

Islamic education and the challenges of community life in the era of society 5.0

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Abstract: The progress of human civilization has now entered the era of society 5.0. In this era, technology plays a vital role in simplifying community activities. However, this era poses challenges, such as increasing individual competence and potential so that technology does not replace them. In addition, the value of tolerance and social interaction is decreasing due to dependence on technology. Islamic education can be a solution to face these challenges because of its universal nature. This research aims to explain how Islamic education can answer issues that arise in people's lives in the era of Society 5.0. The method is literature; the data source is from books, articles, websites, and the Quran, which are then analyzed to conclude. The results of the study show that Islamic education can integrate the use of technology with Islamic values. This aims to promote the wise use of technology without eliminating the essence of positive character and social values as the foundation. Thus, Islamic education can be the central pillar of forming a better society in the era of society 5.0.

Keywords: Dynamics of society 5.0, Islamic education, technological and social changes

Abstrak: Kemajuan peradaban manusia kini telah memasuki era society 5.0 di era ini teknologi berperan vital dalam menyederhanakan aktivitas masyarakat namun era ini menimbulkan tantangan seperti kebutuhan untuk meningkatkan kompetensi serta potensi individu agar tidak tergantikan oleh teknologi, selain itu mengurangi nilai toleransi dan interaksi sosial semakin berkurang akibat ketergantungan pada teknologi. Pendidikan Islam dapat menjadi solusi menghadapi tantangan tersebut karena sifatnya yang universal. Penelitian ini bertujuan untuk menjelaskan bagaimana konsep pendidikan Islam dapat menjawab isu-isu yang muncul di kehidupan masyarakat dalam era society 5.0. Metodenya yakni kepustakaan, sumber datanya dari buku, artikel, website dan Al Quran kemudian dianalisis untuk menarik kesimpulan. Hasil penelitian menunjukkan pendidikan Islam dapat mengintegrasikan penggunaan teknologi dengan nilai-nilai Islam. Hal ini bertujuan untuk mempromosikan penggunaan teknologi secara bijak, tanpa menghilangkan esensi karakter positif serta nilai sosial sebagai landasannya. Dengan demikian, pendidikan Islam bisa menjadi pilar utama membentuk masyarakat yang lebih baik di era society 5.0

Kata kunci: Dinamika masyarakat 5.0, pendidikan Islam, perubahan teknologi dan sosial

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INTRODUCTION

The development of the 4.0 industrial era presents a unique challenge for society, especially in education, particularly Islamic education. Educators are required to prepare their competencies to face increasingly complex life challenges. However, addressing these challenges necessitates collaboration with community elements. Therefore, society must be educated because education is the foundation and preparation for navigating life. According to Sabaruddin (2022), quoted in the book by John Dewey, known as 'Experience and Education' views, education is a fundamental need in the life of every generation. One of the functions of education is the social function, as a guide and also to develop, shape, and enhance skills, independence, and critical thinking in facing various life problems and improving the quality of life, as well as providing adaptability for the current generation and

future eras. The function of education can be achieved through various actions of improvement and optimization within formal education institutions such as schools and non-formal education in families or communities (Indy et al., 2019).

We face increasingly complex challenges in educating each generation that will eventually become a part of society. The generation of modern times is faced with the rapid development of technology, evidenced by the Industrial Revolution 4.0. Moreover, before the industrial revolution is over, society is confronted with the era of society 5.0. Rojko (2017) Speculating that both eras serve as tangible evidence of the rapid advancement of information and increasingly sophisticated technology, society must adapt and integrate various forms of technology into life, especially in education, for quality of life. The rapid development poses a specific challenge in the realm of education and societal elements. Therefore, in the era of Society 5.0, all elements will be aware of the need to continue contributing by formulating ideas to face the challenges that will inevitably arise. The era of Society 5.0 refers to a society capable of adopting and utilizing the benefits of innovations from the 4.0 industrial era to address and solve various social problems, such as the Internet of Things innovation, which 'utilizes the Internet in various activities,' artificial intelligence, big data, and robots to simplify societal activities (Arianti et al., 2023; Susanto, 2023).

Education is an integral part of human life sustainability. Quoted from a book by Al-Ghazali, specifically Islamic education encompasses various forms that emphasize the preparation for humans when striving to achieve happiness in this world and the hereafter. Islamic education is a stage of improvement that aims to achieve positive results, naturally associated with da'wah activities. Generally, Islamic education aims to spread Islamic teachings to all humanity. The essence of Islamic education is fundamentally focused on the quality of faith and its steadfastness in practicing various teachings of Islam. Islamic education is a system of education that aims to shape the next generation with a vision and mission aligned with Islam, capable of transforming individual paradigms towards a positive direction in various aspects, including thinking processes, verbal expressions, and ethics, and able to apply and disseminate existing principles comprehensively in social activities (Ulum, 2018).

The ideal concept of Islamic education cannot be separated from Islamic thinkers, namely Muslim scholars who pay great attention to the intellectual state of future Muslim adherents (Effendi, 2020). Knowledge and education enable humans to strive for a positive life, thereby reaping happiness. One of the efforts of humans to be considered noble is by increasing their knowledge and being able to apply it in their daily lives, as well as being able to adapt to the currents of the times without neglecting the importance of Islamic character sourced from the Quran and the Hadith of the Prophet (Lestari et al., 2019).

The era of Society 5.0, which has been ongoing in recent years, has brought about significant impacts, especially in Islamic education and the entire scope of society (Nugraha, Razzaq, et al., 2024). According to Warsita (2008), based on Thomas Friedman's opinion, various opportunities and threats in Islamic education activities must be addressed. The opportunities that can be utilized include the emergence of technology, which indicates the rapid flow of globalization. Thus, it can provide easy access to information and serve as a medium for Muslim scholars to disseminate their various scientific achievements. In addition to opportunities, some threats can affect the order of human life at any time, such as the emergence of social divisions and the decline of existing customs and local wisdom,

which can lead to the collapse of various sectors of Islamic civilization, especially in the field of education, which is fundamentally the central element in the advancement of human civilization. Research conducted by Putra (2019) about the challenges of Islamic education in facing Society 5.0 shows that the concept of Islamic education should prepare human resources. These are competent Islamic educators who can face challenges and carry out their duties as mentors of a generation ready to compete and contribute universally through efforts to shape a generation that is not only taught cognitively but also does not neglect or ignore other factors.

Nurhakim (2010) conveying that there are complex challenges, including maintaining the character of the next level of competence both on a small and universal scale as a preparation for competition. Then, it is necessary to create ideas for changes and adjustments to the national education system regarding democracy, diversity, adaptation to living areas, and the potential of students who can later contribute to society. Another challenge Islamic education faces is the need to prepare quality human resources in education, namely educators. Bakar (2015) argue that various aspects underlying the various problems in education are known, commonly found in the low quality and competence of educators in teaching, as well as the efforts of approaches and methods used being of poor or even no quality in shaping the next generation, which will eventually become a resilient group of society ready to face various challenges of changing times. Therefore, an Islamic education concept is needed to face the challenges in society's life in the era of Society 5.0. This research will discuss the concept of education and its relevance in addressing the challenges of societal life in the era of Society 5.0.

This research continues the efforts made by previous researchers, including the study conducted by Nugraha, Mansur et al. (2024), about the challenges of Islamic education facing society 5.0, where they only focus on discussing the challenges of Islamic education in facing the era of society 5.0. Meanwhile, the gap in this research is viewed from the findings in reviewing the ideal concept of Islamic education to face society's challenges in the era of society 5.0. It is hoped that this research can contribute to the development of research related to the efforts of the Islamic education concept as an effort to face the challenges of society in the era of society 5.0, as well as to form the next generation based on the views of the Islamic education concept that is systematically and sustainably conceived. This research is fundamental because it can serve as a reference for the initiators of ideas and organizers of Islamic education in preparing society or the next generation to face the challenges in the era of society 5.0. The continuous advancement of civilization demands that humans keep innovating and providing benefits without neglecting ethical, moral, and social values (Nugraha, Mansur et al., 2024).

The purpose of this research is to understand the implementation of the Islamic Education concept to face the challenges of societal life in the era of society 5.0 because Islamic education is not merely about the discussion of knowledge. However, more than that, Islamic education has become a concept that serves as a guide or framework for individuals or groups to navigate and face the challenges and opportunities of life in an increasingly complex world.

METHOD

The research employs the library research method with a qualitative approach, which involves uncovering, analyzing, and explaining various findings from the analyzed objects in specific situations. The descriptive presentation addresses various problem findings from the phenomenon being studied (Sugiyono, 2010). The research acquisition is focused on providing an objective explanation based on the natural situation of various objects being studied. Library research, or (library research), is a series of activities that can encompass various methods and sources of library data collection through efforts to examine and analyze various data sources such as the Quran, articles, magazines, news, and others. The action taken is to search for articles that align with the research, based on the scope of societal life challenges and their solutions for the community in the era of society 5.0 grounded in Islamic education.

The data analysis technique used is data analysis following the flow (flow model). The stages when conducting data analysis include data collection, data reduction, data presentation, and conclusion. The research outlines various perspectives proposed by experts discussing the concept of Islamic education as an effort to address society's needs of society in the era of Society 5.0. The data collected serves as a foundation to support the researcher's arguments in examining the concept of Islamic education in responding to society's challenges in the era of society 5.0.

RESULTS AND DISCUSSION

The concept of Islamic education

The concept is closely related to the scope of views from individuals or groups, which result from insights rooted in phenomena or experiences undergone to present explanations and predictions that could occur. Islamic education is affiliated with the Quran and Hadith, and Islamic traditions underpin it, thereby enabling the preservation of educational elements for humanity (Bahri, 2022). In line with that opinion, Sukisno et al. (2023) Believes Islamic education is fundamentally derived from the Quran, developed through Islamic traditions. This naturally results in individuals who are convinced of the existence of God, a process carried out through education specifically for the Islamic community and generally for all of humanity universally.

Fundamentally, Islamic education is not merely a type characterized by religious elements. More than that, Islamic education can be understood as a type of education whose promotion is based on hope, aspirations, and efforts to realize Islamic values, which can be visibly seen in the institutions and activities it conducts. Moreover, it emphasizes various teachings of Islam as the center of study and implements programs that have been systematically organized (Akip, 2022). Islamic education is a stage of consciously shaping human personality, encompassing both spiritual and physical aspects based on Islamic religious doctrine, intended as a provision for life's journey with the hope of achieving worldly and spiritual bliss (Sayuti, 2022). In line with that, Islamic education highly emphasizes societal development that encompasses all elements of life, leading to benefit and harmony in life and devotion to Allah following Islamic teachings (Moedjiono, 2023).

From the previous explanations, it can be analyzed that Islamic education takes its sources from the Quran and Hadith and adopts long-standing customs into a civilization. Islamic education is carried out through formal and non-formal institutions that prioritize

character formation based on Islamic teachings so that a generation of society can benefit its surroundings, adapt to the times without abandoning Islamic elements in life, and become a pious person who worships Allah alone.

The goal of continuity of Islamic education contains Islamic elements, hoping to achieve education through stages oriented towards continuous Islamic teachings. According to Panggabean (2024) The goal of Islamic education is to depict Islamic values intended to be realized in the individuals of the students after the learning phase is completed. The goal of Islamic education is to shape future generations into individuals with Islamic character who are faithful and obedient to Allah, possess noble character, are healthy, knowledgeable, competent, and independent, and become a society that will later benefit their surroundings, thereby positioning themselves as obedient servants of Allah and having a balanced understanding of knowledge between this world and the hereafter.

According to Putri and Zuliana (2023) In the book by Al-Aṭṭas, education aims to shape an upbeat personality. This moral human being believes and is obedient only to Allah SWT, who created humans by His will. Able to develop all the potential granted by Allah based on positive values, namely belief only in Allah alone, until reaching the stage of managing one's personality in obedience only to one's Lord. Moreover, Al-Aṭṭas focuses on harmony that encompasses the personal factors of a person, including the realm of the soul and inner self. Al-Aṭṭas hopes that Islamic education can comprehensively create a positive human being. (al insan, al kamil). Various goals are oriented towards the Islamic dimension, incredibly fulfilling the duty of Abdullah (servant of Allah) and the duty of Khalifah fi al-Ardl. (pengemban amanah Allah di dunia). Of course, the scope of education in Islam must reflect various competencies in knowledge and be demonstrated by emulating its role model, namely the Prophet Muhammad, and it is required to realize the embodiment of Muslims who practice the teachings brought by the Prophet (peace be upon him) (Sa'diyah, 2013).

The goals of Islamic education, as viewed through the lens of Ibn Khaldun, can be categorized as follows: First, in the context of the individual, Islamic education is expected to enhance the competence, knowledge, and physical and spiritual opportunities (mind, breath, and soul) to the fullest extent possible, ultimately shaping the individual into an ideal person. Second, in line with personal development, it encompasses social education and community involvement and aims to create individuals whose social lives can be realized, mainly through available knowledge and resources, hoping to form a suitable and dynamic societal civilization (Nugraha, Zuhdiyah et al., 2024). Lastly, humans are bearers of the trust from Allah SWT as Khalifah in the universe; Islamic education is expected to educate humans to carry out activities that are rewarded with goodness and preserve the trust intended, namely being the Khalifah of Allah on His earth. Based on the three previous opinions, it can be analyzed that the detailed objectives of Islamic education proposed by Ibn Khaldun earlier align with the fundamental teachings of the objectives of Islamic education, namely balance (Tawazun) and comprehensiveness, encompassing all aspects (Universal, Kafah) (Muvid, 2020).

Based on several previous references, it can be said that the urgent need for education can be understood if the Quran and Hadith are the primary sources that should underlie all the material presented in Islamic education from generation to generation, especially in the current digital era. Therefore, Islamic education aims to shape competent individuals in various fields of worldly and religious knowledge. Of course, it is very relevant if the existing

goals, which have been in place for a long time, are also implemented in the current era, namely Society 5.0. By realizing the educational goals, it is hoped that we can shape a generation of students who can respond to various challenges in society and fulfill their roles in line with the demands of the times because students are encouraged to think critically, have broad perspectives, continue to be consistent, possess an innovative spirit, and develop a flexible sense of independence while utilizing various technological advancements for the benefit of the community.

Challenges of society 5.0

Society 5.0 is a concept of life in which society coexists with technology to achieve a more meaningful life. The goal is to create collaboration between various elements to face society's challenges (Sabri, 2019). The relevance of technology in Society 5.0 encompasses materialism, which focuses on utilizing technology to meet needs, and existentialism, which manages the universe rationally to maintain harmony (Bimantoro et al., 2021). Society 5.0 aims to make society the center of well-being by utilizing the collaboration between the virtual world and the real world to solve problems (Lisna & Muliastri, 2020). Society 5.0, known as the digital society, prioritizes humans' role in controlling technology to simplify activities and maintain a balance between technology and humanity (Suhadak, 2021). Nevertheless, the era of Society 5.0 has significantly impacted the development of human civilization, including communities facing profound challenges in their daily lives.

The challenge for society in the era of Society 5.0 is the demand to continuously improve digital, media technology, and social literacy so that the community can access, create, and distribute information. The community needs special training and actions to become individuals or groups who are brilliant in using technology. Society is faced with threats from a theological aspect, so there is a need for religious education efforts that can provide the community with the tools to survive in the era of society 5.0.

Some other complex challenges include the digital divide, meaning not all members of society have access to advanced technology, compounded by economic, geographic, or educational disparities, which can exacerbate social inequality. There is also the issue of data and privacy abuse, causing anxiety among the public by irresponsible parties. Additionally, the dopamine effect triggers society's dependence on technology, leading to people losing their ability to perform certain activities without relying on technology. Furthermore, there is the loss of social character or identity in society due to the decreasing real-life social interactions, where people become more accustomed to and comfortable with interacting in the digital world, such as social media, which certainly has the potential to disrupt social bonds and cultural norms in society (Saputra, 2023).

From several previous explanations, it can be understood that the era of Society 5.0, initiated and promoted in various sectors, especially education, is unavoidable. The Japanese government has adopted and developed this idea to align community participation in utilizing technology as best as possible, and must be addressed selectively. Various activities nowadays are increasingly highly dependent on technology, which aims to ease human activities. However, some challenges must be faced, especially in Islamic education. The correct pattern of Islamic education will help prepare and produce a generation of independent, resilient, and character-driven individuals. Thus, we hope this generation will be ready to adapt to any situation, condition, and possibility that may arise. Therefore,

Islamic education teachers are expected to contribute to shaping a resilient generation in society 5.0 and beyond.

The concept of Islamic education as an effort to face societal challenges in the era of society 5.0.

Education is a conscious and systematic action aimed at developing various potentials of society, providing motivation, and encouraging the enthusiasm of the nation's generation to continuously delve into the potentials within each individual and develop them in totality. The hope is that these actions can contribute fundamentally, comprehensively, and universally to the development of the society's civilization (Harun, 2013). Islam, as a universal and perfect religion, has provided clear guidelines on the formulation and implementation of the Islamic education concept, encompassing the goals, foundations, and essence of ideal education, which includes preserving and providing opportunities for the innate potential of humans that leads to values of goodness and nobility, so that society can fully devote themselves to Allah (Hidayat, 2015).

From the two explanations above, it can be understood that Islamic education is a process of learning or teaching aimed at nurturing all the potential possessed by humans as beings with faith and obedience who have the will to think and innovate to benefit the entire universe.

Implementing the Islamic education concept is ideal for every condition of the times because Islamic education is universal. As previously explained, Islamic education prioritizes aspects of community development that encompass all elements of life, leading to benefit and harmony in life and devotion to Allah following Islamic teachings. Moreover, the Islamic education concept involves character formation based on Islamic teachings so that students will eventually become members of society who can provide benefits to their surroundings and adapt to the times, especially in the era of society 5.0, while not abandoning Islamic elements in life and becoming devout humans who worship Allah alone (Nadia & Waqfin, 2023). Nevertheless, due to the impact of the rapid changes of the era, various challenges arise in the form of the erosion and degradation of societal character values in real life. Sandra Ball Rokeach and Melvin L. Defleur state that it is not just a challenge in activities entirely dependent on technology but also the occasional upheaval of differing viewpoints that triggers societal conflicts (Faizin, 2018). If we observe closely, serious and structured solutions are needed to address all kinds of emerging problems, one of which is through education, because education plays a crucial role in improving the quality of society. Moreover, this formation must start from educational institutions, encompassing the students (Alfian & Ilma, 2023).

In line with that, there are at least three main challenges that society must face in the era of Society 5.0, namely: 1) how to maintain what has been possessed so that it is not eroded in all lines by the impact of the rising crisis, 2) how to strengthen and develop educational competencies from the ground up, nationally, and globally, 3) what efforts can be made to improve and align the national education system that upholds democratic concepts, prioritizes diversity, regional conditions, and students who will eventually become the foundation of a generation capable of adapting to the currents of globalization (Sonhaji, 2023). Aside from several previous opinions, there are challenges for society's life that are so complex, such as the digital divide due to the era of society 5.0, where not all

members of society can access or utilize digital technology due to a lack of technological skills, resulting in injustices in the fields of education, employment, and opportunities for a better life. The service sector of community activities can be replaced at any time by the presence of technological machine innovations and AI (artificial intelligence), so whether we like it or not, society must be able to adapt by continuously developing the skills they possess. There is also the erosion and decline of tolerance values, social emotions, and minimal interaction among community members due to technology being misused, leading society to feel that interacting through technology is sufficient. Excessive use of technology results in dependency, which triggers problems in societal character changes, including ethics, mental disorders, and resistance to community life norms because of the belief that the current world is freedom without boundaries (Mira et al., 2022).

The global community's relationship with computers, gadgets, and other digital devices has created a new era, namely the virtual world, which is highly likely to hinder social interactions in the real world. Moreover, the era of Society 5.0 produces a generation that is vastly different from its predecessors. With their unrestricted use of technology, they can access information quickly and globally, which compels educational pioneers to innovate, devise strategic steps, and shape a millennial generation relevant to their time's developments (Muchsin, 2021). Various phenomena that occur should be taken seriously by anticipating negative impacts on education and community life. One concrete and appropriate effort is character education in the era of Society 5.0, referred to as Akhlak education in the Islamic context. Suppose we understand together that the concept of Islamic education is so perfect. In that case, it can undoubtedly be utilized to address various challenges of societal life in the era of Society 5.0, starting from the cultivation of good habits in learning for future generations, namely the students, so that they have an awareness of their responsibility as bearers of the trust from Allah, reflecting rahmatan lil alamin in their daily lives. Islamic education was born much earlier and is far better than the era of Society 5.0. This concept can anticipate challenges from the impacts caused by enhancing the capabilities of society according to its era without eliminating or diminishing the essence of Islamic teachings (Keban, 2022).

Several specific efforts can be undertaken to address societal challenges in the era of Society 5.0, based on Islamic education, which involves integrating technology with Islamic values. Technology through Islamic education should be utilized as a tool to simplify people's lives. Therefore, Islamic education needs to teach students, as the next generation (the future society), to use technology wisely without losing the essence of moral character, such as honesty, justice, and responsibility, and to include emotional management education (Hajri, 2023). Furthermore, it is necessary to integrate character education, or in the concept of Islamic education commonly referred to as moral education, because in the rapidly developing era of society 5.0, it must prioritize the formation of noble character. Islamic education serves as a solution that will produce a generation of society oriented not only towards academic intelligence but also possessing moral awareness, enabling them to adapt to various challenges they face without neglecting elements of truth (Rohmah, 2019).

In addressing society's challenges in the era of Society 5.0, the community must possess creativity, think critically, and collaborate to contribute to the era of globalization both now and in the future. Additionally, human resources through Islamic education, as we know, teachers as education organizers play an important role in shaping a generation of

society that can collaborate with relevant parties to provide basic digital skills and a creative mindset to form competencies focused on problem-solving. Encouraging the community to engage in creative collaboration, such as fostering positive activities and instilling morals to defend against the erosion of previously formed societal character. Next, efforts can be made to provide educational facilities and infrastructure by collaborating with the community to support teaching and learning processes that are still inadequate (Reshufle, 2022).

Another opinion aligns with the previous statement that the era of Society 5.0 demands society, especially students as the next generation, to think critically, innovatively, and collaboratively, have a social spirit, and get accustomed to digital literacy and media. Therefore, Islamic education has already initiated the understanding of using technology wisely and effectively to benefit community life and social welfare. This is because Islamic education provides space for those who implement it to adopt a universal attitude and embrace positive change for the welfare of society (Bahri, 2023). Moreover, Islamic education provides a space for learning through a multidisciplinary approach and innovation that combines religious knowledge with science and technology. For example, integrating industrial science, agriculture, physics, biology, and technology with Islamic education or Islamic values as an effort to develop innovations that are beneficial to the broader community (Lusiana, 2024).

Islamic education teaches the concept of lifelong learning because future challenges are becoming increasingly complex due to the continued development of technology and knowledge. Therefore, it is necessary to take actions that stimulate students' willingness to explore their potential continuously by learning and adapting throughout their lives (Bakri, 2014). Thus, it is clear that Islamic education serves as a solid foundation for continuously striving to seek knowledge, whether in worldly or religious knowledge, to advance and improve society's welfare. Like the famous saying from the Arabs: "Seek knowledge from the cradle (baby) to the grave." From this saying, it can be understood that the obligation to deepen knowledge lasts throughout a person's life, from the moment they are born into the world until they return to the realm of the afterlife. That obligation will continue to bind until a person returns to Allah or the end of their life.

From various previous reference explanations, it can be said that technology in the era of Society 5.0 is inseparable from community life, including education itself. The urgent need for education in society demands a change in the education system that requires the development of skill potential for the next generation to be more holistic in socializing while being relevant to global demand. However, society can pursue many opportunities besides the challenges that must be faced. Therefore, the authorities must work together to ensure that the optimization of technological benefits in the era of Society 5.0 can be accessed equally and fairly while also paying attention to humanitarian values based on the teachings of the Islamic education concept.

The solution that can be implemented to address the challenges explained at the beginning is to carry out inclusive and equitable education, where Islamic education becomes a pioneer in promoting equal access to digital education by integrating technology-based programs for all segments of society. Islamic education teaches its followers to utilize the knowledge they possess so Islamic education can conduct training programs and teach digital skills to the community. Furthermore, in addressing the misuse of technology by

irresponsible parties, Islamic education can instill and shape a society with ethics in using technology, as Islam taught based on the Quran and Hadith. Additionally, Islamic education can develop new skills for the community based on Islamic teachings because Islam teaches its followers to have a work ethic so that technology does not replace their work (Subandowo, 2022).

The concept of Islamic education encourages a balanced life for society, including the use of technology in the era of society 5.0, because the concept of Islamic education teaches direct interaction and quality interaction that can reduce dependence on technology, which has very detrimental effects such as anxiety, depression, and others. In addition, Islamic education shapes character and mental resilience, enabling society not to fall into digital pressure or isolation. The concept of Islamic education also teaches ethics, where the concept of Islamic education does not prohibit the use of technology but encourages society to adapt to the times without neglecting ethical values and wisdom in the use of technology in the era of society 5.0 to achieve societal welfare that is expected not to harm others.

CONCLUSION

This section summarises the results and discusses the research objectives. Society today faces increasingly complex challenges that must be addressed, with rapid technological development evidenced by the emergence of the 4.0 industrial revolution. Moreover, before the Industrial Revolution was even over, society was confronted with the advent of the 5.0 society era. The 5.0 society era, initiated by the Japanese government, is touted as a potential solution to global issues arising from the impact of the 4.0 industrial era. The 5.0 society aims to create a system that positions society as the center, which is expected to enhance productivity, fulfill all its needs, and improve the quality of life for the community. Nevertheless, due to the rapid changes of the era, various challenges arise in the form of the erosion and degradation of societal character values in real life. The challenges are becoming more complex due to the digital divide resulting from the 5.0 era of society. Not all members can access or utilize digital technology due to a lack of technological skills. Community activities can be replaced by the emergence of technological machine innovations and AI (artificial intelligence), so society must inevitably adapt by continuously developing their skills. There is also the erosion and decline of tolerance values, social emotions, and minimal interaction among community members due to engagement in social activities in the virtual world. Therefore, efforts can be made through Islamic education, namely integrating technology with Islamic values in every sector, such as industry, agriculture, physics, and others. Technology through Islamic education should be utilized as a tool to simplify people's lives. Hence, Islamic education needs to teach students as the next generation (the future society) to use technology wisely without losing the essence of moral character.

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