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## Integration of Islamic Values in Madrasah Ibtidaiyah Teacher Education (PGMI) Learning to Prepare the Generation of Society 5.0

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**Kata Kunci:**

*Nilai islami, pembelajaran PGMI, Masyarakat 5.0*

**Abstrak:** Penelitian ini membahas tentang Pendidikan Guru Madrasah Ibtidaiyah Integrasi nilai Islami dalam pembelajaran. Pendidikan Guru Madrasah Ibtidaiyah (PGMI) menjadi strategi penting untuk mempersiapkan generasi Masyarakat 5.0 yang berakhlak mulia di tengah kemajuan teknologi dan pergeseran nilai sosial. Penelitian ini bertujuan mengkaji pendekatan integrasi nilai Islami dalam pembelajaran PGMI melalui tinjauan pustaka, dengan fokus pada pengembangan kurikulum berbasis nilai, metode pembelajaran, tantangan implementasi, dan strategi penguatan. Kajian pustaka menganalisis buku, jurnal ilmiah, dan laporan resmi terkait PGMI dan Masyarakat 5.0. Hasil kajian menunjukkan bahwa integrasi nilai Islami efektif melalui pendekatan interdisipliner, keteladanan dosen, dan pemanfaatan teknologi. Tantangan utama meliputi keterbatasan literasi digital dosen, resistensi terhadap kurikulum modern, dan pengaruh budaya digital. Strategi penguatan mencakup pelatihan dosen, revisi kurikulum kontekstual, dan kolaborasi dengan komunitas. Penelitian ini menyimpulkan bahwa integrasi nilai Islami dalam PGMI perlu dioptimalkan untuk menghasilkan guru MI yang mampu membentuk generasi bermoral.

**Keywords:**

*Islamic Values, PGMI Learning, Society 5.0*

**Abstract:** *This study discusses Teacher Education Madrasah Ibtidaiyah integration of Islamic values in learning. Madrasah Ibtidaiyah Teacher Education (PGMI) is an important strategy to prepare the noble 5.0 generation of society in the midst of technological progress and a shift in social values. This study aims to examine the integration approach of Islamic values in PGMI learning through*

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*literature review, focusing on the development of value-based curriculum, learning methods, implementation challenges, and reinforcement strategies. The literature review analyzes books, scientific journals, and official reports related to PGMI and Society 5.0. The results showed that the integration of Islamic values is effective through interdisciplinary approaches, exemplary lecturers, and the use of technology. Key challenges include the limited digital literacy of lecturers, resistance to modern curricula, and the influence of digital Culture. Strengthening strategies include lecturer training, contextual curriculum revisions, and collaboration with the community. This study concludes that the integration of Islamic values in PGMI needs to be optimized to produce MI teachers who are able to form a moral generation.*

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## PENDAHULUAN

Technological advances have transformed the educational landscape, including the *Pendidikan Guru Madrasah Ibtidaiyah* (PGMI) or Islamic Elementary School Teacher Education, which is responsible for preparing future teachers of *Madrasah Ibtidaiyah* (MI) to educate the younger generation. However, this era also brings moral challenges, such as the rampant misuse of social media, hedonism, and individualism among children issues that have become the focus of primary education.(Utami et al., 2025) This highlights the urgency of integrating Islamic values into PGMI learning to produce MI teachers capable of instilling noble character in the Society 5.0 generation.(Nasution et al., 2025)

The technological development of the Society 5.0 era has brought significant transformation to education in Indonesia, including the PGMI program. PGMI plays a strategic role in preparing future MI teachers who will shape the character of young learners. However, social realities show that digital transformation not only creates opportunities but also gives rise to significant moral issues. Various reports indicate an increase in social media misuse, hedonistic attitudes, low empathy, and tendencies toward individualism among children the result of unregulated exposure to technology.(Hulkin & Santosa, 2023) This condition underscores the importance of character education grounded in Islamic values from the elementary level, meaning that future MI teachers must be equipped with adequate moral and spiritual competence.(Dewi et al., 2025)

Islamic values such as trustworthiness (*amanah*), honesty, justice, responsibility, and empathy form the foundation for building individuals of noble character. This aligns with Law No. 20 of 2003 on the National Education System, which emphasizes that religious education must cultivate faith, piety, and moral integrity among learners. In the context of PGMI, the integration of Islamic values aims not only to strengthen students academically but also to prepare them as moral exemplars in the classroom(Darajat, 2016) (Muhaimin & Thoms, 2025) Concrete implementation can be seen in integrating ethics and digital conduct or teaching *fiqh* (Islamic jurisprudence) in relation to ecological responsibility (Tafsir, 2005). However, in practice, these integrative efforts are often less than optimal.

Here lies the research gap. First, recent studies indicate that PGMI students tend to focus more on mastering teaching techniques rather than deepening Islamic values, as the latter are perceived as less relevant to modern professional demands (Santoso, 2022). Second, several studies have found that the integration of Islamic values in the PGMI curriculum remains normative and theoretical, not yet transformed into practical and contextual pedagogical guidelines capable of addressing character issues in the digital era (Rahmatika et al., 2023) (Salisah et al., 2024) Third, limited digital literacy among lecturers and inadequate technological infrastructure in universities hinder the effective integration of technology-based learning with Islamic values (Hidayat et al., 2023) (Kemenag, n.d.). Thus, there exists a gap between the moral challenges of the Society 5.0

generation and the readiness of PGMI education to shape MI teacher candidates who are both digitally literate and grounded in Islamic character.

Rahmat examined models of Islamic values integration in higher education more broadly. His research showed that Islamic value integration plays a significant role in shaping students' character, particularly in religiosity, honesty, and responsibility. However, the approach used remains largely theoretical and does not fully provide practical steps for implementation in technology-based curricula. (Rahmatika et al., 2023) This study emphasized character strengthening in general, not specifically among MI teacher candidates in PGMI.

Santoso studied the competence orientation of PGMI students in learning. His findings indicated that PGMI students focus more on technical competencies, such as teaching methodology and classroom management, while the integration of Islamic values is considered less of a priority, as it is perceived to be less aligned with modern professional demands. (Mukhlison & Susetiyono, 2025) This study highlights the imbalance between pedagogical competence and Islamic character formation but does not offer a conceptual model for integrating Islamic values to address the challenges of Society 5.0. Hidayat conducted research on the challenges of digitalization in PGMI learning (Amelia, 2023), particularly regarding lecturers' and students' digital literacy. The findings revealed that lecturers' digital skills vary widely, resulting in suboptimal learning processes that combine technology with Islamic values. Although this research highlights important aspects of digital transformation, its main focus lies on technological readiness rather than the substantive integration of Islamic values in PGMI learning.

Integration of Islamic Values with the Needs of the Society 5.0 Era  
This study develops a concept of integrating Islamic values that is relevant to the specific challenges of the Society 5.0 era (Abdurrahman & Nihaya, 2025), such as digital ethics, technological literacy, and the mitigation of the moral impacts of globalization issues that have not been comprehensively addressed in previous studies. Specific Focus on PGMI Learning for Islamic Elementary School Teacher Education (MI) Unlike previous studies that were more general in scope, this research specifically positions the PGMI program as a key element in preparing MI teacher candidates to become character educators who are ready to face the digital era. (Utami et al., 2025)

Offering a Practical and Contextual Model for Integrating Islamic Values  
This study goes beyond normative discussions by developing an implementative framework for integrating Islamic values into courses, teaching methods, assessments, and technology-based learning activities. Combining Moral Strengthening with Digital Literacy Mastery. It aims to shape the moral character of future teachers while simultaneously enhancing their digital literacy in harmony with Islamic values. Providing Solutions to Global Moral Challenges in Primary Education This study connects the integration of Islamic values with real issues such as hoaxes, hedonistic culture, digital individualism, and the decline of empathy among children topics that have rarely been explored in previous research.

The limited number of studies addressing practical strategies to overcome lecturers' digital literacy constraints and resistance to modern curricula also highlights a significant research gap. This study aims to fill that gap by examining the integration of Islamic values in PGMI learning through a literature review, focusing on: (1) the development of a values-based curriculum, (2) effective learning methods, (3) implementation challenges, and (4) strengthening strategies.

## METHOD

This study employs a library research method, (Sugiyono, 2019) with a descriptive qualitative approach. The researcher examines various relevant scientific literatures to explore the concept of integrating Islamic values into PGMI learning within the context of the challenges of the Society 5.0 era. Data Sources Data were obtained from: Primary sources: academic books, accredited journals, and scholarly works discussing Islamic education, the PGMI curriculum, Islamic values, and the concept of Society 5.0. Data Collection Techniques Data were collected through documentary study (Moleong, 2016), by reviewing literature from digital libraries, national and international journal repositories, as well as official websites of the Ministry of Religious Affairs (*Kementerian Agama*) and the Ministry of Education, Culture, Research, and Technology. (*Kemendikbud RI, Naskah Akademik Pengembangan Pendidikan Budaya Dan Karakter Bangsa, (Jakarta: Dirjen Kemendikbud RI, 2012), 2012*)

## DISCUSSION

### Development of an Islamic Values Based Curriculum

The development of an Islamic values-based curriculum in PGMI learning is a key step in preparing MI teacher candidates who can shape a morally upright Society 5.0 generation. This curriculum must integrate values such as honesty, responsibility, empathy, and justice into core courses such as *Akhlaq* (ethics), *Fiqh* (Islamic jurisprudence), and Islamic pedagogy. (Darajat, 2016) explains that a value-based curriculum should be relevant to students' real lives, for instance, by connecting lessons on ethics (*akhlaq*) with digital ethics, such as responsibility in sharing information on social media. (Tafsir, 2006) adds that an interdisciplinary approach can enrich the curriculum, such as linking *fiqh* to environmental issues for example, the concept of *amanah* (trustworthiness) in preserving nature.

Globally, Hashim (2012) emphasizes that a value-based curriculum requires exemplary lecturers. Lecturers who demonstrate Islamic behavior, such as patience during online discussions or honesty in grading, can inspire students to emulate such attitudes. Research by Rahmat (2021) shows that a value-based curriculum enhances PGMI students' understanding of noble character, especially when connected to contemporary issues. For example, pedagogy courses can teach how to integrate Islamic values into MI learning, such as using the stories of the Prophets to teach empathy to students.

However, the main challenge lies in the PGMI curriculum, which remains rigid and less responsive to the challenges of the Society 5.0 era, such as digital ethics (Hidayat, 2023). Furthermore, the limited digital literacy of lecturers hampers the development of a modern curriculum (Sari, 2022).

To address these challenges, a contextual curriculum revision is needed, for example by adding courses on Islamic-based digital literacy or technology ethics. Research by Pratama (2023) suggests developing curriculum modules that integrate Islamic values with technology (Teknologi, 2019), such as guidelines for teaching social media ethics based on Hadith. In addition, collaboration with MI education practitioners can enrich the curriculum for instance, by inviting experienced MI teachers to share best practices in instilling Islamic values. This approach can also be strengthened through field practice activities, such as internships in MI schools, where PGMI students can apply Islamic values in real teaching contexts (Nata, 2019).

### Islamic Values Based Learning

Effective learning methods are crucial for making the integration of Islamic values in PGMI learning relevant in the Society 5.0 era. (Astuti et al., 2017) recommend active learning approaches, such as group discussions on digital ethics or case studies on the negative impacts of social media on children. This approach enables PGMI students to think critically and connect Islamic values with modern challenges. For example, discussions on the hadith *"Whoever believes in Allah and the Last Day, let him speak good or remain silent"* Narrated by Bukhari and Muslim can be linked to the importance of communication ethics on social media. (Majid et al., 2019) suggest project-based methods, such as creating Islamic value-based learning media for instance, animated videos about noble character (*akhlaq mulia*) for MI students which increase student engagement (Anwar, 2025)

From a global perspective, (Starrett & Doumato, 2007) highlight storytelling methods as an effective way to convey stories of the Prophets or Companions that are relevant to modern issues. For instance, the story of Prophet Yusuf's patience can be used to teach PGMI students how to guide MI pupils in coping with social pressure. (Ali et al., 2025) proposes the use of technology, such as Qur'an learning applications (e.g., *Ayat* or *Quran Majeed*) or online platforms like Moodle, to increase student interest. Research by (Sari et al., 2025) shows that the use of technology in PGMI learning boosts student motivation, especially in urban universities. For example, lecturers can use the *Muslim Pro* app to teach prayer times or *tajwid* interactively.

However, the challenges in implementing these methods include limited technological infrastructure in universities, particularly in remote areas, and insufficient lecturer training in digital literacy (Kemenag, 2023). Many PGMI lecturers still rely on conventional methods, such as lectures, which are less engaging for students accustomed to interactive digital content (Hidayat, 2023). The proposed solutions include lecturer training on using digital tools such as online learning platforms or social media, as well as

providing technological facilities on campus. A collaborative approach, such as cross-course projects, can also enrich learning. For instance, PGMI students could collaborate with educational technology students to develop Islamic value-based learning applications for MI learners (Rahmat, 2021).

### **Challenges in Implementing the Integration of Islamic Values**

The implementation of Islamic values integration in PGMI learning faces complex challenges in the Society 5.0 era. First, low student interest is a major obstacle. Daradjat (2010) notes that PGMI students often consider Islamic value-based courses less relevant than technical subjects such as teaching methods, as they tend to focus more on career preparation. KPAI (2023) reports that many MI-age children are exposed to digital content promoting hedonism and individualism, which increases the burden on future teachers to instill Islamic values. Second, limited technological facilities hinder modern learning methods. Kemenag (2023) records that many PGMI universities in remote areas lack adequate internet access and digital devices.

Third, social pressure on lecturers to act as perfect role models causes stress. Azra (2012) explains that PGMI lecturers are expected to display ideal behavior both in real life and online, which can affect their psychological well-being. Fourth, the influence of secularism and global digital culture challenges the relevance of Islamic values. El-Affendi (2010) observes that students are exposed to secular values through media, such as consumerism, which contradicts Islamic teachings. Buang (2015) adds that lecturers' lack of digital literacy makes it difficult for them to compete with popular digital content, such as TikTok videos. Research by Pratama (2023) shows that the PGMI curriculum is often unresponsive to modern issues, such as digital ethics, thereby reducing the attractiveness of learning.

These challenges are exacerbated by resistance to curriculum change in some PGMI institutions. Research by Siregar (2021) reveals that some lecturers are reluctant to adopt modern approaches due to a lack of training or fears of losing Islamic identity. The necessary solutions include curriculum flexibility, digital literacy training for lecturers, and investment in technological infrastructure. Reflective approaches such as discussions on Islamic values within a digital context can also raise students' awareness of the importance of morality.

### **Strengthening Strategies for the Integration of Islamic Values**

To optimize the integration of Islamic values in PGMI learning, a holistic strategy is required. First, lecturer training must be prioritized to enhance digital literacy and pedagogical competence. Kemenag (2022) reports that technology-based training significantly improves teaching effectiveness. This training should include the use of digital tools such as Islamic applications or social media as well as strategies to link Islamic values with modern issues. For example, lecturers can be trained to create Islamic

educational content on YouTube about noble character (*akhlaq mulia*) for MI students (Hidayat, 2023).

Second, the development of a contextual curriculum is essential. Tafsir (2005) recommends an interdisciplinary approach, such as integrating *akhlaq* lessons with digital ethics or *fiqh* with environmental issues. Research by Rahmat (2021) shows that a contextual curriculum enhances students' understanding of Islamic values. Third, PGMI universities need to build an Islamic campus culture through activities such as religious study sessions, congregational prayers, or seminars on character education. Hashim (2012) emphasizes that an Islamic campus culture strengthens students' engagement in value-based learning.

Fourth, collaboration with communities and MI schools should be strengthened. Programs such as Islamic value-based internships or joint seminars with MI teachers can help shape students' character. Kemendikbudristek (2024) notes that such collaborations significantly increase students' moral awareness. Fifth, the utilization of technology, such as online learning platforms or Islamic applications, can make learning more engaging. Research by Sari (2022) shows that applications like *Muslim Pro* increase students' motivation to study religion. These strategies require policy support, such as the provision of technological infrastructure and lecturer training programs, to ensure effective and sustainable implementation.

## CONCLUSION

The integration of Islamic values in PGMI learning plays a strategic role in preparing MI teacher candidates to shape a morally upright Society 5.0 generation. The literature review shows that the success of this integration depends on value-based curriculum development, effective learning methods, challenge management, and strengthening strategies. A contextual curriculum and exemplary lecturers can reinforce Islamic values. Methods such as active learning and the use of technology enhance student engagement. Challenges such as limited technological infrastructure and curriculum resistance require innovative solutions. Strengthening strategies include lecturer training, interdisciplinary curriculum design, Islamic campus culture, community collaboration, and technology utilization. The recommendations of this study are as follows: Enhance lecturers' digital literacy training, Develop value-based curricula that are responsive to modern issues, Build an Islamic campus culture through religious activities, Strengthen collaboration with communities and MI schools; and, Invest in technological infrastructure to support learning.

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