



Islamic Education Development Concepts In The Era Of Society 5.0

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Abstract

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This article contains the concept of development in Islamic education in the era of society 5.0. Talking about education is certainly one of the ideals of all human beings to increase their dignity as a moral human being. Through education we get a variety of knowledge consisting of social, economic, religious and so on. Education that is no less important is Islamic education, because in Islamic education we are taught how to be good human beings. In this era of society, we are supported by very adequate facilities and infrastructure, of course with the presence of gadgets that we can use to learn and teach without having to spend extra energy. With just a cellphone and internet quota, students can access all forms of education through electronic media. The presence of changing times certainly makes its own development for Islamic education.

INTRODUCTION

Education is a right for every citizen, according to what is stated in the 1945 Constitution article 31 "every citizen has the right to education". From this article we can conclude that the importance of an education, especially in Islamic education. Education is essentially an attempt to pass on values that can be used as helpers and determinants of mankind in living their lives as well as to improve their destiny and become helpers of human civilization. According to Tilaar, education has the meaning of the whole process and results of the formulation of educational strategic steps, which are then explained in the Vision and Mission of education in order to realize the achievement of an educational goal in society within a certain period of time.¹

Islamic education must be relevant to the vision and mission of Islamic education. According to him, the vision of Islamic education in Indonesia is to realize Indonesian people who are pious and productive as members of Indonesian society with diversity. While the mission of Islamic education in Indonesia is to realize Islamic values in the process of forming the character of Indonesian society, namely human beings who are pious and productive.²

To carry out Islamic education certainly requires adequate infrastructure and facilities to support the continuity of the educational process, both electronic and non-electronic means. Of course the presence of electronic media is able to provide convenience for students or students in obtaining Islamic education. Especially in this digital era, there are lots of people who use electronic media to broadcast or publish various Islamic knowledge. This is different from the classical era which did not know electronic media as it is today. Those who lived at that time only focused on developing knowledge education based on what had been included in the hadith books and the Koran.

¹ Ulfatun Naili Nadhiroh, Implementation of Islamic Education Policy in the New Normal Era for the Formation of Student Morals, *Journal Al-Fikri*, Vol 4, No 2 (December 2021), p. 155.

² *Ibid.*

METHODE

This study uses the library method (*research library*) which means the researcher will collect several literatures contained in books, journals and other media that support this research data. While the type of research that researchers use is a type of qualitative research which means describing or describing the concept of developing Islamic education in the era of society 5.0.

RESULTS AND DISCUSSION

Theoretical Studies

1. Islamic Studies

Islamic education according to Haidar Putra Daulay is education that aims to form a complete Muslim human being, develop all human potential both materially and spiritually, fostering a harmonious relationship between every human being and Allah, humans and the universe.³ M. Arifin also defines Islamic Education as a focus on human spiritual and physical development in accordance with Islamic teachings with wisdom to lead, teach, train, maintain and supervise the implementation of Islamic teachings.⁴

The function of Islamic education is to be able to produce highly educated Muslims, who because of their faith and piety become examiners of application or experience in human society, otherwise the degree and dignity of human beings as servants of God will decrease, even very dangerous for other human beings.⁵ Meanwhile, the purpose of Islamic Education is an important part of Islamic education. To need to know the essence of a purpose. A goal is something that is expected to be achieved after making various efforts.⁶

³ Heydar Putra Daulay, *Development of Islamic Education in Indonesia*, (Jakarta: PT. Rineka Cipta, 2009), p. 6.

⁴ M. Arifin, *Islamic Education Theoretical Review Based on an Interdisciplinary Approach*, (Jakarta: PT. Bumi Aksara, 2008), p. 29.

⁵ Wawan Mulyadi Purnama, Methods, Principles, Objectives and Functions of Islamic Education in Facing Changing Times, *Journal Almunawwarah Islamic Education*, Flight. 10 No. 1 (2018).

⁶ Muhammad Idris, Islamic Education and Society Era 5.0 ; Opportunities and Challenges for PAI Students to Become Teachers with Character, *Journal of Islamic Education Belajea*, Vol.7, No.1 2022, p. 66.

Education can be said to be ideal if it refers to several dimensions, including the intellectual, spiritual and social dimensions. Of course, by looking at the physical capacity and potential as well as the reality of students to act well. So that all educational elements and infrastructure are needed to support the success of all programs and learning activities carried out.

Religious education is an effort that is carried out logically and systematically, and sometimes is pragmatic in nature which aims to help students live in harmony with the values of their religious teachings. Islamic education is education that is based on the values of Islamic teachings or an Islamic education system, namely education that is understood, developed, and compiled from the teachings and fundamental values contained in the basic sources, namely the Al-Qur'an and As-Sunnah. In this sense, Islamic education can be in the form of an educational thought or theory that is based on and developed from basic sources, namely the Al-Qur'an and As-Sunnah.⁷

Basically, in understanding the Al-Qur'an, it is not perfect except by re-examining the laws of the previous people and through a complete study of the Sunnah which explains the Al-Qur'an with the words and deeds of the Prophet Muhammad SAW. Understanding the Sunnah of the Prophet is not enough to only study the hadiths that reached the Prophet SAW, because the practice of the companions is an extension of the hand that has not been broken since the time of revelation, even progress in the same direction as the sunnah that needs to be studied so that the sunnah can be learned well. thus, we are not biased to understand the past except in the context of the time that came after.⁸

According to Muhammad Fadhil al-Jamaly, Islamic education has several objectives including the following: 1) Aims to explain the position of students as human beings among other God's creatures and their

⁷M. Abdul Somad, The Importance of Islamic Religious Education in Forming Children's Character, *Qalamuna – Educational, Social and Religious Journal*, Vol.13, No.2, (2021), p.173.

⁸ Moh.Hatta, Islamic Law Thought Hasan Al-Turabi, Darussalam: Journal of Islamic Law Education, Communication and Thought, Vol.7, No 1, (September 2015), p.192.

responsibilities in this life. 2) Explain their relationship as social beings and their responsibilities in the order of social life. 3) Explaining man's relationship with nature and his duty to know the wisdom of creation by way of prospering the universe. 4) Explaining the relationship with Khalik as the creator of the universe.

The existence of Islamic education is recognized in the education system which is divided into three things including: First, Islamic education as an institution whose existence is explicitly recognized as an Islamic educational institution. Second, Islamic education as a subject, religious education is recognized as one of the subjects that must be given at the elementary level up to tertiary institutions. Third, Islamic education as a value with the discovery of Islamic values in the education system.⁹

A wise man said "*Educate your children according to their time, because they will not live in your time*", The word wisdom certainly reminds us that among the functions of education is to prepare students to be ready to answer challenges as a result of changing times. The change is something natural and sunnatullah. A Greek philosopher, Heraclitus said "*nothing remains unchanged but change itself*" (*nothing endures but change*).¹⁰

2. Era Society 5.0

The term Era Society 5.0 is Japanese for government for Science, Technology and innovation and addresses every aspect of society such as health care, mobility, infrastructure, politics, government, economy and industry. This era is called the industrial revolution which was formulated by Japanese prime minister Shizo Abe in March 2017 at the CeBIT exhibition, Hannover, Germany to deal with all the problems that occurred in Japan and was only inaugurated on January 21, 2019. Era Society 5.0 can be defined as a human-centered society that balances economic progress with solving

⁹Nur Hidayat, The Role and Challenges of Islamic Education in the Global Era, *Jurnal el-Tarbawi*, Vol.VIII, No.2, 2015, p. 135.

¹⁰Muhammad Idris, Islamic Education and Society Era 5.0 ; Opportunities and Challenges for PAI Students to Become Teachers with Character, *Journal of Islamic Education Belajea*, Vol.7, No.1 2022, p. 62.

social problems through a system that highly integrates virtual space (*virtual space*) and physical space (real).¹¹

In the development of society 5.0, more information comes from the internet and then is in the physical space. Thus, the role of humans in activities cannot be replaced by technology. There are 4 forms of change in technological developments in the concept of society 5.0, namely health, mobility or means of transportation, infrastructure and smart management. Even though the initiation of the era of society 5.0 came from Japan, which adapted to the conditions of the country, but in several ways it is also very suitable for conditions in other countries, for example in Indonesia. The concept of Society 5.0 for Indonesia is an era that inevitably has to be faced in the future. Indonesia is directly confronted with two sophisticated eras, namely the era of Industry 4.0 and Society 5.0. These two momentums must be anticipated by strengthening national education and culture so that later there will be a mature transformation by mitigating the risk factors that can arise. In the health sector, Society 5.0 offers ideas or concepts on how to solve the problem of the number of people's life expectancy. Society 5.0 provides a solution for all public health data stored in one large data center to be analyzed by Artificial Intelligence (AI), then followed up through preventive health programs. In the field of infrastructure, the problem is the high and fast damage to public infrastructure which can potentially slow down people's economic activities.¹²

Currently Islamic education is faced with sophisticated technological advances with the passing of the Industrial Revolution 4.0. The hustle and bustle of challenges to Islamic education as a result of that era has not yet ended. The world of Islamic education must be surprised again by the emergence of technological advances in the era of society 5.0. Actually the

¹¹<https://www.komunikasipraktis.com/2021/09/pengertian-era-society-50-pasca.html>, accessed on September 20, 2022.

¹²Harun Sulastri, *Learning in the 5.0 Era*, (Gorontalo: Postgraduate Program, State University of Gorontalo Proceedings of the National Basic Education Seminar, 2021), p. 284.

Industry 4.0 and Society 5.0 revolutions were born from progress in the field of technology and information. Progress in the field of information technology is a big challenge for the world of education for its existence. Therefore, Islamic religious education as the main component in the formation of national character needs preparation from an early age. Various sustainable breakthroughs are needed for the world of education today. Actually, the one that introduced the 5.0 society revolution was first adopted by the Japanese government in anticipation of global trends. The impact has given birth to various innovations in the industrial world and society in general. society 5.0 is the answer to the challenges that arose as a result of the industrial revolution 4.0 era which was followed by disruption marked by a world full of turmoil, uncertainty, complexity and ambiguity. Society 5.0 is a society that can solve various challenges and social problems by utilizing various innovations that were born in the era of the industrial revolution 4.0 such as internet on things, Artificial intelligence and big data. The goal is none other than to improve the quality of human life.¹³

Malik Fadjar has said that education is currently faced with complex problems. These problems are: First, how to defend against crisis attacks and the achievements that have been obtained are not lost. Second, the world of education has been faced with global problems. According to him, competition is a choice, both competitions on a regional, national and international scale. Third, changes and adjustments to the national education system that support a more democratic education process, taking into account local cultural diversity. Considering that Indonesia has high ethnic, cultural and religious differences.

Another challenge is the development of critical thinking in learning Islamic Religious Education. Based on Bloom's Taxonomy, thinking is classified into three parts, namely Lower Order Thinking Skills, Medium

¹³Budi Santoso, The Challenge of Islamic Education Towards the Era of Society 5.0,: The Urgency of Developing Critical Thinking in Islamic Religious Education Learning in Elementary Schools,*papeda journal*,Vol.5, No.1, (January 2023), p.57.

Order Thinking Skills, and Higher Order Thinking Skills. Basic thinking skills (Lower Order Thinking Skills) can only be used to a limited extent in routine and mechanical activities, for example: memorizing and repeating information. Meanwhile, Higher Order Thinking Skills stimulate students to display, analyze and even be able to manipulate information that is different from before so it is not monotonous. Meanwhile, Higher Order Thinking Skills (HOTS) or higher order thinking skills are skills for connecting ideas and facts, analyzing, explaining, determining hypotheses up to the conclusion stage.¹⁴

Islamic education in the era of society 5.0. demands to carry out educational innovations that are in accordance with the times. Because without these innovations, Islamic education will be left behind. In addition, a teacher, lecturer and education practitioner must be able to develop learning tools on higher order thinking skills or Higher Order Thinking Skills (HOTS).

Islamic education, which is now entering the era of society 5.0, needs to make adjustments. Previously, Bloom's taxonomy due to the rapid development of education and learning had been revised. Anderson and Kratwohl and several other experts revised Bloom's Taxonomy based on: (1) the need to focus educators' attention on the values of primary source books, not only as historical documents but also as an important part of learning, (2) There is a need to incorporate new knowledge and thinking in a framework.¹⁵

Critical thinking ability according to Redecker is the ability to access, analyze, synthesize information that can be taught, trained and mastered. This means that critical thinking can be mastered by students by providing

¹⁴Mardhiah dkk, Developing Learning Competencies of Multicultural and Local Wisdom Values-Based Islamic Religious Education in Higher Education in Indonesia, *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, Vol.5 No. 1, (June 2021), p. 81–92.

¹⁵Yulianti, Developing a Learning Outcome Evaluation Tool for Islamic Religious Education Subjects Based on Two-Dimensional Bloom's Taxonomy, *Joies: Journal Of Islamic Education Studies*, Vol.1, No.2, (2016), p. 407–430.

training or learning with a focus on the ability to access, analyze and synthesize information obtained by students.¹⁶ Meanwhile Facione calls critical thinking self-regulation in deciding something that results in interpretation, analysis, evaluation, and inference, as well as exposure using evidence, concept, methodology, criteria, or contextual considerations on which decisions are made. Through critical thinking, students are expected to be able to do analysis, evaluation, and inference. In addition, it is also hoped that students who have this ability are expected to be able to argue well based on valid evidence that can be accepted by others. Meanwhile, John Butterworth added that the main activities of critical thinking include three main things, namely: analysis, evaluation and further arguments.¹⁷

Study Analysis

Islamic education as explained above has a very clear vision and mission concept. The vision of Islamic education can be understood as long-term goals, future aspirations, ideal dreams to be implemented through Islamic education. The vision of Islamic education is to implement mercy for all of nature including humans, in accordance with the word of Allah SWT in surah al anbiya verse 107 which means:

"We did not send you (Muhammad) except to be a mercy for the whole world".

Imam Maroghy interpreted the verse "that Muhammad SAW was not sent with the Koran and as a parable of religious teachings and laws which became the basis of reference to achieve happiness in the world and the hereafter, but rather to be a mercy and guidance for humans in all matters of this world and the hereafter. Thus, the vision of Islamic education is to make Islam a strong,

¹⁶Yayuk Susilowati, Intersection of Critical Thinking with High Order Thinking Skills (Hots) Based on Bloom's Taxonomy. *Syllogism Journal*, Vol.5, No.2, (2020), p. 62–71.

¹⁷Suryadi, R. A., Islamic Education in The Theological Perspective, *Islamic Education in The Theological Perspective*, Vol.3, No.1, (2019), p. 29–37.

authoritative, effective and credible institution in realizing the ideals of Islamic teachings.

With the vision of Islamic education, all elements in Islamic education must be directed to the realization of this vision. This means that by guiding this vision it will animate the entire mindset (*mind set*), behavior and policies for education managers and at a later stage will make a culture (*culture*) that lives and benefits all parties and at the same time differentiates it from other cultures.

While the era of society 5.0 is an era, where a concept of a human-centered and technology-based society or the era of artificial intelligence (*artificial intelligence*) which will transform big data collected through the internet on all aspects of human life (*the Internet of Things*) becomes a new wisdom to open more meaningful opportunities for humanity towards a balance between economic achievement and solving humanitarian social problems.

Islamic education that has a vision *rahmatan lil alamin* will always be present accompanying the era of the development of the human era so that existing humanity is in accordance with developments not eroded by the negative values of the times and technology itself.¹⁸

Islamic education in the era of society gives a very different color to the Islamic education system. One of them is evidenced by the development of electronic facilities and infrastructure that support the learning and teaching process. For example, students can use gadgets for self-taught learning when teachers are not present at meetings. Seeing the development of education in this era of society has opened up many opportunities for students and society in general. The opportunities can be classified as follows:

- a. Facilitate access to potential development and self-competence.
- b. Opening new jobs.

¹⁸Muhammad Idris, Islamic Education and Society Era 5.0 ; Opportunities and Challenges for PAI Students to Become Teachers with Character, Journal of Islamic Education, Vol.7, No.1 2022, p.70.

- c. Accelerating the development of Islamic educational institutions.
- d. The need for the human spiritual dimension.
- e. The tendency is more open and rational.

CONCLUSION

The development of Islamic education in the era of society is characterized by learning through electronic media or gadgets. With gadgets, the process of learning and developing Islamic education is easier for anyone to access without having to use extra energy, only needing a gadget with internet quota, a person can already develop himself in science, especially in Islamic education. Judging from this, indirectly the times require us to develop and utilize all forms of facilities and infrastructure that support all activities in the development of Islamic education.

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