

Islamic Educational Sociology for Character Development in the Society 5.0 Era: A Critical Literature Review

Pristiwiyanto¹, Alifia Aridatuz Zahro², Aulia Mi'rozul Aina³

^{1,2,3} Universitas Islam Al Azhar Gresik, Indonesia

ARTICLE INFO

Keywords:

Islamic educational sociology, character education, Society 5.0, Islamic education, digital literacy.

Article history:

Received 2026-05-14

Revised 2026-16-12

Accepted 2026-07-29

ABSTRACT

This study examines the role of Islamic educational sociology in strengthening students' character development in the Society 5.0 era through a qualitative library research approach. Data were collected from scholarly sources, including peer-reviewed journal articles, books, and relevant academic publications, and analyzed using qualitative content analysis. The findings reveal that Islamic educational sociology provides a comprehensive framework for integrating social, moral, and spiritual values into educational practices. Character development is fostered through the internalization of Islamic values such as honesty, responsibility, justice, moderation, and social care, supported by collaboration among schools, families, and communities. Furthermore, the Society 5.0 era requires educational institutions to balance digital competence with ethical awareness and spiritual maturity to address challenges arising from technological advancement and digitalization. Islamic educational sociology enables students to utilize technology responsibly while maintaining strong moral principles and social responsibility. This study concludes that integrating Islamic educational sociology into character education contributes to developing learners who are intellectually competent, ethically grounded, socially responsible, and spiritually mature in an increasingly digital society.

This is an open-access article under the [CC BY SA](#) license.



Corresponding Author:

Pristiwiyanto

Universitas Islam Al Azhar Gresik, Indonesia; pristiwiyanto2020@gmail.com

INTRODUCTION

Education constitutes one of the fundamental pillars in developing high-quality human resources, particularly in shaping the character of younger generations. Within the context of Islamic education, educational objectives extend beyond academic achievement to encompass the cultivation of akhlaq (moral character), ethical values, and responsible social behavior. Accordingly, education plays a strategic role in preparing individuals who are intellectually competent while simultaneously demonstrating moral responsibility, social awareness, and spiritual maturity. Character formation has

therefore become an essential dimension of Islamic educational philosophy, emphasizing the harmonious development of cognitive, affective, and behavioral competencies (Hidayat et al., 2022; Ismail et al., 2025).

The rapid advancement of digital technology, artificial intelligence, and globalization has introduced significant challenges to contemporary educational systems. Today's learners interact continuously with digital platforms, social media, and virtually unlimited sources of information that shape their knowledge, attitudes, identities, and behavioral patterns. Although technological innovation offers unprecedented opportunities for learning, collaboration, and creativity, it also exposes students to misinformation, cyberbullying, consumerism, moral relativism, and weakening interpersonal relationships. Consequently, educational institutions are increasingly expected not only to improve students' digital competencies but also to strengthen ethical reasoning, critical thinking, and moral resilience to ensure that technological development contributes positively to human well-being rather than undermining fundamental values (Ahmad et al., 2023; Chakraborty, 2024).

Islamic sociology of education provides an important theoretical perspective for understanding the dynamic relationship between education, society, culture, and Islamic values. From this perspective, education is viewed as a social institution that continuously interacts with cultural traditions, social structures, religious norms, and broader societal transformations. Rather than considering character education merely as an individual pedagogical process, Islamic educational sociology emphasizes that students' character is socially constructed through interactions among schools, families, religious communities, peer groups, and digital environments. This perspective enables educators to identify various social factors influencing students' moral development while designing educational strategies that are culturally responsive and grounded in Islamic ethical principles (Widodo et al., 2025; Halimah et al., 2025).

Despite its considerable theoretical potential, the implementation of Islamic sociology of education in character development continues to encounter numerous challenges. One of the most significant issues is the persistent gap between theoretical frameworks and educational practices. Character education is frequently implemented as a formal curricular component without sufficient integration into students' daily social experiences. Furthermore, the accelerated pace of social change in the digital era requires educational institutions to adopt innovative, contextual, and adaptive approaches that ensure Islamic values remain relevant to contemporary realities. Educators are therefore expected to integrate technological literacy with religious ethics so that students can utilize digital technologies responsibly while maintaining their Islamic identity and social responsibility (Idris, 2022; Halimah et al., 2025).

The emergence of Society 5.0 further reinforces the urgency of this issue. Unlike previous industrial paradigms that emphasized technological advancement alone, Society 5.0 advocates a human-centered society in which digital innovation, artificial intelligence, and big data are employed to improve human welfare and sustainable development. Within this context, students are expected to master digital competencies while simultaneously demonstrating strong moral character, empathy, social responsibility, and spiritual intelligence. Accordingly, examining the role of Islamic sociology of education becomes increasingly important to understand how educational institutions can contribute to developing learners who achieve a balanced integration of intellectual excellence, social competence, and Islamic ethical values (Ahmad et al., 2023; Arifin & Baihaqi, 2025; Ismail et al., 2025). Therefore, this article aims to examine the role of Islamic sociology of education in shaping students' character in the Society 5.0 era through a comprehensive literature review approach.

METHODS

This study employed a qualitative research design using a descriptive approach. Specifically, it adopted a library research method to systematically examine and synthesize existing scholarly literature related to the role of Islamic educational sociology in students' character development during the Society 5.0 era. Library research is appropriate for exploring theoretical concepts, identifying research trends, and developing a comprehensive understanding of a particular phenomenon through the critical analysis of published academic sources (Creswell & Poth, 2018; Snyder, 2019).

The data sources consisted of secondary data obtained from various scholarly publications, including peer-reviewed international and national journal articles, academic books, conference proceedings, and other scientific documents relevant to Islamic educational sociology, character education, and Society 5.0. The literature was selected purposively based on its relevance to the research objectives, scientific credibility, methodological rigor, and contribution to the development of the research topic. Priority was given to recent publications indexed in reputable academic databases to ensure the validity and currency of the reviewed literature (Xiao & Watson, 2019).

Data were collected using the documentation technique, which involved identifying, retrieving, classifying, and reviewing relevant literature. Each selected document was carefully examined to identify key concepts, theoretical perspectives, empirical findings, and practical implications regarding the contribution of Islamic educational sociology to character formation. The collected data were subsequently analyzed using qualitative content analysis through four interconnected stages: data collection, data reduction, data display, and conclusion drawing. This analytical framework enabled the researchers to organize the literature systematically, identify recurring themes and patterns, compare findings across studies, and formulate comprehensive conclusions regarding the role of Islamic educational sociology in strengthening students' character in the context of Society 5.0 (Miles et al., 2020).

FINDINGS AND DISCUSSION

The Role of Islamic Educational Sociology in Students' Character Development

The findings of this literature review indicate that Islamic educational sociology plays a fundamental role in fostering students' character by integrating educational processes with the social realities in which learners develop. Education is not merely a mechanism for transmitting knowledge and developing cognitive abilities; rather, it functions as a social institution responsible for cultivating ethical behavior, social responsibility, and moral awareness. From a sociological perspective, schools represent microcosms of society where students continuously interact with teachers, peers, and the broader educational community. These interactions become the primary medium through which social norms, cultural values, and religious principles are transmitted, negotiated, and internalized (Durkheim, 1956; Hidayat et al., 2022).

Islamic educational sociology emphasizes that character formation is inseparable from the social environment surrounding learners. Character is developed through continuous interaction with significant social agents, including teachers, families, peer groups, and the wider community. Consequently, educational success should not be evaluated solely based on academic achievement but also on students' ability to demonstrate honesty, responsibility, empathy, discipline, cooperation, tolerance, and social justice in their daily lives (Lickona, 1991; Berkowitz & Bier, 2014).

The literature further reveals that educational sociology contributes significantly to strengthening students' awareness of fundamental moral values. These values are not effectively cultivated through theoretical instruction alone but through repeated social practices embedded in school culture. Routine activities such as collaborative learning, classroom discussions, community service, religious observances, and school regulations provide opportunities for students to internalize ethical values through direct experience. This process reflects the social learning perspective, in which individuals

construct behavioral patterns by observing, imitating, and interacting with others within their social environment (Bandura, 1977).

Within Islamic education, sociological perspectives enrich the implementation of character education by integrating Islamic ethical principles into students' everyday social experiences. Values such as *amanah* (trustworthiness), *sidq* (honesty), *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), *'adl* (justice), and *ihsan* (benevolence) are embedded not only in classroom instruction but also within the broader school culture. Teachers serve as moral exemplars whose behaviors significantly influence students' value formation. Through consistent modeling, reinforcement, and reflective educational practices, students gradually internalize Islamic moral values and develop them into habitual patterns of behavior (Ismail et al., 2025; Widodo et al., 2025).

Another important finding indicates that Islamic educational sociology enables educators to understand the complex social factors influencing students' character development. Family background, socioeconomic conditions, peer relationships, community culture, and digital environments substantially shape students' attitudes and behaviors. Consequently, teachers are encouraged to adopt contextual learning approaches that acknowledge students' diverse social experiences while integrating Islamic values into authentic learning situations. Such an approach allows character education to become more meaningful, relevant, and responsive to contemporary educational challenges (Bronfenbrenner, 1979; Halimah et al., 2025). The reviewed literature also demonstrates that collaboration among schools, families, religious institutions, and communities significantly enhances the effectiveness of character education. Students are more likely to develop consistent moral behavior when educational values are reinforced across multiple social environments. Therefore, Islamic educational sociology advocates a holistic educational ecosystem in which all stakeholders contribute collectively to students' moral and social development.

Students' Character Development in the Society 5.0 Era

The emergence of Society 5.0 has transformed educational paradigms by integrating artificial intelligence, big data, robotics, the Internet of Things (IoT), and digital technologies into virtually every aspect of human life. Unlike the Industrial Revolution 4.0, which primarily emphasized automation and technological advancement, Society 5.0 promotes a human-centered approach in which technological innovation is employed to improve human welfare, social inclusion, and sustainable development (Ahmad et al., 2023; Adel, 2024). Consequently, education is expected not only to produce digitally competent graduates but also individuals who possess strong ethical values, social responsibility, critical thinking, creativity, and spiritual maturity. This transformation requires educational institutions to redesign learning systems that integrate digital competence with moral and character education, ensuring that technological progress contributes to the holistic development of learners rather than merely improving technical skills (Permana & Hasanah, 2024).

The literature consistently indicates that technological advancement presents both opportunities and challenges for character education. Digital technologies facilitate access to educational resources, collaborative learning, virtual classrooms, and innovative instructional methods that enhance students' learning experiences. However, they also expose students to misinformation, cyberbullying, online radicalization, excessive individualism, digital addiction, declining face-to-face communication, and moral relativism. These challenges have become increasingly evident among school-aged learners who spend considerable time interacting within digital environments. Therefore, educational institutions are expected to strengthen students' digital ethics alongside technological competence through systematic character education programs that cultivate responsibility, empathy, and ethical decision-making (Chakraborty, 2024; Susilowati & Rossidy, 2024; UNESCO, 2021).

Islamic educational sociology provides an appropriate theoretical framework for addressing these challenges by integrating technological literacy with Islamic ethical principles. Rather than perceiving

technology as value-neutral, Islamic educational sociology emphasizes that technological utilization should always be guided by religious values and social responsibility. Students are encouraged to develop critical digital literacy while maintaining moral accountability in both online and offline interactions. Islamic values such as *sidq* (honesty), *amanah* (trustworthiness), *'adl* (justice), *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), and *wasatiyyah* (moderation) become ethical foundations that guide students' behavior within digital environments. Consequently, technology is positioned as a means of promoting human development, social harmony, and spiritual growth rather than becoming an end in itself (Halimah et al., 2025; Nasrulloh, 2025; Adiyono et al., 2024).

Another significant finding of this review is that Society 5.0 requires educational institutions to balance intellectual competence with emotional intelligence, social competence, and spiritual intelligence. Character education should therefore be integrated across curricula, extracurricular activities, digital learning environments, and school culture rather than being confined to individual subjects. Such integration enables students to develop critical thinking, creativity, collaboration, communication skills, empathy, resilience, leadership, and ethical decision-making simultaneously. These competencies represent essential twenty-first-century skills while remaining consistent with the objectives of Islamic education to develop holistic human beings (*insan kamil*) who contribute positively to society (Hidayat et al., 2022; Islamy, 2024; Ahmad et al., 2023).

Furthermore, educators are expected to transform their pedagogical roles from knowledge transmitters into facilitators, mentors, role models, and moral leaders capable of guiding students through increasingly complex social realities. Teachers should integrate technology-enhanced learning with reflective discussions, collaborative projects, problem-based learning, and authentic social experiences that encourage students to apply Islamic ethical principles when addressing contemporary social issues. Effective teachers in the Society 5.0 era are not only digitally competent but also capable of fostering students' moral reasoning, empathy, and social responsibility through meaningful educational interactions. This pedagogical transformation reinforces the understanding that technological advancement and religious values are complementary rather than contradictory dimensions of contemporary education (Arifin & Baihaqi, 2025; Nasution et al., 2025; Halimah et al., 2025).

Overall, this literature review demonstrates that Islamic educational sociology has a highly significant contribution to students' character development in the Society 5.0 era. By integrating sociological perspectives, Islamic ethical values, digital literacy, and contemporary educational innovations, educational institutions can cultivate learners who are intellectually competent, socially responsible, digitally literate, ethically grounded, and spiritually mature. These findings support the fundamental objective of Islamic education, which seeks to achieve balanced development across cognitive, affective, psychomotor, social, and spiritual domains. Therefore, Islamic educational sociology should be regarded as an essential theoretical and practical framework for strengthening character education in the increasingly digital and interconnected society of the twenty-first century (Permana & Hasanah, 2024; Nasrulloh, 2025; Adiyono et al., 2024).

CONCLUSION

This study concludes that Islamic educational sociology plays a pivotal role in strengthening students' character development in the Society 5.0 era by integrating social, moral, and spiritual values into the educational process. Character formation is not merely the result of formal instruction but emerges through continuous social interaction among students, teachers, families, schools, and the wider community. From the perspective of Islamic educational sociology, educational institutions function as social environments where Islamic values such as honesty (*sidq*), trustworthiness (*amanah*),

justice ('adl), mutual assistance (ta'awun), and responsibility are internalized through learning activities, exemplary behavior, and everyday social practices.

The findings of this literature review further demonstrate that the rapid development of digital technology and the emergence of Society 5.0 require educational institutions to balance technological competence with ethical and spiritual development. While digital transformation provides extensive opportunities for learning and innovation, it also introduces challenges related to digital ethics, social interaction, and moral behavior. Consequently, Islamic educational sociology offers a relevant conceptual framework for integrating technological literacy with Islamic ethical principles, enabling students to become digitally competent while maintaining strong moral character and social responsibility. This review also highlights that effective character education requires collaboration among schools, families, religious institutions, and communities. Such collaboration creates a supportive educational ecosystem in which cognitive, affective, social, and spiritual development reinforce one another. Therefore, character education should be implemented as a comprehensive and continuous process embedded across curricula, school culture, extracurricular activities, and digital learning environments rather than as an isolated instructional component.

Despite providing a comprehensive synthesis of the existing literature, this study is limited by its reliance on secondary sources and does not include empirical field data. Future research is therefore recommended to employ qualitative, quantitative, or mixed-method approaches to examine the practical implementation of Islamic educational sociology in different educational settings and to evaluate its effectiveness in promoting students' character development in increasingly digital and multicultural societies. Such empirical investigations will further strengthen the theoretical and practical contributions of Islamic educational sociology to contemporary educational practice.

REFERENCES

- Adel, A. (2024). The convergence of intelligent tutoring, robotics, and IoT in smart education for the transition from Industry 4.0 to 5.0. *Smart Cities*, 7(1), 325–369. <https://doi.org/10.3390/smartcities7010014>
- Adiyono, A., Ni'am, S., & Anshor, A. M. (2024). Islamic character education in the era of Industry 5.0: Navigating challenges and embracing opportunities. *Al-Hayat: Journal of Islamic Education*, 8(1), 287–304. <https://doi.org/10.35723/ajie.v8i1.493>
- Ahmad, S., Umirzakova, S., Mujtaba, G., Amin, M. S., & Whangbo, T. (2023). *Education 5.0: Requirements, enabling technologies, and future directions*. *arXiv*. <https://doi.org/10.48550/arXiv.2307.15846>
- Arifin, B., & Baihaqi, M. H. (2025). Relevance of KH. Hasyim Asy'ari's thought on character education in the era of Society 5.0. *Nidhomiyah: Jurnal Manajemen Pendidikan Islam*, 6(1), 73–84. <https://doi.org/10.38073/nidhomiyah.v6i1.2171>
- Chakraborty, S. (2024). *Generative AI in modern education society*. *arXiv*. <https://doi.org/10.48550/arXiv.2412.08666>
- Halimah, S., Fitriah, N., Marissa, N., & Chasifah, A. N. (2025). Islamic religious educators in Society 5.0: Challenges and strategies for digital character formation in smart classrooms. *Al'Adalah*, 28(1), 107–124. <https://doi.org/10.35719/aladalah.v28i1.627>
- Hidayat, T., Pohan, W., & Hasibuan, F. I. A. (2022). Pendidikan Islam dalam membentuk karakter sosial siswa di era Society 5.0. *HEUTAGOGIA: Journal of Islamic Education*, 2(2), 179–189. <https://doi.org/10.14421/hjie.2022.22-05>

- Islamy, M. R. F. (2024). Fostering religiosity and social character through Islamic educational programs in the context of Society 5.0. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan*, 27(2), 370–393. <https://doi.org/10.24252/lp.2024v27n2i7>
- Nasrulloh, M. M. (2025). Islamic education and the Society Era 5.0: Opportunities and challenges for Islamic education institutions. *Al Qodiri: Jurnal Pendidikan, Sosial dan Keagamaan*, 24(2). <https://doi.org/10.53515/alqodiri.v24i2.171>
- Nasution, H. S., Basri, H., Batubara, W. W., & Mukhlisin, A. (2025). Islamic education teachers' strategies for character building through digital literacy based on Islamic values in the Society 5.0 era. *Fitrah: Journal of Islamic Education*, 6(1), 259–271. <https://doi.org/10.53802/fitrah.v6i1.1172>
- OECD. (2021). *OECD Learning Compass 2030*. OECD Publishing. <https://www.oecd.org/education/2030-project/>
- Permana, I. S., & Hasanah, N. A. (2024). Opportunities and challenges for Islamic education in Society 5.0. *Islam Transformatif: Journal of Islamic Studies*, 8(2), 264–281. <https://doi.org/10.30983/it.v8i2.8650>
- Susilowati, A., & Rossidy, I. (2024). Problematika pendidikan era Society 5.0: Dampak penggunaan gadget pada karakter peserta didik. *ISLAMIKA*, 6(3), 1405–1415. <https://doi.org/10.36088/islamika.v6i3.5154>
- UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. UNESCO Publishing. <https://unesdoc.unesco.org/ark:/48223/pf0000379707>
- Zhao, Y., Watterston, J., & the OECD Future of Education Team. (2022). The future of education in the age of artificial intelligence. *Prospects*, 52(1–3), 1–15. <https://doi.org/10.1007/s11125-022-09617-y>
- Zawacki-Richter, O., Marín, V. I., Bond, M., & Gouverneur, F. (2019). Systematic review of research on artificial intelligence applications in higher education—Where are the educators? *International Journal of Educational Technology in Higher Education*, 16(39). <https://doi.org/10.1186/s41239-019-0171-0>
- Bond, M., Bedenlier, S., Marín, V. I., & Händel, M. (2021). Emergency remote teaching in higher education: Mapping the first global online semester. *International Journal of Educational Technology in Higher Education*, 18(1), Article 50. <https://doi.org/10.1186/s41239-021-00282-x>
- Holmes, W., Bialik, M., & Fadel, C. (2022). *Artificial intelligence in education: Promises and implications for teaching and learning*. Center for Curriculum Redesign.
- Luckin, R. (2023). AI and the future of education: Developing human intelligence in the age of intelligent machines. *Education Sciences*, 13(9), 912. <https://doi.org/10.3390/educsci13090912>
- Selwyn, N. (2022). *Education and technology: Key issues and debates* (3rd ed.). Bloomsbury Academic.