

Conference Paper

Islamic Religious Education on the Technological Developments of the Era-Revolutionary Society 5.0

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The era of society 5.0 emerged with challenges as well as life obstacles. Society 5.0 has a significant impact on the education sector. Educational institutions are expected to be resilient in the face of emerging changes. Islamic religious education has faced big challenges because the era of society 5.0 puts forth 3 aspects, that of human literacy, data literacy, and technological literacy. The concept of learning Islamic religious education in the era of society 5.0, the benefits of learning this education, and the challenges of it in the era of society 5.0 are the background problems this study explores. This research model uses a literature study or what is commonly referred to as library research and the data collected is reviewed from various sources, including scientific publications and books that focus on these concepts, challenges and innovations of Islamic religious education in society 5.0. The data used are from books and journals. The challenges rose from the fact that there were inadequate human resources and teachers who were mostly elderly. The concepts applied in this learning utilize and create new innovations. The innovation of Islamic religious education learning that is carried out is by using a project-based learning model (PjBL) which is a 21st-century learning model based on basic concepts and paradigms. This method is considered to be able to increase students' motivation in conducting analysis aimed at problem-solving activities and critical thinking.

Keywords: Society 5.0, Islamic religious education, Islamic religious studies, Revolution-era technology.

1. INTRODUCTION

The rapidly increasing renewal of information and communication technology has a drastic impact on aspects of life, especially industry and society. Digital transformation will build new characteristics that are the pillars of industrial regulations in several countries. To address global trends, "Society 5.0" will be presented as a plan in the 5th Basic Science and Technology Plan, which was drafted by the Japanese Cabinet in

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January 2016 and identified as a growth strategy for Japan (N, Nyoman, L, Handayani, N, Ketut & E, Muliastri, 2020).

Society 5.0 or the revolution from industry 4.0 is often called neutralizing the challenges created in the industrial era 4.0 so as to produce various innovations and also industrialization for the community. In the era of society 5.0 this technology is especially applied in people's lives while in the 4.0 era, it had an impact on various activities and sectors of human life or often called disruption, the most impacting on the field of science and technology or science and technology as well as the field of education. Japan initiated the concept of society 5.0 which plays a role in anticipating global trends as a result of the emergence of the industrial revolution 4.0. The impact of Industry 4.0 is the emergence or birth of the revolution of Society 5.0. The occurrence of the industrial revolution 4.0 resulted in various innovations in all aspects of life, for example, the most impactful was social life. With the birth of Society 5.0, all the challenges that arise as a result of Industry 4.0 are marked by disruption in a world of uncertainty, turmoil, and complexity. To face the era of society 5. it should be noted that an educational climate is very supportive of the implementation of this era (P H, Putra, 2019).

It's not just the concept of Society 5.0 that Japan has come up with. However, there are characteristics and humanitarian pillars that have been the fundamentals of the State of Japan. The emergence of VUCA (volatility, uncertainty, complexity and ambiguity) and the era of disruption make people have to form concepts that think about human values in the technological tools they create. This era of disruption can be interpreted as the birth of digitalization which changes people's habits or customs from the real world to the virtual world. In addition, VUCA is growing so fast, the factors that influence it are very relative. So that these factors are difficult to control and the truth of reality becomes very non-objective (Awan I, Supiana & Q H, Zakiah 2020).

Other countries are also trying to change the structure of life or mindset in their respective countries so that they are not left behind by technological tricks that are increasingly sophisticated, including the State of Indonesia. Indonesia has tried to make quality improvements in several aspects of life, such as in aspects of social life and aspects of education. These two aspects cannot be separated, because, with a good education, social life becomes more prosperous. The Indonesian education system is often subject to change, based on evolving theory and the authority of policymakers. The education system must continue to be developed for future generations that are responsive to all challenges. Currently, there are many jobs that are carried out with the help of technology it has an impact on the available jobs. Therefore, the community must obtain a proper education in order to have creativity and be able to balance

technological developments so that human nature remains the main one in carrying out a sustainable life (N, Maghfiroh & M, Sholeh, 2022). Seeing the growth of society 5.0 actually started from the beginning of civilization. It is identified by every behaviour of the people with their needs. Hunting is a period of Industry 1.0 carried out to meet the needs of life, in industry 2.0 people began to adapt to gardening to meet the needs of life. Industry 3.0 people began to plunge into the industrial world and then believed to be able to simplify their work. Developed countries have started using technology to obtain information and meet the needs of life, this is the beginning of Industry 4.0. During the period of Society 5.0, each behaviour of life will be interpreted by artificial intelligence which will be changed by millions of data through the virtual universe (A.H., Muntaha & A.H., Khoiri, 2019).

Society 5.0 is a philosophy that is linked to humanism. The purpose of the Society 5.0 period is the principle that manifests the people in living life. Social reform (discovery) in Society 5.0 will reach the point where the people have a high vision and the future so as to destroy the sense of backwardness that exists. , citizens whose members respect one another, societies of people can lead and transcend generations (H, Ukum & T, Ekonologi, 2021).

The era of Society 5.0 is very impactful with rapid changes that are sometimes difficult for ordinary people to implement and have an impact on all areas of humanism. This is enough to cause common concern if the nation's generation considers character education as no longer the main thing. Educational institutions are expected to be able to improve the quality of education based on character education, especially Islamic religious studies because Islamic religious studies can play a role in education with professional concepts and uphold morality (A, Pihar, 2022).

Education is a producer of human strength for the future and a forum for a country that is expected to be able to accompany the education of its students. In anticipating the delay or lagging behind the global trend, many education experts explore and research education so that it refers to the needs, including the study of Islamic education (M, Idris, 2022).

The pattern used in student learning must be emphasized and accustomed to understanding, and innovative so that the knowledge provided can be implemented in the study of Islamic education.

Basically, education is centred on the relationship between humans, the main thing is the teaching staff and students in order to achieve national education. It is in this relationship that the contents attached to the procedure of how the relationship took place are followed. Who are the educators, what is the education and student content, and

what is the meaning of education and its procedures? As a result, questions arise that require fundamental responses such as philosophical answers. Indonesia has witnessed the history of Islamic religious education since the beginning of the colonial period until Indonesia's independence, with many problems such as goals, curriculum and lack of good education management (M. Nasikin & Khojir, 2021). There are dilemmas in learning Islamic religious education such as unsatisfactory human resources, teaching positions still dominated by the elderly, and infrastructure still minimal and very limited. Strategies, methods and approaches applied in Islamic religious learning are still traditional and conventional (J, Umro 2021). In welcoming the era of society 5.0, a new breakthrough is needed so that Islamic religious studies are still accepted in the midst of the progress of the times. Otherwise, it is impossible to produce religious education that is in line with the progress of the times. Therefore it is necessary to reconstruct all aspects of Islamic religious studies (E, Irawan, 2020).

Education is the long-term capitalization of human resources that have intrinsic value for the survival of global culture. Educators are important things that have a big role in the actualization of education. Exclusive educators meet directly with students to transfer and provide knowledge and knowledge of technology (Gunawan, Pranata, Mertayasa, & Widyanto, 2020). In the field of education, it has become a hot topic of discussion to give birth to new designs and concepts that must continue to be developed to support the Society 5.0 period. The period of Society 5.0 includes many conclusions from various aspects of education that are required to create skilled and agile human resources, as orientation capital towards significant changes or symptoms of Society 5.0. Teaching staff in the Society 5.0 period are required to have a creative nature in thinking and acting, skills in the digital field, and requires to be dynamic, and innovative when learning in class (B.Q., Ayuni, S.R., Umaria, & A, Putri, 2021). As a generation of Indonesians who adhere to the first principle, namely belief in God Almighty, religious teachings form an important structure in humanism, especially in the education sector. Religious teachings regulate the order of life as a human being in dealing with God and the relationship between humans and human relations with nature (I, Mahmudi, 2019).

These things refer to the question of how the concept of Islamic education studies in the Society 5.0 period, the challenges in dealing with the study of Islamic religious education, and the perceived benefits of Islamic studies in the Society 5.0 period. Based on the background of the problem described above, this research is to find out how the appropriate concepts are applied to Islamic religious education in the Society 5.0 period. as well as the challenges of Islamic religious studies in the period of Society

5.0. This research is useful for students to have good morals and character education in the midst of this era of society 5.0.

2. METHODS

This study uses a qualitative approach that is based on a study of literature, the data collected is analyzed from various sources, including scientific publications, as well as books with the concept of learning Islamic religious education towards the era of society 5.0. Furthermore, the data is processed by analyzing and describing it according to the theme being studied. The study focuses on the theme "The Study of Islamic Religious Education in the Era of Society 5.0"

3. RESULTS

3.1. Definition of Islamic Education Concept

According to one of the leaders of Islamic education, Said Isma'il 'Aly in the book *Usul al-Tarbiyah al-Islamiyah*: Islamic education is defined as a system that is interconnected with one another with the concept of systematic knowledge that contains several explanations or proofs that aim to find out truth. science, including methods, ideas, values, integrity and organization through simultaneous performance in thinking about God, society, humans and the universe as well as realizing the purpose of serving God by developing human beings who have individual and social characteristics with The purpose of Islamic Shari'ah is the good of the world and the hereafter.

The above understanding is considered to have been comprehensive in reviewing Islamic education so that researchers do not need to cite the understanding put forward by education experts. However, for reference material about Islamic education. The following researchers present the opinions of Islamic education experts, among others, described by Dr M. Ibrahim defines Islamic religious education, namely, Education is essentially an educational practice so that a person can base his life on the teachings of Islam. As a result of using practically, he can create his own life.

In line with this, Fauzi Salih said that the scope of Islamic education always adapts to changing times, as a result, the scope will also increase. Islamic education has been held divided into 3, namely: Islamic education into ethics, Islamic education into scientific disciplines and Islamic education into quantity.

The ethics of Islamic religious education is understood as a teaching of knowledge or quantity of Islam to students with an exemplary approach, adaptation, supervision, supervision, and improvement of skills. The success or failure of Islamic education is caused by the expertise of educators in preparing synchronous learning tactics or strategies. Indirectly, the purpose of Islamic education is a guide and educator for someone to know the instructions of Islam.

It can be observed that the purpose of Islamic religious education is as a forum for developing and increasing levels of faith, instilling and training the experience of Islamic knowledge to continue to develop in belief and obedience in the nation and state.

Specifically, the functions of Islamic religious education are as follows, first, to foster Islamic values with the concept of quality assessment. Second, Islamic religious education has other advantages in terms of study. Third, Islamic religious education uses the principle of *rahmatan lil 'alamin* which aims so that students can spread peace which is the essence of Islamic teachings.

In the process, the study of Islamic religious education in schools can be carried out continuously through discussion methods related to Islamic religious instructions, or it can also be done with several procedures and concepts of Islamic religious material. In perspective, the process of Islamic religious education focuses on developing the potential of students to become students who have faith and piety. Physically, Islamic religious education has meaning as a material or document that determines the activities of the study of Islamic religion which consists of the main material about the Qur'an, Fiqh, Aqidah Akhlak, social society and the history of Islamic culture.

Azra et al (2017) conclude that Islamic religious education needs modernization so that Islamic contemplation is not only about Islamic society but at the international level. Therefore, national education innovation focuses on emphasizing Islamic education organizations.

3.2. Society Period 5.0

The Society 5.0 period is a folk philosophy that is based on humans themselves and is fundamental to technology. Born as an improvement evaluation rule that came from the previous industrial revolution, it has the potential to replace human functions. With the people's 5.0 approach, artificial intelligence will divert big data that is unified through cyberspace in the line of life. Of course, this will be a new thing to advance human strength and provide opportunities for humanism.

The context of the Society 5.0 period can be seen from the shift in social functions towards the obligation to use applied science in every aspect of life, including education. The application of online-based education and learning media has become one of the dominating characteristics to date (N.A., Kurniawan & U, Aiman, 2020).

Several alternatives that can be launched by the world of education in Indonesia to balance 5.0 are: First, from the point of view of infrastructure, the state must be able to promote equitable development and expansion of cyber connections. Second, from the aspect of human resources who work as educators, they must have the ability to apply applied science (F, Nastiti & A, Abdu, 2020).

Indonesia needs to design a strategy of knowledgeable human resources through educational hegemony consisting of educational staff, facilities, funding, education and curriculum. The eight benchmarks for compulsory education combine the characteristics and expectations of education that focus on the consolidation of teachers in the Society 5.0 period. Teachers are required to be encouragement, role models, inspiration, evaluators and administrators so that they can create the character of students. First, have faith and fear God alone and have a noble character, Second, have an independent nature, Third, think critically, Fourth, be creative and not only focus on cognition alone, Five, have a mutual cooperation attitude, Six, Diversity in the world

3.3. The Challenge of Islamic Studies in the Society Period 5.0

The study of the Islamic religion is required to compete in the progress of the times that continue to change rapidly. There are dilemmas in learning Islamic religious education such as unsatisfactory human resources, teaching positions are still dominated by the elderly, and infrastructure is still minimal and very limited. Strategies, methods and approaches applied in Islamic religious learning are still traditionally conventional. In welcoming the era of society 5.0, a new breakthrough is needed so that Islamic religious studies are still accepted in the midst of the progress of the times. Otherwise, it is impossible to produce religious education that is in line with the progress of the times. Therefore, it is necessary to reconstruct all aspects of Islamic religious studies (Umro, 2021).

Offsetting this period of society 5.0 requires capabilities that are continuously developed to improve human resources with quality in Science and Technology and Imtaq. The six basic literacy skills are as follows, the ability to interpret opportunities, analyze problems and utilize information correctly. Next is technological literacy, knowing how

machines, software and hardware technology work and finally humanizing humans, design and communication (N.K.S, Astini, 2022).

Innovation of Islamic Religious Education Studies in the Society Period 5.0

The concept of society 5.0 for Indonesia has its own meaning, namely an era that must be experienced and studied in the future. Indonesia was immediately faced with two complex periods. Both of these momentums must be faced and anticipated by strengthening in several sectors, including the global learning and culture sector so as to produce reconstructionism by mitigating risk factors that will occur.

In line with this (Sung, 2018) explains that people's lives 5.0 will be filled with different meanings and mega competencies that are filled with very fast and diverse flows of change. Exclusively the need for educational strategies is able to ensure that students have the competence to learn and innovate, use the help of technology and information media and can adapt by mastering a number of skills to survive. The learning strategies and models prepared for students as future human resources should still refer to the learning concept that has been proposed by the UNESCO Commission as follows, "the four pillars of education" namely learning to know everything without being hindered by space and time. Learn to do everything without fear of feeling guilty, and learn to live side by side as the foundation of life to participate and collaborate. Next is learning to be himself without being judged by others. The most important learning outcome is that students have the strength and ability to learn to explore themselves, no longer just acquiring knowledge, attitudes and competencies (Sung, 2018)

In general, in the study of Islamic religious education in every academic community, teaching staff more often use the lecture and question and answer method. This does not mean to say that the learning model is not appropriate, but students become bored because the teacher talks continuously while the students are silent. In addition, sometimes some core discussions are considered inappropriate if delivered through verbalistic methods, namely lectures and questions and answers, as well as more effectively using the latest method in improving the results of the study of Islamic religious education. The method of Islamic religious studies must be adapted to the goals and conditions achieved. In terms of the aspect of learning objectives, Islamic religious education demands the cognitive, affective, and psychomotor domains, so the method that can be used to deepen the material and students to be directly involved in learning is the Project Based learning method (E, Wahyuni & F, Fitriana, 2021).

The student-centred learning model is a good alternative choice to prepare students to become good human beings in terms of science and technology and faith-piety which is full of new opportunities and interesting challenges. In the following, the authors

provide an alternative innovation for developing a learning model with a constructive and student-centred paradigm in order to achieve 21st-century learning, namely the Project Based Learning (PjBL) model.

Project-based learning model (PjBL) is a 21st-century learning model that is based on basic concepts, principles and paradigms. This method is considered to increase students' motivation in conducting analyzes aimed at problem-solving activities, and critical and meaningful thinking, enabling students to experience independently, increase their previous knowledge and learn in natural situations with students' real lives (Purwanto E, Utara, 2019).

4. DISCUSSION AND CONCLUSION

This study succeeded in knowing that the challenges in Islamic religious education are that many educators are elderly, have conventional learning, lack facilities and infrastructure, and lack of human resources. The innovation made to address the challenges of learning Islamic religious education is to apply the project-based learning model (PjBL) which is a 21st-century learning model based on basic concepts, principles and paradigms. This method is considered to increase students' motivation in conducting analyzes aimed at problem solving activities, critical and meaningful thinking, enabling students to experience independently, increase their previous knowledge and learn in natural situations with students' real lives.

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