Islamic Educational Epistemology in the Era of Society 5.0: Strategies of Universitas Muhammadiyah Surabaya in Shaping Islamic Character

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Abstract

This article examines the strategies employed by Universitas Muhammadiyah Surabaya in shaping Islamic character in the era of Society 5.0 through the perspective of Islamic educational epistemology. The study is motivated by the rapid development of technologies such as artificial intelligence (AI), the Internet of Things (IoT), and big data, which have not only transformed patterns of human interaction but also generated challenges related to dehumanization and crises of meaning. The purpose of this study is to analyze how Islamic educational epistemology rooted in the integration of revelation, reason, sensory experience, and intuition can be implemented within character education strategies in higher education institutions. This research employs a qualitative approach using a case study method, with data collected through indepth interviews, observations, and documentation analysis. The findings indicate that Universitas Muhammadiyah Surabaya adopts a holistic strategy by integrating Islamic values into the curriculum, transforming the role of lecturers into exemplary mentors, and creating a synergistic campus ecosystem that harmonizes academic activities with religious practices. These strategies have proven effective in shaping students' Islamic character, as reflected in integrity (*shiddiq*), responsibility (*amanah*), exemplary conduct, and social contribution (*islah alummah*). The study concludes that the Islamic epistemological approach offers an effective strategic solution to address the challenges of Society 5.0 and can serve as a model for other Islamic higher education institutions in harmonizing technological advancement with moral and spiritual resilience.

Keywords: epistemology, Islamic character, Islamic education

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INTRODUCTION

Society 5.0 represents a fundamental evolution in which artificial intelligence, the Internet of Things, and big data no longer function merely as supportive tools but have become an integrated and comprehensive network that reshapes human interaction and perception (Pratiwi & Yunus, 2025a). Characterized by the massive integration of physical and digital spaces, the Society 5.0 era has generated widespread disruption across various sectors, including education. This integration is guided by a humancentered principle, positioning technology not merely as an instrument but as an environment capable of transforming human life (Sawitri, 2025).

Artificial intelligence, big data, IoT, and other digital technologies have evolved into living ecosystems that influence ways of thinking, interacting, and interpreting reality. This ecosystem has fundamentally transformed educational paradigms, offering more personalized and interactive learning experiences while simultaneously reconfiguring traditional pedagogical methodologies (N. F. Amalia & Munif, 2023).

Within this context, Islamic education faces the dual challenge of adaptation and identity preservation. Islamic education must leverage technology to strengthen spiritual values and moral character by integrating religious guidance, rational reasoning, and empirical reality, without positioning technology as an absolute authority. A fundamental question arises: how can Islamic educational epistemology concerning ways of knowing and sources of knowledge engage constructively with the realities of Society 5.0?

Islamic educational epistemology, which integrates revelation (the Qur'an and Sunnah), reason, and sensory experience, must avoid dichotomous thinking (Arbi et al., 2023). Existing studies suggest that the constructive participation of Islamic education in Society 5.0 can be realized through the development of critical thinking skills, innovation in learning methodologies, and a strong commitment to preserving spiritual essence (Azmi & Dewantoro, 2024).

Strengthening Islamic character education in the digital era requires wellformulated institutional strategies to safeguard ethical values (Wilanda et al., 2025). Values such as honesty (*shiddiq*), trustworthiness (*amanah*), exemplary conduct, and responsibility must be internalized within digital spaces that often neglect ethical considerations. Digital technology presents a paradox: while it offers significant opportunities, it also poses serious threats, including weakened digital ethics, the proliferation of misinformation, and declining quality of social interaction (Sagala et al., 2024).

Therefore, Islamic higher education institutions bear a strategic responsibility. As part of the Muhammadiyah movement, which is committed to Islamic reform and educational renewal, Universitas Muhammadiyah Surabaya occupies a unique position in formulating epistemological strategies that bridge enduring Islamic values with rapidly changing contemporary demands (Haris et al., 2025).

Islamic educational epistemology provides a distinctive philosophical foundation that unites revelation, rationality, and empirical reality under the principle of *tawhid*. This framework challenges secular paradigms by viewing knowledge as an integrated and holistic system (Firmansah Kobandaha et al., 2025). The Qur'an and Sunnah serve as the highest sources of authority, while reason and sensory perception function as instruments for exploring and implementing divine messages (Sassi, 2020). Unlike secular paradigms that fragment knowledge, Islamic epistemology perceives knowledge as a coherent unity grounded in *tawhid*. According to alAttas (1995), knowledge is not valueneutral but constitutes *ma'rifah* a recognition that places all entities within the divine order of creation, ultimately leading to awareness of the Creator (Cook et al., 2023).

In this framework, the Qur'an and Sunnah provide absolute normative guidance, while reason and sensory experience serve to contextualize and apply revelation within dynamic social realities. This integration fosters a nondichotomous educational vision in which science and technology are developed within divine ethical boundaries to achieve human welfare (*maslahah*) (Ciptadi et al., 2025). Consequently, scientific and technological advancement must be ethically grounded to ensure spiritual harmony (Thamrin & Harahap, 2021).

Amid the rapid acceleration of Society 5.0, character education functions as a vital counterbalance against technological dehumanization. While AI and big data enable revolutionary personalized learning (Pratiwi & Yunus, 2025b), they also pose risks of reduced human interaction, identity crises, and information overload. Uncontrolled technological dominance may generate negative consequences, underscoring the urgency of character education (F. Amalia et al., 2023). Major challenges include social isolation, intense technological competition, and vulnerability to digital addiction (Idris, 2022).

Thus, cultivating strong Islamic character becomes a fundamental foundation for navigating contemporary realities. Islamic character is not merely a matter of etiquette but reflects deep faith manifested in daily conduct, following the example of the Prophet

Muhammad (Ramadhani et al., 2024). Islamic character serves as moral guidance, ensuring that individuals not only master technology but also contribute positively to society. Therefore, Islamic educational strategies must be designed to harness technology for strengthening Islamic values while mitigating its adverse effects.

METHODS

This study adopts a qualitative approach using a case study method at Universitas Muhammadiyah Surabaya. The method is selected to enable an in depth analysis of theoretical foundations and strategic frameworks for shaping Islamic character from the perspective of Islamic educational epistemology in the Society 5.0 era. Research data consist of both primary and secondary sources. Primary data were obtained through indepth interviews with lecturers, program administrators, and students, as well as observations of educational processes and character development activities within the university. Secondary data were derived from scholarly literature, including books, academic journals, institutional publications, curriculum documents, and relevant educational policies.

Data collection techniques included documentation review, field observations, and indepth interviews with key stakeholders. Data analysis employed a descriptive interpretative approach conducted through several systematic stages. These stages began with comprehensive data collection from field and literature sources, followed by data reduction to focus on materials most relevant to the case study context. Subsequently, data were systematically presented in narrative form to reflect empirical realities, and conclusions were drawn through synthesis of empirical findings and theoretical analysis. Through this case study approach, the research seeks to develop a contextual and comprehensive understanding of Islamic character education strategies at Universitas Muhammadiyah Surabaya in responding to the challenges and opportunities of the Society 5.0 era.

RESULTS & DISCUSSION

Islamic Educational Epistemology is a field of study that examines the foundations of knowledge in education. Its scope encompasses the nature of knowledge, its sources, methods of acquisition, constituent components, ultimate purposes, and modes of manifestation, with particular emphasis on the methodological and ontological foundations that underlie it (Azizi Batubara & Salminawati, 2022).

Although Western educational models have contributed to material and technical advancement within Islamic education, their influence has often marginalized spiritual dimensions. Consequently, Islamic education must reorient its focus toward the development of selfawareness and the practical implementation of knowledge in reallife actions. This educational process must be grounded in its primary sources, namely the Qur'an and the Sunnah. To achieve this, comprehensive reform of educational methods is required in order to enhance the quality of human resources in a holistic manner (Budianto & Fadholi, 2021).

The epistemological foundation of Islam is constructed upon four principal pillars: revelation as absolute guidance, reason as an analytical instrument, intuition (the heart) as spiritual perception, and sensory experience as empirical verification. The synergy among these pillars produces an integrated knowledge system that embraces both spiritual and rational dimensions. In the contemporary era, this epistemology faces several challenges, including the weak integration between scientific knowledge and spiritual values, as well

as the limited utilization of technology grounded in Islamic principles. Addressing these challenges requires strategic initiatives such as curriculum alignment, innovation in Islamic oriented educational technologies, enhancement of teacher competencies, and the establishment of international cooperation (Abrar, 2025a).

From a modern perspective, Islamic educational epistemology is not merely an analytical framework for knowledge foundations but also a responsive intellectual project aimed at addressing contemporary challenges. Its solid foundation rests upon four complementary pillars: revelation as absolute guidance and a map of ultimate reality; reason as a critical tool of analysis and interpretation; intuition or the heart (*qalb*) as a spiritual faculty for acquiring illuminative (*ḥuḍūrī*) knowledge; and sensory experience as empirical verification of *sunnatullah* (Firmansah Kobandaha et al., 2025). The integration of these pillars generates a comprehensive epistemological system that harmonizes spiritual meaning with empirical reality, preventing knowledge from becoming valueneutral or detached from lived experience. This framework functions not merely as theory, but as a practical response to contemporary epistemic challenges, ensuring that knowledge production remains spiritually meaningful while empirically grounded (Palem et al., 2025). Modernization has generated complex epistemological challenges for Islamic education, necessitating a holistic approach that integrates science and spirituality (Husni, 2025). The dominance of secular and scientific paradigms often marginalizes revelation and intuition, creating an artificial dichotomy between religious and secular knowledge (Abrar, 2025b). Moreover, the digital revolution and information overload demand new forms of literacy not only the ability to access information, but also the capacity to critically filter and curate it based on Islamic ethical values (Siregar et al., 2025). The crisis of meaning and identity in modern society further requires Islamic education to transcend workforce preparation and instead cultivate holistic human beings (*insān kāmil*) who attain inner peace (*sakinah*) and a meaningful sense of purpose (Sanusi & Mirza, 2025). Globalization likewise calls for constructive dialogue with cultural plurality without compromising Islamic identity.

Society 5.0 may be defined as a future oriented societal model characterized by two primary features: human centeredness and technology based systems. As a realization of this concept, the Japanese government has introduced various applications within social structures (Putra, 2019). In responding to the challenges of Society 5.0, Islamic education is expected to produce individuals capable of problem solving, critical thinking, and creativity. This objective can be achieved through the adoption of digital education and innovative instructional methodologies (Saputra & Murdani, 2023a).

Islamic education in the era of Society 5.0 faces significant challenges that necessitate profound transformation (Yemmardotillah et al., 2024a). A primary challenge lies in integrating *naqli* (religious) and *'aqli* (scientific and technological) knowledge within a holistic curriculum, enabling learners not only to master technology but also to guide its use through faith and moral values. Digital integration within the curriculum requires enhanced digital competencies among educators and adequate infrastructural support. Continuous professional development and infrastructure provision thus become essential strategies. When systematically designed, technology based curricula can significantly enhance student engagement and comprehension. These efforts demand synergistic collaboration among all stakeholders to realize a modern Islamic education firmly grounded in Islamic values (Hamzah & Mudlofir, 2025).

To address these challenges, transformative strategies are required. The first step involves curriculum reform through integrative approaches, such as project based learning that combines scientific inquiry with religious values, alongside the inclusion of specialized courses on Islamic perspectives of technological ethics (Mashfufah et al., 2025). The transformation of teachers' roles is equally critical, requiring continuous professional development to enable effective guidance within digital environments. Simultaneously,

technology should be harnessed as a tool for character formation through creative Islamic educational content and the development of positive online communities (Hikmah, 2023). Fundamentally, these initiatives must be animated by a humanisticreligious approach that positions the concept of *rahmatan lil 'ālamīn* as the ethical core of all educational innovation (Afni et al., 2025).

Ultimately, the Society 5.0 era presents a significant opportunity for Islamic education to demonstrate its continued relevance (Yemmardotillah et al., 2024b). By embracing digital education and innovative methodologies grounded in Islamic values, Islamic education can cultivate generations that are not only skilled in problemsolving, critical thinking, and creativity, but also morally upright and committed to being a source of mercy for all creation (Saputra & Murdani, 2023b). Success in this endeavor depends upon the courage to reform, collaborative engagement among stakeholders, and a visionary outlook toward the future (Ningrum, 2023).

Universitas Muhammadiyah Surabaya has developed a strategy for Islamic character formation through a comprehensive epistemological approach that integrates revelation, reason, sensory perception, and intuition. This approach distinguishes it from secular Western epistemologies that prioritize value neutral objectivity (Hidayat & Rijal, 2024). Divine revelation the Qur'an and Sunnah is positioned as the supreme source of knowledge. This framework extends beyond mere knowledge transmission (*ta'līm*) to encompass character development (*tarbiyah*) and holistic role modeling (*qudwah*) (Agung, 2018).

This strategy reflects a broader philosophy of Islamic education that rejects the dichotomy between knowledge and values, viewing education as a holistic process aimed at cultivating complete human beings (*insān kāmil*) (Suprayitno & Moefad, 2024). The implementation of Islamic values in higher education is realized through comprehensive strategies, including the integration of Islamic values within curricula via an interconnective approach; the transformation of educators into mentors who combine moral exemplarity with reflectivespiritual pedagogy; the creation of a campus ecosystem enriched by religious and social activities; and the optimization of academic community role modeling as a source of knowledge grounded in Islamic epistemology (Winarni, 2013).

The UMSurabaya strategy represents a holistic approach that integrates intellectual understanding, emotional education, and behavioral transformation within an Islamic epistemological framework. This aligns with educational research emphasizing balanced development across cognitive, affective, and psychomotor domains (Yusuf, 2014). Unlike purely theoretical traditional models, this approach prioritizes the continuous internalization of values throughout all aspects of campus life (Achmad, 2021). Consequently, the strategy addresses cognitive, affective, and psychomotor dimensions comprehensively, aiming to produce graduates who are intellectually competent (*faṭānah*) and possess Islamic character manifested through integrity (*ṣiddīq*), exemplary conduct, and social contribution (*iṣlāḥ alummah*). Through this Islamic approach, character formation emerges from sustained internalization across the entire campus environment rather than from isolated theoretical instruction.

CONCLUSION

Based on the findings of this study, the strategy implemented by Universitas Muhammadiyah Surabaya in shaping Islamic character in the era of Society 5.0 demonstrates that an Islamic educational epistemology integrating revelation, reason, sensory experience, and intuition constitutes a relevant and effective foundation. UMSurabaya has successfully applied a holistic approach through the integration of Islamic

values into the curriculum, the transformation of lecturers' roles into exemplary mentors, and the creation of a campus ecosystem that synergizes academic activities with religious practices. This implementation has proven effective in fostering students' Islamic character, as reflected in integrity (*shiddiq*), responsibility (*amanah*), exemplary conduct, and social contribution (*islah alummah*).

Accordingly, Islamic educational epistemology is shown to be capable of addressing the challenges of the Society 5.0 era, including dehumanization and the crisis of meaning, while simultaneously offering an educational model that balances technological advancement with moral and spiritual resilience. These findings are not only relevant to Universitas Muhammadiyah Surabaya but may also serve as a reference for other Islamic higher education institutions in designing integrative, value based educational strategies amid the rapid acceleration of digital transformation.

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