

THE ERA OF SOCIETY 5.0 AND IT'S CHALLENGES FOR ISLAMIC RELIGIOUS EDUCATION TEACHERS

Ulfi Annisa Putri

Islamic Religious Education Study Program, UIN Sultan Aji Muhammad Idris
Samarinda

ulfiannisa2@gmail.com

ABSTRACT

Teachers are one of the components of education and have a big role in determining the success or failure of the objectives of school subjects, including Islamic religious education. The teachers must create an appropriate teaching and learning process because they are responsible for helping students not only acquire knowledge but also develop interests and meet learning goals. After experiencing the industrial era 4.0, researchers are amazed by the changes that have occurred in the era of society 5.0. This research aims to know deeply about the era of society 5.0 and its challenges for Islamic religious education teachers. Library research was the method applied in this research. As the results, it was found that there are several challenges that are faced by the Islamic religious education teachers in the era of society 5.0. These challenges include the quality of education, advances in technology & digitalization, the digital divide, and the role & identity of teachers.

Keywords: Society era 5.0, challenges, Islamic religious education teachers.

INTRODUCTION

The era of society 5.0 or generally said to be a society living in the 5.0 era, is one of the plans created by the Japanese government which has become an important topic in global discussions about various transformations in the digital era. This era offers technological designs for large amounts of data (Big Data) accumulated by IoT (Internet of Things) and AI (Artificial Intelligence) (Immatur Rokhmah & Saputra, 2019). Due to the rapid pace of the 4.0 era, society must be able to complete a few advances in this era, including big data, internet for everything, and robots that support human life. Undoubtedly, this impacts every aspect of life, including transportation, health, industry, agriculture and education.

In the educational context, the era of society 5.0 brings significant changes that require adjustments from educators, especially teachers. The teacher's role is no longer limited to presenting subject matter in the classroom, but also includes facilitating learning, mentoring and inspiring students in developing 21st century skills. The skills in question include critical thinking, creativity, collaboration and digital and technological literacy for all educational spheres (Hernawati & Mulyani, 2023).

Teachers play an important role in ensuring that students are ready to face the future. When facing the 4.0 and 5.0 eras, the work teachers face will become increasingly complicated, due to the impact of advances in science and technology and having to face various environmental changes. To educate students in the twenty-first century, a teacher must be aware of the opportunities and difficulties that exist (Nastiti & Abdu, 2020).

The complexity of educational challenges in this era is also felt by an Islamic Religious Education (PAI) teacher. Islamic Religious Education (PAI) teachers must be

ready to equip themselves to handle such complex problems (Imamah, 2021). This is because guiding and educating someone to understand the teachings of the Islamic religion is the goal of Islamic Religious Education (PAI). To prepare students to be successful in this world and the afterlife, it is hoped that they will have thinking, emotional and spiritual intelligence (Mursalin, 2022).

However, as time progresses, it certainly has an impact on everything. Among those that have an impact on education are the many changes that have occurred in the attitudes and behavior of the millennial generation who are accustomed to industrial technology and the digital environment. Some of the attitudes that have emerged are related to moral damage, cyberbullying, and gadget addiction (Mursalin, 2022). Apart from that, in the world of Islamic education there is also a dominant issue currently being faced, namely regarding student morals, attitudes and beliefs which have emerged because of the rapid development of the digital era. Therefore, as an Islamic educator, you need to consider how effectively you can respond to the various changes and advances that are currently occurring. Seeing the importance of a teacher's readiness in facing the challenges of this era, this is the background for conducting research on "Society Era 5.0 and Challenges for Islamic Religious Education Teachers".

RESEARCH METHODS

This research applied library research methods, which specifically showed any information that comes from written sources, including papers, manuscripts and other works related to the issue. To collect information, facts and theories that support this investigation, library research was used. The technique of gathering information through library research involves looking through books and journal articles for information that, in the researcher's opinion, can support the research's discussion (Buwana, 2021). Content analysis is the right approach based on the object of study, namely text. The aim of qualitative content analysis is to methodically convert a substantial quantity of material into a well-structured and succinct overview of significant findings (Erlingsson & Brysiewicz, 2017). Then, "technique for the objective, systematic, and quantitative description of the manifest content of communication" is the definition of content analysis (Liauw, 2022).

RESULTS AND DISCUSSION

Research Results

Era Society of 5.0

Society 5.0 is an innovation-based and human-centered society concept based on technology, developed by Japan as a response to the impact of the industrial period. 4.0 (Sugiono, 2021). The idea of "society 5.0" is a better quality of life through social interaction and technology coexisting. To be able to provide recommendations for every problem faced by the community as users, all components must be innovative (Sugiono,

2021). The aim of Society 5.0 is to improve life in all ways by utilizing technological advances and using humans as a source of innovation. The Japanese government introduced the idea of the "Society 5.0" period which emphasizes technological progress that improves human welfare. To maintain the idea of a balance between technology and its use, humanitarian considerations also support this idea (Sabri, 2019). Therefore, proficiency in using technology is required in every industry. All professionals must engage in digital practices while improving the services they offer to society.

One of the most central services that must be paid attention to in digital practice is educational practice, or the profession of a teacher. So that students are able and qualified to achieve their life goals, education is a forum for students to grow, develop and receive training until they reach adulthood (Keban, 2022). The goal of education in the 5.0 era, which is also called the superintelligence era, is to increase human knowledge, reasoning and ethics in accordance with the latest technological advances. A tough generation that is able to adapt to various situations will be prepared with great help from appropriate educational patterns (Hernawati & Mulyani, 2023). Therefore, the task of an educator or teacher is very important to produce a better next generation.

Teacher-Religious_Islamic Education

In the context of Islamic education, the term teacher is known as "Murobbi, Mu'allim, Mudarris, Mu'addib, and Mursyid" in Arabic (Radinal, 2021), the meaning of whose use has a special place in Islamic Religious Education (PAI) based on the context. Based on this term, the pronunciation of teachers can change, but the meaning remains the same. "Al-ustadz and Ash-shaykh" are terms teachers often use.

Muhaimin, quoted by Abdul Mujib, has provided an in-depth explanation regarding the meaning of the concepts mentioned above in relation to their application by emphasizing the main tasks that must be carried out by an educator (Mujiyatun, 2021). Below is a quote from Abdul Mujib's point of view explaining how the term should be used, namely: (1) Murabbi is a person who trains and prepares students to become creative thinkers who can also organize and care for the results of their creativity so that they do not cause harm to the environment, society or themselves; (2) Mu'allim is a knowledgeable individual who has the ability to develop information, explain its application in everyday life, and articulate its theoretical and practical aspects. They can also transfer, internalize and apply knowledge;

(3) As a person who has intellectual sensitivity and sharp information, Mudarris always refreshes his knowledge and abilities. He also tries to educate his students, eliminate their ignorance, and develop their skills according to their talents, hobbies and abilities; (4) A person who can prepare students to assume responsibility for creating a quality civilization both now and in the future is called Mu'addib; (5) Mursyid is a figure who can be a role model, self-identifying liaison, or consultant for his students in various areas of life; and (6) Ustadz is a figure who can dedicate himself to

professionalism, he has a committed attitude, dedication to the quality of the process and successful results, as well as a continuous improvement mindset (Zufiroh, et al., 2023).

Based on the description above, taking into account language and terminology, teachers in Islam are those who are responsible for the academic growth of their students. According to the Islamic view, the teacher's task is to educate, which includes helping each student realize his or her maximum potential in the cognitive, affective and psychomotor domains (Zufiroh et al., 2023). Teachers have an adult duty to help students become physically and spiritually mature, and help them understand their role as independent individuals, social creatures, and servants of Allah Subhanahu Wata'ala.

Islamic Religious Education (PAI) teachers and general educators essentially have the same task, namely that they both strive to pass on their knowledge to their students so they can learn more and understand more diverse subjects (Setiawan & Sujarwo, 2023). Because the Prophet strongly recommended that knowledge be shared rather than kept for oneself, someone who serves as a teacher in this capacity holds a position comparable to or included in the level of the Prophet. Therefore, it can be concluded that a teacher has great responsibility and a strong sense of responsibility, especially in teaching Islamic Religious Education (PAI). His job is not only to spread religious knowledge, but also to provide a good example and uphold norms for his students.

Discussion

Challenges for Islamic Religious Education Teachers in the Era of Society 5.0

The era of civilization 5.0 is currently faced with three serious challenges: a. How to protect ourselves from attacks during a crisis and maintain the progress we have made. b. The current direction of international education. c. Modify and adapt the national education system to encourage a more democratic learning environment, accommodate varying needs and circumstances among students and regions, and encourage greater community involvement (Putra, 2019).

Even though Islamic education is considered perfect, it is based on the hadith and Al-Quran as well as the inspirational writings of mujtahids, philosophers and intellectuals. But in reality, there are still a number of problems in it. This of course has a direct impact on the poor quality of Muslims produced in Islamic Religious Education (PAI) institutions. This will also cause Muslims to be marginalized globally and become the subject of debate on a world scale (Amirudin, 2017).

The following are the main problems of national education, including Islamic Religious Education:

1. Education quality

The problems faced in Islamic education are not one or partial; rather, there are many issues that are mixed and related to each other. One of the main problems in the

world of education, especially Islamic education, is the low quality of education, thereby lowering society's basic knowledge standards. The low quality of community resources will have a negative impact on the characteristics of a nation

In reality, it is Islamic teachings that have guided humans to strive to improve the quality of their lives since time immemorial, which includes developing human resources by cultivating an intelligent culture (Ansori, 2015). This shows that education is the first step in preparing humans to become responsible, independent individuals and social creatures who have a sense of togetherness. Moreover, education fosters a calm and orderly life in which moral principles are respected and equal enjoyment of physical and spiritual well-being.

Therefore, to become an educator, especially an Islamic Religious Education teacher, you need to have a strong sense of enthusiasm for learning. This will certainly provide benefits to society in two ways: first, it will increase the awareness and skills of a teacher; secondly, it will give teachers more resources to use in imparting knowledge to their students. The higher the standard of Islamic education in Indonesia, the more superior the resulting generation will be in terms of morals and general knowledge, as well as other factors.

2. Technological advances and digitalization

The contribution of Islamic education to the creation of contemporary civilization and culture, which is related to advances in science, technology and art, is currently under attack. Islamic education is more focused on moral and spiritual issues, resulting in a decline in the effectiveness of education in this field. If we look at Islamic education from a broader perspective, it is clear that Islamic education is currently outdated and unable to keep up with sociocultural progress.

Some Muslims are still less interested in taking the initiative and showing dedication to bridging science and technology, which can help advance Islamic education, because of ideological problems. Therefore, most Muslims do not yet have a culture that values learning, especially in terms of science, technology and digital. The severity of this ideological problem can be seen from the poor and uneven quality of the Muslim generation (Amirudin, 2017). Therefore, educators, especially Islamic Religious Education (PAI) teachers, must be able to utilize digital technology in the classroom from an early age. This includes the use of social media, various e-learning platforms, and learning software. Because digital technology will also make education more widely accessible on a global scale.

3. Digital divide

After technology and digital problems, this will be related to the next problem, namely the digital divide. It is possible that some regions lack access to technological infrastructure, thereby limiting the availability of Islamic education teaching on digital platforms (Jyanthi & Dinaseviani, 2022). If we examine this digital gap more deeply,

this is the impact of the economic gap in a region. This certainly affects the completeness of the facilities and infrastructure that the area will have. Given these challenges, teachers must find ways to ensure all students have equitable access to necessary technology and learning resources. Among other things, by accessing online platforms, anyone can access complete and high-quality Islamic education resources through this technology. Therefore, Islamic education can help Muslims throughout the world and reach a wider audience if implemented with the right strategy.

4. Teacher roles and identities

Furthermore, the challenges of teaching Islamic education that are often faced are several Islamic paradigms that are considered less important, so that the learning process is minimal and the level of seriousness of students is only limited to fulfilling academic demands (Saputra & Murdani, 2023). Among them: education that seems to be traditional education, and teaching methodology that runs conventionally. In this case, most students view learning activities regarding Islamic education as unattractive and not empowering and focus only on memorizing texts rather than discussing current socio-religious issues (Sulaiman, 2017.).

In the era of society 5.0, teachers now act as facilitators, mentors, spiritual leaders and educators. Considering the problems mentioned above, an Islamic education teacher must be qualified to guide students in both the areas of intellectual and spiritual development. And another thing that needs to be considered is that as a teacher you must be a role model, with the teacher's role being emulated by students, a teacher should have an identity that is in accordance with the vision of Islamic education, and have the ability to be a creative facilitator during the learning process.

CONCLUSION

In the context of Islamic education, the terms teachers are known as "*Murobbi, Mu'allim, Mudarris, Mu'addib, and Murshid*" in Arabic. The goal of education in the 5.0 era, which is also called the superintelligence era, is to increase human knowledge, reasoning and ethics in accordance with the latest technological advances. Even though Islamic education is considered perfect, it is based on the hadith and al-Quran as well as the inspirational writings of mujtahids, philosophers and intellectuals. But in reality, there are still a number of problems in it. The challenges that teachers must face in the era of society 5.0 are: quality of education, technological advances & digitalization, digital divide, role & identity of teachers. With this, it is hoped that teachers, in this case especially Islamic Religious Education teachers, can continue to follow developments with the times. This is so that Islamic education is not left behind by the current accelerated technological developments, so that Islamic education is more widespread and can be useful for many groups.

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