

Islamic Education Planning to Create Superior Character in the Society 5.0 Era for Students

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Abstract

This study aims to describe the planning of Islamic education in realizing the superior and religious character of MTs Al-Wahdah Kendari students in the Society 5.0 era. A naturalistic qualitative approach was employed through observation, in-depth interviews, and document analysis from September 2024 to January 2025. Informants included the head of the foundation, madrasah leaders, teachers, committee members, parents, students, and representatives from the Ministry of Religious Affairs. The results of the study show: (1) planning begins with determining the direction-goals-strategies based on the vision of "Religious and Excellent" and is formulated participatory through internal deliberations and parent forums; (2) the strategy for achieving targets is realized through an integrative-holistic curriculum that internalizes Islamic values in all subjects, reinforced by extracurricular activities and madrasah culture as moral habits; (3) technology is adopted in a non-technocentric (human-centered) manner for coordination, program visualization, learning, and reporting, as well as being used as a value fence so that cyberspace risks can be managed through Islamic ethics. This integration of values-programs-technology supports eight superior student characters: critical-creative, communication-collaboration, digital literacy, adaptive and lifelong learning, religious, entrepreneurial, problem-solving, and global-intercultural awareness.

Keywords: *Character Education, Digital Literacy, Islamic Education, Madrasah Planning, Society 5.0.*

Introduction

The concept of Society 5.0 positions society as a source of innovation to solve social problems through the integration of physical and virtual spaces [1]. Its fundamental principle is the utilization of scientific knowledge based on digital technology to support human needs [2]. Within this framework, humans are positioned not merely as users or developers of technology, but rather as active agents who control the direction of scientific and technological development to ensure it remains in the interests of humanity [3].

However, technological advances also present serious challenges. The internet is like a double-edged sword: on the one hand, it provides significant benefits, but on the other, it gives rise to negative impacts such as pornography, fraud, and violence originating in cyberspace [4]. Therefore, strengthening values, ethics, and socio-moral control is an urgent need to prevent the use of technology from leading to deviant behavior, especially among students.

Changes in the Society 5.0 era have shifted human behavior and lifestyles, including in the realm of education [5]. This era emphasizes human collaboration with technology to improve the quality of life, so education plays a key role in realizing this vision [6]. Consequently, the integration of technology into education is becoming increasingly demanded [7], both in learning and in the management of educational units.

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In this context, character education is becoming increasingly important. Digital technology expands access to information, but also changes the way people learn, interact, and respond to their environment [8]. If utilized wisely, technology can strengthen character education—for example, through online learning platforms that provide character-building resources, and social media/communication that opens opportunities for cross-cultural global learning and fosters intercultural empathy [9]. Therefore, character education is necessary to shape a generation that is not only intellectually intelligent but also morally and personally superior in the Society 5.0 era [10], [11].

Character education itself is a long process: not just transferring values, but instilling good habits consistently until they become personal identities [12]. Its relevance is increasingly strong in Indonesia when the character crisis of the younger generation often overlaps with the uncontrolled use of technology [13]. Within the framework of future needs, the World Economic Forum formulated eight superior characters/skills: (1) critical-creative thinking, (2) communication-collaboration, (3) digital literacy, (4) adaptation and lifelong learning, (5) religious/moral-ethical, (6) entrepreneurship, (7) conceptual thinking and problem solving, and (8) global and intercultural awareness [14].

More broadly, the presence of Society 5.0 as a continuation of the response to the Industrial Revolution 4.0 shows that technology and digital network systems have become important elements in modern life [15]. This era is often called a “super intelligent society” because human activities increasingly rely on technology [16]. Consequently, educational institutions are required to adapt to changing social needs and work demands [17], [18]. In fact, the traditional school administration approach is considered no longer adequate amidst globalization and the rapid growth of information technology [19]. The transformation of communication creates new opportunities [20] and presents technology that increases the effectiveness and efficiency of human activities [21]. In education, technology is not only a learning tool but also influences the effectiveness of the learning process and educational management as a whole [22].

On the other hand, education, including Islamic education, plays a central role in shaping civilization and social transformation [23]. In the context of Islamic education, the quality of education needs to be maintained so that Islamic values remain pure and contextual, while also equipping the younger generation to face the complexities of the modern world [24]. The challenges faced by teachers are increasingly complex in the era of Society 5.0 [25]. Because Indonesia has cultural diversity, the integration of technology in Islamic education needs to be approached sensitively to cultural dynamics and Islamic principles [26]. The use of information technology in learning is also unavoidable [27]. In these conditions, the serious challenge of Islamic education is not only maintaining the appreciation of values, but also preparing students to be able to compete after graduation [28].

The need for adaptation demands effective educational management. Management from an Islamic perspective has characteristics that pay attention to internal-external organizational variables and the relationship between individual behavior and social factors [29]. Management is both the art and science of managing educational issues [30]. Islamic education is understood to be in harmony with the times and is based on intellectual and spiritual dimensions [31]. Educational institutions require good management to ensure the success and quality of services [32], with a holistic approach that makes religious values the foundation of management and learning [33]. The success of schools/madrasas is also determined by supporting components such as curriculum, students, funding, human resources, and infrastructure [34]. Therefore, planning is a crucial element: it provides direction so that the system runs well towards the institution's goals [35], [36], and will be more effective if it is based on a solid foundation [37].

Within this framework, Islamic tarbiyah management is understood as a strategic approach that manages all elements of educational implementation to align with Islamic values and integrate with the curriculum [38]. Syafi'i & Yusuf emphasized that Islamic tarbiyah planning includes setting goals (aqidah, worship, morals, knowledge, skills), needs assessment, curriculum development, learning methods, assessment plans, and implementation and evaluation [39]. Previous research studies also emphasized planning as a process of determining strategic targets and programs based on character education, as well as the importance of constructive and adaptive Islamic education management planning to global changes, so that institutions are innovative and competitive [40].

Nevertheless, madrasas currently find themselves at a crossroads between the demands of Society 5.0 modernization and the preservation of Islamic education. Studies on Society 5.0 and character education often emphasize technological integration, while Islamic education management tends to be normative. Consequently, empirical evidence on how madrasah planning operationally

bridges the values of shura, ukhuwah, and sincerity with digital literacy and the implementation of the national curriculum (P5) remains limited. Internationally, this study is relevant to the SDG 4/Education 2030 agenda (21st-century skills, digital literacy, global citizenship) and the global competence framework that emphasizes understanding local-global issues and intercultural capabilities. Therefore, findings from Indonesian madrasas have the potential to enrich cross-national discourse on the responses of values-based educational institutions to human-centered digital transformation.

Based on these gaps, this study offers empirical contributions: (1) describing the practice of Islamic tarbiyah planning at MTs Al-Wahdah Kendari which was compiled participatory through deliberation; (2) proposing an Islamic POAC (planning–organizing–actuating–controlling) framework that integrates Islamic spirituality, general knowledge, and technology adaptation; and (3) mapping the madrasah's academic, non-academic, and cultural program packages as a strategy for forming eight superior characters of students in the Society 5.0 era. These findings are expected to be a reference for madrasahs to remain adaptive in the digital era without losing their spiritual identity.

Materials and Methods

This research was conducted at MTs Al-Wahdah Islamiyah in Kendari City, Southeast Sulawesi. The location was chosen based on the consideration that MTs Al-Wahdah is one of the madrasas in Kendari City that has implemented the concept of Islamic education management in an effort to develop superior and religious student character.

This research uses a naturalistic qualitative approach, namely research conducted in natural situations without manipulation or control of variables. The researcher is directly present in the field as the primary instrument to understand the processes, events, and contexts that occur through data collection from various sources using complementary techniques. The data is then analyzed in stages to identify relevant categories, patterns, and meanings. The focus of this research study is on Islamic education management in realizing the superior and religious character of MTs Al-Wahdah Kendari students in the era of Society 5.0.

The research subjects were selected purposively, that is, determined based on considerations of representativeness and relevance to the focus of the study. Informants consisted of representatives from the Kendari City Ministry of Religious Affairs, the Head of the Al-Wahdah Kendari Foundation, the Head of MTs Al-Wahdah Kendari, the Deputy Head of Madrasah for curriculum, 10 teachers, the Head of the School Committee, parents of students, and representatives of students from grades VII (3 people), VIII (4 people), and IX (4 people).

Data collection was conducted through observation, interviews, and document study. The observations used were non-participant, meaning the researcher acted as an observer without directly participating in the research subjects' activities. In-depth interviews were conducted, with questions developed gradually based on the informants' answers to obtain accurate and in-depth verbal information. Meanwhile, document study was used to supplement the data through a review of written sources, such as the madrasah curriculum, learning activity reports, and extracurricular activity reports.

Data analysis was conducted qualitatively and iteratively during and after data collection. Techniques used included domain analysis to group data based on domains of meaning, and taxonomic analysis to break down domains into categories and subcategories to reveal the relationships and structure of the research findings.

Result and Discussion

A. Clarifying Madrasah Goals

Determining Educational Direction, Goals, and Strategies

Research findings indicate that Islamic education planning at MTs Al-Wahdah Kendari begins with establishing direction, objectives, and strategies as the basic framework for implementing the madrasah program. This stage is positioned as a strategic process to ensure the educational program remains relevant to the demands of the Society 5.0 era, while also being consistent with the Islamic education identity.

In terms of educational direction, the madrasah orients its planning toward developing students with superior character, combining 21st-century competencies with Islamic character. This direction is evident in the emphasis on critical and creative thinking, communication and collaboration, digital literacy, adaptation, lifelong learning, and strengthening religiosity and morals. This orientation is then

translated into goals and strategies that emphasize a balance between students' academic, spiritual, and social development.

This direction has conceptual relevance to Society 5.0, which positions society as a source of innovation through the integration of physical and virtual spaces to address social issues [1] and emphasizes the use of scientific knowledge based on digital technology to meet human needs [2]. Therefore, education needs to formulate objectives that not only develop technological skills but also ensure that technology remains under the control of humans as active agents [3]. This framework aligns with the planning of MTs Al-Wahdah Kendari, which places the vision of "Religious and Excellent" as its foundation and operationalizes it through objectives and strategies that integrate 21st-century competencies with strengthening Islamic character.

In terms of planning mechanisms, the development of direction, objectives, and strategies is participatory and based on deliberation. Observations of annual work meetings and reviews of planning documents indicate the involvement of various elements of the madrasah, including the foundation head, madrasah leaders, curriculum divisions, teachers, committees, and parent representatives, in discussing and establishing program priorities with reference to the madrasah's vision. This pattern emphasizes that planning is practiced as a collective institutional decision, not an individual structural decision. This is shown in the figure 1 below.



Figure 1. Work Meeting for the 2024–2025 Academic Year

(Source: Researcher Documentation)

At the leadership and coordination level, the madrasah principal acts as a strategic director, ensuring that the formulation of direction and objectives is translated into operational programs. Thus, planning does not stop at document development, but rather serves as a guideline for maintaining the connection between tarbiyah objectives and learning activities and student activities. Furthermore, at the curriculum and learning level, prominent strategies include the integration of Islamic values across all subjects (not limited to Islamic Religious Education) and the development of an annual program that balances academic and non-academic activities. Learning findings indicate that strengthening cognitive competencies (discussions and critical thinking exercises) goes hand in hand with fostering good manners and respect for others. This means that the planning strategy is not only oriented towards academic achievement but also focuses on character building and habituation as part of the madrasah culture.

In the discourse of Society 5.0, technology is often understood as the primary driver of educational transformation [5] and demands widespread technological integration [7]. However, the results of this study show a more balanced position: technology is positioned as a means to strengthen spiritual, intellectual, and physical development, rather than as an end in itself. This positioning is important considering that technology is a "double-edged sword" and can carry the risk of moral deviation through cyberspace [4]. Thus, the determination of madrasah targets does not stop at digital competence, but also builds a "value fence" so that the use of technology remains in line with educational ethics and goals.

Synthetically, the determination of the direction, objectives, and strategies for Islamic education planning at MTs Al-Wahdah Kendari can be understood in three main dimensions: (1) direction, namely the orientation of education that balances academic, spiritual, and social strengthening to answer the challenges of Society 5.0; (2) goals, namely producing students who are faithful, moral, adaptive, and

have 21st-century literacy and competencies; and (3) strategy, namely deliberation-based decision-making, integration of Islamic values in all subjects, and designing annual programs that harmonize academic, non-academic, and madrasah cultural activities.

Participatory, Collective, and Consultative-Based Approach

Internal Meetings

Research findings indicate that the planning approach at MTs Al-Wahdah Kendari emphasizes the involvement of various organizational elements in program formulation, fostering a sense of belonging and collective responsibility for the resulting decisions. In practice, the principal is not positioned as the sole controller, but rather as a coordinator who gathers ideas, facilitates discussions, and guides the process of formulating program priorities collectively.

This participatory approach is relevant to the Society 5.0 framework, which emphasizes human-technology collaboration to improve quality of life, with education as a key sector [6]. At the governance level, the involvement of the school community in planning reflects the Society 5.0 concept that the community is the source of innovation [1]. In the madrasah context, cross-stakeholder involvement strengthens program legitimacy, enhances organizational cohesion, and increases the chances of consistent and sustainable implementation.

Based on observations of the annual work meeting and evaluation meeting, the planning forum took place in a democratic, open, and dialogical atmosphere. All meeting participants, including leaders, teachers, and relevant stakeholders, had relatively equal opportunity to express suggestions, criticisms, and alternative solutions. The discussion process did not stop at expressing opinions but continued through collective deliberation until consensus was reached. This pattern demonstrates that deliberation has become an organizational culture internalized within the Islamic education management system in madrasas.

In terms of structure and actor involvement, observations and document reviews indicate that planning is developed through a forum involving representatives from the foundation, madrasah leaders, curriculum divisions, teachers, and other supporting parties. At the annual work meeting, discussions focused on developing work programs that included strategies for strengthening academic disciplines, integrating spiritual values into subjects, and developing non-academic activities relevant to student needs. Teacher involvement appeared substantive, particularly in formulating lesson plans, proposing curriculum strengthening, developing extracurricular activities, and developing moral development programs.

The direct involvement of the foundation indicates strong institutional coordination between the foundation management, madrasah leadership, and teaching staff. The foundation plays a role in providing strategic policy direction, while the madrasah operationalizes it through program development, role allocation, and implementation mechanisms. This dynamic demonstrates that planning is understood as a cross-level process that integrates policy orientation and the technical requirements of implementation, as seen in the figure 2 below.



Figure 2. Work Meeting for the 2024–2025 Academic Year

(Source: Researcher Documentation)

Overall, this participatory and collaborative planning pattern confirms that Islamic education planning at MTs Al-Wahdah Kendari is not top-down. Program decisions emerge from collective discussions, thus encouraging synergy between academic strengthening and the formation of superior student character. This finding aligns with criticisms that traditional school administration approaches

are no longer adequate in the era of globalization and information technology [19], necessitating adaptive and collaborative management. From an Islamic education management perspective, this finding is also consistent with the characteristics of Islamic management that pay attention to the relationship between individuals and social factors as well as internal and external organizational variables [29], so that planning is not understood merely as technical work, but as managing social relations and values that determine the success of the institution.

External Meetings

Research findings indicate that MTs Al-Wahdah Kendari does not rely solely on internal work meetings but also develops external forums with parents as part of its participatory, collaborative, and deliberation-based Islamic education planning approach. These forums serve two primary functions: (1) as an institutional communication medium to disseminate information about the madrasah's direction and programs, and (2) as a dialogue space to gather parents' aspirations and inform educational policy and program planning.

Based on observations, parent meetings are held regularly at the beginning of the school year. In these forums, foundation members, madrasah leaders, and teachers explain the direction of education, character development targets, and academic and non-academic programs. The information is not delivered in a one-way fashion, but is followed by feedback and discussion sessions that allow parents to express hopes, concerns, and practical input regarding their children's education. The dominant input relates to strengthening religious activities, supporting homeschooling habits and discipline, and opportunities for family involvement in madrasah social activities. This pattern demonstrates that parents are positioned as partners, providing feedback based on their children's daily experiences at home, thus making madrasah planning more responsive to the real-life circumstances of the students. This is shown in the figure 3 below.



Figure 3. Parent Meeting with Madrasah Elements

(Source: MTs Al-Wahdah Kendari Documentation, 2024)

From a governance perspective, parent forums demonstrate the application of the principle of deliberation in the madrasah-family relationship. Madrasahs create a relatively equal space for participation through dialogic communication, preventing top-down planning. Data shows that several partnership-strengthening programs, such as Islamic parenting activities, family inspiration classes, and home-based learning support schemes, emerged and developed through the dialogue process within these forums. Thus, parent involvement is substantive, as they not only receive information but also influence the refinement of program priorities and development strategies.

Teacher involvement in external forums is also a significant finding. Teachers not only report on students' academic progress and moral development but also obtain information from parents regarding their children's learning habits, character, and dynamics at home. This exchange of information strengthens the continuity of tarbiyah (Islamic education) between the madrasah and the family environment, while also building a more trust-based relationship. Ultimately, external forums serve as a mechanism for strengthening partnerships, linking character development in the madrasah with support for habits at home in a more targeted manner.

Strategy for Achieving Madrasah Targets

Academic Activity Planning

Research findings indicate that curriculum development at MTs Al-Wahdah Kendari is positioned as a strategic step to align Islamic education values with the demands of the Society 5.0 era. The intracurricular curriculum is developed using an integrative-holistic approach, meaning each subject is directed not only at academic achievement but also at internalizing Islamic values, so that the knowledge students acquire is rooted in morality and spirituality. Simultaneously, the curriculum also emphasizes the use of technology to make learning more contextual, adaptive, and relevant to students' daily lives.

This strengthening aligns with the characteristics of Society 5.0, which is changing human behavior and lifestyles. Therefore, education is required to adapt to the way students learn, interact, and access information [5], including broader technology integration in learning [7]. In this context, the use of technology is understood not merely as the use of digital devices, but as a strategy to increase the effectiveness of the learning process and educational governance [22], while simultaneously promoting the efficiency of learning activities [21].

Based on observations and document studies, curriculum integration is evident in learning planning tools (e.g., teaching modules) that emphasize three main elements: (1) contextualizing material with the students' realities, (2) utilizing digital technology as a learning resource and medium, and (3) strengthening superior character as a cross-subject achievement. This pattern demonstrates that madrasas combine the "natural" needs of students, everyday contexts, surrounding phenomena, and real-life problems, with the productive and moral use of technology.

This finding is also in line with the literature that emphasizes the urgency of character education amidst the expanding access to information and the impact of digital technology [8]. Technology can strengthen character education if used wisely, for example, through the expansion of learning resources and cross-cultural communication [9]. In practice, the integration of P5 and the Rahmatan lil 'Alamin Student Profile functions as a curriculum reinforcement: not only targeting cognitive achievements, but also building habits of moral digital values and literacy. This orientation is consistent with the view that character education is important to form a generation that is not only intelligent, but has superior character in the era of Society 5.0 [10], and character formation requires a long process through continuous habits [12].

The academic design of MTs Al-Wahdah Kendari demonstrates a consistent integration of three elements: Islamic values as the foundation, the use of technology to support learning and governance, and the strengthening of superior character as a cross-program outcome. The correlation of these strategies can be interpreted within the framework of the Eight Superior Characters (WEF), which include critical-creative thinking, communication-collaboration, digital literacy, adaptation and lifelong learning, religious/ethical, entrepreneurial, conceptual/problem-solving, and global-intercultural awareness [14]. This integration is presented in Table 1 below.

Table 1. Integration of Intracurricular Curriculum and the Eight Superior Characters.

Areas	Main integration & superior character aimed at
Islamic Religious Education (PAI)	Values: manners, sincerity, justice, brotherhood; Technology: Al-Quran applications/videos/digital materials; Character: religious; critical-creative; communication-collaboration; digital literacy; conceptual & problem solving
General subjects	Values: discipline, responsibility, cooperation; Technology: simulation/virtual experiments/learning applications; Character: critical-creative; adaptive & lifelong learning; digital literacy; conceptual & problem-solving; (strengthening) entrepreneurship; global-intercultural awareness
P5	Values: noble morals, social awareness; Technology: digital content/posters, simple data processing; Character: communication-collaboration; critical-creative; adaptive & lifelong learning; digital literacy; global-intercultural awareness; (strengthening) entrepreneurship
Rahmatan lil 'Alamin Student Profile	Values: moderation, deliberation, tolerance, innovation; Technology: wise digital literacy, social projects; Character: religious; communication-collaboration; adaptive & lifelong learning; global-intercultural awareness; digital literacy

Source: Researcher's Process, 2025

Non-Academic Activity Planning

Research findings indicate that extracurricular activities at MTs Al-Wahdah Kendari are planned as an integral part of Islamic education (tarbiyah Islamiyah) to complement intracurricular development. While classroom learning is primarily directed at academic reinforcement, extracurricular activities are positioned as a strategic space for developing interests and talents, social skills, leadership, independence, and the internalization of character values that are not always optimally formed through formal learning. This orientation aligns with the madrasah's vision of developing students who excel intellectually, are skilled, and possess Islamic morals to face the demands of Society 5.0.

The positioning of extracurricular activities as a venue for character development is increasingly relevant in the context of the digital era. Literature confirms that character education is increasingly important as technology influences how we learn and interact [8], while the character crisis of the younger generation often intersects with uncontrolled technology use [13]. Within this framework, research findings show that MTs Al-Wahdah positions non-academic programs as a structured habituation mechanism, not simply as an additional activity.

Based on activity observations and a review of reports/documentation, extracurricular programs are grouped into two types: (1) mandatory, including Scouting, Intensive Muslim Youth Creativity/Study, and Quran memorization; and (2) elective, such as Olympic and sports coaching. Each activity is designed in an annual plan with relatively clear components, including goal setting, a routine schedule, mentors, and character development targets. This pattern demonstrates that extracurricular activities are managed as part of a coaching system that has direction, achievement indicators, and continuity of implementation.

Another important finding is the planning pattern that combines hands-on experience (field activities and social interactions) with the use of technology. This integration is evident in activity designs that incorporate the use of digital media or applications to support exercises, deepen learning, and evaluation. Thus, activities do not stop at ceremonial but become more measurable and relevant to the needs of students in the digital age. Ultimately, extracurricular activities serve as a contextual vehicle for character development: reinforcing Islamic values while simultaneously fostering the productive and ethical use of technology. This integration is presented in Table 2 below.

Table 2. Extracurricular Activities: Values-Technology-Character Integration

Activity	Focus on coaching & technology integration
Scouts (required)	Focus: discipline, leadership, independence; Technology: digital maps/online compass, digital documentation; Superior character: communication–collaboration, adaptive & lifelong learning, conceptual & problem solving
Creation (required)	Focus: strengthening religiosity, manners, communication; Technology: slides/videos/interactive digital materials; Superior character: religious, communication-collaboration, adaptive & lifelong learning
Tahfidz (required)	Focus: habituation of memorization and consistency of worship-study; Technology: Qur'an application (murattal, memorization practice/test); Excellent character: religious, adaptive & lifelong learning, conceptual & problem solving
Olympic coaching (optional)	Focus: perseverance, academic competitiveness; Technology: e-learning, question banks/simulations, online references; Superior character: critical-creative, digital literacy, conceptual & problem-solving
Sports (optional)	Focus: sportsmanship, fitness, teamwork; Technology: simple fitness app, video analysis; Character strengths: communication–collaboration, adaptability & lifelong learning

Source: Researcher's Process, 2025

Madrasah Cultural Planning

Research findings indicate that the madrasah culture at MTs Al-Wahdah Kendari is designed as a strategy to instill Islamic values in students' daily lives. Programs such as congregational prayer, religious study groups (ta'lim), religious lectures (kultum), commemorations of religious holidays, and Friday charity sessions are not positioned as ceremonial routines, but rather as part of a structured Islamic education program designed to strengthen religiosity, discipline, responsibility, and positive social habits. All these activities are directed to align with the development of superior character in the Society 5.0 era.

In the worship habituation cluster, the madrasah develops a daily prayer schedule (e.g., Dhuhur and Dzuhur) that is aligned with the learning rhythm to avoid disrupting core subjects. Planning also includes assigning accompanying teachers and assigning student roles on a rotating basis (imam, muezzin, row leader). This mechanism makes congregational prayer not only a ritual activity but also a space for practicing leadership, communication, and togetherness. Technological support is used proportionally, such as loudspeakers and digital clocks, to strengthen the punctuality and regularity of implementation.

In the spiritual development and values literacy cluster, religious study (ta'lim) activities are scheduled regularly, with moral and ethical themes developed by a team of teachers according to the students' developmental needs. Kultum (religious outreach) activities are also systematically designed through a rotating speaker schedule, teacher mentoring, and the selection of relevant themes. This pattern positions ta'lim and kultum as vehicles for internalizing values while strengthening communication skills (public speaking) and critical-creative thinking in developing materials.

In the religious and social experience cluster, commemorations of religious holidays are designed through theme determination, the formation of student committees, exercises/simulations, and technical management of implementation. These activities strengthen religiosity while fostering collaboration, communication, leadership, and self-confidence. Meanwhile, Friday Charity Day is designed to foster environmental awareness and social responsibility through rotating task assignments, teacher mentoring, and participation evaluation. The use of simple technology (classroom communication media and digital documentation) supports coordination and reflection without diminishing the direct experience and togetherness.

Within the framework of Islamic education, madrasa culture functions as a "value fence" that internalizes discipline, exemplary behavior, social awareness, and responsibility. It consistently emphasizes that character does not stop at the transfer of values, but is built through continuous habituation [12]. In the context of technological risks as a double-edged sword [4], madrasa culture also serves as a socio-moral control mechanism that strengthens students' ethics and character resilience.

Overall, the madrasa culture at MTs Al-Wahdah Kendari demonstrates a consistent pattern of integration: religious values as the foundation, behavioral habits as the method, and technology as a support for activity governance. This integration makes the madrasa culture not only maintain Islamic traditions but also adapt to the demands of Society 5.0 by strengthening superior character and ethical digital literacy. A summary of this can be seen in Table 3 below.

Table 3. Madrasa Culture: Integration of Values–Technology–Character

Madrasah cultural program	Main integration & targeted characters
Commemoration of religious holidays	Values: religious & exemplary; Technology: digital documentation/publication (e.g., recording/streaming as needed); Character: religious, communication-collaboration, critical-creative
Congregational prayer (Dhuha/Dzuhur)	Values: discipline of worship & manners; Technology: digital clock/speaker; Character: religious, adaptive & lifelong learning, communication-collaboration (through role-sharing)
Ta'lim	Values: spiritual and moral development; Technology: supporting digital media (videos/summary materials); Character: religious, critical-creative, adaptive & lifelong learning
Cultum	Values: internalization of Islamic values; Technology: internal documentation/publication; Character: communication-collaboration, critical-creative, religious
Charity Friday	Values: caring & trustworthy; Technology: simple digital coordination and documentation; Character: communication-collaboration, adaptive & lifelong learning, global–intercultural awareness (environmental concern), religious

Source: Researcher's Process, 2025

Technology Utilization

Research findings indicate that MTs Al-Wahdah Kendari is responding to the demands of the Society 5.0 era, such as digital literacy, critical-creative thinking, and collaboration, while maintaining

the spirit of Islamic education as its foundation. Educational orientation is not directed at technology as an end in itself, but rather as a means to strengthen the holistic development of students, encompassing the ruhiyah (spiritual), 'aqliyah (intellectual), and jasadiyah (physical) dimensions. Thus, modernization is understood as strengthening human capacity while remaining aligned with Islamic values of monotheism, morality, simplicity, and modesty.

This framework aligns with Society 5.0, which emphasizes the use of technology to support human needs [2], with humans as agents controlling the direction of technological development [3]. Research findings demonstrate a non-technocentric form of technology adoption: digital devices are used to clarify communication, visualize programs, and increase the efficiency of deliberations and reporting, both in internal forums and parent meetings. This pattern is in line with the literature, which emphasizes that technology plays a role not only in learning but also in the effectiveness of educational governance [22].

In the context of Islamic education in Indonesia, technology integration requires sensitivity to cultural dynamics and Islamic principles [26], while simultaneously maintaining the quality and purity of contextual Islamic values [24]. At this point, the findings demonstrate clear normative boundaries: technology is used to support transparency, coordination, and participation, but not to replace the essence of Islamic education, such as deliberation, brotherhood, simplicity, and morals. This pattern reinforces the view that Islamic education can be in tune with current developments while being grounded in intellectual-spiritual dimensions [31].

Operationally, the use of technology is prominent in internal planning forums, such as annual work meetings and program deliberations. Madrasahs utilize digital devices (laptops, LCD projectors/infocus, microphones, and PowerPoint presentations) to facilitate communication, clarify plan visualizations, and streamline discussion processes. Meeting materials are presented in the form of strategic points and summarized data (activity evaluations and program designs), thus accelerating participant understanding. However, decision-making still takes place through open discussion and deliberation, so technology serves as a support for substance, not a substitute for social interaction and collective deliberation.

The use of technology is also evident in external forums with parents. During parent-teacher meetings, the madrasah displays digital documentation of activities and reports (short videos or presentations of program achievements) to increase information transparency and help parents understand the direction of the development. However, the forums remain organized in a family-like and dialogical atmosphere, with opportunities for questions and answers and the exchange of input as part of the madrasah-family partnership. Thus, technology is used to strengthen transparency and communication effectiveness without diminishing the nuances of friendship and emotional closeness.

Overall, these findings indicate that MTs Al-Wahdah Kendari adopts technology wisely and with character: technology is used to facilitate coordination, visualize programs, and strengthen participation, but remains constrained by Islamic ethical principles, simplicity, and the goals of tarbiyah (education). This pattern can be understood as a form of human-centered technology utilization, namely digitalization that strengthens human values and spirituality, rather than replacing them.

Conclusion

The management of Islamic education at MTs Al-Wahdah Kendari has been systematically designed to address the demands of Society 5.0 without relinquishing the madrasah's spiritual identity. Planning begins with establishing a direction, goals, and strategies based on the vision of "Religious and Superior," implemented through deliberations involving internal and external elements (especially parents), then operationalized through a package of academic, extracurricular, and madrasah cultural programs integrated with Islamic values, character building, and the productive and ethical use of technology. With this pattern, technology is not positioned as an end in itself, but as a means that supports the effectiveness of learning and governance, while being reinforced by "value fences" in the form of spiritual development, morals, and social habits. As a result, the madrasah demonstrates an adaptive and human-centered management model, namely strengthening eight superior characters of students in the digital era while maintaining monotheism, simplicity, brotherhood, and shura as the spirit of education.

Conflict of Interest

The authors declare no conflict of interest.

Author Contributions

Wa Ode Reni: Concept and design of the study, data analysis/interpretation, manuscript preparation, statistical analysis, and finalization of the manuscript. Anwar Hafid: Concept and design of the study, manuscript preparation, revision and statistical analysis. Nanik Hindaryatiningsi: Data acquisition, data analysis/interpretation, revision and revision of the manuscript, statistical analysis, and funding. Abdul Halim Momo: Data acquisition, data analysis/interpretation, revision and revision of the manuscript, statistical analysis, funding, and supervision.

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