Literacy Analysis in Facing the Era of Society 5.0 Through PAI Learning in State MTs 1 Prabumulih City

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Abstract: The Society 5.0 era integrates digital technology with human values to create a human-centered society that addresses social issues, enhances quality of life, and promotes sustainability. Digital literacy and multidimensional skills are crucial in education to prepare students for global challenges. Strengthening literacy in reading, numeracy, science, finance, digital competence, and citizenship is key to adaptation and progress. However, literacy levels in Indonesia, including at MTs Negeri 1 Kota Prabumulih, require improvement to foster critical thinking and knowledge application. Based on multiliteracy and multidimensional theories, literacy development extends beyond text comprehension to include interactions with cultural, social, and technological contexts for meaningful learning. This qualitative study with a phenomenological approach explores students' literacy levels, relevant literacy concepts for Society 5.0, the integration of Islamic Education (PAI) values with literacy, and how PAI supports literacy enhancement at MTs Negeri 1 Kota Prabumulih. Data were collected through interviews, observations, and documentation. The results indicate that students' literacy levels remain moderate, requiring enhancement. Literacy integration with PAI is evident in thematic approaches, linking zakat to financial literacy and Qur'anic verses to science. However, optimizing facilities, teacher training, and project-based learning is necessary for stronger literacy development.

Keywords: Islamic Education, Literacy, Society 5.0

1. Introduction

The term Society Era 1.0 to 5.0 is used to describe the evolution of society based on technological and cultural developments. Society Era 1.0 refers to a hunting and gathering society that relies on nature. Society Era 2.0 is marked by the emergence of an agrarian society that began farming and raising livestock. Then, Society Era 3.0 brought major changes with the presence of the industrial revolution that introduced production machines. Furthermore,

Society Era 4.0 marked the era of digitalization, where information and communication technology developed rapidly and influenced various aspects of life. Currently, Society Era 5.0 is present as a response to the digital era, emphasizing the balance between technological progress and human values.

The Society 5.0 era aims to create a more prosperous society by optimizing the use of technology such as artificial intelligence (AI), the Internet of Things (IoT), and big data to improve the quality of human life. In the context of education, Society 5.0 demands a transformation in learning methods that not only focus on the use of technology, but also prioritize the development of character and moral values of students. Islamic Religious Education (PAI) in this era has an important role in forming individuals who are not only academically intelligent, but also have spiritual and social intelligence.

The similarities between the Society 4.0 and 5.0 Eras lie in the use of technology as the main tool in learning. However, there are fundamental differences in the approaches used. The Society 4.0 Era places more emphasis on the use of technology as a center for learning, such as the use of digital platforms Google Classroom, Zoom, and E-Learning in the education process. In contrast, the Society 5.0 Era is oriented towards a human-centered approach, where technology is not only used as a tool , but also as a means to improve human welfare. In education, this means that technology must be applied by considering ethical, moral, and social values.

The concept of Era Society 5.0 was first introduced by Japanese Prime Minister Shinzo Abe at the 2019 World Economic Forum with the theme "Toward a New Era of Hope-Driven Economy". This concept aims to create a more inclusive, innovative, and global welfare-oriented society. In the field of education, Society 5.0 integrates technology with a more creative and innovative learning approach, so that students are not only able to master technology, but also have critical thinking skills, problem solving, communication, collaboration, and creativity and innovation.

In the context of Islamic Religious Education, the challenges in the Society 5.0 Era lie not only in the use of technology in the learning process, but also in instilling spiritual values in students. Islamic Religious Education in this era must be able to teach broader literacy concepts, including literacy in reading and writing, numeracy, science, digital, financial, and civic culture. This literacy not only serves to improve students' academic competence, but also helps them understand and apply Islamic values in everyday life.

The Government of the Republic of Indonesia has initiated various policies to improve literacy among students, one of which is through the School Literacy Movement (GLS) which is regulated in Permendikbud No. 23 of 2015 concerning the Development of Character. GLS aims to build a culture of literacy that involves the entire education ecosystem, including teachers, students, parents, and the community. This effort is also strengthened by the implementation of the Computer-Based National Assessment (ANBK) which aims to

measure reading literacy, numeracy, and student character surveys based on the Pancasila Student Profile.

However, even though various policies have been implemented, the challenges in improving student literacy are still quite large. Based on the results of the 2018 Programme for International Student Assessment (PISA) survey, Indonesia is ranked 72nd out of 77 countries in terms of reading literacy. This shows that literacy is still a problem that needs special attention, especially in the implementation of six literacy skills in Islamic Religious Education learning.

Based on initial observations conducted at MTs Negeri 1 Kota Prabumulih, several obstacles were found in the implementation of six literacy skills through Islamic Religious Education learning. First, there is no full commitment from the madrasah in integrating literacy into learning. Second, the competence of Islamic Religious Education teachers in the field of literacy still needs to be improved, especially in developing literacy-based learning strategies. Third, students still face difficulties in implementing literacy skills in everyday life. Fourth, the culture of literacy has not been fully embedded in the madrasah environment, so students still do not have optimal literacy competence.

Based on this background, this study aims to analyze the application of literacy in facing the Era of Society 5.0 through Islamic Religious Education learning at MTs Negeri 1 Kota Prabumulih. This study is expected to contribute to efforts to improve students' literacy competencies and build a stronger literacy culture in the madrasah environment.

2. Preliminaries or Related Work or Literature Review

The term literacy comes from Latin littera , meaning letters, and includes an understanding of the writing system and the rules that support it. Literacy is closely related to language and its use in various life contexts. The term literacy continues to develop along with changing times. In general, literacy can be defined as a person's ability to read, write, speak, and count. However, in a broader context, literacy includes various skills and competencies that help individuals solve various challenges in everyday life by relying on reading, writing, speaking, and counting skills.

Stuart Selber's Multiliteracies Theory (2004): discusses three main dimensions of literacy in the context of digital technology, namely: Functional Literacy: Technical ability to use technology and digital tools effectively. Critical Literacy: The ability to analyze, evaluate, and understand the social and ethical impacts of technology. Rhetorical Literacy: The ability to create and adapt digital content by considering communication goals and audiences. (In the era of Society 5.0, digital technology is not only used as a tool, but also becomes part of life solutions based on artificial intelligence and big data. In Islamic Religious Education learning, the integration of Selber's theory can improve students' digital literacy so that they are able to understand, apply, and analyze Islamic values in the digital world)) :

The Multidimensional Education 2030 theory from the OECD (Organisation for Economic Co-operation and Development) focuses on a multidimensional approach in education (2018) relevant to the Era of Society 5.0, especially in building a more comprehensive, technology-based, and future-oriented education. In Islamic Religious Education learning in MTs, this approach can be applied by integrating digital literacy, constructivism approaches, transformational leadership, and PCK to form students who not only understand Islamic values, but also have the 21st century skills needed in the digital era. The core of this theory (developing holistic competencies, preparing students to face future uncertainties, adapting to technology and digitalization, strengthening global citizenship and cultural values, integrating cognitive, emotional and practical aspects)

Bloom's Taxonomy Theory is a theory developed by Benjamin S. Bloom in 1956 and later revised by Anderson & Krathwohl in 2001. With this integration, Islamic Religious Education learning is not only based on memorization but also encourages critical, analytical, and innovative thinking, so that it is relevant in facing the challenges of the Society 5.0 Era. The integration of Bloom's Taxonomy, HOTS, and the Society 5.0 Era in Islamic Religious Education learning allows students to be more innovative and have digital literacy and Islamic ethics in the modern business world.

QS. Al-'Alaq 1-5 provides a strong foundation for Islamic Religious Education learning in facing the Era of Society 5.0. By integrating literacy, digital, and citizenship and using the HOTS approach, Islamic Religious Education learning can create a generation that is not only technologically intelligent but also has a strong Islamic character. (Iqra': Reading as the Key to Knowledge, the importance of knowledge and innovation, connectivity of knowledge and faith). The concept in the Qur'an related to literacy is QS. Al-Alaq. verses 1-5. According to the interpretation of M. Quraish Shihab in the book of interpretation Al-Misbah

Digital Transformation Concept :: Prime Minister Shinzo Abe. (2016) In Islamic Religious Education (PAI) learning, digital transformation can be integrated through the use of technology to improve the quality of learning. For example, the use of digital applications to study religious texts, access information related to fiqh, zakat, and buying and selling, and discuss social issues relevant to technology and citizenship. This integration not only includes understanding religious material, but also teaches ethical values, morals, and social responsibility in the context of the increasingly developing digital world. .

The constructivism theory developed by Jean Piaget and Lev Vygotsky is very relevant in the context of education in the Society 5.0 Era, which demands the ability to adapt to technology and information critically. Overall, the Society 5.0 Era integrates technology into learning, and the principles of Piaget and Vygotsky's constructivism can help design learning that is more based on active student involvement in managing information and collaboration to achieve deeper understanding. In Islamic Religious Education learning, this can be applied

by using digital technology to help students understand religious material in the context of this rapidly changing world.

The CTL (Contextual Teaching and Learning) theory was introduced in 1916 by John Dewey. The core of the CTL theory is that learning must link the material taught to the real-life context of students. With the CTL approach, learning becomes more relevant and equips students with the skills needed to face the challenges of the digital world, while strengthening religious values in the context of technology and citizenship in the era of Society 5.0.

Bernard Bass' Transformational Leadership Theory, first introduced in 1985, is a development of the transformational leadership theory proposed by James MacGregor Burns in 1978. The essence of Bernard Bass's concept is that transformational leaders have the ability to change individuals and groups through four main components: inspiring learners, encouraging creativity and critical thinking, paying special attention to individual development, being a role model for the integration of religious knowledge and technology.

School Literacy Movement: the literacy movement and these theories in the context of the Society 5.0 Era are that schools must equip students with the skills needed to live in an increasingly digital and connected world. This requires intelligent adaptation in Islamic Religious Education learning by utilizing technology and teaching strategies based on the development of these literacy skills.

3. Proposed Method

This study uses a qualitative method with a phenomenological approach. This approach emphasizes the exploration of meaning, concepts, understanding, characteristics, symptoms, symbols, and descriptions of a phenomenon in depth. Data were collected through in-depth interviews, observations, and documentation at MTs Negeri 1 Kota Prabumulih. The informants in this study were the Principal, PAI teachers, and students. The data analysis technique used the Miles and Huberman interactive model, which includes data reduction, data presentation, and drawing conclusions. Data validity uses method triangulation.

4. Results and Discussion

Student Literacy Level Facing the Era of Society 5.0 Through Islamic Religious Education Learning

The literacy level of students at MTs Negeri 1 Kota Prabumulih requires strengthening through PAI learning so that literacy becomes a culture and ultimately students can face the Era of Society 5.0, including: reading and writing literacy , most students still have difficulty in understanding the contents of the text in depth, writing with the correct sentence structure and providing detailed arguments when answering reading and writing literacy tests. Numeracy literacy , do not yet have the ability to calculate or analyze numeracy data so they have difficulty in solving numeracy literacy

questions. Science literacy, do not understand basic scientific concepts, have difficulty connecting phenomena with scientific principles, and are not used to thinking critically in finding solutions scientifically, so they still have difficulty in answering science literacy questions. Financial literacy , students need a better understanding of simple financial aspects, such as calculating profit and loss and percentage of profit so that students still have difficulty in answering financial literacy tests. Digital literacy , students still need to develop competencies in choosing valid information from the internet and using technology wisely in accordance with Islamic values. Cultural and civic literacy , students' knowledge of rights and obligations as citizens and social issues still needs to be improved, this is proven by the fact that students still have difficulty in answering essay test questions.

The level of literacy in reading, writing, numeracy, science, financial, digital, and citizenship of students needs to be improved so that it has a positive impact on the output of graduates of MTs Negeri 1 Kota Prabumulih education, especially in the affective, cognitive, and psychomotor domains. In the affective domain (attitudes and values), there is moral and ethical awareness, students understand Islamic values that are applicable in modern life, such as digital ethics and Islamic finance. There is social empathy, namely awareness of global and social issues, including zakat, waqf, and the concept of justice in buying and selling. Internalization of Islamic values in their entirety, where students can connect Islamic teachings with challenges in the Era of Society 5.0, such as digital transactions and hoaxes on social media.

In the cognitive domain (knowledge and understanding), students are able to understand the concept of numeracy and science in depth so that they understand the law of buying and selling, calculating zakat, and applying the arguments in the current context. Students are accustomed to thinking critically and analytically, can evaluate Islamic religious information sourced from the internet such as hoax news, can distinguish transactions that are in accordance with Islamic law. Students can understand that technology can support Islamic worship and economic transactions based on sharia and halal products.

In the psychomotor domain (skills and actions), students have skills in modern worship and muamalah practices, skills in applying Islamic teachings in everyday life, such as buying and selling transactions with contracts according to sharia and Islamic teachings, more innovative in utilizing technology for Islamic preaching and education, able to utilize digital media effectively in spreading Islamic values, such as creating educational content based on Islamic sharia, students have individual financial and management skills, such as saving habits, managing personal finances and understanding halal investments.

The negative impacts if the six literacy skills of students through Islamic Religious Education learning are still low, include: lack of awareness of Islamic values in modern life,

weak in critical thinking and understanding Islamic teachings contextually, not having the skills to apply Islamic teachings in the digital era and modern economy.

Therefore, strengthening the six literacies in Islamic Religious Education learning is very important so that students are ready to face the challenges of the Society 5.0 Era with complete competencies.

QS. Al-Alaq 1-5 provides the basis that Islamic Religious Education learning in the Era of Society 5.0 must be based on science, reading, technology, and the use of information. The literacy of students at MTs Negeri 1 Kota Prabumulih still needs to improve the use of digital technology and the integration of literacy in Islamic Religious Education, especially in the aspects of digitalization of learning, modern financial literacy, and Islamic-based science.

Based on Stuart Selber's multiliteracies theory (2004), Islamic Religious Education learning at MTs Negeri 1 Kota Prabumulih has reflected a comprehensive literacy approach. However, the challenge that is still faced is how to improve the critical and rhetorical literacy aspects in all types of literacy so that students not only understand the concept, but are also able to think critically and contribute to society by utilizing technology. Integration of project-based learning methods, interactive discussions, and the use of digital media can increase the effectiveness of strengthening literacy in the Society 5.0 era.

The literacy level of students at MTs Negeri 1 Kota Prabumulih through Islamic Religious Education learning is quite good, but still needs strengthening in the aspects of critical understanding, practical application, and technology-based approaches to align with Education 2030 and the Era Society 5.0. Strategic Recommendations for Strengthening Multidimensional Literacy in Islamic Religious Education Learning: integration of real-life problem-solving methods based on text analysis, data, and experiments, strengthening digital-based project-based learning , for example, Islamic podcast creation projects, Islamic educational e-book design, or sharia economic simulations, cross-subject collaboration, for example: connecting Islamic Religious Education with mathematics (zakat numeracy), science (Islamic cosmology), economics (Islamic finance), and ICT (digital Islamic content), application of a transformative approach referring to Bernard Bass (transformative leadership) to make students agents of change in a community based on Islamic values. With this strategy, Islamic Religious Education learning at MTs Negeri 1 Kota Prabumulih can be more relevant to the demands of the Era Society 5.0, while supporting the multidimensional goals of Education 2030 which emphasize meaningful, sustainable, and real solution-based learning.

The literacy competence of students facing the Era of Society 5.0 through Islamic Religious Education learning at MTs Negeri 1 Kota Prabumulih has been directed at the educational needs in the Era of Society 5.0 but must be improved. This is in line with the Theory of the Six Basic Literacies of the OECD (Organization for Economic Co-operation

and Development) in 2016 but there are still gaps with the theory. The explanation of the literacy competence of students is based on the OECD Theory (2016).

The six basic competencies according to the OECD Theory (2016) to face the global challenges of the 21st century or the Society 5.0 Era include the ability of students to understand, evaluate, and use information in various forms to solve real problems effectively. The scope of literacy according to the OECD Theory (2016) includes the ability to understand and produce written texts to communicate effectively, understand, interpret, and use numbers to solve everyday problems, understand scientific concepts to make evidence-based decisions, manage finances wisely, including financial planning and decision making, skills in using information technology to access and process information, and understand culture, norms, and citizenship to contribute to society.

It can be concluded according to the OECD Theory (2016) that the six literacy skills are the foundation for forming competent students who are able to adapt to technological and social developments in the Society 5.0 Era. In Islamic Religious Education learning, this theory helps students integrate religious knowledge with cross-disciplinary literacy skills to face global challenges, and the literacy competencies of students in MTs are indicators of their readiness to contribute to a society based on technology and Islamic values so that they can form students who are not only religious but also literate in various aspects of life.

The integration of Bloom's Taxonomy in literacy in Islamic Religious Education learning at MTs Negeri 1 Kota Prabumulih can improve students' critical thinking skills in facing the Era of Society 5.0. With this approach, students not only remember and understand Islamic teachings, but are also able to analyze, evaluate, and create solutions that are relevant to the challenges of the times, including in the fields of economics, technology, and social. This approach can be a model for developing a literacy-based Islamic Religious Education curriculum in madrasas, while preparing a generation that is competitive in the digital era and globalization without losing Islamic values.

The literacy competencies of reading, writing, numeracy, science, finance, digital, and culture and citizenship of students are in line with the concept of Digital Transformation. Digital transformation in Islamic Religious Education learning at MTs Negeri 1 Prabumulih City can be a solution in improving the six main literacies (reading, writing, numeracy, science, finance, digital, and culture and citizenship) to be more relevant to the Era of Society 5.0. Through this approach, students not only understand Islamic teachings textually, but are also able to apply them in modern life based on technology. The integration of digital literacy in Islamic Religious Education learning will create graduates who are intellectually, spiritually, and digitally capable in facing global challenges.

The literacy competencies of students according to the School Literacy Movement Guidelines in Elementary Schools (2019) include important skills that need to be strengthened to face the Society 5.0 Era. These skills include the ability to think critically in solving

problems, showing creativity in facing various challenges, having effective communication skills, and being able to work well together .

Vivin Vidiawati's (2019) research entitled "Implementation of Literacy Programs in Increasing Reading Interest of Students at State Elementary School 4 Pondok Pinang, South Jakarta" shows that the literacy program at the school was carried out through several efforts. First, providing literacy support facilities, such as creating reading corners, revitalizing libraries, and activating wall magazines. Second, integrating literacy activities into daily routines, such as reading textbooks before learning begins, discussing the contents of books, and conducting tadarrus Juz Amma. Third, forming a literacy community, including groups of young writers and journalists. Fourth, publishing the works of school residents, both in the form of books and on media such as classroom walls. However, even though this program has been running, the achievement of its implementation has not fully complied with the 10 monitoring components set by the Ministry of Education and Culture.

The competencies of students who are prepared to face the Era of Society 5.0 through the integration of literacy in reading and writing, numeracy, science, finance, digital, and citizenship through Islamic Religious Education learning in the affective, cognitive, and psychomotor domains so as to support the strengthening and culture of literacy in Madrasahs, are:

First , literacy competency in reading and writing, students must focus on mastering reading, writing, understanding content critically, accustomed to appreciating books and information, trained to write neatly and quickly by hand.

Second , numeracy literacy competency, students must have a positive attitude towards mathematics because the problem-based learning method is relevant and can be applied to life, they must understand the concept of numeracy.

Third , scientific literacy competency, students must be taught to appreciate nature and technological innovation. Experiment-based learning , practicums, and science project-based activities.

Fourth , financial literacy competency, students are taught about money management and investment, household budget simulations, instilling a culture of thrift and saving, direct practice such as managing pocket money or entrepreneurial projects.

Fifth , digital literacy competency, students are taught how to use technology critically and safely, respect technology and digital ethics, including data privacy, and actively create digital content such as blogs or applications that are educational and in accordance with Islamic teachings.

Sixth , cultural and civic literacy competency, students must have a strong character through moral lessons, national history, and cross-cultural activities, respect culture, traditions, and community norms, and be active in community activities such as community service and ceremonies.

Factors that must be prepared to support the strengthening and cultivating literacy in reading, writing, numeracy, science, financial, digital, and cultural and civic literacy in facing the Era of Society 5.0 through Islamic Religious Education learning, include: a comprehensive curriculum that emphasizes real applications, collaboration, character building not only developing academic knowledge, but also skills that are relevant to everyday life and integrated into Islamic Religious Education learning. Supporting facilities and infrastructure, including: a modern library, learning technology, numeracy literacy facilities and infrastructure, such as teaching aids and learning applications, science literacy experiment rooms and teaching aids, facilities for learning the basics of computer programming, digital learning media, applications and simulations that teach financial literacy and financial education programs, and intracurricular, extracurricular, and co-curricular activities that support cultural and civic literacy.

The positive impacts of strengthening and cultivating literacy in reading and writing, numeracy, science, finance, digital, and culture and citizenship for students facing the Era of Society 5.0 include: increasing skills and knowledge, the ability to adapt to change, increasing social and citizenship participation, their welfare in the future and opening up opportunities for them to achieve better social mobility, and the teaching and learning process can achieve the set educational goals.

Strengthening the literacy competency of students at MTs Negeri 1 Kota Prabumulih requires a systematic approach and integration between competency areas, as emphasized in 21st century skills. This strategy must include interdisciplinary learning, project-based approaches, and teacher training so that they can become facilitators who support the achievement of comprehensive literacy. The implementation of 21st century skills theory also encourages the use of technology to strengthen modern century skills and instill global citizenship values.

The conclusion of the discussion above shows that Islamic Religious Education (PAI) learning at MTs Negeri 1 Kota Prabumulih has reflected a comprehensive literacy approach, but still requires strengthening in several aspects to align with the demands of the Society 5.0 Era. PAI learning based on science, technology, and information is very important to improve digital literacy, financial literacy, and understanding of Islamic-based science.

According to Stuart Selber's multiliteracies theory (2004), Islamic Religious Education learning in MTs has covered various types of literacy, but needs to be improved in the aspects of critical and rhetorical literacy so that students not only understand the concept, but are also able to think critically and contribute to society. Suggested strategies to strengthen multidimensional literacy include the integration of project-based methods, real-life problem solving, the use of digital media, and cross-subject collaboration that connects Islamic Religious Education with other subjects such as mathematics, science, economics, and ICT.

The literacy competencies of students are already moving towards the needs of the Society 5.0 Era, but there is still a gap with global literacy competency standards, as explained in the OECD Theory (2016). The six basic competencies required, namely understanding and applying literacy in reading and writing, numeracy, science, finance, digital, and citizenship, need to be strengthened through more holistic and technology-based learning.

With the integration of Bloom's Taxonomy, students will not only remember and understand Islamic teachings, but will also be trained in critical thinking, analysis, and creating solutions to the challenges of the times. This approach can be a model for developing a literacy-based PAI curriculum, preparing a generation that is not only religious but also capable in various aspects of life in the Era of Society 5.0.

Overall, with the implementation of digital transformation in Islamic Religious Education learning, students will be better prepared to face global challenges and contribute positively to a technology-based society, while still adhering to Islamic values. Integration of literacy in Islamic Religious Education learning is the key to producing intelligent, creative, and responsible graduates in the digital and globalization era.

Integration of Islamic Religious Education Values with Technology and Digital Literacy to Build Students' Literacy Competencies in the Society 5.0 Era

Based on the results of observations, documentation, and interviews, it can be concluded that although there have been efforts to integrate digital literacy in Islamic Religious Education learning, there are still many challenges that must be overcome. The use of technology in MTs needs to be more directed to improve critical thinking skills, contextual literacy-based teaching, and strengthening Islamic moral values. The head of the madrasah and Islamic Religious Education teachers play an important role in directing students to be able to develop digital literacy competencies that are in accordance with sharia principles in facing the complexity of the Society 5.0 Era.

Constructivism theory is a strong foundation in integrating Islamic Religious Education values with technological and digital literacy at MTs Negeri 1 Kota Prabumulih. With this approach, students not only understand Islamic teachings cognitively, but are also able to apply them in their digital lives, so that they are ready to face challenges in the Society 5.0 Era with comprehensive literacy competencies. By integrating Islamic Religious Education values through technology, teachers not only teach religious theory, but also equip students with the practical skills needed to adapt to social and technological changes in the Society 5.0 Era. This process, in accordance with constructivism, allows students to actively build their knowledge and skills through experience and reflection.

Integration of Islamic Religious Education values with technological and digital literacy can build student competencies in facing the Era of Society 5.0. Contextual learning, as proposed by Dewey, helps students connect theory with real experiences, so that they not only understand concepts cognitively, but also experience and internalize religious values in

their actions, both in the affective, cognitive, and psychomotor domains. In the affective domain, developing a positive attitude towards technology, reflection on religious values in digital life. In the cognitive domain, understanding Islamic Religious Education concepts with technology, active and problem-based learning. In the psychomotor domain, digital transaction simulations with religious values, use of technology for practical learning.

Integration of Islamic Religious Education (PAI) values in MTs with technological and digital literacy in facing the Era of Society 5.0 can be done through an approach involving three main domains: affective, cognitive, and psychomotor. This approach can be combined with the Pedagogical Content Knowledge (PCK) theory developed by Lee Shulman in 1986, which emphasizes the importance of teacher knowledge of content, pedagogy, and the ability to integrate both in the learning process. By integrating PAI values through the affective, cognitive, and psychomotor domains in Fiqh learning, teachers can utilize technology and digital literacy to equip students with the skills needed in the Era of Society 5.0. Through the PCK theory, teachers can design learning that not only teaches Fiqh material about buying and selling, but also teaches students to understand and practice these values in everyday life by utilizing technology wisely.

Closely related to the concept of digital transformation, where the use of technology and digitalization in education enables a shift in the way of learning, teaching, and interacting with knowledge. In the context of digital transformation, the integration of PAI values in MTs not only involves an understanding of religious principles, but also the development of digital skills that are relevant to life in the Society 5.0 era. This digital transformation process enables students to understand and practice Islamic teachings in a more contemporary way , as well as develop attitudes that are in accordance with the demands of the digital age.

Integration of Islamic Religious Education (PAI) values in MTs with technological and digital literacy in the Era of Society 5.0 requires a holistic approach, involving the affective, cognitive, and psychomotor domains. In facing the Era of Society 5.0, which is marked by rapid technological advances, the integration of PAI values in MTs with technological and digital literacy requires an approach that involves all domains of learning: affective, cognitive, and psychomotor. Transformational leadership, as explained by Bernard Bass, allows teachers to inspire students, encourage critical thinking, and provide them with practical skills relevant to modern digital life, all within the framework of strong Islamic values. In the affective domain, values such as honesty, trustworthiness, and responsibility in the use of digital technology. In the cognitive domain, integrating the use of legitimate digital financial applications or e-commerce platforms to show how transactions in accordance with Islamic principles can be carried out online. In the psychomotor domain, using digital applications or platforms in buying and selling practices in accordance with the principles of fiqh, such as calculating zakat from online income or using halal applications for transactions. This activity will help students develop digital skills while maintaining religious principles.

The integration of Islamic Religious Education (PAI) values in MTs with technological and digital literacy in facing the Era of Society 5.0 is in line with the Guidelines for the School Literacy Movement (GLS) for Junior High Schools, although it still needs improvement, which aims to create a culture of literacy in the school environment by involving all parties, including teachers, students, and parents. The scope of GLS includes: the physical environment of the Madrasah that supports literacy, the social environment and the environment that supports the development of attitudes, feelings, and motivation of individuals in learning, integration of literacy in learning, intracurricular, extracurricular, and co-curricular activities that support literacy, strengthening facilities and infrastructure, and assessment and monitoring of literacy.

The integration of Islamic Religious Education (PAI) values in MTs with technological and digital literacy in facing the Era of Society 5.0 is in accordance with the research of Djeprin E. Hulawa, " 21st Century Literacy in an Islamic Perspective and Its Implications for the Formation of Competence and Character Quality of Students", in the study it was concluded that Islamic Religious Education must be in accordance with the development of globalization and support the Government of the Republic of Indonesia in improving 21st century literacy, integrating four important literacies of the 21st century, producing students with character, based on the Islamic perspective the value of the perfection of human identity is formed through a combination of literacy, competence and character, and Islamic institutions must be able to develop education that adapts to the interests of students in the present and the future.

The conclusion of the discussion is that the integration of Islamic Religious Education (PAI) values with technological and digital literacy at MTs Negeri 1 Kota Prabumulih is a strategic step in facing the challenges of the Society 5.0 Era. The constructivist approach, which emphasizes students' experiences and reflections, allows them not only to understand religious concepts cognitively, but also to apply them in their digital lives. By using the Pedagogical Content Knowledge (PCK) theory, teachers can design learning that connects Fiqh material, especially regarding buying and selling, with relevant digital skills, so that students gain comprehensive literacy competencies.

In the affective domain, students are taught to develop positive attitudes towards technology and internalize religious values in their digital interactions. In the cognitive domain, they understand Islamic Religious Education concepts translated into a technological context, such as the use of financial applications in accordance with Islamic principles. While in the psychomotor domain, they can practice religious values through digital transaction simulations in accordance with Islamic jurisprudence principles.

Transformational leadership, as explained by Bernard Bass, enables teachers to inspire students and provide practical skills relevant to modern digital life, while maintaining Islamic values. This integration is also in line with the School Literacy Movement (GLS) Guidelines

which aim to create a culture of literacy that involves the entire school community, as well as supporting the strengthening of literacy facilities and assessments.

Overall, the integration of Islamic Religious Education with technological and digital literacy not only prepares students to face social and technological changes in the Society 5.0 Era, but also helps them develop 21st century literacy competencies that are in accordance with the demands of the times, as well as forming characters based on Islamic values.

Support for Islamic Religious Education Learning in Developing Student Literacy in Facing the Era of Society 5.0

Based on observations, documentation, and interviews with the head of the madrasah, PAI teachers, and students at MTs Negeri 1 Prabumulih, it can be concluded that PAI learning at MTs Negeri 1 Prabumulih has attempted to support six literacy skills (reading and writing, numeracy, science, financial, digital, and citizenship). However, there are still challenges in implementing systematic and innovative strategies to suit the demands of the Society 5.0 Era.

The principal of the madrasah showed that the leadership applied has led to a transformational model in accordance with Bernard Bass's theory. The principal of the madrasah tried to inspire PAI teachers to develop literacy-based learning through training and facility support. However, concrete steps are still needed in providing technological facilities and digital-based teaching materials.

The application of constructivism in Islamic Religious Education learning has been carried out with a project-based learning model but not yet in all Islamic Religious Education learning materials. In the material on buying and selling in Fiqh class IX, students are invited to analyze verses of the Qur'an and hadith, conduct transaction simulations, and use financial recording applications. However, the obstacle faced is that not all students have adequate access to technological devices.

Most Islamic Religious Education teachers understand the importance of Pedagogical Content Knowledge (PCK). They are able to explain the concept of buying and selling contextually and relate it to various aspects of literacy. However, there is still a need to improve skills in integrating technology and digital media in teaching to be more effective.

Students are more motivated to learn when Islamic Religious Education teachers use a literacy-based approach. For example, they feel they understand the concept of buying and selling better when asked to calculate profits and zakat on trade, analyze halal-haram products, and create simulations of small business financial records. Teachers have also tried to use simple e-commerce as a medium for learning digital literacy, although its implementation is still limited.

Islamic Religious Education (PAI) learning has a strategic role in shaping students' literacy competencies that are relevant to the challenges of the Society 5.0 Era. This era requires individuals to have critical, creative, and innovative thinking skills by utilizing digital technology in everyday life. In this context, teacher competence is a key factor in the success

of PAI learning that is able to integrate six main literacies: reading and writing, numeracy, science, finance, digital, and citizenship. One of the relevant theoretical approaches in analyzing PAI teacher competence in developing student literacy is the Pedagogical Content Knowledge (PCK) theory developed by Shulman (1986).

Islamic Religious Education learning has a central role in developing students' literacy in the Society 5.0 Era by referring to Surah Al-'Alaq verses 1-5 which emphasize the importance of reading, writing, and knowledge. The implementation of literacy in Islamic Religious Education learning can be applied in the cognitive, affective, and psychomotor domains, so that students not only understand the concept of literacy but also have a positive attitude and skills that are in accordance with the demands of the times.

Constructivism theory in Islamic Religious Education learning can be implemented with experiential learning strategies and problem solving, such as interactive discussions, case simulations, and the use of digital technology. Project-Based Learning and collaborative approaches can also be applied to improve conceptual understanding and literacy mastery in various aspects. In the cognitive domain (Knowledge and Understanding), students understand the concept of buying and selling in Islam and the principles of justice and honesty in transactions, analyze digital transactions (e-commerce) from an Islamic law perspective, use digital technology to find information related to the sharia economic system and the concept of zakat, infaq, and sedekah. In the affective domain (Islamic attitudes and values), internalize the values of honesty in the practice of buying and selling and digital transactions according to Islamic teachings, foster a sense of responsibility in using financial technology ethically and in accordance with sharia. In the psychomotor domain (skills and applications), practicing digital-based buying and selling transaction simulations with Islamic economic principles, creating digital projects, such as infographics or educational videos, that explain the concept of buying and selling in Islam and its impact on society, using sharia-based financial applications to prepare simple financial plans that reflect Islamic financial literacy.

Through a constructivist approach, students can build a deeper understanding of literacy in various aspects by linking it to Islamic values. Thus, PAI learning is not only a means of transferring knowledge, but also forming character and relevant skills in facing challenges in the Society 5.0 Era.

The multiliteracy theory in Islamic Religious Education learning provides a major contribution to improving students' literacy competencies in the Society 5.0 Era. Through an approach that accommodates various forms of communication and representation, students not only understand Islamic teachings textually but are also able to apply them in real life. With a learning strategy that covers the cognitive, affective, and psychomotor domains, students will be better prepared to face global challenges with a strong foundation of Islamic values.

The support of Islamic Religious Education learning in developing students' literacy in facing the Era of Society 5.0 must be based on a dimensional theory that includes cognitive, affective, and psychomotor domains. With this approach, students not only understand Islamic concepts theoretically, but are also able to apply them in everyday life, so that they can become literate individuals and ready to face the challenges of the times.

The integration of digital transformation in Islamic Religious Education learning is very important to develop student literacy in the Era of Society 5.0. By applying technology in the cognitive, affective, and psychomotor domains, students not only gain a deep understanding of Islamic teachings, but also have skills and attitudes that are in accordance with the development of the times. Therefore, educators must continue to develop technology-based learning methods to be more effective in forming a generation of Muslims who are literate, critical, and adaptive to changes in the times.

Support for Islamic Religious Education learning in developing student literacy in facing the Era of Society 5.0 can be realized by implementing the Pedagogical Content Knowledge (PCK) Theory approach that adapts religious material to the needs of the times. Islamic Religious Education teachers must develop learning that not only focuses on the scientific aspects of religion, but also equips students with literacy skills in various domains. Thus, students can develop a contextual understanding of religion, have attitudes that are in accordance with Islamic values, and are able to apply religious teachings in everyday life in the digital era.

Islamic Religious Education learning plays an important role in developing students' literacy in the Society 5.0 Era through Donna E. Norton's literacy-based strategy. With integration in the cognitive, affective, and psychomotor domains, students not only understand Islamic concepts theoretically but are also able to apply them in real life with the support of technology and relevant literacy skills.

In line with the School Literacy Movement (GLS), PAI learning support in developing student literacy is very important in facing the challenges of the Society 5.0 Era. Through the implementation of the School Literacy Movement and the integration of literacy in the cognitive, affective, and psychomotor domains, students not only gain in-depth religious knowledge, but also skills that are relevant to the needs of the times, such as critical thinking, digital, citizenship, and financial skills. This is in line with the goals of education in the Society 5.0 Era, where literacy is an important provision for students to adapt to the increasingly rapid development of technology and globalization.

Support for Islamic Religious Education Learning in Developing Student Literacy Facing the Era of Society 5.0 at MTs Negeri 1 Prabumulih City is in line with Djeprin E. Hulawa's research: "21st Century Literacy in an Islamic Perspective and Its Implications for the Formation of Competence and Character Quality of Students" . In the context of Islamic

Religious Education (PAI) at MTs, Islamic Religious Education learning has a strategic role in developing student literacy needed to face challenges in the Era of Society 5.0.

In this study, Hulawa stated that 21st century literacy, which includes reading and writing literacy, financial literacy, science literacy, and da'wah literacy, is very important to develop students' competence and character. Islamic Religious Education learning can be an effective channel to align 21st century literacy with Islamic teachings.

Islamic Religious Education learning needs to adapt to global developments in education, especially in the development of 21st century literacy. Islam teaches the importance of knowledge that is not only limited to religious aspects but also science and technology. In the Era of Society 5.0, students need to be equipped with broader literacy skills, including digital, financial, science, and citizenship literacy, so that they can actively participate in the global community. Therefore, Islamic Religious Education must facilitate the development of literacy in a broader context while still prioritizing religious values.

Hulawa suggested that four aspects of 21st-century literacy—reading and writing literacy, financial literacy, science literacy, and da'wah literacy—be integrated into Islamic religious education. Literacy in Islamic Religious Education does not only refer to the ability to read and write, but also the ability to read and understand religious texts in depth. Financial literacy can be applied to fiqh materials, such as zakat and buying and selling, which provide a practical understanding of financial management according to Islamic principles. Science literacy in the context of Islamic Religious Education can be linked to the study of God's creation and the laws of nature contained in the Qur'an and Hadith. Meanwhile, da'wah literacy is important to teach how to communicate Islamic values effectively in the digital and social media era.

Hulawa also emphasized the importance of character formation that is balanced between academic competence and moral values. In Islamic Religious Education learning, this literacy has a direct impact on the formation of students' character, especially in the context of piety, honesty, and social responsibility. Islamic Religious Education learning that is integrated with 21st century literacy can help students develop competencies that include critical, creative, communicative, and collaborative thinking skills. This is important to produce a generation that is not only academically intelligent, but also has a noble character and is able to adapt to changing times.

In the Islamic perspective, the perfection of human identity is realized through the development of literacy, competence, and character. Islamic Religious Education learning in MTs can help achieve this by integrating various aspects of literacy in each subject. For example, in the Aqidah and Akhlak material, students are taught to have a strong character in living their lives, including interacting digitally ethically. In the Fiqh material, students learn the principles of fair and sharia-compliant transactions, which shape their financial literacy competencies. All of these contribute to the perfection of students' identities as individuals who are knowledgeable, moral, and ready to face global challenges.

The implications of Hulawa's research, both theoretically and practically, show the importance of developing Islamic Religious Education that is in line with the demands of the times, while remaining profound in maintaining the essence of Islamic teachings. In practice, Islamic Religious Education learning in MTs must be able to align the objectives of forming students' competencies and characters with 21st century literacy which includes digital, financial, science, and citizenship literacy. Learning programs designed to support this need to be based on a deeper understanding of the relationship between Islamic teachings and the development of modern science.
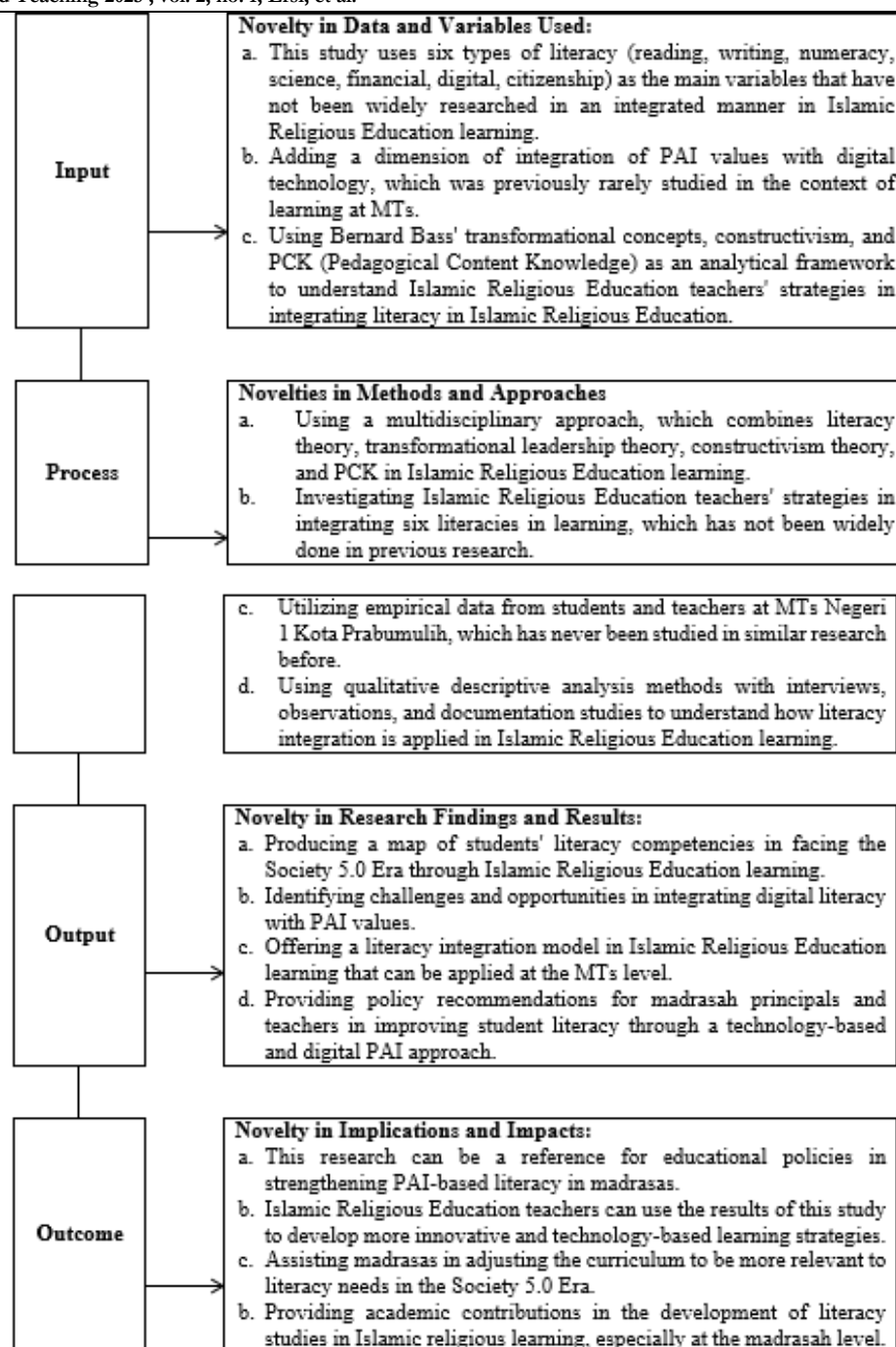
Thus, Islamic Religious Education plays a vital role in preparing students to face challenges in the Era of Society 5.0. Learning that integrates 21st century literacy and Islamic values can form a generation that is not only skilled in technology and science, but also has a character that is in accordance with the principles of profound Islamic teachings.

In conclusion, the support of Islamic Religious Education learning in developing students' literacy in the Society 5.0 Era is very important to prepare a generation that is not only academically intelligent, but also has a character that is in accordance with Islamic values. By integrating various 21st-century literacies—including literacy in reading and writing, numeracy, science, finance, digital, and citizenship—in Islamic Religious Education learning, teachers can help students understand Islamic teachings contextually and applicatively, and equip them with relevant skills to face global challenges. Through an approach based on multiliteracy theory, PCK, and technology support, Islamic Religious Education learning can form individuals who are literate, critical, adaptive, and have noble character, in accordance with the demands of changing times in the Society 5.0 Era.

Research Novelty

Table 1 Research Novelty

Context	**Background Novelty:** This research was conducted in the context of the Society 5.0 Era, where the development of digital technology has changed the way students access and understand knowledge, including in Islamic Religious Education (PAI) learning. The novelty of this research context lies in: a. Focus on the integration of reading, writing, numeracy, science, financial, digital, and citizenship literacy in Islamic Religious Education learning at MTs Negeri 1, Prabumulih City. b. Highlighting how digital literacy and technology can support PAI values in building students' character and competence. c. Analyzing the level of student literacy associated with preparation to face the challenges of the Society 5.0 Era through Islamic Religious Education learning.

Input

Novelty in Data and Variables Used:
a. This study uses six types of literacy (reading, writing, numeracy, science, financial, digital, citizenship) as the main variables that have not been widely researched in an integrated manner in Islamic Religious Education learning.
b. Adding a dimension of integration of PAI values with digital technology, which was previously rarely studied in the context of learning at MTs.
c. Using Bernard Bass' transformational concepts, constructivism, and PCK (Pedagogical Content Knowledge) as an analytical framework to understand Islamic Religious Education teachers' strategies in integrating literacy in Islamic Religious Education.

Process

Novelties in Methods and Approaches
a. Using a multidisciplinary approach, which combines literacy theory, transformational leadership theory, constructivism theory, and PCK in Islamic Religious Education learning.
b. Investigating Islamic Religious Education teachers' strategies in integrating six literacies in learning, which has not been widely done in previous research.

c. Utilizing empirical data from students and teachers at MTs Negeri 1 Kota Prabumulih, which has never been studied in similar research before.
d. Using qualitative descriptive analysis methods with interviews, observations, and documentation studies to understand how literacy integration is applied in Islamic Religious Education learning.

Output

Novelty in Research Findings and Results:
a. Producing a map of students' literacy competencies in facing the Society 5.0 Era through Islamic Religious Education learning.
b. Identifying challenges and opportunities in integrating digital literacy with PAI values.
c. Offering a literacy integration model in Islamic Religious Education learning that can be applied at the MTs level.
d. Providing policy recommendations for madrasah principals and teachers in improving student literacy through a technology-based and digital PAI approach.

Outcome

Novelty in Implications and Impacts:
a. This research can be a reference for educational policies in strengthening PAI-based literacy in madrasas.
b. Islamic Religious Education teachers can use the results of this study to develop more innovative and technology-based learning strategies.
c. Assisting madrasas in adjusting the curriculum to be more relevant to literacy needs in the Society 5.0 Era.
b. Providing academic contributions in the development of literacy studies in Islamic religious learning, especially at the madrasah level.

Examples of novelty in the five aspects of this research can be explained as follows:

a. Context:

In facing the Era of Society 5.0, digital technology increasingly influences various aspects of life, including Islamic Religious Education (PAI) learning in madrasahs. However, the integration of digital, financial, and citizenship literacy in PAI learning is still not optimal. In addition, there is still a gap in teacher strategies in teaching buying and selling material in Fiqh class IX with a numeracy and financial literacy approach. Therefore, this study is here to analyze the integration of six literacies in PAI learning in order to improve students' readiness to face the digital era.

b. Input:

This study uses six main variables, namely literacy, numeracy, science, financial, digital, and citizenship in the context of Islamic Religious Education learning. In addition, this study uses Bernard Bass' transformational concept, constructivism theory, and PCK (Pedagogical Content Knowledge) as an analysis framework. The data used include: interviews with madrasah principals and Islamic Religious Education teachers regarding literacy integration strategies in learning, Observation of the Islamic Religious Education learning process which includes the application of digital literacy in Fiqh material for grade IX (buying and selling), documentation related to literacy programs that have been carried out by the madrasah

c. Process

This study uses a qualitative descriptive method with a multidisciplinary approach, combining literacy theory, transformational leadership theory, constructivism theory, and PCK. The research process includes: Direct observation in class to see the application of literacy integration in buying and selling materials, Interviews with PAI teachers about strategies for teaching financial literacy in buying and selling and the use of technology in learning, analysis of documents related to the curriculum and madrasah literacy programs. , and data triangulation to ensure the validity of research findings.

d. Output:

The results of this study indicate that: digital and financial literacy competencies of students still need strengthening due to the lack of technology integration in Islamic Religious Education learning, Islamic Religious Education teachers still experience difficulties in developing technology-based strategies, due to the lack of training on digital literacy, a literacy integration model was found in Islamic Religious Education learning, which combines the transformational theory approach of Bernard Bass, constructivism, and PCK, as a solution to improve students' literacy skills, and policy recommendations for madrasas to improve students' literacy through technology-based learning innovations.

e. Outcome:

For Madrasah, the results of this study can be used as a reference in formulating policies to strengthen PAI-based literacy, especially in the integration of technology in learning, Madrasah can apply a curriculum that is more adaptive to digital and financial literacy, especially in buying and selling materials. For PAI teachers, they can develop digital-based learning strategies to improve student literacy, can be training materials for PAI teachers in improving their skills in teaching numeracy and financial literacy. For the academic world, this study contributes a new perspective in the study of literacy based on Islamic religious education, which has not been widely discussed before, can be a reference for further research in developing technology-based learning models in PAI subjects... and presents a new approach in the integration of six literacy skills in PAI learning at MTs Negeri 1 Kota Prabumulih, especially in buying and selling materials in Fiqh class IX. By adopting Bernard

Bass' transformational theory, constructivism, and PCK, this study not only identifies teacher strategies in developing student literacy, but also offers a learning model that can improve literacy skills holistically. In contrast to previous studies that focused more on one aspect of literacy, this study emphasizes the integration of literacy in reading and writing, numeracy, science, finance, digital, and citizenship as a foundation in facing educational challenges in the Society 5.0 Era. The findings of this study are expected to be a reference for the development of educational policies and innovations in Islamic Religious Education teaching methods in madrasas."

By describing Context, Input, Process, Output, and Outcome clearly, this study has a strong novelty and is relevant to the needs of education in the Era of Society 5.0. This approach not only enriches theory but also provides practical solutions for madrasas in improving student literacy through digital and technology-based PAI learning.

6. Conclusions

The level of literacy in reading and writing, numeracy, science, finance, digital, as well as culture and citizenship among students at MTs Negeri 1 Kota Prabumulih through Islamic Religious Education (PAI) learning still requires strengthening to ensure they acquire competencies aligned with the demands of the Society 5.0 Era. This includes the ability to comprehend texts deeply, read efficiently, and write in a structured manner; think logically in solving numeracy problems; develop scientific understanding through experimentation; grasp fundamental economic concepts and financial planning; utilize technology effectively and ethically; and understand as well as exercise their rights and responsibilities as citizens. These aspects of literacy align with several established theories, including the concept of reading and knowledge emphasized in Surah Al-Alaq verses 1-5, Digital Transformation Theory (2004) on the role of technology in educational innovation, the OECD's Six Basic Literacies Theory (2016) in preparing students for global challenges, Bloom's Taxonomy (1956) on higher-order thinking skills (HOTS), Stuart Selber's Multiliteracies Theory (2004) which underscores diverse media and technology in literacy, and the Multidimensional Theory in the Context of Education 2030, which integrates various literacy dimensions into learning. Therefore, a more innovative and interactive educational strategy is required to equip students with holistic and applicable literacy skills in their daily lives.

The integration of Islamic Religious Education (PAI) values with technological and digital literacy in MTs remains an area for improvement, particularly in ensuring the responsible and ethical use of technology in accordance with Islamic values. According to Bernard Bass's Transformational Leadership Theory, the role of school leaders and teachers is crucial in fostering students' digital literacy while upholding Islamic morals. Constructivist Theory highlights the need for students to actively build their understanding; for instance, in the context of Fiqh lessons on buying and selling for grade IX, students can analyze online

transactions through the lens of halal-haram principles and Islamic law. Pedagogical Content Knowledge (PCK) Theory underscores the importance of PAI teachers mastering literacy-based teaching strategies, such as those advocated by Donna E. Alvermann and Susan E. Neuman, which emphasize contextual and interdisciplinary literacy learning. While MTs currently provides digital tools and internet access, their utilization remains limited to technical functions rather than fostering critical thinking and Islamic character development. Thus, greater integration of religious and general knowledge—such as the application of technology for sharia-compliant transactions and the promotion of Islamic ethics in digital literacy, particularly on social media—is necessary to prepare students for the complexities of the Society 5.0 Era.

Islamic Religious Education learning at MTs Negeri 1 Prabumulih has made efforts to support the development of six literacy competencies but still requires a more systematic and innovative approach to remain relevant in the Society 5.0 Era. Bernard Bass's Transformational Leadership Theory suggests that school principals should inspire teachers to implement teaching methods that encourage innovation and change. Constructivist Theory highlights the importance of students actively constructing their own knowledge through real-world experiences, which can be realized through project-based or problem-based learning models. Additionally, PCK Theory stresses that teachers must not only master subject content but also employ teaching strategies suited to their students' characteristics. Literacy-based learning strategies, as proposed by Alvermann and Neuman, advocate for the integration of various texts and digital tools to enhance literacy holistically. For instance, in the Fiqh lesson on buying and selling for grade IX, teachers can integrate multiple literacy skills: reading and writing literacy through the analysis of Qur'anic verses and hadith on trade, numeracy literacy through profit and zakat calculations, science literacy by examining halal and haram product aspects, financial literacy through business financial record simulations, and digital literacy by incorporating e-commerce applications. By adopting such interdisciplinary approaches, PAI learning can better equip students with comprehensive literacy skills necessary for navigating the Society 5.0 Era.

6. Suggestion

To improve student literacy, Islamic Religious Education teachers need to develop more varied literacy-based learning methods, such as project-based learning, analytical discussions, and the use of digital technology. Madrasahs also need to provide supporting facilities such as literacy corners, access to digital learning resources, and training for teachers in integrating literacy into learning. In addition, collaboration with parents and the community is very important in creating an environment that supports strengthening literacy outside the classroom.

Madrasahs are increasingly strengthening the training of Islamic Religious Education teachers in digital literacy based on Islamic values, developing interdisciplinary curricula that are adaptive to technological developments, and encouraging students to use technology ethically and productively in everyday life.

Collaboration between Islamic religious knowledge and general knowledge, such as the use of technology for sharia transactions, as well as digital literacy that prioritizes Islamic ethics in social media, needs to be strengthened so that students have holistic competencies in facing the complexity of the Society 5.0 Era.

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