The Readiness of Islamic Religious Education Teachers to Enter The Era of Industrial Society 5.0

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	Abstract
Keywords: Society 5.0; Character Education; Religious Studies; Critical Thinking Skills;	The challenges of entering the era of Society 5.0 require people to face more complex challenges. These changes have both positive and negative impacts. In connection with the progress of Society 5.0, educational institutions have new challenges, namely not only making their students academically ready but also printing them with character. The development of the world of communication today requires people to face various complex challenges. The era of society 5.0 has an impact on all human life, both positive and negative. In this context, educational institutions are expected to be pivotal in addressing the challenges. This can be achieved by equipping students with a comprehensive understanding of religious studies. This research is included in library research using the content analysis method. This research used the following procedures: Preparing tools, preparing the work bibliography, timing, analysis, and compiling research notes. The data in the study were obtained from literature in accordance with the research topic. The new concept emerges, intact and up-to-date, from the collected and processed data. This includes gathering references manually and digitally. This research indicates that educators must prepare themselves to face the challenges of the Society 5.0 era. This preparation should entail two key areas of focus, namely character education, which at least includes five characters: religious, independent, nationalist, integrity, and cooperation, and links learning with critical thinking skills.
	Abstrak
Kata kunci: Masyarakat 5.0 Pendidikan Karakter; Studi Agama; Keterampilan Berpikir Kritis;	*Tantangan memasuki era society 5.0 menuntut masyarakat mendapatkan tantangan yang lebih kompleks. Perubahan tersebut membawa dampak baik dampak secara positif maupun dampak negative. Berkaitan dengan kemajuan society 5.0 lembaga Pendidikan memiliki tantangan baru, yaitu tidak hanya menjadikan peserta didiknya siap secara akademik namun harus mencetak peserta didiknya dengan berkarakter. Perkembangan dunia komunikasi sekarang ini menuntut masyarakat menghadapi berbagai tantangan yang begitu kompleks. Era society 5.0 membawa dampak terhadap seluruh kehidupan manusia baik positif maupun negatif. Dalam hal ini lembaga pendidikan diharapkan dapat menjadi solusi dalam menghadapi tantangan yang hadir yaitu dengan menyiapkan peserta didiknya dengan pendekatan ilmu agama. Penelitian ini termauk dalam penelitian kepustakaan dengan metode analisis isi. Penelitian ini dilakukan dengan prosedur sebagai berikut: Persiapan alat, penyusunan bibliografi kerja, pengaturan waktu, analisis dan menyusun catatan penelitian. Adapun data dalam penelitian diperoleh dari literature yang sesuai dengan topik penelitian. Pengumpulan data dilakukan dengan mengumpulkan referensi secara manual maupun digital. Data dikumpulkan dan di ditampilkan, reduksi dan konstruksi sehingga muncul konsep baru yang utuh dan terbaru. Penelitian ini menghasilkan temuan setidaknya ada dua hal yang perlu dipersiapkan oleh seorang pengajar menghadapi era society 5.0 yaitu pendidikan karakter minimal mencakup pada lima karakter: religius, mandiri, nasionalis, integritas dan gotong royong dan mengaitkan pembelajarannya dengan keterampilan berpikir kritis.*

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INTRODUCTION

In this industrial revolution era, the impact on education is felt strongly. Students who are millennials and accustomed to the internet environment are among those who have noticed changes in attitudes and habits. For millennials, the internet is a necessity that cannot be separated from their lives (Hafeez, Kazmi, & Tahira, 2022);(Nurmawati, Panjaitan, & Amri, 2022; Purwadi et al., 2022). During the industrial revolution era, education was significantly affected. Gadget addiction, cyberbullying, and a decline in morals are among the negative consequences (Syamsul, Miftachul, & Nur Hayati, 2023);(Fathullah, Ulfiah, Mulyanto, Gaffar, & Khori, 2023; Kardi, Basri, Suhartini, & Meliani, 2023; Romli, Abd Aziz, & Krish, 2022);(Funa, Gabay, Ibardaloza, & Limjap, 2022). Thus, it makes sense that instructors of Islamic religious education consider the best ways to address how students' conduct has changed in the context of Society 5.0. (Nogaibayeva, Kassymova, Triyono, & Winantaka, 2023);(Mubarok, Sofiana, Kristina, & Rochsantiningsih, 2022)Not handling the situation seriously will destroy students' attitudes, morals, and values. Such issues are frequently observed in education, particularly within the context of Islamic religious education.

4.0 poses a challenge to today's educational landscape with its progression during the industrial period (Fahmi, Rusli, & Sani, 2024; Hafid, Barnoto, Shonhadji, & Abuhsin, 2022; Suharno, Rifai, & Sudrajat, 2023);(Suryaman, Adha, Suharyanto, & Ariyanti, 2024) including for Islamic religious education. Islamic education teachers need to get ready for more complicated difficulties (Alazeez, AL-Momani, & Rababa, 2024; Priyono, Rozi, & Hanani, 2023; Pusvitasari & Zarkasyi, 2024). The complexity of these problems require that academics and other members of society possess the necessary skills. Consequently, as education is an essential component of human life, people must receive an education (Pranowo, Dwijonagoro, Lumbantobing, & Purinthrapibal, 2023).

Andreja believed the Industrial Revolution and Society to be significant movements in the development direction of ever-more-advanced information and technology. These advances pose their own The world of education, especially Islamic education and all its components, face significant challenges (Alexon, Safnil, & Syafryadin, 2024);(Rohmadi, Sudaryanto, Prayitno, & Zainnuri, 2023). Therefore, In order to address the advent of Society 5.0, it is imperative to facilitate a paradigm shift in the realm of intellectual property. This is to ensure that the impending challenges posed by Society 5.0 can be effectively confronted. It is important to recognize that the Industrial Revolution 4.0 and Society 5.0 are two distinct entities, yet they share a common foundation: technology (Nechaev & Avdeeva, 2023);(Mohamed Yusoff, Hashim, & Muhamad, 2020). First, Industry 4.0 combines cyber technology and automation technology. This trend encompasses cyber-physical systems, the Internet of Things (IoT), cloud computing, and cognitive computing in manufacturing technology. It is commonly referred to as the trend towards automation and data exchange.

According to Agustini, the Industry 4.0 revolution is also referred to as an industrial revolution that will change the pattern and relationship between humans and machines. Innovation that begins with the amount of data on the internet and the use of

the cloud changes industrial products. As well as changing the production process and product marketing. It even changes people's lifestyles because the products of this industrial revolution can be seen in everyday life. In essence, the fourth industrial revolution is distinguished by the prevalence of comprehensive automation, digitalization processes, and the integration of electronic devices with informatics systems. The relationship between customers and companies, as well as that between the general public and their country's leaders, will be affected by this.

Actually, The Japanese government has embraced the idea of the 5.0 society, recognizing the global trends that have emerged as a result of the Industrial Revolution 4.0.Society 5.0 came into being as a result of the Industrial Revolution 4.0.Several developments in the fields of industry and society have been made possible by the Fourth Industrial Revolution. (Badawi, 2023, 2024; Juniar, Monalisa, & Tarigan, 2024);(Ramadhana, Al Muhdhar, & Sulistijiono, 2023). The majority of the disruption brought forth by the industrial revolution 4.0 era—a world marked by unpredictable nature, complexity, ambiguity, and turmoil—is addressed by society 5.0 (Tursina, 2023);(Fuad, Muttaqin, & Marpuah, 2023). In short, Innovations from the Industrial Revolution era, such as the Internet of Things, artificial intelligence, big data, and robots, are utilized by society 5.0 to solve various social challenges and improve the quality of human life. The social challenges and problems that beset humanity are addressed and human life improved by Society 5.0 through the utilisation of innovations from the Industrial Revolution era, including the Internet of Things, artificial intelligence, big data, and robots. (Santoso, Triono, & Zulkifli, 2023).

In the context of the societal transition towards a fifth industrial revolution, characterised by the pervasive influence of data, the digitalisation of processes and the advent of the "Internet of Things," the Japanese Prime Minister, Shinzo Abe, posits that data-driven connectivity is a potential means of bridging the socio-economic divide (Hamed & Alehirish, n.d.). Education services, from primary to tertiary levels, even reach remote villages (Fuad et al., 2023). Furthermore, Shinzo Abe asserted that the concepts of Industry 4.0 and Society 5.0 are not significantly distinct. Industry 4.0 relies on artificial intelligence (AI), whereas Society 5.0 prioritizes the human element. Society 5.0 represents a novel innovation in the history of human civilization on Earth.

There is little doubt that Society 5.0 has an impact on the educational landscape. According to Trilling & Fadel, emphasizing the intellectual side of education alone is insufficient in the Society 5.0 era. Instead, education must be a tool for developing in pupils a variety of other abilities, such as information media and technology skills, learning and innovation skills, and life and job skills (Wahyudi & Alanshori, 2023);(Julhadi, Muta'allim, Fitri, Efendi, & Yahya, 2023). Therefore, Education represents a trajectory or orientation towards a superior quality of life. This perspective aligns with the view espoused by John Dewey, who posited that education is a fundamental necessity for human existence. (Markus, Abu Bakar, & Kholis, 2023);(Solahudin, Komala, Ruswandi, & Arifin, 2023).

Islamic Religious Education, as one of the subjects taught in schools, has a very strategic role in shaping the personalities of the people and the nation (students) who are strong, both in terms of morality and in terms of science and technology (Markus et al., 2023);(Solahudin et al., 2023). To form this personality, at least the orientation of Islamic education must meet five criteria, namely: value preservation orientation, orientation to social needs, orientation to labor, orientation to students, and orientation to future development (Murharyana, Ayyubi, Rohmatulloh, & Suryana, 2023; Risdiani, Srifariyati, Raharjo, & Abdulrohman, 2023);(Rochmat, Yoranita, Prihatini, & Wibawa, 2023) According to Thomas Lickona, character is related to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral). In this context, he included, "Character education is the conscious effort to assist people in comprehending, caring about, and acting upon fundamental ethical values." The purpose of character education is to help people comprehend, care about, and act upon fundamental ethical ideals in a purposeful (aware) manner. He states this even in the book Character Matters: Character education is the conscious attempt to foster virtue, or objectively excellent human attributes, that are beneficial to each individual as well as to society as a whole (Susilowati, Hafiduddin, Mujahidin, & Dahlan, 2023);(Santoso, In'am, Haris, & Wekke, 2024).

Therefore, on this good opportunity, The author will undertake a detailed examination of the difficulties encountered by educators engaged in Islamic religious education as they navigate the complexities of the emerging era of Society 5.0, a topic of significant debate within the field of education.

RESEARCH METHOD

Research from libraries is used in the methodology. Theoretical studies and library studies are related, and references from scientific literature will frequently be segregated. This study will involve the following processes in library research: 1) setting up tools; 2) A bibliography is created.; 3) scheduling time; and 4) Taking research notes and reading. The relevant literature, including books, journals, and scientific articles on the subject of choice, served as the study's data source. The data gathering method employed in this library research is to collect information on objects or variables from notes, books, papers, articles, journals, and other sources. Researchers apply writing schemes and maps, research note formats, and a check list of classifications of research materials based on the study's emphasis as research tools.

This research uses library data analysis content analysis method. What is meant by the content analysis method is a research that involves discussing the focus and depth of information. In order to maintain mis-information (human error factor ignorance), it is necessary to borrow between libraries and reread the literature used in the research. The principle used in compiling research reports is simplicity and ease. (Miles, Huberman, & Saldana, 2017);(Rasid, Djafar, & Santoso, 2021).

RESULTS AND DISCUSSION
The objective is to prepare Islamic educators to enter the era of Society 5.0.

Law Number 20 of NUMBO sets the legal basis for education in Indonesia, which reads: "The objective is to cultivate students' potential to become individuals of faith, integrity, and virtue, with a strong moral compass, sound physical and mental health, a wealth of knowledge, and the capacity for innovation, autonomy, and civic engagement." (Huda, 2024). It is provided by law that Islamic education can also be said to be the main component in building the nation's morals. Through the integration of values, This encompasses the multicultural values of Islam, which are transmitted by Muslims through traditional educational institutions, including recitation, majelis taklim, surau, and pesantren. These institutions have developed and persisted until the present day.

Currently, Islamic education in the Unitary State of the Republic of Indonesia is plagued with various problems and issues that are very tiring. Among the factors contributing to this situation are internal problems. This is evidenced by the current work ethic of Islamic education, which has declined. A cursory observation of the Islamic school education system, including madrasahs, pesantren, and Islamic colleges, reveals a promising growth in quantity, with the number exceeding the perceived demand (overproduction). However, other sciences oriented towards science and technology remain scarce. It is therefore understandable that some commentators have observed that Islamic students tend to demonstrate deficiencies in a number of key areas, including insight, scientific and technological proficiency, communication skills, and political awareness. These observations have led some to conclude that the ethos of Islamic education may not fully address the interconnections and synergies necessary for the development of an effective and comprehensive educational system.

In addition, there are rapid developments related to the era of industrial revolution 4.0 and society 5.0. As a result, many learning media innovations have emerged, such as electronic communication media in the form of cellphones, television, radio, and so on based on the internet, which have penetrated geographical, social, and political boundaries intensely. The sophistication of technological tools is a characteristic of the Industrial Revolution 4.0 and Society 5.0 eras. The Industrial Revolution is defined as a process of rapid change in the production process. The phase-to-phase change makes an articulate difference in its usefulness (Tursina, 2023).

In the context of the ongoing Industrial Revolution 4.0, the advent of sophisticated technological advances presents a series of challenges to the field of Islamic education, the full extent of which has yet to be fully addressed. The world of Islamic education will undoubtedly be confronted with yet another surprise in the form of technological advances in the era of Society 5.0. In point of fact, the Industry 4.0 and Society 5.0 revolutions have their genesis in advances in technology and information. The advancement of information technology presents a significant challenge to the field of education. It is therefore evident that Islamic religious education, as the principal element in the development of national character, requires meticulous preparation at an

early stage. In order to meet the challenges of the modern world, it is necessary to implement a range of sustainable innovations in the field of education.

A. Malik Fadjar in (Sanjaya, 2008);(Zuriah & Rahmandani, 2021) has said that today's education is faced with complex problems. These problems are: first, how to defend against the attack of the crisis; and second, how to ensure that the achievements that have been obtained are not lost. Second, the world of education has been faced with global problems. He regards competition as a potential avenue for consideration at the regional, national, and international levels. Thirdly, modifications to the national education system are required in order to facilitate a more democratic process, with due consideration given to the local cultural diversity. In light of the considerable ethnic, cultural, and religious diversity that characterizes Indonesia,

Another challenge is the development of critical thinking in Islamic religious education. This can be achieved by applying Bloom's Taxonomy (Bloom, Engelhart, Furst, Hill, & Krathwohl, 1956). The cognitive process of thinking is classified into three distinct categories: lower-order thinking skills, medium-order thinking skills, and higher-order thinking skills. Basic thinking skills, which are classified as lower-order thinking skills, are limited in their applicability to routine and mechanical activities. These skills, such as memorizing and repeating information, are not conducive to stimulating deeper learning. In contrast, higher-order thinking skills encourage learners to engage with information in ways that are not only different from what they have previously encountered but also facilitate deeper understanding and analysis. Higher-order thinking skills (HOTS) are the abilities to connect ideas and facts, analyze, explain, and determine hypotheses to reach a conclusion. (Mardhiah, Amaliyah, Hadiyanto, & Hakam, 2021).

The necessity for Islamic education in the context of Society 5.0. In order to meet the needs of Islamic education in the era of Society 5.0, it is essential to implement new and innovative educational approaches that align with the demands of the modern age. Without this innovation, Islamic education cannot keep pace with the times. Furthermore, educators must be equipped to develop learning tools that foster higher-order thinking skills (HOTS). The following character education values are essential for instilling in students in the Era of Society 5.0:
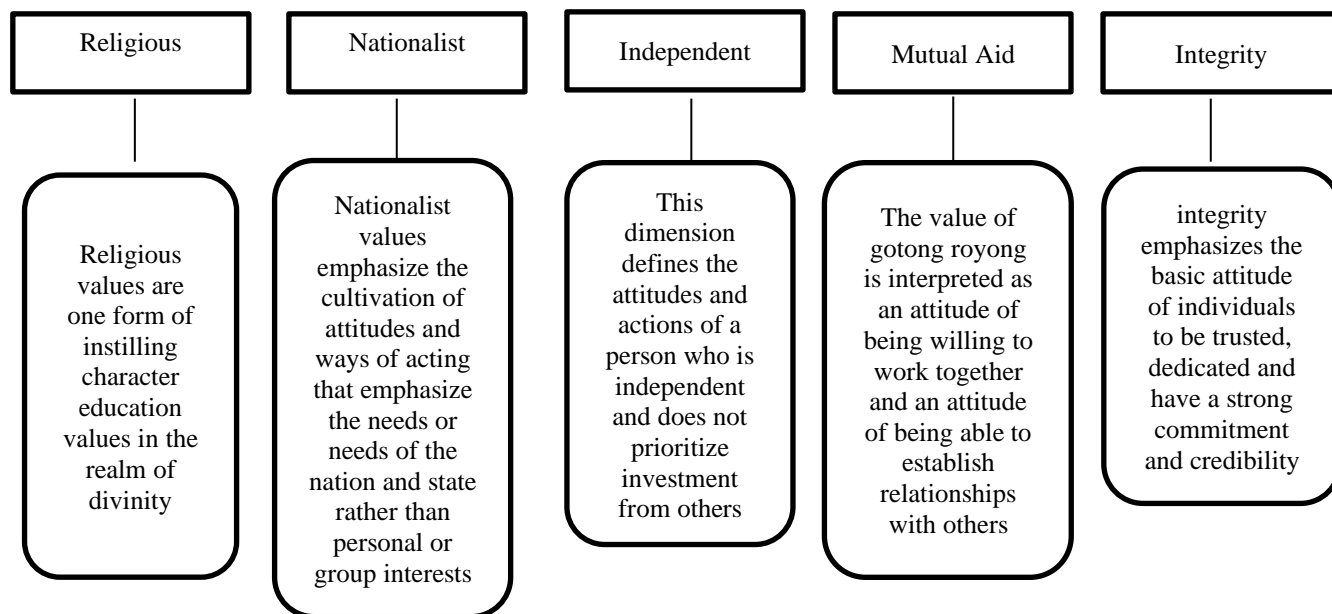
Religious	Nationalist	Independent	Mutual Aid	Integrity
Religious values are one form of instilling character education values in the realm of divinity	Nationalist values emphasize the cultivation of attitudes and ways of acting that emphasize the needs or needs of the nation and state rather than personal or group interests	This dimension defines the attitudes and actions of a person who is independent and does not prioritize investment from others	The value of gotong royong is interpreted as an attitude of being willing to work together and an attitude of being able to establish relationships with others	integrity emphasizes the basic attitude of individuals to be trusted, dedicated and have a strong commitment and credibility

Figure 1. Character education values are essential for instilling in students in the Era of Society 5.0

The five characters above have an important role and need to be taken seriously. Because the application of the five characters above can create harmony together. In addition, the five characters are per the ideology of the Indonesian nation, namely Pancasila. Through the correct application of character, educational institutions will give birth to a superior and great generation of nations. In addition, the application of education in educational institutions will be maximized if the teacher plays a good role in using methods or appropriate teaching patterns such as exemplary teaching, value priorities, reflection, and financing. Based on the analysis of literature documentation, In the context of the emerging societal paradigm of Society 5.0, the role of the teacher is that of a multifaceted educational leader, providing guidance and support to students in a manner akin to a learning director, supervisor, coach, class manager, facilitator, motivator, demonstrator, mediator, and evaluator. Moreover, the role of the teacher serves as a surrogate for parents in the domestic sphere, as educators act as the primary nurturers and guides for students within the academic setting. The role of teachers in the development of student character education is conducted sustainably, under the prevailing circumstances.. Increasingly widespread morality issues are supported by information technology that is increasingly sophisticated and easily used by all students. This presents a challenge for teachers, so they must find solutions and effective learning methods in the process of fostering character education in students (Basri, Nurhayuni, Hasri, & Sohiron, 2024).

Retrieved from (Suwardana, 2018) that teachers are role models as the basis of character education that is not only in the realm of attitude but needs to be balanced with knowledge of technology in the era of society 5.0. Teachers should not respond apathetically to technological advances, but to build character education for students, teachers need to master basic literacy skills, for example, The concept of literacy can be applied to three distinct areas: data literacy, technological literacy, and human literacy. Data literacy can be defined as the ability to analyze, read, and utilize large data sets within the context of digital technology. Technological literacy can be defined as an understanding of the fundamental principles underlying the functioning of machines

and technology applications. In contrast, human literacy encompasses communication, design, and the humanities. In addition to mastering these literacies, the role of teachers also needs to have 21st century skills, namely leadership, cooperation, and problem solving, so that they are maximized in building character education for students, especially in this society in the 5.0 era.

In addition, in learning Islamic, educators need to apply critical thinking to their learning. Previously, Bloom's taxonomy, due to the rapid development of education and learning, has undergone revisions. Anderson, Kratwohl, and several other experts revised Bloom's Taxonomy based on: (1) the need to focus educators' attention on the values of the primary source book, not only as a historical document but also as one of the important parts of learning; and (2) the need to combine new knowledge and thinking in a framework.

Redecker defines critical thinking skills as the capacity to obtain, evaluate, and synthesize knowledge that can be learned, practiced, and mastered. This indicates that instruction or learning that emphasizes students' access to, analysis of, and synthesis of knowledge will help them develop critical thinking skills. According to Facione, critical thinking is the ability to control oneself when making decisions that lead to interpretation, analysis, assessment, and inference. It also involves exposing oneself to information utilizing concepts, criteria, procedures, evidence, and contextual factors. (Suryadi, 2019). Students are required to be able to examine, assess, and draw conclusions using critical thinking. Students with this talent are also expected to be able to argue persuasively using credible evidence that other people can accept. John Butterworth, meantime, continued by saying that the three primary components of critical thinking are analysis, evaluation, and further argument (Adimsyah, Fauzi, & Rofiq, 2023; Amirudin, Supiana, Zaqiah, & Rohimah, 2024; Sadikov, 2021).

Higher Order Thinking Skills (Bloom et al., 1956) is the thinking skills of students in order to get new information stored in their memory, then connect and convey it for a specific purpose. This is in accordance with Bunyamin S. Bloom's opinion, namely: "The learning process, both in school and outside of school, results in the formation of three abilities known as the taxonomy of learning cognitive, affective and psychomotor skills (Bloom, B.S., 1956).

Cognitive skills (Churches, 2008);(Utari, 2014) It is recommended that the abilities be ordered according to the anticipated objectives. The cognitive process describes the stages of cognitive development that learners must master in order to apply theoretical knowledge to their actions and behaviors. The cognitive domain is divided into six levels, as follows: knowledge (knowledge), understanding (comprehension), application (application), decomposition (analysis), synthesis, and assessment (evaluation). The application of the cognitive domain of students in learning activities within the classroom context encompasses behaviors pertaining to the intellectual aspects of the learning process. For example, knowledge and thinking skills. This can be observed in the advancement of theoretical frameworks and the recollection of cognitive processes engaged during the retention of new information acquired in the classroom.

While the mastery of the affective domain can be seen through the moral aspect, which is shown through the feelings, values, motivation, and attitudes of students, In this affective domain, students are generally weak in their application. Because of the

many cases of violence that occur in schools, This is certainly not in line with Article 28 B paragraph 2 of the Basic Law, which states, "Every child has the right to survival, growth, and development and the right to protection." Meanwhile, mastery of the psychomotor aspect can be seen in the skills of students (Sagala, 2010) In this aspect, unlike the affective and psychomotor domains above, it becomes the basic benchmark for psychomotor skills. Through this ability, students are able to apply knowledge comprehensively to themselves.
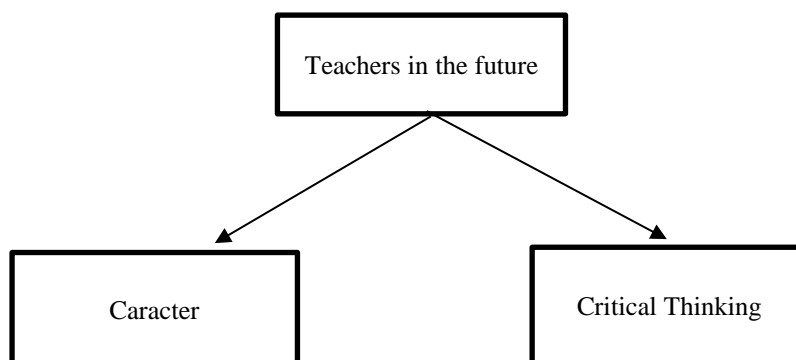
Figure 2. The Role of Educators in the Context of Society 5.0

CONCLUSION

In light of the advent of Industrial Revolution 5.0, it is imperative for those engaged in the imparting of Islamic religious education to direct their attention towards two key areas of learning. At a minimum, character education encompasses five fundamental character traits: integrity, humanity, nationalism, religion, and mutual cooperation. Secondly, the integration of Islamic religious education with critical thinking is essential. The integration of learning using the HOST approach has the potential to produce graduates who possess not only good ethical standards but also the capacity to adapt to the demands of the modern era. In the context of Industry 5.0, the role of the teacher is that of a role model, which requires them to exemplify the values and behaviors they wish to instill in their students. In general, this research has limitations, namely, limited samples, cases, and variations. Therefore, the author recommends that readers continue this research to produce a deeper and more comprehensive understanding.

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