

# The Urgency of Indonesian Islamic Education in the Era of Society 5.0: Scientific Devotion and Transformation of Education Management

**Sari Nusantara Putri**

Institut Agama Islam Al-Khairat Pamekasan

[sarinusantaraputri@gmail.com](mailto:sarinusantaraputri@gmail.com)

**Irma Safitri**

Institut Agama Islam Al-Khairat Pamekasan

[safitriirma521@gmail.com](mailto:safitriirma521@gmail.com)

---

Corresponding Author: **Sari Nusantara Putri**

Article history: Received: Agusuts-27-2025 | Revised: Oktober-25-2025 | Available

Online: November-2-2025

---

## ABSTRACT

Islamic education in Indonesia faces a persistent structural tension in the era of Society 5.0: the dichotomy between religious and general knowledge domains, and between centralised and decentralised educational governance. This tension has deep colonial roots, yet its consequences are acutely felt in the present limiting the capacity of Islamic educational institutions to produce graduates who are simultaneously religiously grounded, intellectually rigorous, and professionally competitive. This article argues that overcoming this dichotomy is essential for Islamic educational institutions to remain relevant and competitive. Using a descriptive qualitative approach grounded in a systematic review of the literature, this study examines the conceptual and practical dimensions of de-dichotomisation in Islamic education. The findings indicate that reform requires three interrelated strategies: adopting a disruptive mindset that challenges conventional assumptions about the purpose and scope of Islamic education, developing the capacity to reshape or create educational structures rather than merely preserve them, and cultivating self-driving institutional agency that enables change from within rather than waiting for external mandates. At the curriculum level, reform should proceed through an integrative–interconnective scientific approach that bridges religious and secular knowledge into a coherent epistemic framework. At the governance level, modern management principles including planning, organising, leading, and continuous evaluation must be embedded across Islamic educational institutions as a structural condition for quality and sustainability. Society 5.0 presents not only technological demands but a historical opportunity for Islamic education to reposition itself as a driver of human-centred development that is spiritually grounded, intellectually rigorous, and socially responsive.

**Keywords:** Islamic education; Society 5.0; dichotomy; management modernisation; integrative curriculum.

## INTRODUCTION

Islamic education in Indonesia stands at the intersection of commitment to religious normative values and the adaptive demands of rapid socio-technological change. Over the centuries, Islamic educational institutions ranging from Islamic boarding schools that were born long before independence to madrassas that flourished after the reform have played an important role in shaping the character of the nation and maintaining the continuity of Islamic intellectual traditions in the archipelago. However, in the era of Society 5.0, this historical role faces an unprecedented test: a technological transformation that not only changes the way people work and learn, but also changes the way people interpret knowledge, truth, and human relationships.

In the era of Society 5.0, the pressure on the relevance, efficiency, and competitiveness of educational institutions is increasing. However, the institutional response of Islamic education to this pressure has not been adequate, one of which is due to the unresolved epistemological dichotomy between religious science and general science (Azra, 2000); (Nata, 2010). This dichotomy is not just a curriculum issue. It reflects a perspective that separates the spiritual domain from the intellectual and social domain, resulting in graduates who are strong in aspects of religious ritual but weak in analytical, critical, and adaptive abilities needed by contemporary society (Kuntowijoyo, 1997); (Qomar, 2007).

This dichotomy has long historical roots. (Basyit, 2019) notes that the separation between religious education and general education in Indonesia is a direct legacy of the Dutch colonial policy that systematically separated Islamic educational institutions from the mainstream of modernization. After independence, this dualism was not abolished but rather institutionalized in two separate ministries: the Ministry of Education and Culture for public schools, and the Ministry of Religion for Islamic madrassas and colleges. The consequence is two systems that run in parallel with unequal standards, resources, and opportunities for decades.

Azra as quoted by (Ghazali, 2004) emphasized that Islamic education has historically carried out three main tasks: transmission of Islamic knowledge, maintenance of Islamic tradition, and reproduction of ulama. These three tasks remain relevant, but require reinterpretation within the framework of Society 5.0. It is no longer enough to transfer knowledge in a linear manner from teacher to student; the preservation of tradition should be distinguished from the freezing of methods; and the reproduction of scholars must include a much broader intellectual and professional dimension than just mastery of classical texts.

The Society 5.0 era, a concept proposed by the Japanese government in response to concerns about dehumanization in the Industrial Revolution 4.0, puts humans back at the center of technological progress (Fukuyama, 2017); (Mourtzis dkk., 2022). In this concept, technologies such as artificial intelligence (AI), Internet of Things (IoT), big data, and robotics do not replace the role of humans, but expand their capacity. For Islamic education, this means that technological integration must be based on a coherent vision of humanity, not just instrumental adoption. The spiritual and ethical dimensions that are the hallmarks of Islamic education should be the foundation, not the obstacle, to this transformation.

Studies on the transformation of Islamic education in the digital era have grown quite rapidly in the last decade (Ekasari dkk., 2021); (Zahroh, 2020); (Tilaar, 2002). However, most studies focus on technological or curriculum aspects separately, without linking them to the more fundamental dichotomy of institutions and governance. There is a significant research gap here: no study has explicitly integrated the epistemological dedichotomization agenda with the management modernization agenda in one coherent argumentative framework. This study seeks to fill this gap.

This article aims to: (1) analyze the dichotomy problems in Indonesian Islamic education in the era of Society 5.0; (2) examine the urgency of modernizing Islamic education management

as a prerequisite for transformation; and (3) formulate an integrative dedichotomization strategy through a curriculum and governance approach. Thus, this article is expected to make a conceptual and practical contribution to policy makers, managers of Islamic educational institutions, and Islamic education researchers.

## **METHOD**

This study uses a descriptive qualitative approach with a systematic literature review method. This approach was chosen because the main goal of the research is to build a conceptual argument based on a synthesis of existing literature, rather than generating new empirical data (Creswell & Poth, 2018); (Miles dkk., 2014). Systematic literature review allows researchers to map relevant theoretical and empirical landscapes, identify consensus and debates in the literature, and build arguments based on the best available evidence.

Primary data sources include scientific journal articles, academic books, and policy documents relevant to the themes of Islamic education, education management, and Society 5.0. Literature searches were conducted through Google Scholar, SINTA, and DOAJ databases using the main keywords: "Islamic education Society 5.0", "Islamic education management", "dichotomy of knowledge", "integrative curriculum transformation", and "Islamic education industry 4.0/5.0". In addition, searches using secondary keywords were also carried out: "dedichotomization of Islamic education", "madrasah dualism", "integrative interconnective science", and "human-centered education". The search time range is limited to publications from 2000 to 2024, with exceptions for foundational works published before that period and of high conceptual relevance.

The collected literature was selected based on three inclusion criteria: (1) direct topical relevance to the research theme, namely Islamic education, education management, or Society 5.0; (2) availability in verifiable full-text form; and (3) publication status in indexed journals or recognized academic publishers. Literature that is popular, does not go through a peer review process, or is not directly relevant to the research question is excluded from the analysis. A total of 30 primary sources were used in the final analysis, consisting of 18 scientific journal articles, 10 academic books, and 2 international conference proceedings.

The analysis was carried out through three stages following the model of (Miles dkk., 2014): (1) data reduction of the identification of the main themes of each source and grouping them into analytical categories; (2) the presentation of data on the preparation of these themes into a coherent argumentation framework by paying attention to the logical relationship between categories; and (3) the withdrawal and verification of conclusions based on the pattern of arguments that emerge and their verification through re-examination of primary sources. The internal validity of the argument is maintained through source triangulation, which is to ensure that each major claim is supported by more than one independent source as well as the principle of internal coherence that requires the absence of unexplained contradictions in the framework of the argument constructed.

## **RESULTS AND DISCUSSION**

### **Era Society 5.0: Concepts, Characteristics, and Implications for Education**

Society 5.0 was first introduced by the Japanese government through The 5th Science and Technology Basic Plan in 2016 as a vision of a technology-based human-centered society (Fukuyama, 2017). This concept is an evolution of a series of stages of human society: Society 1.0 (hunting society), Society 2.0 (agrarian society), Society 3.0 (industrial society), Society 4.0 (information society), to Society 5.0 which seeks to integrate cyberspace and physical space harmoniously for the benefit of humans. (Mourtzis dkk., 2022) confirm that the transition from Industry 4.0 to Society 5.0 marks a fundamental shift from a machine-centric orientation to a

human-centric orientation, where technology is positioned as a servant of social needs, rather than an end in itself.

In Society 5.0, artificial intelligence that processes big data from cyberspace is integrated back into physical life to create optimal social solutions (Fukuyama, 2017); (Yigitcanlar dkk., 2020). It covers five critical areas that shape the structure of people's lives: preventive health services based on personal data, smart and environmentally friendly mobility, visionary and adaptive generational development, inclusive smart city development, and democratic financial technology. (Salgues, 2019) expands on this concept by emphasizing that Society 5.0 is not only a technological phenomenon, but also a cultural and pedagogical phenomenon that demands a change in the way humans view knowledge, cooperation, and life goals.

In the context of education, Society 5.0 demands a fundamental shift from a learning model oriented to a model that emphasizes the development of adaptive, creative, and collaborative competencies (Mytra dkk., 2021). (Ekasari dkk., 2021) emphasized that digital literacy is no longer just an additional skill, but a prerequisite for social participation in the Society 5.0 era. Individuals who do not have adequate digital competencies are at risk of being left out of the mainstream of economic, social, and political life.

(Krathwohl & Anderson, 2001) distinguish between Low Order Thinking Skills (LOTS) which includes remembering, understanding, and applying and Higher Order Thinking Skills (HOTS) which includes analyzing, evaluating, and creating. In the Society 5.0 era, HOTS competencies are not just added value but basic prerequisites. Education that is still predominantly oriented towards LOTS produces graduates who are competent in reproducing knowledge but are unable to generate new knowledge or solve problems that have never been encountered before (Mytra dkk., 2021). (Rusman dkk., 2023) found that the transformation of education towards Society 5.0 demands a fundamental overhaul in the way teachers facilitate learning: from a position as a sole source of knowledge to a position as a designer of rich and meaningful learning experiences.

In addition to HOTS, Society 5.0 also requires problem-solving, critical thinking, emotional intelligence, and cognitive flexibility. These skills, ironically, are not alien to the Islamic intellectual tradition of *ijtihad* being the highest form of critical thinking in the Islamic legal tradition; *tafakkur* is a practice of deep reflection that encourages richer understanding; and wisdom is the integration of knowledge, judgment, and wise actions. If mobilized appropriately, these Islamic intellectual traditions can be a powerful resource to meet the competency demands of the Society 5.0 era (Tilaar, 2002); (Kuntowijoyo, 1997).

The integration of Islamic values with 21st-century competencies should be a comparative advantage of Islamic education, not a burden to be avoided. (Kurniasih dkk., 2023) show that integrated Islamic schools that succeed in integrating the national curriculum with Islamic values in a coherent manner are able to produce students who excel in both academic dimensions and character. Thus, the challenge of Society 5.0 for Islamic education lies not in the irrelevance of Islamic values, but in the inability of institutions to articulate such relevance in a language and format that can be understood by the digital generation.

## **Dichotomy Problems in Indonesian Islamic Education**

### ***The Epistemological Dichotomy: Its Roots and Manifestations***

The dichotomy in Islamic education in Indonesia operates on two levels that reinforce each other. At the epistemological level, there is a separation between religious science (*ulum al-din*) and general science (*ulum al-dunya*) which is rooted in the long history of the colonization of education and the defensive response of the Muslim community to it (Azra, 2000). This separation, which lacks a solid foundation in the classical Islamic scientific tradition where scientists such as Ibn Rushd, al-Ghazali, and Ibn Khaldun did not distinguish between

religious and natural sciences dichotomously, has become increasingly rooted in complex historical pressures.

(Basyit, 2019) notes in detail that the dichotomy of education in Indonesia is a systematic legacy of Dutch colonial policies. The colonial government consciously separated Islamic educational institutions from the modern education system they built, with the aim of limiting the reach and influence of Islamic education on purely ritual matters. This policy left a deep scar: when Indonesia became independent, this institutional dualism was not eliminated but continued in the form of a new two ministries, two accreditation pathways, two competency standards, and indirectly two classes of graduates with different social opportunities.

At the institutional level, this epistemological dichotomy is manifested in the dualism of the national education system that continues to this day. Madrasas and Islamic boarding schools on the one hand, public schools on the other, operate with different logics, are evaluated with different standards, and produce graduates who have complementary competency profiles but are rarely integrated (Basyit, 2019); (Ikwandi, 2022). (Qomar, 2007) notes that this dichotomy results in two types of graduates each of whom has deficits: graduates of Islamic education who are strong in normative knowledge but weak in analytical and technological skills, and general education graduates who are technically competent but poor in ethical and spiritual foundations.

### ***The Managerial Dichotomy: Governance and Leadership***

Beyond epistemological issues, dichotomy also operates at the level of governance and leadership of Islamic educational institutions. (Nata, 2010) identified that many Islamic educational institutions still operate with a patron-client leadership model centered on charismatic figures of kiai, ustaz, or foundation leaders whose decisions rarely go through a formal deliberation process, adequate documentation, or systematic evaluation. This model has strength in building community cohesion and the transmission of values, but is weak in accountability, scalability, and adaptability to environmental change.

(Ekasari dkk., 2021) confirm that the management of Islamic education in the digital era requires systematic managerial transformation, not just the addition of technological infrastructure. Technology installed in institutions whose managerial status does not change will only be an expensive ornament that does not change the quality of learning. This is what distinguishes successful digital transformation from a failed one: it is not the availability of the technology, but the institutional managerial capacity to integrate the technology into the learning process effectively and sustainably.

(Ikwandi, 2022) added that the dualism of management between public schools and madrasas also creates structural inefficiencies in the national education system as a whole. Resources both financial, human resources, and infrastructure are spread across two parallel systems without adequate coordination, resulting in waste and inequality that should not occur if the systems were integrated or at least better coordinated.

### ***The Impact of Dichotomy on the Quality of Graduates***

The most concrete impact of the unresolved dichotomy is on the quality and relevance of Islamic education graduates. The Muslim view that is still narrowly oriented towards fiqh, as noted by (Kuntowijoyo, 1997), tends to reduce religious life to a vertical dimension (hablun minallah) and ignore the horizontal dimension (hablun minannas) which includes social responsibility, civic engagement, and contribution to the progress of civilization. This imbalance has resulted in a Muslim society that, in Kuntowijoyo's words, is "strong in worship but weak in work" a condition that is increasingly unsustainable in the era of Society 5.0 which demands the active and productive contribution of every member of society.

(Muzakki dkk., 2024) note that madrasah graduates entering the workforce often face significant competency gaps in digital literacy, data-driven analytical skills, and cross-disciplinary communication skills. This gap is not caused by the inability of students, but by a curriculum

that is not designed to develop these competencies. Meanwhile, this condition is further exacerbated by a curriculum that has not fully integrated Islamic values with science and technology (Kurniasih dkk., 2023).

## **Modernizing Islamic Education Management in the Era of Disruption**

### ***The Theoretical Framework of Modern Management***

Management, in the sense formulated by (Stoner & Freeman, 1992), is the process of planning, organizing, leading, and controlling the members of an organization and utilizing the available resources to achieve predetermined goals. (Terry, 1960) added a crucial dimension of human capital: management is a way to achieve agreed targets by maximizing available human resources. (Coulter & Robbins, 2016) outline four modern management functions that are relevant to educational institutions: (1) planning sets goals and strategies for achieving them in a measurable manner; (2) organizing allocating resources and defining an efficient work structure; (3) leading, motivating, inspiring, and directing human resources towards common goals; and (4) controlling monitors performance, measures it against established standards, and makes necessary corrections.

(Koontz & Wehrich, 2010) emphasize that modern management must be forward-looking and able to anticipate environmental changes before they occur, rather than simply respond after they occur. For Islamic educational institutions, this means that it is not enough for management to maintain the sustainability of the institution in its existing condition, it must actively position the institution in the rapidly changing educational landscape. Pfiffner and (Pfiffner & Presthus, 1967) added that effective instruction to subordinates must be accompanied by clarity of purpose, adequate resources, and a functioning feedback mechanism. Without these three elements, management modernization will only be a formal change with no substantive impact on the quality of education.

(Mulyasa, 2009) showed that the implementation of school-based management (SBM) that gives greater autonomy to educational units to make decisions about curriculum, personnel, and finances has been proven to improve the quality and relevance of learning when accompanied by adequate managerial capacity. (Suryosubroto, 2004) reinforces these findings by noting that educational institutions that implement regular self-evaluations and use the results for continuous improvement show consistent quality improvement trends over time.

### ***Dimensions of Modernization of Islamic Education Management***

In the context of the Society 5.0 era, the modernization of Islamic education management encompasses at least four interrelated dimensions. First, systematic human resource management (HR). Recruitment of educators and education personnel must be based on measurable competence, not solely based on personal relationships or institutional loyalty. Ongoing professional development programs including digital literacy, contemporary pedagogy, and educational leadership should be an integral part of the HR management system, not incidental activities that depend on the availability of project funds (Ekasari dkk., 2021).

Second, adaptive and participatory curriculum management. The periodic curriculum review mechanism ideally every two to three years should involve internal (educators, students, alumni) and external (industry, government, society) stakeholders to ensure that the curriculum implemented remains relevant to real needs (Muzakki dkk., 2024). This review process must be data-based, not just based on intuition or tradition. Third, strategic information technology management: the adoption of an education management information system (SIMP) to support data-driven decision-making about student performance, teaching effectiveness, and resource management (Zahroh, 2020). Fourth, partnership and network management: the development of strategic relationships with the industrial world, research institutions, and other educational institutions both domestically and abroad to expand the resources, opportunities, and perspectives available to the institution.

The simultaneous application of these four dimensions does require significant investment in managerial capacity. However, (Nata, 2010) reminds that the cost of not changing is actually much higher than the cost of transformation: Islamic educational institutions that fail to modernize their management risk losing relevance, public trust, and ultimately the sustainability of their own institutions. In an increasingly competitive environment, management quality is no longer an optional advantage, it is a prerequisite for survival.

### **Dedichotomization Strategy of Islamic Education**

#### ***Disruptive Mindset: Challenging Established Assumptions***

Disruptive mindset in the context of Islamic education means the institutional and individual willingness to question the basic assumptions that have been assumed about what should be taught, how to teach it, to whom, with what resources, and for what purpose. This does not mean abandoning the fundamental values of Islam, but rather it must be a stable fulcrum in the midst of a rapid flow of change. Rather, a disruptive mindset requires the ability to distinguish between fixed values (tsawabit) such as monotheism, justice, and rahmah and the ways of applying them that change according to the context (mutaghayyirat) (Kuntowijoyo, 1997).

(Mourtzis dkk., 2022) show that institutions that are able to respond productively to technological disruption are those that have developed the capacity to think outside of conventional paradigms. They don't wait for evidence that change is needed before they start acting, they anticipate the change and position themselves to take advantage of it. For Islamic educational institutions, this means abandoning a defensive mindset that sees every innovation as a threat to tradition, and replacing it with a mindset that sees innovation as an opportunity to express Islamic values in a language understood by a new generation.

In practice, the disruptive mindset encourages Islamic educational institutions to carry out at least three transformations: shifting from a teacher-centered learning model to a student-centered model; shifting from a static and uniform curriculum to a dynamic and personalized curriculum; and shifting from an evaluation that measures memorization to an evaluation that measures the ability to think, create, and collaborate (Tilaar, 2002); (Muzakki dkk., 2024).

#### ***Reshape or Create: Rebuilding the Structure of Education***

The second strategy is the active ability to reshape existing structures or create new structures when the old ones are no longer adequate. In the context of the curriculum, this means not only adding technology subjects to the existing madrasah curriculum such as adding coding or digital literacy as a separate subject but redesigning the curricular framework fundamentally by using an integrative-interconnective approach that integrates Islamic perspectives into all disciplines, and vice versa (Ghazali, 2004); (Kurniasih dkk., 2023).

The integrative-interconnective approach, which was academically developed by Amin Abdullah through the concept of "scientific spider web" at UIN Sunan Kalijaga Yogyakarta, views religious science and general science not as two separate domains but as two perspectives that complement and enrich each other in understanding reality (Nata, 2010). In this model, a physics student also studies the ethical and spiritual dimensions of science; A fiqh student also understands the social and scientific context of Islamic law. This model has produced graduates who are able to work in various professional sectors without losing their Islamic identity, as well as being able to contribute to Islamic discourse that is more relevant to the challenges of the times (Azra, 2000).

(Efendi & Fahyuni, 2024) confirm that adaptive and professional Islamic education graduates can be produced through a curriculum that consciously integrates Islamic competencies with the demands of Society 5.0. Their research shows that institutions that implement integrative curricula not only produce graduates with more in-depth knowledge of

religion, but also graduates with higher employability and stronger adaptability to the changing work environment.

On a broader structural level, reshape or create also means considering new institutional models that go beyond the existing madrasah/school dichotomy. Integrated Islamic boarding schools that integrate in-depth religious education with strong general education, back-to-school programs for madrasah alumni who want to develop technical competencies, and dual-system partnerships between Islamic educational institutions and vocational institutions are some examples of structural innovations that can help overcome the dichotomy without sacrificing their respective strengths (Zahroh, 2020).

### ***Self-Driving Institutional Agency: Driving Change from Within***

The third and most fundamental strategy is the development of the capacity of institutions to move independently in response to change without relying entirely on external encouragement from governments, donors, or public pressure. This self-driving agency includes at least three interrelated components: accurate self-diagnosis ability (knowing where the agency is now and why), clear vision ability (knowing where the agency wants to go and why it is important), and consistent execution ability (knowing how to achieve the vision step by step) (Mulyasa, 2009); (Ekasari dkk., 2021).

Within this framework, madrasah heads, Islamic boarding school directors, and managers of Islamic universities need to be developed not only as administrators who manage what exists, but as transformational leaders who actively envision and create institutions that do not yet exist. (Coulter & Robbins, 2016) argue that transformational leadership that empowers team members, builds a culture of innovation, and manages change as an ongoing process rather than as a one-time event is the most effective leadership model in a complex and uncertain environment such as the Society 5.0 era.

Islamic educational leadership development programs designed specifically for this context include modules on change leadership, strategic management, digital literacy for leaders, and the development of an innovative organizational culture can be institutional investments that have the most significant long-term impact. There is no amount of investment in curriculum or technology that can compensate for the deficit in leadership capacity (Nata, 2010); (Ekasari dkk., 2021).

## **Portrait of Indonesian Education in the Society Era 5.0 and Strategic Recommendations**

### ***Structural Challenges of Indonesian Education***

Indonesian education in the Society 5.0 era faces a number of structural challenges that are interrelated and mutually reinforcing each other. First, the massive digital divide between urban and rural areas limits the accessibility of technology-based education. While schools in Jakarta and Surabaya are racing to adopt AI in learning, many madrasahs in remote parts of the country are still struggling with unstable internet access and inadequate computer devices. This gap is not only an infrastructure gap, it is an opportunity gap that has the potential to further widen socio-economic inequality between generations.

Second, a curriculum that is not fully relevant to the demands of the world of work and contemporary life produces graduates with suboptimal employability. Third, the role of teachers who have not been fully transformed from knowledge transmitters to active learning facilitators hinders the development of students' HOTS competencies (Suryosubroto, 2004); (Rusman dkk., 2023). Fourth, the evaluation and assessment system that is still dominated by memorization-based tests does not provide adequate information about the actual development of students' competencies. Fifth, an institutional culture that has not fully supported innovation and experimentation has left many Islamic educational institutions trapped in comfortable but unproductive routines (Zahroh, 2020).

### ***Strategic Recommendations for Islamic Education in the Society Era 5.0***

Based on the above analysis, this article formulates six complementary strategic recommendations. First, meaningful technology-based education: Islamic educational institutions need to adopt e-learning, blended learning, and AI-based adaptive learning systems not just as a replacement for the old way, but as a new way that allows for a more personalized, more interactive, and richer learning experience. This requires not only adequate technological infrastructure, but also a thorough pedagogical redesign to ensure that technology is used for clear learning purposes, not just to look modern (Muzakki dkk., 2024).

Second, the development of comprehensive and integrated digital literacy: the development of digital skills of basic programming, data analysis, cybersecurity, digital ethics, and digital content creation should be integrated into the curriculum as cross-subject competencies, rather than treated as isolated separate subjects. (Ekasari dkk., 2021) show that meaningful digital literacy is not just about the ability to use devices, but about the ability to think critically about technology and its impact on personal and social life.

Third, inclusive education that leverages technology to equitably expand access: digital scholarship programs, the provision of internet infrastructure in remote areas, and the development of learning content in various languages and formats should be an integral part of Islamic education policies, not additional programs. Fourth, a participatory and data-based curriculum revision: the curriculum needs to be revised periodically by involving all stakeholders and using data on graduate outcomes, industry needs, and scientific developments as the basis for decisions (Mulyasa, 2009); (Kurniasih dkk., 2023).

Fifth, strengthening digital character and ethics education as a comparative advantage: in the midst of technological advances that are taking place very quickly and often exceeding the capacity of society to interpret them ethically, strong education in spiritual, moral, and ethical values is becoming increasingly important and scarce. Islamic education has significant comparative advantages in this aspect that need to be maximized as an attraction, not minimized as a burden (Tilaar, 2002). Sixth, the development of a lifelong learning ecosystem: Society 5.0 demands learning that does not stop at the formal level. Islamic educational institutions need to develop continuing education programs, professional training, and learning communities that serve all age groups and backgrounds (Efendi & Fahyuni, 2024).

## **CONCLUSION**

Indonesian Islamic education is at a decisive tipping point: the era of Society 5.0 presents the pressure of change that can no longer be responded to in the old ways without the risk of losing its relevance permanently. The epistemological dichotomy between religious science and the general sciences, as well as the managerial dichotomy between tradition and modernity, are structural obstacles that must be overcome systematically, simultaneously, and with long-term commitments.

This article has shown that the dedichotomization of Islamic education requires three mutually reinforcing strategies: a disruptive mindset that actively challenges conventional assumptions about the purpose and form of Islamic education; the capacity to reshape or create that allows for the fundamental redesign of the educational structure, not just a patchwork; and self-driving institutional agencies that allow institutions to move from within on the basis of a strong vision and managerial capacity, without having to wait for external encouragement. These three strategies must be operationalized simultaneously through an integrative-interconnective approach at the curriculum level and the application of modern management principles at the governance level.

The main contribution of this article is to integrate two discourses that have been running in parallel without adequately addressing each other, the reform of the Islamic education

curriculum and the modernization of Islamic education management into one coherent framework of argumentation. The argument put forward is that the two are not mutually exclusive alternatives but rather complementary ones that are equally necessary and should be pursued simultaneously. Curriculum reform without management modernization will result in a beautiful blueprint without the capacity to implement it. Modernization of management without curriculum reform will result in an efficient system in running irrelevant programs.

This research has limitations that need to be explicitly acknowledged. As a literature review, it does not produce empirical data on the actual implementation of the proposed strategies in particular Islamic educational institutions. The arguments constructed, although based on extensive literature synthesis, still require empirical verification through field studies. Therefore, further research is urgently needed, especially case studies examining Islamic educational institutions that have successfully decoded and modernized management, to identify success factors that can be transferred to other contexts. Cross-institutional and cross-regional comparative studies will also be invaluable to understand how local contexts affect the process and outcomes of Islamic education transformation in the Society 5.0 era.

## BIBLIOGRAPHY

- Azra, A. (2000). *Pendidikan Islam: Tradisi dan modernisasi menuju milenium baru*. Logos Wacana Ilmu.
- Basyit, A. (2019). Dikotomi dan dualisme pendidikan di Indonesia. *Jurnal Tahdzibi: Manajemen Pendidikan Islam*, 4(1), 15–28. <https://doi.org/10.24853/tahdzibi.4.1.15-28>
- Coulter, M., & Robbins, S. P. (2016). *Management* (13th ed.). Pearson Education.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Efendi, F., & Fahyuni, E. F. (2024). Preparing adaptive graduates, Islamic and professional in the era Society 5.0. *Indonesian Journal of Islamic Studies*, 12(4). <https://doi.org/10.21070/ijis.v12i4.1742>
- Ekasari, S., Manullang, S. O., Syakhrani, A. W., & Amin, H. (2021). Understanding Islamic education management in digital era: What experts say. *Nidbomul Haq: Jurnal Manajemen Pendidikan Islam*, 6(1), 127–143. <https://doi.org/10.31538/ndh.v6i1.1336>
- Fukuyama, M. (2017). Society 5.0: Aiming for a new human-centered society. *Hitachi Review*, 66(6), 558–559.
- Ghazali, E. (2004). Rekonstruksi pendidikan Islam. *Jurnal Pendidikan Islam*, 12(2), 110–122.
- Ikwandi, M. R. (2022). Dualisme pendidikan manajemen pendidikan sekolah dan madrasah. *Edusiana: Jurnal Pendidikan Islam*, 9(2), 105–124. <https://doi.org/10.47077/edusiana.v9i2.227>
- Koontz, H., & Weihrich, H. (2010). *Essentials of management: An international perspective* (8th ed.). McGraw-Hill.
- Krathwohl, D. R., & Anderson, L. W. (2001). *A taxonomy for learning, teaching, and assessing: A revision of Bloom's taxonomy of educational objectives*. Longman.
- Kuntowijoyo. (1997). *Identitas politik umat Islam*. Mizan.
- Kurniasih, S. R., Haryanti, E., & Hermawan, A. H. (2023). Integrasi ilmu dan iman dalam kurikulum: Studi kasus pada Sekolah Dasar Islam Terpadu. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 8(1), 77–93. [https://doi.org/10.25299/al-thariqah.2023.vol8\(1\).11607](https://doi.org/10.25299/al-thariqah.2023.vol8(1).11607)
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Mourtzis, D., Angelopoulos, J., & Panopoulos, N. (2022). A literature review of the challenges and opportunities of the transition from Industry 4.0 to Society 5.0. *Energies*, 15(17), 6276. <https://doi.org/10.3390/en15176276>
- Mulyasa, E. (2009). *Manajemen berbasis sekolah: Konsep, strategi, dan implementasi*. Remaja Rosdakarya.
- Muzakki, A., Fitriyah, A., & Rizza, M. (2024). Digitalisasi pendidikan agama Islam era Society 5.0: Mendorong peningkatan daya saing pendidikan di Indonesia. *Mauriduna: Journal of Islamic Studies*. <https://doi.org/10.37274/mauriduna.v5i2.1279>
- Mytra, P., Wardawaty, W., Akmal, A., Kusnadi, K., & Rahmatullah, R. (2021). *Society 5.0 in education: Higher order thinking skills*. Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences (BIS-HSS 2020). <https://doi.org/10.4108/eai.18-11-2020.2311812>
- Nata, A. (2010). *Manajemen pendidikan: Mengatasi kelemahan pendidikan Islam di Indonesia*. Kencana.
- Pfiffner, J. M., & Presthus, R. (1967). *Public administration* (5th ed.). Ronald Press.
- Qomar, M. (2007). *Manajemen pendidikan Islam: Strategi baru pengelolaan lembaga pendidikan Islam*. Erlangga.
- Rusman, A., Mas'udi, M. M., Hermoyo, R. P., Yarno, Y., Yuniarti, S., & Rafsanjani, H. (2023). *Education transformation in 5.0 society development era*. 2679, 020050. <https://doi.org/10.1063/5.0141657>

- Salgues, B. (2019). *Society 5.0: Industry of the future, technologies, methods and tools*. ISTE Ltd and John Wiley & Sons.
- Stoner, J. A. F., & Freeman, R. E. (1992). *Management* (5th ed.). Prentice-Hall.
- Suryosubroto, M. S. (2004). *Manajemen pendidikan di sekolah*. Rineka Cipta.
- Terry, G. R. (1960). *Principles of management* (4th ed.). Richard D. Irwin.
- Tilaar, H. A. R. (2002). *Perubahan sosial dan pendidikan: Pengantar pedagogik transformatif untuk Indonesia*. Rineka Cipta.
- Yigitcanlar, T., Kankanamge, N., Regona, M., Ruiz Maldonado, A., Rowan, B., Ryu, A., Desouza, K. C., Corchado, J., Mehmood, R., & Li, R. Y. M. (2020). Artificial intelligence technologies and related urban planning and development concepts: How are they perceived and utilized in Australia? *Journal of Open Innovation: Technology, Market, and Complexity*, 6(4), 187. <https://doi.org/10.3390/joitmc6040187>
- Zahroh, L. (2020). *Manajemen pendidikan Islam dalam era revolusi industri 4.0*. Alfabeta.