



The Response of Islamic Society to the Era of Society 5.0: A Conceptual Framework

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Abstract

Society 5.0 places digital technologies within a human-centered social system, but technological integration also creates educational, social, and health challenges that require ethical and contextual responses. This study formulated a conceptual framework for Muslim communities by integrating these three dimensions with values derived from the Qur'an and Hadith. A qualitative library research design with an inductive orientation was used. Primary sources consisted of the Qur'an and Hadith as normative references, while secondary sources consisted of peer-reviewed articles published in Scopus-indexed journals on Society 5.0, education, digital technology, social relations, tolerance, mental health, and Islamic spiritual care. The literature was collected through documentation, selected according to topical relevance, source credibility, and compatibility with the analytical dimensions, and analyzed through qualitative content analysis. Source comparison was used to distinguish normative propositions from empirical and conceptual claims in the reviewed literature. The synthesis produced three connected dimensions. The educational dimension combines digital literacy, ethical technology use, emerging learning technologies, tolerance, and value formation. The social dimension centers on ta'awun, solidarity, attentiveness, tolerance, and responsibility toward others. The health dimension links digital health education, family support, professional care, culturally meaningful spiritual resources, and psychological well-being. The resulting framework positions Islamic values not as a substitute for technological competence or scientific knowledge, but as an ethical orientation for their use. Because the study is conceptual and literature-based, the proposed relationships should be treated as theoretically informed propositions rather than empirically validated causal effects.

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INTRODUCTION

Society 5.0 places human welfare at the center of technological transformation by linking digital innovation with social problem solving, sustainability, and quality of life. This orientation distinguishes Society 5.0 from approaches that treat digitalization primarily as automation or technical efficiency (Cedillo et al., 2019; Tavares et al., 2022). Recent scholarship similarly describes the transition toward Society 5.0 and Education 5.0 as a shift toward human-centered, socially responsible, and ethically guided uses of advanced technology (Shahidi Hamedani et al., 2024; Torres-Rivera et al., 2025). For Muslim communities, this transition raises a question that is simultaneously technological and normative: how can emerging technologies be adopted without detaching educational, social, and health practices from moral and spiritual commitments? The issue is particularly relevant because digital transformation changes not only access to information but also the conditions under which people learn, interact, make decisions, and seek support. A conceptual response therefore needs to connect technological competence with a clear orientation toward human welfare and ethical responsibility.

Education is one of the most visible domains in which this tension appears. Digital literacy now includes informational, technological, and critical capacities rather than the ability to operate devices alone, and these competencies increasingly shape participation in contemporary learning

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environments (Audrin & Audrin, 2022; Nuryadi & Widiatmaka, 2023). At the same time, the expanding use of artificial intelligence in education has generated concerns about fairness, accountability, transparency, inclusion, agency, and the ethical responsibilities of educators and institutions (Memarian & Doleck, 2023; Mouta et al., 2024). Research on moral education and AI-supported pedagogy likewise indicates that technological capability needs to be accompanied by ethical judgment and responsible decision making (Xu, 2025; Torres-Rivera et al., 2025). In Islamic educational settings, values-based learning also remains relevant because cultural and religious orientations shape how learners understand responsibility, relationships, and appropriate conduct (Alghamdi, 2023). Education for Society 5.0 consequently requires a combination of digital competence, learner autonomy, ethical reasoning, and value formation rather than a narrow emphasis on technological adoption.

The educational potential of emerging technology is substantial, but its effects depend on pedagogical design and patterns of use. Meta-analytic and systematic-review evidence shows that augmented reality can support performance, motivation, visualization, and interactive learning when it is aligned with clear instructional purposes (Amores-Valencia et al., 2022; Chang et al., 2022). Studies of mobile augmented reality also illustrate how immersive environments can connect physical and digital learning experiences (Marini et al., 2022). Yet greater exposure to technology does not automatically produce better educational or psychological outcomes. Problematic smartphone and social-media use has been associated with altered functional brain networks, social anxiety, loneliness, and other forms of problematic digital engagement (Áfra et al., 2024; O'Day & Heimberg, 2021; Wolf et al., 2025). These contrasting findings make ethical self-regulation and critical digital literacy central to any educational response to Society 5.0.

Digital transformation also affects the quality of social relationships. Meta-analytic evidence on phubbing indicates that being ignored because of another person's smartphone use is negatively associated with several dimensions of well-being, while studies of social networking sites show that greater digital connection can coexist with loneliness (Nuñez & Radtke, 2024; Zhang et al., 2022). More recent evidence further shows that individuals who experience phubbing may turn to mobile use as a coping response while still feeling socially disconnected (Lee et al., 2026). Social support is also shaped by moral judgments about who is considered deserving of assistance, whereas disaster research demonstrates that crises can activate solidarity, cooperation, and altruism rather than only antisocial behavior (Milsten et al., 2024; Ray et al., 2025). Within Islamic education, pluralistic and moderation-oriented approaches emphasize tolerance, engagement across differences, non-violence, and cultural accommodation as learnable social orientations (Fitriani, 2023; Mu'ti, 2023; Mukhibat et al., 2024). Society 5.0 therefore creates a social challenge that concerns not simply connectivity, but the norms that determine whether connectivity strengthens or weakens human relationships.

Health introduces a third dimension because psychological well-being is influenced by informational, relational, and spiritual resources. Studies of antenatal depression show that resilience, social support, marital satisfaction, stress, anxiety, and related psychosocial conditions are associated with maternal mental health (Suárez-Rico et al., 2025; Wang et al., 2024). Digital health education can extend access to guidance, as illustrated by mental-health education delivered to pregnant women through community services and WhatsApp-based communication (Kusumawati et al., 2023). Family involvement also matters because psychological distress and emotional dysregulation affect both individuals and their close relationships (Guillén, 2024). Within Muslim populations, systematic reviews report that Qur'anic recitation, Islamic spiritual care, and Islamic-Sufi practices may support aspects of anxiety reduction, mental well-being, and holistic care, although the strength and quality of evidence vary across studies (Cetinkaya & Billings, 2023; Che Wan Mohd Rozali et al., 2022; Moulaei et al., 2023; Rababa & Al-Sabbah, 2023). Research on spiritual care in mental-health settings similarly indicates that religious identity can be relevant to person-centered care and recovery when spiritual practices complement rather than replace professional treatment (Alyahya & Alanazi, 2024; Sawab et al., 2024).

The literature therefore contains strong but fragmented evidence across education, social relations, and health. Educational studies emphasize digital literacy, emerging learning technologies, and AI ethics; social studies address digital disconnection, tolerance, solidarity, and social support; and health studies examine psychological vulnerability, family relationships, and spiritual care. What

remains less developed is an integrated conceptual explanation of how these domains can be connected through an Islamic normative orientation when Muslim communities respond to Society 5.0. This study addresses that gap by formulating a conceptual framework that links educational, social, and health responses with values derived from the Qur'an and Hadith while drawing its scholarly support from peer-reviewed literature in Scopus-indexed journals. The framework treats Islamic values neither as a substitute for technological competence nor as a replacement for scientific and professional knowledge, but as an ethical orientation for their use. Because the study is conceptual and literature-based, the proposed relationships are presented as propositions for further examination rather than as empirically validated causal effects.

METHOD

Research Design

This study used a qualitative library research design with an inductive orientation. The design was selected because the research objective was to synthesize concepts, meanings, and relationships across normative Islamic texts and peer-reviewed scholarly literature rather than to measure variables statistically. The unit of analysis was documentary material, so the study did not involve a field location, participant population, sample, participant-based instrument, or psychometric testing. The analysis focused on how educational, social, and health responses to Society 5.0 could be interpreted through the Qur'an and Hadith together with empirical and conceptual studies published in Scopus-indexed journals. Qualitative content analysis was used because it permits systematic interpretation of textual material and the development of categories from recurring meanings and relationships (Hsieh & Shannon, 2005).

Data Sources

The sources were organized into primary and secondary categories. Primary sources consisted of the Qur'an and Hadith as normative references for Islamic teachings; relevant interpretive meanings were used to identify principles such as moral responsibility, ta'awun, tolerance, care, and spiritual well-being. Secondary sources consisted of peer-reviewed journal articles relevant to Society 5.0, education and digital literacy, artificial intelligence and educational ethics, digital social relations, Islamic education and tolerance, mental health, family support, and Islamic spiritual care. For the scholarly literature used in the revised synthesis, references were restricted to articles published in journals indexed in Scopus. This distinction allowed the analysis to separate normative Islamic propositions from empirical or conceptual claims reported in contemporary academic research. Sources were retained when they contributed directly to at least one of the three analytical dimensions or to the methodological construction of the conceptual framework.

Literature Search and Data Collection

Data were collected through documentation by identifying, reading, recording, and classifying literature relevant to the research problem. The literature search used the SciSpace Literature Review interface with combinations of keywords including Society 5.0, Education 5.0, Islamic education, digital literacy, artificial intelligence ethics, Islamic tolerance, digital social relations, Muslim mental health, Islamic spirituality, and Islamic spiritual care. Selection considered topical relevance, journal credibility, compatibility with the education-social-health analytical structure, and the availability of sufficient bibliographic information for verification. The scholarly references retained in the manuscript were checked against journals with Scopus indexing, while the Qur'an and Hadith remained normative primary sources rather than items in the scholarly reference count. A numerical screening count and a fixed search period were not documented in the original study, so these details were not reconstructed or invented. Materials that met the available criteria were organized into thematic categories before interpretive analysis.

Data Analysis

The collected material was analyzed through qualitative content analysis. Following the logic of conventional and directed content analysis, the study combined categories derived from the research focus with concepts that emerged repeatedly from the reviewed material (Hsieh & Shannon, 2005). Analysis proceeded through familiarization, reduction of material to relevant meaning units, coding, grouping related codes, comparison across sources, and synthesis of higher-order themes.

The three broad domains of education, social relations, and health provided an initial organizing structure, while subthemes such as digital literacy, ethical technology use, tolerance, solidarity, family support, and spiritual care were refined through iterative reading. Thematic comparison was used to examine convergence and tension across the literature, consistent with the flexible analytic principles described by Braun and Clarke (2006). The final stage connected the recurring themes with normative Islamic principles to construct a conceptual framework rather than to calculate frequencies, pooled effects, or statistical associations.

Trustworthiness and Framework Development

Trustworthiness was addressed through source comparison, transparent separation of normative and empirical claims, and repeated checking of whether each conceptual proposition was supported by the material used in the synthesis. Normative propositions were traced to the Qur'an and Hadith, whereas empirical or conceptual claims were supported by peer-reviewed journal literature. Convergence across different scholarly sources was treated as stronger conceptual support, while inconsistent findings were retained as limits on interpretation rather than forced into agreement. The framework was developed by identifying concepts that recurred across the education, social, and health themes and specifying how Islamic values could orient technological adaptation within each domain. No claim was treated as empirically validated merely because it appeared in the conceptual framework. Figure 1 summarizes the analytical procedure from source identification and thematic coding to integrative conceptual synthesis.

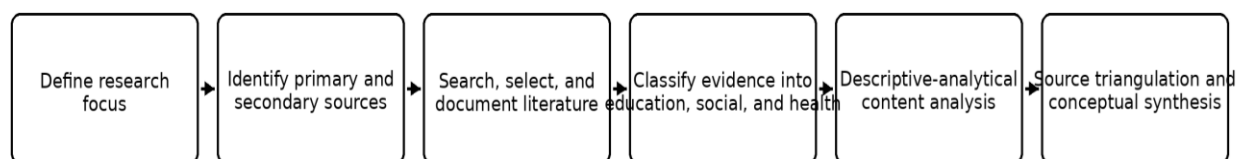


Figure 1. Library research and conceptual synthesis procedure

RESULTS AND DISCUSSION

The synthesis produced a framework in which Muslim communities' response to Society 5.0 is organized around three connected dimensions: education, social relations, and health. Across Society 5.0 scholarship, human-centeredness is repeatedly presented as a corrective to technology-first models of development, with technological change expected to support quality of life, social responsibility, and sustainability (Shahidi Hamedani et al., 2024; Tavares et al., 2022). The present framework extends that logic by proposing that, within Muslim communities, human-centered technological adaptation can be normatively oriented through Islamic values concerning moral conduct, mutual assistance, tolerance, care, and spiritual well-being. This position is compatible with educational models that integrate ethical reflection with advanced technology rather than treating ethics as an external constraint on innovation (Mouta et al., 2024; Torres-Rivera et al., 2025). The framework therefore does not oppose Islamic values to technological development. Instead, it treats values as criteria for judging whether technological practices contribute to human welfare across educational, social, and health settings.

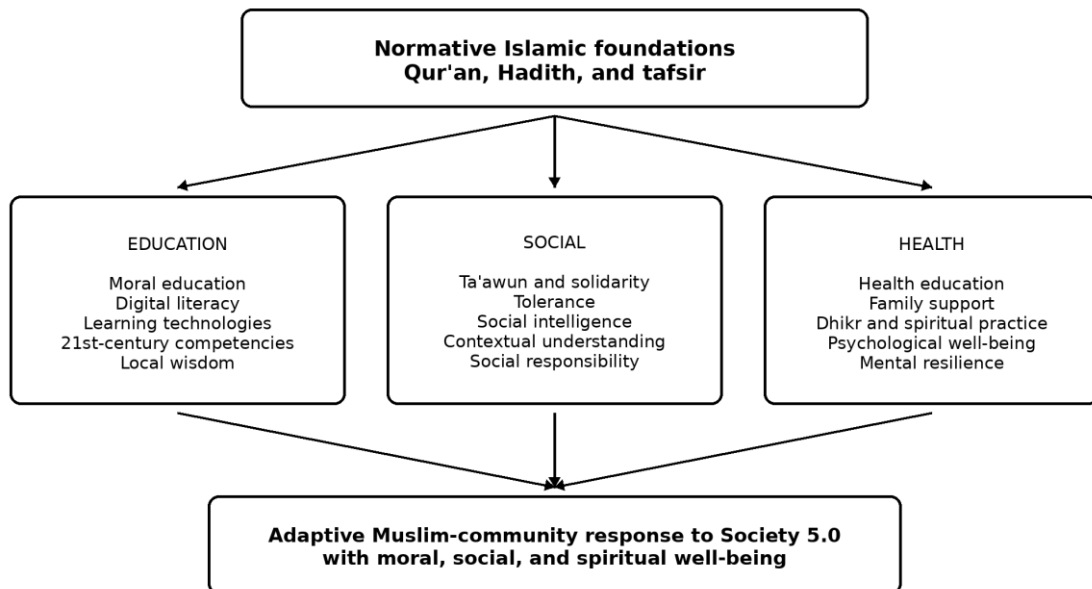


Figure 2. Conceptual framework for Muslim communities' response to Society 5.0

Within the educational dimension, the synthesis indicates that digital competence needs to be integrated with ethical judgment and learner responsibility. Digital literacy research shows that contemporary competence includes information evaluation, digital learning practices, and twenty-first-century skills rather than technical operation alone (Audrin & Audrin, 2022; Nuryadi & Widiatmaka, 2023). The ethical literature on artificial intelligence adds that fairness, accountability, transparency, inclusion, and agency require explicit attention when digital systems enter educational decision making and learning processes (Memarian & Doleck, 2023; Mouta et al., 2024). Moral education is therefore relevant not because technology is inherently harmful, but because technologically capable learners still need criteria for evaluating consequences, responsibilities, and appropriate conduct (Xu, 2025). In Muslim educational contexts, culturally and religiously grounded practices can provide an additional layer of meaning for character formation, as illustrated in research on Saudi preschool education (Alghamdi, 2023). The educational response proposed here consequently combines competence, autonomy, ethical reflection, and value formation rather than reducing readiness for Society 5.0 to digital skill acquisition.

The reviewed evidence on immersive technologies supports this balanced interpretation. Meta-analytic work indicates that augmented reality can improve several learning outcomes, particularly when visualization, duration, and instructional design are aligned with educational objectives (Chang et al., 2022). A systematic review in secondary education likewise reports positive patterns in motivation and academic performance while emphasizing variation across learning activities and implementation conditions (Amores-Valencia et al., 2022). Mobile augmented-reality applications further illustrate how digital tools can create interactive links between physical and virtual learning spaces (Marini et al., 2022). However, evidence on problematic smartphone and social-media use cautions against equating more technology with better development, because intensive or maladaptive use can be associated with neurobehavioral and psychosocial difficulties (Áfra et al., 2024; Wolf et al., 2025). The implication is that educational innovation in Society 5.0 should be evaluated by the quality of learning and human development it supports, not by technological novelty alone.

A further educational implication concerns how learners are prepared to live with difference. Islamic education can contribute to Society 5.0 when moral formation includes openness, dialogue, tolerance, and the capacity to cooperate across social boundaries. Mu'ti (2023) argues for a pluralistic Islamic religious education that allows students to maintain religious conviction while understanding and engaging constructively with people who differ from them. Empirical research in Indonesian religious education similarly identifies mono-religious educational patterns as a challenge to interreligious tolerance and proposes more mutually supportive educational approaches (Fitriani, 2023). Curriculum research on religious moderation also shows that tolerance,

non-violence, national commitment, and accommodation of local culture can be translated into explicit educational goals (Mukhibat et al., 2024). These studies support the framework's placement of tolerance and social responsibility within the educational dimension rather than treating them solely as social outcomes. In this sense, education prepares learners not only to use technology but also to participate ethically in plural, digitally mediated communities.

The social dimension is organized around ta'awun, solidarity, tolerance, and responsible social participation. The Qur'anic principle of cooperation in goodness provides a normative basis for interpreting ta'awun as active mutual assistance, while Prophetic teachings on concern for others reinforce the relational character of moral responsibility. Contemporary evidence shows why these principles remain relevant in digitally mediated environments. A meta-analysis of phubbing research associates being ignored for smartphone use with poorer emotional, cognitive, social, and behavioral well-being (Nuñez & Radtke, 2024), and social-network research finds a measurable relationship between patterns of platform use and loneliness (Zhang et al., 2022). O'Day and Heimberg (2021) similarly show that socially anxious and lonely individuals may seek connection online without necessarily obtaining the support they need. The framework therefore interprets digital connectivity as socially beneficial only when interaction is accompanied by attentiveness, reciprocity, respect, and concrete support.

Recent studies also show that social outcomes cannot be predicted from technology alone. Individuals who are phubbed may cope by turning to their own phones, yet the resulting mobile use does not necessarily restore a sense of connection (Lee et al., 2026). At the same time, decisions to provide or withhold support are shaped by moral judgments about deservingness, indicating that social assistance depends on norms and interpretations rather than communication capacity alone (Ray et al., 2025). Disaster research offers a counterpoint by documenting cooperation, solidarity, and altruistic behavior in crisis settings (Milsten et al., 2024). These contrasting patterns support a non-deterministic reading of Society 5.0: digital systems can coexist with either social detachment or prosocial action. The Islamic concepts of ta'awun and tolerance therefore function in the framework as normative guides for converting technological connectivity into responsible participation. Their relevance lies in shaping how people use communication opportunities, not merely in increasing the number of connections available to them.

The health dimension connects access to information with relational and spiritual forms of support. Research on antenatal depression indicates that mental health during pregnancy is associated with resilience, social support, marital satisfaction, stress, anxiety, sleep, and related psychosocial conditions (Suárez-Rico et al., 2025; Wang et al., 2024). Digital communication can strengthen health education when it extends access to guidance and consultation, as demonstrated by mental-health education delivered to pregnant women through community services and WhatsApp groups (Kusumawati et al., 2023). Family processes remain relevant because psychological difficulties affect close relationships and because family members can become part of supportive intervention and recovery contexts (Guillén, 2024). Within Muslim populations, systematic reviews suggest that Qur'anic recitation and Islamic spiritual care may support anxiety reduction, well-being, or holistic care, although the evidence base is heterogeneous and should be interpreted cautiously (Che Wan Mohd Rozali et al., 2022; Moulai et al., 2023; Rababa & Al-Sabbah, 2023). This pattern supports a complementary rather than substitutionary model of care, in which digital health education, family support, professional services, and spiritual resources can operate together.

The spiritual component of the health dimension requires particular caution because conceptual relevance does not establish clinical effectiveness. A systematic review of Islamic-Sufi spirituality found a generally positive relationship with mental well-being but also identified limitations in the quality and comparability of the available evidence (Cetinkaya & Billings, 2023). Research on spiritual care for clients from Islamic backgrounds similarly emphasizes the need to recognize religious identity within holistic mental-health care while avoiding practices that stigmatize or blame clients (Alyahya & Alanazi, 2024). Broader review evidence also associates spirituality with recovery resources such as hope, self-control, and meaning among people with severe mental disorders (Sawab et al., 2024). These findings justify including spiritual resources in the conceptual framework, but they do not justify claiming that dhikr, Qur'anic recitation, or other spiritual practices independently cause recovery. The appropriate interpretation is that Islamic

spiritual practices may serve as culturally meaningful resources alongside evidence-based medical and psychological support. This boundary keeps the framework consistent with both Islamic orientation and scientific caution.

CONCLUSION

This study formulated a conceptual framework for Muslim communities' response to Society 5.0 by integrating education, social relations, and health through values drawn from the Qur'an and Hadith and by grounding the scholarly synthesis in Scopus-indexed journal literature. The analysis indicates that technological competence alone does not resolve the ethical, relational, and psychological questions created by increasingly digital forms of learning and social life. In education, the framework combines digital literacy, ethical technology use, emerging learning technologies, tolerance, and value formation. In the social dimension, ta'awun, solidarity, attentiveness, and tolerance orient technological connectivity toward responsibility for others. In the health dimension, digital health education, family support, professional care, and culturally meaningful spiritual resources are treated as complementary components of well-being. These dimensions are connected by the proposition that technological adaptation should remain directed toward human welfare rather than becoming an end in itself.

The contribution of the study lies in connecting bodies of literature that are commonly examined separately and interpreting their relationship through an Islamic normative orientation. The framework can serve as an organizing reference for educators, religious institutions, community organizations, and policymakers when considering the ethical and social consequences of technological change. Its claims remain conceptual because the framework has not been tested with participants, interventions, or statistical models, and the cited studies vary in design, population, and strength of evidence. The literature-search process also lacks a documented fixed period and numerical screening flow, so the review should not be represented as a fully reproducible systematic review. Future studies should use explicit database protocols, preregistered or documented inclusion criteria, and empirical testing across diverse Muslim communities and institutional settings. Until such evidence is available, the framework is best understood as a theoretically informed proposition rather than an empirically validated model.

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