

Rethinking Muslim Family Education in the Society 5.0 Era: An Islamic Educational Framework in Global Perspective

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Abstract: This study rethinks Muslim family education in the Society 5.0 era by examining how Islamic educational values interact with digital transformation and global educational discourse. Using a qualitative Systematic Literature Review, this research synthesizes peer-reviewed studies on family education, character formation, and digital parenting within Muslim contexts. The findings reveal that Muslim families are experiencing a structural and pedagogical shift from traditional caregiving roles toward integrative educational functions as primary educators, value-based digital companions, and moral exemplars. Islamic values remain foundational, yet they are increasingly actualized through dialogical parenting, digital mediation, and collaborative engagement with schools and communities. The study identifies three interrelated dimensions of effective family education: spiritual intelligence, emotional intelligence, and digital intelligence. These dimensions form an integrative framework that enables families to cultivate morally grounded, emotionally mature, and digitally responsible children. The study contributes theoretically by proposing an Islamic educational framework in global perspective and offers practical implications for parents, educators, and policymakers in strengthening character education in digitally mediated societies.

Abstrak: Penelitian ini mengkaji ulang pendidikan keluarga Muslim di era Society 5.0 dengan menelaah interaksi antara nilai-nilai pendidikan Islam, transformasi digital, dan diskursus pendidikan global. Menggunakan pendekatan Systematic Literature Review kualitatif, studi ini mensintesis berbagai artikel ilmiah bereputasi tentang pendidikan keluarga, pembentukan karakter, dan digital parenting dalam konteks Muslim. Hasil kajian menunjukkan bahwa keluarga Muslim mengalami pergeseran struktural dan pedagogis dari peran pengasuhan tradisional menuju fungsi edukatif integratif sebagai pendidik utama, pendamping digital berbasis nilai, dan teladan moral. Nilai-nilai Islam tetap menjadi fondasi, namun diaktualisasikan melalui pengasuhan dialogis, mediasi digital, serta kolaborasi dengan sekolah dan masyarakat. Penelitian ini mengidentifikasi tiga dimensi utama pendidikan keluarga yang efektif, yaitu kecerdasan spiritual, emosional, dan digital. Ketiganya membentuk kerangka integratif untuk membangun anak yang berakhlak, matang secara emosional, dan bertanggung jawab secara digital. Studi ini berkontribusi secara teoretis melalui perumusan kerangka pendidikan Islam dalam perspektif global serta memberikan implikasi praktis bagi orang tua, pendidik, dan pembuat kebijakan.

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INTRODUCTION

Social transformation in the twenty-first century has progressed at an unprecedented pace alongside rapid developments in digital technology (Alfaraz & Tully, 2025). One prominent concept emerging in response to this transformation is Society 5.0, a paradigm of a human-centered society that integrates advanced technologies such as artificial intelligence, big data, and the Internet of Things to address complex social challenges (Martini et al., 2024). Initially developed in Japan, Society 5.0 has since evolved into a global reference point for balancing technological advancement with humanistic values (Huang et al., 2022; Holroyd, 2022). Within this framework, technology is no longer perceived merely as a tool for efficiency and productivity but as a strategic instrument to enhance human well-being and quality of life, including in the domains of education and character development (Safitri, 2023).

The emergence of Society 5.0 has fundamentally reshaped educational paradigms. Education is no longer confined to the transmission of knowledge but is increasingly expected to cultivate holistic human capacities. Children, as digital natives, are required not only to master technological skills but also to develop critical thinking, empathy, interpersonal communication, and moral integrity (Karmini, 2022). Consequently, education in the Society 5.0 era demands a balanced integration of cognitive, affective, and psychomotor dimensions. This shift underscores the urgency of educational approaches that prioritize character formation and ethical development in order to equip learners to navigate increasingly complex social realities (Suri & Chandra, 2021; Hidayah, 2021).

Within this evolving context, the family occupies a pivotal position as the primary institution of education. As the earliest and most enduring social environment for children, the family plays a decisive role in shaping values, attitudes, and patterns of behavior (Elsayed, 2024; Cano & Hofmeister, 2023). For Muslim families, this role carries an additional layer of significance, as education is inherently connected not only to social and moral development but also to spiritual formation. Muslim families function as primary agents of socialization through which children internalize faith, moral values, and ethical conduct (Bensaid, 2021; Momen et al., 2025). Through role modeling, affectionate communication, and the consistent practice of Islamic values in daily life, parents establish the foundational character and spirituality of children from an early age (Rasit et al., 2024; Pratiwi et al., 2023).

Existing research on digital-era parenting confirms the central role of parents in guiding children's engagement with technology and in fostering safe and positive digital experiences. A recent meta-analysis of 88 studies highlights the complexity of digital parenting strategies and cautions against one-size-fits-all approaches, emphasizing that different mediation styles vary in influence on children's digital wellbeing (Tan et al., 2025). Other studies demonstrate that active parental involvement in digital interactions supports children's digital literacy and social behavior, yet also highlight risks associated with excessive screen time and limited social interaction (Soyoof et al., 2024; Banić & Orehovački, 2024; Sari & Syawaludin, 2024).

Despite these contributions, several gaps remain in the literature. First, much of the current research emphasizes general digital parenting practices or technology management and does not sufficiently integrate these with moral, spiritual, and ethical dimensions central to Muslim family education. Studies often operationalize digital literacy in terms of access and skill acquisition, but pay limited attention to how parenting practices grounded in religious values interact with children's ethical formation in digital contexts (Purnama et al., 2022; Kusumalestari, 2023; Pranawati et al., 2025). Second, research that frames family roles within global educational discourse on character formation and digital citizenship remains sparse; there is a need for frameworks that explicitly connect local Islamic educational traditions with broader international perspectives on digital citizenship and ethical education (Yang et al., 2025; Kurdi, 2023; Saada, 2023). Third, much of the literature investigates parental roles within specific local or institutional contexts without comparative or integrative analyses that could inform theory development at a global level, particularly in relation to how Muslim family education can contribute to globally relevant models of character and digital competence (Jailani et al., 2025; Osman, 2024). Lastly, while studies acknowledge the challenges of the digital era, there is a shortage of empirical work that examines how families can systematically align digital literacy, moral development, and spiritual growth as interconnected educational goals rather than separate domains.

The rapid pace of technological advancement has also profoundly altered patterns of education and socialization within families. Children are increasingly exposed to diverse and often contradictory values through social media, online platforms, and global cultural narratives. Alongside the opportunities afforded by digital access, phenomena such as individualism, consumerism, and declining social empathy present tangible challenges for Muslim families seeking to preserve Islamic identity and moral integrity. These dynamics necessitate a transformation in the role of Muslim families, moving beyond traditional caregiving toward a more adaptive and digitally informed educational role without compromising Islamic principles as a moral foundation.

In response to these challenges, Muslim families are required to develop parenting strategies that are responsive to contemporary realities. Strengthening Islamic value-based digital literacy, implementing proportional supervision of technology use, and fostering open and reflective communication between parents and children are essential strategies to maintain equilibrium between technological progress and character formation. Furthermore, collaboration between families, educational institutions, and broader communities becomes increasingly important to ensure that children's socialization processes are coherent and sustainable. Such efforts resonate with the Islamic educational principle of balance between spiritual, intellectual, and social dimensions of human development.

Accordingly, Muslim families bear a substantial responsibility in addressing the demands of the Society 5.0 era. Families function not merely as basic social units but as active educational agents responsible for cultivating digitally literate, morally grounded, and socially responsible individuals. In the context of Society 5.0, technological advancement acquires genuine meaning only when accompanied by robust spiritual maturity and ethical consciousness. Therefore, rethinking the role of Muslim families as adaptive, value-oriented, and future-oriented educational

agents becomes essential for nurturing generations capable of harmonizing intellectual progress with moral excellence.

Accordingly, this study contributes original insights to Islamic education research by rethinking Muslim family education within the Society 5.0 paradigm through an Islamic educational framework situated in a global perspective. Distinct from prior studies that predominantly focus on technological adaptation or normative moral instruction, this article conceptualizes the Muslim family as an active intellectual and ethical agent engaged in global character education discourse. The novelty of this study lies in the formulation of an integrative framework that systematically links Islamic spiritual values, moral character formation, and digital competencies, thereby advancing Islamic educational thought toward a dialogical, context-responsive, and globally engaged model of family education.

METHOD

This study employs a Systematic Literature Review (SLR) with a qualitative analytical orientation to examine the transformation of Muslim family education in the context of the Society 5.0 era from a global educational perspective. The SLR approach was selected because it enables a structured and critical synthesis of existing scholarly work, particularly in research areas that are interdisciplinary and conceptually fragmented, such as Islamic education, family studies, character education, and digital pedagogy. As a method, SLR is widely recognized for its capacity to consolidate theoretical insights, identify dominant patterns, and reveal conceptual gaps without relying on primary field data, making it especially appropriate for theory-oriented educational research (Petticrew & Roberts, 2006; Snyder, 2019).

The review process began with the formulation of focused research questions addressing how Muslim family education has been conceptualized, redefined, and challenged in relation to digital transformation and global educational discourse. These questions guided the entire review process and ensured analytical consistency across the selection and synthesis stages. Literature searches were conducted using Scopus, DOAJ, Google Scholar, and other comparable academic indexing platforms that provide access to peer-reviewed journals in education, social sciences, and Islamic studies. These databases were chosen to balance international visibility with inclusivity toward journals that publish research on Islamic education and family-based educational practices (Booth et al., 2016; Xiao & Watson, 2019).

To ensure relevance and academic rigor, explicit inclusion and exclusion criteria were applied. Included sources consisted of peer-reviewed journal articles written in English that addressed family education, parenting, character education, or Islamic educational thought, particularly those engaging with issues of digitalization, globalization, or ethical formation. Publications were limited to works published between 2020 and 2026 in order to capture both foundational discussions and recent scholarly developments. Studies were excluded if they lacked an educational focus, were not peer-reviewed, or addressed technology purely from a technical or instrumental perspective without engaging moral or

pedagogical dimensions. The use of clearly defined criteria is essential in SLR to minimize selection bias and enhance analytical transparency (Kitchenham & Charters, 2007; Grant & Booth, 2009).

Following the selection stage, the full texts of the eligible articles were examined in depth. Data extraction focused on key analytical elements, including theoretical frameworks, methodological approaches, conceptualizations of Muslim family education, references to Islamic values, and engagement with global educational or ethical discourses. The extracted data were subsequently analyzed using qualitative thematic analysis, which involved iterative reading, coding, and categorization to identify recurring themes, conceptual alignments, and points of divergence across the literature. Thematic analysis is particularly suitable for SLR-based educational research because it allows for interpretive depth while maintaining systematic rigor (Braun & Clarke, 2006; Snyder, 2019).

The synthesis phase emphasized interpretive and comparative analysis rather than descriptive aggregation. By comparing themes across different studies, this research identified how Muslim family education has been positioned in relation to digital literacy, character formation, and global educational challenges, as well as where significant conceptual gaps persist. This interpretive synthesis enabled the construction of an integrative Islamic educational framework that situates Muslim family education as an active moral and intellectual agent within the Society 5.0 context. Such an approach aligns with contemporary views of literature reviews as a form of knowledge production rather than mere summary (Booth et al., 2016; Xiao & Watson, 2019).

Methodological rigor was maintained through the consistent application of systematic search procedures, transparent selection criteria, and iterative thematic validation. While the findings of this study are necessarily contingent upon the scope and quality of the available literature, the structured SLR approach strengthens the credibility and scholarly reliability of the conclusions. In the field of Islamic education, where empirical and theoretical studies often develop in parallel, SLR provides a robust methodological foundation for advancing conceptual clarity and theoretical integration in a global educational perspective.

RESULT AND DISCUSSION

RESULT

Reconfiguration of Muslim Family Education in the Society 5.0 Landscape

The thematic synthesis of the reviewed literature demonstrates that Muslim family education in the Society 5.0 era is undergoing a profound reconfiguration that is conceptual and structural rather than merely technical. Across the analyzed studies, Muslim families are consistently portrayed not as declining educational institutions but as entities experiencing a functional repositioning. Families are increasingly conceptualized as active pedagogical spaces that mediate the interaction between Islamic values and the dynamics of a global digital environment. This transformation is driven by the intensified presence of digital technologies in children's everyday lives, evolving patterns of socialization, and

global expectations for character education that emphasizes adaptability, ethics, and human-centered values (Rojas et al., 2021; Zaid et al., 2022; Shalaby, 2024).

Within this landscape, Muslim family education is no longer confined to traditional moral transmission but expands into reflective educational practices that engage with contemporary challenges. The literature highlights that families are required to interpret, negotiate, and contextualize Islamic values in relation to technological realities, thereby transforming the home into a learning environment that integrates faith-based principles with digital awareness.

Continuity and Actualization of Islamic Values in Character Education

The reviewed studies consistently affirm that Islamic values remain the foundational core of character education within Muslim families despite rapid socio-technological change. Values such as trustworthiness (*amanah*), honesty, responsibility, *adab*, and spiritual consciousness are maintained as central educational goals and are transmitted through daily habituation, parental role modeling, and sustained religious practices within the household. These values are not treated as abstract doctrines but are embedded in lived experiences that shape children's moral orientations (Pratiwi et al., 2023; Indriani & Gusmaneli, 2025; Mujahid, 2021).

The literature further suggests that Islamic values undergo processes of actualization in response to digital contexts. For example, *adab* is increasingly interpreted as digital etiquette, encompassing respectful online communication, ethical information sharing, and responsible technology use. Shared religious practices such as congregational prayer, Qur'anic recitation, and family-based religious dialogue are repeatedly identified as effective mechanisms for internalizing moral values while strengthening children's resilience against the penetration of global value systems and unfiltered digital information (Zvereva, 2023; Kamal et al., 2025; Adzim, 2021).

Transformation of Parental Roles toward Value-Based Digital Companionship

Another dominant theme concerns the transformation of parental roles from control-oriented supervision to dialogical and reflective digital companionship. International scholarship on digital parenting emphasizes that active mediation, value-based discussion, and parental co-engagement in children's digital activities are more effective in fostering ethical awareness and moral responsibility than restrictive or passive monitoring strategies (Amiri, 2025; Modecki et al., 2022; Tan et al., 2025; Canjun et al., 2025).

Within Muslim family settings, this digital companionship is infused with Islamic ethical principles. Parents are encouraged to guide children in evaluating digital content through moral reasoning rooted in Islamic teachings, positioning technology as a medium for value education rather than a moral threat. The literature indicates that this approach strengthens children's capacity for ethical decision-making in digital environments while preserving emotional closeness between parents and children (Munazir, 2024; Amin et al., 2022; Sobon et al., 2024; Hidayatuladkia et al., 2021).

Integration of Spiritual, Emotional, and Digital Intelligence in Family Education

The synthesis also reveals that effective Muslim family education in the Society 5.0 era is characterized by the integration of spiritual, emotional, and digital intelligences within a unified pedagogical framework. Studies caution that character education focusing exclusively on religiosity, without addressing emotional competence and digital literacy, tends to be insufficient in responding to contemporary challenges. Conversely, family education practices that integrate faith development, emotional regulation, empathy, and digital literacy foster more holistic and adaptive character formation (Athoillah et al., 2023; Asmawati, 2022; Muthoifin et al., 2024).

This integrative approach positions the Muslim family as a holistic educational environment where children develop spiritual orientation, emotional maturity, and responsible digital behavior simultaneously. The literature underscores that such integration enhances children's ability to navigate complex social realities while maintaining moral integrity.

Contemporary Challenges and Adaptive Educational Strategies

Despite these strengths, the reviewed literature highlights persistent challenges faced by Muslim families, including the rise of individualism and consumerism, exposure to misinformation, and the erosion of emotional interaction due to excessive digital engagement. Without strong value-based guidance, technology risks weakening socialization processes and diminishing children's social empathy (Zaid et al., 2022; Christensen et al., 2025; Sobon et al., 2024).

To address these challenges, many studies emphasize the importance of adaptive strategies that involve collaboration among families, schools, and community institutions. Such collaboration is viewed as essential for maintaining consistency in value transmission and ensuring the sustainability of character education. Educational ecosystems that integrate family-based moral education with formal schooling and community engagement are consistently identified as more effective in supporting children's moral and social development (Penuel et al., 2020; Zainuri & Huda, 2023; Firdaus and Suwendi, 2025; Untari et al., 2025).

Overall, the thematic findings converge on an integrative model of Muslim family education in which Islamic spirituality, emotional bonding, and digital competence are mutually reinforcing. This model positions the Muslim family as the first madrasah capable of responding to the challenges of Society 5.0 in a reflective, adaptive, and value-oriented manner, laying the foundation for the development of a morally grounded, socially responsible, and digitally competent generation.

DISCUSSION

The findings of this study strengthen the argument that Muslim family education in the Society 5.0 era must be understood as a dialogical process between Islamic intellectual traditions and global educational discourse. The Society 5.0 paradigm, which emphasizes human-centered technological innovation, requires educational approaches that are not only technologically adaptive but also ethically and spiritually grounded (Tavares, 2022; Rojas et al., 2021; Chigbu and Makapela,

2025). Within this context, Muslim families function as key mediators who align technological engagement with value-based character formation.

The integration of Islamic values into digital parenting practices demonstrates that Muslim family education is not defensive toward technology but transformative in nature. Value-based digital companionship aligns with character education theories that emphasize the interconnection of moral knowledge, moral emotion, and moral action (Hafizallah, 2024; Jia & Wu, 2025), as well as socialization theories that view the family as the primary site for children's adaptation to social change, including digital and global transformations (Tang et al., 2024; Wang et al., 2025; Paul & Nazir, 2018). Through this approach, Muslim families can cultivate digital ethics without isolating children from the realities of technological advancement.

The primary theoretical contribution of this study lies in articulating an integrative framework of Muslim family education that unites spiritual, emotional, and digital intelligences within a coherent pedagogical model. This framework extends Islamic education scholarship beyond normative prescriptions by offering an analytical and context-responsive perspective that engages with global debates on digital citizenship, character education, and value-based learning in the Society 5.0 era (Agbaria, 2024; Tan et al., 2025).

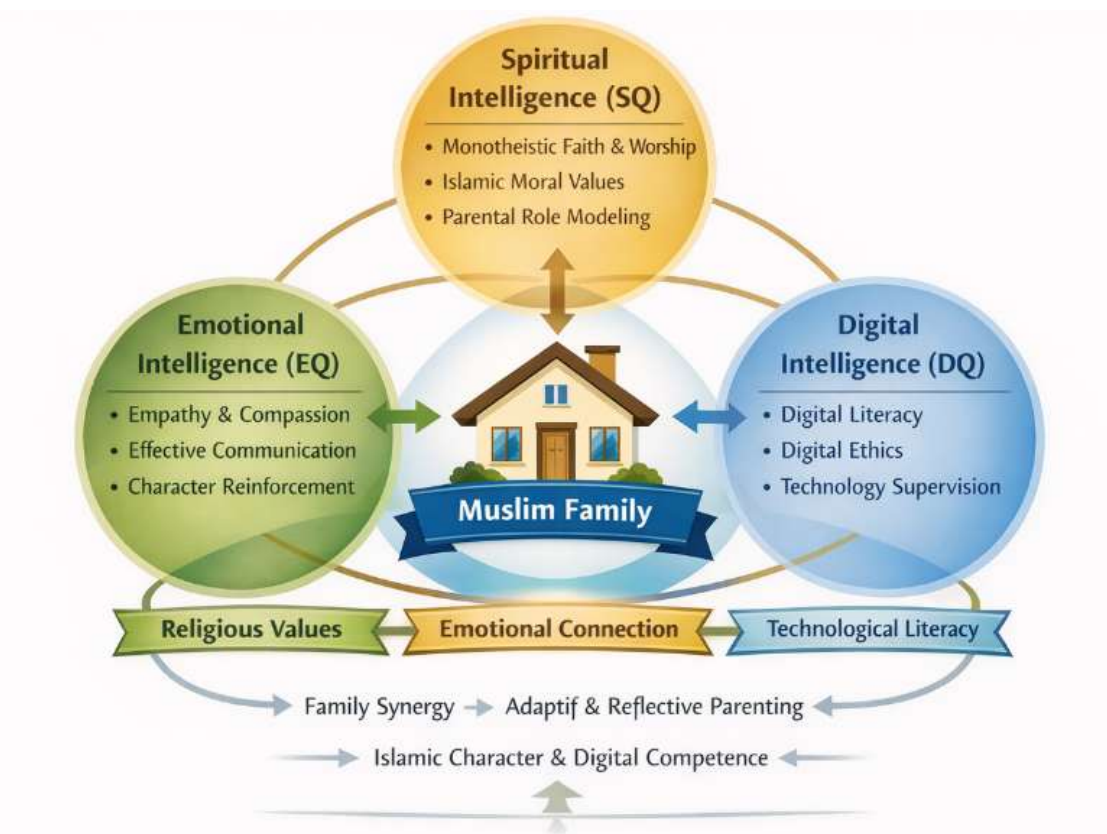


Figure 1. Integrative Muslim Family Education Conceptual Model in the Society 5.0 Era

The model illustrates how spiritual intelligence provides the ethical and theological foundation, emotional intelligence sustains relational and affective dimensions of education, and digital intelligence equips children with the competencies required to navigate technological environments responsibly. The intersection of these three dimensions signifies the core pedagogical space of Muslim family education, where character formation emerges through the balanced integration of faith, emotional maturity, and digital competence. By situating the family at the center of this integrative framework, the model underscores the strategic role of Muslim families as primary educational agents capable of harmonizing Islamic values with the demands of a global, digitally mediated society.

CONCLUSION

The transformation of Muslim family roles in the Society 5.0 era requires parents to move beyond functioning merely as caregivers toward assuming multidimensional roles as primary educators, value-oriented digital companions, and moral role models for their children. Parents are increasingly expected to balance Islamic value-based character education with digital literacy and responsible technology supervision. The findings of this study affirm that adaptation to technological advancement must remain firmly grounded in moral and religious foundations to ensure the sustainable internalization of Islamic values in children's character development.

From a theoretical perspective, this study contributes to the advancement of Islamic family education scholarship by extending family education theory into the context of digital transformation and the Society 5.0 paradigm. The study demonstrates that Islamic family education is neither static nor ahistorical, but rather dynamic and context-responsive. By integrating spiritual, emotional, and digital dimensions into a unified pedagogical framework, this research strengthens the conceptual foundation of Islamic family education as an adaptive model capable of engaging technological change without compromising its ethical and spiritual essence.

In practical terms, the findings offer several important implications. For Muslim parents, there is a clear need to enhance value-based digital literacy capacities in order to accompany children effectively in digital environments. For educational institutions, this study highlights the importance of strengthening collaboration with families to reinforce character education and digital ethics through contextualized curricula and learning activities. At the policy level, the findings suggest the urgency of developing educational and parenting policies that support the role of families as strategic partners of schools in shaping children's character within the Society 5.0 era.

Despite its contributions, this study has several limitations. As a conceptual investigation based on a Systematic Literature Review, it is not supported by primary empirical data. Therefore, future research is encouraged to conduct field-based studies using qualitative approaches, such as case studies or ethnographic research on Muslim families, to explore lived practices of parenting and character education in digital contexts. Quantitative or mixed-methods research may also be

undertaken to empirically test the effectiveness of the integrative Muslim family education model proposed in this study within the Society 5.0 framework.

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