

Integration of Learning Outcome Taxonomy with the Objectives of Islamic Religious Education in the Era of Society 5.0

Eko Suwanto¹, Tasman Hamami²

^{1,2}Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

e-mail: 24204012046@student.uin-suka.ac.id

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Corresponding Author:


Eko Suwanto

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ABSTRACT

This article aims to conceptually analyze the integration of the learning outcomes framework with the orientation of Islamic Religious Education in responding to the dynamics of a digital society oriented toward human-centered development. Technological advancement requires religious education to emphasize not only knowledge mastery but also the formation of moral attitudes, spiritual values, and practical competencies of students. This study employs a qualitative approach through library research by analyzing academic books, national and international journal articles, and relevant educational policy documents. Data were analyzed using content analysis to examine the relationship between cognitive, affective, and psychomotor dimensions within a holistic Islamic education framework. The findings indicate that the integration of learning outcomes taxonomy (cognitive, affective, psychomotor) strengthens Islamic Religious Education learning systematically and holistically. The cognitive domain builds understanding of Islamic teachings, the affective domain internalizes spiritual-moral values, and the psychomotor domain actualizes practice in real life. In the context of Society 5.0, Islamic Religious Education plays a strategic role in fostering digital literacy based on Islamic values, technology ethics, and humanistic awareness. This integration has implications for formulating holistic objectives, participatory teaching strategies, and comprehensive, authentic assessment, enabling Islamic Religious Education to develop a generation that is faithful, morally noble, and wise in utilizing technology.

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INTRODUCTION

The development of global society in the 21st century is characterized by the growing concept of Society 5.0, a social order that integrates advances in digital technology, artificial intelligence, big data, and the Internet of Things (IoT) within a human-centered development framework (Rahmawati et al., 2021). In this concept, technology is no longer positioned as the ultimate goal of development, but as a strategic means to improve human quality of life (Subekti et al., 2024). Therefore, technological advancement must be balanced with the reinforcement of human values to prevent moral disorientation. Modern society requires not only intellectual competence and digital literacy but also ethical and spiritual capacity as a foundation for navigating contemporary life.

The transition to Society 5.0 carries significant implications for education. Education can no longer be sufficiently oriented toward knowledge transfer and mastery of technical skills; it must be directed toward the holistic development of individuals, encompassing cognitive, affective, and moral-spiritual dimensions (Sakiinah et al., 2022). Students live in an environment marked by the acceleration of information flow, the intensity of digital interaction, and the complexity of social issues. These conditions require education to play an active role in shaping character, attitudes, and value systems that serve as foundations for responsible thinking and action (Hasniati et al., 2025). Accordingly, education must integrate intellectual development with character formation, ensuring that students are adaptive to technology and possess strong moral integrity.

In this context, Islamic Religious Education (IRE) holds a strategic position within the educational system. IRE does not merely function as a means of transferring Islamic knowledge, but also as a process of internalizing Islamic values that encompasses faith, piety, and the formation of noble character (Ishak, 2021). The substance of IRE lies in cultivating students' religious awareness, which manifests in their daily attitudes and behavior (Muhammad, 2021). With these characteristics, IRE plays a crucial role in building students' moral and spiritual foundations, enabling them to respond to the dynamics of digital society in a wise, critical, and ethical manner.

Nevertheless, the practice of IRE learning across various educational institutions still faces several fundamental challenges. Instruction tends to focus on lower-order cognitive domains, such as memorization of concepts and factual religious knowledge (Putri et al., 2025). Learning evaluation is generally dominated by written tests that only measure students' ability to recall and comprehend material. Meanwhile, the development of affective and psychomotor aspects has not received proportionate attention. As a result, a gap emerges between students' religious knowledge and their actual religious behavior in daily life. This condition indicates that the value internalization process in IRE learning has not been operating optimally (Putri et al., 2025).

These problems indicate an imbalance in the formulation of objectives and the implementation of IRE learning. Conceptually, religious education demands the integration of knowledge, attitudes, and skills as a unified whole. When instruction places greater emphasis on the cognitive aspect, the affective and psychomotor dimensions tend to be neglected, thus preventing the goal of religious character formation from being achieved optimally (Muarifah et al., 2026). Therefore, a conceptual framework is needed to guide learning in a systematic and integrated manner, oriented toward the comprehensive development of students.

One relevant conceptual framework is the learning outcomes taxonomy. This taxonomy classifies learning achievements into three primary domains: cognitive, affective, and psychomotor (Mahmudi et al., 2022). The cognitive domain pertains to understanding and analyzing knowledge; the affective domain relates to attitudes and value internalization; while the psychomotor domain concerns skills and practical application. From the IRE perspective, these domains are closely interrelated, encompassing conceptual understanding of Islamic teachings, internalization of faith-based values, and application in real life (Putra et al., 2024). The integration of these domains is key to realizing comprehensive Islamic education objectives.

In alignment with the demands of Society 5.0, integrating the learning outcomes taxonomy into IRE learning becomes increasingly important. Students are required not only to understand Islamic teachings theoretically, but also to possess ethical awareness in utilizing technology and the ability to apply Islamic values in modern life (Syafitri et al., 2025). Therefore, IRE learning must be developed holistically and contextually to respond to contemporary challenges without losing its essential values. However, research on learning outcomes taxonomy in IRE remains limited. Some studies focus more on instructional methods and media, while studies integrating taxonomy with IRE objectives in the context of Society 5.0 are still scarce (Nafiati, 2021). Furthermore, the taxonomy is often understood in general terms without being contextualized within Islamic education, which has distinctive spiritual and moral characteristics. This reveals a research gap that requires a more integrative conceptual approach (Abdul, 2023).

Unlike previous studies that tend to be partial, this research offers a conceptual integration of learning outcomes taxonomy, IRE objectives, and the context of Society 5.0 within a systematic and holistic framework. Thus, this study does not merely examine each concept separately, but situates them within interconnected and contextually relevant relationships. Based on this, the research aims to analyze the integration of learning outcomes taxonomy with IRE objectives in the context of Society 5.0 through a descriptive-qualitative library research approach. This study is expected to contribute conceptually to the development of more systematic, holistic, and relevant IRE learning, as well as to strengthen its role in forming religious character amid the digital transformation of society.

RESEARCH METHODOLOGY

This research employs a qualitative approach of the type, specifically library research (Fiantika et al., 2022), to conduct an in-depth examination of the concept of learning outcomes taxonomy, the objectives of Islamic Religious Education (IRE), and their relevance within the context of the Society 5.0 era. Data sources consist of both primary and secondary sources. Primary sources include relevant academic books and national and international journal articles, while secondary sources encompass educational policy documents, IRE curricula, and prior research findings (Sulung, 2024).

Data collection was conducted through systematic literature searches in academic databases such as Google Scholar, DOAJ, and SINTA (Nurhidayah, 2024). The search was conducted using thematic keywords, including “learning outcome taxonomy,” “Bloom’s Taxonomy,” “Islamic Religious Education,” “learning outcomes,” and “Society 5.0.” The literature selection was based on criteria of topic relevance, publication period (2021–2025, with exceptions for classical works), and source credibility. The selected literature was then analyzed in depth and organized into a matrix containing source identity, main concepts, and research relevance.

Data analysis employed content analysis and conceptual analysis. Content analysis was used to identify and categorize the main themes, namely learning outcomes taxonomy, IRE objectives, and the characteristics of the Society 5.0 era (Sirilakshmi et al., 2024). Meanwhile, conceptual analysis was used to map the relationships among concepts and construct an integrative framework (Shava et al., 2021). The analytical process was carried out through stages of data reduction, categorization, conceptual synthesis, and interpretive conclusion drawing.

RESULTS AND DISCUSSION

The Concept of Learning Outcomes Taxonomy in Islamic Religious Education

The learning outcomes taxonomy is a theoretical framework used to classify educational objectives and learning achievements in a systematic, hierarchical, and measurable manner (Mahmudi et al., 2022). In the study of modern education, this taxonomy functions as a pedagogical instrument that bridges the gap between the ideal objectives of education and actual classroom learning practices (Marta et al., 2025). In the context of Islamic Religious Education (IRE), this role becomes more complex, as learning is not only oriented toward knowledge mastery but also toward the internalization of values and the formation of religious behavior (Asyafa et al., 2025).

Therefore, the learning outcomes taxonomy within IRE must be understood within the framework of holistic Islamic education. Conceptually, the learning outcomes taxonomy encompasses three primary domains: cognitive, affective, and psychomotor. The cognitive domain pertains to thinking abilities, ranging from remembering to evaluating knowledge. The affective domain encompasses attitudes, values, and belief systems internalized within students. Meanwhile, the psychomotor domain relates to observable skills and concrete actions (Mahmudi et al., 2022). These three domains are not separate entities; rather, they form a unified set of learning achievements that complement one another.

In IRE learning, the cognitive domain functions as a foundation for understanding Islamic teachings conceptually. Subjects such as theology (aqidah), jurisprudence (fiqh), the Qur’an, and hadith require systematic and rational comprehension (Dona et al., 2024). However, the cognitive orientation in IRE cannot remain at the level of memorization; it must be directed toward an understanding of the meaning and relevance of religious teachings in life. Thus, the cognitive domain serves as a reflective foundation for the conscious practice of Islamic values. On the other hand, the affective domain lies at the heart of IRE learning because it is directly connected to the formation of faith, piety, and moral character. This domain encompasses the process of value internalization, the formation of spiritual attitudes, and the moral consciousness of students (Syafitri et al., 2025). The success of IRE learning cannot be measured solely from the cognitive aspect, but also from the changes in attitudes and value orientations reflected in daily behavior.

This demonstrates that the affective dimension holds a central position in achieving the objectives of Islamic education.

The psychomotor domain represents the actualization of understanding and value internalization. Worship practices such as prayer and ritual purification, as well as social behavior reflecting Islamic morality, serve as indicators of achievement in this domain. Through the psychomotor domain, IRE learning does not remain at the normative level but is manifested in concrete actions (Syafitri et al., 2025). Thus, the three domains form an integrative relationship: the cognitive as a knowledge foundation, the affective as value internalization, and the psychomotor as behavioral actualization. The integration of these three domains is consistent with the Islamic education paradigm, which views the human person as a unity of intellect, heart, and action (Ma'sum, 2025). Therefore, the application of learning outcomes taxonomy in IRE must be integrative in nature. An imbalance in any one domain risks producing reductive learning, such as cognitive dominance that is not accompanied by value internalization. In this context, the learning outcomes taxonomy functions not only as a classification tool but also as a normative framework for maintaining the balance of Islamic educational objectives.

In practical terms, the learning outcomes taxonomy plays a strategic role in formulating IRE learning objectives. Through this framework, teachers can design objectives that target not only material mastery, but also the formation of religious attitudes and skills (Putri, 2024). Furthermore, the learning outcomes taxonomy also serves as the basis for developing learning evaluations. An evaluation that focuses solely on cognitive testing is unable to comprehensively capture IRE achievements. Therefore, authentic assessment approaches are needed, such as attitude observation, worship practice, and portfolios, to measure all three domains holistically (Achmad, 2022). In the context of contemporary education, particularly the Society 5.0 era, the application of the learning outcomes taxonomy in IRE must be developed adaptively. The challenges of digitalization demand learning that not only transmits knowledge, but also builds students' character and moral literacy (Rahmayanti et al., 2025). In this regard, the learning outcomes taxonomy can serve as a flexible framework for integrating Islamic values with 21st-century competencies without losing their religious essence.

Nevertheless, the application of the learning outcomes taxonomy in IRE is not without criticism. First, Bloom's taxonomy cannot be mechanically adopted because it originates from a Western educational tradition that tends to be cognitively centered (Nafiati, 2021). From an Islamic perspective, the goal of education extends beyond the highest cognitive achievements to encompass spiritual dimensions of a transcendental nature. Second, there is a risk of reductionism when deeply personal affective aspects are forced into fully measurable indicators. The internalization of religious values is a personal and long-term process that requires more reflective and contextual evaluation approaches. Based on the foregoing, it can be affirmed that the learning outcomes taxonomy holds a fundamental role in IRE learning. This taxonomy does not merely function as a classification tool for objectives but also as a conceptual framework that bridges the normative goals of Islamic education with operational learning practices. The integration of cognitive, affective, and psychomotor domains is a prerequisite for realizing holistic IRE learning, thereby producing students who are not only knowledgeable but also possess strong character and religious conduct.

Objectives of Islamic Religious Education (IRE) in the Perspective of Society 5.0

Islamic Religious Education (IRE) is conceptually directed toward the formation of the complete human being, one who is capable of integrating intellectual, spiritual, and moral dimensions in life. This goal is rooted in the concept of *insan kāmīl*, the human being who develops in a balanced way between knowledge, faith, and righteous deeds (Sitika et al., 2025). From the perspective of Islamic education, this balance is a prerequisite for a meaningful life oriented toward the common good. As times evolve, particularly in the Society 5.0 era, IRE objectives are required to remain grounded in Islamic values while also being responsive to social and technological dynamics (Ritonga et al., 2025).

The concept of insan kāmīl affirms that IRE does not merely function as a vehicle for knowledge transfer, but also as a process of personality formation. Knowledge serves as an instrument for understanding Islamic teachings rationally, : **faith becomes the spiritual foundation that guides one's life orientation, while righteous deeds represent the concrete manifestation of both** (Dadang, 2025). Thus, the objectives of IRE inherently require the integration of cognitive, affective, and psychomotor dimensions within students. In the context of Society 5.0, IRE objectives face new challenges arising from the rapid development of digital technology. The integration of technology into various aspects of life opens both opportunities and risks, such as exposure to negative information, disinformation, and the degradation of moral values (Suwahyu, 2025). Therefore, IRE objectives must be contextualized to equip students with the ability to face digital reality critically, wisely, and responsibly.

One form of such contextualization is the strengthening of digital literacy grounded in Islamic values. Digital literacy encompasses not only technical skills, but also the ability to think critically, to filter information, and to exercise ethical awareness in the use of technology (Achmadi et al., 2024). In this regard, IRE plays a role in guiding students to filter information and avoid digital practices that conflict with Islamic values (Ramlan, 2025). Thus, digital literacy in IRE is directed toward forming individuals who are both intellectually capable and morally upright. Furthermore, IRE objectives in the Society 5.0 era also emphasize the importance of ethics in the use of technology. Technological development without an ethical foundation risks generating various problems, such as the misuse of social media, privacy violations, and the declining quality of social interaction (Putri, 2024). Therefore, IRE holds a strategic role in instilling Islamic ethical values, such as honesty, responsibility, trustworthiness (amanah), and the practice of verification (tabayyun) in the digital space (Asran, 2025). These values serve as a foundation for the responsible use of technology.

Furthermore, IRE objectives are also oriented toward strengthening human values. The digital era frequently generates impersonal social relations that can erode empathy. In such conditions, IRE functions as a vehicle for cultivating human values that emphasize respect for human dignity, social compassion, and responsibility toward others (Ahadi, 2025). Thus, technology is positioned as a tool for enhancing human quality of life, rather than as a factor that diminishes human values. On the other hand, the strengthening of the spiritual dimension remains central to IRE objectives amid modernization. The fast-paced and pragmatic nature of contemporary life risks shifting human orientation from spirituality toward materialism. Therefore, IRE plays a role in maintaining this balance through the cultivation of spiritual awareness, inner tranquility, and meaningful life orientation (Suwahyu, 2025). This spiritual strengthening is important so that students do not lose their direction amid the currents of digitalization.

Beyond the spiritual aspect, IRE objectives also emphasize the strengthening of moral values in social life, both in the real world and the digital realm. Phenomena such as hate speech, disinformation, and crises of communicative ethics underscore the importance of internalizing Islamic moral values in social interaction (Mahmudi et al., 2025). Thus, IRE contributes to shaping a digital society that is both ethical and civilized. Nevertheless, the adaptation of IRE objectives within the context of Society 5.0 is not without critical challenges. First, there is a risk of instrumentalizing IRE when religious education is excessively directed toward fulfilling digital competency demands. An overemphasis on technological literacy risks displacing the transcendental dimension as the core of Islamic teaching (Hermawati, 2023). Therefore, the balance between worldly and spiritual objectives must be maintained proportionally.

Second, the implementation of digitally literate oriented **IRE objectives requires adequate teacher competence. Evidence indicates that there remains a gap in technology proficiency among IRE teachers** (Ritonga et al., 2025). This demonstrates that the reinforcement of IRE objectives must be accompanied by teacher professional development and systemic policy support. Based on the foregoing, it can be affirmed that the objectives of Islamic Religious Education within the perspective of Society 5.0 remain rooted in the concept of insan kāmīl, yet are developed contextually in accordance with contemporary demands. IRE does not merely aim to produce intellectually capable students, but also those who are faithful, morally upright, and socially responsible amid technological development. Thus, IRE holds a strategic role

in shaping a generation that is capable of utilizing technology wisely, ethically, and with an orientation toward the common good.

Integration of Learning Outcomes Taxonomy with IRE Objectives in the Society 5.0 Era

The integration of learning outcomes taxonomy with the objectives of Islamic Religious Education (IRE) represents a strategic pedagogical approach for addressing the complexities of education in the Society 5.0 era. The learning outcomes taxonomy, encompassing cognitive, affective, and psychomotor domains, does not merely function as a classification of learning achievements, but also as a conceptual framework for formulating IRE objectives in a systematic, holistic, and measurable manner (Risal et al., 2025). In this context, the integration of taxonomy enables IRE learning to extend beyond knowledge mastery, directing it toward the internalization of values and the formation of religious behavior. Substantively, this integration forms a coherent relationship between knowing, feeling, and doing in Islamic Religious Education (IRE) learning. The cognitive domain plays a role in building an understanding of Islamic teachings rationally and contextually. The affective domain functions to cultivate spiritual awareness, moral commitment, and value orientation. Meanwhile, the psychomotor domain serves as a space for actualization through the practice of worship and social behavior that reflects Islamic moral values (Ma'sum, 2025). Thus, the integration of these three domains affirms that IRE objectives are not partial in nature, but rather constitute a unified and complete set of competencies.

The implications of integrating the learning outcomes **taxonomy are clearly reflected in the formulation of learning objectives. The objectives of Islamic Religious Education (IRE) are no longer designed separately in terms of knowledge, attitudes, and skills; rather, they are structured in an integrated manner as a unified whole within IRE.** For example, learning about digital media ethics from an Islamic perspective does not only emphasize understanding of textual evidence (dalil), but also fosters critical attitudes and a sense of responsibility, as well as the skills to apply these ethical principles in everyday digital practices (Safitri et al., 2024). This demonstrates that taxonomic integration drives a transformation of learning objectives from the normative toward the contextual and applied.

Beyond the aspect of objectives, the integration of the learning outcomes taxonomy also has implications for IRE instructional strategies. A one-directional learning approach tends to develop only the cognitive domain. Therefore, participatory and experiential learning strategies are needed. The utilization of technology such as a *Learning Management System* (LMS), interactive quiz applications, and digital learning media enables students to participate actively in the learning process (Suwahyu, 2025). Through such strategies, IRE learning can simultaneously integrate conceptual understanding, attitudinal reinforcement, and the habituation of practice.

The integration of the learning outcomes taxonomy also has important implications for the learning evaluation system. Evaluation in Islamic Religious Education (IRE) needs to be developed holistically through authentic assessment that encompasses cognitive, affective, and psychomotor aspects. Assessment is not limited to written tests, but also includes observation of attitudes, worship practices, portfolios, and students' self-reflection (Humaira et al., 2024). In the context of Society 5.0, the use of digital technology enables more continuous and process-based evaluation (Subakti et al., 2022). Thus, evaluation functions not merely as a measurement tool, but also as an instrument for cultivating religious character.

Furthermore, the integration of the learning outcomes **taxonomy contributes to the formation of Islamic character in the digital era. Character education becomes increasingly crucial amid challenges such as disinformation, ethical crises, and low levels of moral literacy. In this regard, Islamic Religious Education (IRE) plays a role in shaping a generation that not only possesses technological competence but also demonstrates noble character and social responsibility** (Wilanda et al., 2025). The integration of cognitive, affective, and psychomotor domains enables Islamic values to be not only understood but also internalized and practiced in real life.

Thus, the integration of learning outcomes taxonomy with IRE objectives produces a learning model that is holistic, contextual, and transformative. Learning is no longer oriented merely toward knowledge transfer, but toward the formation of character and behavior aligned with Islamic values. In the context of Society 5.0, this model is relevant because it is capable of integrating technological development with the strengthening of moral and spiritual values.

Nevertheless, this integration also faces implementation challenges. The effectiveness of applying the learning outcomes taxonomy depends heavily on contextual factors, such as teacher competence, school culture, resource availability, and policy support. Without such support, integration risks will remain the integration risks remaining **merely a normative concept that is not optimally implemented. In practice, holistic assessment is often reduced to an administrative formality without a significant impact on learning quality** (Afnan et al., 2025).

Therefore, the integration of learning outcomes taxonomy in IRE is insufficient if it remains at the conceptual or curricular level; it requires a systemic approach. Strengthening teacher capacity in instructional design and assessment, providing adequate resources, and implementing adaptive educational policies are important prerequisites for realizing integrative IRE learning. With these supports in place, the integration of learning outcomes taxonomy can function optimally as a pedagogical foundation for addressing the challenges of Islamic Religious Education in the Society 5.0 era.

CONCLUSION

This study emphasizes that the integration of the learning outcomes taxonomy with the objectives of Islamic Religious Education (IRE) is a strategic pedagogical necessity in responding to the challenges of Society 5.0. By incorporating the cognitive, affective, and psychomotor domains, IRE learning is designed to be holistic and measurable, moving beyond mere knowledge acquisition toward the internalization of Islamic values and their application in students' daily lives. The findings show that IRE objectives remain rooted in the formation of insan kāmīl (the complete human being), but need to be contextualized within the dynamics of the digital era. Strengthening students' spiritual, moral, and social dimensions is increasingly important in the face of rapid technological development, which can lead to ethical challenges and value crises. In this context, IRE plays a key role in equipping learners with value-based digital literacy, technological ethics, and a sense of social responsibility.

Furthermore, the integration of the learning outcomes taxonomy has direct implications for learning objectives, instructional planning, teaching strategies, and evaluation systems, making them more comprehensive, contextual, and oriented toward the development of Islamic character. As a result, IRE teachers are required to consciously integrate these domains so that learning becomes not only academically meaningful but also transformative. However, this study is limited by its reliance on literature without empirical field data, the absence of comparative analysis across different contexts, and the limited consideration of implementation factors such as teacher capacity, school infrastructure, and curriculum policies. Therefore, future research is recommended to conduct empirical classroom-based studies, develop authentic assessment instruments for affective and psychomotor domains, and explore comparative practices in various Muslim educational contexts.

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