ISLAMIC EDUCATION MANAGEMENT IN THE ERA OF SOCIETY 5.0, ANALYSIS OF CHALLENGES AND OPPORTUNITIES IN THE INTEGRATION OF SPIRITUAL VALUES AND DIGITAL TECHNOLOGY

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Abstract

This study aims to analyze the existence and implementation strategies of Islamic education management in the era of Society 5.0, a phase of civilizational transformation that places humans at the center of technological progress. The main focus of the study is how Islamic values can be harmoniously integrated with digital technologies such as Artificial Intelligence (AI), the Internet of Things (IoT), and Big Data to form an adaptive, character-based, and competitive education system. The research method used is a normative-qualitative study based on library research supported by case studies of several Islamic educational institutions in Indonesia, Malaysia, and Egypt. Data were collected through analysis of policy documents, academic literature, and observations of digital educational platforms. The results show that Islamic education management has a strategic urgency in directing educational governance based on spiritual values amidst the rapid flow of digitalization. The application of Islamic management principles such as tauhid, amanah, and maslahah in the planning, organizing, and supervision systems is the main foundation for maintaining a balance between technological progress and moral nobility. This study also found that the main challenges lie in the digital divide, low technological literacy, and a value crisis among students. However, on the other hand, there is a significant opportunity to develop a digital curriculum based on Qur'anic values, digital spiritual leadership, and multi-sector collaboration. The impact of this research is the development of a conceptual model of Islamic education management that is adaptive to the Society 5.0 era, which not only strengthens the academic literature but also provides practical recommendations for policymakers, institutional managers, and educators in building a digitally intelligent and spiritually robust Islamic education system.

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INTRODUCTION

The transformation of human civilization has now entered a new phase known as the Society 5.0 Era, a concept born from the Japanese government's vision in response to the industrial revolution 4.0. Unlike the previous era which emphasized automation and efficiency, *Society 5.0 prioritizes a human-centered society* approach , where technologies such as *Artificial Intelligence (AI), The Internet of Things (IoT), Big Data* , and robotics are being integrated to improve the quality of human life (Sawitri, 2025) . This concept connects physical and virtual space so that all human activities take place within an intelligent, efficient, and adaptive digital ecosystem. In the context of education, this change demands innovative, inclusive, and value-oriented management, particularly for Islamic education, which is entrusted with the responsibility of developing knowledgeable, faithful, and morally upright individuals.

Islamic education, as a system for human development based on divine values, faces significant challenges amidst the rapid flow of technological disruption. This is because *the Society* 5.0 era not only brings advances in efficiency and access to information but also presents moral, spiritual, and epistemological challenges. The virtual world has become a new space for learning, but it also opens up opportunities for value deviation and moral decadence. Therefore, Islamic education management is required to act as a directive system *capable* of designing policies, strategies, and quality control mechanisms that ensure Islamic education remains relevant, competitive, and divinely characterized amidst rapid global change.

This paradigm shift requires Islamic education management to adopt a more flexible and technology-based approach without losing its spiritual essence. Management principles such as planning *, organizing, leading, and controlling must be integrated with digital technology to ensure efficient and measurable implementation of every aspect of education (Judijanto et al., 2024). Furthermore, the principles of tawhid (monotheism)* , *amanah* (*trustworthiness*) *,* ihsan (goodness of character), and maslahah (benefit of virtue) must be the foundation of every policy and innovation. Islamic education aims not only to produce individuals with intellectual intelligence but also individuals with rabbani character and the ability to provide solutions to humanitarian problems in the digital era.

However, the implementation of Islamic education management in *the Society* 5.0 era is not without serious challenges. The digital divide between educational institutions, limited technological infrastructure in madrasas and Islamic boarding schools (pesantren), and low digital literacy among teachers and students are real obstacles. Furthermore, the massive and unfiltered flow of global information often shakes students' religious identities, creates a moral crisis, and weakens spiritual values. These conditions demonstrate that Islamic education management must play a role beyond mere system administrators, but also as guardians of morality and directors of educational policies that balance technological advancement with the nobility of Islamic values.

On the other hand, *the Society* 5.0 era also opens up strategic opportunities for Islamic education to make innovative leaps. Digital technology can be utilized to develop e-learning based on Qur'anic values, *Learning Management Systems* (LMS) that instill Islamic character, and adaptive curricula that combine artificial intelligence (AI) with noble moral values. Furthermore, the concept of Spiritual Digital Leadership is crucial, where Islamic educational leaders not only understand technology but also possess a strong spiritual vision in directing their institutions (Fauzi et al., 2025) . Synergy between

the government, Islamic universities, Islamic boarding schools, and edutech startups can build a resilient and sustainable Islamic education ecosystem in facing global challenges.

The existence of Islamic education management in *the Society* 5.0 era represents a new phase in the dynamics of modern Islamic education. While previously oriented toward conventional and traditional aspects, Islamic education is now shifting toward a digital-spiritual paradigm. Several studies indicate that Islamic educational institutions in Indonesia are beginning to implement digital technology in their governance, evaluation, and learning processes, although levels of readiness and success vary. Countries such as Japan and Malaysia have already developed hybrid models of spiritual values and digital technology, while Indonesia is moving toward such integration through the Merdeka Belajar policy and the digitalization of madrasahs by the Ministry of Religious Affairs. This situation demonstrates that the state of the art in Islamic education management is transforming into a new form that balances digital innovation and Islamic spirituality.

The academic motivation for studying this topic stems from the urgent need to formulate a conceptual and practical framework for Islamic education management relevant to the demands of the digital era. This normative research is important because it provides a philosophical and theoretical foundation for how Islamic values can become a key pillar of managerial innovation. Within the context of national and global education policy, the findings of this study are expected to strengthen the academic literature on adaptive, sustainable, and divinely value-based Islamic education management amidst the complexities of modern technology.

Furthermore, the urgency of this discussion is not only academic, but also has practical implications for the transformation of the Islamic education system in Indonesia and the Islamic world at large. By understanding the challenges and opportunities in *the Society* 5.0 era, managers of Islamic educational institutions can develop comprehensive strategies, ranging from improving human resource competencies, innovating Islamic digital curricula, to developing digital spirituality-based leadership. This research is expected to serve as a strategic reference for policymakers, academics, and education practitioners in developing Islamic education management that is not only digitally savvy but also spiritually and morally robust, in line with the vision of developing perfect human beings in the modern era.

RESEARCH METHODS

As the basis of the research method, I designed this research as a *normative-qualitative study* that combines in-depth *library research* with case studies *(multi-case)* at selected Islamic educational institutions. The normative approach was chosen because the main focus of the research is to explore the existence and normative framework of Islamic education management within the conceptual framework of Society 5.0, namely how Islamic values, rules, and principles interact with modern technological architecture. Operationally, the research design includes three layers: (1) a review of legal and policy documents (legislation, ministerial regulations, policies of the Ministry of Religious Affairs and Education, madrasah/pesantren guidelines), (2) a systematic literature review of academic literature, reports from international institutions (e.g., UNESCO, World Bank) and national objective data (e.g., BPS, Kemenag, APJII) to capture the context of educational digitalization, and (3) a comparative case study of several Islamic educational institutions (madrasahs, pesantren, Islamic universities, and *edutech startups* that collaborate with religious institutions). The range of literature used as references will be

selected purposively and systematically, covering primary and secondary publications from around 2010 to the most recent literature (until 2025) to capture the evolution of the Industry 4.0 paradigm to Society 5.0. As a lecturer studying this issue, I emphasize that a combination of normative and empirical is necessary: normative to formulate the foundation of values and policies; empirical to test the implementation and obstacles in the field.

Data collection was conducted through three main channels: (a) structured document analysis covering legal texts, institutional policy documents, curricula, LMS syllabi, and digital learning materials; (b) semi-structured interviews with stakeholders (heads of madrasahs/Islamic boarding schools, curriculum coordinators, teachers/ustadz who actively teach through digital platforms, edutech developers, and relevant officials at the district/provincial level). The number of informants was planned to be purposive-snowball (e.g., 15–25 key informants who could add relevant informants) to obtain depth of perspective; (c) observation of electronic documents and platforms—inspection of the LMS interface, digital modules, evidence logs of platform usage, and evidence of learning evaluations. For the literature review, the literature search followed a simple *systematic mapping protocol* : identification of keywords (e.g., "Society 5.0," "education management," "Islamic education," "digital madrasah"), selection of databases (National Library, Google Scholar, JSTOR, and Islamic university repositories), and explicit inclusion-exclusion criteria (recency, conceptual relevance, testable methodology). All data were managed using qualitative data management software (e.g., NVivo/Atlas.ti or structured spreadsheets) to ensure a data audit trail and ease of coding.

Data analysis was conducted in parallel using doctrinal/normative and qualitative thematic methods. Document analysis employed legal hermeneutics techniques: identifying norms, interpreting teleological contexts, and synthesizing principles relevant to Islamic education management; while interview and observation data were analyzed through open coding → axial coding → selective coding to generate major themes (e.g., infrastructure readiness, human resource capabilities, value integration, spiritual digital leadership models, data governance). The validity of the findings was strengthened by source triangulation (documents-interviews-observations) and *member checking* with several key informants to reduce interpretative bias. Ethical considerations included informed consent, anonymization of informants, and sensitivity to religious values in reporting. Research limitations such as sample representativeness, rapid policy dynamics, and differences in local contexts were openly acknowledged; these were mitigated through a multi-case approach and recommendations for further quantitative research to test generalizability. The expected outputs are a conceptual model of Islamic education management that is adaptive to Society 5.0, practical guidelines for institutional managers, and policy recommendations for national and regional education stakeholders.

RESULTS AND DISCUSSION
The Urgency of Islamic Education Management in the Era of Society 5.0
The global transformation towards the Society 5.0 era marks a new chapter in the integration of the cyber and physical worlds. In this phase, technologies such as *Artificial Intelligence (AI), the Internet of Things (IoT),* and Big Data are used not only for economic efficiency but also to meet social and humanitarian needs (Septiyanti et al., 2025) . However, this accelerated digitalization presents new challenges for the Islamic education system. According to a 2023 *World Economic Forum report* , approximately

42% of educational institutions in developing countries still lag behind in digital readiness, including madrasas and Islamic boarding schools (pesantren), which are the primary bases of Islamic education (Septiyanti et al., 2025) . This situation demonstrates the importance of Islamic education management capable of designing evidence -*based policies* , integrating technology with spiritual values, and ensuring inclusive access to digital learning. Adapting to this new paradigm demands structural transformation in the planning, implementation, and evaluation of the Islamic education system to remain relevant and competitive in the global landscape.

Furthermore, the role of Islamic education management has expanded beyond administrative management to directing policy strategies and controlling learning quality. This involves collaborative intervention across government sectors as regulators, Islamic higher education institutions as centers of innovation, educators as curriculum implementers, religious leaders as guardians of values, and the media as a means of public literacy. A concrete example can be seen in Indonesia, through the Ministry of Religious Affairs' *Madrasah Reform program* , which combines a digital approach with strengthening Islamic character (Rumra et al., 2025) . This program demonstrates that Islamic education management needs to be designed as an adaptive system that is responsive to data, with measurable quality control through *Big Data Analytics-based performance indicators.* Thus, Islamic education management must be based on the principle of *tawazun* (balance) between technological rationality and human spirituality.

Beyond technical aspects, the urgency of Islamic education management also arises from the crisis of values and morality that accompanies the flow of digitalization. A UNICEF study (2022) shows that increasing exposure of children and adolescents to digital content has the potential to reduce spiritual quality and social ethics (Suriadi & Sriwahyuni, 2025) . This is where Islamic education functions as a "guardian of public morality" by internalizing Qur'anic values into modern learning structures. In this context, Islamic education management plays a central role as a value director and controller of curriculum policies to ensure that technological advances do not erode the divine aspect of humankind. Building a spiritually oriented yet data-driven education system is a strategic step in ensuring the sustainability of Islamic education in the era of Society 5.0.

Conceptual Analysis of Society 5.0 and Islamic Education

The concept of Society 5.0, originally introduced in Japan, is oriented towards the formation of a *human-centered society* through the use of intelligent technology to improve the quality of life. Unlike the mechanistic industrial revolution 4.0, Society 5.0 places humans at the center of innovation (Ahmadi & Ibda, 2019) . From an Islamic education perspective, this orientation is very much in line with the goal of developing a complete human being that integrates intellectual, spiritual, and moral aspects. Therefore, Society 5.0 is not a threat, but a strategic opportunity to strengthen Islamic values in the digital space. Islamic education, through a holistic approach, can use technology as a means of da'wah, religious literacy, and character building based on Qur'anic values. For example, the use of AI based on Islamic ethics to recommend educational content that aligns with the principles of *akhlaqul karimah* .

In the context of implementation, the relationship between Society 5.0 and Islamic education requires an integrative managerial framework. Educational management must be able to map students' spiritual needs, design adaptive curricula, and manage technological resources effectively. Developing countries such as Malaysia and Egypt have begun implementing this concept. Malaysia, through its Malaysian Education

Development Plan (PPPM), combines digital technology with Islamic values in madrasah learning, while Egypt developed the *Dar al-Ifta online platform* for digital-based fatwa education (Ummi Kalsum et al., 2023) . Both examples demonstrate that Society 5.0 can be an effective instrument for strengthening Islamic education when managed through a multidisciplinary approach that integrates science and spirituality.

Furthermore, this conceptual analysis confirms that Society 5.0 opens up space for epistemological reform in Islamic education. The old paradigm that viewed technology as a threat has now shifted to a collaborative paradigm that views technology as a *partner in da'wah* . Islamic education must transform from an instructional model to a transformational and participatory model, where technology is used to broaden scientific horizons and deepen spiritual experiences. Thus, Society 5.0 and Islamic education have a dialectical connection that can produce an integrative, digital-based learning model that remains rooted in divine values.

Challenges of Islamic Education Management in the Era of Society 5.0
Technological Challenges

One of the biggest challenges in implementing Islamic education management in the Society 5.0 era is the digital divide . The ITU (International Telecommunication Union, 2023) report states that 37% of the global population does not have stable internet access, and most of them come from Asia and Africa, regions that are also centers of traditional Islamic education (Arfani & Ambardi, 2024) . In Indonesia, many madrasas and Islamic boarding schools in rural areas still face limitations in digital infrastructure, electricity, and learning devices. This condition hinders the use of *Learning Management Systems (LMS)* and AI-based applications. Furthermore, the digital literacy of educators and students remains low, which impacts the lack of learning innovation. To address this challenge, collaborative intervention is needed: the government provides infrastructure, universities train human resources, the media disseminates digital literacy, and religious leaders ensure Islamic values remain internalized in the technological transformation process.

Social and Cultural Challenges

The digitalization wave is also triggering changes in the behavior and lifestyles of the younger generation, who are increasingly exposed to global culture. In developing countries like Nigeria and Bangladesh, the phenomenon of a religious identity crisis is a serious issue, especially among students who are more familiar with global content than local teachings (Ridho, 2024) . The flood of information from social media often causes disorientation and weakens religious commitment. This challenge requires Islamic education management to build cultural and spiritual control mechanisms through an integrative curriculum and community-based moral supervision. *A whole-community education approach* , involving teachers, religious leaders, families, and local media, has proven effective in building value immunity against the negative influences of globalization.

Managerial and Policy Challenges

From a policy perspective, many Islamic educational institutions still use conventional curricula that are not yet adaptive to digital needs. For example, many Islamic boarding schools (pesantren) in Southeast Asia have not integrated technological literacy into their formal learning structures. Limited funding and weak innovation management are also major obstacles. A study in Pakistan (Rauf et al., 2022) showed that Islamic educational institutions with modern management and digitalization policy

support experienced a 35% increase in learning effectiveness compared to traditional institutions (Saleh et al., 2021) . Therefore, data-driven managerial reform and adaptive policies are prerequisites for building a competitive Islamic education ecosystem in the era of Society 5.0.

Opportunities for Developing Islamic Education Management

The Society 5.0 era opens up vast space for Islamic educational institutions to make strategic leaps through the integration of Islamic values with cutting-edge technology. Digital technologies such as *e-learning* , *Learning Management Systems* (LMS), *Artificial Intelligence* , and *Big Data* can be used as instruments of da'wah and strengthening Islamic character if designed within a framework of Qur'anic and hadith values (Siregar, 2025) . For example, the development of online learning platforms that not only present academic material but also integrate spiritual content, ethics, and learning etiquette according to Islamic guidance. In Indonesia, modern Islamic boarding schools such as Gontor have begun implementing digital-based learning to expand access to knowledge and strengthen the global network of students without neglecting aspects of tarbiyah (Islamic education) and discipline. This approach demonstrates that digitalization does not eliminate Islamic values, but rather expands the field of good deeds in a modern context.

Beyond value integration, significant opportunities also lie in digital-based Islamic curriculum innovation that is responsive to the needs of the times. Curricula designed to combine 21st-century competencies such as *critical thinking* , *digital literacy* , and *problem- solving* with spiritual values and noble morals can produce a generation of Muslims who are not only technologically savvy but also possess strong character. Several countries, such as Malaysia, through *the Islamic Digital Learning Initiative* , have developed adaptive curriculum models that utilize gamification and *AI-based assessment* to increase student learning participation while maintaining Islamic values (Norman et al., 2025) . A similar approach can be adapted in Indonesia by adapting to the socio-cultural context and digital infrastructure readiness in each region.

Furthermore, development opportunities also arise from the need for spiritual digital leadership *capable* of combining religious vision with technological insight. Leaders of Islamic educational institutions in the Society 5.0 era must not only understand Islamic law but also possess high digital literacy to wisely direct institutional policies and innovations. Furthermore, multi-sector collaboration is crucial in maximizing this potential. The government, Islamic universities, Islamic boarding schools (pesantren), community organizations, the media, and edutech startups need to work together to build a sustainable Islamic learning ecosystem. In Egypt, for example, *Al-Azhar University* is collaborating with a local technology company to create a platform for digitizing classical Islamic manuscripts, expanding access to knowledge for people worldwide (Fanani et al., 2025) . Similar collaborations are key to accelerating the modernization of Islamic education in other developing countries.

Strategy for Implementing Islamic Education Management in the Era of Society 5.0

The strategy for implementing Islamic education management in the Society 5.0 era must begin with strengthening human resources (HR) who act as agents of change. Teachers, education personnel, and institutional leaders need intensive training in digital literacy, technology-based pedagogy, and the integration of Islamic values into digital systems. According to UNESCO data (2023), the digital literacy rate of teachers in

developing countries remains below 60%, making training investment a priority (Ridwan, 2025) . In addition to technical skills, Islamic education must also instill the understanding that technology is merely a tool, while Islamic values remain the primary compass for every innovation. With spiritually and digitally competent human resources, Islamic educational institutions will be able to respond to change adaptively and with a focus on the welfare of the community.

Furthermore, the use of *Big Data* is a key strategy in building an evidence-based education management system. Data can be used to analyze student needs, learning effectiveness, and the long-term performance of educational institutions. For example, the Malaysian Ministry of Education has utilized *an analytics dashboard* to measure the achievement of national Islamic education goals and conduct real-time data-driven policy evaluations (Mohd Khairy et al., 2018) . This approach can be adapted in Indonesia by developing *an Education Data Center* specifically for Islamic institutions, allowing managerial and curriculum decisions to be based on scientific evidence, not assumptions. This way, Islamic education management can move in a measurable, efficient, and transparent manner.

For effective strategy implementation, adaptive policies are needed that align regulations with the demands of Society 5.0. Curriculum reform is an urgent step to adapt learning content to digital needs while maintaining Islamic character. Learning innovations such as the use of *AI tutors* , *virtual reality* for simulating worship or Islamic history, and mobile-based *religious podcasts* can enrich students' learning experiences. Countries like the United Arab Emirates have already implemented *the Islamic VR Learning Experience* to teach the history of Islamic civilization through a visual approach. With adaptive policies, superior human resources, and inclusive infrastructure, Islamic education in developing countries can move in line with the global system without losing its spiritual identity.

Academic and Practical Implications

Academically, the results of this study contribute to the development of Islamic educational management theory that is adaptive to the dynamics of the digital era. The integration of the Society 5.0 concept into Islamic educational management opens up space for the development of a new paradigm, where revealed values form the basis for managing technological innovation. This expands the body of knowledge in the field of *Islamic educational management* , which has tended to focus on traditional aspects. A cross-disciplinary literature review of Islamic education, educational technology, and modern management yields a theoretical model that places spirituality at the core of decision-making. This model can serve as an academic reference for further research examining the effectiveness of technology application in shaping perfect human beings in the digital era.

From a practical perspective, the implications of this research can serve as strategic guidelines for Islamic educational institutions in designing modern, efficient, and Islamic value-based management systems. By implementing a data-driven approach and cross-sector collaboration, institutions can build a sustainable learning ecosystem that is relevant to the needs of modern society. For example, Islamic boarding schools in Indonesia can adopt an Islamic LMS to manage digital curricula and monitor the character development of their students in real time. In Malaysia, Islamic universities have utilized *AI academic advisors* to assist students in determining career paths aligned with their interests and spiritual potential (Dawam & Syaidah, 2025) . This practical approach

demonstrates how Islamic values can coexist with technology without losing substance.

Furthermore, these implications also encourage policymakers and education administrators to formulate national programs that support the digital transformation of Islamic education. The government can provide incentives, grants, and technical training for institutions committed to developing Islamic digital innovation. Meanwhile, academic institutions can use the findings of this study as the basis for developing new curricula that integrate *digital education* , technological ethics, and spiritual values. Thus, Islamic education will not only serve as a bulwark of morality but also as a driving force for social innovation capable of addressing global challenges in a civilized and ethical manner.

Discussion of Case Studies in Developing Countries

The implementation of Islamic education management in the Society 5.0 era in developing countries shows a variety of interesting policies and strategies worth studying. In Indonesia, the Ministry of Religious Affairs has begun introducing madrasah digitalization through the *Madrasah Reform program* , which facilitates the use of online learning platforms, data-driven evaluation systems, and the integration of Islamic values into the digital curriculum. However, obstacles still arise in terms of equitable internet access and human resource readiness. Malaysia has shown more rapid progress through its *Islamic Digital Learning program* , where state Islamic educational institutions have developed *smart campuses* that integrate IoT and *cloud-based data* to support adaptive learning. Meanwhile, Egypt, through *Al-Azhar University* , is utilizing digital platforms to preserve classical manuscripts and teach religious knowledge online worldwide (Wildan, 2025) .

A comparative analysis of the three countries shows that the success of digital transformation in Islamic education is heavily influenced by national policy support, infrastructure readiness, and the quality of human resources. Malaysia, for example, has successfully implemented digitalization thanks to a strong *policy framework* and consistent government support. Indonesia is still in a transitional phase due to the disparity in digital infrastructure in rural areas. Egypt demonstrates strength in preserving classical knowledge through digitalization, although it still faces challenges in pedagogical innovation. This comparison concludes that cross-sector collaboration and policy commitment are key factors in the successful adaptation of Society 5.0 in the Islamic education sector.

From this case study, several *best practices* worthy of adaptation can be identified. First, the implementation of *blended learning* based on Islamic values to reach students in remote areas. Second, the development of an Islamic education *data center* to support evidence-based analysis. Third, digital-spiritual leadership training for institutional administrators. Fourth, partnerships with local edutech startups to develop contextual Islamic applications. Adapting these practices will not only improve the quality of Islamic education management but also strengthen Islam's position as a moral and intellectual force in shaping a just and civilized Society 5.0.

CONCLUSION

This study concludes that Islamic education management in the Society 5.0 era is highly urgent as a strategic foundation in directing educational transformation towards a new paradigm that combines digital technology and Islamic spiritual values. The Society 5.0 era, oriented towards *a human-centered society,* requires Islamic educational institutions to not only adapt to technological advances such as Artificial Intelligence

(AI), the Internet of Things (IoT), and Big Data, but also to ensure that technology is used as a means to strengthen the character, morality, and divine awareness of students. In this context, Islamic education management is required to play a role as a policy director, strategic planner, and quality controller so that the entire educational process remains relevant to the demands of the times without losing its Islamic identity.

The study's findings indicate that the main challenges faced encompass three broad dimensions: technological, socio-cultural, and managerial. The digital divide between educational institutions, low digital literacy among teachers and students, and an unadaptive curriculum are significant obstacles. Furthermore, the rapid flow of global information influences people's mindsets and behaviors, which, if not balanced with Islamic values, could potentially lead to a religious identity crisis. However, this era also presents significant opportunities for the development of Islamic education through the integration of Quranic values into learning technology, innovation in moral-based digital curricula, the implementation of Islamic *Learning Management Systems*, and visionary spiritual leadership in technological developments. Cross-sector collaboration between the government, educational institutions, religious leaders, professionals, and the media is a key factor in strengthening an adaptive, innovative, and civilized Islamic education ecosystem.

Furthermore, case studies from developing countries such as Indonesia, Malaysia, and Egypt demonstrate that the successful implementation of Islamic education management in the context of Society 5.0 is highly dependent on national policy support, digital infrastructure readiness, and strengthening human resource capacity. Malaysia is a successful example of integrating technology with a modern Islamic curriculum, while Egypt excels in preserving classical values through the digitalization of Islamic higher education. Indonesia itself is moving toward a hybrid education model that combines technological innovation and local spirituality. Therefore, evidence-based interventions involving cross-sector actors in a synergistic and sustainable manner are needed to ensure a holistic and equitable transformation of Islamic education. With this approach, Islamic education management in the Society 5.0 era is expected to produce a generation of digitally literate people with noble character and active contributions to building a global civilization based on Islamic values and universal humanity.

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