

## TRANSFORMATION OF ISLAMIC RELIGIOUS EDUCATION IN THE ERA OF SOCIETY 5.0

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**Abstract:** *The development of the times makes the world today must prepare for the 5.0 revolution which makes us have to face fundamental changes including the way we live, work, and relate to one another. In the concept of era 5.0, the industry began to touch the virtual world, in the form of human, machine, and data connectivity. A transformation is a form of the change process that occurs gradually to achieve progress. Meanwhile, Islamic Education is an education system based on the main teachings of Islam and becomes a guide to achieving the expected educational goals. The transformation of Indonesian education in the Society 5.0 era began with the Merdeka Learning Independent Campus policy spearheaded by the Minister of Education, Culture, Research, and Technology. One of the priority activities of Merdeka Belajar is school digitization. To welcome the era of society 5.0, there must be a way out so that Islamic religious education can still be accepted during the times. Therefore, there are three steps that can be taken: 1). Disruptive Mindset, Mindset is how humans think which is determined by the settings we make before thinking and acting. 2). Self-Driving, Organizations that are agile and dynamic in adapting to navigate the ocean of disruption are organizations that have human resources (Human Resources) with good driver mentality (good drivers), not passengers (passengers). 3). Reshape or create, there is a genealogy of thought popular among Muslims which is still firmly held. The genealogy is "maintaining the old that is good and taking the new that is better." There is a process of modifying Islamic religious education in the era of Society 5.0.*

**Keywords:** *Transformation, Islamic Religion Education, Era of Society 5.0*



## A. Introduction

The development of technology today brings new changes to all sectors of life. One sector that has experienced the impact of this technological development is the education sector.<sup>1</sup>

Along with the times, challenges and obstacles continue to experience development and change, especially in education. This is because from time-to-time human demands and needs continue to change. Thus, in this era of globalization, education is not only required to function and play its role but also to adapt to the conditions and challenges of the globalization era. It requires readiness to change the vision of education to smart people, work to achieve excellence, and empowerment. In the era of globalization, industrial progress has required people to have the ability to face all the challenges that exist today. Therefore, education is expected to play a role and place itself as an educational institution that has many contributions in fighting for existence in the world of education. Educational institutions are expected to be resilient/strong in facing obstacles and challenges as well as changes that arise in the community environment both within the scope of a local, national, regional, and global society.<sup>2</sup>

The development of the times makes the world today must prepare for the 5.0 revolution which makes us have to face fundamental changes including the way we live, work, and relate to one another. The era of the 5.0 revolution is actually not new, considering that we are currently in the industrial phase 4.0 where collaboration between humans and technology is slowly being implemented. In the concept of the 5.0 era, the industry began to touch the virtual world, in the form of human, machine, and data connectivity. One of the unique characteristics of Industry 5.0 is the use of the Internet of Things (*IoT*) and the application of artificial intelligence (*AI*).<sup>3</sup>

Regarding the occurrence of transformation, there are several things that become triggering factors, namely education, technology, cultural values, social movements,<sup>4</sup> and ideology.<sup>5</sup>

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<sup>1</sup> Ahmad Ashifuddin Aqham, *Education Transformation in the Era of Society 5.0*, <https://komputerisasiakuntansi-d4.stekom.ac.id/informasi/baca/Transformasi-Pendidikan-Menuju-Era-Society-5.0/0b1ea91d44be154a5ee3041cc94b172fa6647528>, Accessed on Friday June 9, at 08.17.

<sup>2</sup> Ahmad Pihar, *Modernization of Islamic Religious Education in the Era of Society 5.0*, Book Chapter Proceedings Journey - Liaison between Academics and Society, Vol.1, No.1, April 2022, p.2.

<sup>3</sup> Ahmad Ashifuddin Aqham, *loc.cit.*

<sup>4</sup> *National Encyclopedia*, (Jakarta: Cipta Abdi Pusaka, 1991), Cet. I, pp. 422.

<sup>5</sup> Raka Zaiful, "On 'Aama and Ideology'", in the Academic Pulpit of Pikiran Rakyat, October 12, 2006, pp. 31.

In the world of education, Islamic Religious Education is one of the important and strategic components in developing quality human resources in this era of the industrial revolution. It is hoped that the Indonesian nation will maintain and develop the potential within itself gradually and continuously from one generation to the next, to achieve national ideals and goals. Modern education certainly contributes to the creation of educational characters that keep up with the times, but also have good character.<sup>6</sup>

The purpose of Islamic Religious Education (PAI) is to guide and educate someone to understand the teachings of Islam. It is expected that they have thinking intelligence (IQ), emotional intelligence (EQ), and Spiritual intelligence (SQ) to provision for life toward success in the world and the hereafter. But there one thing that is a challenge for Islamic religious education is the era of the times and the industrial revolution currently which is so massive. This has an impact on education during the industrial revolution. Interestingly, millennials who are familiar with the digital world and are accustomed to the flow of information and industrial technology experience many changes in attitude and behavior. Gadget addiction, cyberbullying, and even moral decline are some of the attitudes that arise. So that Islamic religious education teachers must think about the best way to deal with changes in student behavior in the 4.0 era. Students' morals, attitudes, and beliefs will be destroyed if this situation is not addressed immediately. These issues often arise in the world of education, especially Islamic religious education.<sup>7</sup>

The development of Islamic education faces several problems that are interesting to discuss. Contemporary Islamic education develops while still upholding its basic character derived from the Qur'an and Hadith. However, this is not enough to be the capital of Islamic education in achieving the educational goals to be achieved. Islamic education should be able to adjust the development of science and technology which is an inseparable part of people's lives in the current era. The development of Islamic education currently in reality is still seen as very far from its idealism.<sup>8</sup>

Then how does Islamic education face this revolution? And how about Islamic religious education in dealing with current conditions and keeping Islamic religious education afloat and consistent in the era of society 5.0? Based on the description above, the researcher is

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<sup>6</sup> Ahmad Pihar, *loc.cit.*

<sup>7</sup> Hisan Mursalin, *CHALLENGES OF ISLAMIC AGE EDUCATION TEACHERS IN THE SOCIETY 5.0 ERA*, Islamic Education: Journal of Islamic Education (Special Issue 2022), p.216.

<sup>8</sup> Siti Shofiyah, *The Urgency of Islamic Religious Education in the Era of Society*, Emanation Journal, Journal of Islamic and Social Sciences (Vol. 5, No., October 2022) p.1.

interested in conducting research and examining how the description of the transformation and challenges of Islamic religious education in the era of society 5.0.

## **B. Method**

This research uses qualitative research methods with a literature review. The researcher's data collection technique will trace the data in accordance with the discussion of the Transformation of Islamic Religious Education in the Era of Society 5.0. Data was obtained from various books, literature, documents, journals, proceedings, articles, and information from print media and other electronic media that are relevant to the problems observed. After that the data is collected, selected, and grouped, then discussion and analysis will be carried out. Data analysis in this library research is content analysis, which is research that is an in-depth discussion of the content of written or printed information in print or online media.

## **C. Results**

### **1. Transformation Of Islamic Religious Education**

#### ***a. Definition of Transformation***

According to KBBI (*Kamus Besar Bahasa Indonesia*) transformation is, a change in form (shape, nature, function, and so on), namely, a change in grammatical structure into another grammatical structure by adding, subtracting, or rearranging the elements.<sup>9</sup>

Basically, transformation etymologically can be interpreted as a change in shape, form, format, and nature. Transformation is a structure or framework to understand the process of change that is happening in society, both locally and globally.<sup>10</sup> Terminologically, transformation can be interpreted as a change that deepens into cultural changes.<sup>11</sup>

According to Nurgiyantoro cited by Hastuti, et. al.,<sup>12</sup> transformation changes, namely changes to a thing or situation. If a thing or situation that changes is culture, it is the culture that undergoes change.

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<sup>9</sup> KBBI Online, <https://kbbi.web.id/transformasi>, Accessed on Thursday, June 8, 2023, at 16.44.

<sup>10</sup> Stephen Castels, "*Development, Social, Transformation and Globalization*", Paper presented at the Workshop of the Center for Asia Pacific Social Transformation Studies, 23-25 June, (1999), pp. 7.

<sup>11</sup> Marcia Daszko and Sheila Sheinberg, *Survival is Optional: Only leaders with New Knowledge Can Lead the Transformation*, (dalam; of transformation to short article april 05. Pdf).

<sup>12</sup> Hastuti, et al., *Transformation of Laskar Pelangi Novel to Laskar Pelangi Movie*, Journal of Lentera Pedagogi. Vol.5 No.2 (2022), p.81.

Quoting from Stephanie & Johansen<sup>13</sup> in their journal which defines several theories about transformation, according to several experts, among others, namely:

- 1) Transformation in general according to the dictionary (*The New Grolier Webster International Dictionary of English Language*), Into a form that is different but has the same values, a change from one form or expression to a form that has the same meaning or expression starting from the surface structure and function.
- 2) Transformation according to Webster Dictionary, 1970. Transformation means to change into something, transformation can be considered as a process of the total transfer of a form into a new figure which can be interpreted as the final stage of a process of change, as a process that is lived in stages both space and time factors that are very influential in the change.
- 3) According to D'Arcy Thompson, "Transformation is a process and a phenomenon of the change of form under altering circumstances". Transformation is a process and a phenomenon of the change of form under changing circumstances, thus transformation can occur infinitely. According to Jorge Silvetti, the act of changing existing elements or codes by means of deviation, regrouping, and assembling, refers to authenticity and is expected to produce a new meaning. These methods can maintain their authenticity by producing new meanings and forms.
- 4) According to Anthony Antoniadis, 1990. Transformation is a process of gradual change until it reaches the ultimate stage, changes are made by responding to the influence of external and internal elements that will direct changes from previously recognized forms through a process of repeating or multiplying.

From the explanation of the definition of transformation above, it can be concluded that transformation is a form of change process that occurs gradually to achieve progress.

### ***b. The Definition of Islamic Religious Education***

Education etymologically comes from the word "*educated*" with the affix "*pe*" and ends "*kan*" which can mean containing the meaning of actions, things, ways, and so on.<sup>14</sup> Education in terms is derived from the Greek word "*paedagogle*" from the origin of the word

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<sup>13</sup> Stephanie Jill Najoan, & Johansen Mandey, *TRANSFORMATION AS A DESIGN STRATEGY*, Journal of MEDIA MATRASAIN, VOL 8 NO 2 AUGUST 2011, pp. 119-120.

<sup>14</sup> Ramayulis, *Science of Islamic Education*, (Jakarta: Kalam Mulia, 2012), pp. 1.

"*paedagogia*" which means "child struggle" and "agoge" means "I guide". From this, paedagogle is stating a child's guide in growth so that he can stand alone.<sup>15</sup>

In English, the word education comes from the word "education" which comes from the word "educate" which means "to educate" which is to give improvement and develop.<sup>16</sup> In Islamic education, it is sometimes referred to as *ta'lim*, *ta'dib* and some call it *tarbiyah*. In terminology, Law No. 20 of 2003 concerning the National Education System defines that education is a conscious and planned effort to create a learning atmosphere and learning process for students, developing their potential to have religious spirituality, personality, self-control, intelligence, noble character, and skills inherent in themselves, society, nation, and the State.<sup>17</sup>

While the word "Islam" in Islamic education refers to a certain color, namely education that is colored Islam, and Islamic education, namely education that is colored Islam.<sup>18</sup> Education is a universal activity in human life.<sup>19</sup> The word Islam and the behavior that maintains itself in Islamic education indicate a certain color of education, namely education with Islamic nuances, Islamic education, namely education based on Islam.<sup>20</sup>

Islamic education is a conscious effort made by those who have responsibility for the guidance, guidance, development, and direction of the potential of children so that they can function and play their role as the nature of their occurrence.<sup>21</sup> Islamic Religious Education is also an educational system that covers all aspects needed by servants of Allah, as Islam has become a guide for all aspects of human life, both worldly and *ukhrawi*.<sup>22</sup>

From the above definition, it can be concluded that Islamic Education is an education system based on the main teachings of Islam and becomes a guide to achieving the expected educational goals.

In addition, there is also an overall goal of PAI, namely, to develop and increase faith, instill, and cultivate the practice of students' knowledge and experience of Islam so that they become Muslims who continue to grow in terms of faith, piety, nation, and state. The

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<sup>15</sup> M. Ngalim Purwanto, *Theoretical and Practical Education Science*, (Bandung: Remaja Rosdakarya, 2011), pp. 3.

<sup>16</sup> Nik Harryanti, *Islamic Education Science*, (Malang: Gunung Samudra, 2014), p. 3.

<sup>17</sup> Afifuddin Harisahh, *Philosophy of Islamic Education Principles and Basic Development*, (Yogyakarta: Deepublish, 2018), pp. 4-5.

<sup>18</sup> Ahmad Tafsir, *Science of Islamic Education in Islamic Perspective*, (Bandung: PT Remaja Rosdakarya: 2013), p. 24.

<sup>19</sup> M. Ngalim Purwanto, *op. cit.* 35.

<sup>20</sup> Ahmad Tafsir, *Science of Education in Islamic Perspective*, (Bandung: Remaja Rosdakarya, 2010), p. 24.

<sup>21</sup> Jalaludin, *Psycholgy of Religion*, (Jakarta: Rajawali Pres, 2010), p. 19.

<sup>22</sup> M. Arifin, *Science of Islamic Education Theoretical and Practical Views based on an Interdisciplinary Approach*, (Jakarta: Bumi Aksara, 2009), pp. 8.

objectives include the general objectives of PAI, intermediate objectives, final objectives, and operational objectives.<sup>23</sup> In particular, the function of PAI is, first, to instill Islamic values through quality learning. Second, PAI has another function of excellence in learning and the resulting output is students with humans. Third, PAI with the function of *rahmatan li alalamin* which means that students can spread peace as the core of Islamic teachings in their personal and social lives.<sup>24</sup>

## 2. Era Society 5.0

The era of Society 5.0 is a new term that emerged because of the 4.0 revolution. According to Andreja, the Industrial Revolution 4.0 and Society 5.0 are real movements of the sophistication of technological and information development.<sup>25</sup> According to Suhadak, Society 5.0 can be defined as a concept of a human-centered and technology-based society. An example is an application that will be implemented by the Japanese government with the concept of this new civilization. Society 5.0 is a concept of a human-centered and technology-based society developed by Japan. This concept was born as a development of the industrial revolution 4.0 which is considered to have the potential to degrade the role of humans.<sup>26</sup>

Quoting Ahmad Pihar's statement that, Society 5.0 is the concept of a new life order for society. Through the concept of society 5.0, people's lives are expected to be more comfortable and sustainable. People will be provided with products and services in the amount and at the time needed. In the era of society 5.0, people are faced with technology that allows access in virtual space that feels like physical space. In society 5.0 AI technology is based on big data and robots to do or support human work. Unlike the industrial revolution 4.0 which emphasizes business only, with the technology of the era of society 5.0 a new value is created that will eliminate social gaps, age, gender, language and provide products and services specifically designed for a variety of individual needs and the needs of many people.<sup>27</sup>

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<sup>23</sup> Rahmat, *Interdisciplinary PAI: Special Services for CIBI, Juvenile Delinquency, Integration of IMTAQ & Science & Technology, Anti-Violence Education, and Character-Based Curriculum*, (Yogyakarta: Deepublish, 2016), p.27.

<sup>24</sup> Mokh. Iman Firmansyah, "Islamic Religious Education: Definition, Purpose, Basis, and Function," *Islamic Religious Education-Ta'lim* 17, no. 2 (2019): 87, [http://jurnal.upi.edu/file/01\\_PENDIDIKAN\\_AGAMA\\_ISLAM,\\_DEFINITION,\\_PURPOSE,\\_BASE,\\_AND\\_FU\\_NGSI.pdf](http://jurnal.upi.edu/file/01_PENDIDIKAN_AGAMA_ISLAM,_DEFINITION,_PURPOSE,_BASE,_AND_FU_NGSI.pdf).

<sup>25</sup> Andreja Rojko, *Industry 4.0 Concept: Background and Overview*. ECPE European Center for Power Electronics e.V. Vol. 11. (Nuremberg, Germany, 2017), pp. 80.

<sup>26</sup> Suhadak, *Strengthening the Existence of Islamic Education in the Era of Society 5.0*, *Proceeding International Seminar on Islamic Education and Peace Volume 1*, 2021, p. 509.

<sup>27</sup> Ahmad Pihar, *op.cit.*, p.6-7.

If Society 4.0 allowed us to access and share information on the internet. Society 5.0 is a time when all technology is part of humanity itself. The internet is not just for data but for living. So that the growth of technology can minimize the gap in human and economic cases in the future.<sup>28</sup>

The characteristics of Society 5.0 include:

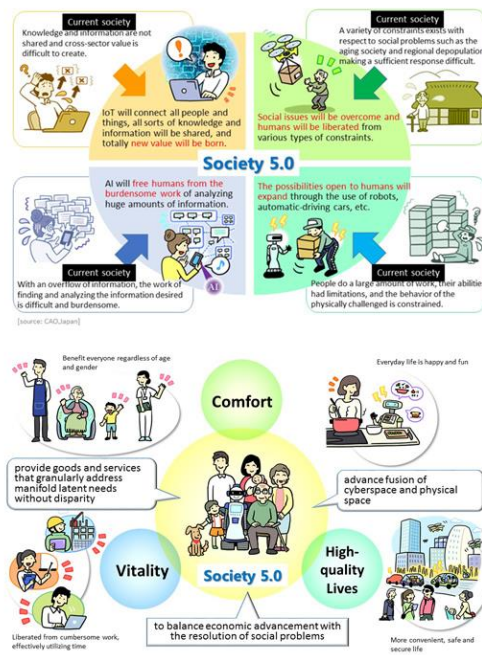
- a. Society 5.0 is a concept developed for the formation of a super smart society that has a behavior pattern of optimizing the use of the Internet of Things, Big Data, and Artificial Intelligence as a solution for a better life.
- b. The implementation of Society 5.0 is illustrated by the existence of several drone technologies and Artificial intelligence for goods delivery, integrated medical care systems, and autonomous vehicles that function to condition unmanned vehicles. Robots and sensors are maximized for infrastructure inspection and maintenance systems.
- c. The industrial revolution and Society 5.0 have in common that they focus on technology that is developed digitally and utilizes Artificial Intelligence, the Internet of Things, and Big Data for transaction processes and information dissemination, as well as Blockchain for security.
- d. The industrial revolution and Society 5.0 have differences whereas industrial revolution 4.0 focuses on optimizing technology and information systems for productivity and business processes, for example, the existence of Enterprise information systems in various companies. Whereas in the concept of Society 5.0, technology optimization developed for humanitarian needs as an example of an integrated mesdis care system.<sup>29</sup>

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<sup>28</sup> Yenny Puspita, et al, "Goodbye Industrial Revolution 4.0 Welcome Industrial Revolution 5.0", *Proceedings of the National Seminar on Education*, Postgraduate Program, PGRI University Palembang, January 10 (2020), 124.

<sup>29</sup> Dimas Setiawan and Mei Lenawati, "The Role and Strategy of Higher Education in Facing the Era of Society 5.0 (*Higher Education's Strategy in Society 5.0*)", *Journal of Computer, Information System & Technology Management*, Vol. 3, No. 1, April (2020), 3-5.





An overview of society in the Era of Society 5.0  
 Sumber: CAO Japan

### C. Transformation of Islamic Religious Education in the Era of Society 5.0

The transformation of Indonesian education in the Society 5.0 era begins with the Merdeka Learning policy of Merdeka Campus, spearheaded by the Minister of Education, Culture, Research, and Technology. One of the priority activities of *Merdeka Belajar* is school digitization. Digitalization in the education sector provides many benefits for schools, teachers, students, and parents. In its application, learning implementation models that have been implemented in utilizing educational digitization include:

- a. Distance Learning, using appropriate and utilizable applications such as Zoom, YouTube, e-learning, Google Classroom, and others.
- b. Blended learning has 3 (*three*) important elements, namely online learning, face-to-face learning, and self-learning.
- c. Hybrid learning, by combining face-to-face learning and online learning. Meanwhile, to support the digitalization of education, the Ministry of Education and Research has provided an online platform that can be used by teachers,

students, and schools, including *Rumah Belajar, Merdeka Mengajar*, Education Report Card, Tanya Bos, and BOP.<sup>30</sup>

- d. Driving School, The Minister of Education and Culture (2021) in the launching of Merdeka Belajar Episode 7 explained that the Driving School Program is a program that can accelerate (catalyst) in realizing the vision of Indonesian education with a focus on developing overall student learning outcomes by realizing the Pancasila Student Profile.

Patilima (2021) explains that the scope of the driving school consists of five aspects, namely:

- e. learning, the application of learning with a new paradigm with a holistic and simple learning achievement model, and through Teaching at the Right Level (*TaRL*) and Differentiated Learning approaches.
- f. School management, in this case, is the implementation of school management by school principals who favor the learning process with mentoring, instructional leadership training, and consultation.
- g. Optimizing the use of digital technology in facilitating the performance of teachers and principals.
- h. Evidence-based planning and self-evaluation. The partnership between central and local governments through consultative and asymmetrical assistance.

#### **D. Discussion (Level II)**

Today, Islamic education is faced with sophisticated technological advances with the rolling Industrial Revolution 4.0. Not yet finished the frenzy of challenges to Islamic education because of this era. The world of Islamic education must be surprised again by the emergence of technological advances in the era of Society 5.0. The industry 4.0 and Society 5.0 revolutions were born from advances in technology and information. Progress in the field of information technology is a big challenge for the world of education for its existence.

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<sup>30</sup> Bukman Lian & Amiruddin, *TRANSFORMATION OF EDUCATION IN THE ERA OF THE 5.0 COMMUNITY*, PROSIDING THE NATIONAL SEMINAR OF EDUCATION VOLUME 1, DECEMBER 2022, pp.9-10.

Therefore, Islamic religious education must make various sustainable breakthroughs that are indispensable for the world of education today.<sup>31</sup>

Fourth, the methodology of teaching Islam runs conventionally-traditionally. To welcome the era of society 5.0, there must be a way out so that Islamic religious education can still be accepted during the times. If not, it will be difficult to realize Islamic religious education that is contextual to the times. Therefore, as explained above, changes and updates to all aspects of Islamic religious education must be changed.<sup>32</sup>

At least, there are three steps that Islamic religious education must take in this society 5.0 era. As revealed by Rhenald Kasali in his book entitled *Disruption* (2018) quoted by Suhadak<sup>33</sup>, these steps include:

1. Disruptive Mindset, Mindset is how humans think which is determined by the settings we make before thinking and acting. Islamic religious education today is in a fast-paced digital age, high mobility, and access to information is a necessity. primary for everyone. This mindset needs to be built by educational actors, especially in Islamic religious education so that it does not seem that Islamic religious education is always left behind. In addition, today's society demands immediacy and real-time, demanding innovation and creativity in learning.

2. Self-Driving, Organizations that are agile and dynamic in adapting to navigate the ocean of disruption are organizations that have human resources (*Human Resources*) with the mentality of good drivers, not passengers (*passengers*). HR with a good driver mentality will be willing to open, quickly and accurately read the situation, have integrity, and be agile in action. Be alert to all bad possibilities, and be able to work effectively, innovatively, and efficiently. These abilities are needed in Islamic religious education.

3. Reshape or Create, there is a genealogy of thought popular among Muslims that is still firmly held today. The genealogy is "maintaining the good old and taking the better new." The existence of a modification process in Islamic religious education in the era of society 5.0 is what is expected to maintain its existence so as not to be left behind by the times.

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<sup>31</sup> Budi Santoso, Mukhlas Triono, & Zulkifli, *Challenges of Islamic Education Towards the Era of Society 5.0: The Urgency of Developing Critical Thinking in Islamic Education Learning in Elementary Schools*, Papeda Journal; Vol 5, No.1, January 2023, p.57.

<sup>32</sup> Suhadak, *op.cit.* p.510

<sup>33</sup> Suhadak, *loc.cit.*

In addition to the three things mentioned above, there are several things that can be done to maintain the existence of Islamic religious education and global future trends that will face the era of the society 5.0 revolution.

## **E. Conclusion**

For Islamic religious education to survive during the times, especially in facing the era of society 5.0 First, it must be able to utilize technological means. Second, Muslims must continuously improve human resources with the quality of science and technology and Imtaq simultaneously towards spiritual, moral, and intellectual solidity. Third, the modernization process is something that requires an overhaul of the Islamic education system starting from the paradigm, framework concept, and evaluation.

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