Implementation of the Reformism Paradigm in Islamic Education: Adaptive and Progressive Learning Transformation Strategies in the Era of Society 5.0

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Abstract

This study aims to analyze and formulate—both conceptually and at the level of implementation—a paradigm for the transformation of Islamic education, specifically in relation to teaching strategies that are more adaptive and progressive, particularly within the context of "Society 5.0." The principles of this reform are rooted in rationalism, the integration of religious and general knowledge, curricular reform, adaptability to technological transformation, the cultivation of critical thinking, and the preservation of Islamic values within the learning process. This study employs a qualitative approach, utilizing library research and a descriptive-analytical design. Data were gathered from books, journal articles (indexed in SINTA or Scopus), and other relevant literature. Data collection was conducted through documentation, followed by content analysis; the data were then categorized by theme, sorted, interpreted, and synthesized with findings from previous research. The findings regarding the reform of Islamic education serve as a philosophical and pedagogical framework for implementing instruction in the era of Society 5.0. This transformation necessitates a shift toward student-centered, contextual, and collaborative learning—emphasizing problem-solving and critical thinking—while integrating digital literacy grounded in

Islamic values. The primary objective of this educational approach is the inculcation of Islamic values, with technology serving merely as a medium and instrument to facilitate the guidance of students toward this ultimate goal. The success of this transformation requires a systemic effort involving all stakeholders: competent teachers, visionary school principals, supportive policies, an adaptive curriculum, and adequate technological infrastructure.

Keywords: reformism, transformation, adaptive, Islamic education, digital literacy, Society 5.0 era

Introduction

The development of digital technology has globally affected the structure of education that causes and encourages changes in learning methods whose main focus is to equip students with competencies and be centered on student needs. International researchers concluded that the digital transformation of education is not only on digital media, but is accompanied by digital competence of teachers, pedagogical development, professional development and assessment. This transformation is increasingly challenging when the world of education is faced with the era of society 5.0 to meet the readiness of academics and practitioners to be able to meet the standards of the world of work. The concept of society 5.0 makes humans the center of control and utilization of technology, so that technology does not replace the human dimension in the world of education, but is used to develop skills, creativity, critical thinking, collaboration, communication and life skills of students (Qureshi et al., 2021; Forsström & Amdam, 2026; Ma & Ismail, 2025; Shahidi Hamedani et al., 2024; Dang & Bui, 2025).

In the context of Islamic education, the transformation faces quite complicated challenges, because Islamic education is not only oriented to pedagogical aspects, but also forms ethics, morals and character building. In other words, Islamic education is not limited to the digitization of learning and teaching, but must be integrated between technology, pedagogical dimensions with moral values and faith as the foundation of character formation (Squirt K et al., 2024; Stuart O'T & Rizal, 2025; Rizal et al., 2025b).

Reform of Islamic Education is not new in Islamic Treasures. In the 19th century, M. Abduh offered education based on critical thinking, rejecting taqlid, integration of religious science with modern science, contextual approaches and progressive character formation of students. In Indonesia itself, there is a figure of Islamic Education reformer, K.H. Ahmad Dahlan offers modern Islamic education integration of religious education with general education and forms students who have an understanding of religion that is actualized as real actions in social life. Both Abduh and Ahmad Dahlan have the idea that Islamic education must be responsive to social, technological and intellectual changes starting from the transformation of educational goals, curriculum, education systems, learning methods and evaluations in order to form a progressive Muslim (Akbar et al., 2025a; Hasibuan et al., 2025, Diniyah et al., 2026; Marlini et al., 2024).

Research that has been widely studied by researchers with the theme of Islamic educational reformism tends to examine the ideas of Abduh and Ahmad Dahlan, especially in

the aspects of integrating religious science with modern science, rationality, renewal of Islamic school curriculum and modernization of Islamic educational institutions. Research (Akbar et al., 2025a; Hasibuan et al., 2025; Malisi, 2018; Syukron, 2017) criticizing Islamic education is currently still rigid, monotonous, boring and uncontextual so that its graduates cannot adapt to the increasingly complex world of work, therefore there is a need for Islamic education reform so that it does not become outdated. Meanwhile, the study with the theme of Islamic Education in the era of society 5.0 discusses the integration of digital-based learning, the transformation of learning from lectures to student-centered, and challenges in the form of uneven infrastructure. Meanwhile, the research concludes the importance of digitizing Islamic education in the era of society 5.0 and collaborative learning to improve students' critical and creative thinking skills (Ilham et al., 2025; Afif et al., 2023a).

Studies with the theme of Islamic Education reformism and the study of learning transformation in the era of society 5.0 have been widely researched, for example, the research on Islamic Education in the era of society 5.0 which was carried out by concluding that technology is not only used as a media, but as an innovative learning model and increases students' critical thinking while maintaining Islamic values and to support human education as a whole, not making education just a technical process (Afif et al., 2023b; Parhan et al., 2024; Rizal et al., 2025a).

However, studies with these two themes that connect Islamic Education reformism and learning transformation in the Society 5.0 era are still very minimal. In particular, the study of reformist principles such as adaptive to change, scientific integration, rationality, and curriculum transformation can be studied more concretely to be more applicable while still maintaining Islamic values as the philosophical foundation in facing the society 5.0 era. In addition, the above studies position technology as the main driver of learning transformation, while the principles of Islamic Education reformism as a philosophical basis to determine the direction, goals and limits of transformation are still very minimal.

Based on this phenomenon, there is still room to be studied, especially on the principles of rationality, integration of knowledge, adaptive to technology and curriculum reform need to be contextualized in adaptive and progressive learning. The use of technology must go hand in hand with pedagogical competence and the goals of Islamic Education. Therefore, this study constructs reformism as a philosophical and pedagogical paradigm for the transformation of PAI learning.

Reformism in Islamic Education is a change that changes the paradigm of the Muslim community in accessing Education as part of future investment, an agent of change for the better and as a reformist paradigm that responds to social dynamics, intellectual development that still maintains the values of the Quran and Sunnah. Islamic Education Reformism is not only at the conceptual-theoretical level such as monotheism and devotion to God alone, but touches the operational-practical level so that students can contribute in all aspects of life (Rahman et al., 2015; Tharaba & Mukhibat, 2020).

One of the reformers of Islamic education *is* M. Abduh who places rationality and intellectual development by criticizing blind taklid and encouraging critical thinking, the development of teaching materials that are objective and not doctrinal, and institutional reform that integrates religious science and modern sciences, as well as a contextualized approach to *the sciences* (Akbar et al., 2025a; Hasibuan et al., 2025). Abduh is of the view that Islamic education is able to integrate intellectual and spiritual, religious science with modern science and encourage critical thinking through rational learning. This shows (Akbar et al., 2025a; Rahmawati & Shoshone, 2025) *that* Islamic education reformism *should* have a progressive paradigm that integrates modern sciences with religious science, so that it is not rigid but needs to provide space for Islamic education to be reflective, and rational so that it has a dynamic and moderate nature. This paradigm allows Islamic education to adapt to the context of a democratic and *multicultural society* (Saada & Gross, 2017; Suyatno et al., 2022).

In addition to Abduh, an important figure in the development and renewal of Indonesian Islamic Education and also the founder of Muhammadiyah, Ahmad Dahlan, tried to collaborate between traditional and modern education, religious science and general science both in method, rationality, curriculum and institutional, the goal of which was for students to have a character and progressive attitude. The study of Islamic Education thought according to Abduh and Ahmad Dahlan provides an understanding that Islam will not reach the glory period that has been achieved in the past if it is not improved and must carry out reforms, especially in Islamic Education. Islamic Education reform does not mean abandoning tradition, but an adaptive transformation that prioritizes rationality in understanding religion, integrating the values of religious science with general knowledge. This goal is in accordance with Islamic education that is progressive, rational, critical thinking, and able to respond to the demands of modernity without eliminating religious morality. This is in contrast to the teachings of traditional Islamic education which have taqlid, jumud and doctrinal characteristics, and consider an opinion as an absolute opinion (Hasibuan et al., 2025; Marlini et al., 2024; Jayadi et al., 2022; Naldi et al., 2026).

The rationality in this study is learning that emphasizes that students understand concepts thoroughly and with question and answer methods, contextual and scientific discussions to stimulate critical thinking. So that students are not only spiritually mature, but also intellectually mature (Qurratina et al., 2024; Rahmawati & Shoshone, 2025). *Rationalism* is not replacing the role of religion and revelation as the main pillars of Islamic Education, but *Rationalism* making revelation as *Instruments* that can respond and adapt to the development of the times through *Methodology* questions and answers, dialogues that are not only based on memorization. This is even more relevant because students face the digital era with a variety of information that is very complex and not infrequently between news (Qurratina et al., 2024). *Hoaxes* and the news of facts is very biased. So that this does not have an impact on students' misunderstandings, therefore critical thinking and digital literacy are needed by students to be able to *Verify*, identify and evaluate news *Hoaxes*, bias and news that is not in accordance with the religious teachings he adheres to (Qurratina et al., 2024).

The renewal of the educational curriculum is inseparable from education reform and *Is* dynamic, starting from a curriculum-based *Competencies* (KBK), Curriculum at the Education Unit Level (KTSP), K-13 to the Independent Curriculum. The reform was carried out not without reason, because social dynamics, the development of science and technology are very dynamic, so Islamic Education must continue to adapt, *Transform*, modernizing and based on the needs of students while maintaining Islamic values (Munir et al., 2025; Sholihat, et al., 2025).

In the context of reformism, curriculum reform is not only limited to changing the subject structure and adding to the administrative burden of teachers, but also includes content, competencies that students want to achieve, pedagogical approaches, contextual approaches and learning evaluation. The goal of this transformation is none other than so that students have critical thinking, digital literacy, creativity, collaborative, problem solving and can use technology wisely (Akbar et al., 2025a; Sholihat, et al., 2025; Akbar et al., 2025b).

The society 5.0 era provides alternative digital platforms such as artificial *intelligence* (AI), big data, *Google Classroom*, and digital-based learning platforms, so that there is technological integration, especially in Islamic education and learning is currently very flexible, responsive, interactive and in accordance with the needs of students. Not only that, these (Hakim et al., 2025)*changes* also have an impact on changing the pedagogical paradigm from teacher-centered to student-centered and strengthening digital ethics based on Islamic values. The use of LMS, AI, and other supporting applications that are digital-based has proven to be more effective and active, especially in terms of knowledge, and developing competencies according to students' interests and talents. It should be understood that the transformation of Islamic Education is currently a necessity that is used to encourage collaborative learning and stimulate students' creative thinking skills, which needs to be understood that technology here is used as an (Abinnashih & Nurfuadi, 2023)*instrument* to support the goals of education whose main goal is the development of the whole human being and avoid the risk of dehumanization (Afif et al., 2023c; Rizal et al., 2025).

In this study, adaptive learning is interpreted as an effort by Islamic Education to adjust learning content based on students' abilities and its relevance to the learning context based on the abilities that students have. If the learning is adaptive, then the assessment is automatically adaptive, (Hernández-Herrera et al., 2026)*so that* Teachers can choose questions dynamically and flexibly based on students' abilities and the level of difficulty of the questions and obstacles experienced by students. As a result, students' learning performance and activeness increase compared to *Conventional systems* (Yang et al., 2022). In order for maximum results, progressive learning is also implemented in the classroom, namely with student-centered, contextual, problem solving, collaborative learning, critical thinking that can be integrated with the goals of Islamic Education without losing Islamic values (Anisa & Suwendi, 2024).

Previous studies have confirmed that there is a strong relationship between the principles of reformism in Islamic Education and *Claims* adaptive learning in the 5.0 era. This *Views* as a Strategic Move *Remembering* One of the Characteristics of Reformism *It is*

rationality is manifested in learning critical thinking and student problem-solving in daily life. Adaptive (Kosar Goldensail, 2021) *against* Change can be interpreted as readiness of mindset and improvement of the competence of teachers and students to select, utilize and select technological developments critically and appropriately and *Prioritize* responsibility and Islamic values. The principle of knowledge integration is practiced in interdisciplinary learning that bridges religious science with modern science. In addition, the curriculum revision focuses on the development of competencies according to the needs of future employment with innovative, collaborative and problem-solving learning to develop students' pedagogic (Maula Azfa & Mahbubil, 2026; Suyatno et al., 2022; Afif et al., 2023). It can be concluded that the transformation of Islamic Education in the 5.0 era improves and encourages the above principles to be responsive and adaptive *against* technological change and adaptability *Claims* while maintaining Islamic values as the foundation of the *Spirituality*.

Methods

This research uses qualitative with the research library method. The reason the researcher chose this approach is because the researcher wants to focus on the analysis and interpretation of reference sources in the form of books, articles, and literature that the researcher thinks are relevant to the research being studied. The research design is descriptive-analytical which is useful in describing events and concepts based on the research that has been conducted, then critically analyzed to produce an in-depth understanding and answers to research questions. The study using this research library method does not use participants in the form of humans who are directly involved. However, the research data source is replaced by relevant, credible and up-to-date academic books from scientific journal articles both indexed by SIN and SCOPUS, theses and dissertations of scientific works of previous researchers, both online and offline (Abdurrahman, 2024; Shirley & Asmendri, 2020). *The primary instrument* of this study is in the form of a documentation sheet that the researcher uses to record in detail the identity of the source (author, year, title, publisher, number of pages and journal links if taken from the internet), then the researcher tries to summarize the content of the journal so that key information remains in the form of concepts, theories, findings and arguments. Then the researcher classifies the data based on the theme and category to be analyzed. Then the data that has been collected is analyzed with content analysis techniques with several steps, in the form of grouping research notes based on themes and categories, then filtering the data that the researcher thinks is most relevant to the research question, and interpreting the meaning behind the data by relating it to the theory and framework used and finally synthesizing previous findings from various data to conclude research findings (Haryono et al., n.d.; Risnawati, 2021).

Results

Implementation of Reformism in Islamic Education

Based on the literature review above, reformism in Islamic Education must have at least some character foundations so that this transformation parasystem runs as expected, namely

rationality, adaptive to technological advances, able to integrate various sciences in Islamic learning, curriculum *contextualization*, *critical thinking*, oriented towards student development and potential, teacher competence and supported by school culture. So reformism does not only take advantage of the advances of the Mutahir technology-based era, but *contextual* learning, stimulating students' critical thinking, humanism while maintaining Islamic values as the main *spiritual foundation* of students. Teachers no longer play the role of the center of knowledge and students as passive subjects, teachers are positioned as mentors and role models, while students become active subjects in processing, seeking and practicing knowledge both inside and outside the classroom. This will make students have good problem-solving, critical thinking, communicative, collaborative skills that can improve pedagogical skills combined with religious abilities as spiritual pillars.

The use of technology is only limited to tools and media that are only limited to deepening students' *understanding* and not the main goal. Every use of technology must boil down to morals, character habituation, monotheism, responsibility and usefulness. As a concrete example, students are taught to use digital literacy to research and deepen verses *of the Qur'an* related to geological themes, mathematics, etc. while still equipping digital ethics and avoiding plagiarism and *being responsible* for the information obtained by including references that can be accounted for. So that the implementation in the classroom teachers can carry out stages, namely teachers display videos and pictures that *represent* the theme of the day's learning that *occurs* around, both at school, the environment where the students live and in the market that they witness every day without paying attention to the impact. Then, the teacher relates the theme with verses of the Qur'an and Hadith so that students can discuss the verses and hadiths related to the videos and pictures displayed, then students are given directions to investigate in a simple way in what way the causes of the problem, the impact and losses incurred if not handled immediately, short-term solutions in the form of appeals and real actions in the community and long-term solutions in the form of turning problems into jobs and social awareness. Then students are given time to present the problems *that have been discussed* with questions and answers. After that, students are given tasks both individually and in groups to implement them in the community where they live.

Then the teacher provides an assessment based on the criteria and indicators that have been set in the form of concept understanding, *project assessment*, digital *portfolio*, attendance, observation of cooperation and responsibility of each group, reflective journal, assessment of attitudes and morals that want to be improved from *the project*.

Learning Transformation Strategy

Strategy *First* Learning transformation is formulated in the Islamic Education curriculum by integrating both objectives, materials, methods, school environment and classroom learning assessments, while the three main foundations of the strength of each component are digital competence 5.0, Islamic Education tradition and technology. This not only strengthens the digital literacy of students and teachers, but on the other hand maintains Islamic values that have become traditionalist culture that will be inherited to modernists. The

Islamic Education tradition functions as a guardian of the identity and excellence of Islamic Education in the form of religious studies such as the Quran, Hadith, fiqh and moral creed. In addition, the habit of worship, discipline, the example of teachers, independence and character strengthening as elements of education *spiritual* which will never contradict technological progress and instead become a moral pillar to be a guide in the use of technology. Digital technology (digital literacy) is only used as a medium and tool to sharpen and strengthen learning, not to replace the role of teachers as good role models, while its application in the classroom is in the form of digital libraries, learning videos, LMS materials, assignments, discussions and evaluations and AI as a tool to find ideas and not as a substitute for the thinking process. Competence 5.0 equips students with critical thinking, creative, problem solving, digital literacy, leadership, entrepreneurship and social responsibility can help Islamic Education have graduates who are spiritually and pedagogically mature and able to compete in the world of work.

Second, the transformation of Islamic Education grows its students to have empathy, compassion, responsibility and respect for fellow human beings even though digital-based learning, precisely as a means to continue to uphold ethics, manners and *Humanism* between teachers, students and fellow humans, the environment and love for the country. Of course, *This paradigm* In accordance with learning that integrates affective, psychomotor and cognitive and social aspects. The implementation of Islamic Education learning *Contextual* in the form of dialogical discussions, group work, *Concern* social, *Processing* Waste, Save *Energy* and water, *Projects* social, religious moderation and multiculturalism, *Verification* against *Information* and anti-plagiarism. As a result, students will have ethical values in the form of spiritual awareness and increase enthusiasm to continue to benefit others, ecological responsibility, trust, tolerance, and justice. However, keep in mind that no matter how advanced technology is, it should not replace the role of teachers as educators, technology should only be a tool that helps personalize learning in the classroom, while awareness and *Spiritual Intelligence* obtained from teachers and the community who live in the environment where students are domiciled.

Third, learning *Contextual* Islamic education replaces the concept *Contextual* that separates science from religion. In *Contextual* PAI learning, the philosophical foundation forms and directs students to increase their faith and charity along with increasing their knowledge. Of course, the main prerequisite for this to be realized is that teachers as facilitators must have several competencies such as pedagogical, *Cognition*, *affective* and psychomotor and supported by digital infrastructure which is a prerequisite for the success of CTL Islamic Education, and students are equipped with digital ethics as a foundation to access various content in online media while still adhering to faith and digital mandate and avoiding news *Hoaxes* and include references that can be accounted for. Not only that, students are also still given directions to maintain good traditions in the form of monotheistic values, aklak, morals and character while taking and developing relevant innovations for the sake of *Progress* science for the benefit of mankind.

Fourth, for teachers and stakeholders should have goals to be achieved in Islamic Education in the form of analyzing the most needed needs of the community from their students after they graduate from the school, exploring and developing the potential of students both their interests, talents and needs and the school must also apply self-criticism from education experts including IT experts and what skills students must have. The teacher council must also be observant in choosing learning experiences based on student competencies to achieve the above goals, *hence* The learning experience is not just about providing material, but what happens and is experienced by students directly both in the environment they live in and in the school environment. Then the student experience obtained in the classroom, the teacher must organize it to be more effective and systematic by being guided by the principle of being repeated and deepened periodically, the material is arranged from the easiest to the most difficult, and relates various learning experiences so that they are interconnected and students are able to reflect on them. The last step, teachers should conduct an evaluation that aims to measure and see the extent to which the goals to be achieved have been realized, this is important to collect data systemically and as a guideline for decision-making. Therefore, at this stage, teachers must be in accordance with the initial goal, not only stick to one evaluation technique, must be able to measure three main components, namely cognition, affect, and psychomotor and can provide feedback for the common good. By taking these steps, it can help teachers so that Islamic Education learning does not deviate from the initial goal, is based on the needs that exist in the community, evaluative and flexible with various policies and curriculum changes.

Challenges and Prerequisites for the Success of Islamic Education Reform

There are at least three main challenges in the implementation of Islamic Education transformation, *first*, internal challenges in the form of a school curriculum that has not yet been adopted and has not yet fully integrated digital literacy with Islamic values, this results in alumni who are less prepared to face digital challenges. The lack of teacher competence, especially in terms of digital literacy, is caused not solely by personal teachers but the lack of technological training that is not supported by adequate infrastructure results in the lack of optimal digital competence of teachers, this causes students to also be less up to date with technological developments. Not only that, Islamic education is still trapped in a conservative paradigm that is oriented towards the glory of the past rather than looking to the future, so it is less responsive to technological changes and innovations and its assessment and evaluation system has not measured digital competence and the 21st century.

Second, external challenges in the form of technological changes that are increasingly rapid require Islamic-based educational institutions to be constantly adaptive, so that institutions that are not adaptive will be increasingly left behind and said to be less up to date, then the number of advanced technologies even increases the number of students who have digital competencies but do not have morals and moral crises and the rise of news *Hoaxes* In the form of massive fake news and sheep fights that make people unable to distinguish between right and wrong and the emergence of divisions in society. Not only that, the globalization of

values threatens Islamic values so that the young generation experiences an identity crisis, and inequality of access to the gap in technological infrastructure between regions and groups, so that not all students get the same access and convenience to technology.

Third, the challenge of transformation in the form of resistance to change where Islamic Education is accustomed to traditionalism must now adapt to digital media, so that innovation and implementation are not optimal. Not only that, the generation gap also affects this transformation challenge, where teachers and students have different levels of understanding about developing technology, so that two-way communication between teachers and students is less effective, as well as concerns that some parties will continue to erode Islamic values and Islamic manners due to the lack of intense and face-to-face interaction between teachers and students so that education and students lack the spirit of Islam and Islamic manners, on the other hand there will also be a dichotomy of knowledge and the separation between religious science and general science, so that graduates are still partial. There is even an assumption that studying general science is more prosperous than a student who delves into religious science.

Meanwhile, the plan for educational institutions so that the transformation runs in accordance with the expected goals and ideals, there are at least three, *First*, educational institutions should have adequate internet access, computer devices, provision of school budgets and government assistance related to digital devices such as computers, tablets and others. Not only that, the development of LMS platforms, and digital-based learning applications both on a national and local scale according to the needs and progress of the times along with tightened data security so that student and teacher council data and private information are not used and used by irresponsible and pre-existing individuals *It is* Accessibility is easy and can be used by all students including children with disabilities. *Second*, the teacher council has competence and competence in technology with a continuous training method based on Islamic values, increasing the digital literacy of all school residents which is integrated with the curriculum in the classroom and a future-oriented mindset. All of this is supported by leaders or principals and the Foundation also has a visionary, adaptive attitude and based on Islamic values. *Third*In terms of policies, in the form of quality standards that include digital competencies and character, an adaptive curriculum by integrating digital literacy with Islamic values and regular and continuous evaluation monitoring in real time. If possible, collaboration between the government, the private sector and the community is carried out to make it more solid and develop in a better direction.

Discussion

The researcher found that in the study of the Islamic Education paradigm that is adaptive to technological developments, it is not just about applying technology *Mutahir* Islamic Education alone, but it requires a radical transformation of Islamic Education based on Islamic values, strengthening character, morals and morals without losing one's identity as a Muslim who has solid spiritual intelligence. Previous studies show that the main principle of reformism Islamic Education is based on absolute rationalism in religious sciences that can be sensed and

researched, such as fiqh prayer, zakat, hajj, fasting and others, while supernatural religious knowledge is returned to the Quran and Hadith. In addition, it is apt to the development of the times, integrating general and religious knowledge, contextual learning, student centered, critical thinking, while still maintaining the noble values of Islam in students. Islamic Education Reformism is an adaptive transformation process that has the goal that Islamic education in its teaching does not equip its students with a blind, conservative and rigid fanatical attitude. Therefore, this transformation process is always responsive to the development and social dynamics that are developing and in demand by the community without losing Islamic values. The change in the paradigm of Islamic education always maintains the noble tradition of Islam as part of the reconstruction and contextualization of Islamic values so that it becomes the leader in facing the era of disruption. This finding also strengthens the reformism of Islamic Education if only at the level of discourse so that its success can be felt by the community, but must be implemented and continued to be developed in the Islamic Education system which is integrated in religious sciences with general sciences and encourages students to be actively and really involved in various aspects of life in society (Mannan et al., 2025; Suyatno et al., 2022; Rahman et al., 2015; Tharaba & Mukhibat, 2020).

The idea of Islamic Education according to Abduh and Ahmad Dahlan corroborates the findings of this study that Islamic Education has flexibility and is adaptive to the development of the times. This shows that Islamic education can integrate religious science with general knowledge via curriculum, cognition, pedagogy and rationality, both at the learning and institutional levels. Reformism in Islamic Education does not keep students away and tell them to abandon the noble values of Islam, but also to reconstruct it at the conceptual level and its implementation, especially in Islamic Education so that it is adaptive, dynamic and responsive to the challenges of an increasingly complex era. Reformism Islamic Education aims to produce students who have intelligence *spiritual* strong intellectual ability, and responsiveness and responsiveness to social problems *occurs* in the Community (Rahmawati & Shoshone, 2025).

The results of the study are even more significant when the researcher relates it to the era of society 5.0 which produces AI, LMS and various digital platforms providing opportunities for Islamic Education to be more flexible and interactive. On the other hand, technology is only a medium, a means and *Instruments* Islamic education and not as the main goal of Islamic Education. For example, the shift from teacher-centered learning, then replaced with student-centered, is not interpreted as marginalizing the role of teachers as educators and role models in morals and character. Instead, teachers make technology as an assistant in conducting learning in the classroom, making it easier to provide teaching resources, evaluation, and support collaborative learning. So adaptive and progressive technological transformation in Islamic Education goes hand in hand and is oriented towards the development of students and humans according to their nature and avoids the dehumanization of education so that the spirit of Islamic Education remains a spiritual compass for students (Rahmawati & Shoshone, 2025). Adaptive learning is intended so that teachers can adjust between materials, classroom activities, evaluation with abilities, learning difficulties, tendencies and needs of each

student, while progressive learning functions learning is no longer teacher-centered, but student-centered, contextual, improving students' critical thinking, collaborative, and problem solving. This collaboration between adaptive and progressive education forces that education is no longer teacher-centered and only a transfer of knowledge based on memorization and understanding, but students are directed to build their own knowledge and be able to apply it in a more concrete life. (Alfiyanto et al., 2024; São Paulo et al., 2026; Zulkifli et al., 2022)

The success of Islamic Education reformism is not only influenced by one factor, but there are several factors that are interrelated and support each other so that the results obtained are maximum and require the cooperation of all elements. *First*, Educational Institutions as organizers really need digital infrastructure that is supportive and of course not cheap, namely stable internet access, learning tools, LMS and devices that can be easily accessed by all students as needed; *Second*, continuous improvement and development of teacher competencies, so that the integration between technology and Islamic Education runs in accordance with the specified targets; *third*, the visionary leadership of a school principal is also an important factor in success, as many cases of Islamic Education transformation only stop at the procurement of technology *Mutahir* only, but not to the level of integration with Islamic education learning and teacher competency development; *Fourth*, at the policy level, it must establish quality standards that can integrate the curriculum, improving student character, digital-based monitoring and evaluation, and digital competence. This is so that transformation runs systemically and sustainably not only from the beginning, many studies show that the success of transformation depends on the integration between supporting infrastructure, the competence of teachers, the ability of visionary principals, supportive policies, and access that can be enjoyed by all circles according to their needs without discrimination and technological governance (Squirt et al., 2024; Oviyanti et al., 2026).

Thus, the findings of this study provide a paradigm that reformism is actually not a religious liberalization project, but a critical paradigm so that Muslims are no longer shackled by fanaticism and heretical doctrines, so that Muslims cannot compete with western nations that are already very advanced in terms of technology. From this, it can be understood that Islamic Education reformism is not offering to choose between tradition and modernity, religion and science or spirituality and advanced technology. Instead, reformism provides a conceptual framework and an implementive framework that integrates various rational, progressive, *Contextual*, adaptive who still uphold Islamic values as their moral compass. Technological advances will only make a real contribution to building civilization through Islamic education if handled with appropriate, pedagogical intelligence equipped with intelligence *spiritual*, critical thinking accompanied by Islamic values and the role of teachers and society as moral and intellectual role models.(Anisa & Suwendi, 2024; Qurratina et al., 2024)

It does not mean that reformism Islamic education does not experience challenges and obstacles when implemented in the field, researchers found that the challenges faced are quite religious and feel heavy both internally, externally and politically. Challenges from the internal curriculum that are still rigid and not yet flexible, minimal *Competencies* teachers, especially

those who are able to integrate optimally between technology with Islamic Education and assessment systems that have not been optimized into the competencies of abda 21. From the external side, it must also be thought together, such as the massive and rapid development of technology, the rise of information *Hoaxes* which is very accessible, moral decadence, and inequality of digital infrastructure that create education gaps in the modern era. Meanwhile, in terms of policy, sometimes it only ends in discussions without implementation and follow-up from policy makers, especially if the policy is hit with limited funds, teacher competence, cultural and institutional. These challenges indicate that Islamic education reform will never succeed if it only relies on the procurement of advanced technology, but requires a transformation of school culture, teacher competence, curriculum, principals' leadership and education policies that support the process of Islamic Education reform. (Squirt et al., 2024; Oviyanti et al., 2026)

Conclusion

The findings of the research on the discussion of the reformist paradigm allow Islamic education to respond to social changes and technological advances through adaptive and progressive learning with Islamic values as the main foundation. The transformation is not understood as a traditional change to modernity alone, but reformism of the philosophy of education, pedagogical curriculum, assessment, the role of teachers, principals, institutions, policies and active students. Islamic Education Reformism also provides a sufficient portion for the development of critical thinking to students, contextual learning, digital literacy, integration of religious and general sciences, and Islamic values. Technology is only placed as a medium and support to strengthen the learning process, not as the main goal of education and replace the role of teachers as role models in intellect and morality. So that the implementation of the reformism paradigm of Islamic Education will not run as it should if the system and related parties are indifferent and skeptical. *hence* The support of all parties starting from teachers, principals, educational institutions, the utilization of advanced technology and their students is an important factor in the success of this transformation. The reformist paradigm is a reference for the development of Islamic Education that maintains Islamic values while being able to produce students who are critical, adaptive, technologically literate and *Responsible*m Trust in the era of society 5.0.

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