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## Transforming Islamic Religious Education Learning from Lecturing to Participatory Methods in Society 5.0

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### Abstract

The development of education in the era of Society 5.0 demands significant changes in learning approaches, including in Islamic Religious Education (IRE), where lecture-based methods have long dominated. This study aims to analyse the transformation of Islamic Religious Education (IRE) learning methods from a lecturing approach to participatory methods by reviewing various literature and relevant research published in nationally accredited journals. This research employs a literature review and thematic analysis to identify patterns, trends, and implications arising from this shift in learning approaches. The findings indicate that the lecture method has limitations in developing 21st-century competencies such as critical thinking, creativity, collaboration, and digital literacy. Conversely, participatory methods have been proven more effective in enhancing student engagement, deepening conceptual understanding, and strengthening the internalisation of religious values through interactive and reflective activities. This transformation also requires support in the form of teachers' pedagogical competence and digital literacy, school infrastructure readiness, and flexible curriculum policies. The study concludes that participatory methods constitute a strategic approach in IRE learning to address the challenges of the Society 5.0 era and to shape students who are religious, adaptive, and well-characterised.

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### Introduction

The advancement of science and technology in the era of Society 5.0 has brought fundamental changes to various aspects of human life, including the education sector (Farid, 2023). This era is a continuation of the Industrial Revolution 4.0, which emphasises digitalisation; however, Society 5.0 goes further by positioning technology as a means to improve human quality of life (Rafsanjani & Irama, 2022). Society 5.0 is defined as a human-centred society integrated with intelligent technologies such as artificial intelligence, big data, the Internet of Things (IoT), and robotics to solve social problems and enhance human welfare (Rahmawan & Effendi, 2022). Thus, education in this era is not only about transferring knowledge but also about developing learners' holistic competencies. Hence, they can adapt and participate actively in a technology-based and collaborative society.

In the context of 21st-century learning, students are required to possess critical thinking, creativity, communication, and collaboration skills, commonly referred to as the “4C Skills” (Faizin et al., 2023). To support the development of these competencies, the learning process must provide opportunities for students to be actively involved in constructing knowledge through discussion, exploration, problem-solving, and reflection (Martir et al., 2024). This indicates the need to shift the learning orientation from a teacher-centred paradigm to a more participatory, dialogical student-centred approach.

However, in practice, Islamic Religious Education (IRE) in various educational institutions from primary schools to universities continues to be dominated by the lecture method (M. Yusuf et al., 2024). In classrooms where lecturing is the dominant method, interaction is limited to material delivery and note-taking, resulting in suboptimal development of students’ critical thinking and reflective abilities (Jufri et al., 2023). In fact, PAI carries the noble mission of shaping a complete Muslim personality (*insan kamil*), one who not only understands Islamic teachings but is also able to internalise values and apply them in daily life (Sani, 2022).

This phenomenon is evident in various observations of Islamic Religious Education (IRE) learning, for example, when teachers deliver material on interpersonal ethics. Nevertheless, students find it difficult to demonstrate such behaviour in real-life situations (Rukhayati, 2019). This indicates that mere knowledge transfer is insufficient without internalisation processes that involve students’ social and emotional experiences (Octavia, 2020). In other words, one-way learning methods are less capable of achieving the comprehensive goals of religious education. Today’s digital-native learners are more attracted to learning that offers opportunities for interaction, dialogue, case studies, role-playing, simulations, and the use of digital media that aligns with their world.

Several local studies support this trend. Jamil found that innovative learning methods such as interactive discussion, digital media, and project-based learning significantly increase student engagement and deepen their understanding of Islamic values. Interactive methods and digital media have been proven to enhance student engagement and understanding (Jamil, 2023). Furthermore, Purnomo, Marta, and Gusmanelli report that modern interactive media, including animated videos, digital applications, simulations, and other interactive tools, can improve student motivation, engagement, and comprehension in IRE learning (Purnomo et al., 2025). Additionally, Mega & Hafidz in their quasi-experimental study show that interactive media (e.g., animated videos, digital quizzes, multimedia presentations) significantly improve students’ understanding of IRE material compared to conventional lecture-based instruction (Mega & Hafidz, 2025). These findings collectively indicate that participatory, technology-supported learning approaches are more effective than conventional lecture-based methods in fostering both cognitive understanding and value internalisation in IRE.

A gap arises between the demands of IRE learning in the Society 5.0 era, which emphasises activity, collaboration, creativity, and meaningful learning experiences, and the conventional, textual, teacher-centred practices that continue to prevail. Transforming learning methods has become an urgent need to ensure that IRE remains relevant to contemporary developments and the dynamic characteristics of learners (Kesuma et al., 2025). Shifting from lecturing to participatory learning is a strategic step to bridge this gap. Participatory learning enables students to be actively engaged in the learning process, discussing, asking questions, expressing opinions, and reflecting on religious values within social contexts (Nahadi et al., 2025). This model also

provides students with opportunities to develop social skills, empathy, and collaborative problem-solving skills (Nahadi et al., 2025).

Although several studies have addressed innovative methods, digital media integration, and active learning within IRE, most remain focused on specific media or techniques in limited contexts. What is still lacking is a comprehensive thematic synthesis that explicitly examines the transformation of IRE learning methods from lecture-based to participatory approaches within the broader Society 5.0 paradigm of a human-centred, technology-integrated learning environment. There is no widely accepted conceptual framework combining participatory pedagogy, value internalisation, and digital adaptation in a unified model for IRE learning. Therefore, this article seeks to fill this gap by conducting a thorough literature review synthesising theory and empirical findings to propose a holistic, contextually relevant, and Society-5.0-aligned participatory learning model for IRE.

This study examines the transformation of Islamic Religious Education (IRE) from lecture-based methods to participatory models aligned with the collaborative, human-centered, and technology-integrated demands of Society 5.0. This literature review explores theoretical foundations and prior research to develop a conceptual framework and practical recommendations for educators, institutions, and curriculum designers seeking innovative, student-centered approaches.

## **Method**

This study employs a systematic literature review with thematic analysis. This approach involves a structured process of identifying, selecting, evaluating, and synthesising relevant literature from credible academic sources. The review procedure consisted of several steps: (1) formulating specific review questions based on the research focus, (2) searching and collecting publications through databases such as Google Scholar, DOAJ, and other reputable scientific repositories, (3) screening and selecting literature according to predefined inclusion and exclusion criteria, and (4) conducting thematic analysis to categorise key concepts related to the transformation of Islamic Religious Education (IRE) learning from lecturing to participatory approaches in the Society 5.0 era. Through this systematic process, the study ensures that the resulting synthesis is comprehensive, credible, and aligned with the research objectives.

The data collection technique in this research was carried out through systematic and comprehensive literature searches using relevant keywords, such as “Transformation of IRE Learning Methods”, “active learning”, “student-centred learning”, “participatory learning”, “Islamic Religious Education (IRE)”, “PAI learning”, “digital-based learning”, “21st-century skills”, “Society 5.0 education”, and “From Lecturing to Participatory Methods in the Society 5.0 Era.” The stages of data collection included identifying, selecting, and choosing literature sources based on predetermined inclusion and exclusion criteria (Utami, M. C., Jahar, A. S., & Zulkifli, 2021). The inclusion criteria consisted of literature published within the last ten years, directly related to the research focus, and available in either Indonesian or English. Meanwhile, the exclusion criteria included sources that were irrelevant, inaccessible in full text, or did not meet academic quality standards.

The data analysis technique applied in this study is content analysis using a thematic approach. The collected data were examined to identify the main themes related to the Transformation of Islamic Religious Education (IRE) Learning Methods: From Lecturing to Participatory Methods in the Society 5.0 Era (Rozali, 2022). The analysis stages involved reading and understanding each

selected literature source, identifying important information, and conducting coding based on emerging themes (B. Yusuf, 2024). Subsequently, these themes were analysed in depth to explore their interrelationships, enabling the development of a coherent and comprehensive synthesis.

## **Findings**

### **The Dominance of the Lecture Method in PAI Learning**

The literature consistently shows that the lecture method remains the dominant approach in Islamic Religious Education (IRE) across various educational levels. Numerous studies highlight that this dominance is rooted in long-standing traditional classroom practices that position the teacher as the central source of knowledge, while students act primarily as passive recipients (M. Yusuf et al., 2024; Handayani et al., 2025; Muhyi et al., 2025). The preference for lecturing is also associated with its practicality. Teachers consider it time-efficient, simple to implement, and not requiring complex learning media or preparation (Utami & Kurniawan, 2025; Fauzi & Wulandari, 2023; Jufri et al., 2023).

Another recurring pattern across the literature is the limited methodological variation in classroom practice. Studies report that collaborative, participatory, and student-centred approaches are rarely utilised, primarily because teachers tend to replicate inherited teaching patterns and possess limited competence in applying modern instructional methods or integrating digital tools (RimahDani et al., 2023; Suheri & Waskito, 2021; Aminullah et al., 2025). Cultural factors also contribute, as hierarchical teacher–student relationships in Islamic educational contexts reinforce habits of receiving information without discussion or inquiry (Daulay, 2019; Muhammad, 2019).

The literature further indicates that the dominance of lecturing has notable pedagogical consequences. Lecture-centred classrooms tend to limit opportunities for interaction, collaboration, and reflective learning, resulting in passive student engagement and a superficial understanding of religious concepts (Helmy et al., 2023; Muhammad, 2019). Several studies show that reliance on lectures hinders the internalisation of religious values and does not sufficiently support the development of attitudes and behaviour intended in IRE (Purwanto et al., 2019). Overall, findings from diverse studies highlight a consistent pattern: the predominance of the lecture method creates a structural barrier to achieving participatory, contextual, and 21st-century-aligned IRE learning (Nursaya'bani et al., 2025; Handayani et al., 2025).

### **Limitations of the Lecture Method in the Context of 21st-Century Learning**

The reviewed literature consistently shows that the lecture method has substantial limitations when applied to Islamic Religious Education (IRE) in the 21st century. Various studies highlight that lecturing positions the teacher as the sole source of knowledge, leading in passive student participation and limited opportunities for independent information processing and problem-solving (Heryandi, 2018; Mukmin et al., 2024). These findings indicate a recurring pattern in which one-way learning hinders deeper conceptual understanding and restricts students from engaging in meaningful interaction.

Another major pattern identified in the literature concerns the incompatibility of the lecture method with the development of 21<sup>st</sup>-century skills. Research shows that lectures do not facilitate critical thinking, collaboration, communication, or creativity, which are essential competencies in modern learning (Nursaya'bani et al., 2025). Several studies also emphasise that lecturing is less effective in supporting the internalisation of religious values, as affective, reflective, and

experiential learning processes are largely absent (Majid, 2019; Purwanto et al., 2019). In addition, digital-native learners exhibit visual and technology-oriented characteristics, making them less responsive to monotonous, one-directional teaching (Handayani et al., 2025; Arsyad et al., 2024).

The literature further reveals that lecture-centred instruction limits students' personal development, creativity, and motivation. Student expression, idea generation, and confidence tend to be low in lecture-dominated classrooms due to insufficient opportunities for communication or dialogue (Hani'ah, 2023). Studies also report minimal feedback in lecture-based learning, resulting in weak monitoring of student progress (RimahDani et al., 2023; Hani'ah, 2023). Overall, findings from multiple studies conclude that the lecture method does not align with the requirements of 21<sup>st</sup>-century and Society 5.0 learning environments, underscoring the need for more participatory, interactive, and technology-integrated approaches.

### **The Demands of Society 5.0 on the Transformation of PAI Learning**

The reviewed literature highlights that the Society 5.0 era requires Islamic Religious Education (IRE) to undergo a significant transformation in both pedagogy and learning management. Several studies emphasise that Society 5.0 integrates the digital and physical worlds into human-centred intelligent systems, requiring IREs to adapt to technological advancement, globalisation, and shifts in student learning characteristics (B. Yusuf, 2024; Faizin et al., 2023; Andryadi et al., 2025). A recurring pattern across the studies shows that digital competence and technological literacy have become essential for both teachers and students, and that curriculum structures must incorporate technology and real-world problem-solving (Hidayat et al., 2020; Farid, 2023).

Another consistent finding is that effective IRE learning in Society 5.0 requires integrating interactive digital media, collaborative activities, blended online–offline learning, and context-based learning experiences that connect religious values with daily life (Kesuma et al., 2025; Sari et al., 2025). The literature demonstrates that digital tools such as videos, simulations, and AR/VR increase student engagement and motivation, underscoring the need for participatory, technology-oriented learning approaches (M. Yusuf et al., 2024). These studies collectively show a shift from merely using technology to embedding it within a holistic, human-centred learning environment.

The literature also identifies structural challenges that must be addressed for effective transformation, including unequal access to technology, limited teacher readiness, and inadequate institutional support (Kesuma et al., 2025; Faizin et al., 2023). Several studies stress that teacher roles must evolve toward facilitation in collaborative and adaptive learning environments, requiring ongoing professional training and supportive educational policies (Faizin et al., 2023; Sani, 2022). Overall, the findings indicate that Society 5.0 demands a shift from lecture-based methods to participatory, technology-integrated, and adaptive IRE learning that produces religious, critical, and collaborative learners.

### **The Effectiveness of Participatory Methods in Improving the Quality of Islamic Religious Education (IRE) Learning**

The reviewed literature consistently shows that participatory learning methods are substantially more effective than lecture-based approaches in Islamic Religious Education (IRE). Multiple studies highlight that participatory methods enhance conceptual understanding, student engagement, and the internalisation of religious values by involving students directly in thinking, discussion, and collaborative problem-solving (M. Yusuf et al., 2024; Fauzi & Wulandari, 2023; Kesuma et al., 2025). Common patterns across the studies indicate that techniques such as group

discussions, role-play, talking stick activities, and collaborative projects significantly increase classroom interaction and active participation (RimahDani et al., 2023; Helmy et al., 2023).

The literature also demonstrates that participatory approaches support the development of 21<sup>st</sup>-century skills, including critical thinking, communication, and collaboration (Handayani et al., 2025; Heryandi, 2018). Value-based discussions, case studies, and problem-based learning enable students to articulate arguments, appreciate diverse perspectives, and contextualise religious concepts within real-life situations (Musakal et al., 2024; Muhyi et al., 2025). In addition, studies show that participatory learning promotes the internalisation of Islamic values through experiential activities such as simulations, reflective tasks, educational games, and service-based projects (Majid, 2019; Yusnan et al., 2025).

Another recurring finding is that participatory methods increase student motivation and make learning environments more dynamic. Research highlights that collaborative digital media and interactive learning activities boost enthusiasm and foster a sense of ownership over the learning process (Musakal et al., 2024; Sari et al., 2025; Muhammad, 2019). Moreover, participatory methods allow teachers to provide more timely and targeted feedback because student learning behaviours are more visible during collaborative activities (Muhyi et al., 2025). Overall, the literature indicates that participatory methods offer comprehensive benefits, improving understanding, engagement, value internalisation, motivation, and responsiveness to learner needs, making them highly suitable for modern IRE learning contexts.

### **Supporting Factors and Challenges in Implementing Participatory Learning Methods**

The reviewed literature indicates that the implementation of participatory learning methods in Islamic Religious Education (IRE) is influenced by several supporting factors, primarily teacher competence, student readiness, and the availability of adequate facilities and technological infrastructure. Studies show that teachers with strong pedagogical skills, the ability to design collaborative activities, and sufficient technological literacy are more effective in facilitating participatory learning environments (Octavia, 2020; Helmy et al., 2023; Handayani et al., 2025). In addition, students who are accustomed to digital tools, able to communicate, and prepared to work collaboratively tend to engage more actively in participatory-based activities (Nursaya'bani et al., 2025; Sari et al., 2025). Adequate infrastructure, such as internet access, digital media, and flexible classroom layouts, is also highlighted as a key component supporting the success of participatory methods (B. Yusuf, 2024).

At the same time, the literature identifies several challenges that hinder the effective implementation of participatory learning. One consistent pattern concerns teachers' long-standing dependence on traditional lecture-based approaches, which are perceived as practical and efficient (Aminullah et al., 2025; Faizin et al., 2023). Other challenges include limited instructional time, students' lack of confidence or unfamiliarity with active learning, and disparities in technological access among learners (Helmy et al., 2023; Faizin et al., 2023; Hani'ah, 2023) (Faizin et al., 2023; Hani'ah, 2023). Furthermore, institutional constraints such as rigid curricula, insufficient support for school policies, and a lack of training opportunities are frequently reported as barriers to adopting more collaborative learning models (Sani, 2022; Ratnawati & Werdiningsih, 2020; Hidayat et al., 2020).

Overall, findings across the literature reveal that the success of participatory learning in IRE depends on a combination of competent teachers, prepared students, adequate technological support, and enabling educational policies. The challenges identified demonstrate that

methodological transformation cannot stand alone but must be supported by systemic conditions to ensure sustainable implementation and meaningful learning outcomes.

## **Discussion**

### **Analysis of Findings and Theoretical Framework**

The findings of this study, when interpreted through constructivist and student-centred theoretical lenses, reveal a structural misalignment between prevailing lecture-dominated IRE practices and the learning demands of the Society 5.0 era. Previous research has highlighted the weaknesses of lectures; however, this study offers a broader synthesis by demonstrating how these limitations intersect across pedagogical, technological, and psychological dimensions. Within a constructivist perspective, learning is expected to enable students to construct meaning through interaction, dialogue, and contextual experience. The continued dominance of teacher-centred methods contradicts this principle, reinforcing Kesuma et al.'s view that passive instructional models limit critical and reflective religious understanding (Kesuma et al., 2025).

When examined through the lens of student-centred learning theory, the findings show that lecture-based approaches limit the development of essential competencies such as communication, collaboration, and higher-order thinking. While individual studies have documented these constraints, this review identifies a recurring pattern: lectures not only reduce student engagement but also inhibit the internalisation of Islamic values because affective and experiential dimensions are largely absent. This aligns with Bahri's argument that religious education must offer dialogical learning spaces to connect Islamic teachings with real-world contexts (Bahri, 2022). The synthesis presented here expands Helmy et al.'s findings by demonstrating that the lack of dialogical space in lecture-based IRE is not merely a methodological issue but part of a broader epistemological mismatch between traditional pedagogy and contemporary learning theories.

Another theoretical insight emerging from this review is that participatory learning aligns more closely with the principles of Society 5.0, in which human-centred technologies and collaborative problem-solving form the foundation of learning. This study contributes by mapping how participatory methods operationalise these principles through interaction-based, technology-enhanced, and value-integrated learning experiences. The review shows that participatory approaches foster the emotional, social, and moral engagement necessary for the internalisation of Islamic values, an aspect that purely cognitive lecture-based models cannot fulfil. Majid's emphasis on affective learning underscores this gap, yet this study extends the argument by situating it within the broader socio-technological landscape shaping today's learners (Majid, 2019).

The theoretical synthesis developed in this article proposes a three-dimensional model for interpreting the transformation of IRE learning:

- a. Pedagogical Shift from teacher-centred lecturing to dialogical and collaborative learning grounded in constructivist theory
- b. Technological Integration aligning IRE with Society 5.0 through digital literacy, interactive media, and blended collaboration
- c. Affective–Value Development, enhancing internalisation of religious values through experiential and reflective participation.

This integrative model constitutes the study's main theoretical contribution, offering a cohesive explanation of why and how participatory methods better address the contemporary learning needs of IRE students. The discussion therefore shows that the transformation towards participatory

approaches is not only desirable but also theoretically necessary to ensure that IRE remains pedagogically relevant, psychologically meaningful, and technologically adaptive.

### **Synthesis of the Transformation of IRE Learning Methods**

The synthesis of the findings demonstrates that the transformation of IRE learning from lecture-based to participatory approaches reflects not merely a methodological shift but a deeper theoretical and epistemological realignment. What becomes evident across the results is that the limitations of lecturing, the emergence of 21st-century learning demands, and the expectations of the Society 5.0 era converge to challenge the traditional paradigm that positions teachers as the sole authority in the transmission of religious knowledge. This article offers a new contribution by showing how these pressures interact systematically rather than independently, forming a layered rationale for pedagogical transformation in IRE.

From a constructivist and student-centred learning perspective, the synthesis reveals that the primary issue is not the lecture method itself but the underlying transmission-based epistemology that restricts dialogical, reflective, and experiential engagement. Earlier studies have discussed these issues separately, yet this review integrates them to propose that IRE requires a shift from "knowledge delivery" to "knowledge co-construction." This reorientation aligns with Bahri's argument on the need for dialogical spaces in religious learning. However, it extends it by demonstrating how such spaces are essential for meeting the technological and socio-cultural demands of Society 5.0.

The synthesis also highlights a theoretical convergence between participatory learning principles and the competencies emphasised in Society 5.0, namely digital literacy, collaboration, creativity, and data-driven reasoning. Unlike previous research that focused primarily on the effectiveness of techniques, this article contributes a conceptual model showing that participatory methods serve as a bridge between constructivist theory and digital-era competencies, enabling a more holistic form of Islamic learning. Participatory methods, therefore, are positioned not simply as alternatives to lectures but as epistemically aligned with the nature of knowledge construction in contemporary Muslim societies.

A significant contribution of this synthesis is the formulation of a three-axis transformation model for IRE learning, comprising:

- a. Epistemological Shift from teacher-centred transmission to dialogical, inquiry-based religious understanding.
- b. Pedagogical Reorientation from one-way lecturing to collaborative, reflective, and interaction-rich learning experiences.
- c. Technological Integration embedding digital tools, multimodal media, and hybrid learning environments aligned with Society 5.0.

This three-axis model represents a novel integrative framework that situates participatory learning within broader theoretical and societal transformations.

Finally, the synthesis underscores that transformation requires systemic support. What this research adds beyond prior studies is the identification of transformation as a multi-layered adaptation process, influenced by teacher competence, policy frameworks, and infrastructural readiness. Thus, the shift toward participatory IRE learning is theoretically grounded, empirically reinforced, and contextually necessary to maintain the relevance of Islamic education in modern Indonesia.

### **Implications of the Findings for IRE Learning in the Society 5.0 Era**

The implications of the findings demonstrate that transforming IRE learning in the Society 5.0 era requires a shift from traditional knowledge transmission to a competency- and interaction-based learning paradigm. This article contributes to the existing literature by showing that the shift is not merely methodological but is anchored in deeper theoretical demands arising from constructivist learning, student-centred pedagogy, and human–technology integration models. The findings affirm Bahri’s position that learners must engage with religious values through the lenses of critical thinking, digital literacy, and socio-ethical problem-solving, which lecture-based approaches cannot adequately support (Bahri, 2022).

The synthesis also reveals that participatory learning provides the dialogical and experiential conditions needed for meaningful religious internalisation. Rather than simply repeating that participatory methods improve engagement, the present review demonstrates their alignment with contemporary theories of value formation, which emphasise interpersonal interaction, reflective thinking, and contextual application. This reinforces Lestari’s argument that student engagement is foundational not only for conceptual mastery but for shaping moral dispositions relevant to modern Muslim identity (Lestari & Setiawan, 2024). Viewed through this theoretical lens, participatory learning is positioned as a core mechanism for bridging religious knowledge with lived experience.

From a technological standpoint, this study extends previous research by identifying how the Society 5.0 learning ecosystem necessitates the integration of digital media not merely as tools but as environments in which religious values are interpreted, negotiated, and practised. The findings imply that IRE must adopt technology-enhanced participatory frameworks such as collaborative platforms, interactive media, and digital simulations to cultivate digital-religious competence. This goes beyond earlier discussions of “using media” by emphasising technology as a structural component of value internalisation and identity formation.

Another implication concerns teacher professionalism. Previous work has highlighted teacher competence as a factor, but this study synthesises it within a multidimensional framework: pedagogical competence, technological fluency, and dialogical facilitation skills. The findings indicate that transformation in IRE cannot occur unless teachers are prepared to function as facilitators within dynamic, collaborative, and digitally enriched learning environments. This aligns with Society 5.0’s model of human-centred educators capable of guiding value exploration rather than merely delivering content (Kesuma et al., 2025; Helmy et al., 2023).

A key contribution of this article is the formulation of a three-dimensional implications framework for IRE learning in the Society 5.0 era:

- a. **Pedagogical Implications:**  
The standard approach must shift towards participatory, dialogical, and reflective learning.
- b. **Technological Implications:**  
Digital integration must be embedded within learning processes to support interaction, collaboration, and contextual exploration.
- c. **Professional Implications:**  
Teacher competence must be strengthened through continuous development in pedagogy, technology, and value facilitation.

This framework demonstrates that the implications of the findings are not linear but interconnected, shaping a new orientation for IRE that prepares learners to navigate religious, ethical, and technological challenges simultaneously. When these implications are implemented cohesively, IRE can produce digitally competent, morally grounded, and socially responsive learners equipped for the complexities of Society 5.0.

### **Policy Implications and Teacher Professional Development**

The findings of this study underline that the shift from lecture-based to participatory IRE learning is fundamentally a policy issue rather than merely a classroom-level methodological change. This article contributes to the broader discourse by demonstrating that teacher competence, institutional support, and curriculum flexibility must be treated as interconnected policy domains that collectively determine the success of learning transformation in the Society 5.0 era. The findings confirm Kesuma's claim that paradigm shifts in pedagogy require teachers who are not only knowledgeable about modern methods but also supported by environments that enable consistent implementation (Kesuma et al., 2025).

One theoretical implication arising from the findings is the reorientation of teacher professional development from technique-based training to competency-based professional ecosystems. Earlier studies have focused mainly on training teachers in active learning strategies. However, this research synthesises a broader perspective: teachers need pedagogical literacy, digital fluency, and dialogical facilitation skills that operate together as a holistic professional profile. This positions teacher development within the framework of Society 5.0's human-centred innovation, where teachers function not simply as content deliverers but as facilitators of value formation, collaboration, and critical reasoning.

The findings also highlight that policy must ensure the institutional conditions necessary for participatory learning. Rather than merely providing technology or facilities, schools must cultivate a structural culture of collaboration, where classroom layouts, time allocation, digital platforms, and peer mentoring systems form a supportive ecosystem for interactive learning. Rizal's evidence aligns with this view, showing that participatory learning thrives in institutions that intentionally design physical and digital spaces for student interaction (Rizal et al., 2024). This moves the discussion beyond facility availability to institutional readiness shaped by policy decisions.

Curriculum design represents another critical policy dimension. The findings extend previous research by showing that curriculum flexibility is not only beneficial but essential to enabling participatory IRE learning. Participatory methods require time for inquiry, reflection, and collaborative work, but are often constrained by rigid, content-heavy curricula. Handayani et al. emphasise that flexible curricula allow teachers to design learning that is dialogical and value-oriented (Handayani et al., 2025). This research positions curriculum flexibility as a structural enabler for religious learning that integrates moral development, critical thinking, and digital engagement, key competencies of Society 5.0 citizens.

A central contribution of this article is the formulation of a Three-Pillar Policy and Professional Development Framework for transforming IRE learning:

- a. **Pedagogical Competence Pillar**  
Development of teachers' ability to facilitate participatory, dialogical, and reflective learning experiences.
- b. **Technological Integration Pillar**

Strengthening teachers' digital literacy and institutional provision of digital ecosystems that support collaborative learning.

c. Curricular and Institutional Support Pillar

Establishing flexible curricula, supportive school cultures, and facilities that enable active learning.

This framework advances existing literature by integrating teacher competence, school readiness, and curricular policy into one cohesive model of transformation. It emphasises that IRE learning reform requires systemic action rather than isolated training programmes.

In conclusion, the findings indicate that transitioning from lecture-based to participatory IRE learning is inseparable from broader policy reforms and the strategic development of teacher professionalism. Only through cohesive alignment between teachers, institutions, and policy frameworks can IRE learning authentically respond to the moral, intellectual, and technological challenges of the Society 5.0 era.

## Conclusion

This study concludes that the dominance of lecture-based methods in IRE learning is no longer compatible with the competency demands of the Society 5.0 era. The synthesis of the literature demonstrates that participatory approaches more effectively foster student engagement, critical reasoning, collaboration, and value internalisation competencies essential for contemporary religious education. These findings indicate that transforming IRE pedagogy requires not only methodological change but also systemic support through teacher competence development, technological integration, and flexible learning policies. The study contributes to the existing body of knowledge by offering an integrated perspective that links pedagogical transformation with digital-era educational demands. This reinforces the need for IRE learning frameworks that are dialogical, interactive, and responsive to learners' characteristics in a rapidly evolving technological environment.

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