



**ISLAMIC EDUCATION AND THE SOCIETY ERA 5.0
(Opportunities and Challenges on Islamic Education Institutions)**

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ABSTRACT: *This study aims to explore the solutions for Islamic education to effectively engage with the Society 5.0 era. The transformation to Society 5.0 has had a significant impact on Islamic education in the context of globalization, thus challenging educational institutions to adapt to digitalization as soon as possible. A library method with a qualitative approach was employed for this research, and content analysis was used to analyze the data to identify opportunities and challenges that Islamic education institutions will face in the future. The findings of this study indicate potential avenues for enhancing the quality of educators, leveraging Society 5.0 as a marketing tool, modernizing the educational paradigm, and optimizing institutional funding. However, there are also challenges, including the lack of awareness among Islamic educators about science and technology, the necessity for teacher standards, and strategies to promote Islamic education as a science and technology center. The implications of the findings underscore the necessity for Islamic education institutions to invest in technology training for educators and to devise strategies for the integration of digital tools to maintain competitiveness and relevance in the Society 5.0 era.*

Penelitian ini bertujuan mengeksplorasi solusi bagi pendidikan Islam agar dapat beriringan dengan era

Society 5.0 secara efektif. Transformasi menuju Society 5.0 telah memberikan dampak signifikan pada pendidikan Islam dalam konteks globalisasi saat ini, sehingga mendorong lembaga-lembaga pendidikan agar dapat segera mungkin beradaptasi dengan digitalisasi. Metode yang digunakan dalam penelitian ini adalah kepustakaan dengan pendekatan kualitatif, serta analisis data menggunakan teknik analisis isi untuk mengeksplorasi peluang dan tantangan yang akan dihadapi oleh lembaga pendidikan Islam. Temuan penelitian ini mengungkapkan adanya peluang untuk meningkatkan kualitas pendidik, memanfaatkan Society 5.0 sebagai alat pemasaran, modernisasi paradigma pendidikan, dan optimalisasi pendanaan institusi. Namun, juga terdapat tantangan seperti kurangnya kesadaran pendidik Islam tentang sains dan teknologi, kebutuhan akan standar guru, dan strategi promosi pendidikan Islam sebagai pusat sains dan teknologi. Implikasi dari temuan ini menekankan perlunya lembaga pendidikan Islam berinvestasi dalam pelatihan teknologi untuk pendidik serta merumuskan strategi integrasi alat-alat digital guna mempertahankan daya saing dan relevansi di era Society 5.0.

Keywords: *Islamic Education in Society 5.0, Digital Transformation, Tech Training for Islamic Educators, Modernizing Islamic Education.*

INTRODUCTION

The advent of the Industrial Revolution has been a transformational force around the world, changing societies, economies, and cultures. Beginning in the 18th century with mechanization and amplified by subsequent waves of innovation, including automation and computerization, the Industrial Revolution society propelled humanity into the digital age, marked by the advent of Industry 4.0 (Nurdiana & Rumambo Pandin, 2021, p. 149).

Industry 4.0, characterized by the fusion of digital technology with physical systems, has revolutionized manufacturing, agriculture, transportation, and other fields. With the pervasiveness of the internet, artificial intelligence, and deep learning, Industry 4.0 has brought us into an era of unprecedented connectivity, efficiency, and innovation (Rojko, 2017). However, along with these advancements

come new challenges and opportunities, fuelling the need for society to adapt and evolve.

In response to the complexities of Industry 4.0 and the disruptions it brings, Japan introduced the concept of Society 5.0 vision of a human-centered society powered by technology. Society 5.0 aims to address pressing issues such as demographic shifts, environmental sustainability, and socio-economic disparities through the integration of advanced technology and human intelligence (UNESCO, 2022). At its core, Society 5.0 is a paradigm shift towards harmonizing the digital and physical realms for the well-being of society.

In this rapidly evolving landscape, the role of education, particularly Islamic education, assumes particular importance. Islamic education, which is rooted in the teachings of the Quran and the traditions of Prophet Muhammad (peace be upon him), has a unique position in shaping individuals with good character, intellect, and social responsibility (Mo'tasim, 2017, p. 113). However, the challenges faced in the form of Industry 4.0 and Society 5.0 demand a re-evaluation of traditional educational paradigms and practices.

In the context of the above, the imperative of investigating the nexus between Islamic education and Society 5.0 becomes a priori evinced. Without significant change and adaptation, Islamic education may become obsolete and fail to meet the needs of modern times (Santoso, 2020). The objective of this research is to identify the challenges and opportunities facing Islamic education institutions in the Society 5.0 era. In addition, the research will offer insights and recommendations to ensure the sustainability and effectiveness of these institutions in shaping future generations.

This research is of significant importance, as the changes en route to Society 5.0 demand a new approach to education. By grasping the challenges and opportunities, Islamic education institutions can devise more efficacious strategies to leverage technology, enhance the quality of education, and guarantee their viability and competitiveness in the digital age. Furthermore, this research aims to bridge the gap between traditional education and the evolving needs of modern society, thereby enabling Islamic education to assume a pivotal role in future social and technological developments.

LITERATURE REVIEW

Etymologically, Islamic education is a combination of the terms 'education' and 'Islam'. The word 'education' in the traditional Islamic context is often defined as *at-tarbiyah*, *at-ta'lim*, *at-ta'dib* and

ar-riyadoh. Islamic education is commonly understood as religious education focusing on curriculum, materials, and teaching methods specific to Islam (Winda Pramita et al., 2023). However, the essence of Islamic education goes beyond physical development; it encompasses the holistic nurturing of attitudes and behaviors, emphasizing the instilling of faith and character to fulfill spiritual obligations. In the Islamic educational framework, teachers serve not only as 'mu'alim' (transmitters of knowledge) but also as 'murabbi' (spiritual and personal mentors) (Ni'mah, 2019, p. 206). This dual role aims at creating a generation that is endowed with intellectual and spiritual qualities in a balanced and harmonious manner. According to K.H. Sahal Mahfudz, Islamic education is a process that shapes Islamic character, attitudes and behaviour, including faith (aqidah), Islam (Sharia) and ihsan (ethics, akhlaq and tasawuf) (Subaid et al., 2018, p. 169). Based on these definitions, Islamic education is a conscious effort by responsible individuals to guide, nurture, develop, and direct the potential of students following Islamic teachings, to create well-rounded individuals in this world and the hereafter.

In the era of Society 5.0, Islamic education has significant opportunities for scientific advancement as this era encourages the transformation of Islamic educational thought in all aspects. The era is human-centered and technology-based, which requires the full support of innovative ideas from scholars and experts in Islamic education (Hair, 2019, p. 3). However, there are many challenges, especially in adapting to rapid technological changes. Jakaria Umro's research highlights that one of the main challenges for Islamic education is its management, which often focuses on cognitive aspects while neglecting other essential elements, leading to an overemphasis on intellectual intelligence (Umro, 2020). Similarly, Eko Risdianto suggests that teachers of Islamic education need to emphasize exemplary character and moral education (Risdianto, 2019, p. 7). While technology can facilitate the dissemination of knowledge, the application of hard and soft skills remains irreplaceable and integral to the teaching process. Therefore, in the era of Society 5.0, Islamic education must be capable of breakthroughs, developments, and innovations, coupled with critical and keen analytical skills to address challenges and seize opportunities.

The Society 5.0 era, also known as the 'Super Smart Society', is envisioned as a sustainable and inclusive socio-economic system supported by digital technologies such as artificial intelligence (AI), the Internet of Things (IoT), and robotics. Initiated by Japanese Prime Minister Shinzo Abe in March 2017 and officially launched on 21

January 2019, Society 5.0 aims to integrate cyberspace and physical space, ensuring that technology and people coexist to sustainably improve human life (UNESCO, 2022). While Society 5.0 shares similarities with Industry 4.0 in its focus on digital transformation, it has a broader scope, emphasizing a holistic transformation of lifestyles. By 2030, Society 5.0 aims to make a significant contribution to the Sustainable Development Goals (SDGs). This era has emerged in response to the disruptive innovations of Industry 4.0, affecting all aspects of life, including politics, economics, education, and industry. Despite this progress, educational institutions in Indonesia have not fully embraced the principles of Industry 4.0, let alone Society 5.0 (Puspita et al., 2020, p. 124). This is evident in the implementation of the education system, the interaction strategies between teachers and students, and the cultivation of modern thinking paradigms. Society 5.0 requires a shift from manual to digital learning, emphasizing literacy, numeracy, and mastery of mathematics alongside human literacy (humanities, communication, design), technological literacy (understanding technology and its applications), and data literacy (reading and analyzing big data). It also fosters critical thinking and creativity, which are essential for future adaptation (Puspita et al., 2020, p. 130).

METHODS

A library method with a qualitative approach was employed for this research. Library research was chosen because it serves as a preliminary study to explore a newly emerging phenomenon. The aim is to optimize technological advances in Islamic education in Society 5.0 and to promote critical and innovative thinking. Data for this study was obtained through the reconstruction of primary and secondary sources. Primary sources included documents published on websites related to the concept of the Society 5.0 era, as well as national and international journal articles and conference proceedings discussing the concepts, opportunities, and challenges of Islamic education. The focus was on articles related to Islamic education, Islamic religious education, and Islamic-based education.

To test the credibility of the data, this study used triangulation to ensure the effectiveness of the process and the desired outcomes. Data analysis was carried out using content analysis, which involved three main steps: data reduction (sorting, simplifying, centralizing, and summarising the main points), data presentation (organizing data to facilitate concluding), and data verification (elaborating on the meaning of the data and checking its accuracy to draw valid and

fundamental conclusions). Although this research did not directly involve human subjects, all data sources were accessed and used per academic ethical guidelines to avoid plagiarism and to respect the intellectual property rights of the original authors.

FINDINGS AND DISCUSSION

Opportunities for Islamic Education in the Society 5.0 Era

The Society 5.0 era represents a further development of the Industrial Revolution 4.0, to integrate virtual and real space with advanced technology. Its principal focus is on the development of individuals in digital skills, critical thinking, creativity, communication, and collaboration. This provides significant opportunities for Islamic education. The opportunities available for Islamic education in the Society 5.0 era include:

a. Improved the Quality of Human Resources

The utilization of digital technology in Islamic education facilitates the expansion of access to human resource development. The enhancement of the quality of education and human resources represents a crucial prerequisite for Islamic education institutions to be able to compete in the era of Society 5.0 (Wibowo et al., 2019, p. 66). Technology enables the delivery of diverse forms of training and human resource development that are readily accessible, thus eliminating the possibility of being left behind. With the improvement of the quality of human resources, Islamic education can compete and even outperform modern education.

The advent of digital technology has facilitated the delivery of training and development programs that are more accessible to individuals and groups. Bakhtiar in M. Hidayat Ginanjar emphasizes the importance of improving the quality of teachers and lecturers with high talents as 'Future Teachers' (Ginanjar, 2016, p. 16). In the context of enhancing the quality of Islamic education, the integration of digital technology not only facilitates access to a range of human resource development programs but also paves the way for a profound transformation in learning methods and educational management.

One crucial aspect of this process is the development of a curriculum that is responsive to the demands of the contemporary era, integrating technological elements and relevant Islamic values (Alfinas, 2018, p. 816). Consequently, Islamic education can equip a generation with the requisite skills to navigate technological change,

while simultaneously instilling in them a robust moral and spiritual foundation by Islamic teachings. To achieve this goal, collaboration between educational institutions, teachers, and technology experts is crucial to create a holistic and sustainable learning ecosystem.

b. *Marketing Facilities for the Development of Islamic Education Institutions*

In the context of the Society 5.0 era, technological advances provide a valuable opportunity for Islamic educational institutions to leverage digital marketing strategies to advance their mission and objectives. The implementation of digital marketing enables institutions to disseminate their messages to a broader audience, enhance their reputation, and attract a greater student population (Hidayat et al., 2022a, p. 359).

It can be argued that digital marketing strategies have a significant impact on the development of Islamic educational institutions. The implementation of effective marketing techniques can facilitate the enhancement of an institution's image and the attraction of a greater number of students (Baltezarevic, 2023, p. 145). The field of marketing management encompasses the analysis, planning, implementation, and monitoring of programs by the evolving needs of the times. This approach can facilitate the better-known status of Islamic educational institutions at both the national and international levels.

c. *Modernism Paradigm in Islamic Education*

The modernization of Islamic education is a necessity if backwardness is to be overcome and the quality of education is to be improved. The term "modernization" is defined as a paradigm shift in Muslim thinking and an adjustment to the changing times without changing the essence of Islamic teachings. In the view of Muhammad Arkoun, as presented by Samsul Bahri et al., modernism may be understood as a process of liberation from the traumatic psychological atmosphere of the lamp period, followed by the capacity to perceive reality objectively, free from misunderstanding and contradiction (Bahri et al., 2021, p. 15).

In certain instances, the Islamic educational system is still lagging behind the advancements of society 5.0. This is particularly evident in the dichotomy of education, which has the potential to hinder the growth of Islamic education (Bahri et al., 2021, p. 24). The secular sciences, which are perceived as leading Muslims towards disbelief, have the effect of making general sciences less appealing. This phenomenon has the consequence of orientating Islamic education towards the afterlife and depersonalizing it. This endeavor

necessitates a paradigm shift in thought and an adjustment to the evolving times. This shift is crucial to address the challenges of modernization and westernization while maintaining Islamic identity. Methods such as injection motivation and the think tank revolution can be employed to reform the education system (Rahman, 2015, p. 176). Islamic education must respond to social change with adaptations and innovations in curriculum and teaching methods.

d. Financial System Management in Islamic Education

The advent of the Society 5.0 era has facilitated the implementation of more efficient financial management and educational practices through the utilization of digital technology. The form of education cost management is divided into three categories: firstly, the authorizer, who is the party with the authority to make decisions regarding data collection and expenditure; secondly, the ordinator, who is the party authorized to apply for financing; and thirdly, the treasurer, who is tasked with receiving, storing, and issuing money (Saputra, 2015, p. 285). The utilization of digital applications and websites for financial transactions and reporting can result in a reduction in operational costs and an enhancement of efficiency. The digital era of technology, particularly the 5th industrial revolution, offers numerous advantages to society.

The utilization of websites and/or applications facilitates the execution of financial transactions and reporting, thereby enhancing the efficacy and efficiency of work. If implemented optimally, despite the initial high costs, the effectiveness and efficiency of digital work can reduce the cost of adding employees and employee operational costs (Hidayat et al., 2022b, p. 358). In the long term, the implementation of digital technology can result in cost savings for educational institutions, allowing them to redirect their resources toward the development of more modern facilities and infrastructure. The application of technology in financial management enables the reporting and transactional processes to be conducted more efficiently, thereby reducing operational costs. Although the initial cost of implementing technology is high, in the long run, the efficiencies gained can offset these costs and allow for the allocation of funds for the development of more modern facilities and infrastructure.

Challenges of Islamic Education in the Era of Society 5.0

The Society 5.0 era poses significant challenges for Islamic education, particularly in the areas of technological adaptation, resource management, and the integration of Islamic values with

technological advances. The most significant obstacles that Islamic education must overcome can be broadly categorized as follows:

a. Building Science and Technology Awareness in Islamic Education

In the context of the Society 5.0 era, the importance of science and technology mastery in Islamic education cannot be overstated. The mastery of technology is of great importance, given the global development of modern society. Nevertheless, efforts to mitigate the adverse effects of science and technology must also be a priority in Islamic education (Husni & Atoillah, 2022, p. 72). The reason for this is that Islamic education occupies a pivotal position in the control and prevention of negative impacts, which are significant in view of the tendency of objective reality in society to reduce the spirit of religious spirituality.

In a discourse on the theme of imagination framing Islamic civilization, Prof. Fathul Wahid posited that the cause of Muslims experiencing a slight setback in terms of science and technology is the lack of appreciation of the talents of each individual, less able to follow the development and needs of the times, and slow in analysing the existing social reality (Universitas Islam Indonesia, 2021) . The inability of Muslims to comprehend contemporary reality impedes their ability to perceive the developments that are occurring before their eyes. Ultimately, Muslims frequently employ outdated lenses, thereby failing to perceive the essence. Nevertheless, science plays a significant role in shaping the evolution of Muslim thought. Conversely, knowledge occupies a pivotal role in life, influencing all forms of views, including the filling of the heart and the maintenance of its existence.

b. Improving Teacher Professional Standards

One of the challenges facing the development of science and technology within the context of Islamic education is the quality of teachers. The teaching profession is one where its nature and role are subject to ongoing change. The mindset of the teaching profession is frequently the subject of debate. To be recognized, for teachers to fulfill their duties effectively and professionally, they must possess the requisite knowledge and skills to navigate these changing times. Consequently, educators must recognize the necessity for ongoing professional development, particularly in the context of the fifth industrial revolution.

In the field of education, the integration of scientific and technological advances is gradually having a positive impact, as evidenced by the emergence of transformative changes. Nevertheless, despite the positive changes that have been observed, the evidence on

the ground indicates that there is still a lack of progress in human resources. For instance, some educators continue to adhere to the traditional approach of disseminating materials in the classroom (Fitria & Mirianda, 2019, p. 150). Some educators perceive the integration of technology into learning and teaching activities as a challenge due to the necessity of continuously influencing knowledge from diverse sources. Furthermore, educators frequently encounter challenges in fostering an Islamic ethos within the school environment. The incident is attributable to a lack of competence in the area of internalizing knowledge between religious and general education, which is then compounded by a lack of support for such efforts (Chandra, 2020, p. 65).

Bambang Wahrudin further posited that the teacher's personality serves to offset the dichotomy between educational insight and skill acquisition, with a robust fulcrum leading to positive outcomes for both. Conversely, if this fulcrum tends to lead to weakness, then the teacher's insights and skills are less effective, and at the same time can have a boomerang effect on the process and results of Islamic education (Fitria & Mirianda, 2019, p. 150). Consequently, as an alternative to addressing the issues surrounding professionalism, it is essential to establish professional standards. The requisite professional standards for teachers encompass the capacity to function as educators, teachers, and trainers.

These standards necessitate that educators fulfill several requirements, including 1) A strong commitment to God Almighty and a clear understanding of Pancasila and the 1945 Constitution, 2) A well-developed and wise personality, particularly in their role as parents of students, 3) The capacity for independent judgment, particularly about decision-making in the teaching and learning process and classroom management, 4) A high sense of responsibility, authority, and discipline, and 5) A dedication to their role as servants, demonstrated by perseverance in the execution of their duties (Chandra, 2020, p. 127)

c. Initiating a Non-dichotomous Paradigm of Science

The dichotomy that plagues Islamic education is a classic problem that has been described as a paradigm and discourse that is difficult to transform into an integralistic-monocotomic paradigm. This is also a form of problematic epistemology, namely the dichotomy in the implementation of Islamic education. Mujamil Qomar defines the dichotomy of science as the division of two contradictory concepts. In essence, the term dichotomy is understood to represent a dichotomous barrier between science and religion, with further

development occurring in the form of various other dichotomous phenomena (Fahmi & Abdur Rohman, 2021, p. 52).

In contrast, the existence of dualism in the context of education in Indonesia and the Muslim world is a phenomenon that is inherently difficult to ignore, given the historical factors that have shaped the development of dualistic educational institutions. The term "dualism" is defined as the qualification of differences between educational institutions, both in terms of curriculum and process. The dichotomy in Islamic education is essentially a manifestation of dualism in the education system between religious and general education, which serves to impede the awareness of religion and science (Basyit, 2019, p. 17). The indirect impact of this dichotomy-dualism on the philosophy of education renders it particularly vulnerable, with the potential to weaken society due to the divisions within Islamic civilization and the denial of Islam in a comprehensive manner.

The advent of Society 5.0 offers the prospect of Islamic education becoming more competitive in the face of societal changes that are not necessarily static. Renaldi Kasali proposes three stages that must be implemented to develop Islamic education, particularly to address issues related to the dichotomy of knowledge (Rijal Fahmi & Abdur Rahman, 2021, p. 99-100). The first stage is the development of a disruptive mindset, which involves opening the Muslim community's mindset to science. Secondly, Islamic education must be repositioned as an agent of social change, to modify the mindset of Muslim society about the boundaries of scientific disciplines. Thirdly, the development of human resources and Islamic education institutions must be reoriented to minimize the dichotomy in Islamic education. In conclusion, an institution that is dynamic and adaptable will be well-positioned to serve as a guiding force in the formation of intelligent individuals in the context of the society 5.0 era.

d. Making Islamic Education a Center of Excellence

Islamic education plays a vital role in imparting values derived from Islamic teachings, which are essential to address the challenges faced by modern societies. In this context, Islamic boarding schools and universities must be able to establish themselves as centers of excellence in the research and development of Islamic values and several objective problems faced. It is anticipated that in the future, the findings of various research projects will be disseminated to the public through existing media outlets. Islamic boarding schools are an integral part of society, offering direct guidance through religious activities such as ta'lim and public recitation (Husni & Atoillah, 2022,

p. 80). In addition, Islamic universities stand to gain from this arrangement, as they will be able to explore a wider range of opportunities and abilities, not only in the study of Islamic teachings and values but also in the study of scientific and social problems.

The role of leadership in an institution is of equal importance to that of Islamic education in becoming a center of excellence. This is because of the concept of school climate (Suherman & Kholik, 2019, p. 2). In conceptual terms, it is defined as a set of equipment that conveys the color, character, ethos, spirit, and mental state that represents the school environment. Consequently, leaders in Islamic educational institutions bear a significant responsibility to cultivate the desired ambiance and adapt it to the demands of Industry 4.0 and the evolving societal landscape of Society 5.0. This is crucial to ensure that the institution's offerings resonate with the general public.

It is anticipated that Islamic education will foster the development of individuals with admirable character traits, including critical thinking, a strong faith, and a sense of moral rectitude. The advent of Society 5.0 indirectly necessitates the reformulation of Islamic education to ensure its continued efficacy in addressing the challenges of modern society. Furthermore, Islamic education must also be capable of achieving the harmonization of education through the implementation of digital-based education. In light of the numerous issues currently facing Islamic education, it is hoped that implementing effective management strategies will facilitate the improvement of backwardness and the elevation of Islamic education to a superior and reliable educational institution.

CONCLUSION

In the context of the accelerating pace of change and the exponential growth of technology, Islamic education is confronted with both significant challenges and opportunities in the era of Society 5.0. The principal challenges include the need to raise awareness of the importance of science and technology, enhance the quality of teachers, initiate non-dichotomous education, and establish Islamic education as a center of excellence in a global context. Concurrently, opportunities present themselves in the form of enhancing the caliber of human resources, leveraging technology for marketing purposes and developing Islamic education institutions, revisiting the paradigm of modernism, and implementing effective financial management.

In addressing these challenges, Islamic education can leverage these opportunities to foster an inclusive, innovative, and adaptive learning environment. By fostering collaboration between educational institutions and employing technology judiciously, Islamic education

can become more pertinent and efficacious in equipping Muslims for the dynamic era of Society 5.0. This represents a significant step in ensuring that Islamic education continues to serve as a robust foundation for the development of a competitive and culturally vibrant society, under universal Islamic values.

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