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Prophetic Learning Methods for Strengthening Islamic Education in Society 5.0

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Abstract

The rapid development of digital technology in the Society 5.0 era presents both opportunities and challenges for Islamic Religious Education (PAI). While technology enables adaptive and personalized learning, it may also contribute to moral degradation, superficial spirituality, and the weakening of humanistic values. This study aims to analyze the relevance of Prophetic Learning Methods in strengthening Islamic Religious Education in the Society 5.0 era and to formulate strategies for integrating prophetic values into contemporary educational practices. Using a qualitative approach based on library research, the study examines various educational methods employed by the Prophet Muhammad SAW. The findings reveal that Prophetic Learning Methods, including exemplary behavior (uswah), empathetic dialogue (hiwar), habituation (ta'wid), direct practice, problem-solving, gradual instruction (tadarruj), and persuasive advice (mau'izhah hasanah) embody humanistic, holistic, and transformative characteristics. These methods align with the human-centered educational paradigm of Society 5.0, which places human development at the center of technological advancement. Integrating Prophetic Learning Methods into Islamic Religious Education can enhance character formation, spiritual intelligence, and ethical digital literacy. Therefore, Islamic Religious Education should not be dominated by a technocentric approach but should remain a key medium for nurturing moral values. In this context, prophetic values serve as the foundation, technology functions as a tool, and Islamic Religious Education acts as a medium for internalizing values in response to contemporary educational transformation.

Keywords: *Method Prophetic Learning, Islamic Religious Education, Society 5.0, Humanistic Education, Pedagogy Prophetic*



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1. Introduction

The rapid advancement of digital technology has transformed various aspects of human life, including education. This transformation is increasingly evident in the Society 5.0 era, a human-centered paradigm that integrates advanced technologies such as artificial intelligence, big data, and the Internet of Things to improve quality of life and solve social problems (Akbar, 2024). In the educational sector, these developments create opportunities for more flexible, personalized, and accessible learning experiences. Students can access learning resources anytime and anywhere, while educators can utilize digital tools to enhance instructional effectiveness.

Despite these benefits, the Society 5.0 era also presents significant challenges, particularly for Islamic Religious Education (PAI). The widespread use of digital technology has contributed to various social and moral issues, including consumerism, individualism, digital dependency, and the erosion of spiritual values among younger generations (Fadlillah & Wasil, 2025). Easy access to information does not always lead to wisdom, and technological advancement does not automatically strengthen moral character. Consequently, educational institutions are increasingly required to balance technological innovation with character and spiritual development.

In this context, Islamic Religious Education plays a strategic role in nurturing students who are not only academically competent but also morally responsible and spiritually grounded. PAI should function as a medium for developing faith, character, ethical awareness, and social responsibility while preparing learners to engage constructively with contemporary challenges (Sahipul Anwar, 2025). Therefore, effective educational approaches are needed to ensure that technological progress remains aligned with Islamic values and human development.

One important aspect of achieving this goal is the selection of appropriate learning methods. Educational practices that focus solely on knowledge transmission may be insufficient to address the complex moral and spiritual challenges of the digital age. Students need learning experiences that encourage value internalization, character formation, critical thinking, and ethical behavior. However, previous studies indicate that although many Islamic educational institutions have adopted digital technologies, the integration of moral-spiritual development into technology-based learning remains limited. Challenges such as inadequate digital literacy among educators, limited infrastructure, and the absence of a comprehensive Islamic pedagogical framework continue to hinder effective implementation (Wahyudi & Haryadi, 2024).

This situation highlights the need to revisit educational models rooted in Islamic tradition that remain relevant to contemporary realities. One such model is the learning method practiced by the Prophet Muhammad SAW. Prophetic Learning Methods emphasize exemplary conduct (*uswah*), dialogue (*hiwar*), habituation (*ta'wid*), persuasive advice (*mau'izhah hasanah*), gradual instruction (*tadarruj*), and practical



learning experiences. These methods are not merely oriented toward knowledge acquisition but also focus on character development, spiritual growth, and personal transformation.

Although numerous studies have discussed Islamic education in the digital era and the educational practices of the Prophet Muhammad SAW separately, limited attention has been given to examining the relevance of Prophetic Learning Methods as a framework for strengthening Islamic Religious Education in the context of Society 5.0. This gap highlights the need for a conceptual analysis that connects prophetic educational principles with contemporary educational challenges.

Therefore, this study aims to analyze the relevance of Prophetic Learning Methods for strengthening Islamic Religious Education in the Society 5.0 era. By exploring the educational principles exemplified by the Prophet Muhammad SAW and relating them to contemporary educational needs, this research seeks to offer a conceptual framework that integrates technological advancement with character formation, spiritual development, and ethical digital literacy. The findings are expected to contribute to the development of Islamic educational theory and provide practical guidance for educators, institutions, and policymakers in designing human-centered Islamic education for the digital age.

2. Research Method

This study employed a qualitative approach using a library research design to analyze the learning methods practiced by the Prophet Muhammad SAW and their relevance to strengthening Islamic Religious Education (PAI) in the Society 5.0 era. Library research was considered appropriate because the study focused on conceptual and theoretical exploration through the examination of relevant literature and documentary sources.

The data used in this study consisted of primary and secondary sources. Primary sources included the Qur'an, authenticated hadith collections (*kutub al-sittah*), such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, and *Sunan Ibn Majah*, as well as classical and contemporary literature discussing the educational methods of the Prophet Muhammad SAW. Secondary sources comprised scholarly journal articles published between 2020 and 2025, academic books, conference proceedings, and educational policy documents related to Society 5.0, digital transformation, and Islamic Religious Education.

Data were collected through documentation techniques involving the identification, selection, review, and classification of relevant written materials. Literature searches were conducted systematically through reputable academic databases, with sources selected based on their relevance, credibility, and contribution to the research objectives.



The collected data were analyzed using content analysis and thematic analysis. Content analysis was employed to identify and interpret educational principles, values, and learning methods derived from the Qur'an, hadith, and relevant literature. Subsequently, thematic analysis was used to organize and synthesize the findings into key themes concerning Prophetic Learning Methods and their relevance to strengthening Islamic Religious Education in the Society 5.0 era. This analytical process enabled the identification of patterns, relationships, and conceptual insights related to contemporary educational challenges.

To ensure the validity and trustworthiness of the findings, the study applied source triangulation, methodological triangulation, and an audit trail. Source triangulation was conducted by comparing information from various hadith collections, classical Islamic texts, and contemporary academic sources. Methodological triangulation involved integrating sanad and matan analysis, linguistic interpretation, historical analysis, and content analysis. In addition, detailed documentation of the research process was maintained to ensure transparency, consistency, and traceability. Through these procedures, the study aimed to develop a reliable conceptual framework for integrating Prophetic Learning Methods into Islamic Religious Education as a relevant, applicable, and future-oriented educational model in the Society 5.0 era.

3. Results and Discussion

Hadith is source important second in Islamic teachings after the Qur'an. As depiction from sayings, actions and decisions of the Prophet Muhammad SAW., hadith own role crucial in providing more explanation deep about teachings of the Qur'an. Besides discuss aspect worship, hadith also includes guidelines about ethics, social, and education. In the context of education, hadith keep Lots lesson valuable about the way of the Prophet Muhammad SAW. teaching and educating friends with effective, relevant and touching methods feeling.

3.1. Learning Methods Of The Prophet Muhammad Saw

3.2.1. Prophet Muhammad SAW as Educator (al- Mu'allim)

On the track history civilization human, Prophet Muhammad sallallaahu ' Alaihi wa Sallam not only positioned as carrier treatise divine and spiritual leader of Muslims, but also as educator par excellence (al- Mu'allim) who lays foundation pedagogical formation - oriented man in its entirety. The role of the Prophet as educators are not limited to delivering doctrine religious, but rather includes the transformation process values, coaching morals and development potential humanity in a way holistic.



This is confirmed in the hadith of the Prophet Muhammad SAW which states:

إِنَّمَا بَعَثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

“ Indeed I sent just to perfect glory morals.”

This hadith was narrated by Ahmad in the Musnad (Ahmad, nd, Section 8952) ; and Al-Bazzar in his Musnad (Al-Bazzar, nd) number 8949 and validated by Al-Albani in the Sahihah Silsilah (al-Albanī, nd, Section 45) .

This hadith shows that orientation main the Prophet's education is change behavior (behavioral and moral transformation), not just transmission knowledge cognitive. Education from the Prophet's perspective has a purpose form man morals noble, personable balanced, and responsible answer in a way social and spiritual. Thus, education prophetic practices practiced by the Prophet Muhammad SAW are value-oriented education, which makes morals as indicator success education.

More Far away, the Prophet Muhammad SAW looked participant educate as subject unique education, each own background back, level understanding and readiness different psychological conditions. This principle is reflected in the way the Prophet conveyed teachings to friends with different approaches in accordance context. For example, when a friend ask about The most important charity, the Prophet gave different answers to different questioners, adapting conditions and spiritual needs of each individual (HR. Bukhari and Muslim). This practice shows that the Prophet has apply **principle** individual differences **and** learner-centered education Far before draft the formulated in theory modern education.

Approach The contextual nature of the Prophet is also seen in the hadith when he reprimand a Bedouin urinating in the mosque. Instead scold in a way hard, the Prophet let him finish his actions, then advise him weakly gentle about the function of the mosque as place worship (Bukhari, 1422, Section 6025) and (Hajjaj, 1422, Section 284) . This action reflects sensitivity the Prophet's pedagogical approach to condition psychological participant educate, and use method educational learning - oriented term long, not a punishment moment. In perspective education contemporary, this approach is in line with the principles positive discipline **and** empathic teaching.

In a way pedagogically, the method of the Prophet Muhammad SAW is also flexible and adaptive, adapting to the context social and intellectual heterogeneous society of Medina. The Prophet used diverse strategy learning such as dialogue (*hiwar*), role models (*uswah*), stories (*qishshah*), habituation (*ta'wid*), and practice direct (*learning by doing*). Diversity This method shows that the Prophet understood importance multi-method approach in education to reach various style Study participant educate.



In the context of Islamic Religious Education (PAI) in the Society 5.0 era, the approach The pedagogical teachings of the Prophet Muhammad SAW have very relevant strong. Society 5.0 demands education that is human-centered, adaptive to technology, but still based on values ethics and humanity. Principles the Prophet's education which places participant educate as subject dignified in line with the vision of Society 5.0 which rejects domination technology on human beings. PAI teachers, in this case, are not enough only control technology learning, but also must emulate the role of the Prophet as empathetic, reflective, and transformative educators.

Example applicable, Islamic Education teachers can emulate the Prophet by implementing approach differentiation learning based technology, such as use *learning management system* to adjust material with ability students, accompanied by coaching morals through digital role model (ethics media social, honesty academic, and responsibility answer online). Thus, the value prophetic not only taught, but brought to life in practice learning daily. Tarbawi hadith containing teachings and guidance from Rasulullah SAW about education give an important foundation for building pattern effective parenting (Badrul Qomar, 2025).

This finding is in line with research by Huda et al. which confirms that Islamic education in the digital era requires integration between mark prophetic and approach modern pedagogy so as not to get caught up in technocentrism (Huda, M., 2022a). Meanwhile, Hashim placed the Prophet Muhammad SAW as figure practicing educators his education relevant to the theory *humanistic education* and *transformative learning* (Hashim, 2020b).

3.2. Principles Pedagogical in The Prophet's Method

3.2.1. Exemplary behavior (Uswah) Hasanah)

This method is **core** from education prophetic. The Prophet taught Islamic values are not only through speech, but through action real. Exemplary functioning as a concrete model that becomes references behavior. This principle is in line with the theory *social learning* (Bandura), that man most effective learning through observation and imitation.

The role model method in education is a method that has proven to be effective in its various advantages, although it is not without its drawbacks, in shaping the moral and spiritual aspects and social ethos of children. In this case, educators is One figure best in sight child educated, who behaves and is polite politeness will imitated and emulated by children his education. This method is very appropriate applied to education that aims to shape character participant educate, good character religious, character discipline, mutual cooperation character, character honest and character others. Internalization values education character happen through habituation and role model (Prasetya & Saifuddin, 2020).



As in Bukhari's hadith:

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا ، وَإِذَا قَامَ حَمَلَهَا

"From Abu Qatadah Al Ansari, that Prophet Muhammad peace be upon him peace be upon him Wasallam, I once prayed while carrying a child Umamah daughter of Zainab Prophet Muhammad peace be upon him peace be upon him Peace be upon you from her husband Abu Al'Ash bin Rabi'ah bin Abdu Syamsi, if he prostrates himself put the child and when stand he cradle Again ".

This hadith is An authentic hadith narrated by Al-Imam Bukhari in his Sahih book (Bukhari, 1422, Section 516) . And the hadiths in Sahih Bukhari have agreed its validity by the ulama (al- Salah, nd) .

Ibn Hajar Al- Asqalani state that the Arabs are very hate child woman at that time. Rasulallah saw. show to they about glory position child woman carrying his grandson Umamah on his shoulders during prayer. There is a possibility that this behavior is done Rasulallah saw. to oppose the Arab tradition of hating child woman, who she is against even in prayer (Al-Asqalani, 2008) . According to Shaikh Abdul Muhsin bin Hamd Al-Abbad, educator very important for child his students Because what they see and do their teachers will they imitate, so the teacher must provide good example ('Abd al-Muhsin b. Hamd, nd) .

With regard to the quote above, can understood that example have role important in education. If a teacher is good, child his students will also Good Because they imitate him. On the other hand, if a teacher is bad, the child his students will also bad. Through his actions, Rasulallah saw. show and convey what do you want taught. Then, the action translated into language. How We worship God, how We simple, how we sit in prayer and supplication, how we eat, how We laugh, and so on, to become inspiration for friends and also become material indirect education. One approach learning that is considered own significant influence is teaching by example, also known as as childishness.

Role models are important in education because they will be an effective tool to foster the development of students. A perfect role model is the example of the Prophet Muhammad, who can be used by educators as the main example, so that students will have teachers who can be role models (Arsyad et al., 2023) .



3.2.2. Dialogue and Question and Answer (Hiwar)

Prophet Muhammad often use dialogue to:

- measure understanding
- stimulate think critically
- practice courage has an opinion
- repair error without demeaning

Between hadith that shows How method This dialogue occurred in the learning process carried out by the Prophet SAW with his companions. is:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « أَتَدْرُونَ مَا الْغَيْبَةُ ». قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ « ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ ». « مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ »

From Ash Hurairah, that Prophet Muhammad Saw. said: " Do you know? what are you guys That gossip?"

Dear friends answered: "Allah and His Messenger are more knowing." He said: " Backbiting is mention something about your brother who he doesn't like." Then someone asked: " What if what I do say it is true is it with my brother?" He answer: "If what you say is in him, then you have backbiting him (ghibah), and if there is none in him, then you have slander him (buhtan)."

This hadith is An authentic hadith narrated by Al-Imam Muslim in his Sahih book (Hajjaj, 1422, Section 6258) . And the hadiths in Sahih Muslim have agreed its validity by the ulama (al- Salah, nd) .

This hadith shows how the Prophet Muhammad SAW. use method dialogic and question responsible for educating friends, enabling them to explore understanding they about Islamic teachings, as well as build deeper knowledge through interaction direct (al-Nawāwī, 2011) .

Dialogue used in a way empathetic, not patronizing, and delivered in easy- to-understand language audience.

3.2.3. Habituation (Ta'wid)

Education of the Prophet Muhammad nature repetitive and consistent, so forming a religious habitus. This habituation creates internalization value, not just memorization.

As a example Ummah, Rasulallah SAW used habituation method in order to get used to himself to always be in goodness and worship. As has put forward previously Rasulallah SAW carried out prayer so that swollen his feet. Rasulallah SAW said, isn't it? I should become grateful servant. Rasulallah are the most numerous people carry out prayer, and like worship that is carried out Keep going continuously although small.



Method this is what often happens done Rasulullah SAW in fostering people. For example, educating friend used to prayer congregation, accustoming the congregation to giving zakat, accustoming friend fasting and behavior glorious other (Nizar & Hasibuan, 2011) pp. 74-75.

Hadiths about order prayer since age early (HR. Abī Dāwūd, hadith ḥasan) shows existence method habituation in Islamic education. Habituation done through practice repeat to form character and discipline.

3.2.4. Demonstration and Practice Direct

Method demonstration is method presentation lessons by acting out or demonstrating to student a process, situation or object certain thing that are being studied, both Actually or imitation, which is often accompanied by an explanation verbally. By using method demonstration, acceptance process student to lesson will more impressive in a way deep, so that form understanding with good and perfect. Also students can observe and pay attention what is shown during lesson ongoing (Djamarah & Zain, 2010) .

Hadith Which related with method This among others:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَيْدٍ قَالَ جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي أَجُنُبْتُ فَلَمْ أُصِبِ الْمَاءَ فَقَالَ عَمَّاؤُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ أَمَا تَذَكُرُ أَنَا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ ، وَأَمَّا أَنَا فَتَمَعَّكَتُ فَصَلَّيْتُ فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَكْفِيكَ هَكَذَا فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ الْأَرْضَ وَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ

From *Abdurrahman ibn Abzai* from his father, he said, "A man came to Umar bin Khatthab and he said, "Indeed, I am junub, and I can't find water?" So said 'Am mar ibn Yasir to Umar bin Khatthab, " Don't you remember when you and I were in a journey. As for you then do not pray, whereas I rolling around in soil Then I prayer. I also tell it to the Prophet SAW, Then He said, " Actually You just like this. " Rasulullah hit second palm his hands to the ground and blow on it, Then rub both of them on face And hand he.

This hadith was narrated by Al-Imam Bukhari in his Sahih (Bukhari, 1422, Section 338) and Al-Imam Muslim in his Sahih (Hajjaj, 1422, Section 368) .

This hadith is the highest ranked hadith in its validity, narrated in the two most authentic books, namely Sahih Bukhari and Sahih Muslim (al- Salah, nd)

This hadith tells about one of them The Prophet's companion, Ammar ibn Yasir, was traveling. In this condition the He junub and cannot find water to purify oneself. Then He also performed tayammum in a way rolling on the ground. When this was told to Rasulullah SAW, he explain about The correct way to perform tayammum. Explanation the



he conveys it not verbally, but he demonstrates it. Namely by means of hit second palm his hand to the ground and blew on it, then rub both on the face and hands.

Delivery method teaching by demonstrating this, often done by Rasulullah SAW. This method is usual carried out for teachings related to procedures worship. In this way said, the friend understands it and then describe it in various ways narration.

Demonstration meaning the teacher shows behavior and traits something, try something in front of student without There is must for students to try it alone. Demonstration can carried out by teachers in the classroom, in the laboratory or even outside class, below air open, in the park, garden and other and so on. Demonstration can done with tools display or use Language body. Through method teacher demonstration shows something process, event, or method Work something tool to participant educate (Suyono, 2011).

Method this demonstration is enough effective in learning. Because, not all materials learning can be delivered verbally. Demonstrate in front of students, can make things easier understanding.

Benefit psychological pedagogical from method demonstration is: 1) Attention student can more centralized ; 2) Learning process student more directed at the material being studied ; 3) Experience and impressions as results learning more attached within oneself student (Trianto & Pustakaraya, nd).

Excess method demonstration: 1) Helping child educate understand clearly the way a process or work something objects ; 2) Makes it easier various type explanation ; 3) Errors that occurred results from lecture can repaired through observations and examples concrete, with present object actually (Ibid).

Weakness method demonstration: 1) Students sometimes difficult see clearly objects intended; 2) Not all objects can demonstrated ; 3) Difficult understood when demonstrated by less teachers control what is demonstrated (Ibid).

Through hadith above, the learning shown Rasulullah SAW gave inspiration that A material learning related to something that is done, preferably delivered by method demonstration. With this method, understanding will easier for participants to obtain educate.

3.2.5. Advice and Mau'izhah

Advice is a process of reminding self someone with soft speech, for example morals commendable as well as motivate to do good that can increase softness heart.

The Prophet's advice was delivered with gentleness, relevance to the context, and attention to detail. readiness psychological participant educates. In the teaching process The Prophet did not advise in a way excessive, as mentioned in the history of Abdullah bin Mas'ud he said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةَ السَّامَةِ عَلَيْنَا

“The Prophet advised us at the right times so that we would not get bored.”

This hadith was narrated by Al-Imam Bukhari in his Sahih (Bukhari, 1422, Section 68) and Al-Imam Muslim in his Sahih (Hajjaj, 1422, Section 2821).

This hadith is hadith that ranks highest in its validity, narrated in the two most authentic books, namely Sahih Bukhari and Sahih Muslim (al- Salah, nd)

The teaching pattern using the advice method can be used as a gentle form of teaching without any element of coercion towards students so that the knowledge conveyed by the teaching staff can be accepted and understood by the students.

Advice usually used by someone to give know what went wrong and how should be correct. In the activity learning for children school usually done on moment learning is complete. However, not a few Also done on moment the beginning and during the learning process ongoing.

3.2.6. Method Gradually (Tadarruj)

The method used by the Prophet SAW in providing teaching to friends are inseparable from the method adopted by the Qur'an. As the Qur'an was revealed in a way gradually, according to the Prophet SAW. convey his teachings to friends with stages (Al-Khaṭīb, 2019).

Learning tiered and gradual is method education implemented by the Prophet Muhammad SAW. to ensure that the friends can understand and master Islamic teachings in general progressive. This method allows friends to build knowledge those with a strong foundation, where every level learning arranged in a way systematic so that students not only get information, but also can digest and implement the values taught.

Method was also taught by the Prophet SAW. to friends so that they do the same thing when will preaching to something people. For example, as promised by the Prophet SAW. to friend Mu'adz bin Jabal. It is mentioned in a hadith that the Prophet SAW sent Mu'adz to preach to Yemen, then he said,

إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ. فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيُنَائِهِمْ فَنُزِدُ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

"Indeed you will come to One the People of the Book (Jews and Christians), then should First time Which You convey to they is shahada Laa Ilaaha Illa Allah wa anna Muhammadar Rasulullah - in another narration it was stated, ' Until they monotheism of Allah.' - If they has obey you in that matter, then convey it to they that Allah Azza wa Jalla obligatory to they five daily prayers a day last night. If they have obeyed that, then convey it to they that Allah requires to they take zakat from the rich among them to be given to poor people. And if they are having obey that, then keep away yourself (don't take) from treasure best them, and protect them yourself from prayer of the oppressed Because actually not one even a barrier between prayers and Allah "

This hadith was narrated by Al-Imam Bukhari in his Sahih (Bukhari, 1422, Section 130) and Al-Imam Muslim in his Sahih (Hajjaj, 1422, Section 19) .

This hadith is the highest ranked hadith in its validity, narrated in the two most authentic books, namely Sahih Bukhari and Sahih Muslim (al- Salah, nd)

The Prophet's education took place gradually according to level readiness people. For example, seen in the determination process law, improvement faith and transformation social.

3.2.7. Problem Solving

The Prophet often give solution education based on problem actual. For example method manage anger, manners social, conflict, and ethics interaction.

It is stated in the hadith from Abdullah bin Umar Radhiyallahu Anhuma that the Prophet Muhammad said:

إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرُقُهَا وَإِنَّهَا مِثْلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبُؤَادِي قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّحْلَةُ فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ النَّحْلَةُ

"Indeed, among the trees there is a tree whose leaves do not fall, and the tree can be compared to a Muslim, because the whole tree can be used by humans. Try to tell them about it." to me, tree what is that? People say trees in the valleys. Abdullah bin Umar said ; In the heart I He is tree dates, but I embarrassed (to express it). Friends said ; tell us oh Rasulallah !. The words of the Messenger of Allah; that's it tree dates."

This hadith was narrated by Al-Imam Bukhari in his Sahih (Bukhari, 1422, Section 61) and Al-Imam Muslim in his Sahih (Hajjaj, 1422, Section 2811) .

This hadith is the highest ranked hadith in its validity, narrated in the two most authentic books, namely Sahih Bukhari and Sahih Muslim (al- Salah, nd)

Method problem solving is something approach learning where students do authentic problems with the intention of compiling knowledge they alone. In learning student problem- based required to solve the problems presented in a way dig



information as much as possible, then analyzed and searched solution from existing problems. Solutions to problem it is not absolute have One correct answer It means student also required to learn in a way critical. Students expected become insightful individual wide as well as capable see connection learning with existing aspects in the environment (Arends, 2008) .

Prophet Muhammad SAW, often applied method problem solving in his life. The Prophet Muhammad SAW, put forward principle shura with discuss together his friends in take decision important, such as moment face war or policy public.

3.3. General Characteristics of the Prophet's Learning Method

In contemporary Islamic educational discourse, the Prophet Muhammad (peace be upon him) is positioned not only as a religious figure, but also as the Great Educator (*al-Mu'allim*) who brought *about a* methodological revolution. learning he trans -era, transcendent of his time, and remains relevant in answering Society 5.0 challenges:

a. Paradigm Humanistic: Participants Educate as Main Subject

The Prophet's method is very emphasize on respect to dignity humanity (*Karama al- Insan*). In the view of prophetic, participant educate is not object passive or " vessel" empty ", but rather subject active people who have nature and potential divine.

Approach The Prophet's humanistic nature is reflected in the way he building trust self friend, avoid violence, and prioritize love love (*Rahmah*). This is in line with the theory *Student-Centered Learning* (SCL) which places uniqueness individual as center of educational process (Nurmaida et al., 2022) .

b. Approach Holistic: Integration of Cognition, Affection, and Psychomotor

Prophet Muhammad SAW implemented an educational model comprehensive (Kaffah) which does not separate between intelligence intellectual, maturity emotional, and skills practical.

He often uses parables (Amsal) to stimulate cognition, story (Qishah) to touch affection, as well as demonstration directly to train psychomotor. The Prophet's education aims form *Insan Kamil* — human intelligent balance his mind and clean his soul (Hidayat, nd) .

c. Flexibility Adaptive: Pedagogy Contextual

Brilliance the Prophet's method lies in his ability adapt to context social and differences capacity intellectual his audience.



Principle "*Li kulli maqam maqal* " (every place There is language) and "*Khathibun naas 'ala qadri ' uqulihim* " (speak in accordance level reason they) show that the Prophet is pioneer Differentiated *Instruction*. He adapt style language and content material with background behind sociocultural as well as level understanding of friends (Syafe'i, I., 2023) .

d. Vision Transformative: Education as Change Behavior

For the Prophet, knowledge is not just static cognition, but rather energy that must be produced action. Prophetic education change - oriented Behavioral *Transformation*.

Objective end from method the Prophet's learning is improvement Morals (*Makarim al- Akhlaq*). Success education is not measured from how much Lots memorized hadith, but how deep the values are the internalized in character (*shakhshiyah*) and behavior daily (Mukni'ah, 2023) .

e. Personal and Dialogic Relationships: Teacher-Student Closeness

The Prophet's method of breaking down partition rigid between educators and participants educate through development strong and warm personal relationships.

The Prophet often use method Hiwar (interactive dialogue) and provide touch physical or calling love to show proximity emotional. This closeness builds trust (trust) that becomes condition main effectiveness value transfer. The teacher in the Prophet's perspective is *Mursyid* (guide) and *Abun ar-Ruh* (parents) spiritual (Fauzi, 2024) .

f. Spirit of Long-Life Education: Learning Lifelong

Prophet Muhammad SAW instilled awareness that the learning process never ends except by death.

A hadith has come that says:

اطلُّبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

"Purpose knowledge from the cradle to the grave"

This hadith is not authentic from side sanadnya, and including hadiths that are spread in the middle society, such as hadith: ' Seek knowledge even in China.' And

the like, which have mentioned by Al- Ajluni in his book *Kashf al- Khafa ' wa Muzil al- Ilbas 'an ma Ishtahara min al- Ahadith 'ala Alsinat al- Nas* (Al-Jarahi, 1985). However, the meaning Correct. Allah Ta'ala said in His book:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

'And Allah brought you out of the bellies of your mothers while you do not know nothing, and He make for you hearing, sight and heart ' (An- Nahl: 78). Man born in a state of ignorance nothing, then Keep going Study until buried.

Al- Tirmidhi narrate in his Jami' (Al-Tirmidhi, 1998) and evaluate it Hasan from Hadith of Abu Sa'id Al- Khudri may Allah be pleased with him that Prophet Muhammad May Allah bless him and grant him peace wa greetings said:

لَنْ يَشْبَعَ مُؤْمِنٌ مِنْ خَيْرٍ حَتَّى يَكُونَ مُنْتَهَاهُ الْجَنَّةَ

' A believers will not satisfied with goodness until Finally reach heaven.'

Use the best time is learn knowledge sharia. From Abu Huraira h radhiyallahu ' anhu, the Prophet sallallahu ' alaihi wa greetings said:

الدنيا ملعونة، ملعون ما فيها، إلا ذكر الله، أو مُعَلِّمًا، أو مُتَعَلِّمًا

'The world is cursed, and everything in it is cursed, except the remembrance of Allah, and a scholar or student of knowledge.'

This hadith was narrated by Al- Tirmidhi (Al-Tirmidzī, 1998) and assessed hasan, and has amplifier from Hadith of Ibn Mas'ud in Al- Tabarani.

Therefore, one should take advantage of health and time use your free time to study, and don't be among those who lose out.

Draft " *Thalabul science terminal Mahdi Ilal lahdi* " is manifestation from *Lifelong Learning*. This characteristic is very relevant in the era of Society 5.0, where individuals required to carry out reskilling and *upskilling* in a way sustainable so as not to be eroded by acceleration technology (Hamzah, 2022) .

These characteristics make The Prophet's method is very compatible with needs learning in the modern era.

3.4. Society 5.0: Paradigm New Civilization

3.4.1. Basic Concepts of Society 5.0

Society 5.0 is draft new civilization introduced by the government Japan as response strategic to disruption massive and complex technology. Different from the paradigm Revolution Industry 4.0 which emphasizes automation and efficiency based technology, Society 5.0 carries vision human - centered society, where technology intelligent functioning as instruments to improve quality life, well-being social and dignity humanity (Fukuyama, 2018) ; (Shiroishi et al., 2018) .



Within the framework of Society 5.0, integration between room physical (real world) and space cyber (cyber world) no longer nature mechanical, but rather nature Symbiotic and ethical. Technology like *Big data*, *artificial intelligence* (AI), and *the internet of things* (IoT) are used to read need man in a way comprehensive, then respond to it personally and adaptively. Thus, technology is not placed as objective end, but as means to build life inclusive, just and empathetic social.

Characteristics main Society 5.0 can identified through a number of fundamental aspects. First, *utilization* technology intelligent in a way integrative, where big data analyzed by AI to produce solution concrete to social problems, including in the field of education, health and services public (Deguchi et al., 2020) . Second, personalization service-based need individual, which allows every inhabitant get service in accordance characteristics, potential and challenges each. Third, penetration technology in all dimension's life, so that limit between room study, space work and space social become the more liquid. Fourth, Society 5.0 emphasizes development community - based innovation and *empathy*, namely ability blend sophistication technology with moral and social sensitivity (Nakanishi, H., & Kitano, 2021) .

In this context, Society 5.0 is not only is leap technology, but also transformation values and paradigms civilization. Without foundation strong ethics and spirituality, progress technology precisely potential give birth to dehumanization, alienation social and crisis meaning life. Therefore, education, especially education-based value to be element key to ensuring that Society 5.0 is developing in a way civilized and just.

3.4.2. Implications of Society 5.0 on Education

Transformation civilization towards Society 5.0 brings implications significant towards the world of education, both from aspect systems, processes, and objective learning. Education no longer understood as activities that are limited to space class physical, but rather as ecosystem ongoing digital learning ecosystem in a way sustainable, cross space, and cross time. Concept *classroom without walls* become reality new pedagogical, where participants educate can access source global learning through digital platforms and technology intelligent (Indicators, 2023) .

In addition, Society 5.0 encourages presence intelligence adaptive intelligence in learning, namely ability system education to adapt methods, materials, and evaluations to the individual needs of participants This is supported by data analytics and AI which allows personalization learning in a way more accurate. However, intelligence This adaptive demands readiness educators to transform from knowledge transmitter become learning facilitator and moral guide.

Another implication that is not lost important is demands to new literacy, which includes data literacy, literacy technology and literacy humanistic. This literacy becomes prerequisite for mastery competence 21st century, such as think critical thinking, creativity, collaboration, and communication (Trilling & Fadel, 2025) . In this context,



education is not only aim print intelligent individual in a way cognitive, but also capable humans think reflective, ethical, and responsible answer in a way social.

However Thus, the transformation Education in the Society 5.0 era also presents challenge Seriously. Unlimited digital access potential trigger deviation behavior, degradation morals, as well as increasing individualism and its decline empathy social phenomenon digital addiction, *information overload*, and the rise of information unverified religious beliefs become a real problem that threatens quality formation character participant educate (Setiawan et al., 2025) . This condition shows that progress technology without strengthening mark precisely can weaken function education as means humanization.

In context here it is urgency strengthening of Islamic Religious Education (PAI) is increasingly to the fore. PAI is required to appear more contextual, adaptive, and transformative, by integrating values prophetic into the digital ecosystem of Society 5.0. Religious education is no longer Enough delivered in a way normative-doctrinal, but must be able to guide participant educate in navigating the moral complexity of the digital world, building ethics technology, as well as grow spiritual awareness in the midst sophistication system smart.

In line with UNESCO's findings (UNESCO, 2021) , the future education must place mark humanity, empathy, and responsibility global responsibility as the core of learning. Thus, Society 5.0 necessitates more religious education strong in a way added value relevant in a way pedagogical, and more responsive to reality social contemporary.

3.5. Strengthening Islamic Religious Education in the Era of Society 5.0

3.5.1. The Need for Modern Islamic Religious Education

Islamic Religious Education (PAI) in the Society 5.0 era is faced with demands for transformation in a way paradigmatic and operational. Society 5.0 as human - centered society necessitate not only religious education transmission - oriented teachings normative, but also on formation character, strengthening spirituality, and readiness participant educate face complexity modern life based on technology. In this context, PAI must function as instrument formation human capable believer dialogue in a way constructive with development knowledge knowledge and technology.

In a way substantive, PAI in the Society 5.0 era is required to build morals noble and character religious who become moral foundation of participants educate in facing current digital globalization. Values honesty, responsibility responsibility, empathy, and moderation religion must be internalized through approach pedagogically relevant to reality digital life. This is in line with Al-Attas's view which emphasizes that objective main Islamic education is formation man civilized (*human manners*), not just man intelligent in a way technical (Al-Attas, 1980) .



In addition, PAI needs to integrate values Islam with development technology, so that participant educate own ability ethical digital literacy. This literacy includes ability use technology in a way responsible answer, critical to information religion in digital space, as well as capable differentiate between authority scientific and opinion populist based social media algorithms (Rahman, A., & Nurdin, 2021) . In this context, PAI plays a role strategic in planting spiritual intelligence that functions as moral compass in use technology.

More far, PAI in the Society 5.0 era must be able to create harmony between faith and progress of the modern world. Religious education should not be perceived as antithesis to innovation, but as foundation ethics that guide progress technology to remain oriented towards the welfare human beings. With an adaptive and dynamic approach, PAI is expected to capable give birth to a religious, creative, innovative and empowered generation global competitiveness, as confirmed by UNESCO (UNESCO, 2021) about importance education based value in facing an uncertain future.

3.5.2. Challenges of Islamic Education in the Era of Society 5.0

Although own role strategically, the implementation of PAI in the Society 5.0 era faces various challenge structural and cultural. One of the challenge mains is spiritual shallowing triggered by domination instant digital culture. Exposure massive visual content, culture *scrolling*, and orientation towards popularity tend shifting the process of deep spiritual reflection, so that religious values often reduced become symbols and formalities (Zein, 2022) .

Challenge next is lack of innovation in methods Islamic Religious Education learning. Lots of practice religious learning is still trapped in the approach normative-textual, lecture One direction and evaluation-based memorization. Learning model like this less relevant to the character a digital generation accustomed to interactivity, personalization, and visualization information (Huda, M., 2022b) .

In addition, fragmentation information religion on social media become a serious problem. Participants educate with easy access various content religious beliefs that are not necessarily own validity scientific, so that potential cause confusion, radicalism, or shallow understanding of religion. This condition is exacerbated by the decline teacher authority as source main religious knowledge, because role the part taken taken over by *content creators* and digital algorithms (Rahman, A., & Nurdin, 2021) .

Dependence excessive to technology also gives rise to new challenges in the form of decline interaction social direct and empathetic between participant educate. Therefore, this situation demands a more PAI learning model. humanistic, interactive, and contextual, which is capable of blend technology with touch mark humanity.



3.5.3. The Urgency of Integrating the Prophet's Method in Strengthening PAI

In facing the challenge said, integration method learning of the Prophet Muhammad *sallallaahu 'Alaihi wa Greetings* become very urgent. The Prophet's method offers approach education that emphasizes dimensions humanistic, which is very needed in the middle domination machines, AI, and digital systems. Exemplary (*uswah hasanah*), empathetic dialogue (*hiwar*), habituation values (*ta'wid*), and advice persuasive (*mau'izhah hasanah*) is method prophetic that is relevant to the paradigm *human-centered education* in Society 5.0.

Example of the Prophet, for example, provides a concrete model. for digital generation that often-lost figure role model. Meanwhile, the Prophet's dialogue method creates room communication capable empath overcome isolation social and crisis experienced meaning participant education in the digital era. Research Sahin (Sahin, 2018) and Hashim (Hashim, 2020a) show that pedagogy prophetic own high suitability to the approach *transformative learning* and *humanistic education*.

More far, the Prophet's method contributed to the development literacy ethical and spiritual, namely ability evaluate use technology based on principle justice, welfare and responsibility moral responsibility. This dimension is often absent in the approach education-based technology solely, so that integration the Prophet's method becomes element key to strengthening character participant educate.

3.5.4. Framework for Integrating the Prophet's Method into PAI Era 5.0

Integration of methods learning from the Prophet Muhammad SAW into PAI in the Society 5.0 era can be done through framework systematic and applicable conceptual.

- First, strengthening teacher role models in the digital ecosystem, both through ethics online communication and attitude professional in use technology.
- Second, the implementation interactive dialogue model by utilizing digital platforms as room discussion reflective that encourages think critical and moral awareness.
- Third, habituation worship and values religious can strengthened through support application religion and *learning analytics* that work as reminder, not a replacement spiritual awareness.
- Fourth, implementation project-based learning is valuable Islamic, where participants educate invited solve real problems with a foundation mark Islam, so that religious learning becomes contextual and meaningful.
- Fifth, delivery digital advice through content creative and moderate education, as well as sixth, a personal approach through online and offline mentoring that is tailored to the individual level digital literacy of participants educate.



Framework This integration is not only nature conceptual, but also operational, so that can made into PAI research and development model in the Society 5.0 era.

3.6. Relationship Conceptual Third Variables (Synthesis)

Connection conceptual between method learning Prophet Muhammad sallallaahu 'Alaihi wa Sallam, the Society 5.0 paradigm, and strengthening Islamic Religious Education (PAI) can understood as A synthesis mutually beneficial pedagogical complement and strengthen. Third these variables meet at one point meeting epistemological, namely education that is oriented towards formation man characterful, dignified, and empowered adaptive to changing times. Within this framework, the Prophet's method works as foundation values and approaches pedagogical, Society 5.0 as context civilization and challenges contemporary, and PAI as an institutional medium for internalizing values prophetic in modern life.

Method learning the Prophet Muhammad SAW offers approach humanistic, holistic and transformative education, which places participant educate as subject dignified and have natural potential that must be developed in a way balanced between aspect cognitive, affective, and psychomotor. Practice Prophet's pedagogical— through exemplary behavior (*uswah hasanah*), empathetic dialogue (*hiwar*), habituation values (*ta'wid*), and advice persuasive (*mau'izhah hasanah*)— shows that education true aim form internal moral awareness, not just compliance external (Sahin, 2018) ; and (Hashim, 2020a) . This approach is transformative Because push change method thinks, behave and act participant educate in a way sustainable.

On the other hand, Society 5.0 demands system human - centered education, character - based, and capable utilise technology smart to improve quality life human beings. This paradigm emphasizes that progress technologies, such as AI, big data, and IoT, must be geared towards supporting welfare human, not replacing role humanity itself (Deguchi et al., 2020) . In context education, Society 5.0 emphasizes importance new literacy, intelligence adaptive, and competent 21st century, however at a time confess urgency dimensions ethics and values as balancer domination technology.

At the point This is what Islamic Religious Education (PAI) found its strategic role. PAI requires a strengthening model moral- religious values that are compatible with the development of the times, without lost identity and substance his teachings. The integration of the Prophet's methods into the Society 5.0 framework provides solution conceptual to challenge The Prophet 's method provides framework ethics and humanism that can guide utilization technology in education, while Society 5.0 provides space and means for actualization values prophetic in the digital ecosystem. Thus, PAI is no longer positioned as eye lesson marginalized normative, but rather as moral and spiritual guide for transformation modern education.



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In a way conceptual, relationship third This variable forms an educational model integrative, where the value prophetic (Prophetic method) become spirit, technology Society 5.0 become instruments, and PAI become vehicle internalization value. This synthesis confirms that strengthening PAI in the Society 5.0 era cannot be done with an approach partial or technocentric only, but need foundation pedagogical rooted in values humanity and spirituality. This finding is in line with UNESCO's (2021) recommendations which emphasize that the future education must be built on balance between innovation technology and values humanity.

Thus, the relationship conceptual between Prophet method, Society 5.0, and PAI form A framework solid theoretical basis to answer challenge religious education in the digital era. This synthesis is not only relevant in a way academic, but also has implications practical for development policies, curriculum, and practices more Islamic Education learning humanist, adaptive, and transformative.

4. Conclusion

This study concludes that Prophetic Learning Methods remain highly relevant for strengthening Islamic Religious Education (PAI) in the Society 5.0 era. Methods such as exemplary conduct (*uswah*), empathetic dialogue (*hiwar*), habituation (*ta'wid*), and persuasive guidance (*mau'izhah* hasanah) support the development of character, spirituality, and ethical awareness, which are essential in responding to the challenges of rapid technological advancement.

In the context of Society 5.0, where technology increasingly influences human life, Islamic Religious Education should not only focus on knowledge transmission but also on value internalization and character formation. The integration of Prophetic Learning Methods provides a human-centered educational framework that balances technological innovation with moral and spiritual development. Therefore, these methods offer a relevant foundation for enhancing Islamic education and preparing learners to become ethically responsible and spiritually grounded members of society.



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