

Harmonizing the Merdeka Curriculum in Aqidah and Akhlak Learning at Islamic Senior High Schools: Addressing the Challenges of the Moral Crisis in the Society 5.0 Era

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ABSTRACT

The *Society 5.0* era presents serious challenges in the form of moral degradation among students. This study aims to analyze the synchronization of the Merdeka Curriculum implementation in Akidah Akhlak learning with this phenomenon. The research employs a qualitative approach with a case study design, using observation, interviews, and documentation for data collection. The findings indicate that the learning process has integrated contextually relevant moral values, yet it still faces challenges related to students' moral decline. Adaptation efforts are carried out through three stages: preventive (religious and character habituation), curative (discipline through dialogical approaches), and rehabilitative (strengthening the 5S culture and critical digital literacy). The study concludes that such synchronization requires collaboration among schools, parents, and the community to ensure more effective moral education in addressing the challenges of the *Society 5.0* era.

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INTRODUCTION

The Industrial Revolution 4.0, initially heralded as a milestone in the advancement of human civilization, has in fact also brought serious implications in the form of the decline of social, ideological, moral, and religious values in society (Achmadin et al., 2022). One of the major products of this era is artificial intelligence (AI), which serves as an alternative substitute for human sensory and intellectual capabilities (Asmuni, 2022; Maulidah et al., 2024). AI operates by processing data through to the stage of constructing conclusions, thereby providing efficiency and practicality in various human activities (Farrow, 2021).

In practice, AI technology has been widely implemented across various strategic sectors, such as the development of smart cities, intelligent transportation systems, autonomous vehicles, cybersecurity, and advanced communication networks such as 5G (Chowdhury, 2018; Effron & Raj,

2020; Fobel & Kuzior, 2019). These developments are supported by big data analytics, as well as highly scalable machine learning and deep reinforcement learning techniques (Ayundasari et al., 2021; Fadli, 2021). Furthermore, AI has also penetrated everyday life through social media platforms such as TikTok, Instagram, Twitter, and YouTube, as well as through various supporting applications, including navigation maps, voice assistants, auto-correct systems, chatbots such as ChatGPT, and digital translation services (Parwati & Pramatha, 2021; Qian, 2021). The presence of these technologies has further strengthened human dependence on digital systems in everyday life (Fernando et al., 2022; Patel & Goyena, 2019).

Nevertheless, behind these various conveniences, the use of AI also poses a range of risks, particularly in the form of the reduction of human roles in various activities (Dewantara, 2019; Hatmanto, 2020). This impact is particularly evident in the economic sector through the increasing automation of industrial processes (Guraya et al., 2021). More broadly, these implications have also extended into the social, educational, and religious spheres, ultimately contributing to moral problems (Hernawan et al., 2021). The ease of access to information in the digital era has also accelerated the dissemination of negative content, giving rise to phenomena such as cyberbullying, hate speech, the spread of hoaxes, and declining awareness of moral boundaries and religious values (Himawan et al., 2019; Idris et al., 2019).

At the national level, particularly in Indonesia, this phenomenon is reflected in the growing consumerist culture driven by celebrity worship, the proliferation of pornography and casual sexual behavior, and the development of individualistic lifestyles that have contributed to declining social solidarity and empathy (Immanuel & Pannindriya, 2020). This condition indicates that social stability is beginning to experience significant disruption, with the number of cases of moral deviance continuing to increase over time. In the post-COVID-19 pandemic context, recovery concerns not only physical health but also the social and moral well-being of society (Patel & Goyena, 2019; Sa'adi, 2021). However, traditional ethical parameters are no longer entirely relevant to addressing the dynamics of the digital era, which is characterized by hypermodernity and the dominance of information flows (Ramdani et al., 2021; Sahni & Raja, 2018). Therefore, efforts are needed to adapt to a new moral paradigm capable of responding to the complex challenges of this era (Soepadmo, 2020).

In response to these conditions, the concept of *Society 5.0* emerged, emphasizing the integration of humans and technology through a human-centered approach (Saputra & Suwarjo, 2020). This era seeks to create a super-smart society that utilizes technologies such as AI, the Internet of Things (IoT), robotics, and extended reality to sustainably improve human quality of life (Sahni & Raja, 2018). However, its implementation continues to face various challenges, including disparities in access to technology, weak data security, and the absence of sufficiently robust ethical boundaries governing the use of technology.

Addressing these challenges requires stronger interdisciplinary dialogue, the development of long-term ethical studies, and collaboration among academics, government, and society (Taja et al., 2021). Regulations such as Indonesia's Electronic Information and Transactions Law (UU ITE) have been introduced as a form of regulatory control, but they continue to face various limitations in addressing the complexity of digital crimes (Sahni & Raja, 2018; Soepadmo, 2020). Therefore, structural approaches need to be complemented by the strengthening of spiritual and cultural values as the moral foundation of society (Suwadi et al., 2023). In this regard, educational institutions play a strategic role as preventive agents in addressing the moral crisis (Susanto & Kustianing, 2019). Various studies have shown that schools have developed character-building programs through diverse pedagogical

approaches, including the integration of local culture and the habituation of religious practices. Nevertheless, the challenges of the *Society 5.0* era demand more systematic and contextual innovations.

In line with this perspective, this study focuses on efforts to harmonize the *Merdeka Curriculum* in *Akidah Akhlak* (Islamic Creed and Morality) instruction at Madrasah Aliyah as a strategy for strengthening students' moral resilience. The *Merdeka Curriculum*, with its principles of holistic, relevant, and student-centered learning, provides teachers with opportunities to develop learning models that are adaptive to the dynamics of the times. In the context of madrasahs, the integration of scientific knowledge and revealed values constitutes an important foundation for establishing a balance between technological development and moral formation (Ramdhani & Isom, 2022; Sapdi, 2023). Through such harmonization, *Akidah Akhlak* instruction is expected to bridge the realities of students' lives, both in the physical and digital worlds. This effort encompasses strengthening moral awareness, cultivating religious behavior, developing critical digital literacy, and providing teacher guidance in their roles as facilitators and moral counselors. Thus, learning is not merely normative but also contextual and responsive to the phenomenon of the moral crisis in the *Society 5.0* era.

METHODS

This study employs a qualitative approach using a case study design. This approach was selected because it enables an in-depth and comprehensive understanding of the harmonization of the *Merdeka Curriculum* in *Akidah Akhlak* (Islamic Creed and Morality) instruction at Madrasah Aliyah, particularly in responding to the challenges of moral degradation in the *Society 5.0* era. A case study enables researchers to explore empirical realities contextually and holistically within the natural setting of an educational institution (Sugiyono, 2021).

The research was conducted at Madrasah Aliyah Negeri 1 East Lampung as a representative Islamic educational institution that has implemented the *Merdeka Curriculum*. The research site was selected purposively based on the relevance between the research focus and the instructional practices implemented at the madrasah. The data sources consisted of primary and secondary data (Creswell, 2014). Primary data were obtained from key informants, namely the madrasah principal, *Akidah Akhlak* teachers, and students directly involved in the learning process. Meanwhile, secondary data were obtained from official madrasah documents, instructional materials, curriculum policies, and scholarly literature relevant to the research topic.

Data were collected through participant observation, in-depth interviews, and documentation (Sugiyono, 2021). Observation was conducted to directly examine the learning process and educational interactions both in the classroom and within the madrasah environment. In-depth interviews were conducted to explore the perspectives, experiences, and strategies employed by teachers in harmonizing the *Merdeka Curriculum* with *Akidah Akhlak* instruction. Documentation was used to complement and strengthen the field data, including lesson plans, teaching modules, and madrasah policies (Kasiram, 2010).

Data analysis was conducted interactively through three main stages (Sugiyono, 2021): data reduction, data display, and conclusion drawing. Data reduction involved selecting, focusing, and simplifying data relevant to the research objectives. Data display was presented in a descriptive-narrative form to facilitate the identification and interpretation of patterns and research findings. Subsequently, conclusions were drawn progressively based on the verified data. To ensure data trustworthiness, this study employed source triangulation and methodological triangulation (Arikunto, 2012). Source triangulation was conducted by comparing information obtained from different informants, while methodological triangulation involved combining the findings from

observations, interviews, and documentation. Through these procedures, the validity and reliability of the research data were maintained.

FINDINGS AND DISCUSSION

Structural and Cultural Challenges in the Implementation of the *Merdeka Curriculum* at Madrasah Aliyah Negeri 1 East Lampung

The planning for the implementation of the *Merdeka Curriculum* in madrasahs in 2023 was still at an early stage. This was in reference to the Decree of the Minister of Religious Affairs (KMA) Number 347 of 2022 concerning guidelines for implementing the *Merdeka Curriculum* in madrasahs (Pembelajaran, 2022). This policy emerged as part of the government's efforts, particularly through the Ministry of Education, Culture, Research, and Technology, to facilitate learning recovery following the COVID-19 pandemic in the 2022/2023 academic year (Susanto, 2023). Nevertheless, not all madrasahs immediately adopted this curriculum, given the need for adequate preparation in various aspects, including human resources, management, and supporting learning infrastructure (Ramdhani & Isom, 2022). At the initial stage of implementation, the *Merdeka Curriculum* in madrasahs was adapted to the characteristics and needs of each educational institution, while maintaining the distinctive features of madrasahs, particularly in strengthening Islamic Religious Education and Arabic language subjects. The fact that relatively few madrasahs had implemented the *Merdeka Curriculum* at that time indicates that the policy was optional, particularly within the context of learning recovery. Therefore, the decision to implement the curriculum depended largely on the readiness of educational institutions to manage the change effectively (Interview with the Madrasah Principal, August 23, 2022).

The implementation of the *Merdeka Curriculum* essentially requires madrasahs to be prepared to introduce innovations and new breakthroughs in learning. Madrasahs are expected to create a pleasant learning environment while providing teachers and students with broad opportunities to explore creativity and innovation. This is intended to improve the overall quality of learning across cognitive, affective, and psychomotor domains (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). In practice, the implementation of the *Merdeka Curriculum* cannot be separated from various adaptation and synchronization processes. Activities such as technical guidance and teacher training serve as strategic measures to improve teachers' understanding of the new curriculum. At the same time, the government continues to evaluate and refine the implementation of the *Merdeka Curriculum*, requiring madrasahs to remain responsive to evolving policy dynamics (Interview with the Madrasah Principal, August 23, 2022).

The central spirit of the *Merdeka Curriculum* lies in granting madrasahs the freedom to develop their operational curricula creatively and innovatively. This flexibility allows learning to become more adaptive to students' needs and the changing times, thereby making the educational process more contextual and meaningful. Accordingly, the synchronization of the *Merdeka Curriculum* is highly important. Such synchronization concerns not only alignment with national educational objectives but also consistency, relevance, and clarity of instructional direction. This process involves adjusting learning approaches and teaching materials so that they remain aligned with national standards as well as local needs (Interview with the Madrasah Principal, August 23, 2022).

Within this context, the synchronization of the *Merdeka Curriculum* is particularly important because it is directly related to the achievement of comprehensive educational objectives. Such synchronization encompasses the alignment of the curriculum with national educational goals, particularly the development of students' character based on moral and spiritual values. In addition, adapting the curriculum to students' capacities and potential is crucial to ensuring that learning

accommodates the balanced development of knowledge, skills, and attitudes (Interview with the Madrasah Principal, August 23, 2022). At the same time, relevance to the local context, including cultural values and community needs, is an important consideration to ensure that education remains contextual and meaningful. Synchronization also supports the evaluation and accreditation processes of madrasahs so that they continue to meet national standards, while simultaneously ensuring educational equity and student mobility across educational institutions (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). Furthermore, curriculum integration facilitates students' access to higher levels of education and encourages madrasahs to contribute to strengthening the national education system as a whole. Amid continuously evolving dynamics, synchronization also enables madrasahs to become more adaptive to policy changes and global developments while strengthening teachers' roles through clear instructional directions for designing effective, innovative, and student-centered learning (Juliani & Bastian, 2021; Kustija, 2021; Nurhamzah & Amarullah, 2021).

Through the integration of the *Merdeka Curriculum* with national education standards, madrasahs have significant opportunities to develop an educational system that is high-quality, relevant, and competitive. Moreover, optimal synchronization can produce graduates who are not only academically competent but also possess strong moral and spiritual integrity. This is consistent with the objectives of madrasah education, namely to develop a generation that is knowledgeable, morally upright, and capable of responding wisely to the challenges of the times.

The Dialectics of *Merdeka Curriculum* Implementation at Madrasah Aliyah Negeri 1 East Lampung: Between Flexibility, Innovation, and Standardization Demands

The implementation of the *Merdeka Curriculum* in educational institutions under the Ministry of Religious Affairs of the Republic of Indonesia has been carried out gradually since the 2022/2023 academic year. In this process, madrasahs have undertaken various forms of adaptation by strengthening creativity and innovation in developing operational curricula tailored to their institutional vision, mission, and objectives. The curriculum provides madrasahs with broad flexibility in managing learning and assessment systems according to students' needs and the availability of institutional resources and supporting facilities (Bahri, 2022; Indonesia, 2022; Kartini & Winahyu, 2019). The implementation of the *Merdeka Curriculum* is also characterized by differentiated instruction, namely a learning strategy that provides services according to the diverse characteristics of students in terms of their interests, talents, and abilities. In addition, madrasahs develop collaborative project-based learning through the P5RA program (*Proyek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan lil 'Alamin* / Project for Strengthening the Profile of Pancasila Students and the *Rahmatan lil 'Alamin* Student Profile), which constitutes an integral component of the curriculum for developing students' character and competencies holistically (Interview with an *Akidah Akhlak* Teacher, August 23, 2022).

Madrasahs implementing the *Merdeka Curriculum* are essentially required to meet national education standards, including the Graduate Competency Standards (SKL), Content Standards (SI), and Learning Outcomes (CP), in accordance with established guidelines. In practice, the spirit of the *Merdeka Curriculum* is realized through the development of innovative, collaborative, and adaptive learning, including in the areas of assessment, strengthening student profiles, and integrating student-centered learning approaches. Systematically, the implementation of the *Merdeka Curriculum* at the educational-unit level involves interconnected stages of planning, implementation, and evaluation. Learning plans are designed not only to focus on competency attainment but also to embody the principles of flexibility, creativity, and independent learning. Nevertheless, learning outcome

indicators must still be formulated clearly so that educational objectives can be measured objectively (Interview with an *Akidah Akhlak* Teacher, August 23, 2022).

Based on the research findings at Madrasah Aliyah Negeri 1 East Lampung, the implementation of the *Merdeka Curriculum* demonstrates the integration of technology into the learning process, including the use of interactive online learning platforms that are easily accessible through students' digital devices (Interview with a Student, August 23, 2022). In addition, teaching materials are developed contextually by considering social and cultural aspects as well as the classroom ecosystem. Learning is also directed toward strengthening 21st-century skills, including critical thinking, creativity, communication, and collaboration. Furthermore, an inclusive learning approach is implemented to accommodate the diverse needs of students. Teachers play an active role in identifying students' characteristics, developing appropriate assessments, and designing individualized learning plans accordingly (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). Thus, the implementation of the *Merdeka Curriculum* is not merely oriented toward cognitive aspects but also toward the comprehensive and sustainable development of students' potential.

Reconstruction of *Akidah Akhlak* Learning Based on the *Merdeka Curriculum* in the *Society 5.0* Era: Integration of Technology, Digital Literacy, and Moral Strengthening

1. *Integration of Technology in Akidah Akhlak Learning*

The high intensity of technology use in the *Society 5.0* era requires educators not only to understand technology but also to be able to integrate it systematically into the learning process so that education remains relevant to the dynamics of the times (Fernando et al., 2022). The major transformation in education triggered by the COVID-19 pandemic accelerated the adoption of digital-based learning, although it initially generated various disruptions due to limitations in infrastructure readiness and educator competence. This condition demonstrates that technology integration is no longer an option but an urgent necessity in the modern education system (Astini, 2023; Landeta Echeberria, 2020). Therefore, teachers are required to possess adaptive capacities in responding to technological developments, including an understanding of the Internet of Things (IoT), virtual reality, augmented reality, and various digital platforms that can support learning effectiveness (Astini, 2023; Ayu & Safiudin, 2023; Iskandar et al., 2023).

Beyond mere technical proficiency, the integration of technology into *Akidah Akhlak* learning also requires a shift toward a more open, creative, and innovative pedagogical paradigm. Teachers no longer serve as the sole source of knowledge but rather as facilitators who are capable of guiding students in using technology productively and educationally. Concrete implementations of such integration may include the use of social media as a space for students' academic expression, the use of game-based learning to increase learning engagement, and the optimization of e-learning platforms and virtual conferences as means of facilitating learning interactions (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). Thus, technology functions not merely as a supporting tool but also as a medium for transforming learning that can bridge *Akidah Akhlak* values with the digital realities of students' lives.

2. *Strengthening Digital Literacy as the Foundation of Learning*

In the context of twenty-first-century education, strengthening digital literacy constitutes a fundamental basis for developing students who are capable of critical thinking, creativity, communication, and collaboration. These competencies are commonly conceptualized as the 4Cs (*critical thinking, creativity, communication, and collaboration*), which serve as important indicators of success in modern learning. The emergence of various artificial intelligence-based tools, such as

chatbots, translation applications, paraphrasing tools, as well as reference-management and digital-design platforms, has provided extraordinary convenience in accessing and processing information. Students are not only able to obtain data rapidly but also receive automatically generated recommendations for relevant information, making the learning process more efficient and focused (Interview with an *Akidah Akhlak* Teacher, August 23, 2022).

Nevertheless, such convenience also carries serious consequences if it is not accompanied by adequate control and awareness. Excessive use of technology has the potential to create dependency, reduce critical thinking, and encourage passive attitudes in the learning process. Therefore, strengthening digital literacy should not be limited to technical aspects but must also encompass ethical and critical dimensions. Data literacy is necessary so that students can read, analyze, and utilize information wisely, while technological literacy helps them understand the fundamental workings of digital systems. At the same time, human literacy, including communication, empathy, and ethics, serves as a counterbalance to ensure that technology use remains oriented toward human values (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). Through the integration of these three dimensions of literacy, *Akidah Akhlak* learning can become a strategic space for developing students who are not only digitally competent but also wise in utilizing technology.

3. Moral Education and Technology in Akidah Akhlak Learning

From the perspective of Islamic education, moral education constitutes the core of the entire educational process because the primary objective of education is not merely the transfer of knowledge but also the formation of character and a virtuous personality. In this regard, teachers play a central role as moral exemplars (*uswah hasanah*) who not only teach values but also embody them in their daily conduct (Nurhamzah & Amarullah, 2021). Imam al-Ghazali's thought emphasizes that moral education should be carried out through a continuous process of habituation, in which interactions between teachers and students constitute the primary space for internalizing moral values. Morality (*akhlāq*) is understood as a stable state of the soul that motivates a person to spontaneously perform good deeds without coercion (Al-Ghazālī, 2013, p. II/167).

In the context of the digital era, the challenges of moral education have become increasingly complex because students are exposed to various phenomena that often contradict religious values and social norms (Yenita et al., 2020). The unlimited flow of information enables students to access various forms of content that may undermine moral development, including the normalization of promiscuous behavior, hate speech, and the misuse of freedom of expression in digital spaces. This condition creates a dilemma between individual freedom and moral boundaries, which, if not properly managed, may lead to value relativism and an identity crisis (Zubaidah, 2016).

Therefore, an integrative approach combining moral education and technological literacy is needed in *Akidah Akhlak* learning. Teachers need to actively introduce contemporary phenomena as material for critical reflection in the classroom, for example through case discussions, brainstorming, and interdisciplinary analysis of emerging digital issues. This process not only helps students understand moral concepts theoretically but also trains them to make ethical decisions in real-life situations (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). Through the synchronization of *Akidah Akhlak* values with the realities of *Society 5.0*, learning is expected to foster students' moral resilience, enabling them to adapt to technological developments while remaining firmly grounded in Islamic ethical and spiritual principles.

4. Harmonization of Merdeka Curriculum Implementation in Responding to the Moral Crisis in the Society 5.0 Era

The phenomenon of the moral crisis within the madrasah environment in the *Society 5.0* era indicates a significant shift in values among students. Boundaries of propriety that previously functioned as norms in educational interactions have begun to become blurred, and in some cases have manifested in behaviors that contradict religious values and local cultural norms. This condition cannot be separated from the impact of the COVID-19 pandemic, which lasted for approximately two years and disrupted the process of social habituation within the school environment. Consequently, many students experienced difficulties in readapting to norms of social interaction, such as communication ethics, respect for teachers, and an understanding of appropriate behavioral boundaries in educational public spaces (Astini, 2023; Fadli, 2021).

On the other hand, the use of digital devices, particularly smartphones, has further intensified students' exposure to various forms of content that are not always consistent with moral and religious values. Social media has become a space that not only showcases creativity but also creates opportunities for deviant behaviors, such as cyberbullying, hate speech, inappropriate conduct within the school environment, and forms of identity expression that tend to disregard moral values. Moreover, a considerable amount of negative content receives social legitimization through high numbers of views and likes, indirectly reinforcing the normalization of deviant behavior. The influence of popular culture through films and youth-oriented television series has also introduced external cultural values that are not entirely consistent with Indonesian social norms, including permissive lifestyles, nightlife, and substance abuse. In this context, teachers are required not only to function as instructors but also as moral filters capable of guiding students in responding to the unrestrained flow of information (Patel & Goyena, 2019; Sahni & Raja, 2018).

Efforts to synchronize the implementation of the *Merdeka Curriculum* with *Akidah Akhlak* learning constitute an important strategy for responding to these phenomena. The approach adopted is not merely theoretical but also emphasizes practical applications in everyday life, such as habituating religious behavior, strengthening moral values through preventive activities, and fostering collaboration among teachers to establish a conducive educational ecosystem. Nevertheless, in its implementation, *Akidah Akhlak* teachers face various complex challenges, ranging from less conducive classroom conditions and diverse family backgrounds among students to limited understanding of the *Merdeka Curriculum*, which remains relatively new. In some cases, teachers still perceive that their learning practices have not yet differed significantly from those implemented under the previous curriculum (Interview with an *Akidah Akhlak* Teacher, August 23, 2022).

Furthermore, the relatively large number of students in each class constitutes an additional challenge in implementing differentiated learning and the holistic approach envisioned by the *Merdeka Curriculum*. With approximately thirty students per class, teachers experience difficulties in gaining an in-depth understanding of the psychological conditions and individual characteristics of each student. Yet the essence of the *Merdeka Curriculum*, particularly in *Akidah Akhlak* learning, requires a personal and contextual approach. Ideally, a smaller number of students would enable teachers to provide more optimal attention, allowing the process of moral internalization to take place more effectively. However, field realities demonstrate a gap between the ideality of the policy and its implementation conditions (Interview with an *Akidah Akhlak* Teacher, August 23, 2022).

In this context, the need to strengthen teachers' capacities through continuous training has become increasingly urgent. Although technical guidance (*Bimbingan Teknis* / BIMTEK) related to the *Merdeka Curriculum* has been conducted, practical implementation in the field still requires more intensive assistance and mentoring. This indicates that curriculum transformation cannot be limited to the conceptual and administrative levels but must also be accompanied by adequate technical and

pedagogical preparedness (Interview with an *Akidah Akhlak* Teacher, August 23, 2022). Therefore, systematic efforts are needed to simplify learning models so that they become more applicable and easier for both teachers and students to understand. In this way, the primary objectives of the *Merdeka Curriculum*—namely, creating meaningful, adaptive, and character-oriented learning—can be optimally achieved in the *Society 5.0* era, which is characterized by dynamic developments and complex moral challenges.

CONCLUSION

Based on the research conducted at Madrasah Aliyah Negeri 1 East Lampung as one of the educational institutions implementing the *Merdeka Curriculum*, it can be concluded that the dynamics of digital development in the *Society 5.0* era present increasingly complex challenges, particularly in relation to the moral crisis among students. Therefore, systematic, structured, and sustainable responses are required through preventive, curative, and rehabilitative efforts to maintain social stability grounded in humanistic and religious values. At the same time, the implementation of *Akidah Akhlak* learning based on the *Merdeka Curriculum* continues to face various challenges, particularly in the formulation of learning models, curriculum adaptation processes, and classroom-level implementation. These conditions demonstrate the need to strengthen learning strategies that are more contextual and oriented toward the continuous habituation of character development, so that learning does not remain merely at the conceptual level but is capable of shaping students' actual behavior in both the physical world and digital spaces.

Furthermore, efforts to synchronize educational responses to the moral crisis cannot be assigned solely to *Akidah Akhlak* teachers but require collective synergy among all elements of education, including teachers across different subjects, madrasah authorities, families, and the broader social environment. This is particularly important because technological development and the currents of global disruption constitute unavoidable realities, making adaptive capacity and moral resilience essential competencies for every individual. Therefore, although this study has not yet been able to comprehensively address the complexity of contemporary demands, efforts to reconstruct learning through small steps undertaken consistently can serve as a foundation for broader transformation in the future. This study is also expected to provide an initial basis for further research that is more critical, in-depth, and innovative in formulating *Akidah Akhlak* learning models that are adaptive to the challenges of the *Society 5.0* era.

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