

Islamic Education System in Welcoming the Era of Society 5.0

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ABSTRACT: The Industrial Revolution 4.0 to become Society 5.0 is a natural movement towards developing increasingly sophisticated information and technology. This study aims to propose a new construction in the field of Islamic education, namely the Islamic education system, to welcome the Era of Society 5.0. This research method is a literature survey combining previous references that follow the discussion. The findings of the researchers are that in welcoming the era of society 5.0, the education system fulfills three criteria for destructive thinking (innovation and creativity in learning), self-driving (hr professionals with a good mentality and open-mindedness, understanding situations quickly and accurately, honest and agile), and reshape or create (taking good experiences for better things).

Studi ini mengusulkan konstruksi baru bidang pendidikan Islam yaitu system pendidikan Islam dalam rangka menyambut Era Society 5.0. Perlu diketahui bahwa Revolusi Industri 4.0 menjadi Society 5.0 merupakan gerakan nyata menuju perkembangan informasi dan teknologi yang semakin canggih. Metode dari penelitian ini adalah survei kepustakaan yaitu menggabungkan referensi-referensi terdahulu yang sesuai dengan pembahasan. Dalam menyambut era Society 5.0 sistem pendidikan yang memenuhi 3 kreteria pemikiran yang destruktif (inovasi dan kreativitas dalam pembelajaran), Self-driving (profesional SDM dengan mentalitas yang baik dan berpikiran terbuka, memahami situasi dengan cepat dan akurat, jujur, dan gesit), dan Reshape or Create (menggambil pengalaman yang baik untuk hal yang lebih baik).

Keywords: Education System, Islamic Education, Era Society 5.0

INTRODUCTION

From a historical perspective as research implies an approach based on intertemporal relationships. Information related to the past, present, and future about various theories, problems, methods, models, philosophies, civilizations, and humanity throughout history has expressed views about the importance of education.

This can be traced from the time of the Apostles (Zaman Rosul) to the present (Mahroes, S., 2015). At the beginning of the messenger, the Prophet Muhammad only taught Islam to his relatives, family, and people closest to the Prophet, after that the Prophet taught it openly and thoroughly to the city of Mecca, but there were still many obstacles in the implementation of education. Only after the Prophet moved to Medina, educational activities could run smoothly and intensively without significant obstacles (Zebua, RSY, Ihsan, M., & Nurjanah, N., 2020). In addition, the Prophet also established the Dar al-Arqam learning complex as a sign of the Prophet's love for education.

During the time of the Abbasids, education spread rapidly to all Islamic countries, so countless madrasas were founded. People were very enthusiastic, competed in search of knowledge, attended learning centers, and even left their homes to study (Z. Abidin et al., 2022). The goal of Islamic education is the same as the goal of human life: to become a servant of Allah (Abdullah) and at the same time become an agent of God who governs the universe (Khalifatullah). What is the common thread for finding the meeting point of *masyiatullah* (God's will) and *masyiatul 'ibad* (human desires). It can only be achieved through education (Mahroes, S., 2015.) According to Darajat, Islamic education is the formation of Muslim personalities or changes in attitudes and behavior in accordance with the guidance of Islamic teachings. Muhammad Qutb, quoted by Idi, said that Islamic education finds comprehensive access to the physical and spiritual human form in this worldly activity (Jannah, F., 2013).

Islamic education as a system certainly has the scope that distinguishes it from other systems. The content of Islamic education is said to cover all areas of human life in the world where humans can use it as a place to plant seeds of *amaliyah*, whose fruit will be picked in the afterlife (Uhbiyati, 2005). Furthermore, Uhbiyati (2005) explains the scope of Islamic education as: Students, Principles, and Objectives of Islamic Education, Educators, Islamic Materials, Islamic teaching methods, Educational Evaluation, Islamic Education Tools, Environment, and circumstances surrounding Islamic education (Ainissyifa, H., 2017). As understood above, Islamic education has three main components:

1. Educational activities develop, encourage, and invite students to go further than in their previous lives.
2. Our education approach is based on noble moral values.
3. Educational efforts cover all human potential, both cognitive (mind), affective (affective), and psychomotor (behavior) potential (Ainissyifa, H., 2017).

Nowadays, education faces increasingly complex challenges due to technological advances in the transitional period of the Industrial Revolution 4.0. Although the industrial revolution 4.0 has not stopped the explosion of educational challenges, the emergence of Society 5.0 or Society 5.0 is very surprising (Primarni et al., 2022). According to Andreja, Industrial Revolution 4.0 and Society 5.0 are real movements toward the development of increasingly sophisticated information and technology. This progress poses challenges for the world of education, especially Islamic education, and all levels of society. Therefore, facing the emergence of Society 5.0 requires patent breakthroughs to address the challenges faced by Society 5.0. The Japanese government adopted the concept of Society 5.0 to anticipate global trends with the emergence of the Industrial Revolution 4.0. Society 5.0 is a natural thing that needs to be realized with the Industrial Revolution 4.0. The Industrial Revolution 4.0 has brought various innovations not only to industry but also to

society as a whole. Society 5.0 answers the challenges that emerged from the turbulent era of the Industrial Revolution 4.0, which is marked by a world full of turmoil, uncertainty, complexity, and ambiguity.

Before the issue the industrial revolution emerged, the world of education, especially Islamic education, where conventional or traditional education patterns had not touched or connected with technology at all, then came the industrial revolution which resulted in the world of education having positive and negative effects; this is where a gap occurred so the authors are interested, at least according to the Internet on Things, Artificial Intelligence, Big Data, Robots, etc. to improve the quality of life for society 4.0 (Umro, J. 2020). With this background, the author would like to discuss further "The Islamic Education System in welcoming the Era of Society 5.0."

LITERATURE REVIEW

As a result of the author's search and research, many documents and studies discuss the Islamic education system in the era of Society 5.0, which really needs to be done because it helps to see the extent of the discussion on this theme. Therefore, the authors include some literature or research papers that discuss this topic. First, in research by Nasikin, M., & Khojir, K. entitled "Reconstruction of Islamic Education in the Era of Society 5.0. Cross border", this study explains: First, Islamic education in the era of Society 5.0 must be able to take advantage of the potential technologies. Second, Muslims must continue improving manpower in science and technology, striving for spiritual, moral, and intellectual health. Third, the modernization process is needed to improve the Islamic education system, starting with the paradigm, framework, and evaluation (Naskin, M., & Khojir, 2021)

Second, research by Albanjari entitled "Civilized Madrasas in the 5.0 Era. Proceedings of the Faculty of Islamic Religion, Dharmawangsa University", The study explained that madrasas are educational institutions that can combine Islamic and general education. Specifically, the factors behind the need for civilized madrasas in Era 5.0 are: Being able to develop a better curriculum in accordance with the demands of era 5.0, and efforts to improve the Islamic boarding school system towards a better education system. As well as an effort to bridge the traditional education system practiced by Islamic boarding schools with an acculturated education system (Albanjari, NI, 2021).

Third, research conducted by Umro, J. entitled "Challenges of Islamic Religious Education Teachers in Facing the Era of Society 5.0.", this research explains the challenges of Islamic religious educators to inspire that the task of Islamic religious educators is to prepare human resources who are ready to face challenges. , is inseparable from the various means available to raise and educate generations to participate in the era of globalization without borders. The challenges faced by Muslim teachers are very complex because we are facing the era of Society 5.0. This era is increasingly being reflected in Japan and will no doubt influence Indonesia as well. Therefore, the task of Islamic religious education teachers must be to answer the challenges ahead. In addition, Islamic religion teachers must also have basic skills that all students must possess (Umro, J., 2020).

Fourth, in the research conducted by Wicaksono, DS, Kasmantoni, K., and Walid, A. entitled "The Role of Islamic Boarding Schools in Facing the Alpha Generation and the Challenges of the World of Education in the Era of Society 5.0", this research explains that Society 5.0 is society. which can solve various challenges and social problems by utilizing various innovations that were born in the era of the industrial revolution 4.0 such as the Internet of Things (internet for everything), Artificial Intelligence (artificial intelligence), Big Data (large amounts of data), and robots to improve the quality of human life. Meanwhile, in the era of 21st Century Education, the focus is on all ages, every child is Rusmini: Character Education: Solutions for Strengthening Students in learning communities, learning is obtained from various sources not only from books but can also come from the internet, various kinds of technology & information platforms and development curriculum globally, in Indonesia it is interpreted as independent learning. Facing the era of

society 5.0 requires 6 basic literacy skills such as data literacy, namely the ability to read, analyze, and use information (big data) in the digital world (Wicaksono, DS, Kasmantoni, K., & Walid, A., 2021).

Fifth, the research conducted by Bahri, S. entitled "The Concept of Islamic Religious Education Learning in the Era of Society 5.0", this study describes the Revitalization of the learning system, educational units, elements of students and educators, and educational staff all play a role in the effectiveness of PAI learning in line with the idea of Islamic religious education. If all the important components in PAI learning education are able to keep up with the times, especially digital use, then the implementation of PAI learning education will become more digital, think creatively, be more imaginative, and be dynamic. Bahri, S. (2022).

Sixth, in the research conducted by Nurdiana, W., and Harsoyo, R. entitled "Measuring the Integrity of Indonesian Education Curriculum in Facing the Society 5.0 Era." creative, innovative, and able to collaborate with machine work in which the era uses human-centered and technology-based concepts. With this concept, society will easily accept all updates in the era of society 5.0 where all components of human life are supported by super-smart and sophisticated technology (Nurdiana, W., & Harsoyo, R., 2021).

Seventh, in research conducted by Fuady, RHR entitled "Islamic Education, Sufism, and Challenges of the Era of Society 5.0.", this study explains Islam to produce morals or moral wisdom and actions that benefit oneself and others. That way, tasawuf education can improve science and technology so that it continues to benefit everyone and does not harm anyone (Fuady, RHR, 2021).

Eighth, in a study conducted by Ma'rifatunnisa, W., Rusydi, MI, and Salik, entitled "Renewal of Harun Nasution's Islamic Education and Its Relevance to the Concept of Islamic Education in the Era of Society 5.0." entering the era of Society 5.0, the relevance of his thinking to the concept of Islamic education is: First, Islamic education that is progressive and develops temporally must develop a pattern of rational or critical thinking which is categorized as Lower Order Thinking (LOTS). Fourth, the Islamic religion teaching method used must be able to critical thinking, must be able to develop students' critical thinking skills. However, it is necessary to study further the development of the concept of Islamic education in the Society 5.0 era, especially the use of digital media in the learning process of Islamic religious education (Ma'rifatunnisa, W., Rusydi, MI, & Salik, M, 2022).

Ninth, in the research conducted by Setiyo Wicaksono, D. entitled "The Role of Islamic Boarding Schools in Facing the Alpha Generation and the Challenges of the World of Education in the Society 5.0 Era", this study explains the Role of Islamic Boarding Schools in Responding to Neglected Generations and Issues in the World of Education in the Era of Society 5. 0 It is expected that Islamic boarding schools are able to innovate to meet the needs of the times. With regard to HR (Human Resources), fulfilling the role of educator requires digital skills and creative thinking. To adapt to Society 5.0, 21st century or 4C life skills are needed (creativity, critical thinking, communication, and collaboration) in education. Darussalam Bengkulu Islamic Boarding School revitalizes extra-curricular activities and in particular, we carry out positive activities at the Islamic Boarding School and encourage a more moral character. The ability of HOTS in the spirit of the Islamic boarding school

learning process that is about to enter the 5.0 era of society. HOTS (Higher, Order, Thinking, Skills) is the ability to solve complex problems and think critically and creatively. Encouraging students to build creativity and critical thinking, namely teacher development (Setiyo Wicaksono, D., 2021).

Tenth, in the research conducted by Windra, W entitled "Learning to Welcome the Era of Society 5.0", this research explains about to answer the challenges of society 5.0 in learning, online learning is a way of preparing oneself to face the era of society 5.0 (Windra, W., 2022).

METHODS

The method of this research is a literature survey, in which data is collected by searching for and constructing sources of information from various sources such as books, journals, and existing research. The type of this research is qualitative, namely research by collecting data from the literature and collecting key data from this research, not research that produces results in the form of procedures or statistical calculations, carried out in a research design that aims to reveal phenomena in context. Because qualitative research tends to use an analytical approach that is descriptive and inductive in nature, this qualitative research emphasizes processes and meaning based on the subject's perspective. This qualitative research design is described comprehensively in such a way that researchers and scientists can easily understand it (Fadli, MR, 2021).

DISCUSSIONS

The word education comes from the Greek language, namely pedagogy" *the words are arranged in two words "Pais" and again which means the guidance given to children (Wuru, 2017)*. Whereas in terms of education is one of the efforts to foster, form, foster, educate, and train, (Nurhayati, N., & Rosadi, KI, 2022) and efforts to develop potential (Suliha, U., & Resnayati, Y., 2019). formally, informally, and non-formally addressed to all students.

Law Number 20 of 2003 of the Republic of Indonesia concerning the National Education System in General Provisions: Education is the promotion of learning so that students can positively develop their religious potential, mental strength, and self-control. efforts to create an atmosphere and process of personality, intelligence, noble character, and skills needed by oneself, society, nation, and state (Nurhayati, N., & Rosadi, KI, 2022).

The definition of education according to Plato is to develop students' potential, develop morality and knowledge, enable them to find true truth, and teachers have a key position in motivating and shaping the environment (Musyafa` Fathoni, 2010). In Aristotle's ethics, education is defined as educating people to have the right attitude in all their actions (Bunyamin, 2018). According to al-Ghazali, education is the effort of an educator to eliminate bad morals and instill good morals in students so that they can get closer to Allah and achieve happiness in this world and in the hereafter, Putra, AA, 2016). Ibn Khaldun, on the other hand, believes that education has far-reaching implications. According to him, education is not only limited to a learning process that is limited spatially and temporally, but also implies a process in which human consciousness understands, absorbs, and lives natural events for centuries (Akbar, 2015). For John Dewey, education means growth, development, and life itself. He has a progressive outlook and is generally optimistic about student

progress in the educational process (Mualifah, 2013). Kihajar Dewantara argues that education is a guideline for increasing the potential of students to become independent individuals and of society to achieve safety and prosperity (Yanuarti, 2017). From several figures who have explained the importance of education, we can conclude that:

1. Education is a two-way process.
2. Students are independent human beings who have the potential to grow and develop further through education.
3. Educators are people who play an important role in the educational process, including motivation and environmental preparation.
4. Smart people and character are the goal of education to find a sense of security and happiness (Firmansyah, MI)

Islamic Education

Education Islamic education means that through the educational process there is an emphasis on changing behavior from bad to good. Behavior change includes not only personal piety but also social piety. This piety must be properly expressed in human life. In Islam, education has a purpose related to one of the Islamic philosophies of life (Arifin, 2021; Santoso et al., 2021). Because the purpose of life and the philosophy of life are very closely related. It is clear that the philosophy of our life as intelligent people in Islamic teachings is the Al-Qur'an and As-Sunnah . Both teach that all activities carried out by Muslims must be aimed solely at the service of Allah SWT. This claim is confirmed in the Qur'an. Which means:

Say: Verily my prayer, my worship, my life, and my death are for Allah, the Lord of the worlds. In another verse it is also explained; And I did not create jin and humans except so that they would serve Me (Nurjali & Rosadi, 2021).

Education is a shared responsibility so that quality education can be achieved through good involvement and cooperation in all components of education. Improving the quality of education requires the same understanding and involvement of teachers, parents, the community and education stakeholders, and must be simplified in the form of a systematic mindset. Social support is a form of concern for the environment in the form of support for improving the quality and quality of complex education (Nurhayati, N., & Rosadi, KI, 2022). Matter it is supported by Warsah & Uyun (2019) who say that To become a plenary education, every educator must have good properties such as; extensive knowledge; which task smart, honest, and confidence, able to teach students with patience and integrity, form a learning method that creative, authoritative, fair, non-discriminatory, speaking pleasant and courteous.

Islamic Education System in the Era of Society 5.0.

Era Society 5.0 can be interpreted as a human-centered technology-based society concept. Society 5.0 is a human-centered, technology-based society concept developed by Japan. Through Society 5.0, artificial intelligence (*artificial intelligence*) will use large amounts of data collected via the Internet (Internet of Things) in all fields as a new policy dedicated to enhancing human capabilities and opening up opportunities for humanity (Arifin et al., 2022). Society 5.0 refers to the Internet of Things (Internet for everything), *Artificial Intelligence* (AI), Big Data, robots, and other innovations born in the Industrial Revolution 4.0 era that will improve people's lives, this is a society that can solve social issues and problems (Umro, J., 2020; Satria 2021).

Islamic religious education is an education system that covers all aspects needed by a servant of Allah. This is because Islam has become a guideline for all aspects of human life, both in everyday life and in the hereafter (Arifin, 2009). The goals of Islamic education are achieved after the completion of a project or activity.

The problems of Muslims today are caused by the inaccurate orientation of religious education. So, to prove the inaccuracy of education, we can derive three things:

First, because religious education is now focused on learning about religion, many people know the value of religious teachings, but their actions do not reflect the values of the religious teachings they know.

Second, the chaotic arrangement and selection of religious teaching materials often go unnoticed, finding things that should have been learned beforehand. Unlike the Madahab which is accepted by the majority, it is said to be heretical and heretical. Third, the lack of comprehensive and in-depth explanations as well as the lack of semantic and general mastery of important and fundamental concepts in religious teachings, so that the meaning, spirit, and context are so far apart, often with different explanations.

Conditions like this make religious teachings adhered to by its adherents and believed to be truly religious teachings with centuries of history. We often don't know where the source comes from, be it the Al-Qur'an, As-Sunnah, or the long experience of Muslims. Tying the material they teach with the situation of students around the world, is considered an integral part of Islamic teachings. Three skills that must be owned by every individual or teacher are said to be able to solve problems in society and the world of education, especially Islamic education. Islamic education must answer the challenges that arise from the beginning of Society 5.0.

As a result of this kind of religious education, Muslims usually feel more justified in following the products of conventional thought whose origins are not entirely clear, rather than sticking directly to the Al-Qur'an and Sunnah (Syukur, 2020). Challenges need not be interpreted as making it difficult or even prevent you from achieving anything, but they do drive your determination to improve your problem-solving skills (Pewangi, 2016).

According to (Zubaedi, 2012), when globalization confronts Islamic education, there are two connotations of opportunity and risk at once. As an opportunity, globalization on the one hand makes it easier for Islamic education to quickly access various information, and for Islamic education to disseminate scientific products that are beneficial to society.

Era Society 5.0 refers to the concept of a human-centered, technology-based society. One example is the application implemented by the Japanese government in the concept of the Society 5.0 era, which emerged from the Industrial Revolution 4.0, and is seen as having the potential to be positioned for the role of humans (Tukiyo et al., 2022). Society 5.0 is the era of Society 5.0, where the Internet becomes everything. Japan will create artificial intelligence, big data and robots. Society that solves social problems. Improving the quality of human life as a substitute for human activities (Rohim and Darwanto, 2020). In this case, an approach based on concepts that are appropriate to the subjects taught will greatly support and motivate students in learning, especially in an Islamic-based learning framework (Mubarok et al., 2022).

Islamic religious education must be competitive in the long term. There are several problems with Islamic religious education. First, the lack of personnel. Second, many teachers are older. Third, the infrastructure is not perfect. Fourth, the traditional Islamic teaching methodology.

In addition to the four problems described above, there are three factors that cause Islamic religious education to often receive sharp criticism. First, the development of science and technology is not accompanied by the development of Islamic religious education. It can be said that the response of Islamic religious education to science and technology is slow. Second, there is a grouping of knowledge, between religious knowledge and general science. Third, there are differences in views among education policy makers. To justify the age of Society 5.0, we need a way to ensure that Islamic religious education can be accepted in the midst of the times. If not, it is difficult to implement Islamic religious education in the current context. Therefore, as explained above, all aspects of Islamic religious education require change and renewal. In this 5.0 society, Islamic religious education must at least go through three steps. As explained by Rhenald Kasali in his book *Disruptio* (2018), these steps include destructive thinking, Self-driving, and Reshape or Create

Destructive thoughts. Mindset is the way people think, determined by our attitude before we think and act. Islamic religious education is currently everyone's primary need in the digital era that is changing rapidly, with high mobility and access to information. This idea must be developed by educators, especially in Islamic religious education, and Islamic religious education is not always narrow. In addition, today's society demands immediacy and timeliness, and demands innovation and creativity in learning.

Self-driving: Organizations that are agile and dynamic in adapting to navigate seas of chaos are those whose HR departments are great drivers, not passengers. HR professionals with a good driver mentality want to be open-minded, understand situations quickly and accurately, be honest and agile. Beware of all kinds of bad things and work effectively, innovatively and efficiently. These skills are necessary for Islamic religious education.

Reshape or Create There are popular genealogies among Muslims that are still followed today. The lineage is "Take the good old and take the new which is better". The existence of process of modifying Islamic religious education in the era of Society 5.0 must continue, not to be left behind from time to time. In addition to the three things above, there are several things that can be done to maintain the existence of Islamic education and maintain global future trends in the face of the 5.0 social revolution era. So that Islamic religious education can stand in the midst of the times, especially in facing the era of Society 5.0 (Naskin, M., & Khojir, K., 2021).

Based on the steps mentioned above, then evaluation in psychology education is also needed to measure the extent of education both from educators and participants students in stamping learning outcomes (Uyun & Warsah, 2021) However, to face the 5.0 era, there are several challenges that will be faced by educators during the learning process, such as creativity, critical thinking, communication, and collaboration - which are problems and challenges in managing human resources in Islamic education. In order to meet the demands of 21st century

life skills, for dealing with society 5.0 is to prepare human resources with digital skills and innovative and creative thinkers; change the paradigm of educational institutions; and preparing educational institution leaders who have leadership qualities and can collaborate (Resufle & Rofiki 2022). In line with the research by Husni & Nabil (2022) it was revealed that there were several suggestions put forward in dealing with er 5.0. among others: (1) eliminating dualism between science and religion; (2) creating standards for teacher professionalism; (3) creating *a center of excellence* in Islamic education; (4) reorientation of understanding of Islamic teachings; and (5) optimizing the Islamic religious education curriculum in public schools. Challenges in facing the 5.0 era will be a part that needs to be continuously improved in accordance with the times.

CONCLUSION

Education is one of the efforts to foster, form, coach, educate, and train, formally, informally, and non-formally aimed at all students. While Islamic Education means that through the educational process there is an emphasis on changing behavior from bad to good. Behavior change includes not only personal piety but also social piety.

Era Society 5.0 refers to the concept of a human-centered, technology-based society. Islamic religious education must be competitive in the long term. There are several problems with Islamic religious education. First, the lack of personnel. Second, many teachers are older. Third, the infrastructure is not perfect. Fourth, the traditional Islamic teaching methodology.

For a sufficient age of Society 5.0, we need a way to ensure that Islamic religious education can be accepted in this era of development. In this 5.0 society, Islamic religious education must at least go through three steps. As explained by Rhenald Kasali in his book *Disruptio* (2018), these steps include destructive thinking (innovation and creativity in learning), Self-driving (professional HR with a good driver mentality wants to express, and understand situations quickly and accurately, honestly, and agile), and Reshape or Create ("Take the good old and make the new better".)

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