



## Islamic Education Management in the Context of the Industrial Revolution 4.0 and Society 5.0 at IAIN Curup

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### Abstract

This study aims to analyze Islamic education management within the context of the Industrial Revolution 4.0 and Society 5.0 at the State Islamic Institute of Curup (IAIN Curup). The global phenomenon of the Industrial Revolution 4.0, characterized by digitalization, artificial intelligence, and the Internet of Things (IoT), has significantly transformed educational management systems. Society 5.0 emphasizes the balance between technological advancement and human-centered values, aligning with Islamic management principles grounded in tauhid, ukhuwah, and maslahah. This research employed a sequential exploratory mixed-method approach, involving 50 survey respondents and 10 interview informants comprising leaders, lecturers, staff, and students. Quantitative data were analyzed using descriptive statistics (SPSS), while qualitative data were analyzed through data reduction, presentation, and conclusion drawing. The findings reveal that Islamic education management principles remain highly relevant in the digital era by integrating spiritual values with technological efficiency. IAIN Curup has implemented digital transformation through an integrated academic information system, e-learning, and Islamic value-based governance. Key supporting factors include visionary leadership, institutional policy support, and human resource readiness, while constraints involve limited infrastructure and digital competence gaps. The study proposes a conceptual model called the Tawhidic Adaptive Management Model (TAMM), which integrates tauhid, Islamic digital leadership, ethical innovation, and maslahah-oriented collaboration.

**Keywords:** *Islamic education management, Industrial Revolution 4.0, Society 5.0, IAIN Curup, digital transformation.*

### Introduction,

The Industrial Revolution 4.0 is a global phenomenon that is transforming all aspects of human life, including education. This era is characterized by the emergence of digital technology, artificial intelligence (AI), big data, and the Internet of Things (IoT), which massively integrate the physical and virtual worlds. In the context of education, the Industrial Revolution 4.0 presents significant opportunities to improve efficiency, transparency, and the quality of educational services through

information technology-based systems. However, on the other hand, this change also demands the readiness of human resources (HR), management systems, and adaptive policies to optimize the use of technology without neglecting spiritual and ethical values (Benavides et al, 2020).

In the context of Islamic educational institutions, the Industrial Revolution 4.0 not only demands the adoption of technology but also the adaptation of educational management paradigms. Islamic universities need to integrate technology with Islamic values to avoid falling into digital secularization (Science Direct, 2025). Therefore, Islamic education management is required to be able to integrate technological efficiency with spirituality and Islamic work ethics (ihsan), so as to create an educational system that is both productive and oriented toward rahmatan lil 'alamin.

After the Industrial Revolution 4.0, the world is moving toward Society 5.0, a new paradigm that emphasizes the balance between technology and humanity. This concept was first proposed by the Japanese government, with the vision of creating a "super-smart" society that remains human-centered. In Society 5.0, digital technologies such as artificial intelligence and big data are used to improve the quality of human life, not just industrial efficiency (Carayannis et al, 2024).

In the context of Islamic education, Society 5.0 has a profound meaning: building a generation that is not only intellectually intelligent, but also possesses spiritual, moral, and social intelligence. This aligns with the principles of Islamic educational management, which places humans as caliphs on earth, as explained in the Quran (Surah Al-Baqarah [2]: 30). Thus, the main challenge of Islamic education in this era is how to manage digital transformation without losing the essence of humanity and the values of monotheism (Nuryatno, 2011).

The phenomena of Industry 4.0 and Society 5.0 have a significant impact on the paradigm of Islamic education. Digital transformation requires Islamic educational institutions to modernize in various aspects, from curriculum and teaching methods to management systems. Islamic education, which was previously traditional and textual, is now required to adapt to digital learning models, blended learning, and e-learning (Saputra & Abi, 2025).

However, this change also presents new challenges, particularly regarding the degradation of spiritual values due to the dominance of technology. Therefore, Islamic education management must function as a director and controller to ensure that technology use remains grounded in divine values. The principles of shura (consultation), amanah (responsibility), and ihsan (professionalism) need to be the foundation for decision-making and governance in Islamic educational institutions, so that digitalization can proceed in balance between technological progress and the welfare of the community (Wiley, 2025).

The State Islamic Religious Institute (IAIN) Curup was chosen as the research location because this institution is one of the State Islamic Religious Higher Education Institutions (PTKIN) that is currently undergoing accelerated digital transformation in its educational management. Since 2012, IAIN Curup has implemented an integrated academic information system (SIKAD), and in 2024,

this system was updated to the latest version with more complete and adaptive features to meet the needs of the digital era.

In addition, IAIN Curup also demonstrates a commitment to integrating Islamic values with technology through various innovative policies, such as the development of e-learning, the digitalization of academic services, and the implementation of paperless office-based governance. This phenomenon makes IAIN Curup a concrete example of the application of Islamic education management in the context of the Industrial Revolution 4.0 and Society 5.0, making it a worthy object of academic research.

Based on this background, this research attempts to answer the following questions: a. How is the concept of Islamic education management relevant to the demands of the Industrial Revolution 4.0 and Society 5.0? b. How are the principles of Islamic educational management implemented at IAIN Curup in the face of digital transformation? c. What factors support and hinder the transformation of Islamic education management at IAIN Curup? d. How can a conceptual model describe Islamic education management that is adaptable to Society 5.0?

The objectives of this research are to identify the conceptual relevance of Islamic education management in the context of global change, analyze the implementation of its principles at IAIN Curup, uncover the supporting and hindering factors of digital transformation, and formulate a conceptual model of Islamic education management that is adaptable to technological developments and human values.

### **Research Methodology,**

This study uses a mixed-methods approach with a sequential exploratory design, which combines qualitative and quantitative methods in stages to gain a comprehensive understanding (Sugiyono, 2013). In the first stage, the researcher conducted an in-depth exploration through interviews and observations of the phenomenon of Islamic education management at IAIN Curup. The results of this exploration were then used as the basis for developing a quantitative survey instrument to validate the initial findings. This approach provides a wealth of data that allows for in-depth analysis of phenomena while simultaneously enabling empirical testing of the resulting conceptual models.

The research subjects consist of two main groups: qualitative informants and quantitative respondents. A qualitative sample of 10 people was selected using purposive sampling, consisting of faculty leaders, senior lecturers, academic staff, and students who have a strategic involvement in the campus's digital transformation. Meanwhile, the quantitative respondents numbered 50 people who were randomly selected from among lecturers, staff, and students. Primary data was collected through interviews, observations, and questionnaires, while secondary data came from policy documents, academic system development reports, and relevant scientific literature (Sugiyono, 2013).

The research instrument was developed based on Islamic educational management theory and the concepts of the Industrial Revolution 4.0 and Society 5.0. The qualitative instrument consisted of an open interview guide covering aspects of Islamic leadership, work culture, and digital innovation. The quantitative instrument was a Likert scale questionnaire with 20 statements representing four dimensions: Islamic values in management, technology implementation, the effectiveness of the digital system, and implementation barriers. The results of the validity test by experts, namely 2 lecturers of Islamic education management and research methodology, showed that the instrument was in the very suitable category for use.

The data collection process is carried out in two main stages. The first (qualitative) stage includes in-depth interviews and field observations of digital academic management practices, such as the use of the SIAKAD system and online learning. The second (quantitative) stage involves distributing online questionnaires to respondents to assess their perceptions of the effectiveness and Islamic values within the campus's digital system. All activities will be carried out over two months (September-October 2025), while adhering to research ethics, including maintaining the confidentiality of respondent identities and obtaining informed consent.

Data analysis was conducted through two complementary approaches. Qualitative data was analyzed using the Miles and Huberman (2014) model through the stages of reduction, presentation, and drawing conclusions to identify key themes such as Islamic digital leadership and the integration of tawhid values into technology. Quantitative data were analyzed using SPSS with descriptive analysis techniques including frequency distribution and percentage. The integration of these two data types resulted in a new conceptual model called the Tawhidic Adaptive Management Model (TAMM), which is a framework for Islamic educational management that is adaptable to the digital era while remaining grounded in the values of tawhid and *maslahah*.

## **Findings and Discussion,**

### **Findings**

#### **Conceptual Relevance of Islamic Education Management in the 4.0 and 5.0 Eras**

The research findings indicate that the principles of Islamic education management derived from Qur'anic values and hadiths remain relevant, and are even becoming more important, in facing the challenges of the 4.0 Industrial Revolution and Society 5.0. As explained in the theoretical study, the Quran emphasizes that humans are entrusted with managing the earth with full responsibility and wisdom (Surah Al-Baqarah [2]: 30). In the context of education, this responsibility translates into a management process that includes planning, organizing, leading, and controlling, all based on the values of consultation, trust, excellence, and public interest (Pulungan & Hasibuan, 2024). The results of this research survey strengthen the theory with empirical data: 88% of respondents stated that core

Islamic values such as trust, excellence, and consultation are the main guidelines in technology-based managerial decision-making at IAIN Curup.

This finding indicates that digitalization in Islamic higher education is not solely driven by efficiency demands, but also by spiritual motivation. This aligns with Al-Faruqi's (1992) theory of Islamic Management, which states that the primary goal of Islamic educational management is to create a balance between system efficiency and the welfare of the community. The implementation of digitalization at IAIN Curup reflects this principle, where every technology policy is aimed at strengthening the values of honesty, transparency, and public service (Hasanudin, 2019). Interviews with faculty leaders further emphasized this: "Digital transformation for us is not just a demand of the times, but part of our responsibility to optimize the potential of technology for the benefit of the academic community." This quote shows that spiritual orientation serves as the theological foundation for digital transformation on campus.

Furthermore, the connection between research findings and the theory of the Industrial Revolution 4.0 is evident in the implementation of an integrated academic information system, a Learning Management System (LMS), and e-office services at IAIN Curup. As mentioned in the theoretical study, Industry 4.0 demands data integration, automation, and data-driven decision making (Arifin & Efendi, 2025). However, the results of this study confirm that at IAIN Curup, technology does not stand alone as a tool for efficiency, but is contextualized within a spiritual framework, a form of integration between digitalization and Islamic values. In other words, technology is interpreted as an instrument of trust and worship, not merely a tool for production or administration.

Meanwhile, the connection to the Society 5.0 concept is evident in the human-centered management orientation. Society 5.0 theory emphasizes the balance between artificial intelligence and human well-being (Amelia). This research found that IAIN Curup translates this principle into humanistic, inclusive, and spirituality-based educational policies. For example, LMS access is opened without discrimination to ensure equal opportunities for digital learning, in line with the spirit of *rahmatan lil 'alamin*. Thus, the implementation of technology at IAIN Curup is not only oriented toward efficiency, but also toward equity, justice, and academic well-being.

The integration between this theory and these findings shows that Islamic education management in the 4.0 and 5.0 eras has two complementary dimensions: the normative dimension (Islamic values) and the adaptive dimension (technology and innovation). From a normative perspective, management is oriented toward the values of monotheism and public interest; from an adaptive perspective, management integrates technology to improve the effectiveness and quality of academic services. This is what is referred to in this study as a form of spiritual technology management, namely a management paradigm that places spirituality at the center of technological innovation (Al-Aziz).

Thus, the results of this study confirm the theory that Islamic education management is not only compatible with the development of modern technology, but also serves as a moral compass that

guides digitalization to remain humanistic, just, and spiritually responsible. Islam, thru the principles of tawhid and amanah, provides an ethical and philosophical foundation for higher education management to maintain human dignity amidst the major currents of the Fourth Industrial Revolution and Society 5.0. With this position, IAIN Curup can be considered a successful representation of Islamic educational institutions that have harmonized faith, knowledge, and technology both conceptually and practically.

### **Implementation of Islamic Education Management Principles at IAIN Curup**

The implementation of Islamic education management at IAIN Curup is reflected in the comprehensive digitalization process across various academic and administrative fields. The interview results indicate that this digital transformation is not merely technical, but a cultural movement involving a paradigm shift and changes in the work behavior of the academic community. The SIAKAD system, the Moodle-based Learning Management System, and e-office are the three main innovations that strengthen institutional governance to make it more efficient, transparent, and accountable.

The implementation of the digital system is directly linked to the principles of Islamic management. In the planning stage, campus management uses a participatory approach (shura) where policies are formulated thru cross-unit coordination meetings. During the organizing phase, the work structure was reorganized to facilitate inter-faculty collaboration thru an online system. In terms of leadership, the rectorate emphasizes a spiritual leadership style that prioritizes moral example in managing digital change. As for supervision, the internal audit system is conducted thru a digital dashboard that allows for real-time performance monitoring.

**Table 1.** Implementation of Islamic Education Management Principles at IAIN Curup

<b>Management Aspect</b>	<b>Digital Implementation</b>	<b>Applied Islamic Values</b>
<b>Planning</b>	System-based annual work plan	<i>Syura</i> (Consultation), <i>Amanah</i> (Trustworthiness)
<b>Organizing</b>	Cross-unit digital team	<i>Maslahah</i> (Public Benefit), <i>Ukhuwwah</i> (Brotherhood)
<b>Actuating</b>	Digital-based performance motivation and coordination	<i>Istiqamah</i> (Consistency), <i>Taqwa</i> (God-consciousness)
<b>Controlling</b>	Academic audit dashboard	<i>Transparency</i> , <i>Amanah</i> (Trustworthiness)
<b>Leadership</b>	Spiritual-digital leadership	<i>Ihsan</i> (Excellence), <i>Tawakkul</i> (Reliance on God)

The implementation of Islamic education management at IAIN Curup demonstrates the substantial application of Islamic values in modern managerial practices. Based on the results of observations and interviews, the entire process of academic and administrative management on

campus is based on the principles of shura (consultation), amanah (trust), ihsan (professionalism), and maslahah (benefit). This aligns with the theory explained in the literature review, that the functions of management in Islam – planning, organizing, implementing, and supervising, also accompanied by leadership – must be rooted in Qur'anic ethics and the Sunnah of the Prophet Muhammad (peace be upon him). This principle emphasizes that management is not merely an administrative mechanism, but also a social act of worship aimed at achieving a balance between organizational efficiency and the blessings of the outcome (Riyadi et al, 2025).

The results of field research show that these values are internalized within the structure and work culture of IAIN Curup. In terms of planning, for example, every campus digitalization policy is developed thru cross-academic unit consultation, taking into account the principles of fairness and benefit. In the organizing function, the campus leadership adopts a collaborative approach, which combines structural hierarchy with the active participation of faculty and staff. This approach reflects the spirit of consultation mentioned in Surah Ash-Shura [42]: 38 regarding the importance of consultation in decision-making. Thus, digitalization at IAIN Curup is not just a technical transformation, but also a renewal of collective values that enlivens the spirit of Islamic togetherness in institutional governance.

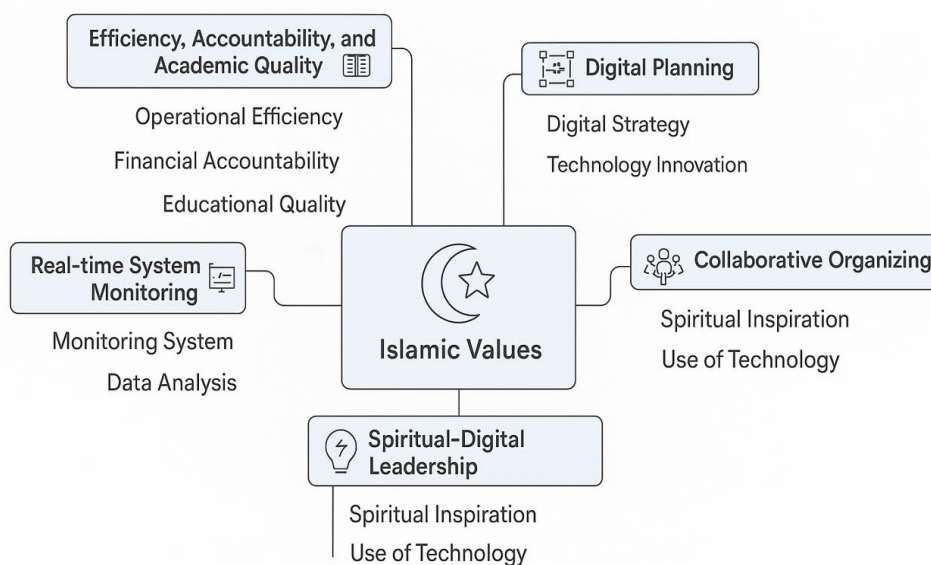
In the dimension of leadership, the implementation of the principles of trust and excellence is the main pillar. Leaders at IAIN Curup view leadership as a moral responsibility before God, as the Prophet Muhammad (peace be upon him) said: "Each of you is a leader, and each leader will be held accountable for those under his leadership." (Narrated by Bukhari and Muslim). This is evident in a leadership style that involves spiritual example, open communication, and empathy toward lecturers and students. One of the leading speakers stated that digital leadership at IAIN Curup must combine reason and morality, because technology without ethics will only lead to inequality and dehumanization. This view demonstrates the alignment between the research findings and Islamic Leadership theory (Rahmat, 2023), which emphasizes the role of spirituality in guiding technology-based organizational change (Rahmat, 2023).

Beside leadership, supervision (controlling) is also undergoing a transformation toward a digital approach that remains grounded in moral values. Academic and administrative oversight systems are now conducted thru digital dashboards that enable real-time monitoring of faculty performance, student attendance, and the effectiveness of academic services. However, the interview results indicate that this supervision is not mechanical or repressive, but rather educational, aiming to guide and foster a sense of individual responsibility. This approach strengthens the findings of Saputra's (2025) research at UIN Jakarta, which concluded that an academic information system based on spiritual leadership can improve institutional accountability without sacrificing the human side of employees and lecturers.

Field findings also indicate that despite the widespread implementation of digital systems, there are still variations in the level of their utilization. Units with high levels of digital literacy show better productivity and efficiency. However, some staff and faculty are still facing adaptation challenges, particularly in terms of using online administrative and learning features.

The implementation of the digital system at IAIN Curup also reflects the value of rahmatan lil 'alamin thru open access to education. Learning Management Systems (LMS) and e-learning applications are developed to expand access to learning for students in various regions. The principles of brotherhood and benefit are applied in the design of a user-friendly, adaptive, and geographically accessible system. Thru this policy, IAIN Curup is not only implementing technology for internal efficiency but also contributing to the national equalization of Islamic higher education. Thus, digitalization on this campus becomes a real manifestation of Islamic teachings on social justice and common good

### Islamic Values in Digital Management



**Figure 1.** Model for Implementing Digital Islamic Education Management at IAIN Curup

What's interesting is that digitalization at IAIN Curup doesn't shift the role of humans as the primary decision-makers. The technology system is only positioned as an enabler, not a controller. The value of monotheism remains the central orientation, ensuring that all digital activities are directed toward achieving the common good. This approach demonstrates a unique form of implementation, a combination of modern management and Islamic spirituality.

Conceptually, the implementation of Islamic educational management principles at IAIN Curup forms a synergistic model between spiritual values and technological innovation. Campus digitalization is understood not as the secularization of management, but as the Islamization of

modern systems, a process where technology is controlled by the value of monotheism (Islamization Discipline, 2025). The research results show that this paradigm successfully fosters a professional, collaborative, and service-oriented work culture. Thus, IAIN Curup can be considered a model of contemporary Islamic education that presents a progressive, rational face of Islam while remaining rooted in spiritual values.

Thus, it can be said that IAIN Curup has successfully internalized Islamic values in every aspect of its digital transformation. This process not only improves organizational efficiency but also strengthens the institution's identity as a modern, adaptive, and spiritually-minded Islamic campus. The results of this study also reinforce the theory of spiritual technology management developed in this study, namely that the success of Islamic education management is not only measured by the effectiveness of the digital system, but by the extent to which the system fosters Islamic values within the academic community. Digitalization combined with the value of monotheism makes technology an instrument of service, not domination. This model can serve as an inspiration for other Islamic higher education institutions in Indonesia to balance modernity and morality in educational governance during the Industrial Revolution 4.0 and Society 5.0 era.

### **Supporting and Inhibiting Factors of Islamic Education Management Transformation at IAIN Curup**

The research findings indicate that the successful transformation of Islamic education management at IAIN Curup did not happen instantly, but rather thru a complex adaptation process influenced by various supporting and hindering factors. Generally, supporting factors stem from the institution's internal strengths, such as a spiritual leadership vision, Islamic work culture, and institutional commitment to digital innovation. Conversely, hindering factors arise from technical constraints, limited human resources, and resistance to change among a small portion of the academic community. This dynamic aligns with the theory of organizational change from an Islamic perspective, which asserts that successful transformation depends on the alignment between faith, knowledge, and action.

Table 2. Supporting and Inhibiting Factors for Digital Transformation at IAIN Curup

<b>Category</b>	<b>Factor</b>	<b>Percentage (%)</b>
<b>Supporting</b>	Visionary leadership	92
<b>Supporting</b>	Institutional policy	86
<b>Supporting</b>	Islamic work culture	79
<b>Inhibiting</b>	Technological infrastructure	68
<b>Inhibiting</b>	Lecturers' digital competence	54
<b>Inhibiting</b>	Work culture resistance	47

The main supporting factor found in this study is digital-spiritual leadership oriented toward the values of trust and consultation. Based on interviews, the leadership of IAIN Curup emphasized that every digital innovation must have a clear moral foundation to avoid deviating from the institution's

Islamic mission. This leadership style encourages active participation from faculty and staff in every decision-making process, fostering a collaborative and transparent work culture. This finding reinforces Nuryahman's (2024) view that Islamic leadership is a key factor in the success of digital transformation in Islamic educational institutions because it can harmonize organizational discipline with spiritual values. With the support of ethical and visionary leadership, digital transformation at IAIN Curup is developing inclusively and sustainably.

The next supporting factor is visionary and adaptive institutional policies toward technological developments. IAIN Curup has developed a digital transformation roadmap aligned with the vision of 21st-century Islamic universities. This policy includes the implementation of an integrated academic information system (SIKAD), a Learning Management System (LMS), and the development of an e-office to accelerate the academic administration process. Every policy is based on the principles of efficiency and public interest, so technology is not an end in itself, but a means to improve the quality of academic services. This policy demonstrates consistency with the Islamic principle of social welfare as explained in the *maqashid al-syariah*.

Beside leadership and policy factors, Islamic organizational culture is also a major driver of the success of digital transformation at IAIN Curup. Values such as sincerity, responsibility, and cooperation have become inherent characteristics of every work unit. Based on the observation results, the coordination meetings and routine academic activities on campus always begin with prayer and a short sermon, which fosters a blessed (*barakah*) work environment. This custom is not only symbolic but also shapes a spiritual awareness that strengthens solidarity in the face of the challenges of digitalization. Thus, Islamic values are not merely part of the institutional vision, but have become a tangible culture that underpins the success of digital transformation.

This research also identified a number of inhibiting factors that need to be considered in change management within the Islamic education environment. First, there are limitations in digital infrastructure, particularly in terms of internet networks and hardware in some work units. This condition leads to disparities in access to digital application usage. Second, the level of digital literacy among faculty and staff still varies. Most senior lecturers admit that they need more time to adapt to new systems like LMS and e-office. Thirdly, there is cultural resistance to digitalization, particularly from individuals who still view technology as a threat to the spiritual values and authenticity of Islamic learning.

Interestingly, the research results also revealed that these inhibiting factors do not permanently hinder, but rather serve as a trigger for the development of sustainable coaching and training policies. IAIN Curup responded to these challenges by conducting an Islamic digital literacy workshop, training on data management based on the ethics of information, and providing guidance on system usage for lecturers and administrative staff. This strategy reflects the value of *islah* (continuous improvement) in Islamic management, where every obstacle is seen as an opportunity to strengthen

the institution's spiritual and technological capacity. Thus, digital transformation at IAIN Curup is not only technical but also a process of tazkiyatun nafs (self-purification) for the academic community to become more adaptable and oriented toward the common good.

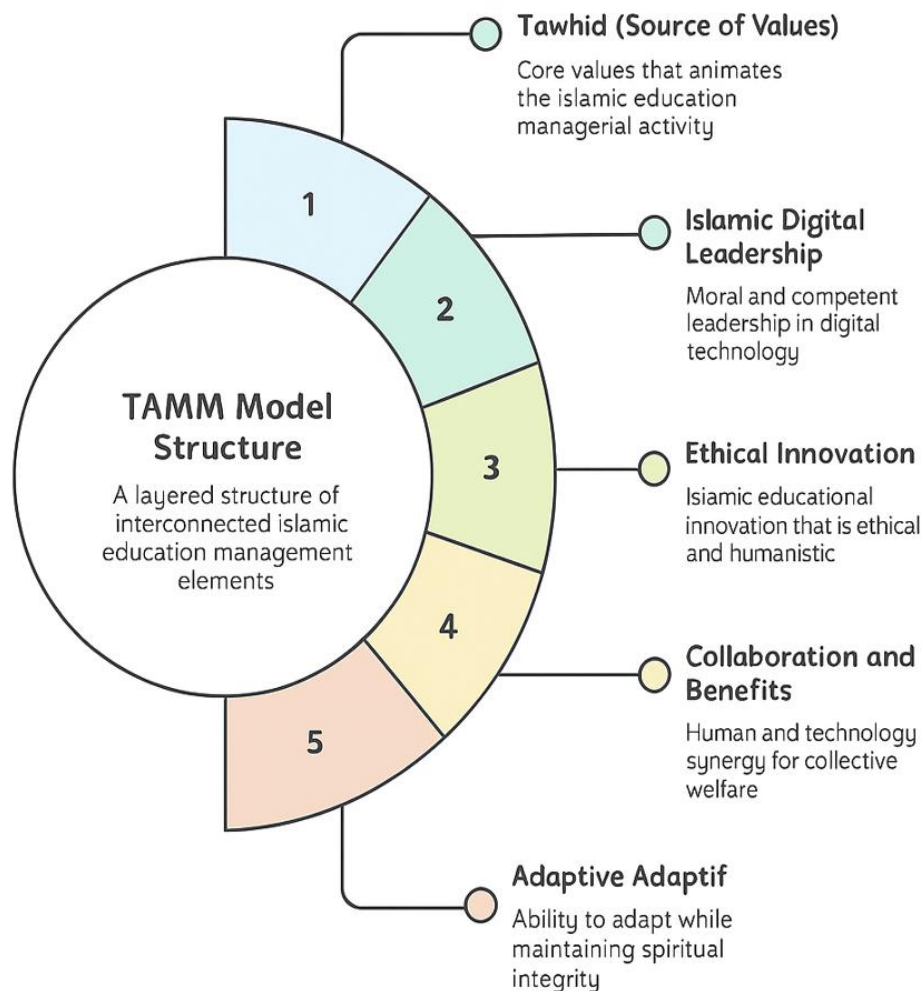
In-depth analysis shows that the success of digital transformation is significantly influenced by the synergy between spiritual-digital leadership and human resource readiness. Without both, the digital system would only be an administrative tool without transformative meaning. Therefore, sustainable capacity building programs are needed to ensure the continuity of innovation.

Overall, the integration of these supporting and inhibiting factors results in a dynamic balance that enriches the process of transforming Islamic educational management. Leadership based on the value of monotheism, a collaborative organizational culture, and policies based on public interest have become social capital for IAIN Curup in facing the disruptions of the 4.0 era and Society 5.0. Meanwhile, limitations in infrastructure and digital literacy are challenges that drive sustainable innovation. The combination of these two aspects shows that digital transformation in Islamic educational institutions is not merely a system change, but also a spiritual and cultural transformation.

By strengthening supporting factors and overcoming existing obstacles, IAIN Curup has the potential to become a role model for other PTKINs in developing ethical and maslahah-oriented technology-based Islamic education management.

### **Conceptual Model of Islamic Education Management Adaptive to Society 5.0**

The conceptual model generated from this research is called the Tawhidic Adaptive Management Model (TAMM), which is a framework for Islamic educational management that places tawhid as the source of values and the central orientation of all managerial activities. This model is built upon the integration of empirical data with Islamic management theories, the Fourth Industrial Revolution, and Society 5.0. The goal is to create an Islamic education management system that is not only adaptable to technological developments but also deeply rooted in the values of spirituality and social welfare. Thus, TAMM bridges the gap between digital modernity and Islamic morality thru a balanced approach between innovation and ethics.



**Figure 2.** Conceptual Model of Tamm (Tawhidic Adaptive Management Model)

The structure of the Tamm model consists of five main, layered, and interconnected components. The first component, Tawhid (Source of Values), is the core that animates all managerial activities. This value affirms that all innovations, policies, and decision-making in the educational environment must be directed toward serving Allah SWT. In the context of IAIN Curup, the principle of monotheism is reflected in the commitment of the leadership and academic community to utilize technology as a means of proselytization and service to the community. This aligns with Al-Ghazali's view, which emphasizes that science and technology should be oriented toward tazkiyatun nafs (self-purification) and the welfare of society.

The second component is Islamic Digital Leadership, which combines moral example with technological competence. This kind of leadership relies not only on managerial skills but also on spiritual awareness to guide change. Based on the research findings, the leaders of IAIN Curup perform their digital leadership role by prioritizing the values of trust, consultation, and excellence. They openly facilitate technological innovation while upholding ethical principles in the use of data

and information systems. This leadership style aligns with the theory of Islamic Leadership (Nuryahman (2024)), which places spirituality as the foundation for decision-making and human resource empowerment in the digital age.

The third component is Ethical Innovation, which asserts that innovation in Islamic education should not be value-free. Digital innovation at IAIN Curup is aimed at strengthening transparency, efficiency, and accessibility in education, not just following global technology trends. Islamic ethical principles serve as a moral filter in every adoption of new technology. For example, the e-learning system used by the campus is not only optimized for academic efficiency, but is also designed to promote academic honesty, positive interaction, and students' social responsibility. This concept expands the understanding of the Fourth Industrial Revolution into a more civilized and ethical form, aligning with the spirit of Society 5.0, which places humans at the center of technological progress.

The fourth component, Collaboration and Benefit, illustrates the importance of synergy between humans and technology in achieving collective well-being. Based on the research findings, collaboration at IAIN Curup is established thru a cross-unit work system based on digital platforms, such as SIAKAD and LMS, which enable data connectivity between faculties. This collaboration is not merely organizational efficiency, but a manifestation of the value of Islamic brotherhood, which fosters mutual trust, cooperation, and shared responsibility. This principle shows that the success of Islamic educational management is not solely determined by technological sophistication, but also by the quality of human relationships built upon the value of *maslahah*.

The final component is Adaptive Performance, which is the institution's ability to continuously adapt to changes in the external environment without losing spiritual integrity. Adaptive performance at IAIN Curup is demonstrated thru policies that are responsive to student needs and global technological changes. For example, the development of Learning Analytics is used not only to evaluate learning outcomes, but also to understand students' learning behavior humanistically. Thus, technology does not replace the role of humans, but rather strengthens the function of education as a process of character and spirituality formation.

This finding shows that adapting to Society 5.0 in the context of Islam is not just about technology, but more about aligning organizational values and culture. Islamic higher education must be able to serve as a moral filter for technological progress so that it does not distance humanity from its human values. In the context of IAIN Curup, the TAMM model serves as a conceptual guide to balance digital progress with spirituality and social responsibility.

Overall, TAMM describes a model of Islamic educational management that places spirituality as the main energy in facing the digital era. The integration of *tawhid* values and technological adaptation makes this model a human-centered management approach aligned with the goals of Society 5.0. This model can serve as a conceptual reference for Islamic higher education institutions in Indonesia and the world to develop intelligent, ethical, and universally beneficial management

systems. In other words, TAMM asserts that Islam is not only compatible with digital modernity but is a source of values capable of guiding the direction of technological civilization toward spiritual and social sustainability.

Thus, TAMM is not just a managerial model, but a new paradigm in the management of Islamic educational institutions. This model ensures that every digital innovation remains grounded in the value of monotheism, every organizational decision reflects the principle of public interest, and every technological transformation is directed toward strengthening the human role as a steward on earth.

## **Discussion**

The integration of the results of this research shows that Islamic education management at IAIN Curup has developed toward a new paradigm that places Islamic values as the spiritual foundation in facing digital transformation. The conceptual relevance between the principles of Islamic educational management and the demands of the Industrial Revolution 4.0 and Society 5.0 era indicates that Islamic education has a high degree of flexibility to adapt without losing its identity. Values such as monotheism, trustworthiness, excellence, and public interest serve as a moral framework guiding the responsible and just use of technology.

Empirically, the results of interviews and surveys show a synchronization between Islamic values and the digital management mechanisms of the campus. The transformation of academic information systems, e-learning, and digital administrative governance is not merely a technical innovation, but a spiritual manifestation of the institution's collective responsibility to enhance efficiency, transparency, and well-being. Islamic management principles such as participatory planning (*syura*), integrity-based leadership (*amanah*), and just supervision have proven to be still relevant and even key to the success of digital transformation at IAIN Curup.

The main supporting factors for the success of digital transformation are spiritual-digital leadership and visionary institutional policies, which play a role in creating a collaborative work culture based on Islamic values. However, inhibiting factors such as infrastructure limitations and digital literacy disparities still pose challenges that need to be addressed thru continuous training and human resource capacity building. The combination of adaptive policies and the strengthening of moral values is key to ensuring that digital transformation aligns with the spirit of *rahmatan lil 'alamin* (mercy for all beings).

The integration of qualitative and quantitative data resulted in the Tawhidic Adaptive Management Model (TAMM) conceptual model, which emphasizes the importance of a Tawhidic-centered management approach. In this model, monotheism is positioned as the source of values that permeates the four main pillars of management: Islamic digital leadership, ethical innovation, collaboration for the common good, and adaptive performance. This model illustrates the harmonious relationship between spirituality, technology, and humanity in a progressive Islamic education system.

Thus, the results of this study show that IAIN Curup has successfully internalized the principles of Islamic management into its digital system. Integrating spiritual values with technology results in an adaptive, humanistic, and sustainability-oriented model of Islamic educational management. This model is not only relevant for IAIN Curup, but can also serve as a conceptual and practical reference for the development of Islamic education management in various other Islamic higher education institutions in Indonesia and the Islamic world.

### **Conclusion and Suggestion**

This research shows that Islamic education management has a very strong relevance to the dynamics of the Industrial Revolution 4.0 and Society 5.0. Basic Islamic values such as monotheism, trust, excellence, and public interest are not only a moral foundation but also a strategic direction in the utilization of technology. The Islamic management paradigm is capable of providing a balance between the efficiency of digital systems and humanity, thus creating educational governance that is not only technologically intelligent but also ethical and spiritual. The principle of "mercy for all beings" has proven to be a universal framework for addressing global change. Islamic education can serve as a "moral filter" that ensures digital progress remains beneficial to humanity and does not negate spiritual values. Thus, Islamic education management has the potential to become a model of global governance oriented toward the common good and sustainability.

The implementation of Islamic education management at IAIN Curup has demonstrated a mature adaptation to the digital system. The processes of planning, organizing, leading, and supervising are carried out with a technology-based approach that remains grounded in Islamic values. The implementation of the SIAKAD, LMS, and e-office systems is concrete proof that this institution has successfully integrated technological efficiency with spiritual ethics. However, this success was not without a long process of cultural transition. Adapting to new technology requires continuous training so that Islamic values are not just a slogan, but truly become an organizational culture. In this context, IAIN Curup has presented a model of transformation that unites faith, knowledge, and action within a digital management system that is efficient and competitive.

The main factors supporting the success of digital transformation at IAIN Curup are visionary leadership and consistent institutional policies toward innovation. The values of trust and consultation form a participatory leadership model that encourages cross-unit collaboration. Additionally, a strong Islamic work culture accelerates the adaptation process to digitalization. However, the research also identified inhibiting factors that need to be considered, such as infrastructure limitations, digital literacy disparities, and resistance to change among certain groups. These factors demand a more humanistic and educational managerial approach so that the entire academic community can move together toward inclusive and sustainable digital transformation.

This research produced a new conceptual model called the Tawhidic Adaptive Management Model (TAMM). This model describes an Islamic education management system centered on the value of monotheism as a source of moral and spiritual guidance. Islamic Digital Leadership serves as a driving force, ensuring that technological innovation remains ethical and oriented toward the common good (maslahah). TAMM becomes a synthesis of modern management and Islamic ethics. He emphasized that technology is merely a tool, while the primary orientation is the strengthening of human quality as a caliph on earth. With this model, Islamic education can guide digital transformation toward a more just, empathetic, and civilized social order, in line with the human-centered Society 5.0 vision.

Based on the research findings, it is recommended that IAIN Curup and other Islamic educational institutions strengthen the integration of Islamic values with digital technology thru policies based on the principles of tawhidic values and the strengthening of Islamic digital literacy for all academic staff. Campus leadership needs to prioritize a visionary, ethical, and participatory spiritual-digital leadership style, enabling the creation of a collaborative work culture aligned with the spirit of maslahah and ihsan. Lecturers and educational staff are expected to enhance their technological competence thru continuous training so that digital innovation not only improves administrative efficiency but also expands the functions of da'wah and scientific service. Meanwhile, for future researchers, it is recommended to further develop the conceptual model TAMM (Tawhidic Adaptive Management Model) thru comparative studies between PTKIN or advanced quantitative approaches such as structural equation modeling (SEM) to strengthen empirical validation of the relationship between tawhid values, Islamic leadership, ethical innovation, and the adaptive performance of Islamic educational institutions in the digital era.

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