

Fostering Religiosity and Social Character through Islamic Educational Programs in the Context of Society 5.0

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Abstract:

This study aims to assess the effectiveness of the Islamic Religious Education Tutorial Program in enhancing students' religiosity and social character. Drawing on Fromm's theory, social character is critical in responding to societal changes, such as the digital revolution. Experts argue that technology and globalization have a profound impact on individual character in the context of Society 5.0. In this modern era, the importance of social character has become increasingly urgent due to rapid social transformations and the growing complexity of societal structures. These challenges include: 1) the rapid transformation of social structures, 2) social fragmentation, 3) the challenges posed by neoliberalism, and 4) the influence of social media and technology. This research employs a cross-sectional quantitative design, utilizing a Likert-scale questionnaire administered to 205 students from four different study programs at the Indonesia University of Education, Bandung, Indonesia. Data collected were analyzed using IBM SPSS software. The results indicate that the program led to significant improvements in seven key areas: 1) religious knowledge, 2) religiosity, 3) morality, 4) worship, 5) social responsibility, 6) empathy, and 7) tolerance. These improvements varied across study programs, with students enrolled in religious studies showing the most substantial increases in tolerance (average score 4.07) and religious knowledge (4.01). Notably, tolerance emerged as the most improved aspect overall. These findings highlight the program's role as a vital tool for character development and propose a model for integrating moral education in the digital era of Society 5.0.

Abstrak:

Penelitian ini bertujuan untuk menilai efektivitas Program Tutorial Pendidikan Agama Islam dalam meningkatkan religiositas dan karakter sosial mahasiswa. Berdasarkan teori Fromm, karakter sosial sangat penting dalam merespons perubahan, seperti revolusi digital. Para ahli berpendapat bahwa teknologi dan globalisasi memiliki dampak yang signifikan terhadap karakter individu dalam konteks Society 5.0. Di era modern ini, urgensi karakter sosial semakin penting karena perubahan sosial yang cepat dan kompleksitas struktur masyarakat yang semakin meningkat. Tantangan-tantangan tersebut meliputi: 1) transformasi cepat struktur sosial, 2) fragmentasi sosial, 3) tantangan neoliberalisme, dan 4) pengaruh media sosial serta teknologi. Penelitian ini menggunakan desain kuantitatif potong lintang, dengan menggunakan kuesioner skala Likert yang disebarluaskan kepada 205 mahasiswa dari empat program studi di Universitas Pendidikan Indonesia, Bandung, Indonesia. Data yang dikumpulkan dianalisis menggunakan perangkat lunak IBM SPSS. Hasil penelitian menunjukkan bahwa program ini memberikan peningkatan yang signifikan pada tujuh aspek: 1) pengetahuan agama, 2) religiositas, 3) moralitas, 4) ibadah, 5) tanggung jawab sosial, 6) empati, dan 7)

toleransi. Peningkatan ini bervariasi di setiap program studi, dengan mahasiswa yang mengambil studi agama menunjukkan peningkatan terbesar pada aspek toleransi (skor rata-rata 4,07) dan pengetahuan agama (4,01). Secara keseluruhan, toleransi menjadi aspek yang paling meningkat. Temuan ini menegaskan peran program ini sebagai alat penting untuk pengembangan karakter dan memberikan model untuk mengintegrasikan pendidikan moral dalam era digital Society 5.0.

Keywords:

Islamic Religious Education, Tutorial, Social Character, Higher Education

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Introduction

Society 5.0 is a concept that envisions a human-centered society integrating advanced technologies, such as artificial intelligence, the Internet of Things (IoT), and big data, to enhance living conditions and promote social development (Nagahara, 2019; Calp & Bütüner, 2022; Sahito, Soomro, & Pelsler, 2023). The emergence of Society 5.0 presents significant challenges for both industry and education in fostering a more humanistic society, one that prioritizes humanity, quality of life, and sustainability (Tavares, Azevedo, & Marques, 2022). In recent years, scholars have increasingly examined the negative impacts of globalization (Watson, 2001; Nieto, 2013; Al-Rawashdeh, 2014; Machingambi, 2014; Goodwin, 2020). Globalization has exacerbated social inequalities, undermining the state's role in ensuring welfare and social justice, and shifting the responsibility for social justice to non-state organizations (Nagla, 2018). It has led to an uneven distribution of resources, with minority groups controlling the majority of global wealth, while a significant portion of the population continues to face poverty (Nagla, 2018). There are concerns that globalization may erode essential spiritual principles guiding social change, thereby heightening the risks of weakening world civilization, fostering deviant behaviors, and exacerbating criminal consequences (Robinson, 2016; Sledzevskii, 2020).

In this context, Society 5.0—integrating technology with human life—presents both unique challenges and opportunities for Islamic religious education in Indonesia (Schweitzer, 2007). However, the direct link between this concept and Islamic religious education has not been thoroughly explored, creating a gap in the existing literature. This study aims to bridge this gap by evaluating the impact of Islamic Religious Education tutorials on students' religiosity and social character within the context of Society 5.0.

This research contributes significantly both academically, by exploring the relationship between religious education and character development among students, and practically, by offering implications for educational policies and practices in Indonesia.

The study employs a cross-sectional quantitative design, ensuring the validity of the results while reinforcing the theoretical foundations relevant to the research focus. It is expected that this study will provide new insights into how Islamic religious education can be optimized to address the challenges of the digital era in Society 5.0. The development of Islamic religious education in Indonesia has undergone significant transformations, closely linked to the country's social, political, and cultural changes (Hermawan, Islamy, & Parhan, 2022). Since Indonesia's independence in 1945, Islam has been recognized as one of the official religions, prompting the government to seriously develop the Islamic religious education system. During the New Order era, there was a marked increase in the number of Islamic educational institutions, including the establishment of madrasahs, which integrated general education with Islamic religious education (Adeney-Risakotta, 2016).

Educational reforms in the 2000s introduced decentralization policies, granting autonomy to regions to develop Islamic religious education curricula tailored to local needs. Additionally, increased access to information technology has enabled Islamic educational institutions to incorporate digital tools into their teaching practices. However, challenges remain, including disparities in the quality of education between regions and the absence of national standards. Consequently, the development of Islamic religious education in Indonesia reflects ongoing efforts to integrate Islamic values with the evolving demands of modern society and its increasingly complex needs (Ekawati, Suparta, Sirin, Maftuhah, Pifianti, 2019). Additionally, the concept of Society 5.0, which integrates advanced technology across all facets of human life (Hanani, Aderi, & Halim, 2014; Aşlamacı, 2017; García, 2019), presents both opportunities and challenges for Islamic religious education (Adeney-Risakotta, 2016). This era necessitates the integration of technology and innovative teaching methods into Islamic educational curricula, such as adopting independent learning models that prioritize personalized and interest-based education. As a strategic tool for character development, Islamic religious education must balance the cultivation of both hard and soft skills—fostering technical competencies while instilling strong moral and ethical values that guide students through the complexities of modern life.

The holistic approach in Islamic education, which nurtures both the physical and spiritual dimensions, remains particularly relevant in the Society 5.0 era. It ensures that students develop into well-rounded individuals capable of making positive contributions to society. However, challenges persist, including the need to modernize traditional practices, incorporate digital tools, and address contemporary issues effectively. Islamic educators play a pivotal role as agents of change, guiding students with a solid moral foundation while preparing them for the demands of an increasingly dynamic world. By adapting and embracing technological and pedagogical advancements, Islamic education can maintain its relevance, continuing to shape individuals who are not only skilled and knowledgeable but also morally grounded and socially responsible.

In the era of Society 5.0, where advanced technology and digital integration are increasingly shaping various aspects of life, Islamic Religious Education (PAI) plays a pivotal role (Hanani, Aderi, & Halim, 2014; Aşlamacı, 2017; García, 2019). Contemporary society faces not only technological and economic challenges but also moral and spiritual dilemmas (Boyle & Boekeloo, 2006; Norberg, Ham, Olivier, Zamboanga, Melkonian, & Fugitt, 2016; Wang, 2020). The PAI tutorial program implemented by Universitas Pendidikan Indonesia (UPI) is instrumental in shaping students' character, ensuring they not only excel academically and develop technical skills but also cultivate a strong moral and religious foundation. As an institution that emphasizes scientific, educational, and spiritual values, UPI prioritizes religious education as a means of helping students cultivate ethical principles, spirituality, and social responsibility—key elements for fostering a more humane society amidst rapid technological advancements. By offering comprehensive and relevant PAI tutorials, educational institutions can support students in developing resilient personalities, empathy, and the ability to collaborate and contribute positively to society. Thus, assessing the impact of PAI tutorials on students' religiosity and social character is essential for ensuring that educational objectives are met effectively and efficiently. The research problem addressed in this study is the influence of PAI tutorial activities on students' religiosity and social character. This study aims to propose practical solutions for enhancing students' piety in the context of Society 5.0.

Literature Review

Islamic Religious Education

According to Saada, Islamic religious education (IRE) is often dominated by a non-critical paradigm in both Islamic and non-Islamic countries, with a primary focus on devotional discourse (Saada & Magadlah, 2021). Rashed notes an ongoing debate about the necessary reforms in Islamic religious education, with both Arab and Western scholars sharing concerns about the challenges in the curriculum (Rashed, 2015). Meanwhile, Amaly critiques recent issues within Islamic religious education, including suboptimal learning processes, inadequate teacher training, and monotonous teaching methods, all of which signal a need for improvement in these areas. Taufik argues that Islamic education strategically reinforces character education, especially in the context of the Industrial Revolution 4.0, by fostering values and integrating religious-holistic characteristics (Taufik, 2020). A study by Rodriguez Garcia highlights the intense public debate surrounding Islamic religious education in Europe, particularly regarding state control and its potential role in preventing violent radicalization. In some Gulf Arab countries, Islamic education fosters loyalty and advances national interpretations of Islam, aligning with both domestic and international policy goals. The curriculum aims to improve the quality of education, promote Muslim morals, and cultivate the ideal Muslim personality (Siregar, Nor, & Hajrullah, 2020).

Islamic Religious Education and Religiosity

The concept of Islamic Religious Education (PAI), based on religious intersubjectivity, emphasizes deep dialogue and compassion, which is especially appropriate for Islamic religious education (Saada & Magadlah, 2021; Abdullah, 2022). Islamic religiosity is not necessarily seen as essential for educational achievement, yet Muslim students often highlight transferable skills gained from religious practices and the supportive aspects of religious networks, which foster a sense of belonging in school. Islam emphasizes the principles of balance and wisdom as integral components in the development of religious character (Fahrudin et al., 2021). Religious education subjects significantly shape student identity, with negotiations between culture, beliefs, policies, and Islamic schools influencing this identity formation (Wahab, Ahmad, & Owoyemi, 2019). Empirical research is crucial to providing a strong foundation for the quality of Islamic religious education and enhancing understanding of the educational process (Ulfat, 2020). There is a pressing need for educational reform within the Islamic world, with substantial agreement and disagreement between Arab and Western educational views regarding the challenges in the Islamic religious education curriculum (Rashed, 2015). Islamic Education Studies offers a unique academic framework that combines empirical and interdisciplinary scientific inquiry, guiding professional practice and policy development in this field (Sahin, 2018).

Social Character

Social character, as defined by Rainer Funk, refers to the representation of societal influences within individuals through the formation of their psychic structures (Funk, 2024). Social character encompasses collective self-perception, sensitivity, and behaviors exhibited by individuals in modern nation-states (Neiburg, 2015). It is also linked to social status, which is socially constructed and varies depending on spatial and temporal contexts (Shlapentokh & Beasley, 2017). Social character is shaped by both historical and contemporary factors, including the impact of the digital revolution (Funk, 2024). It represents the quality of connections, relationships, and dependencies between individuals and social groups, thus contributing to the maintenance of social order (Baklanova et al., 2014). The concept of character shares similarities with Bourdieu's notion of habitus, which reflects the tendencies of individuals to act in particular ways (Sayer, 2020). Social figures, key elements in sociological theory, embody crucial characteristics of contemporary society, possessing distinct epistemic possibilities and limitations (Schlechtriemen, 2024). The concept of character encompasses moral cognition, social-emotional capacity, self-regulation, and discourse skills, interacting within larger self-systems and contributing to personal identity and growth (Nucci, 2019).

Society Era 5.0

Society 5.0 refers to the integration of advanced technologies with societal frameworks to address social challenges and improve the overall quality of life (Tavares,

Azevedo, & Marques, 2022; Marion & Augtania, 2023). This concept envisions a human-centered society where technologies such as artificial intelligence (AI), the Internet of Things (IoT), and big data are harnessed to enhance living conditions and promote sustainable social development (Calp & Bütüner, 2022; Nagahara, 2019; Sahito, Soomro, & Pelsler, 2023).

Challenges and Opportunities

The era of Society 5.0 presents significant challenges for industries and educational systems, as they strive to build a more humane society that emphasizes humanity, quality of life, and sustainability (Tavares, Azevedo, & Marques, 2022). At the same time, it offers opportunities for the emergence of innovative and creative jobs driven by human competencies in collaboration with technology (Aderibigbe, 2022). In the context of digital transformation towards Society 5.0, both Indonesia and Malaysia have made substantial strides. Malaysia has achieved higher levels of digital technology development optimization in comparison to Indonesia (Marion & Augtania, 2023). However, this transformation also brings challenges in various legal fields, necessitating the establishment of new legal frameworks that are suitable for the evolving societal structure. This is particularly important in addressing the implications of technologies like AI, IoT, and biometrics (Althabhwani, Zainol, & Bagheri, 2022). Social jurisprudence in the era of Society 5.0 aims to enhance the accessibility and advancement of societal life in relation to social, cultural, economic, and political issues, prioritizing the values of public interest (Rasyid, 2021).

Research Method

Research Approach

This study employed a quantitative research design with a cross-sectional approach to assess the impact of the Islamic Religious Education (PAI) Tutorial on various dimensions of students' religiosity and social character. The research utilized a Likert-scale questionnaire, developed based on relevant theoretical frameworks, to capture a comprehensive range of indicators related to religiosity and social character. The instrument underwent content validity testing by experts in the field, followed by an initial reliability test using Cronbach's Alpha to ensure internal consistency. The study sample consisted of 205 students, selected through stratified random sampling across four study programs to ensure adequate representation of the broader student population. The sample size was justified according to statistical guidelines to ensure sufficient power for analysis. Data were analyzed using IBM SPSS software for reliability and validity testing and to generate descriptive statistics.

Data Collection

The data collection process involved distributing a 34-item questionnaire through Google Forms to gather information about the impact of PAI tutorial activities on seven key aspects of character development: religious insight, religiosity, morality, worship,

social responsibility, empathy, and tolerance. A total of 205 valid responses were received from students across four study programs: Economics Education, Islamic Religious Education, Music Art Education, and Geographic Information Science. A summary of the respondent characteristics is presented in Table 1 below:

Tabel 1. Sampling Characteristic Kuantitatif

N = 205		
Respondent	Frequency	%
Study Program		
Economic Education	82	40%
Geographic Information Science	30	15%
Music Arts Education	34	17%
Islamic Religious Education	59	29%
	205	100%
Age		
18	15	7%
19	89	43%
20	84	41%
21	14	7%
22	3	1%
	205	100%

The sample size of 205 students was determined through stratified random sampling to ensure a balanced representation across the four study programs. The sample size was sufficient for performing descriptive analysis, reliability testing, and factor analysis, ensuring internal consistency and construct validity. Stratified sampling minimized potential biases and ensured proportional representation across the different study programs, thereby enhancing the robustness of the findings on the impact of Islamic Religious Education tutorials on students' religiosity and social character development.

Research Instrument

The questionnaire used in this study was specifically designed to assess the influence of the PAI Tutorial on strengthening religious and moral values among students. Items were developed based on the study's objectives and relevant literature, covering aspects such as religious understanding, moral development, empathy, tolerance, and social responsibility. The content validity of the questionnaire was reviewed by experts in the fields of religious studies and education to ensure its relevance and alignment with the research objectives. Construct validity was assessed using exploratory factor analysis (EFA) to confirm that the items accurately measured the intended constructs. Reliability was assessed using Cronbach's Alpha, which indicated good internal consistency. The final version of the questionnaire, containing 34 items, was distributed to 205 students across different study programs for data

collection. The questions used a 1-5 Likert scale, ranging from strongly disagree to strongly agree. Below are the specific items included in the questionnaire:

1. Tutorial PAI helped me understand religious values better.
2. I used Tutorial PAI as a reference to seek information about religious teachings.
3. Tutorial PAI provided adequate answers to my religious questions.
4. Learning from Tutorial PAI made religious lessons more engaging.
5. I felt comfortable attending Tutorial PAI to learn about religion.
6. Tutorial PAI helped me internalize the value of honesty in daily life.
7. I learned about simplicity through religious discussions in Tutorial PAI.
8. Tutorial PAI helped me become humbler.
9. The religious values I learned through Tutorial PAI influenced my decisions.
10. I felt my religious values were strengthened by attending Tutorial PAI.
11. Tutorial PAI helped me apply moral principles in daily life.
12. I thought more about the moral impact of my actions after attending Tutorial PAI.
13. Tutorial PAI helped me become a better person.
14. I often referred to explanations from Tutorial PAI when facing moral dilemmas.
15. Attending Tutorial PAI made me more aware of the importance of ethics in behavior.
16. Tutorial PAI increased the frequency of my Quran reading.
17. I participated more often in religious activities after attending Tutorial PAI.
18. Tutorial PAI helped me understand the meaning of my worship.
19. Tutorial PAI made me more consistent in performing worship.
20. I felt more focused in my worship after attending Tutorial PAI.
21. Tutorial PAI helped me understand the importance of social responsibility.
22. I felt more responsible in interacting with others after attending Tutorial PAI.
23. Tutorial PAI encouraged me to contribute more actively to social activities.
24. I became more concerned about the environment after attending Tutorial PAI.
25. Tutorial PAI taught me to take responsibility for my actions.
26. Tutorial PAI helped me become more sensitive to the feelings of others.
27. I empathized with friends facing difficulties after attending Tutorial PAI.
28. I found it easier to understand others' perspectives after attending Tutorial PAI.
29. Tutorial PAI taught me the importance of empathy in social relationships.
30. Tutorial PAI increased my awareness of the importance of tolerance.
31. I appreciated cultural and religious differences more after attending Tutorial PAI.
32. Tutorial PAI taught me to be fair to everyone, regardless of their background.
33. I became more open to different viewpoints after attending Tutorial PAI.
34. Tutorial PAI encouraged me to behave tolerantly in daily life.

Data Analysis

This study employed a cross-sectional quantitative design, with data collected through a Likert-scale questionnaire administered to 205 students from various academic programs. The collected data were analyzed using IBM SPSS software to evaluate the reliability and validity of the instrument and to generate descriptive

statistics. Instrument reliability was assessed using Cronbach's alpha, which measures the internal consistency of the questionnaire items.

Hypothesis

This study hypothesized that seven key dimensions of students' religiosity and social character would demonstrate significant improvement following participation in PAI tutorial activities. The hypothesis is visually represented in the diagram below, which illustrates the expected relationships between the tutorial activities and the seven key aspects of character development.

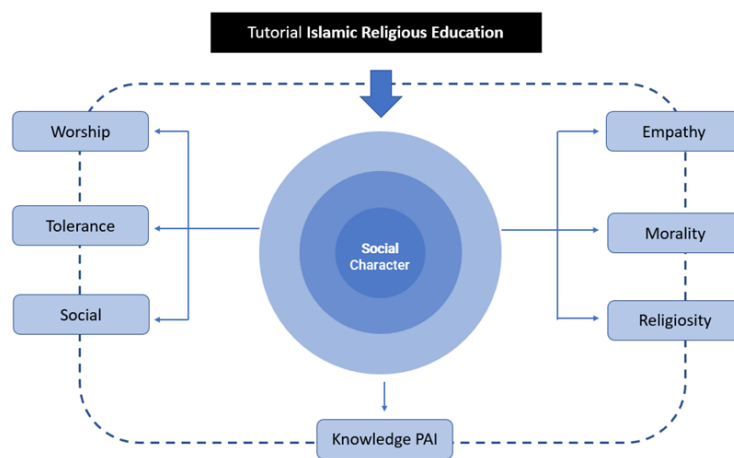


Figure 1. Hypothesis Diagram

Results and Discussion

Results

Review of Islamic Religious Education Tutorial Activities

The development of the Tutorial Program is grounded in both philosophical and conceptual frameworks, as well as formal juridical considerations, as outlined in the institutional decree governing the development and implementation of the program. Fundamentally, the program serves as a platform for Islamic da'wah (propagation), inherently linked to the promotion of Islamic values. It plays a key role in imparting Islamic teachings to students enrolled in the Islamic Education course, primarily targeting new students. Additionally, the program aims to cultivate human resources with leadership qualities and exceptional capabilities, enabling them to contribute to the broader goals of the institution, which upholds the principles of scientific inquiry, education, and religious values.

The curriculum of the tutorial focuses on nurturing three key aspects of personal development: Ruhiah (spiritual), Fikriyah (intellectual), and Jasadiyah (physical) potentials. Pedagogically, these areas align with Bloom's Taxonomy, encompassing the Cognitive, Affective, and Psychomotor domains. Participants are expected to develop virtuous and noble personalities, engaging in both obligatory and voluntary acts of

worship with full awareness and devotion. Moreover, they are encouraged to foster a continuous commitment to self-improvement, to inspire others, and to further cultivate their potential. An essential expectation is that participants will empathize with issues affecting the wider Muslim community. The tutorial sessions are conducted weekly, typically on Sundays, with each group consisting of 8-15 students. These sessions take place at a designated Islamic Tutorial Center, and the instructional methods employed include lectures, discussions, case studies, storytelling, songs, drama, films, simulations, and games. Evaluation is carried out for each topic and semester, primarily through written assessments.

Each participant is assigned to a guidance group within the Tutorial Program. Following a selection process, tutors and mentors are appointed by program management and are responsible for guiding the students throughout the semester. Tutors must attend bi-weekly training sessions and lead weekly group tutorials. Acceptable reasons for missing tutor training or tutorial sessions include illness (with a medical certificate), academic exams (with official notification), essential academic activities (with supporting documentation), significant family events (such as marriage or bereavement), and participation in relevant training or courses. Then, the group tutorial sessions are structured to include preparation, recitation of alternate Qur'anic verses, delivery of instructional material, evaluations, announcements, discussions of student issues, and formal closure. Following each session, all relevant documentation—including attendance records, monitoring reports, and evaluation results—must be submitted to the program supervisor. At the end of each semester, participants are required to attend semester evaluations and are entitled to receive guidance reports after assessments are completed.

A visualization of the PAI tutorial activities is provided in Figure 2 below:



Figure 2. PAI Tutorial Activities at a Mosque

Quantitative Analysis

Table 2. Reliability and Validity

Constructs	Items	Factor Loadings	α^*
Religious education	Tutorial PAI helps me understand religious values better.	0.786	0.899
	I use Tutorial PAI as a reference to seek information about religious teachings.		
	Tutorial PAI provides adequate answers to my religious questions.	0.730	
	Learning from Tutorial PAI makes religious lessons more interesting.	0.784	
	I feel comfortable attending Tutorial PAI to learn about religion.	0.781	
Religious	Tutorial PAI helps me internalize the value of honesty in daily life.	0.748	0.912
	I learn about simplicity through religious discussions in Tutorial PAI.	0.793	
	Tutorial PAI helps me become humbler.	0.790	
	The religious values I learn through Tutorial PAI influence my decisions.	0.821	
	I feel my religious values are strengthened by attending Tutorial PAI.	0.790	
Morality	Tutorial PAI helps me apply moral principles in daily life.	0.799	0.890
	I think more about the moral impact of my actions after attending Tutorial PAI.	0.849	
	Tutorial PAI helps me become a better person.	0.775	
	I often refer to explanations from Tutorial PAI when facing moral dilemmas.	0.794	
	Attending Tutorial PAI makes me more aware of the importance of ethics in behavior.	0.760	
Worship	Tutorial PAI increases the frequency of my Quran reading.	0.774	0,903
	I participate more often in religious activities after attending Tutorial PAI.	0.754	
	Tutorial PAI helps me understand the meaning of the worship I perform.	0.757	
	Tutorial PAI makes me more consistent in performing worship.	0.819	
	I feel more focused in my worship after attending Tutorial PAI.	0.818	
Social	Tutorial PAI helps me understand the importance of social responsibility.	0.777	0.899
	I feel more responsible in interacting with others after attending Tutorial PAI.	0.733	

	Tutorial PAI encourages me to contribute more actively to social activities.	0.787	
	I become more concerned about the environment after attending Tutorial PAI.	0.787	
	Tutorial PAI teaches me to take responsibility for my actions.	0.787	
Empathy	Tutorial PAI helps me become more sensitive to the feelings of others.	0.734	
	I feel more empathy towards friends facing difficulties after attending Tutorial PAI.	0.754	0.898
	I find it easier to understand others' perspectives after attending Tutorial PAI.	0.822	
	Tutorial PAI teaches me the importance of empathy in social relationships.	0.750	
	Tutorial PAI increases my awareness of the importance of tolerance.	0.812	
Tolerance	I become more appreciative of cultural and religious differences after attending Tutorial PAI.	0.744	
	Tutorial PAI teaches me to be fair to everyone, regardless of their background.	0.768	0.912
	I am more open to different viewpoints after attending Tutorial PAI.	0.781	
	Tutorial PAI encourages me to behave tolerantly in daily life.	0.801	

Notes: α^* = Cronbach's Alpha

Table 2 presents the reliability and validity of various constructs measured in this study on the impact of Islamic Religious Education (PAI) Tutorials on students. The Religious Education construct, consisting of five items, has factor loadings ranging from 0.730 to 0.786, with a Cronbach's Alpha (α^*) value of 0.899, indicating excellent internal consistency. Similarly, the Religious Values construct, which also includes five items, demonstrates factor loadings between 0.790 and 0.821, and an α^* value of 0.912, reflecting very high internal consistency. Then, the Morality construct, comprising five items, shows factor loadings between 0.760 and 0.849, with an α^* value of 0.890, signifying strong internal consistency. The Worship construct includes five items with factor loadings ranging from 0.754 to 0.819, and an α^* value of 0.903, demonstrating excellent internal consistency. The Social Responsibility construct, which also consists of five items, has factor loadings from 0.733 to 0.787, and an α^* value of 0.899, indicating very good reliability. In addition, the Empathy construct shows factor loadings between 0.734 and 0.822, with an α^* value of 0.898, signifying perfect internal consistency. Lastly, the Tolerance construct, consisting of four items, demonstrates factor loadings ranging from 0.744 to 0.801, and an α^* value of 0.912, indicating very high internal consistency. These results suggest that all constructs exhibit excellent reliability, as evidenced by Cronbach's Alpha values exceeding 0.7, with many constructs approaching or exceeding 0.9. Factor loadings greater than 0.7 further indicate that the items in each construct are strongly correlated with their respective constructs, providing good evidence of validity.

Overall, these findings support the conclusion that the PAI Tutorials effectively enhance students' understanding and internalization of religious values, moral principles, worship habits, social responsibility, empathy, and tolerance, with reliable and valid measurement indicators.

The purpose of conducting reliability and validity analysis in SPSS is to ensure that the research instruments used in the study are both reliable and valid, thereby accurately measuring what they are intended to measure. Reliability refers to the internal consistency of the items within a construct. In other words, if the measurement were repeated under the same conditions, the results should be consistent. This is typically assessed using *Cronbach's Alpha (α)*, where values above 0.7 are generally considered acceptable to indicate high internal consistency among items within a construct. Validity, on the other hand, measures the extent to which the items truly reflect the intended construct. Factor analysis is commonly used to assess validity by examining the factor loadings of individual items to ensure that each item correlates highly with its corresponding construct. By performing these analyses, researchers can be confident that the data collected through these instruments are both reliable and valid, allowing for meaningful interpretation of the results. The benefits of reliability and validity analysis are crucial in scientific research because they ensure the quality and integrity of the data. Reliable and valid instruments increase confidence in the study's findings, ensuring that the results reflect the reality being studied and are not simply artifacts of flawed measurement tools. Furthermore, reliable and valid instruments provide a strong foundation for future research, enabling researchers to build upon their findings and offer more convincing recommendations to practitioners and policymakers.

Table 3. Descriptive Statistics

Constructs	Items	N	Min	Max	Mean	Std. Deviation
Religious education	Tutorial PAI helps me understand religious values better.	205	1.00	5.00	4.1951	0.66493
	I use Tutorial PAI as a reference to seek information about religious teachings.	205	1.00	5.00	4.0390	0.77866
	Tutorial PAI provides adequate answers to my religious questions.	205	1.00	5.00	3.9268	0.75376
	Learning from Tutorial PAI makes religious lessons more interesting.	205	1.00	5.00	3.8780	0.84584
	I feel comfortable attending Tutorial PAI to learn about religion.	205	1.00	5.00	3.8732	0.86518
Religious	Tutorial PAI helps me internalize the value of honesty in daily life.	205	1.00	5.00	4.0537	0.72899
	I learn about simplicity through religious discussions in Tutorial PAI.	205	1.00	5.00	4.0293	0.69953
	Tutorial PAI helps me become humbler.	205	1.00	5.00	4.0244	0.68912

	The religious values I learn through Tutorial PAI influence my decisions.	205	1.00	5.00	3.8000	0.77586
	I feel my religious values are strengthened by attending Tutorial PAI.	205	1.00	5.00	3.8732	0.78185
Morality	Tutorial PAI helps me apply moral principles in daily life.	205	1.00	5.00	3.9854	0.72408
	I think more about the moral impact of my actions after attending Tutorial PAI.	205	1.00	5.00	3.9024	0.77980
	Tutorial PAI helps me become a better person.	205	1.00	5.00	4.0927	0.70446
	I often refer to explanations from Tutorial PAI when facing moral dilemmas.	205	1.00	5.00	3.5756	0.89135
	Attending Tutorial PAI makes me more aware of the importance of ethics in behavior.	205	1.00	5.00	4.1951	0.68669
Worship	Tutorial PAI increases the frequency of my Quran reading.	205	1.00	5.00	4.0927	0.76453
	I participate more often in religious activities after attending Tutorial PAI.	205	1.00	5.00	3.6146	0.91971
	Tutorial PAI helps me understand the meaning of the worship I perform.	205	1.00	5.00	4.0244	0.74386
	Tutorial PAI makes me more consistent in performing worship.	205	1.00	5.00	3.9561	0.73633
	I feel more focused in my worship after attending Tutorial PAI.	205	1.00	5.00	3.7463	0.83669
Social	Tutorial PAI helps me understand the importance of social responsibility.	205	1.00	5.00	4.0780	0.73013
	I feel more responsible in interacting with others after attending Tutorial PAI.	205	1.00	5.00	3.9463	0.76827
	Tutorial PAI encourages me to contribute more actively to social activities.	205	1.00	5.00	3.7854	0.85336
	I become more concerned about the environment after attending Tutorial PAI.	205	1.00	5.00	3.8732	0.76921
	Tutorial PAI teaches me to take responsibility for my actions.	205	1.00	5.00	4.0244	0.72382
Empathy	Tutorial PAI helps me become more sensitive to the feelings of others.	205	1.00	5.00	3.9317	0.80148
	I feel more empathy towards friends facing difficulties after	205	1.00	5.00	3.8683	0.75226

	attending Tutorial PAI.						
	I find it easier to understand others' perspectives after attending Tutorial PAI.	205	1.00	5.00	3.8244	0.74649	
	Tutorial PAI teaches me the importance of empathy in social relationships.	205	1.00	5.00	4.0829	0.69165	
	Tutorial PAI increases my awareness of the importance of tolerance.	205	1.00	5.00	4.1707	0.67528	
Tolerance	I become more appreciative of cultural and religious differences after attending Tutorial PAI.	205	1.00	5.00	4.0976	0.68617	
	Tutorial PAI teaches me to be fair to everyone, regardless of their background.	205	1.00	5.00	4.0976	0.67899	
	I am more open to different viewpoints after attending Tutorial PAI.	205	1.00	5.00	3.9902	0.72077	
	Tutorial PAI encourages me to behave tolerantly in daily life.	205	1.00	5.00	4.1610	0.67768	
Valid N (listwise)		205	1.00	5.00	4.1951	0.66493	

Table 3 presents the descriptive statistics for the various constructs measured in this study on the impact of Islamic Religious Education (PAI) Tutorials on students. These constructs include Religious Education, Religious Values, Morality, Worship, Social Responsibility, Empathy, and Tolerance. The data reflects the responses of 205 participants. For the Religious Education construct, the mean values range from 3.87 to 4.20, with standard deviations between 0.66 and 0.87. These values indicate that students generally have a positive perception of how PAI tutorials help them understand religious values. However, there is some variability in responses, particularly in items related to comfort and interest in learning about religion. In the Religious Values construct, the mean values range from 3.80 to 4.05, with standard deviations between 0.69 and 0.78. This suggests that the tutorials are effective in internalizing religious values, with students reporting strong agreement on how the tutorials influence their decision-making and strengthen their religious beliefs. For the Moral Principles construct, mean values range from 3.58 to 4.20, with standard deviations between 0.70 and 0.89. These results indicate that the tutorials contribute to students' ability to apply moral principles in their daily lives, with a slightly higher level of variability in responses, particularly in relation to moral dilemmas.

The Worship Habits construct shows mean values ranging from 3.61 to 4.09, with standard deviations between 0.74 and 0.92. These values reflect an improvement in the frequency and quality of worship practices after participating in the tutorials. However, there is more variability in responses, especially regarding the consistency and focus

during worship activities. For Social Responsibility, the mean values range from 3.79 to 4.08, with standard deviations between 0.72 and 0.85. This suggests that the PAI tutorials have a positive effect on students' awareness of social responsibility, encouraging them to engage more actively in social activities and take responsibility for their actions. The Empathy construct shows mean values ranging from 3.82 to 4.17, with standard deviations between 0.68 and 0.80. This indicates that the tutorials have significantly contributed to increasing students' empathy, helping them become more sensitive to others' feelings and more socially aware. Lastly, the Tolerance construct has mean values ranging from 3.99 to 4.16, with standard deviations between 0.68 and 0.72. These values reflect an improvement in tolerance towards cultural and religious differences, suggesting that the tutorials have fostered more open-minded and inclusive attitudes among students. Overall, these descriptive statistics demonstrate that PAI tutorials have a positive impact on students' development in key areas, such as religiosity, morals, worship habits, social responsibility, empathy, and tolerance. The relatively high means for all constructs indicate general agreement with the tutorial's influence, while the standard deviations suggest moderate variability, particularly for some aspects like worship and moral dilemmas.

Table 4. Mean and Deviation

Constructs	Result		
	N	Mean	Std. Deviation
Religious education	205	3,98	0,66
Religious Values	205	3,96	0,63
Morality	205	3,95	0,63
Worship	205	3,89	0,68
Social	205	3,94	0,65
Empathy	205	3,98	0,62
Tolerance	205	4,09	0,61

Table 4 presents a summary of the overall means and standard deviations for each construct. The mean values range from 3.89 for Worship to 4.09 for Tolerance, reflecting the overall positive impact of the PAI Tutorials. The Tolerance construct has the highest mean score of 4.09, accompanied by a relatively low standard deviation of 0.61, indicating that students exhibit consistently high levels of tolerance and show strong agreement on this aspect. Other constructs, such as Religious Education and Empathy, also exhibit high mean values of 3.98, with standard deviations ranging from 0.62 to 0.66. This suggests that the tutorials have a strong and consistent positive effect on these areas of students' development. The moderate variability observed in the standard deviations across the constructs indicates that, while the majority of students experience a positive impact from the tutorials, there are some differences in individual experiences. Notably, areas such as Worship and Morality display slightly higher variations, suggesting that while the tutorials are effective in enhancing these aspects, students' responses to worship practices and moral development may vary more compared to other constructs.

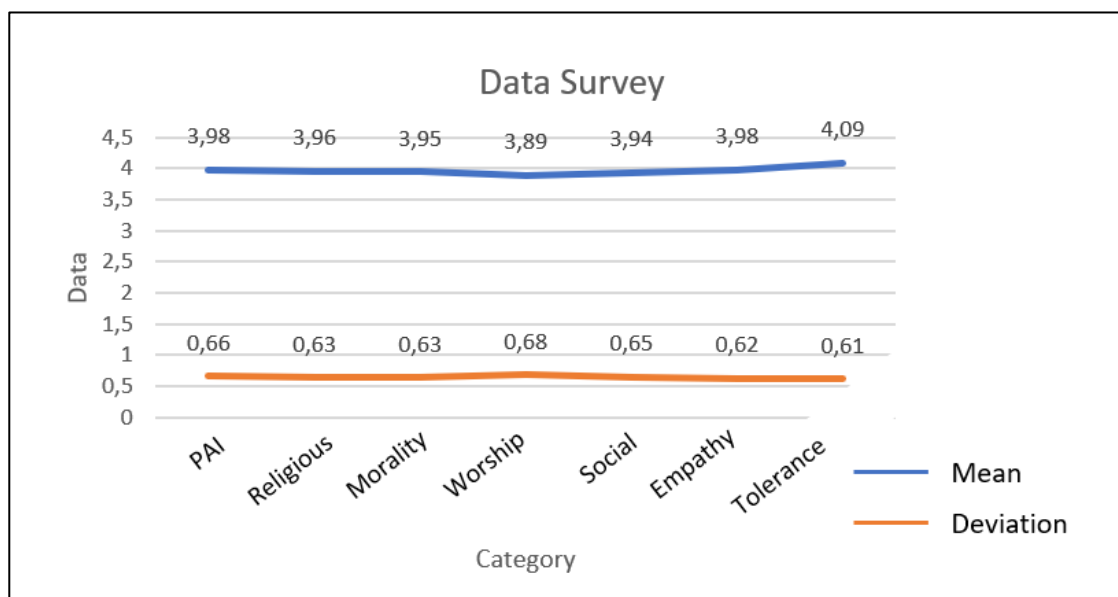


Figure 2. Mean and Deviation Graph

Figure 2 presents a graphical representation of the mean values and standard deviations for the constructs measured in this study. Building on these findings, the researchers next examined whether there were significant differences in the impact of the Islamic Religious Education (PAI) Tutorials across students from different study program backgrounds. The results are summarized in Table 5, which shows the average scores for each category across four study programs: IPAI, PE, PSM, and SAIG.

Table 5. Average per study program

Category	IPAI	PE	PSM	SAIG
Religious education	4,01	4,15	3,97	3,87
Religious Values	3,93	4,11	4,02	3,87
Morality	3,91	4,16	4,04	3,85
Worship	3,86	4,00	4,04	3,78
Social	3,90	4,11	3,99	3,88
Empathy	3,95	4,03	4,04	3,95
Tolerance	4,07	4,23	4,09	4,04

Table 5 indicates the average scores for each category, revealing that PE (Economic Education) students consistently reported the highest average scores across most categories. In particular, PE students had the highest score in Tolerance (4.23), suggesting that this group felt the most positive impact from the PAI tutorials. The Tolerance category had the highest average score across all study programs, further emphasizing the effectiveness of the tutorials in fostering tolerant attitudes among students. Conversely, SAIG (Geographic Information Science) students generally reported lower average scores compared to the other study programs, especially in the Worship category, where the average score was 3.78. This suggests that SAIG students experienced a less pronounced improvement in worship habits compared to students in

other programs. Overall, while there are variations across study programs, PAI tutorials appear to have a positive impact on students' religiosity, morals, worship practices, social responsibility, empathy, and tolerance. However, the degree of impact varies, with certain study programs, such as PE, experiencing a more significant influence than others, such as SAIG.

Discussion

This study significantly contributes to understanding the role of the Islamic Religious Education (PAI) Tutorial in fostering students' religiosity and social character in higher education, particularly within the context of the rapid social and technological transformation associated with Society 5.0. The findings underscore the positive influence of the PAI Tutorial on various dimensions, including tolerance, religious values, and social responsibility. These results emphasize the critical importance of religious education in shaping individuals who are not only intellectually capable but also morally grounded and socially sensitive (Watson, 2023). The success of the PAI Tutorial in enhancing students' tolerance is particularly relevant in today's increasingly pluralistic society, marked by diversity and complexity. International education observers such as Broer (2016) stress that in this era, religious education must play a pivotal role in nurturing religious character and fostering tolerance among students. Similarly, Shanahan (2016) asserts that tolerance is an essential prerequisite for achieving social justice, harmony, and peaceful coexistence in modern societies. Through PAI tutorial activities, students are not only taught to respect differences but also encouraged to develop empathy, engage in critical thinking, and embrace societal diversity. Supporting this perspective, Akbergen's (2023) empirical studies demonstrate that religious education can help dismantle psychological barriers—such as prejudice or cultural and material inequalities—that often obstruct the development of tolerance and pluralism. Thus, PAI not only enhances students' understanding of religious teachings but also cultivates a strong social character that is well-equipped to address the challenges posed by a diverse and interconnected world. Moreover, the study's findings highlight the need for universities to adopt a more integrated and adaptive approach to religious education. In the context of Society 5.0, where technology plays an integral role in daily life, strengthening students' religiosity and social character becomes crucial in ensuring that technological innovations are anchored in ethical principles and human values. In this sense, the PAI Tutorial can serve as a model for educational strategies that successfully blend spirituality, morality, and the demands of the digital age.

The research also points to the necessity of adopting a more tailored approach to enhance the effectiveness of religious education. Variations in outcomes across study programs suggest that the design of teaching materials and methods should be aligned with the specific needs of each discipline. For instance, students from Geographic Information Science (SAIG) might benefit from content that relates more directly to environmental issues and technological contexts, while students in Economics Education could find discussions on business ethics more pertinent to their field. However, the study's limitations, particularly the restricted sample scope drawn from just four study

programs, open avenues for future research. Expanding the scope of the study to include additional programs and institutions could offer a more holistic understanding of the impact of the PAI Tutorial across different academic contexts. Future research could also explore innovative teaching approaches that incorporate technology, such as AI-based applications, to facilitate interactive discussions of religious values and enhance student engagement. In conclusion, this study marks an important first step in developing relevant, effective, and impactful religious education strategies that can address global challenges. The PAI Tutorial not only aims to shape individuals who are spiritually and morally upright but also contributes to fostering a more harmonious, tolerant, and socially responsible society. Educational strategies like the PAI Tutorial are crucial in developing a generation capable of being agents of positive change in a rapidly evolving world.

Conclusion

Based on the data analysis from various tables, it can be concluded that the Islamic Religious Education Tutorial (PAI) has a significantly positive impact on multiple dimensions of students' religiosity and social character. The mean scores for constructs such as Religious Education, Religious Values, Moral Principles, Worship Habits, Social Responsibility, Empathy, and Tolerance are all notably high, with the Tolerance category achieving the highest mean score (4.09), and Worship Habits the lowest (3.89). These results suggest that PAI tutorials consistently enhance students' religious understanding, fortify their moral values, and encourage positive behaviors in daily life. The positive effects on Tolerance are especially noteworthy, reflecting the crucial role PAI plays in fostering tolerance and respect for diversity in an increasingly complex, pluralistic society. Furthermore, the analysis by study program reveals variations in the impact of the PAI tutorials across different academic disciplines. Economic Education (PE) students generally show the highest average scores in almost all categories, particularly in Tolerance (4.23), indicating that students in this program experience the most substantial positive effects. In contrast, students from Geographic Information Science (SAIG) exhibit comparatively lower scores, particularly in the Worship Habits category (3.78). However, it is important to note that despite these differences, all study programs demonstrated significant improvements across various measured aspects, reinforcing the overall effectiveness of PAI tutorials in supporting students' religious and social development. This suggests that PAI tutorials are a valuable strategy for enhancing the quality of religious education and promoting social character within higher education.

While the findings are promising, several limitations must be taken into account. First, the variations in outcomes between study programs suggest that the effectiveness of the PAI tutorials may be influenced by the unique context of each academic discipline. As such, a more tailored approach to the design and delivery of PAI content may be necessary to maximize its impact across diverse fields of study. Second, the study was limited to four specific study programs, which constrains the generalizability of the results to the broader student population. To address this, future research should expand

the sample to include a wider range of programs and institutions, offering a more comprehensive understanding of the PAI tutorials' effects across different student demographics. In addition, it is recommended that the materials and teaching methods used in PAI tutorials be further developed to better align with the specific needs and contexts of various study programs. Customizing content to reflect the unique challenges and focus areas of each discipline (e.g., incorporating business ethics for economics students or environmental ethics for students in geographic sciences) could enhance the effectiveness of the program. Regular evaluation and updates based on student feedback are also crucial to ensure that PAI tutorials remain relevant, engaging, and responsive to the evolving needs of students in higher education.

In conclusion, the Islamic Religious Education Tutorial (PAI) is an effective educational strategy that contributes to the development of students' religiosity and social character in higher education. By fostering greater religious understanding, moral integrity, and social responsibility, PAI tutorials play a vital role in shaping well-rounded individuals who are equipped to navigate the complexities of a diverse and rapidly changing world. Expanding and refining this approach, with greater attention to the specific needs of different academic programs, could further enhance its positive impact on students and contribute to the broader goal of nurturing a generation of socially responsible and ethically conscious individuals.

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Ethical Statement

This study adhered to ethical guidelines to protect and respect participants throughout the research process. Informed consent was obtained from all participants, who were fully briefed on the study's purpose, procedures, and their right to withdraw at any time without consequences. Participants' privacy and confidentiality were maintained by ensuring that no personally identifiable information was collected, and all data were anonymized and securely stored. The study focused on minimizing harm by avoiding sensitive topics and only using aggregated data in reporting. Ethical approval was obtained from the relevant institutional review board, and the research was conducted with respect for cultural, religious, and personal diversity, ensuring that the questionnaire was inclusive and respectful of all participants. Through these measures, the study upheld the highest ethical standards in research involving human subjects.

CRediT Authorship Contribution Statement

- **Author:** Designed and conducted experiments, analyzed and interpreted data, provided critical feedback, and completed writing, editing, and language refinement of the manuscript.

Conflicts of Interest

We declare that there are no conflicts of interest related to this research. All authors have provided disclosure statements, and there are no financial or personal relationships that could influence the work presented in the manuscript.

Data Availability

The data are available upon request.

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