Integration of Differentiation Learning in Islamic Religious Education in Improving Spiritual Literacy in the Society Era 5.0

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ABSTRACT

The background of this study arises from the challenges faced by Islamic Religious Education (PAI) in the Society 5.0 era, which requires integrating technology with spiritual values so that learning not only emphasizes cognitive aspects but also fosters students' religious character. This study aims to analyze the implementation of differentiated instruction in PAI and its contribution to enhancing students' spiritual literacy. The research employed a qualitative approach with a case study design conducted at MA YKUI Maskumambang Gresik. Data were collected through interviews, participatory observations, and documentation, and analyzed through data reduction, display, and conclusion drawing. The results show that PAI teachers applied various strategies such as peer tutoring, small groups, learning contracts, RAFT, tiering, and learning centers that accommodated students' diverse readiness, learning styles, and interests. These strategies enhanced students' contextual understanding of Islamic teachings and encouraged the habituation of worship and religious attitudes in daily life. The study concludes that differentiated instruction serves as an adaptive pedagogical model for Islamic education in the digital-humanistic era. Its contribution lies in reinforcing theoretical and practical foundations for developing a responsive and flexible PAI curriculum aligned with students' needs and the demands of contemporary society.

Keywords: Differentiated Learning, Islamic Religious Education, Spiritual Literacy, Society 5.0.

ABSTRAK

Latar belakang penelitian ini berangkat dari tantangan Pendidikan Agama Islam (PAI) di era Society 5.0 yang menuntut integrasi teknologi dan nilai spiritual agar pembelajaran tidak hanya berfokus pada aspek kognitif, tetapi juga membentuk karakter religius peserta didik. Tujuan penelitian ini adalah untuk menganalisis penerapan pembelajaran berdiferensiasi dalam PAI serta kontribusinya terhadap peningkatan literasi spiritual. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus di MA YKUI Maskumambang Gresik. Data dikumpulkan melalui wawancara, observasi partisipatif, dan dokumentasi, kemudian dianalisis melalui reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa guru PAI menerapkan berbagai strategi pembelajaran seperti tutor sebaya, kelompok kecil, kontrak belajar, RAFT, tiering, dan pusat belajar yang mampu mengakomodasi keragaman gaya belajar, kesiapan, dan minat siswa. Strategi tersebut tidak hanya meningkatkan pemahaman kontekstual terhadap ajaran Islam, tetapi juga membentuk kebiasaan ibadah dan sikap religius dalam kehidupan sehari-hari. Kesimpulannya, pembelajaran berdiferensiasi merupakan model pedagogis adaptif bagi PAI di era digital-humanistik. Kontribusi penelitian ini terletak pada penguatan landasan teoritis dan praktis bagi pengembangan kurikulum PAI yang responsif terhadap kebutuhan peserta didik dan relevan dengan tuntutan zaman.

Kata Kunci: Literasi Spiritual, Pembelajaran Berdiferensiasi, Pendidikan Agama Islam, Society 5.0.

INTRODUCTION

Education in Indonesia based on Law Number 20 of 2003 concerning the National Education System emphasizes the importance of the principle of curriculum diversification, namely adjustment learning with institutional conditions, regional potential, and diversity of students (Sutjipto, 2015). This fact underlines the demand for recognition of differences in students' characteristics, both in terms of abilities, talents, interests and learning styles. However, practice in the field still often shows homogeneous tendencies, where teachers use uniform methods without regard to the diversity of student needs (Mulyana & Susandi, 2025). In the context of Islamic Religious Education (PAI), this is a challenge in itself, considering that PAI learning is not only oriented towards cognitive knowledge, but also aims to foster spiritual experiences and applicable religious character in everyday life (Pujianti, 2024). Islamic Religious Education that is relevant to the dynamics of modern times plays a crucial role in strengthening students' spiritual values, ethics, and understanding of Islam. Amid rapid technological advancement and socio-cultural change, religious education must adapt while preserving the essential principles of Islamic teachings (Dalimunthe & Pohan, 2023).

The Qur'an emphasizes human diversity as stated in *Surah al-Hujurat* verse 13, that existing differences are not obstacles, but rather a means to get to know and work together. The interpretation of this verse means that each student needs to be treated according to their own uniqueness (Firdaus et al., 2025). Differentiation learning is therefore highly relevant to delivering teaching strategies that are more inclusive, flexible and appropriate to students' needs. Differentiated learning views every student as having their own unique characteristics. Therefore, differentiated instruction provides flexibility and accommodates the individual needs of each learner. Student diversity must be given special attention, as they grow and develop within different environments and cultural backgrounds. Hence, it is important to consider students' personalities, talents, and interests in the learning process (Faiz et al., 2022). Unfortunately, in PAI learning there is still a lot of use of conventional approaches that are unable to accommodate variations in students' social, cultural, economic backgrounds and learning profiles (Rosaliza, 2015). This condition has an impact on the lack of maximum understanding and practice of religious values.

Society 5.0 is a human-centered concept of society supported by technological advancement, first developed in Japan. This idea emerged as an evolution of the Industrial Revolution 4.0, which was considered to have the potential to shift human roles and values. Through the concept of Society 5.0, artificial intelligence is utilized to process and transform big data obtained from various Internet of Things devices into new wisdom focused on improving the quality of human life and creating opportunities for human progress (Putra, 2019). Thus, this transformation is expected to help people live more meaningful lives oriented toward collective well-being.

The Society 5.0 era presents an increasingly complex challenge to the world of education, including PAI. The integration of technology with human values requires that the younger generation not only master digital skills, but also have strong spiritual literacy. (Dinana et al., 2024). In this case, differentiation learning has the potential to bridge student needs with current developments. This model can help students understand religious values

more contextually, while strengthening spiritual awareness amidst the rapid flow of globalization and technology (Hajri, 2023).

The urgency of this research becomes clearer when looking at the fact that madrasas such as MA YKUI Maskumambang Gresik, which is based on Islamic boarding schools, have great challenges and opportunities in adapting differentiation learning. Madrasah are not only required to preserve Islamic educational traditions, but also provide innovation so that learning remains relevant and effective in the modern era (Bainar, 2025). Therefore, the study of the integration of differentiation learning in PAI to improve spiritual literacy is important, both from the theoretical and practical side.

Research previously, various efforts were shown in implementing differentiation learning. Several studies highlight differentiation topics such as (Lestari et al., 2024) examining differentiation learning from the perspective of psychology, which focuses on the focus of students' needs and character (Angreini et al., 2024). aims to increase students' creativity in the realm of thinking using the Project Based Learning method and the integration of differentiation learning. (Suwahyu, 2025) Reviewing the concept and application of differentiated learning in Islamic Religious Studies in Schools, using a type of research library research by collecting facts through literature studies from various sources of books, articles and official documents (Ritonga et al., 2024).

The purpose of this study is to explore and understand how differentiated learning can meet the needs of individual education in the Society 5.0 era. Using a qualitative case study approach and literature analysis, the results show that differentiated learning effectively enhances students' motivation, engagement, and academic achievement (Muslimin et al., 2022). In addition, another study was motivated by the less optimal implementation of learning practices, which indicates the need for teachers to accommodate students' learning needs based on their readiness, interests, and learning profiles. This research aims to improve students' learning activities and outcomes through descriptive statistical and qualitative analyses (Agustin & Ratnaningsih, 2024). Another study revealed that the implementation of differentiated learning strategies using the GDL model was effective in improving students'. Employing the Systematic Literature Review method, several related studies indicate that differentiated learning strategies based on the GDL model can be applied to enhance students' mathematical abilities.

From this it can be seen that although various studies have addressed differentiation learning in the context of Islamic education, the focus on the integration of differentiation with the aim of increasing spiritual literacy in the era of Society 5.0 is still rarely explored. This is the research gap that this study seeks to fill, while offering theoretical and practical contributions to the development of PAI learning models that are adaptive, contextual and relevant to the needs of the times.

RESEARCH METHOD

This research uses a qualitative approach with a type of case study carried out at MA YKUI Maskumambang Gresik, an Islamic boarding school-based madrasa that has a strong Islamic tradition while also trying to develop learning innovations. This approach was chosen because it is relevant to explore in depth the integration of differentiation learning in Islamic

Religious Education as well as its impact on the spiritual literacy of learners. (Moleong, 2012). Researchers serve as the main instruments present directly in the field to interact with informants and obtain rich and contextual data (Ulfatin, 2022). This study employs a case study method, which is an effective research approach when the researcher seeks to gain an in-depth understanding of a particular issue or situation. This approach allows the researcher to identify information-rich cases—those in which phenomena represent broader problems and can provide comprehensive insights through the analysis of real-life examples (Assyakurrohim et al., 2022).

Research data sources consist of primary and secondary data. Primary data was obtained through interviews with deputy heads of academic fields, PAI teachers, and students, plus observations of learning activities and religious practices (Sudaryono et al., 2013). Meanwhile, secondary data is collected from school documents, learning tools, activity reports, and other relevant archives (Tohardi, 2019). Data collection was carried out using three main techniques, namely unstructured interviews to explore the in-depth views and experiences of informants, (Moleong, 2012) participatory observation of learning activities and religious activities in madrasas, (Sugiyono, 2013) as well as documentation in the form of learning tools, evaluation notes and student activity reports (Sugiyono, 2013). Data analysis is carried out interactively through the stages of data reduction, data presentation, and drawing conclusions (Ulfatin, 2022) The analysis process takes place from the time the researcher starts collecting the data until the preparation of the final report. Many and complex data are summarized, categorized, then displayed in descriptive descriptions to find patterns, themes and meanings related to learning differentiation and spiritual literacy (Sugiyono, 2013). The validity of the data is maintained through extended observation and triangulation. Researchers make repeated observations, compare information from various sources, and combine interview, observation and documentation techniques (Ulfatin, 2022). Thus, the data obtained is believed to be credible and able to validly describe the reality of learning at MA YKUI Maskumambang Gresik.

RESULTS AND DISCUSSION
Application of Differentiation Learning

The application of differentiation learning at MA YKUI Maskumambang Gresik shows positive developments even though it is not yet fully consistent. Differentiated instruction is an effort to adapt classroom learning processes to meet the individual learning needs of each student (Tomlinson, 2000). Islamic Education teachers tend to understand differentiation merely in terms of visual, auditory, and kinesthetic learning styles. However, according to Tomlinson, the scope of differentiation is much broader, encompassing content, process, product, and learning environment. This challenge is partially addressed through psychological assessments conducted at the beginning of the academic year, which are used to identify students' learning profiles as a foundation for ongoing assessment (Tomlinson, 2001).

Initial application of differentiation learning by creating a learning plan called *Lesson Plans*, according to planning theory, it is an important starting point for student-centered

differentiation (Purba et al., 2021) as quoted in the results of an interview with the Foundation Academic Coordinator,

> "*All teachers within the Foundation who have received a schedule are required to make a lesson plan, or a learning plan such as a lesson plan but the content is short, this lesson plan is not only made for one meeting but teachers are required to design learning for all meetings in one semester. The work is done in a system application, the teacher has their own account and then fills in the lesson plan.*"

More ibrahim continued to explain that *lesson plans* in designing the material or content, learning methods and models used as well as the form of evaluation used, the basis for preparing a lesson plan is the student's Psychology test results. Rizun Hamri also explained the same thing, he said

> "*At the beginning of the academic year there was a psychology. test, the aim was to find out students' talents and how students learn so that these results could be used as a basis for preparing a lesson plan or teacher learning plan.*"

In the lesson plan, teachers have integrated material content, methods, learning models, and forms of evaluation, taking into account the results of student psychological tests. This also shows that the quality curriculum aspect which is the principle of differentiation learning has been considered by schools. When teachers design learning based on student data, teachers do follow syllabus guidelines or learning plans, but what is more important is that teachers can also adapt to students' individual needs.

The implementation of a lesson plan is relevant to educational challenges in the era of Society 5.0. namely that education is required to utilize information technology effectively and respond to the needs of increasingly diverse students (Mira et al., 2022). The use of application systems in preparing lesson plans reflects the adoption of technology in learning planning. More than that, the use of psychological data as a basis for learning shows the integration between technologies.

Thus, it can be concluded that the application of a psychological test-based lesson plan is a concrete manifestation of the implementation of differentiation learning. This approach not only addresses diverse learning needs, but also becomes an effective means of shaping students' spiritual literacy. Integration between differentiation approaches, humanistic principles, constructivistic theory, and the use of technology becomes a relevant and progressive educational model in the era of Society 5.0.

Researchers used the check list observation instrument to see the use of differentiation learning strategies that had been used. The results are shown in Table 1. Based on the results of the researchers' observations using the check list instrument for differentiation learning methods or strategies in the classroom, the five teachers who taught PAI family subjects all used peer tutor strategies, small groups and tiering, four teachers used learning center strategies, RAFT and learning contracts, and only one teacher used a board of choice.

Table. 1 Check List Results on the Use of Differentiation Learning Strategies

No	Strategy Differentiation	Number of Teachers Who Use
1	Board Choice: Board display student work is displayed on site general skipped people	1 Teacher
2	Center Study: learning in learning center according to the theme of student readiness, interests and learning profile. Ex. Library, Mosque, Lab. PIE	4 Teachers
3	Learning Contracts: written agreements yang more familiar with student	4 Teachers
4	RAFT (Role, Audience, Format, Topic): learning model with involve students in a project.	4 Teachers
5	Tiering: giving task in stages, can through analysis of student learning types, visual, auditory, kinesthetic	5 Teachers
6	Group Small: teacher form small groups accordingly level readiness student.	5 Teachers
7	Peer Tutor: Teachers empower other students as tutor share student who experienced difficulty learn.	5 Teachers

This shows that differentiation learning strategies have been widely used by Islamic Religious Education teacher MA YKUI Maskumambang family, apart from being able to invite students to be more active in learning, teachers are also easier to carry out proven evaluations by using a combination of several strategies such as RAFT, small groups and the use of learning centers, as explained by Naf'an Abu Mansur,

> "*Students are asked to form small groups and then given the task of looking for learning resources in the library, where the teacher has previously provided a choice of topics, then students are interested in making papers, after they are presented alternately in class, there are discussions and briefings from the teacher, and the results of the paper will be displayed on the school wall.*"

In line with the case above, Afifuddin Aminin also used a combination of differentiation strategies in the subjects of the Koran and tafsir;

> "*We created the students in group form and then selected them in this group one student who was considered capable of guiding and leading his group friends who did not understand. Next, we gave him an assignment in the form of several fragments of verses from the Koran which we then asked for every the group searches for interpretations of the Koran from several sources of tafsir books, either through online tafisr sources or books in the library, then we ask children to connect these interpretations with current conditions related to the daily lives of children.*"

This is supported by Ibrahim's explanation which states that teachers within the Maskumambang Foundation have been provided with knowledge through media training and training methods, during semester breaks teachers will be given special time for self-development, in the form of training, workshops, reading camps and other positive activities to support teacher competency development.

The implementation of this strategy is in accordance with the framework of differentiation learning theory as explained by Tomlinson in Purba, stating that differentiation learning is an adjustment to learning content, processes, products and

environments to suit students' readiness, interests and learning profiles (Purba et al., 2021) In practice, teachers use approaches such as learning contracts that give students the discretion to design their own learning processes; learning centers that pay attention to students' readiness and interests by placing them in an appropriate learning environment; as well as peer tutors who facilitate collaborative and responsive learning.

Based on the results of observations through observation of classroom learning, researchers have the opportunity to take part in classroom learning. In Afifudin's class on Al-Qur'an and Tafsir subjects, the teacher presents the material in the form of image and video texts and provides explanations of the material according to the level of understanding of students by asking questions and students are given the opportunity to ask questions or choose material that is not yet understood, even students will be given the opportunity one by one to ask questions.

Researchers had the opportunity to interview one of the students to see responses regarding the use of learning methods, researchers found that students felt happy with the teaching methods applied by several PAI teachers. Furthermore, we found that students are also more familiar with learning methods that involve students,

> "*Depending on the Ustadz's delivery, all this time my friends and I have been delicious, the material has arrived, I understand too. But if it's the person making the class of life or active friends, it's Ust's lesson. The Naf'an that uses group discussions is also Ust. Muysrofin is a direct practice, then Ust. Afif talks a lot about social conditions but returns to references to the Koran and hadith.*"

Based on these findings, it can be concluded that students have an interest in learning and readiness to learn when referring to teachers who teach or what methods teachers use in learning, so that students do not feel the type in class.

These findings also reflect the principles of a quality curriculum and an adaptive learning environment, which are part of the principles of differentiated learning according to Tomlinson and Moon in Christianity stating that the curriculum is no longer centered on memorizing material, but is adapted so that students feel challenged, active, and contribute to the learning process. The use of varied learning technologies and media, including text, images, and videos also indicates that teachers facilitate a lively and learner-oriented learning environment (Khristiani et al., 2021).

Thus, it can be concluded that the differentiation learning strategy implemented by PAI teachers at MA YKUI Maskumambang has reflected various principles and elements of differentiation theory as formulated by Tomlinson. This practice not only has the effect of increasing learners' involvement in learning, but also of creating relevant, adaptive and meaningful learning experiences that ultimately support the optimal improvement of students' spiritual literacy and religious competence.

Effectiveness of Differentiation Learning in Islamic Education on Spiritual Literacy

Differentiation learning in the context of Islamic Religious Education at MA YKUI Maskumambang Gresik has been proven to have a significant impact on increasing students' spiritual literacy. This is reflected in the strategies used by teachers in managing student diversity through content approaches, processes and learning products that are tailored to each student's learning profile, interests and readiness.

Mapping students' readiness and learning needs based on learning profile indicators provides opportunities for them to learn more naturally and effectively. In this context, the teacher's role becomes crucial, as they are required to integrate various models, approaches, and instructional methods appropriately in the process of designing learning materials. Teachers not only need to understand the diverse characteristics of each student but also must adapt their teaching strategies to students' levels of readiness, interests, and learning styles. Through this approach, the learning process can take place in a more meaningful, adaptive, and student-centered manner, focusing on individual learners' needs.(Faiz et al., 2022).

Spiritual literacy plays a vital role in fostering a deep understanding of religious values and encouraging the practice of those values in daily life. This makes spiritual literacy highly relevant to the formation of religious character. A critical and reflective understanding of religious teachings, along with the ability to apply those teachings in the context of modern life, constitutes an integral part of strong religious literacy (Sholihah & Khoiriyah, 2024). Furthermore, mastery of religious information and Qur'anic texts is also an essential element in strengthening the quality of one's religious literacy.

Based on the results of interviews, observations and documentation studies, differentiation strategies implemented by teachers are able to bridge differences in students' readiness, interests and learning styles, which ultimately strengthen understanding and application of spiritual values in everyday life

Fiqh Learning and Habituation of Worship

The application of differentiation learning to Fiqh lessons is not only carried out in the classroom theoretically, but is expanded in the form of worship practices such as ablution, funeral prayers, and Practice other independent. Tiered supervision through control books by murobbis is one of the supporting factors for the successful implementation of differentiation learning. As Tomlinson explains, the adjustment of learning content and processes looking at learners' readiness factors and learning styles is a feature of effective differentiation learning (Lestari et al., 2024).

In theory, this practice reflects the principles of responsive teaching and continuous assessment, because the evaluation process is not only carried out in the classroom, but is also controlled outside the classroom consistently by the murobbi. This shows the close relationship between the differentiation approach and the formation of spiritual literacy through worship activities which become daily habits, as emphasized by Tomlinson that assessments are not only results, but also processes and developments (3P: performance, process, progress) (Khristiani et al., 2021).

The impact of this approach can be seen from changes in the worship behavior of students, especially residential students who have intensive supervision, showing an increase in the quality of worship implementation (Musyrofin, personal communication, 2025). Religious practices such as congregational prayer, collective supplication, and other routine religious activities contribute significantly to shaping students' discipline. The implementation of scheduled worship activities trains students to value time, adhere to rules, and develop a sense of responsibility and order in their daily lives. Students who consistently participate in religious activities at school generally demonstrate a higher level of discipline,

both in terms of attendance, punctuality, and compliance with school regulations.(Maulana et al., 2025).

This is an important indicator of spiritual literacy, namely internalizing the value of worship in life. Thus, differentiation strategies in the form of continuous practice and supervision have proven effective in improving students' spiritual aspects.

Siroh Nabawiyah Learning and Contextual Literacy

In the Siroh Nabawiyah lesson, the differentiation approach is realized through project-based, collaborative and exploratory learning. Students are invited to be active in forming groups, looking for independent learning resources, and compiling literacy products in paper form which are displayed in madrasa wall magazines (N. A. Mansur, personal communication, 2025). Through the exemplary stories of the Prophet Muhammad (peace be upon him), students can learn various fundamental moral values such as honesty, patience, sacrifice, and tolerance. These values are not only understood as theoretical concepts but are also expected to be internalized and applied in daily life. Thus, this learning process plays a vital role in shaping students into individuals with noble character, integrity, and behavior that reflects Islamic values in real-life conduct.(Baruno et al., 2025)

This strategy shows the implementation of differentiation in product and process dimensions, which is in accordance with the principles of differentiated learning according to ASCD (Association for Supervision and Curriculum Development), (Purba et al., 2021) namely providing students with choices in how to learn and express their understanding. As a result, learning becomes more meaningful and enjoyable, and fosters a spirit of spiritual literacy through understanding Islamic history and the example of the Prophet. This shows that differentiated learning not only touches the cognitive, but also the affective and spiritual aspects of students.

This strategy corresponds to a constructivistic approach to learning, which emphasizes the formation of knowledge through social experience and reflection. In this case, students Nah just memorizing the history of the prophet, but understanding his values contextually and creatively—in line with spiritual literacy theory based on constructivism and humanism, where the meaning of spiritual values is built from experience and self-exploration

Learning the Qur'an and Tafsir as Reflections on Today's Spirituality

Afifuddin implemented a differentiation strategy based on discussion and contextual reflection on the verses of the Koran. By forming small discussion groups, students are invited to understand verses not only from a textual perspective, but also contextual meaning in modern life (A. Aminin, personal communication, 2025) This strategy is in line with the theory of constructivism in spiritual literacy, where understanding is built through experience and reflection. This strategy allows students to actively construct the meaning of verses through group discussion and reflection, where learning becomes relevant and living curriculum. It reflects elements of content and differentiation processes: tailored material and an active, interactive and meaningful learning process. Students are becoming more aware of the relevance of the Qur'an in answering the problems of the times, which are part of the spiritual literacy of the 21st century.

The Qur'an provides guidance for all humankind in various aspects of life, encompassing matters of faith ('aqidah), law (sharia), and morality (akhlaq), by establishing fundamental principles that serve as the foundation for all three. The aspect of 'aqidah functions as the framework for belief in Islam, while sharia includes the regulations and laws ordained by Allah through His Messenger, covering both matters of faith and social relations (mu'amalah). Meanwhile, akhlaq governs human behavior, both in relationships with others and in one's relationship with God.(Bashori & Setiawan, 2024)

In theory, this approach shows the embodiment of spiritual literacy based on cognitive theory, namely understanding and applying spiritual values through the ability to think critically about the verses of the Koran and how they relate to today's life. It also reflects the principles of a quality curriculum, where materials are adapted to the needs and development of students in the era of Society 5.0

Learning Aqidah and Morals as a Character Formation Project

Differentiation learning in this material is directed at real character formation through a direct practice approach and attitude habituation. Teachers act as facilitators who integrate social control in the form of violation forms and behavior evaluation in learning assessments (R. Hamri, personal communication, 2025). This strategy shows the effectiveness of using the assessment as learning and assessment for learning approaches, which are very suitable for application in character-based differentiation and spirituality learning. The effectiveness of this strategy can be seen from strengthening attitudes and habits of good morals which are part and parcel of spiritual literacy. The implementation of this strategy is in line with the principle of spiritual literacy as the ability to practice values, morals and spirituality in a real way in life.

The integration of religious values into the curriculum, extracurricular activities, daily worship practices, and the supportive environment of the madrasah collectively contributes to the successful formation of students' character. Through the guidance of teachers who serve as role models and the active participation of students in various religious activities, learners not only gain an understanding of religious teachings but also develop the ability to apply them in their daily lives. Thus, this process fosters the development of a strong, consistent, and sustainable religious character (Sholihah & Khoiriyah, 2024).

This is in accordance with the principles of the learning environment and leadership in the classroom, which are part of differentiation learning theory. Establishment of a conducive environment, with support supervision and example, helping students form solid spiritual habits. This also strengthens humanistic-based spiritual literacy, which views education as a path to self-actualization and the formation of moral character.

CONCLUSION

This research shows that differentiation learning at MA YKUI Maskumambang Gresik has been implemented through peer tutor strategies, small groups, and project-based learning. Even though its implementation has not been completely consistent, the application of differentiation has been proven to have a positive impact on increasing students' spiritual literacy. This is reflected in the increasing understanding of Islamic teachings, contextual

appreciation of the values of the Koran, as well as the habit of worship and religious attitudes in everyday life.

These findings confirm that differentiation learning can be an adaptive pedagogical model in Islamic Religious Education in the era of Society 5.0. Theoretically, this research enriches the scientific development of Islamic education by offering a learning framework that is more contextual, reflective and responsive to student diversity. Practically speaking, differentiation requires PAI teachers to expand their pedagogical understanding, focusing not only on learning styles, but also on content, processes, and assessments relevant to students' needs. Thus, the results of this research provide a foundation for developing a flexible PAI curriculum while encouraging meaningful learning to strengthen the spiritual literacy of the Muslim generation amidst the dynamics of modern society.

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