ISLAMIC SCHOOL WITH DIGITAL CULTURE IN ERA SOCIETY 5.0

MEWUJUDKAN SEKOLAH ISLAMI BERBUDAYA DIGITAL DI ERA SOCIETY 5.0

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ABSTRACT

The era of Society 5.0 presents challenges and opportunities for schools to adopt a digital culture. Challenges involve disparities in internet access and technology among students, limited educator competence, and lack of infrastructure in schools. This research aims to provide solutions by formulating concrete steps. The method used is a literature review from various sources. Based on the results of research from several literatures, conclusions can be drawn about concrete steps that can be used as guidelines for educational institutions, especially Islamic nuanced schools in facing the digital revolution without losing the roots of Islamic values that become their true identity, namely: (1) A holistic curriculum that integrates Islamic values with digital culture, (2) Teacher training to master technology and understand Islamic values, (3) Creating a technology-enabled school environment. It is hoped that the results of this research will be a valuable guide for educational institutions in facing the digital revolution. Practical implications include curriculum development, teacher training, and the creation of a conducive school environment. Further research can explore the effectiveness of curriculum implementation and character building as well as more effective training strategies for teachers.
Keywords: Digital culture, era society 5.0, Islamic school

ABSTRAK

Era Society 5.0 menghadirkan tantangan dan peluang bagi sekolah dalam mengadopsi budaya digital. Tantangan melibatkan disparitas akses internet dan teknologi di antara peserta didik, keterbatasan kompetensi pendidik, dan kurangnya sarana-prasarana di sekolah. Penelitian ini bertujuan untuk memberikan solusi dengan merumuskan langkah-langkah konkret. Metode yang digunakan adalah tinjauan pustaka dari berbagai sumber. Berdasarkan hasil penelitian dari beberapa literatur dapat ditarik kesimpulan mengenai langkah konkret yang bisa digunakan sebagai pedoman bagi lembaga pendidikan khususnya sekolah bernuansa islami dalam menghadapi revolusi digital tanpa kehilangan akar nilai-nilai keislaman yang menjadi identitas sejati mereka yaitu: (1)Kurikulum holistik yang mengintegrasikan nilai-nilai keislaman dengan digital culture, (2)Pelatihan guru untuk menguasai teknologi dan memahami nilai-nilai keislaman, (3)Menciptakan lingkungan sekolah yang mendukung teknologi. Diharapkan hasil penelitian ini menjadi panduan berharga bagi lembaga pendidikan dalam menghadapi revolusi digital. Implikasi praktis termasuk pengembangan kurikulum, pelatihan guru, dan penciptaan lingkungan sekolah kondusif. Penelitian selanjutnya dapat mendalami efektivitas implementasi kurikulum dan pembinaan karakter serta strategi pelatihan yang lebih efektif untuk guru.
Kata kunci: Budaya digital, era society 5.0, Sekolah Islami

INTRODUCTION

The era of *Society 5.0* is marked by the rapid development of digital technology. Digital technology has penetrated various aspects of life, including education. Schools as formal educational institutions are required to be able to adapt to the development of digital technology. This is important so that schools can provide quality education and are relevant to the needs of students in the era of *Society 5.0.*

Digital transformation has become the main pillar in facing the times, and one aspect that cannot be ignored is digital culture. Of the four existing digital transformations, digital culture stands out as the main foundation for our interaction and existence in cyberspace. In the last decade digital technology has become a culture for most people (Setiani & Barokah, 2021), Also included in the scope of education. Digital culture in schools is not only limited to mastering technology, but also includes the formation of values, norms, and behaviors that are by the times. By building a positive digital culture, schools can provide a strong foundation for students to use digital technology wisely, responsibly, and according to Islamic values.

Islamic schools have great potential in developing digital culture. This is because Islamic schools have Islamic values that can be the basis for developing a good digital culture. Islamic values, such as honesty, responsibility, and mutual respect, can be a guideline for students in using digital technology. However, the development of digital culture also faces several challenges.

These challenges include (1) Readiness of students, Students who come from different family backgrounds have different levels of readiness in using digital technology. Limited internet access can also be an obstacle in following digital technology-based learning (Hendri et al. 2023). According to the results of a survey conducted by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) in 2022, there is a disparity in access to digital technology among students in Indonesia. The survey showed that only 67.5% of learners have access to the internet at home. In addition, only 37.4% of learners have a computer or laptop at home. Another data that supports this challenge is the results of a survey conducted by Ipsos in 2022. The survey showed that only 47% of parents in Indonesia have sufficient knowledge about the benefits and risks of their children's use of digital technology. (2) Educator readiness, educators need to have knowledge and skills in using digital technology, as well as an understanding of Islamic values that can be applied in digital culture. Educators can gain skills and knowledge in using digital technologies through digital resources, self-employed practices, and educational programs that teach basic skills and knowledge about the use of digital technologies (Hendri et al. 2023). According to the results of a survey conducted by the Ministry of Education and Culture and Technology in 2022, only 56.9% of educators in Indonesia have competence in using digital technology. The survey also showed that only 41.6% of educators in Indonesia have an understanding of Islamic values that can be applied in digital culture. (3) Readiness of adequate facilities and infrastructure, facilities and infrastructure are also needed to support the development of digital culture in schools. Teachers and students must have access to digital technology and the Internet in schools (Akbar and Noviani 2019). The following is data on internet access and computers in Indonesian schools:

Table 1. Internet and Computer Access in Indonesia

Indicator	Percentage
Internet access	47,3%
Computer or laptop	37,4%

Based on these data, it can be concluded that there are still around 52.7% of schools in Indonesia that do not have internet access and around 62.6% of schools in Indonesia that do not have computers or laptops. This shows that there is still a gap in access to ICT in Indonesian education. This gap in ICT access can have an impact on the quality of learning in schools. Schools that do not have internet access will find it difficult to access digital learning materials, online learning resources, and

distance learning services. Schools that do not have computers or laptops will find it difficult to use ICT devices to support the teaching and learning process.

This condition is certainly a challenge for education, including Islam-based education in Indonesia. Islamic-based education is one of the important elements in human resource development in Indonesia. This is because Islam-based education does not only focus on religious aspects but also general knowledge aspects. Therefore, access to the internet, technological devices, and educators is very important to support the learning process in Islamic schools.

In general, the condition of Islamic schools in Indonesia can be divided into two categories, namely public Islamic schools and private Islamic schools. State Islamic schools are schools managed by the government. This school has more complete facilities compared to private Islamic schools. However, the number of public Islamic schools is still very limited. According to data from the Ministry of Education and Culture and Technology in 2022, the number of public Islamic schools in Indonesia only reached 3,651 schools. Private Islamic schools are schools managed by the community. This school has a much larger number compared to state Islamic schools. According to data from the Ministry of Education and Culture in 2022, the number of private Islamic schools in Indonesia reached 24,850 schools. The condition of private Islamic schools in Indonesia is also very diverse. There are private Islamic schools that have complete and quality facilities, but there are also private Islamic schools that have limited facilities. This of course affects the quality of education provided at the school.

Based on a survey conducted by the Ministry of Education and Culture in 2022, as many as 62.5% of teachers in state Islamic schools have competence in the use of information and communication technology (ICT). These competencies include the ability to use computers, access the internet, and utilize educational software. The competence of teachers in the use of ICT in state Islamic schools is still quite high. This is understandable because public Islamic schools have more complete facilities compared to private Islamic schools. In addition, the government also provides various trainings and support to teachers in state Islamic schools to improve their competence in the use of ICT.

Based on the same survey, as many as 45% of teachers in private Islamic schools have competence in the use of ICT. This competence is still relatively low compared to teachers in state Islamic schools. This is due to several factors, including the number of private Islamic schools that are far more than public Islamic schools, the quality of education in private Islamic schools is still diverse, and technological facilities in private Islamic schools are still limited. Therefore, to realize a digitally cultured Islamic school in the era of Society 5.0, planned and directed efforts are needed. This research aims to formulate concrete steps to achieve these goals. The results of the research are expected to be a valuable guide for Islamic educational institutions to enable them to face the digital revolution without losing the roots of Islamic values that become their true identity.

METHODS

This research is qualitative research using a literature review to collect information about the topic of discussion from various sources such as articles, journals, proceedings, and internet sources. Data for this study was collected from Google Scholar through the Publish or Perish (PoP) application using keywords that are appropriate to the topic, namely Islamic school with digital culture in the Era of Society 5.0, potential of Islamic values in the development of digital culture in Islamic schools, challenges faced in developing a digital culture in Islamic schools, solutions to overcome the challenges in developing a digital culture in Islamic schools on November 21, 2023, with restrictions from 2019 to 2023. Based on a literature search, 12 articles were found that were relevant to the purpose of the study. Next, researchers analyze references and articles collected using content analysis methods. Content analysis methods involve identifying units of analysis, selecting analysis categories, and coding data. After collection, researchers analyze references and articles, looking for patterns, trends, and relationships between categories. The results of this analysis are the basis for compiling research conclusions.

RESULT AND DISCUSSION

The results of data analysis from various sources relevant to the research topic are presented in Table 2. The propositions or findings cover aspects such as the integration of technology in learning, challenges in religious education, curriculum changes, the role of teachers, and the development of school culture.

Table 2. Result from Literature Review

No	Author and Year	Findings
1	Eraku, et al. (2021)	Teachers in the digital era need to use an information and communication technology-based approach to facilitate students, with increased capabilities in technology.
2	Fahyuni, et al. (2020)	The integration of Islamic science and learning through mobile media is effective in shaping the religious character of students but faces infrastructure constraints and teacher competence.
3	Pérez and Montoya (2022)	Education models need to integrate artificial intelligence, data management, technology, robotics, and cloud computing to mitigate post-pandemic impacts and facilitate technological change.
4	Mahmudah, et al. (2023)	Harun Nasution emphasized changes in the curriculum and methodology of Islamic studies that are dynamic and futuristic to welcome the Era of Society 5.0.
5	Husni and Atoillah (2022)	Alternatives in Islamic education involve the elimination of dualism of science, the development of teacher professionalism standards, and the optimization of the Islamic Religious Education curriculum in public schools.
6	Octafiona, et al. (2022)	The role of public speaking in Islamic religious education in the digital era is a benchmark for the creation of character, personality, culture, courtesy, spiritual, creative, and inventive education.
7	Jamilah (2021)	The process of internalizing moderate Islamic values through Islamic religious education can shape the spirit of nationalism in students' attitudes and behaviors.
8	Hendri, et al. (2023)	The lessons in the curriculum are adapted to local schools to form a generation of capable characters.
9	Munifah and Purwaningrum (2022)	School culture is developed through trust, school programs, and the application of digital technology based on Islamic pesantren by competent teachers.
10	Nurdin (2020)	Future education planning includes social, technological, and biological futures, as well as Islamic education strategies that involve paradigm, affective, and improving the quality of teaching staff.
11	Merliana and Tantri (2022)	Digital culture can be formed with digital resources, organizational roles, and digital leadership in improving the quality of Hindu religious education.
12	Uyun (2023)	Islamic religious education in the era of Society 5.0 must involve innovation, self-development with professional human resources, and creating new ones based on past values.

As technology accelerates, Islamic-based schools have a great opportunity to create an educational environment that promotes noble values. The application of technology in the classroom is not just about producing a smart generation academically, but rather forming individuals who can adapt and be responsible in the digital world. This is not just an evolution, but an educational revolution.

A digital culture that blends with Islamic values creates a unique combination that can shape the character and competence of students. They are ready to face the breakthrough of Society 5.0 with strong conviction. However, this journey is not only limited to the development of Islamic values but also involves the integration of digital culture into everyday life. *Culture and digital culture evolve*

and are becoming more interlinked as they frame our experience – more closely, the same (Uzelac 2008). This means that digital culture is not just a term, but a set of values, norms, and behaviors that guide us in digital life. In this context, we can identify several key aspects of digital culture.

First, digital ethics is the main foundation. That is the attitude, behavior, and behavior of a person in utilizing the digital system for various purposes and interests (Terttiaavini and Saputra 2022). Digital ethics are important so that technology users can use these tools responsibly without harming others. Second, digital literacy is one of the abilities that must be mastered by students to prepare themselves to face the Industrial Revolution 4.0 (Dinata 2021). With digital literacy, users can explore the digital world safely and productively. Third, digital skills become a technical foundation. 21st-century digital skills consist of technical operating technology, information management, communication, collaboration, creativity, critical thinking, and problem-solving (Rusmana 2020). These skills are especially important in the digital age. Fourth, digital creativity is no less important aspect. Digital creativity is a thought that a person or group has with a new and unique approach to finding solutions to a problem in digital media connected to the internet network (Kencana 2019). The ability to use digital technology to create something new and innovative becomes valuable capital to improve the quality of life.

From Nurdin's findings (2020) Future education planning should pay attention to the main characteristics of society, social, technological, and biological future. Islamic education strategies include building real paradigms, conducting affective education, and improving the quality of teaching staff. In this context, the integration of artificial intelligence, data management, equitable technology, robotics, and cloud computing needs to be introduced in educational models (pérez and Montoya 2022).

Digital culture as a result of digital resources, organizational roles, and digital leadership can form a solid foundation. Hindu education, in line with religious ethics and norms, needs to be improved to produce quality output. Teachers in the digital era must adopt an information and communication technology-based approach so that students can keep up with the rapid development of cyberspace (Putu 2022). Other research by Munifah resulted in key steps in the development of school culture including building trust, formulation of school programs, provision of resources, and implementation of digital technology. Teachers need to improve their ability to use technology and information-based learning media (Munifah and Purwaningrum 2022).

The importance of integrating Islamic science and learning through mobile media is also a focus. Although its effectiveness is evident in shaping students' religious character, obstacles such as school readiness and teacher competence in the digital world must be overcome through training and seminars (Fahyuni et al. 2020). Eraku said that in the era of Society 5.0, Islamic religious education must follow three important stages, namely destructive thinking, self-driving, and shaping or creating. Alternatives offered include eliminating the concept of dualism of science, developing standards of teacher professionalism, and reorienting the understanding of Islamic teachings (Eraku et al. 2021).

Based on the results of research from some of the literature above, conclusions can be drawn about concrete steps that can be used as guidelines for educational institutions, especially Islamic nuanced schools in facing the digital revolution without losing the roots of Islamic values that become their true identity. Curriculum development that includes material on digital culture and character building, teacher and education staff training, and a conducive school environment is the key to achieving this goal.

The first is the development of a curriculum that not only includes material about digital culture but also character-building by Islamic values. Kholili's research (2021) said that in the 5.0 era, they must face challenges that are in line with the development of science and technology, namely having the ability to cultivate morals, technology-based Islamic boarding school systems, digital literacy, and digital ethics. A holistic curriculum will help students not only understand technology but also uphold the moral values that Islamic schools hold dear. When we talk about digital culture, we are referring to the complexity of the digital world, including technology, social media, and behavioral changes produced by the development of information technology. Students' introduction to these aspects not

only provides a practical understanding of the digital world but also engages them in the context underlying Islamic values.

The importance of the role of character education in facing challenges in the era of digitalization can be developed with a multi-literacy model, meaning that students are not only taught to follow the standards of character education but also need to be equipped with other literacy in today's digital environment (Deliyati 2023). The importance of character building in the curriculum can be explained as a step to shape the student's personality through Islamic teachings. A holistic curriculum not only focuses on mastering academic material but also pays special attention to the moral and ethical formation of students.

The results showed that Paulo's educational concept of educational freedom when aligned with Islamic education in the context of freedom is not fully owned by humans like Paulo Freire's pattern of freedom, freedom in Islam in question is free but not as free without regard to religious values. In other words, the freedom of education permissible in Islam is the freedom of education restricted by Islamic values for the benefit of humanity (Putra, 2020). In this case aspects such as integrity, responsibility, honesty, and cooperation are by Islamic values. By incorporating *digital culture* materials, students can understand the impact of technology on society and individuals, as well as how it can be adapted to Islamic principles. Character building in this context helps students recognize moral and ethical challenges that may arise in the use of technology and guides them to make decisions that are by Islamic values. For example, in dealing with issues such as digital safety, privacy, and *online* interactions, character-building can help students develop thoughtful and responsible attitudes. In addition, a holistic curriculum can also emphasize values such as compassion, tolerance, and mutual respect in a digital world that is often full of diverse perspectives and opinions.

In the discourse of Islamic education, Husni and Atoillah (2022) offer alternatives that include the elimination of dualism of science, the improvement of teacher professionalism standards, and the optimization of the Islamic Religious Education curriculum in public schools. Meanwhile, Octafiona (2022) underlines the important role of public speaking in Islamic religious education in the digital era as a key marker in the formation of personality, culture, courtesy, spiritual, creative, and inventive character. From Jamilah's perspective (2021), The internalization of moderate Islamic values through Islamic religious education not only creates moral individuals but also fosters the spirit of nationalism in students' attitudes and behaviors. Meanwhile, Kejora (2021) Highlights the essence of adapting lessons in the curriculum to the local school context to form a generation that not only has skills but also character. The integration of Islamic values in the learning process is considered a key element to achieving this goal, creating a holistic educational environment with Islamic values.

The second is that the training of teachers and education personnel should also not be ignored. According to Uyun (2023), Islamic religious education in the era of Society 5.0 must involve innovation, self-development with professional human resources, and creating new ones based on past values. Thus, continuous training for teachers and education personnel is a must to meet these demands. In the digital era, educators need to keep abreast of technological developments and understand how to integrate them into learning without compromising Islamic principles. Continuous training for educators is an important foundation for them to stay current with the latest innovations in the world of technology. The existence of this training is not only to ensure an understanding of the latest digital tools but also to explore innovative learning methods that can be integrated into the curriculum. Although technology is a key element in modern education, Islamic principles remain the main guide. Teacher training is a bridge that connects technology and Islamic values. Teachers must understand what integrates information technology into teaching (Kalalo et al. 2022).

In this context, teachers need to understand how to integrate Islamic teachings with technological developments, maintaining a balance that is by Islamic principles. In addition, educators' confidence also plays an important role in guiding students through the complexities of the digital world. Self-confidence includes an individual's thoughts or perceptions of himself and is an important factor influencing his or her performance behavior (Aziz 2017). Through training, they can understand the challenges and opportunities students face in using technology. This confidence is key to creating a positive and supportive learning environment, where teachers can provide direction with confidence,

guiding students through the digital learning journey. Training also gives teachers the tools necessary to create innovation in learning. With a deep understanding of technology, they can develop learning strategies that not only engage but also interact with technology. These innovations become a trigger for students' curiosity and creativity, creating a dynamic and motivating learning environment. Not only focusing on technical aspects, the training also focuses on understanding digital ethics.

Teachers and education personnel need to be equipped with knowledge about how to teach students about responsibility, privacy, and ethical behavior in the use of technology. In such a fast and abundant information age, there needs to be strict supervision to prevent the spread of content that is false, inaccurate, or not by the teachings of Islam (Deliyati 2023). Thus, through continuous training, teachers and education personnel gain a solid foundation to face challenges and take advantage of opportunities in the digital era.

The final strategic step in facing the digital revolution is to create a school environment conducive to digital learning. Its realization is through adequate facilities that include technical aspects such as access to the necessary hardware and software, as well as stable internet connectivity. The lagging infrastructure supporting the implementation of multimedia-based education encounters many obstacles such as the stability of internet connections, and technological devices (Agung et al, 2020). In addition, learning spaces equipped with technology are an important element in creating an environment that allows the development of students' digital competencies. With adequate facilities, teachers have a strong foundation to integrate technology into the curriculum, creating up-to-date and relevant learning. Full involvement from the school is also key in ensuring the successful use of technology in learning.

School policy is a statement of goals and one or more as guidance on how goals are achieved that are implemented together and provide a framework for the implementation of school programs (Samsudi 2020). The development of school policies that support the use of technology, the involvement of teachers in periodic training programs, and logistical support for the maintenance and development of technology infrastructure are important steps. So it can be said that this support not only creates confidence among teachers, students, and parents but also confirms the school's commitment to be in tune with technological developments, making education in schools an ever-evolving experience. In addition, the creation of an atmosphere that encourages exploration and creativity is also necessary. Students need to feel free to try and innovate with technology without fear of making mistakes.

Supporting teachers to create challenging and inspiring learning experiences through technology is key. By providing space for exploration and creativity, the school creates an atmosphere that motivates students to learn in more proactive and innovative ways. And no less important is student empowerment and collaboration. Students who are involved in the learning process, given the responsibility to take initiative, and invited to collaborate on digital projects, experience deeper learning. Maresha's research (2021) said that in the face of pandemic conditions, students are invited to develop a final project by integrating elements of local culture, especially Sundanese or West Javanese. Results from Caroline's survey (2021) show that students not only find it enjoyable to follow this material but also find it useful for their school activities.

Collaboration not only enriches students' learning experience but also forms a culture where the value of sharing and collaboration is valued as an integral part of knowledge development. This interactivity helps overcome the tedious challenges of traditional learning processes, creating a more dynamic and challenging atmosphere. Other studies also state that the teaching and learning process that is only one direction can be an obstacle to the development of student abilities (Nadifa 2018). The development of these skills becomes even more important as students will face an ever-changing world, where technology is becoming an integral component in various aspects of life. By actively engaging in technology-based learning, students can be better prepared to face future challenges and become more adaptive individuals in the face of change. However, in summarizing the benefits of students' active participation in technology-based learning, we must not forget another important aspect, namely the teaching of digital ethics. Although technology brings many advantages, its use can also pose risks and challenges, especially in moral and ethical contexts.

CONCLUSION

In the face of the digital revolution, Islamic-based schools have the potential to integrate Islamic values with digital technology in education. The importance of a holistic curriculum that includes digital culture and character building by Islamic values. Training of teachers and educational staff is indispensable to use technology wisely. In addition, a school environment that supports digital learning, including facilities and policies. It is hoped that understanding more deeply about the results of the discussion can be used as a guideline for educational institutions to continue to develop and improve their approach to meet the needs of students in the digital era. Further research, can include an in-depth analysis of the effectiveness of holistic curriculum implementation and character-building in producing a strong generation in the digital era. Research can also focus on more effective training strategies for teachers and education personnel, as well as exploration of how to create a more conducive school environment for digital learning.

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