

## HUMANISTIC ISLAMIC EDUCATION AS A RESPONSE TO THE MORAL CRISIS AND PSYCHOLOGICAL DISORDERS OF ADOLESCENTS IN THE SOCIETY 5.0 ERA

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### ABSTRACT

The Society 5.0 era presents multidimensional challenges for the moral and psychological development of Indonesian Muslim adolescents, marked by accelerating digital addiction, the erosion of ethical values, and a surge in psychological disorders including anxiety and depression. This study aims to examine and develop the concept of Humanistic Islamic Education as a systematic and epistemologically grounded response to this crisis, drawing primarily on the thought of Syed Muhammad Naquib al-Attas concerning the Islamization of knowledge and the concept of ta'dib. Employing library research methodology with a critical-integrative analysis approach, this study examines the philosophical foundations of al-Attas's educational thought, situates it within the contemporary Society 5.0 context, and develops a five-pillar operational model of Humanistic Islamic Education. The results demonstrate that Humanistic Islamic Education, anchored in the concepts of tauhid-as-episteme, ta'dib-as-methodology, insan kamil-as-telos, fitrah-as-point-of-departure, and tawazun-as-principle, constitutes a holistic pedagogical system capable of forming an integrated self-identity, cultivating psychological resilience, and providing a robust ethical foundation for adolescents navigating digital disruption. This model integrates spiritual (ruh), intellectual ('aql), and emotional (qalb) dimensions in a unified pedagogical framework, positioning itself as a substantive antithesis to the secular reductionism that dominates global education systems.

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## A. INTRODUCTION

The accelerating pace of technological development over the past two decades has ushered human civilization into a new chapter known as the Society 5.0 era—a concept first formally articulated by the Japanese government through the (Cabinet Office Japan, 2019). Unlike the Fourth Industrial Revolution conceptualized by Schwab (2016), which centers on automation and artificial intelligence as primary ends, Society 5.0 offers a fundamentally more comprehensive vision: a deep integration of cyberspace and physical space aimed at realizing a human-centered society in all its complexity (Deguchi et al., 2020; Fukuyama, 2018).

Yet beneath this spectacular technological progress lies a tragic paradox that has become the most serious threat to the younger generation. While digital connectivity has reached an unprecedented apex in human history, moral crises and psychological disorders among adolescents have risen dramatically. Data published by the Indonesian Ministry of Health (Kemenkes RI, 2023) reveals that 15.6 million adolescents aged 15–24 in Indonesia show indications of emotional mental disorders a figure representing 9.8% of the total population within that age group. Globally, the World Health Organization (WHO, 2023) reports that one in every seven adolescents experiences a mental disorder, with anxiety disorders and depression being the most prevalent conditions.

This phenomenon cannot be reduced to a merely technical or socio-cultural problem. At a more fundamental level, this crisis reflects an epistemological imbalance within the educational system inherited from the Western modernist tradition a tradition that, as sharply diagnosed by Muslim philosopher Syed Muhammad Naquib al-Attas in *Islam and Secularism* (1993), tends to reduce the human being to a purely rational-economic entity while systematically eliminating the spiritual and metaphysical dimensions from the construction of knowledge and education.

Al-Attas is one of the most influential Muslim thinkers of the twentieth and early twenty-first centuries. As the founder of the International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur, he constructed a solid and original architecture of Islamic thought, particularly in the philosophy of Islamic education. Through his two seminal works *The Concept of Education in Islam* (1980) and *Islam and Secularism* (1993) al-Attas laid the groundwork for what has since become known as the concept of *ta'dib*: a model of Islamic education that organically integrates the spiritual, intellectual, and moral dimensions into a single holistic pedagogical unity.

The relevance of al-Attas's thought in the context of Society 5.0 becomes increasingly urgent when one recognizes that the deepest challenge of this era does not lie in the domain of technical-technological competence, but rather in the formation of the whole human being—a person capable of mastering and utilizing sophisticated technology without losing their sense of self, moral capacity, and spiritual connection. It is here that Humanistic Islamic Education—which is epistemologically grounded in al-Attas's thought yet developed contextually—emerges as a substantive and compelling conceptual proposition.

This study specifically aims to: (1) analyze the nature of the moral crisis and psychological disorders among adolescents in the Society 5.0 era across multiple layers; (2) examine the epistemological foundations of Humanistic Islamic Education based on al-Attas's thought; (3) formulate a five-pillar model for implementing Humanistic Islamic Education as an integrative solution; and (4) map the structural challenges and reinforcement strategies needed to realize this model within the landscape of Islamic education in Indonesia.

## B. THEORETICAL FRAMEWORK

### 1. Society 5.0 and the New Pedagogical Imperative

Society 5.0 as an official policy concept represents Japan's response to the Fourth Industrial Revolution (4IR). Whereas 4IR focuses on economic productivity and efficiency through artificial intelligence, the Internet of Things (IoT), and big data, Society 5.0 places

human well-being and dignity as the primary telos of technological development (Deguchi et al., 2020; Fukuyama, 2018)). In this vision, technology is not an end in itself but rather an instrument for resolving complex social problems and creating a life that is more meaningful, sustainable, and equitable.

The transition toward Society 5.0 carries deeply fundamental pedagogical consequences. Prasetyo & Trisyanti (2018) assert that Society 5.0 demands a fundamental reorientation of the goals of education: from the mere transfer of technical knowledge toward the cultivation of a holistic character capable of adapting, collaborating, and innovating ethically within an integrated digital-physical ecosystem. Without a strong foundation of ethical and spiritual values, the technological acceleration of Society 5.0 will in fact deepen dehumanization and identity crises among the younger generation rendering technology not as a means of emancipation but as a new instrument of alienation (Salsabila et al., 2023).

## 2. Adolescent Moral and Psychological Crisis: Mapping the Problem

Adolescents, as a group in the critical phase of identity formation, are the most vulnerable to the negative impacts of digital disruption in the Society 5.0 era. Erikson (1968), in his landmark theory of psychosocial development, identified identity crisis as a developmental inevitability during adolescence (the 'Identity vs. Role Confusion' stage). In the Society 5.0 era, this crisis becomes far more complex due to the added layer of a digital identity that frequently stands in fundamental contradiction to the individual's real, empirical self.

Aziz & Subhan (2022) identify several dominant forms of moral crisis among Indonesian Muslim adolescents, including: moral relativism arising from excessive exposure to globally heteronormative content; digital narcissism oriented toward social media image construction; religious apathy despite the nominal retention of an Islamic identity; and value plagiarism—the uncritical adoption of foreign values. On the psychological dimension, research by Rahmawati et al. (2022) confirms that social media-induced comparison, Fear of Missing Out (FOMO), and internet addiction are the primary predictors of depression and anxiety among Indonesian adolescents.

## 3. Al-Attas's Thought: Epistemological Foundations

Syed Muhammad Naquib al-Attas (born 1931 in Bogor, Indonesia) is a Muslim thinker who succeeded in constructing the most systematic and coherent system of Islamic philosophy in the modern era. As the founder of ISTAC in Kuala Lumpur, al-Attas combined a profound mastery of the classical Islamic intellectual tradition particularly Sufism (*tasawwuf*) and theology (*kalām*) with expertise in modern Western philosophy, producing a highly influential and original synthesis (Wan Daud, 1998).

In *Islam and Secularism* (1993: 133), al-Attas conducted a penetrating diagnosis of the crisis afflicting modern civilization. He identified secularization the systematic process of detaching the universe from sacred and transcendent values as the root of all contemporary civilizational crises. More than a mere socio-political phenomenon, secularization has penetrated the very epistemological structure of modern science itself, thereby organically producing a value-blind and secular educational system.

The concept of *ta'dib* that al-Attas proposes in *The Concept of Education in Islam* (1980) constitutes a fundamental alternative to both *tarbiyah* and *ta'lim*. *Ta'dib*, etymologically rooted in the word *adab* (proper ethical conduct and courtesy), integrally encompasses: the formation of *adab* in the sense of recognizing and placing all things in their rightful positions within the order of creation; the inculcation of *hikmah* (practical wisdom); and the development of the soul toward its most perfect natural condition (*fitrah*). For al-Attas, the person of *adab* is one who has recognized their place within the cosmos,

understood their obligations toward God and their fellow human beings, and is capable of acting appropriately in every concrete situation they face.

#### 4. Islamic Humanism versus Secular Humanism: A Decisive Distinction

The fundamental difference between Islamic humanism and secular humanism lies in their respective conceptions of the human being. Secular humanism, rooted in the European Renaissance and developed through the Enlightenment, positions the human being as the center and measure of all things (anthropocentrism)—free from any transcendent bond. Islamic humanism, by contrast, regards the human being as *khalifatullah fil ardh*: the vicegerent of God on earth, whose dignity and freedom are precisely located in the fulfillment of their divine potential through submission to God (Kurniawan & Aziz, 2020).

This difference is not merely theological; it carries highly consequential pedagogical implications. Secular humanism produces an education centered on individual autonomy detached from transcendent values generating human beings who are technically competent yet morally and spiritually fragile. Islamic humanism produces an education that empowers individual autonomy within a framework of responsibility toward God, oneself, and the community generating human beings who are not only competent but also principled and purposeful (Al-Attas, 1980a; W. M. N. Wan Daud, 1998).

### C. METHOD

This study employs a library research approach with a critical-integrative analysis method. This methodological choice is grounded in the nature of the research, which aims to develop a new conceptual framework through the synthesis of philosophical-theological thought with contemporary theories of education and psychology an objective that epistemologically neither requires nor is appropriately resolved through the collection of primary empirical data.

The primary data sources for this study consist of two major works by Syed Muhammad Naquib al-Attas: *Islam and Secularism* (1993 edition, ISTAC, Kuala Lumpur) and *The Concept of Education in Islam* (1980, ABIM, Kuala Lumpur). Secondary sources comprise reputable journal articles indexed in Scopus and the Web of Science, scientific monographs, and official government documents and reports from international institutions published prior to 2024. The selection of secondary sources was conducted according to three criteria: (1) direct thematic relevance to the research questions; (2) the academic authority of the author or institution; and (3) the methodological rigor of the studies cited.

Data analysis was conducted through four systematic and sequential stages, as illustrated in Table 1 below. First, the inventory and source selection stage: all potentially relevant literature was gathered through searches in Scopus, Web of Science, SINTA, and Google Scholar using structured keywords (e.g., ‘*ta’dib al-Attas*’, ‘Islamic humanistic education’, ‘adolescent moral crisis Society 5.0’, ‘Muslim youth psychological disorder digital’), then filtered against the established criteria. Second, the textual and contextual analysis stage: the content of each source was examined in depth within the context of the research questions, with particular attention to key arguments, epistemological foundations, methodologies, and principal findings. Third, the critical synthesis stage: various perspectives, sometimes mutually contradictory, were integrated through open intellectual dialogue to form a new conceptual framework that is both more cohesive and more comprehensive. Fourth, the validation and triangulation stage: the resulting framework was tested for consistency against diverse sources and perspectives.

**Table 1. Profile of Adolescent Moral and Psychological Crisis in the Society 5.0 Era**

Type of Crisis	Dominant Indicators	Prevalence*	Reference Source
Digital Addiction	Screen time >6 hrs/day, FOMO, social comparison	41.2%	Rahmawati et al. (2022)

Type of Crisis	Dominant Indicators	Prevalence*	Reference Source
Anxiety Disorders	Anxiety disorder, social anxiety, panic attack	15.6 million individuals	Kemenkes RI (2023)
Adolescent Depression	Low mood, social isolation, academic decline	1 in 7 adolescents globally	WHO (2023)
Moral Relativism	Inability to distinguish valid information from hoaxes	67.3% of students	Fadillah & Wahyudi (2023)
Identity Dissonance	Digital-real identity conflict, religious apathy	54.2% of students	Mardhatillah et al. (2023)
Social Alienation	Low empathy & poor quality interpersonal relationships	Sig. in users >6 hrs social media/day	Novitasari & Kurniawan (2023)

\*Data represent a compilation from multiple sources, adapted to the Indonesian context

This study employs four validity criteria developed by Lincoln and Guba (1985) within the context of qualitative-interpretive research: credibility (internal trustworthiness achieved through source and perspective triangulation), transferability (maintained through thick description), dependability (ensured through a systematic audit trail), and confirmability (realized through transparency in the process of analysis and interpretation). In the context of library research grounded in critical-integrative analysis, the fulfillment of all four criteria collectively guarantees the rigor and credibility of the study.

## D. RESULTS AND DISCUSSION

### 1. Anatomy of the Crisis: Three Intertwined Layers of the Problem

The findings of an integrative analysis of various studies reveal that the moral and psychological crisis among adolescents in the Society 5.0 era cannot be understood in a partial or monodimensional manner. It is a multidimensional phenomenon shaped by the complex intersection of various structural, epistemological, cultural, and individual factors—forming three layers of crisis that mutually reinforce one another in a spiral that grows increasingly difficult to break.

The first layer is the epistemological crisis: the inability of adolescents to adequately discern, evaluate, and critically examine the various truth claims that flood them through digital media channels. Within an information ecosystem saturated with overload, adolescents become passive consumers of often mutually contradictory narratives, lacking an adequate epistemological framework to judge what is true, good, and useful. Fadillah & Wahyudi (2023) found that 67.3% of senior high school and madrasah aliyah students in East Java had difficulty distinguishing valid information from hoaxes, and 54.2% admitted to adopting values from internet content without considering their compatibility with Islamic teachings.

The second layer is the identity crisis, which is a direct consequence of the epistemological deficit. Without a consistent and comprehensive value framework as a foundation, adolescents become vulnerable to what Mardhatillah et al. (2023) describe as 'identity dissonance': a painful state of internal incoherence between the formally maintained Muslim identity and the adoption of foreign values that substantially contradict Islam in everyday life. This identity dissonance constitutes the primary psychogenetic source of the psychological disorders particularly anxiety and depression most dominantly experienced by contemporary Muslim adolescents.

The third layer is the relational crisis: the dramatic weakening of meaningful social and spiritual bonds—both the vertical bond with God (*bablum minallah*) and the horizontal bond with fellow human beings (*bablum minannas*). The most poignant paradox of Society 5.0 is that technology designed to connect people actually creates an ever-deepening social isolation. Novitasari & Kurniawan (2023) demonstrated that adolescents who spend more than six hours per day on social media show significantly lower levels of empathy, weaker interpersonal communication capacity, and far shallower and less meaningful social relationships compared to the control group.

## 2. The Five Pillars of Humanistic Islamic Education: A New Conceptual Framework

Based on a deep synthesis of al-Attas's thought and various contemporary studies, this research identifies and develops five primary pillars that form the conceptual architecture of Humanistic Islamic Education. These five pillars do not stand independently; they form a systemic unity in which each pillar mutually supports and strengthens the others.

**Table 2. The Five-Pillar Model of Humanistic Islamic Education: Concepts, Strategies, and Indicators**

Pillar	Core Concept	Operational Strategy	Success Indicators
Tauhid as Episteme	Unification of knowledge within a monotheistic framework	Integrative curriculum; sciences connected to signs of God's power	Students can link knowledge and faith
Ta'dib as Methodology	Comprehensive adab formation (soul, intellect, body)	Teacher exemplariness, Socratic dialogue, habituation of worship	Consistent adab in daily life and digital conduct
Insan Kamil as Telos	The complete human being who bears the khalifah mandate	Holistic assessment: academic + character + spiritual	Balance of achievement, morality, and worship
Fitrah as Point of Departure	Innate goodness potential that needs activation	Strengths-based approach; not punishing potential	High self-confidence and intrinsic motivation
Tawazun as Principle	Balance of this world and the hereafter; 'aql-qalb-jasad	Balanced schedule of academics, worship, arts, and sports	Psychological and moral health simultaneously

### a. The First Pillar: Tauhid as Episteme

Islamic monotheism (*tauhid*) in the context of Humanistic Islamic Education is not merely a theological doctrine taught as one among many religious subjects. It is a fundamental epistemological principle that integrates all dimensions of reality God, humanity, the universe, and knowledge into a single coherent and meaningful ontological unity. From al-Attas's perspective (1993), tauhid as episteme means that there is no legitimate dichotomy between religious and secular sciences, between worldly life and the hereafter, or between the material and spiritual dimensions.

Operationally, tauhid as episteme is realized through the design of a value-integrated curriculum that explicitly connects every branch of knowledge science, mathematics, social studies, technology with the Islamic worldview. In a biology lesson, for example, the study of cellular complexity does not rest at the merely mechanistic-functional level, but is consistently connected to an awareness of God's power, creativity,

and greatness as Creator. In information technology classes, not only digital skills are taught, but also the ethics of Islamic digital engagement, guiding the use of technology in accordance with the values of tauhid, justice, and the common good.

b. The Second Pillar: Ta'dib as Pedagogical Methodology

Following al-Attas, ta'dib is operationalized as the most comprehensive and appropriate pedagogical methodology for the objectives of Humanistic Islamic Education. Ta'dib transcends the mere transmission of knowledge (ta'lim) or the nurturing of growth (tarbiyah); it is the process of holistic adab formation the recognition and acknowledgment of the rightful place of all things and all persons within the perfect order of God's creation (Al-Attas, 1980a).

The methodology of ta'dib integrates at least five complementary approaches: first, the living exemplariness (*uswah hasanah*) of the teacher as a concrete model of adab embodied in daily life; second, Socratic-Islamic dialogue that stimulates critical-reflective awareness without sacrificing commitment to truth; third, reflective practice that consistently connects knowledge with experience and its ethical implications; fourth, the habituation of worship (*ta'abbud*) that builds a vertical connection with God as the source of strength and moral orientation; and fifth, the cultivation of the school's physical, social, and cultural environment in a manner that aesthetically and structurally reflects the values of Islamic adab (Hambali & Masruroh, 2019).

c. The Third Pillar: Insan Kamil as the Telos of Education

The concept of insan kamil the complete human being who has harmoniously developed all their potential within the framework of tauhid represents the highest and most comprehensive goal of Humanistic Islamic Education. In diametric contrast to the goal of modern education, which tends to be functional-instrumentalist (producing human resources who are productive and competitive in the global market), insan kamil emphasizes human development as an end in itself (intrinsic telos), rather than as an instrument for external purposes.

In the context of Society 5.0, insan kamil is the person capable of mastering and utilizing the most advanced digital technology without being enslaved by it—one who uses artificial intelligence as a tool for the common good, rather than emulating artificial intelligence as a model of existence. This is a person who, with the most sophisticated digital device in hand, remains capable of prostrating with full presence, empathizing sincerely, loving deeply, and thinking freely and critically (Al-Attas, 1980b; Wan Daud, 2013).

d. The Fourth Pillar: Fitrah as the Point of Departure for Education

Fitrah—the innate human disposition that ontologically inclines toward truth (*al-haqq*), beauty (*al-jamāl*), and goodness (*al-khayr*) is both the point of departure and the normative compass of Humanistic Islamic Education. The concept of fitrah fundamentally transforms the way students are perceived: not as passive and empty 'tabula rasa', not as 'animals to be domesticated' through behavioral conditioning, but as beings who already carry within themselves the potential for goodness and truth from birth, and whose potential education must 'liberate' from the shackles of ignorance, base desire, and a corrupting environment.

(Rahman et al., 2019) demonstrated empirically that a fitrah-based educational approach which engages students from their strengths and positive potential rather than from their weaknesses and deficits proves significantly more effective in shaping adolescent character than conventional reward-punishment approaches. This finding is consistent with findings from positive psychology and strengths-based education, but with a far deeper and more comprehensive theological-philosophical foundation (Seligman, 2011).

e. The Fifth Pillar: Tawazun as a Pedagogical Principle

Tawazun proportional balance among the various dimensions of human life and development is the principle that safeguards Humanistic Islamic Education from all forms of reductionism. It actively rejects any form of oversimplification: both spiritual reductionism that neglects worldly life and the demands of modernity, and materialistic-technological reductionism that disregards the spiritual dimension as the central element of humanity.

Tawazun is maintained through consciously designed balance across: (1) developmental dimensions between the intellect ('aql/intellectual), the heart (qalb/emotional-spiritual), and the body (jasad/physical); (2) temporal orientation between preparation for a productive worldly life and preparation for eternal life in the hereafter; (3) rights and obligations between the right to individual self-development and socio-communal responsibilities; and (4) tradition and innovation between a firm commitment to transcendent ethical values and a creative openness toward advances in knowledge and technology.

3. A Comparison of Three Educational Paradigms

To underscore the originality and comparative advantages of Humanistic Islamic Education, Table 3 presents a systematic comparison among the three educational paradigms most relevant to this discussion.

**Table 3. Paradigmatic Comparison: Secular Education, Conventional Islamic Education, and Humanistic Islamic Education**

Dimension	Secular Education	Conventional Islamic Education	Humanistic Islamic Education
Ontology of the Human Being	Rational-economic being	Servant of God ('Abd)	Khalifah and 'Abd simultaneously
Epistemology	Positivistic-empirical	Normative-textual	Integrative: revelation-reason
Primary Goal	Functional competence	Ritual worship	Insan Kamil (holistic)
Core Methodology	Knowledge transfer	Talaqqī and memorization	Ta'dib and tafakkur
Psychological Dimension	Cognitive-behavioral	Spiritual-ritualistic	Spiritual-emotional-cognitive
Response to Technology	Adoptive without value filter	Defensive-restrictive	Critical-transformative
Primary Foundation	Anthropocentric humanism	Fiqh and classical Kalām	Al-Qur'an, Sunnah, al-Attas's ta'dib

From the table above, it is evident that Humanistic Islamic Education is not a mere compromise or eclectic synthesis between secular education and conventional Islamic education. It is a paradigm that substantively transcends both: drawing from the best of the rich Islamic scholarly tradition while critically and selectively engaging with contemporary developments in educational science and psychology (Mujib & Mudzakir, 2019).

4. Response Mechanisms to the Moral Crisis

Humanistic Islamic Education responds to the moral crisis of Society 5.0 adolescents through four interrelated mechanisms that together constitute a comprehensive system of 'moral immunization.'

The first mechanism is the formation of an integrative and coherent worldview. One of the primary sources of moral relativism among adolescents is the absence of a consistent, comprehensive, and intellectually satisfying value framework. Humanistic Islamic Education, with tauhid as its central episteme, offers a worldview capable of integrating all aspects of life personal, social, and cosmic within a single coherent and meaningful narrative. When an adolescent possesses a clear and robust worldview concerning who they are, where they come from, what they live for, how they ought to behave, and where they are headed they possess a strong moral immune system capable of resisting destructive influences (Nata, 2018; Syamsul Huda, 2022).

The second mechanism is the development of moral reasoning grounded in adab. Al-Attas affirms that adab is the foundation of all ethical life in Islam: not merely external good manners, but an inner disposition that enables a person to recognize goodness, truth, and beauty, and to place all things in their rightful position within the order of creation. Cultivating adab in adolescents means building the capacity for moral discernment—the ability to distinguish right from wrong, good from bad, in concrete situations that are often ambiguous and complex (Hambali & Masruroh, 2019).

The third mechanism is the empowerment of moral agency through the concept of khalifah. One of the greatest strengths of Humanistic Islamic Education in addressing the moral crisis is its capacity to empower adolescents as active and responsible moral agents. The concept of khalifatullah fil ardh that every human being is the vicegerent of God on earth, bearing a cosmic moral responsibility endows adolescents with an authentic and enduring sense of dignity, purpose, and agency. Wahyudin & Nasih (2021) found that adolescents who understand and internalize the concept of khalifah demonstrate significantly higher levels of social responsibility, moral integrity, and resistance to peer pressure.

The fourth mechanism is the integration of the spiritual dimension as a formative force for character. Unlike secular character education, which relies solely on extrinsic reinforcement and social modeling, Humanistic Islamic Education acknowledges the spiritual dimension as the most fundamental and most enduring formative force. Practices of worship prayer (*shalāt*), fasting (*shaum*), remembrance of God (*dhikr*), recitation of the Qur'an (*tilawah*) when performed with consistent awareness, depth, and continuity, constitute a process of *tazkiyatun nafs* (purification of the soul) that directly strengthens moral character. Sulaeman et al., (2023) empirically confirmed that the quality and intensity of spiritual practice correlates positively and significantly with the level of moral health among Indonesian Muslim adolescents.

##### 5. Contribution to Adolescent Psychological Health

In addition to its role in moral formation, Humanistic Islamic Education holds substantial potential as an effective psychological intervention for adolescents experiencing psychological disorders. This argument rests on the fundamental premise that many of the psychological disorders experienced by Muslim adolescents particularly existential anxiety, depression without clear cause, and identity crises are, at the deepest level, spiritual disorders that require spiritual solutions, not merely pharmacological or behavioral ones.

Humanistic Islamic Education contributes to adolescent psychological health through three primary pathways. First, the provision of a strong and intellectually satisfying existential meaning. Frankl (1963), in his influential logotherapy, asserted that the loss of meaning (noogenic neurosis) is the primary source of psychological suffering in modern life. Islam, with its transcendent and comprehensive worldview, is the most powerful meaning-making system ever devised providing adolescents with a satisfying understanding of the meaning of life, the purpose of suffering, the value of patience, and hope in the midst of difficulty. Asyari & Hamid (2021) demonstrated that adolescents who possess a strong sense of

meaning grounded in Islamic conviction exhibit far greater psychological resilience in the face of the pressures of modern life.

Second, the building of meaningful and deep social connection. The most painful paradox of Society 5.0 is the profound loneliness experienced amid massively expanding digital connectivity. Islam is inherently a religion of community (ummah) that builds social bonds grounded in deep spiritual values. Humanistic Islamic Education, through its emphasis on *ukhuwwah Islāmiyah* (bonds of Islamic brotherhood), *ta'aawun* (mutual assistance), *silaturrahmī* (maintaining family and community ties), and care for the vulnerable, creates a social network that provides genuine emotional and spiritual support qualitatively distinct from the shallow connections of social media that in fact worsen feelings of loneliness and inadequacy (Mujib & Mudzakir, 2019).

Third, the development of self-compassion grounded in divine rahmah. Contemporary psychological research consistently demonstrates that self-compassion—the ability to treat oneself with kindness, understanding, and balanced perspective, particularly when confronting failure and imperfection is a strong predictor of positive mental health (Neff, 2011). In Islam, the boundless rahmah of God (*Ar-Rahman, Ar-Rahīm*) constitutes the most powerful theological foundation for the development of self-compassion. When an adolescent deeply internalizes the belief that God is the Most Compassionate, who perpetually loves and accepts the repentance of His servants even when they sin and fall short, they possess a source of inner strength that no secular psychological system can provide.

## 6. Implementation Challenges and Reinforcement Strategies

Despite its solid conceptual foundation and significant practical potential, the implementation of Humanistic Islamic Education in the Society 5.0 era faces a number of structural challenges that cannot be disregarded and that require systematic reinforcement strategies.

The first challenge is the deeply entrenched dichotomism within Indonesia's Islamic educational system. Although the dichotomy between 'religious sciences' and 'secular sciences' has long been criticized from multiple perspectives, in institutional practice it remains highly dominant. Many Islamic schools teach religious subjects separately and in isolation from other disciplines, so that students never actually experience how tauhid can function as an episteme that unifies all knowledge within a coherent and meaningful framework (Baharuddin & Makin, 2020).

The second challenge is the deficit in teachers' spiritual and pedagogical competencies. Al-Attas's model of *ta'dib* depends heavily on the personal quality and spiritual maturity of the teacher as an authentic and trustworthy *murabbi* (guide of the soul). However, Indonesia's teacher education system remains heavily oriented toward technical-academic competence, with minimal attention to the cultivation of spiritual maturity, emotional intelligence, and the character required to become a genuine *murabbi*. Subhan et al. (2020) found that fewer than 20% of Islamic religious education (PAI) teachers in public schools feel they possess adequate competency to provide in-depth spiritual guidance to students.

The third challenge is resistance from the digital cultural ecosystem. The digital cultural environment, dominated by hedonistic, consumeristic, and individualistic values, operates 24 hours a day, 7 days a week, directly in the hands of every adolescent with an intensity and reach that far exceeds the influence of schooling, which occupies only a few hours each day. Confronting this reality demands a comprehensive strategy of Islamic digital literacy one that does not merely prohibit or defensively restrict access to technology, but empowers adolescents to become critical, wise, creative users of technology grounded in Islamic values.

In response to these challenges, this study recommends a four-dimensional reinforcement strategy whose elements are mutually complementary: (1) reforming the curricula of teacher education institutions (LPTK) to substantively integrate the cultivation of spirituality, adab, and emotional intelligence into teacher education programs; (2) developing communities of practice among Islamic education teachers who regularly share experiences, reflections, and innovations in the implementation of Humanistic Islamic Education; (3) empowering parents as primary pedagogical partners through an ‘Islamic Parenting Digital’ program that equips them with the knowledge, skills, and resources to wisely accompany adolescents in the Society 5.0 era; and (4) proactively and creatively leveraging digital platforms to disseminate content on Humanistic Islamic Education using the same channels exploited by negative content, yet with narratives that honor, empower, and inspire.

**Table 4. Synthesis of Key References and Their Contributions to This Study**

Author & Year	Topic	Contribution to This Study
Al-Attas (1980, 1993)	Ta’ dīb, Islamization of knowledge	Primary epistemological foundation; concepts of ta’ dīb, adab, and insan kamil
Wan Daud (1998, 2013)	Educational philosophy of al-Attas	Comprehensive explication and systematization of al-Attas’s thought
Erikson (1968)	Adolescent identity development	Theoretical framework for identity crisis; relevance to the digital era
Frankl (1963)	Logotherapy; meaning of life	Psychological basis for meaning-making; relevance of Islamic resilience
Mujib (2019, 2023)	Islamic psychology, qalb	Bridge between Islamic tradition and contemporary psychology
Neff (2011, 2023)	Self-compassion	Connection between the concept of rahmah and empirical mental health
Deguchi et al. (2020)	Society 5.0	Techno-social context; pedagogical demands of a new era
Salsabila et al. (2023)	Islamic education and Society 5.0	Contextual validation of the relevance of Islamic values in the digital age
Sulaeman et al. (2023)	Worship and moral health	Empirical evidence for the correlation between spiritual practice and moral character

## E. CONCLUSION

This study has thoroughly and systematically examined the concept of Humanistic Islamic Education as a comprehensive epistemological response to the moral crisis and psychological disorders of adolescents in the Society 5.0 era, proceeding from the foundational thought of Syed Muhammad Naquib al-Attas. Based on the critical-integrative analysis conducted, five principal conclusions may be drawn.

First, the moral and psychological crisis experienced by adolescents in the Society 5.0 era is a multi-layered crisis: an epistemological crisis (a deficit in the capacity to evaluate truth), an identity crisis (identity dissonance between formal-Muslim identity and the adoption of foreign values), and a relational crisis (the weakening of meaningful social and spiritual bonds). These three layers of crisis mutually reinforce one another, forming a spiral that grows increasingly difficult to break without systematic and comprehensive pedagogical intervention.

Second, Humanistic Islamic Education grounded in al-Attas’s thought—with its five principal pillars: tauhid as episteme, ta’ dīb as methodology, insan kamil as telos, fitrah as point

of departure, and tawazun as principle offers a substantive, holistic conceptual alternative that transcends the limiting dichotomy between secular education and conventional Islamic education.

Third, Humanistic Islamic Education operates through four primary mechanisms in responding to the adolescent moral crisis: the formation of an integrative worldview, the development of moral reasoning grounded in adab, the empowerment of moral agency through the concept of khalifah, and the integration of the spiritual dimension as a formative force for character. These four mechanisms mutually reinforce one another, constituting an organic and holistic pedagogical system.

Fourth, on the psychological dimension, Humanistic Islamic Education contributes to adolescent mental health through three complementary pathways: the provision of a strong and intellectually satisfying existential meaning, the building of meaningful and deep social connection, and the development of self-compassion grounded in the internalization of God's boundless divine rahmah pathways that qualitatively exceed the capacity of secular psychological systems.

Fifth, the implementation of Humanistic Islamic Education requires a systematic reinforcement strategy across four dimensions: reform of teacher education institution (LPTK) curricula, development of teachers' spiritual-pedagogical capacities, empowerment of parents as pedagogical partners, and proactive-creative utilization of digital technology.

This study is limited by the absence of primary empirical field data to confirm the operational effectiveness of the model developed. Accordingly, subsequent empirical-experimental research employing a quasi-experimental design with standardized control groups is strongly recommended to test and measure the actual impact of implementing the Humanistic Islamic Education model across diverse school and madrasah contexts. Cross-cultural comparative studies are also needed to assess the transferability of this model beyond the Indonesian context.

Ultimately, this study affirms, on the basis of robust argumentation, the conviction that in facing the challenges of Society 5.0, Islam is not merely relevant but in fact offers the most comprehensive and most humanistic solution—because Islam regards the human being in their entirety as a spiritual, intellectual, emotional, and social being created by God for a noble, meaningful, and eternal purpose. This is the deepest resource that Islamic education possesses in answering the manifold crises threatening the Muslim generations of the future.

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