



Teachers' Strategies in Instilling Religious Character in Adolescents in the 5.0 Era at SMK ICB Semarang

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Abstract

The Society 5.0 era presents challenges for Islamic education, particularly in maintaining adolescents' religious character amid rapid digitalization. This study aims to analyze teachers' strategies in instilling religious character at SMK Islamic Centre Baiturrahman Semarang by integrating spiritual practices with technology-based approaches. Using an intrinsic case study design, data were collected through interviews, observations, and documentation involving four teachers and twenty Year 11 students, and analyzed thematically. The findings reveal a Four-Dimensional Religious Character Formation Model, consisting of: (1) role modelling, in which teachers demonstrate consistent Islamic behavior and worship practices; (2) worship habituation, through structured religious routines and extracurricular activities; (3) technology-integrated character learning, involving digital religious media, Islamic applications, and project-based digital content; and (4) religion-based school culture reinforced through teacher, student, parent collaboration. These dimensions collectively strengthen students' spiritual awareness, digital responsibility, and ethical behavior in daily life. This study contributes a contextual and adaptive framework for Islamic character education relevant to the Society 5.0 era, with implications for the development of technology-supported religious pedagogy and institutional character-building policies. Limitations regarding school context, technological facilities, and variations in student religiosity indicate the need for broader and comparative research.

Keywords: Educational Technology; Islamic Education; Religious Character; Society 5.0; Teacher Strategies

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INTRODUCTION

The development of the Society 5.0 era has brought significant changes in various aspects of life, including education. This era demands the integration of technological advances with human values to create a balance between the digital intelligence and moral character of students (Fricticarani et al., 2023). In the context of Islamic education, this challenge is even more complex because teachers not only act as educators but also as spiritual guides responsible for instilling religious values amid the currents of globalisation and digitalisation. As a generation vulnerable to the influence of technology, adolescents need adaptive and contextual character education strategies to ensure that religious values remain firmly instilled (Aryani et al, 2025). Therefore, this study is important to

examine teachers' strategies in instilling religious character in adolescents in the 5.0 era, particularly at the Baiturrahman Islamic Centre Vocational High School in Semarang as an educational institution that seeks to combine technology with Islamic values in the learning process. The problem that arises in the 5.0 era is the decline in the internalisation of religious values among the younger generation due to the rapid flow of digitalisation and globalisation (Tualeka et al., 2025). This phenomenon has led to a decline in religious discipline, polite behaviour, and social responsibility in the school environment. On the other hand, teachers as educators in Islamic schools' face challenges in effectively instilling religious values amid the dominance of digital technology and instant lifestyles. This condition is also evident at SMK Islam Baiturrahman, Semarang, where some students show signs of declining participation in religious activities at school and increasing dependence on gadgets in their daily lives. This shows the need for innovative and adaptive teacher strategies so that religious character education remains relevant and effective in the 5.0 era. The central problem lies in the absence of adaptive teacher strategies that integrate technological and spiritual components to form religious character in adolescents experiencing digital saturation.

Previous studies emphasise teacher strategies in instilling religious character through role modelling and habitual routine worship (Rifki et al, 2025; Rusmini & Samsu, 2023), but these are still limited to conventional methods and face-to-face interaction, with little attention given to digital technology. (Rohmaniah et al., 2025) highlight the importance of a conducive school environment, but parental involvement is minimal. (Afini et al., 2025) add the use of digital media and e-learning, although their effectiveness depends on facilities and teacher training. Overall, previous studies have paid little attention to the integration of technology and the role of parents in holistic religious character building. However, existing studies have not yet examined how religious character formation can be operationalised through an integrated model that connects role modelling, worship habituation, digital technology, and school–parent collaboration within the Society 5.0 context.

Based on a review of the literature, the role of teachers in instilling religious character in the Society 5.0 era is very strategic because they are not only role models in worship practices and daily behaviour, but also integrate digital technology as a medium for learning Islamic values (Sugiarto & Farid, 2023). The concept of Society 5.0 emphasises a balance between technological progress and human values (Fazira, et al. 2024), so that creative, relevant, and contextual teacher strategies are key in facing the challenges of secular and hedonistic values emerging from digital media (Arya Bisma Nugraha & Misra Misra, 2025). The conceptual framework of this study focuses on the relationship between teacher strategies (as an independent variable), the integration of technology in religious learning (mediating variable), and the formation of students' religious character (dependent variable). In the context of SMK Islamic Centre Baiturrahman Semarang, teacher strategies that combine online and offline learning, the use of social media-based religious content, and religious extracurricular activities are expected to strengthen students' religious character while remaining adaptive to technological developments. Thus, this framework will be tested in the results and discussion to see the extent to which teacher strategies and the use of technology contribute to the internalisation of religious values in students' daily lives.

This study presents a novelty by exploring the integration of teacher strategies and digital technology in shaping students' religious character in the Society 5.0 era, while also providing practical and theoretical contributions in the form of a contextual technology-based character education model for Islamic schools. This study has several limitations that need to be considered in interpreting the findings. First, this study was only conducted at the Baiturrahman Islamic Centre Vocational School in Semarang, making the findings contextual. Second, variations in students' motivation and level of religiosity led to differences in their experiences in following character-building strategies, so that the effectiveness of each strategy may differ between individuals. In addition, limitations in technological facilities and infrastructure at the school also restricted the optimal integration of digital media, so that the impact of technology-based strategies was not fully realised. These limitations indicate that although the study successfully revealed the interaction between teacher strategies and contextual factors, the interpretation of the results must be carried out carefully and take into account the specific conditions of the school and the characteristics of the participants.

The purpose of this study is to identify and describe the strategies used by teachers to instil religious character in adolescents at the Islamic Centre Baiturrahman Vocational School (SMK) in Semarang in the era of Society 5.0. This study focuses on teachers' efforts to shape religious character through role models, regular worship, technology integration, and strengthening a religious school culture in line with the times. By analysing these strategies, this study aims to understand how Islamic values can be effectively internalised in students' lives, so that they not only have theoretical religious knowledge but are also able to apply it in their daily behaviour. In addition, this study also aims to contribute to the development of an adaptive Islamic character education model that can overcome the challenges and opportunities in the era of the digital society 5.0.

RESEARCH METHODS

This study employed an intrinsic case study design to obtain an in-depth understanding of teacher strategies in forming students' religious character within the unique sociocultural and technological context of SMK Islamic Centre Baiturrahman Semarang. This design was chosen because the school represents a bounded system with distinctive characteristics: a strong religious environment, structured worship activities, and emerging digital learning initiatives aligned with Society 5.0 demands. The intrinsic case study approach enabled the researchers to explore naturally occurring phenomena holistically and capture the interconnected processes between teacher behaviour, school culture, worship practices, and technological integration.

Participants were selected through purposive sampling based on their relevance to the research focus, involving four teachers, two Islamic Education teachers and two general subject teachers, who had a minimum of three years of teaching experience, actively participated in religious character-building activities, and demonstrated familiarity with technology-supported learning practices. In addition, twenty Year 11 students aged 16–17 years were included based on the following criteria: active involvement in school religious activities such as congregational prayers, Qur'an recitation, and Rohis events; consistent classroom attendance; the ability to communicate their experiences clearly; and voluntary willingness to participate. This selection ensured balanced representation of both teacher perspectives and student experiences essential for understanding the dynamics of religious character formation in the school setting.

Data Collection Techniques and Instruments

Data were collected over a six-week period using three complementary techniques, namely semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews were conducted with teachers and students to explore their experiences, perceptions, and practices through open-ended questions focusing on role modelling, worship habituation, digital media usage, school culture, and home–school collaboration; each interview lasted 30–45 minutes and was audio-recorded to ensure accurate transcription. Non-participant observations were carried out in classrooms, mosque-based worship sessions, and extracurricular activities using field notes and observation checklists to capture teacher–student interactions, religious routines, digital media integration, and behavioural indicators such as discipline, etiquette, and participation in worship activities. Additionally, school documents, including worship schedules, religious programme records, digital learning resources, and institutional policy guidelines were analysed to contextualise observed practices and triangulate data from interviews and observations.

Research Procedure

The research was conducted through a multi-stage procedure that began with obtaining formal permission from the school and building rapport with teachers and students to ensure smooth engagement throughout the study. Data collection was then carried out systematically over six weeks through interviews, observations, and document reviews. All interview recordings were transcribed verbatim, while observation notes were organised chronologically to facilitate accurate interpretation. The transcribed data and field notes were subsequently coded inductively by identifying meaningful segments, which were then categorised into conceptually related clusters. These categories served as

the basis for developing broader themes that were ultimately synthesised into four overarching dimensions comprising the Four-Dimensional Religious Character Formation Model.

Data Analysis Technique

Data were analysed using the six-phase thematic analysis approach proposed by Braun and Clarke (2006). The process began with familiarisation, during which interview transcripts and observation notes were read repeatedly to gain an in-depth understanding of the data. This was followed by initial coding, where inductive codes were generated from meaningful data segments. Similar codes were then grouped into conceptual categories that informed the subsequent phase of theme construction, in which the categories were merged into broader themes representing teacher strategies in religious character formation. These themes were reviewed and refined to ensure internal coherence, consistency, and alignment with the empirical evidence. In the final phase, the validated themes were synthesised into four overarching dimensions role modelling, worship habituation, technology-integrated character learning, and religion-based school culture and family collaboration which collectively formed the Four-Dimensional Religious Character Formation Model as the principal contribution of this study.

Trustworthiness of the Data

To ensure credibility, dependability, and confirmability, multiple validation strategies were employed throughout the research process. Triangulation was conducted across techniques interviews, observations, and document analysis as well as across sources, namely teachers and students, to enhance the robustness of the findings. Member checks were carried out by presenting preliminary interpretations to participants for verification, ensuring that the analysis accurately reflected their perspectives. Prolonged engagement in the field further deepened contextual understanding and strengthened the authenticity of the data. In addition, reflexive journaling was maintained to document the researchers' assumptions, reflections, and potential biases, thereby supporting transparency in the analytical process. Collectively, these strategies ensured that the findings authentically represented the participants' lived experiences.

Ethical approval was obtained from the institutional review board. Participation was voluntary, and informed consent was secured from all participants. Anonymity was ensured by using pseudonyms for teachers and students. All data were stored securely and used solely for research purposes. The study posed minimal risk and complied with standard ethical protocols for educational research.

RESULTS AND DISCUSSION

The analysis of interview transcripts, observation records, and school documents generated a comprehensive understanding of how teachers at SMK Islamic Centre Baiturrahman Semarang operationalise religious character formation within the dynamic context of Society 5.0. Through a systematic thematic analysis, four overarching dimensions emerged that collectively illustrate the integrated strategies employed by teachers in shaping students' spiritual, behavioural, and digital competencies. These dimensions include role modelling, worship habituation, technology-integrated character learning, and religion-based school culture supported by family collaboration, form the Four-Dimensional Religious Character Formation Model developed in this study. The following sections present these findings in detail, explaining how each dimension manifests in school practices and how the interplay among them contributes to the holistic development of students' religious character.

1. Profile of SMK Islamic Centre Baiturrahman Semarang

SMK Islamic Centre Baiturrahman Semarang is an Islamic-based vocational secondary education institution established under the auspices of the Islamic Studies and Development Centre Foundation (YPKPI) of the Baiturrahman Grand Mosque in Semarang. The school was founded in 2009 with official permission from the Semarang City Education Office and is an educational institution committed to integrating knowledge, vocational skills, and Islamic values into all of its learning activities. Geographically, the school is located at Jl. Abdulrahman Saleh No. 285, Kalipancur Village, Ngaliyan District, Semarang City, Central Java Province. The school environment, which is located in

the Baiturrahman Islamic Centre Mosque area, is a distinctive feature and a major advantage in creating a religious atmosphere in the educational environment. The mosque not only functions as a place of worship, but also as a centre for spiritual activities, character building, and strengthening Islamic values for the entire school community.

Religious activities are an important part of daily life at SMK Islamic Centre Baiturrahman. Every morning, before classes begin, all students and teachers perform the dhuha prayer in congregation at the mosque as a form of worship and a means of drawing closer to Allah SWT. In addition, performing the dhuhur and ashar prayers in congregation is also a mandatory routine that trains students' discipline, togetherness, and spiritual responsibility. After praying in congregation, activities continue with reciting the Qur'an, collective zikr, and religious studies guided by Islamic Education teachers or school spiritual advisors. This scheduled and structured religious tradition is an effective means of instilling religious values while strengthening the moral character of students.

The vision of SMK Islamic Centre Baiturrahman Semarang is *“To become a leading school that produces graduates who are globally competitive”*. This vision reflects the school's enthusiasm in shaping a young generation that is not only intellectually intelligent and professionally skilled, but also faithful, pious, and noble in character. To realise this vision, the school has established several main missions, namely: to increase faith and piety towards Allah the Almighty and noble character, to improve the quality and professionalism of educators and educational staff, to integrate technology in the implementation of innovative education and learning, to enhance cooperation with the business world and industry as well as related agencies, and to improve the quality of graduates.

In implementing its education, SMK Islamic Centre Baiturrahman has two leading expertise programmes, namely Sharia Banking and Computer and Network Engineering (TKJ). The Islamic Banking programme focuses on understanding and practising finance based on Islamic principles, while the TKJ programme prepares students to adapt to developments in information and communication technology. Both programmes are designed in an integrated manner with a project-based learning approach and the integration of Islamic values so that students are not only technically skilled, but also ethical and spiritual.

In terms of facilities and infrastructure, the school has representative classrooms, computer laboratories, internet networks, practice areas, and mosque facilities that serve as a centre for spiritual activities. The synergy between classroom learning and religious guidance at the mosque makes the learning atmosphere more meaningful and valuable for worship. Overall, SMK Islamic Centre Baiturrahman Semarang is an educational institution that plays an important role in shaping a generation that is knowledgeable, faithful, noble, skilled in technology, and ready to face the challenges of the 5.0 society era. Through the integration of vocational education and spiritual guidance in the mosque environment, this school has succeeded in realising harmony between intellectual and spiritual intelligence in its students.

2. Teacher Strategies in Instilling Religious Character

The thematic analysis revealed that teachers at SMK Islamic Centre Baiturrahman Semarang employ a multifaceted set of strategies to cultivate students' religious character within the academic, social, and digital contexts of the school environment. These strategies do not operate in isolation but interact dynamically through behavioural modelling, structured worship routines, the use of technology for spiritual enrichment, and the reinforcement of a religion-based school culture supported by parental collaboration. To provide a clear overview of these interconnected practices, the following table summarises the main themes, subthemes, and school-based implementations that form the core components of the Four-Dimensional Religious Character Formation Model identified in this study.

Table 1. Components and school-based practices of the four-dimensional religious character formation model

No.	Main Theme	Subthema/strategy	Description of Findings	Example of Implementation in Schools
1	Teachers as Role Models in Shaping Religious Character	- Religious behaviour and noble character of teachers - The influence of role models on the internalisation of Islamic values	Teachers serve as role models in daily religious behaviour. Students imitate and internalise Islamic values through observation and imitation of their teachers.	Teachers always maintain Islamic manners and speech in class, lead congregational prayers, and actively advise students using an ethical approach.
2	Religious Habits and Routines	- Regular worship activities (congregational prayers, dhikr, reading the Qur'an, supplication) - Religious extracurricular activities	Religious activities are carried out in a structured manner. Extracurricular activities such as Rohis, Islamic leadership, and social activities strengthen students' moral and spiritual values.	Performing the dhuha and zuhr prayers in congregation at the school mosque, morning recitation of the Qur'an before classes, and social service activities by the Rohis organisation.
3	Integration of Technology in Character Education	- Utilisation of digital media, religious videos, Islamic applications - Religious digital-based projects	Teachers use technology as a medium for instilling religious values, combining digital literacy with the internalisation of religious character.	Creation of religious videos by students, use of the "Muslim Pro" application for moral education, and Islamic content projects on the school's social media.
4	Religion-Based School Culture	- Religious environment and facilities (mosque, Islamic school rules) - Collaboration between teachers, students, and parents	The school creates a religious culture that supports religious behaviour. Synergy between teachers, students, and parents forms a consistent character education ecosystem.	The presence of a mosque as a centre for spiritual activities, Islamic dress codes, and intensive communication between teachers and parents in fostering students' religious character.

a. Teacher Role Models

Teacher role models are one of the main strategies in instilling religious character in adolescents at the Baiturrahman Islamic Vocational School in Semarang. Teachers not only teach Islamic values theoretically, but also display daily behaviours that reflect noble character (Judrah et al. 2024; Rusmini & Samsu, 2023). For example, teachers always keep their promises, speak politely, and demonstrate honesty and discipline in carrying out their duties, both in the classroom and in the school environment (Munif, et al., 2021; Yumesri et al., 2025). This behaviour indirectly sets an example for students, so that the religious values taught through words can be reinforced through observable and imitable practices. Teachers' exemplary behaviour also includes commitment to worship, such as performing prayers on time, reading the Qur'an, and maintaining good manners in daily interactions, all of which reflect the religious character that is expected to grow in students (Hakim et al., 2022).

In addition, exemplary teacher behaviour plays an important role in building a spiritual culture in schools. When students see teachers consistently applying Islamic principles in their actions and decisions, they are encouraged to imitate this behaviour (Devi et al., 2025). This facilitates the internalisation of religious values because students not only understand the concepts cognitively but also feel the real impact of practising these values in their daily lives. In addition, teachers who demonstrate exemplary spiritual behaviour are also able to build trust and respect from students, so that the process of learning religious character becomes more effective and sustainable, even amid the challenges of the digital 5.0 era.

The integration of Islamic worship and ethics in teacher-student interactions is one of the key strategies for instilling religious character at the Baiturrahman Islamic Centre Vocational School in Semarang. Teachers not only teach religious theory in class but also instil spiritual values through daily behaviours that can be observed by students (Rambe, 2024). For example, teachers always begin meetings with prayers, remind students to pray on time, and emphasise the importance of ethics in interactions, such as speaking politely, respecting others, and being honest. Through this approach, students learn that Islamic worship and ethics are not merely ritual obligations but part of daily life reflected in concrete actions.

This integration helps create a religious school environment conducive to character development. Teachers emphasise Islamic principles in conflict resolution, decision-making, and social interactions at school, so that students become accustomed to applying moral values in various situations (Sari & Haris, 2023). Daily activities, such as appreciating students' good behaviour, reminding those who make mistakes in a polite manner, and guiding them in understanding the meaning of worship, are effective ways to internalise religious character. Thus, consistent and Islamic ethics-based teacher interactions become concrete examples that strengthen the formation of students' spiritual personalities in the era of society 5.0.

Research findings indicate that teachers' exemplary behaviour is the main foundation for shaping students' religious character. This is in line with Islamic character education theory, which emphasises *uswah hasanah* (good example) as the most effective method for instilling moral and spiritual values. In Al-Ghazali's view, teachers are figures who not only impart knowledge but also instil manners and the value of monotheism through their behaviour. When teachers display noble character, politeness, and obedience in worship, students are encouraged to imitate and internalise these values as part of their personality. Thus, exemplary behaviour becomes a medium for character education that is lively, real, and contextual.

b. Religious Habits and Routines

Religious habits such as congregational prayer, *dhikr*, and reading the Qur'an reflect the implementation of the theory of *tazkiyah al-nafs* (purification of the soul) in Islamic education. According to Ibn Miskawaih, noble character cannot grow spontaneously, but needs to be trained through repeated habits and consistent spiritual discipline. In the school context, daily worship routines and religious extracurricular activities are effective means of training students' religious and moral awareness. These habits not only shape ritual obedience but also foster sincerity, responsibility, and social awareness as core values in Islamic character.

Religious habits and routines are one of the effective strategies implemented by teachers at SMK Islamic Centre Baiturrahman Semarang in instilling religious character in students. Through activities such as congregational prayers, reading the Qur'an, and praying together, teachers strive to build spiritual discipline and foster awareness of worship among teenagers. These activities are carried out in a structured and sustainable manner, both during and outside of school hours. Teachers act as mentors and role models who accompany students in performing these acts of worship, so that the religious atmosphere becomes part of the school culture (Lahmudin, et al., 2025). The formation of this habit not only establishes a routine of worship but also teaches values such as togetherness, obedience, and spiritual responsibility, which are reflected in the students' daily behaviour.

In addition to strengthening individual spirituality, religious practices also serve as a means of instilling moral values in the students' social lives. Through activities such as reading the Qur'an and praying together, students are encouraged to calm their hearts, strengthen their faith, and build a closer relationship with Allah SWT. This routine serves as a moral bulwark against the negative influences of the digital age, which often displaces religious values among young people. Teachers consistently instil the understanding that worship is not merely a ritual routine, but a means to develop noble qualities such as honesty, patience, and gratitude (US & Jannah, 2024). Thus, religious habits and routines become an important foundation in building a generation that is loyal, moral, and able to use technology wisely in the era of society 5.0 (Us, 2018).

In addition to religious practices, religious-themed extracurricular activities are also an important tool in strengthening students' religious character (Khairunisa, et al., 2023). Activities such as the Islamic Spiritual Organisation (Rohis), Islamic leadership training, Islamic holiday celebrations, and religious social activities provide a forum for character building through real-life experiences. Through active participation in these activities, students learn to practise Islamic values such as honesty, cooperation, responsibility, and social awareness (Shofiyyah, et al., 2023). In addition, extracurricular activities also serve as a medium for students to hone their potential while broadening their understanding of Islamic teachings in a contextual manner. Thus, the combination of worship discipline and religious extracurricular activities shapes students who are not only religious in terms of rituals but also have noble character, social spirit, and are ready to face the challenges of the Society 5.0 era based on Islamic values.

c. Integration of Technology in Character Education

The integration of technology in character education illustrates the actualisation of Islamic values in the context of the Society 5.0 era. Theoretically, this reflects the principle of *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (preserving what is good from old traditions and taking what is better from new things). The use of digital media, video sermons, and Islamic applications is a form of pedagogical innovation that remains grounded in Qur'anic moral values (Us, 2018). By combining digital literacy and religious values, teachers act as facilitators who guide students to use technology ethically, productively, and in a way that is worshipful, so that Islamic character education becomes relevant to the needs of modern times.

In the era of Society 5.0, the integration of technology in religious character education is an inevitable necessity. Teachers at the Baiturrahman Islamic Centre Vocational School in Semarang utilise various digital media as innovative tools to deliver religious material in a more interesting and relevant way for the digital generation. Platforms such as YouTube, social media, and Islamic learning applications (e.g., digital Al-Qur'an, Muslim Pro, or Tafsir Online) are used to enrich the learning process. Teachers also create short video content, infographics, and interactive quizzes that contain religious values such as honesty, responsibility, and empathy (Shofiyyah, et al., 2023). Teachers not only instil religious values through lectures and role models, but also use digital media such as short religious videos, Islamic learning applications, and social media platforms to strengthen students' understanding. This approach helps students understand Islamic teachings contextually while fostering awareness that technology can be a tool for preaching and moral education, not just entertainment. Thus, the use of digital media is an effective strategy for instilling religious values creatively and adaptively in line with the times.

The integration of technology also strengthens the internalisation of religious character values through digital project-based learning. Teachers encourage students to create Islamic-themed digital works, such as religious videos, spiritual motivational podcasts, or digital posters about noble characters (Imamah, 2025). These activities not only train students' digital literacy skills but also reinforce the spiritual and moral values taught in class. Through collaboration and creativity in the digital world, students learn that being religious in the modern era does not mean shunning technology, but rather using technology wisely for the good of others and for preaching. Therefore, the integration of digital media in religious character education in schools not only

enriches learning methods, but also prepares a young generation that is faithful, digitally literate, and has noble character.

Project-based learning that combines spiritual values and technology is a strategic innovation in shaping religious character in the era of Society 5.0. At SMK Islamic Centre Baiturrahman Semarang, teachers encourage students to produce creative works with religious nuances, such as digital da'wah videos, Islamic podcasts, graphic designs with noble character themes, or simple applications containing prayers and verses from the Qur'an. Through these projects, students not only learn to use technology productively, but also internalise Islamic values in every process, such as honesty, responsibility, cooperation, and sincerity (Rohmaniah et al. 2025) This approach makes learning more meaningful because students experience first-hand how Islamic teachings can be applied in modern technology-based life. Thus, project-based learning has two objectives: to hone digital competencies while strengthening spirituality, forming a generation that is religious, creative, and adaptive to the times.

d. Enhancing a Religion-Based School Culture

A religious-based school culture created through the synergy of teachers, students, and parents reflects the application of holistic Islamic character education theory. From an Islamic perspective, education is not only cognitive but also spiritual, moral, and social. The concept of *madrasah al-hayah* (school of life) explains that the environment must be a space that supports the continuous formation of good character. The presence of a school mosque, Islamic value-based policies, and family-school cooperation are concrete manifestations of a *tarbawi* environment that fosters religious awareness. Thus, the formation of religious character in schools is not only the responsibility of individual teachers, but is an Islamic education system that lives within the overall school culture.

The improvement of the religious-based school culture at SMK Islamic Centre Baiturrahman Semarang is carried out through school policies and routine activities that consistently instil Islamic values throughout the academic community. The school establishes rules that support religious behaviour, such as the obligation to pray in congregation, the habit of reading the Qur'an every morning, and the arrangement of study time that is balanced with worship activities (Hadiati & Jafa, 2025). In addition, routine activities such as religious competitions, spiritual guidance, and religious social programmes are an integral part of school life (Annisa et al. 2024; Hakim et al., 2022). These policies and activities create a religious atmosphere that encourages students to emulate Islamic values in their daily interactions. With the support of teachers and staff, the school's religious culture is not merely a formality but also inspires student behaviour, making religious character building a natural part of their learning experience in the 5.0 society era (Rusmini et al., 2023).

Cooperation between teachers, students, and parents is a crucial factor in comprehensive religious character building at SMK Islamic Centre Baiturrahman Semarang. Teachers act as facilitators and role models, while parents support the instilling of Islamic values at home, so that students receive consistent character building in various environments (Hilda, et al., 2025). Open communication between the school and parents, such as through regular meetings, student spiritual development reports, and spiritual guidance, ensures that the religious values instilled at school can be reinforced at home. Students themselves are actively involved through responsibilities in worship activities, religious extracurricular activities, and spiritually-based projects (Harahap & Siregar, 2023). This synergy creates a harmonious character education ecosystem, where the instilling of religious values becomes a shared responsibility and is more effective in shaping a young generation that is faithful, moral, and adaptive to the challenges of the Society 5.0 era.

3. Challenges and Obstacles

One of the main challenges in instilling religious character in adolescents in the era of society 5.0 is the negative influence of social media and digital culture (Novita, 2023). At SMK Islamic Centre Baiturrahman Semarang, some students spend a considerable amount of time on digital platforms, such as social media, online games, and entertainment content that often displays secular values or negative behaviour. Constant exposure to content that is not in line with religious values has the potential to reduce spiritual awareness, influence social behaviour, and shift students' priorities from worship and religious practices to less educational digital activities. This condition poses a challenge for teachers to maintain a balance between students' digital skills and the internalisation of Islamic values.

In addition, the fast and instant digital culture also influences the mindset of adolescents, making them prone to seeking instant gratification and less patient in carrying out worship disciplines or religious routines. This challenge is exacerbated by limited parental control and lack of supervision of digital media use at home. Teachers must be able to devise adaptive strategies, such as utilising technology positively, integrating Islamic digital content, and providing students with a critical understanding of the negative impacts of digital (Rohman, et al 2024). With the right approach, the negative influence of social media can be minimised, while technology remains a learning tool that supports the strengthening of religious character.

Differences in students' interests and motivation in participating in religious activities are one of the obstacles faced by teachers at the Baiturrahman Islamic Vocational School in Semarang. Some students show high enthusiasm in participating in congregational prayers and religious extracurricular activities, while others are less motivated due to personal interests, peer influence, or limited understanding of Islamic values. These differences require teachers to apply personalised and creative approaches, such as providing spiritually-based projects, motivating through role models, and providing individual guidance so that each student can find relevance and meaning in religious activities for themselves. With the right strategy, these differences in motivation do not become obstacles, but rather opportunities to develop inclusive and adaptive learning methods tailored to the needs of each student, so that religious character building remains effective even though levels of interest and motivation vary.

Limited facilities and technological infrastructure pose a significant challenge in supporting religious character education at SMK Islamic Centre Baiturrahman Semarang. Although teachers strive to integrate digital media and online platforms into the learning process, the availability of devices, internet networks, and supporting facilities is still limited for some students. This means that not all students can optimally access technology-based religious materials, so the potential of digital learning to strengthen religious character has not been fully realised. Teachers must adapt their strategies to these conditions, for example by utilising offline media, printed modules, and collaborative project activities that continue to instil Islamic values. With creative adaptation, technological limitations can be minimised, so that religious character education can remain effective in the era of society 5.0.

4. The Impact of Teacher Strategies

Teacher strategies in instilling religious character at SMK Islamic Centre Baiturrahman Semarang have been proven to significantly increase students' spiritual awareness. Through a combination of role modelling, regular worship, religious extracurricular activities, and the use of technology as a learning medium, students not only understand Islamic values cognitively but are also able to internalise them in their daily lives (Barokah, 2025). Students become more disciplined in worship, demonstrating responsibility, honesty, and ethical awareness in social interactions. This spiritual awareness does not appear instantly, but is formed through consistent repetition, guidance, and real experiences, so that the teachers' strategy succeeds in instilling a solid and sustainable religious foundation amid the dynamics of the Society 5.0 era.

The implementation of the teacher's strategy in instilling religious character at SMK Islamic Centre Baiturrahman Semarang can be seen through the positive behaviour of students who reflect religious values in social and academic interactions. Students began to show awareness to help friends in need, respect others' opinions, and maintain ethics in communication, both directly and through digital media (Febriani et al. 2025). This behavioural change proves that religious values are not limited to formal worship activities but also permeate daily attitudes that support social harmony in the school

environment. This shows that the teachers' strategies, particularly through role modelling, strengthening school culture, and collaborating with parents, have been successful in fostering a more holistic internalisation of Islamic values, shaping students who are not only religious in ritual but also have consistent noble character.

Teachers' strategies in instilling religious character in the era of society 5.0 also have an impact on students' adaptation to technology in a productive and responsible manner. At SMK Islamic Centre Baiturrahman Semarang, teachers encourage students to utilise digital media in learning activities and the development of religious values, such as creating da'wah content, participating in online religious quizzes, or developing technology-based projects rich in Islamic values. This approach trains students to use technology not only for entertainment but as a means of expressing creativity, learning, and practising moral values. Students become more aware of digital ethics, maintaining polite online interactions, respecting others, and filtering the content they consume. Thus, this productive and responsible adaptation of technology strengthens the internalisation of religious character while equipping students with digital skills relevant to the Society 5.0 era.

The exemplary behaviour of teachers is the main foundation in shaping the religious character of students at SMK Islamic Centre Baiturrahman Semarang. Teachers not only convey Islamic values theoretically, but also demonstrate daily behaviours that reflect noble character, such as discipline, honesty, politeness, and responsibility. This real behaviour allows students to learn through observation and imitation, so that the religious values taught are not only understood cognitively but also applied in daily life (Hanifah & Maulidin, 2025). The exemplary behaviour of teachers also strengthens the spiritual culture in schools and builds respect and trust from students, so that the internalisation of religious character becomes more effective, especially in the era of Society 5.0.

Religious habits and routines are an advanced strategy that strengthens students' spiritual discipline (Afifah et al., 2023; Hamka et al. 2025). Routine activities such as congregational prayers, zikr, and structured recitation of the Qur'an help students develop awareness of worship and moral values, such as patience, responsibility, and gratitude. In addition, religious-themed extracurricular activities, such as Rohis and religious social actions, provide real experiences for students to apply Islamic values. The combination of worship discipline and extracurricular activities means that students' religious character is not only formed through rituals but also based on practical experiences and self-potential development.

The integration of technology in character education is an adaptive strategy in the era of society 5.0. Teachers utilise digital media, such as online learning platforms, Islamic applications, religious videos, and interactive content, to convey moral and spiritual values creatively (Rohmaniah et al. 2025; Yang et al., 2024). This approach makes religious material more interesting and relevant to the digital generation, while teaching students to use technology productively, not just for entertainment. Digital project-based learning, such as making sermon videos or Islamic posters, combines creativity, collaboration, and religious values, so that students can internalise Islamic values while honing their digital literacy skills.

The impact of the teacher's strategy can be seen from the positive behavioural changes and students' adaptation to technology (Putri & Kurniawan, 2024). Students become more disciplined in worship, honest, responsible, and able to help friends and respect others. They also learn to manage digital interactions ethically, filter content, and use digital media for learning and creative expression. Thus, the teacher's strategy of combining role modelling, worship habits, extracurricular activities, and technology integration has succeeded in shaping students who are religious, have good character, and are adaptive to the challenges of the Society 5.0 era, while preparing them to become a spiritually and digitally intelligent generation.

The results of this study are in line with previous studies that highlight the strategic role of teachers in shaping students' religious character. For example, research by Rifki et al. (2025) and also Wahyuningsih & Ulya (2024) in Islamic Education shows that teachers' role models in Islamic education play a major role in internalising values such as regular worship, noble character, and mutual respect into students' personalities. Similar findings were also reported by Rohmaniah et al. (2025), in the Journal of Educational Research, which emphasised that consistent teacher behaviour that reflects Islamic values has created a school environment conducive to religious character building. On the other

hand, recent research such as that conducted by Afini et al. (2025) is also built on the same framework but adds an important dimension: the integration of technology in PAI learning has become a significant necessity in the digital age. The use of digital media, online learning, and project-based learning has been shown to increase student and teacher engagement and understanding, but its effectiveness is highly dependent on infrastructure support, training, and appropriate monitoring systems (Wafa & Mardiyah, 2025; Susbiyanto et al., 2019). Thus, this study not only reinforces previous findings on the importance of role models and habits in shaping religious character, but also complements this research by incorporating technology as a supporting element that can expand the reach and appeal of Islamic character education in the era of Society 5.0.

In this study, the researchers recognised that the data collection and analysis process was influenced by their subjective position as educators and researchers with personal experience in character education. This enabled the researchers to understand the context and dynamics of teacher-student interactions in greater depth, but at the same time had the potential to cause interpretative bias in the findings. The researchers also reflected on limitations in data access and representation, as participants were drawn from only one school, meaning that the findings may not fully reflect similar practices in other schools. In addition, the interview and observation methods used emphasised the teachers' perspectives, so that the students' perspectives, although collected, may not have been deeply represented. This reflection encourages researchers to always be critical of data interpretation, consider the social and cultural context, and maintain a balance between personal experience and empirical findings. Furthermore, this reflection opens up opportunities for further research to expand participants, combine quantitative methods for data triangulation, and explore the dynamics of religious character in a broader social context.

CONCLUSION

This research was conducted at SMK Islamic Centre Baiturrahman Semarang, an Islamic-based educational institution that places religious character building as an integral part of the curriculum and school culture. The existence of a mosque as a centre for spiritual activities, school policies that support the habit of worship, and active collaboration between teachers, students, and parents create an environment conducive to character education. Through a qualitative approach using case study methods, this study seeks to gain an in-depth understanding of teachers' strategies in instilling religious values amid the challenges of digital youth life. This research stems from concerns about the moral and spiritual challenges faced by adolescents amid the rapid digitalisation of the Society 5.0 era. The world of education is now required not only to produce intellectually intelligent students, but also those with strong character and a religious spirit. In this context, teachers have a strategic role as role models who bridge Islamic values with the dynamics of modern life. Through exemplary behaviour, habitual worship, digital technology integration, and a personalised approach, teachers strive to foster a religious character that is contextual and relevant to the lives of today's teenagers. As a researcher and educator, the author reflects that the success of religious character education is not solely measured by knowledge or memorisation of religious values, but by the ability of teachers to create an inspiring and exemplary learning environment. The challenges of the digital age provide an opportunity to enrich educational strategies through technological innovation that remains grounded in Islamic values. This research is expected to not only contribute academically, but also to reflect humanistic, transformative Islamic education practices oriented towards the formation of noble character.

This study concludes that the teachers' strategy in instilling religious character in adolescents at SMK Islamic Centre Baiturrahman Semarang is carried out systematically through a combination of role modelling, habitualising worship, integrating religious values into learning, and utilising digital technology as a medium for strengthening spiritual values. These strategies not only shape students' discipline and religious awareness but also encourage the internalisation of Islamic values in daily life. The interaction between teachers' strategies and contextual factors such as a religious school culture, parental support, and the use of digital technology creates a conducive learning environment for the development of spiritual character relevant to the challenges of the Society 5.0 era. However, this study also found variations in students' levels of religiosity and differences in perception between teachers

and students in interpreting character building, indicating that the character-building process is complex and requires an adaptive and sustainable approach.

Theoretically, the results of this study enrich the body of knowledge on Islamic character education theory, in which religious values can be transmitted not only through direct interaction but also through digital media with moral and spiritual content. Practically, this study provides an overview for teachers and schools on the importance of building a religious, collaborative, and adaptive educational ecosystem in line with technological developments. Teachers are required not only to be educators, but also moral figures who are able to integrate Islamic values into modern learning practices. Meanwhile, from an educational policy perspective, these findings imply the need to strengthen religious-based character-building programmes that are integrated into the curriculum and school activities, as well as teacher training to develop Islamic-based digital literacy. Thus, this study makes a real contribution in bridging the gap between the idealism of Islamic values and the reality of 21st-century education, which is oriented towards global competence and spiritual morality. This study presents innovations in two main aspects. First, it shows how teachers instil religious character not only through traditional methods such as role modelling and habitual worship, but also through the use of digital technology that is contextual to the lives of young people in the Society 5.0 era. Second, this study reveals the integration of project-based learning strategies and personalised approaches that emphasise students' real experiences in applying religious values, so that character learning becomes more holistic, contextual, and relevant to the current socio-adolescent dynamics.

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