a certain situation related to an individual or an object in a particular context (Yusanto, 2019). Case studies refer to an in-depth study of a phenomenon that is specific and contextual (Nur'aini, 2020). The case study method is used to thoroughly explore the concept, strategy, and implementation of Islamic education learning in the digital era at the Wahdah Islamiyah Bejen Organization, Karanganyar, as well as its impact on the formation of Islamic values in the midst of technological developments in the 4.0 and 5.0 eras. This study utilizes primary and secondary data sources. Primary data was obtained directly from the informants through online interviews, for example with the management of Wahdah Islamiyah Bejen, Karanganyar. Meanwhile, secondary data is obtained through literature studies, including studies of scientific journal articles and literature that discuss Islamic education.

## RESULTS OF RESEARCH AND DISCUSSION

### History and Development of Wahdah Islamiyah

In the early stages of development, Wahdah Islamiyah was a mass organization that grew at the local level with the main orientation on religious awareness, enlightenment of the people, education, and moral development. Over time, these ORMAS have expanded to various regions in Indonesia and developed into organizations with more structured systems and networks, as well as activities that focus on empowering and fostering the people in a sustainable manner. In the face of technological developments, Wahdah Islamiyah utilizes various digital platforms, such as WhatsApp, YouTube, and e-learning applications, as a medium for learning the Qur'an, Hadith, and general knowledge.

Historically, Wahdah Islamiyah was established on June 18, 1988 under the name of the Fathul Mu'in Foundation (YFM). This name was chosen to avoid a form of worship of KH. Fathul Mu'in Dg. Magading, an influential scholar from South Sulawesi who guided the founders of YFM. Then, on February 19, 1998, YFM was renamed Yayasan Wahdah Islamiyah (YWI), which means "Islamic Unity", as a step to strengthen the identity and direction of the organization's da'wah. Furthermore, YWI changed to the Wahdah Islamiyah Islamic Boarding School Foundation (YPWI) in line with the plan to establish an Islamic university, so institutional adjustments were needed to manage advanced education. The

rapid growth of da'wah and organizational activities demanded a broader institutional form, so that through the 2nd YPWI Conference on 1 Shafar 1422 H or April 14, 2002 AD, a mass organization (ORMAS) was formed under the name of Wahdah Islamiyah (WI). Since then, YPWI has been focused on managing the field of education specifically.

Wahdah Islamiyah has a vision to become a nationally influential Islamic mass organization in 1452 H/2030 AD. The organization sets several main missions to achieve the vision, namely: (1) instilling and spreading the true Islamic faith to the ummah based on the Qur'an and As-Sunnah according to the understanding of Ahlus Sunnah wal Jama'ah (Salafus Shalih); (2) strengthening the unity of the ummah and Islamic ukhuwah which is based on the principles of cooperation and mutual advice; and (3) fostering the Sakinah family and producing a generation of Rabbani Muslims who are pioneers in various aspects of life for the creation of a just and prosperous society. Ideologically, Wahdah Islamiyah emphasizes that Islamic manhaj which is the foundation of da'wah has an important role in shaping the character and personality of a strong Muslim, both in this life and the hereafter. This thought became the basis for the direction of the Wahdah Islamiyah movement after transforming into a mass organization, as reflected in the muqaddimah which became the main guideline for its da'wah activities (Oktaviani, 2018). This belief is in line with the most important purpose of the creation of man on earth which is to worship Allah SWT. And the teachings of Islam conveyed by the Prophet PBUH aim to free man from all forms of servitude, in addition to servitude to Allah alone, the Lord of the universe. Based on this principle, Wahdah Islamiyah develops a da'wah movement based on the Qur'an and As-Sunnah, with an understanding according to the manhaj of As-Salaf Ash-Shalih in the corridor of Ahlus Sunnah wal Jamaah (Jurdi, 2013).

Wahdah Islamiyah Karanganyar Branch began its establishment in 2020. In the initial phase, the number of members is still limited and the availability of resources is relatively minimal. Based on the information of one of the initial administrators, the number of members at that time ranged from 10 to 20 people. Nevertheless, the small community became a strong initial foundation for the development of da'wah activities and Qur'an education from year to year. This progress is inseparable from the role of pioneers who prioritize a friendly, open, and community-building approach based on Islamic teachings.

### **Islamic Education in the Industrial Era 4.0 and Society 5.0**

Islamic education occupies a very strategic position in Indonesia, considering that most of the population is Muslim. Islamic education is interpreted as a process of internalizing Islamic values that is carried out in a sustainable manner, both through individual activities and educational organizations (Widyasari & Mukhibat; M, 2020). Islamic education is held in various forms, including Islamic boarding schools, madrasah diniyah, taklim councils, Qur'anic education parks, and various other Islamic education.

Historically, Islamic education is among the oldest education systems in Indonesia. At the beginning of its spread, Islamic education played a role as a means of fostering faith for people who had just embraced Islam. Islamic education underwent significant developments, going beyond the traditional model and beginning to integrate modern approaches that adapted to the dynamics of the times. This change also presents challenges and opportunities, especially as education enters the era of Industry 4.0 and Society 5.0. These two eras had a major impact on the transformation of the Islamic education system in Indonesia, so that the term education emerged in the 4.0 and 5.0 periods in contemporary education discourse (Widyasari & Mukhibat; M, 2020).

Islamic education learning in the era of Industry 4.0 and Society 5.0 emphasizes the use and integration of modern technology in learning activities. This approach is designed to increase the effectiveness, efficiency, and relevance of Islamic education in line with rapid technological advancements (Azhar, 2024). The Industrial Revolution 4.0 has brought major changes in the world of education through the use of advanced technologies, such as artificial intelligence (AI), Internet of Things (IoT), and big data, which play a role in improving the quality of learning and educational data management. The application of a flexible and interactive internet-based learning model allows students to access materials online without being limited by space and time.

### **Implementation of Islamic Education in Wahdah Islamiyah**

The Wahdah Islamiyah Secretariat in Bejen, Karanganyar functions as a center for da'wah activities, education and management of the Wahdah Islamiyah organization in the region. It also serves as a coordination center for Qur'anic coaching programs, social religious activities, and administrative administration. An ordinary house building was converted into a da'wah headquarters. It has the main room where classes of the Qur'an learning program take place, Tahsin classes from elementary level to mustawa 2, as well as halaqah tarbiah. Wahdah Islamiyah Karanganyar also develops various Islamic development activities that are applicable and sustainable both offline and online. Among the featured activities:

1. **The learning of the Qur'an**, the Qur'an as the holy book of Muslims plays a very fundamental role in daily life, not only functioning as a spiritual guideline, but as a source of knowledge and the basis for the formation of moral values. The Qur'an occupies a leading position as a source of learning that should not be ignored. The content of the Qur'an encompasses various noble values, such as honesty, discipline, responsibility, and obedience, which play an important role in the formation of individual character (Yanto et al., 2024). The purpose of learning the Qur'an is to provide direction related to the principles of sharia and the rules of law that govern human relations

with Allah SWT. In short, the Qur'an has a role as a universal guideline for mankind to pursue a life that brings happiness in this world and the hereafter (Shihab, 2013).

In line with this goal, the learning program organized by Wahdah Islamiyah aims to reduce the problem of inability to read the Qur'an among the community, as well as improve their skills in reading, understanding, and practicing the teachings of the Qur'an in daily life. develop an understanding and experience of the Qur'an. This activity is held once a week with a flexible schedule, adjusting the conditions of the participants, the majority of whom come from among mothers. Along with the demands of the digital era, learning is also carried out online through the google meet platform When participants are unable to attend offline, as a form of technology integration in Islamic education.

2. **Tahsinul Qira'ah**, aims to improve and perfect the way of reading the Qur'an in accordance with the rules of tajwid and the correct pronunciation of letters. The science of tajwid is a science that aims to protect the words of the Qur'an from mispronunciation. Tahsin recitation of the Qur'an is not only oriented to correct pronunciation but also to appreciate the meaning and understanding of the content (Muntazor, 2024). Every Muslim has an obligation to recite the Qur'an correctly. To ensure that the recitation of the Qur'an is correct, the principles of tajwid serve as the basis. According to Al-Jazirah, tajwid means "giving each letter its rights and mustahak", which means that the letter is read with appropriate characteristics, including the makharijul huruf and its properties (Apriliani et al., 2023). Tahsin not only discusses how to read the Qur'an but also how to read it, as mispronunciation can change the meaning of the verses. According to Ihya Ulumuddin, in order for reading the Qur'an to have a spiritual effect, reading it must be accompanied by tadabbur, or meditating on the meaning. Qur'an readers will be more emotionally connected and more focused if they understand its meaning. The ultimate goal of reading the Qur'an is to understand what is in it. As stated by Abdullah, Tahsinul Qira'ah is the initial stage towards a deep interpretation of the Qur'an (Faisal et al., 2024).

The Wahdah Islamiyah, Tahsin Al-Qur'an program is implemented systematically and with a clear curriculum. The lesson begins with the basic level for beginners, which focuses on understanding hijaiyah letters, makharijul huruf, and basic tajwid rules. Students continue to the level of mustawa 1 and mustawa 2, which focus on improving their reading, applying the laws of tajwid more deeply, and improving the accuracy and fluency of reading the Qur'an. In addition to regular classes, Wahdah Islamiyah offers intensive classes such as Ta'win 1, Ta'rif 1 and Ta'rif, which are intended to improve participants' abilities in a more focused and directed way in terms of theory and practice. After passing this, participants are required to take part in the Qur'anic tahfidz program, which aims to improve their memorization by using correct recitations and mutqin. Wahdah Islamiyah also develops a digital learning model through online Tahsin halaqah which is held regularly every Sunday night. This model is a strategic choice to reach participants who have limited time and distance, and also reflects the adaptation of mass organizations to the demands of Islamic education in the digital era.

3. **Tahfidz Al-Qur'an**, or memorization activities is an effort to protect, maintain, and maintain the sanctity of the Qur'an as a Treatise on the Prophet Rasulullah. The responsibility of maintaining memorization is not only imposed on students, but also on educators or tahfidz supervisors who are required to always maintain and improve the quality of their own memorization (Masita et al., 2020). Over time, the method of learning the Qur'an in Indonesia has progressed quite rapidly. This development is reflected in the increasing awareness and interest of the public to read, learn, and memorize the Qur'an as an integral part of the brand's religious practices (Hari et al., 2024).

In the era of the Industrial Revolution 4.0 and Society 5.0, the implementation of the tahfidz Al-Qur'an program at Wahdah Islamiyah Bejen, Karanganyar did not solely focus on achieving the number of memorization. This program also emphasizes the development of Islamic values, such as discipline, patience, a sense of responsibility, and consistency (istiqamah), so that tahfidz of the Qur'an plays a role not only as an academic-religious activity, but as a medium to form a strong Islamic character. Digital technology supports learning, this includes the use of audio-visual media, online groups to monitor memorization, and the implementation of sima' and muroja'ah online when participants are unable to attend offline. This method follows the principles of society 5.0, which places technology as a tool to facilitate human-centered learning (Pernama & Hasanah; Naomi, 2024).

Wahdah Islamiyah Bejen Organization, Karanganyar held this program, aiming to foster the love and commitment of the people to memorize the Qur'an, this program is an important part of coaching. Participants learn to memorize the Qur'an with the guidance of competent asatidz, follow the correct letter makharijul standards, and undergo sima' regularly. This activity is held once a week flexibly, usually takes one hour, guided by a competent asatidz, follows the correct letter makharijul standards, and undergoes sima' regularly. Learning tahfidz Al-Qur'an at Wahdah Islamiyah Bejen, Karanganyar not only functions as a means of maintaining the purity of the Qur'an, but also becomes a strategic medium in the development of Islamic values that are adaptive to the demands of the digital era.

4. **Tarbiah Islamiyyah**, in the dictionary of popular Islamic terms, Tarbiah can be understood as an effort to coach and develop comprehensively, covering physical, intellectual, and spiritual aspects, which is carried out continuously with the aim of forming students to grow up, be independent, and be able to play an active role in the midst of social life. The tarbiah process is carried out with an approach that prioritizes affection, attention,

wisdom, and a learning atmosphere that is fun and does not cause boredom. Tarbiah aims to develop and optimize human nature, so that every individual can feel the glory and potential for goodness bestowed by Allah SWT. The implementation of tarbiah is carried out in a planned and systematic manner through regular stages, learning is arranged starting from simple topics to reaching more complicated concepts, The educational process in tarbiah also emphasizes the delivery of knowledge with easy-to-understand methods, so that students have the ability to understand and apply these values in their daily activities. Tarbiah encompasses various educational activities that include development, maintenance, protection, management, imparting of knowledge, providing direction, guidance, refinement of potential, and instilling a sense of responsibility and concern as part of a holistic educational process

Islam aims to form a comprehensive and balanced Muslim individual, including the dimensions of faith, worship, morals, and social interaction (muamalah). Through this program, Islamic values are not only conveyed conceptually, but also internalized so that they are reflected in the attitudes, habits, and behaviors of students in daily life. The implementation of the coaching is reflected in various study activities organized by Wahdah Islamiyah with various themes, including fiqh studies that discuss the four main schools of Islam, which include Hanafi, Maliki, Shafi'i, and Hanbali, which were carried out in the Waru area, Karangpandan. In addition, there is also an Islamic parenting study and basic Arabic language learning as part of an effort to strengthen the understanding of Islam comprehensively among the ummah.

The learning programs of the Qur'an, Tahsinul Qira'ah, Tahfidz Al-Qur'an, and Tarbiah Islamiyah are the main foundations in the development of Islam at Wahdah Islamiyah Karanganyar with an orientation on the development of intellectual abilities, religious attitudes, and the spiritual dimension of students in an integrated manner. Coaching activities are arranged in a planned and tiered manner with a structured learning flow, supported by the assistance of asatidz who have scientific and pedagogic competence, as well as the use of online-based learning media as a response to technological developments in the realm of Islamic education (Nata, 2020)

The use of digital platforms in learning the Qur'an reflects the adaptive attitude of Wahdah Islamiyah Karanganyar in facing the changing times, without leaving aside the fundamental values of Islamic teachings. This finding is in accordance with the results of research that affirms that the integration of digital technology in Islamic education is able to increase the effectiveness of the learning process while expanding the range of da'wah activities, while remaining oriented towards moral development and internalization of Islamic values (Abdillah & Astutik; Anita Puji, 2024). The coaching pattern that combines Al-Qur'an education and tarbiah Islamiyah further strengthens the role of Wahdah Islamiyah as an educational and da'wah institution that remains relevant in the dynamics of people's lives.

## **Development of Islamic Education in Wahdah Islamiyah Mass Organizations in the Industrial Era 4.0 and Society 5.0**

The industrial era 4.0 is a phase of technological transformation marked by the use of digital technology, automation, artificial intelligence, and massive data connectivity in human life in the field of education. The education system is undergoing a shift from a conventional model to digital-based learning that is adaptive, collaborative, and technology-based. While society 5.0 is a more advanced idea aiming to place humans as the goal of technological advancement, it is intended to improve overall human well-being and work-life balance. Islamic education in the era of society 5.0 not only requires technological skills, but must also be able to build morality, beliefs, and skills of students in analyzing and assessing information critically (Trisnawati et al., 2025).

The era of Industry 4.0 and Society 5.0 brought rapid changes to education, where digital technology, big data, and artificial intelligence became important elements of daily life and learning processes. Islamic education not only requires mastery of technological tools, but also maintains and strengthens Islamic values in all aspects of social interaction and student learning (Kashfahri et al., 2025). In the era of society 5.0, education is focused on humans, technology helps humans, not the other way around. A hybrid strategy that combines face-to-face and online learning in a contextual manner must be implemented by the Wahdah Islamiyah institution. This method optimizes digital technology to expand access to education while maintaining students' morals, social interactions, and moral values (Saputra & Murdani, 2023).

This change presents challenges and opportunities for Islamic education organizations. One of the main challenges lies in adapting to rapidly evolving digital technologies, improving the ability of educators and learners in the field of technology, and the importance of a balance between technological innovation and the learning of Islamic values. In addition, technological advances provide opportunities to improve educational accessibility, expand the reach of learning, and increase the effectiveness of learning methods through the use of digital platforms, AI technology, and other interactive media (Maulana et al., 2025). Wahdah Islamiyah, As an Islamic educational institution, this mass organization plays an important role in advancing Islamic education in line with the demands of the times while maintaining the values and ability of students to evaluate and interpret information critically. The basis of Islamic teachings is the foundation. The strategy for the development of Islamic education carried out by Wahdah Islamiyah can be seen from the following aspects:

1. Strengthening the foundation of Islam in education  
Strengthening the foundation of Islam is the main focus in the implementation of Islamic education within Wahdah Islamiyah. This approach is directed at a solid understanding of the faith in order to be able to respond to the rapid

modernization trend while still being guided by sharia principles. This direction is in line with the needs of Islamic education in the era of Society 5.0 which demands a balance between mastery of technology and the moral and spiritual strengthening of students in facing the dynamics of changing times (Maulidi & Badriyah; Laila, 2024). The application of digital technology in learning needs to be accompanied by efforts to form character and internalize religious values so that students are able to be critical in filtering information and not be easily influenced by digital content that contradicts Islamic values (Wulandari et al., 2025). A number of studies also show that the synergy between Islamic religious education and the use of digital technology contributes to strengthening the spiritual character and digital ethics of students in the Society 5.0 era (Yafithufail & Kahfi; Mas'ady Ashabul, 2025). Digital-based Islamic learning needs to be designed with attention to the cultivation of moral and spiritual values so that technology functions as a means of supporting, not replacing, the principles of Islamic teachings. Islamic values are achieved through an educational process that combines the mastery of Islamic knowledge and the formation of Islamic character. Wahdah Islamiyah emphasizes the importance of integrating the teachings of the Qur'an and Sunnah in all forms of education, both formal and non-formal. This approach aims to ensure that students not only understand Islam conceptually, but are guided to apply it in daily activities, for example in the wise use of digital technology. Islamic education plays a role in forming a consistent Muslim personality, adhering to sharia values, while being able to adapt to the times.

2. Integration of technology in the learning process.

In the era of industry 4.0 and society 5.0, the adoption of digital technology is an important step in Islamic education. Wahdah Islamiyah must develop a digital-based learning system, which includes the use of e-learning platforms, interactive media, and technology-based learning content. The integration of technology not only supports religious science learning, but also helps develop students' digital literacy so that they are able to navigate information critically and responsibly in the digital environment (Suyitno et al., 2025). The use of digital technology needs to be directed to be in line with Islamic principles and ethics in the use of technology. Wahdah Islamiyah positions technology as a supporting tool in educational and da'wah activities, not as the main orientation of education itself. Educators play a strategic role in overseeing the use of technology so that it remains within the sharia corridor, as well as guiding students to utilize digital media in an innovative, constructive, and worship-worthy manner. This approach opens up opportunities for the realization of a learning process that is relevant to the progress of the times without ignoring the essence of Islamic education, which is to form a person who is knowledgeable, faithful, and has good morals.

3. Improving the competence of educators and human resources.

In the digital era, the role of educators is a key factor in the success of the implementation of Islamic education. To increase teachers' knowledge in utilizing information and communication technology (ICT) as a means of learning, Wahdah Islamiyah needs to organize continuous and targeted training. These efforts must also be accompanied by the development of innovative learning strategies that are in line with the characteristics of today's digital generation. The findings of various studies show that improving the quality of teachers and education personnel is a strategic step in strengthening Islamic education in the industry 4.0 era. The readiness of educators in facing the challenges of Society 5.0 is an important aspect that needs serious attention. It includes mastery of technology, understanding of curriculum changes, and the ability to create learning that combines aspects of technology and Islamic values in a balanced manner. Studies show that one of the main factors for the success of Islamic education transformation in this digital era is the readiness of teachers (Budi et al., 2024).

4. Strengthening the learning of Islamic character and values

In the digital era that tends to demand efficiency and technicality, Islamic education must still place character learning as a central part. Wahdah Islamiyah learning and activities must instill moral values, empathy, social responsibility, and critical thinking based on Islam. This is important to answer the moral challenges that arise due to the influence of digital media and to produce graduates who are not only intellectually, spiritually and morally competent (Yemmaridotillah.M et al., 2024). Islamic values are included in the educational process, both in the classroom and outside the classroom, to improve character education. Wahdah Islamiyah emphasizes the example of educators, the habituation of Islamic behavior, and the participation of students in social and religious activities as a means of internalizing noble morals. Islamic education functions as a transfer of knowledge as well as the formation of a strong personality. Thus, the resulting graduates have the ability to deal wisely with the challenges of the digital era, show social concern, and use Islamic values as a guideline in acting and behaving in the midst of modern society.

5. Curriculum innovation and learning model.

Islamic education that is able to respond to the dynamics of the times requires renewal in curriculum development and the application of learning models. The Islamic education curriculum in the Wahdah Islamiyah environment needs to be designed with a flexible and adaptive approach to change, through the integration of digital content, the implementation of project-based learning, and learning that focuses on strengthening 21st century skills, such as creativity, collaboration, communication, and digital literacy. A number of studies reveal that the application of the project-based learning model in Islamic religious education learning contributes to improving critical thinking skills, creativity, and cooperation, so that the learning process becomes more in line with the context of

learning needs (Maimunah & Jannah, 2025). Islamic education curriculum innovations that utilize digital technology have proven to be able to increase the flexibility of the learning process while strengthening the relevance of the material to the needs of students in the digital era (Annisa & Nisa, 2025). The development of innovative and adaptive learning models is a strategic step to maintain the relevance and contextualization of Islamic education in facing the challenges of the era of Society 5.0 civilization.

Islamic education essentially aims to produce individuals who have knowledge, faith, and noble morals. Updates in the curriculum and learning approaches must remain based on these basic objectives. Entering the era of Society 5.0, changes in Islamic education have become a necessity along with the rapid development of technology and the dynamics of community needs. However, the transformation process must not override the moral and spiritual aspects that are the spirit of Islamic education. The transformation of the Islamic education curriculum in the Society 5.0 era needs to be accompanied by strengthening the competence of educators in order to be able to integrate modern learning innovations with Islamic values (Hakim & Zulaekha, 2025). The learning model developed is not solely directed at achieving academic abilities and mastery of technology, but is also oriented towards character formation and spiritual strengthening of students. Wahdah Islamiyah is expected to be able to design a curriculum that relates Islamic material to the reality of the modern world in a contextual and applicative manner, so that the learning process becomes more diverse, meaningful, and provides real benefits. Islamic education is expected to be able to contribute effectively in preparing the Muslim generation that is adaptive to the development of the times without losing their identity and Islamic values.

## CONCLUSION

Wahdah Islamiyah became an Islamic mass organization that experienced progressive development from a local-scale da'wah movement to a national mass organization. The dynamics of these developments show the ability of Wahdah Islamiyah to maintain the consistency of Islamic teaching principles in the midst of social changes and technological advances. Education at the Karanganyar branch of Wahdah Islamiyah applies a responsive Islamic education pattern through the use of digital technology in the era of the Industrial Revolution 4.0 and Society 5.0. The implementation is reflected in the implementation of the Al-Qur'an, Tahsinul Qira'ah, Tahfidz Al-Qur'an, and Tarbiyah Islamiyah learning programs which are designed in a systematic, tiered, and continuous manner. Through a combination of face-to-face and online learning, Wahdah Islamiyah utilizes technology as a learning support medium without neglecting the development of faith, worship, and morals. The development of Islamic education Wahdah Islamiyah makes strengthening the foundation of Islam, integrating learning technology, improving educator competence, fostering Islamic character, and updating the curriculum and learning model as the main strategy in facing the challenges of the digital era. This approach reflects a balance between mastery of technology and the inculcation of Islamic values in the entire educational process. Wahdah Islamiyah functions as an educational and da'wah organization that remains relevant in responding to the dynamics of the industry 4.0 and Society 5.0 era. Islamic education within Wahdah Islamiyah is able to form a generation of Muslims who have intellectual skills, steadfastness of faith, and moral maturity. As well as the ability to adapt to the times without losing their Islamic identity.

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