

Transformative Pedagogy: Islamic Religious Education Model for Society 5.0 Amidst the Industrial Revolution

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Abstract

The industrial society 5.0 revolution in Islamic Religious Education Learning can create the synergy that accelerates humans to adapt to changes that occur, by utilizing technological advances in learning. The Islamic Religious Education Model in learning is an effort made to answer increasingly complex and complex educational challenges in the era of the industrial revolution society 5.0 which requires the world of education to better prepare students to face the real world. This research uses a qualitative approach with a literature review method which aims to offer a model of Islamic Religious Education in the era of industrial society revolution 5.0. This learning model can help prepare students to face the real world, by directing students to the expectations they will achieve, the challenges they will face, and the abilities they need to master. So that the campus world can become a living laboratory for students in facing real life. Islamic religious education with this new model can be delivered flexibly (flexible learning) so that it will be more adaptive to changing times.

Kata kunci:

Pengembangan
Model; Pendidikan
Agama Islam;
Revolusi Industri;
Society 5.0

Abstrak

Revolusi industri society 5.0 pada aktivitas belajar Pendidikan Agama Islam bisa menjadikan sinergitas yang mengubah manusia menjadi cepat untuk beradaptasi akan perubahan yang terjadi, dengan menggunakan kemajuan teknologi dalam kegiatan pembelajaran. Upaya untuk menjawab tantangan kompleksitas dalam dunia pendidikan yang semakin rumit di era revolusi industri masyarakat 5.0, yang menuntut dunia pendidikan untuk lebih mempersiapkan siswa untuk dunia nyata adalah model pendidikan agama Islam dalam pembelajaran. Penelitian ini menggunakan pendekatan kualitatif dengan metode literature review yang bertujuan untuk menawarkan model Pendidikan Agama Islam di era revolusi industri society 5.0. Dengan mengarahkan siswa pada harapan yang akan mereka capai, tantangan yang akan mereka hadapi, dan kemampuan yang mereka miliki, model pembelajaran ini dapat membantu mereka mempersiapkan diri untuk kehidupan nyata.. Sehingga dunia kampus dapat menjadi laboratorium kehidupan bagi mahasiswa dalam menghadapi kehidupan riil. Pendidikan Agama Islam dengan model baru ini dapat disampaikan dengan luwes (flexible learning) sehingga akan menjadi lebih adaptif terhadap perubahan zaman.

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INTRODUCTION

It's important to highlight that Society 5.0 isn't merely a progression from the Fourth Industrial Revolution; rather, it represents an evolution beyond it into what is now termed the Fifth Industrial Revolution. While many perceive us to have transitioned into the 4.0 Industrial Revolution and are now moving into the next phase, the Fifth Industrial Revolution, this viewpoint is flawed. The Industrial Revolution signifies significant shifts in technology, symbolizing advancements in technological domains (Hines, Tortorella, Antony, & Romero, 2023; Vianna, Graeml, & Peinado, 2020). While "society" denotes the human element utilizing technology. (Ghobakhloo et al., 2023; Ivanov, 2023). The emergence of computers and the internet represents significant advancements in the realm of Industry 4.0 and their integration into Society 5.0 signifies a new era where technology becomes an integral part of human existence. (Ivanov, Tang, Dolgui, Battini, & Das, 2021; Stefanini & Vignali, 2023). Hence, progress in information technology must be accompanied by a comprehensive educational curriculum that fosters soft skills, enabling individuals to compete effectively on a global scale. (Enang, Bashiri, & Jarvis, 2023; Tavares, Azevedo, Marques, & Bastos, 2023).

The convergence of Industrial Revolution 4.0 and Society 5.0 within the realm of education offers a fresh perspective and direction for the learning process. (Faizah, Dina, Kartiko, Ma`arif, & Hasan, 2023; Holroyd, 2022; Tavares et al., 2023; Yoshino et al., 2020). Education that occurs today does not know time and Learning can now transcend physical classrooms and occur in virtual or remote spaces. (Faizah et al., 2023; Hammond, 2023; Hansen & Jóhannesson, 2023). Education is increasingly open and easy to access, this means that advances in technology can make the learning process easier for us. The Industrial Revolution 4.0 and Society 5.0 create connectivity that accelerates humans being able to adapt quickly to changes that occur, by utilizing technological advances in learning. (Kaščák, Komárková, Kostelecká, & Klapálková, 2023). The increasingly rapid progress of technology must be able to synergize with the capabilities and adaptation of humans who operationalize technological results. Technology is not a tool that substitution the role of humans (Holroyd, 2022), The evolution of advanced technology can significantly enhance human life, particularly in education, such as in the realm of Islamic Religious Education, by simplifying learning processes..

Religion Islamic education involves a deliberate and strategic effort to ready students. in the campus environment to be able to accept, appreciate, comprehend and put into practice the teachings of the Islamic faith through long-term guidance, direction, and training exercises. The ultimate goal is to maximize one's basic potential (fitrah) through an intellectual and spiritual process based on the principles of Islamic teachings drawn from the Al-Quran and As-Sunnah to achieve happiness in this life as well as the next. Alternatively, Islamic religious education can be understood as an ongoing effort and process to cultivate something (education) between lecturers and students, with morality as the ultimate goal. instilling Islamic principles in one's spirit, emotions, and ideas; its primary attributes are harmony and balance. These main characteristics have become a way of life (a person's view and attitude towards life). The aims are (1) the

creation of human beings, as God's representatives on earth, (2) the creation of human beings, who have three dimensions; religious, cultural, and scientific, and (3) acknowledging the roles that humans play as Allah's caliphs, heirs, and servants, and making sufficient provisions for them to fulfill (Atima, 2023; Prasetya, Rofi, & Setiawan, 2018; Rizal & Husni, 2023).

The implementation of Islamic religious education, which is so crucial and basic, must be easily accessible and reach a wider community. This has been utilized by many developed and developing countries. The importance of learning Islamic religion by utilizing technology aims to provide easy access for anyone to obtain education by emphasizing the use of teaching materials and communication technology as a means of delivering the material used so that learning outcomes are more optimal and better. (Pribadi & Sjarif, 2019) Implementation of Islamic Religious Education Learning must be able to utilize electronic and internet-based media to expand the learning process carried out (Ortega, Stanley, & Snavely, 2006; Park, 2019).

In the era of Industrial Revolution 4.0 and Society 5.0, education is becoming more and more complex, so in order for the educational system to adequately prepare students for life in the real world, it must be able to inform them of the goals they will pursue, the difficulties they will encounter, and the skills they must acquire. The campus world must be able to become a living laboratory for students in facing real daily life, not only as a place to seek formal education that is theoretical, contextual, and abstract, in the form of purely scientific ceremonial routines, without making more efforts to be able to give meaning to each learning process. (Parhan & Sutedja, 2019).

Education that occurs on campus so far only translates education as a transfer of knowledge from lecturers to students. Paulo Fraire criticized this kind of educational model as banking education, namely an uncritical educational model because it is only directed at domestication, taming, and social adjustment to conditions of oppression. (Durakoglu, Bicer, & Zabun, 2013; Rauf & Shareef, 2022). This type of education model only serves to stifle student creativity, because it prioritizes aspects of memorization and verbalism. It is hoped that Islamic religious education can be delivered flexibly (flexible learning) (Andrade & Alden-Rivers, 2019; Collis & Moonen, 2002), one way is by utilizing electronic learning, digital learning, network learning, virtual learning, and so on (Jaelani, Fauzi, Aisah, & Zaqiyah, 2020; Purnama, 2020; Yanti, Kuntarto, & Kurniawan, 2020), Thus, scholars believe that in order to provide Islamic religious education instruction a fresh perspective in the era of the Industrial Revolution, they must create an Islamic religious education learning model that can adapt to changing circumstances. 4.0 and the new society 5.0.

RESEARCH METHODS

The research method considered appropriate for this study is using a qualitative research through the systematic literature review method. By analyzing and synthesizing educational models related to the period of the industrial revolution 4.0 and society 5.0, researchers identify, interpret, and evaluate relevant issues and

synthesize various studies and theories found. The results are then presented comprehensively and descriptively with a theoretical framework related to the learning models discovered. This is done to build a level of understanding of theory-based concepts regarding the problem being studied.

RESULTS AND DISCUSSION

Industrial Revolution 4.0 and Society 5.0

The industrial revolution was a fundamental change in the way of life and human work processes (Graham, 2000; Mayer, 2020),

Advances in information technology can integrate the physical world with the digital realm, impacting all scientific disciplines (Jung, 2020; Trauth-Goik, 2021). Information technology is developing at a rapid pace, leading to breakthroughs in fields like software (ai) rtificial intelligence. Computerized system technology is a scientific discipline that uses people's knowledge to develop technology-based applications, giving rise to information technology and automatically controlled production processes. The emergence of digital technology has brought about the Fourth Industrial Revolution, which has affected people's lives globally. In the fourth industrial revolution, all activities are conducted through automated systems, and internet technology is developing at a rapid pace to connect people globally and serve as the foundation for online trade and transportation transaction processes (Hamdan, 2018).

The fast development of information technology is currently seeing automation occurring in all fields, new technologies and approaches that combine real, digital, and fundamental (Tjandrawinata, 2016). One of the challenges in the industrial era 4.0 is the concern over information technology security, the reliability and stability of production machinery, a lack of adequate skills, stakeholder resistance to change, and job losses due to automation. The principles of Industrial Design 4.0 are as: Interconnection: The capability of machines, sensor devices, and people to connect and communicate through the Internet of Things (IoT), which requires collaborative security standards. Information Transparency: The ability of an information system to create a virtual copy of the physical world by enhancing the digital model with sensor data. Technical Assistance: The capability of assistance systems to support people by integrating and analyzing information to make informed decisions and quickly address urgent problems. Decentralized Decisions: The ability of cyber-physical systems to autonomously making decisions and performance tasks as efficiently as possible. (Lase, 2019).

Society 5.0 is a concept that focuses on a human-centered and technology-based society. This idea, promoted by the Japanese government, aims to address the challenges posed by the industrial revolution 4.0, which risks diminishing the role of humans. Society 5.0 envisions using artificial intelligence (AI) to transform big data, collected through the Internet of Things (IoT), into new wisdom that enhances human capabilities and creates new opportunities. This transformation will enable people to live more meaningful lives by leveraging AI to analyze vast amounts of data from various life domains in a way that prioritizes human well-being. (Putra, 2019).

The era of Society 5.0 represents a new societal order aimed at creating a more comfortable and sustainable way of life. This concept seeks to balance business and economic development with social and environmental considerations. By leveraging technology, Society 5.0 aims to mitigate issues stemming from the Industrial Revolution 4.0, such as reduced community socialization, diminished job opportunities, and other negative impacts of industrialization, leading to a more integrated and harmonious society. (Ardinata, Rahmat, Andres, & Waryono, 2022).

Islamic Religious Education Learning Model in the Era of Industrial Revolution 4.0 and Society 5.0

To develop the Islamic Religious Education model, careful attention must be paid to aligning the character of students with the learning steps. To create a good learning model, of course, there needs to be synergy between intracurricular, extracurricular, and co-curricular learning in an educational institution that refers to the learning character of the period of Industrial Revolution 4.0 and society 5.0. The goal Islamic education to provide empirical experience to students so that they become person with good morals who are sensitive and open to change so that a person is formed who are adaptive to the changes that occur, including in the era of Society 5.0 and the industrial revolution 4.0 which utilizes technology for educational purposes. . Students are directed to learn and do (learning by doing) which lasts throughout life, using varied methods to achieve maximum educational goals that are relevant to current developments. (Bot, Gossiaux, Rauch, & Tabiou, 2005; Crump, 2002).

Islamic religious education using advances in technology and information is a variation of the form of teaching that is used without limiting teacher-oriented learning activities. More dynamic learning that explores the truth through experience using a variety of media (Hobbs, Donnelly, Friesem, & Moen, 2013; Mingers, 2008). Islamic religious education in welcoming progress and adapting to communication media and information is an integral part of life that graduates need to face the challenges of life after graduating from college. (Garrett, Schmeichel, McAnulty, & Janis, 2021; Sánchez-Camacho, 2022). So the form of Islamic Religious Education learning is a dynamic unity that makes knowledge, progress, technology, and noble morals into a unity of life which is the final goal of the learning process. (Ilham, 2019; Sulaiman, Al Hamdani, & Aziz, 2018).

Education is a dynamic process and open to change (Brody & Hadar, 2018; Karunanayaka & Naidu, 2018), So all educational processes, especially Islamic religious education, take place with various objectives, including The educational process is a cultural transmission and transformation from generation to generation that passes on truth. (Martin-Smith, Hayton, & Ishiura, 2007; Xiaohong, 2012), which is packaged in a teaching process that shows knowledge from various sources to achieve truth and noble morals; There is a good communication process between educators and students, with the environment, community needs, technological advances, and changing times, so that education can equip graduates who can live well in facing the era of society 5.0 and the

Industrial revolution 4.0; Islamic Religious Education has a process of directing (directing) the progress of the surrounding environment and providing this ability to students. This means that education must be able to adapt to technological advances and the demands of the times; Conservation and progressive processes that safeguard and pass on good culture and advance community culture, with the hope that the results of education can be useful for individual life and can be useful and accepted by the wider community.

Islamic Religious Education must provide a new direction for students to improve life skills to effectively solve problems presented through learning and experience set by lecturers. (Daun, 2010; Prentice, 2009; Ronkainen, Aggerholm, Ryba, & Allen-Collinson, 2021). This makes learning more flexible and open to changes that occur, based on critical thinking, dynamic, and tolerant of differences. The presence of progress in the field of technology and information is a positive thing for learning Islamic Religious Education, which can be maximized and supports easy access to information and learning resources. Every individual student is endowed by Allah SWT with the potential for reason and intelligence, along with a creative and dynamic nature, to face and solve life's problems. This allows students to reconstruct various learning experiences and technological advancements to achieve optimal learning outcomes.

The Islamic Religious Education learning that occurs is very dynamic and open to the development of knowledge, which equips students to face problems by being open to the changes that occur. So that learning can be oriented toward the future that is formed in a global society that has interdependent relationships (Mork, Henriksen, Haug, Jorde, & Frøyland, 2021; Sachyani et al., 2023). Advancements in technology and information are perceived as a wellspring of creativity, enabling the development of students' potential through the cultivation of creative, critical, and innovative thinking. In this context, Islamic Religious Education plays a pivotal role in fostering societal renewal and development in harmony with technological progress.

The Industrial Revolution 4.0 and Society 5.0 in Islamic Religious Education Learning create a synergy that accelerates students to adapt well to the changes that occur, by utilizing technological advances in learning. Islamic Religious Education directs learning towards self-development of mind as a spiritual substance which places students to be creative and train their thoughts, feelings, and experiences to respond to existing realities, so that they can become graduates who have superior personalities individually, culturally, socially, and spiritually, with a smart brain, skilled in life and good morals (Basoeki & Mingchang, 2021).

The industrial revolution in Islamic Religious Education learning signifies a transformative shift, wherein advancements in information technology facilitate the integration of the educational sphere with the digital realm. This integration has the potential to profoundly impact all scientific disciplines. (Budiyanti, Parhan, & Islamy, 2022). With the rapid advancement of information technology, breakthroughs have emerged, particularly in the field of artificial intelligence. Here, computer technology serves as a scientific discipline that assimilates human expertise into technology-based

applications, giving rise to information technology and automated production processes. PAI learning principles in the era of the Industrial Revolution 4.0 include the following, first, interconnection, namely the ability of machines, sensor devices, and people to connect and communicate with each other via the Internet of things (IoT). This principle requires security and standards collaboration. Second, information transparency is the ability of an information system to create a virtual copy of the physical world by enriching the digital model with sensor data including data and information provision. Third, technical assistance includes the ability of assistance systems to support humans by combining and evaluating information consciously to make the right decisions and solve urgent problems in a short time. Fourth, is decentralized decisions, which is the ability of virtual physical systems to make their own decisions and carry out tasks as effectively as possible (Lase, 2019).

Meanwhile, Society 5.0 in PAI is human-centered and technology-based learning. Through PAI learning with Society 5.0, artificial intelligence (artificial intelligence) will transform big data collected via the Internet for learning needs (the Internet of Things) and this will become a new wisdom, that will be dedicated to improving human abilities and opening up opportunities for humanity. This transformation will help humans to live more meaningful lives. Through Society 5.0, artificial intelligence that pays attention to humanity will transform millions of data collected via the internet in all areas of life (Blackwell, 2021; Nakao et al., 2023; Wang, Han, Cong, Zhu, & Liu, 2023).

Islamic Religious Education in the Industrial Revolution 4.0 era faces various challenges and opportunities. This era is marked by advances in digital technology, such as artificial intelligence, the Internet of Things (IoT), big data, and automation that have changed the way we live, work, and interact. In this context, Islamic religious education needs to adapt to be relevant and effective. Several things must be considered in learning Islamic Religious Education in the Industrial Revolution 4.0 era: Technology Integration, Islamic Religious Education must adopt technology in teaching and learning. This includes the use of online platforms, mobile applications, and digital resources to make learning more interactive, widely accessible, and engaging for a generation growing up in the digital era. Relevant Curriculum Curriculum must be updated to reflect the realities of today's world. This may include an understanding of ethical and moral issues related to technology, such as data privacy, ethics in the use of artificial intelligence, and the impact of technology on society (Fitriani, Anam, & Maulana, 2024; Qomariyah, Adityawati, & Aprilianto, 2023; Zamrodatin, Darim, Ardianto, & Rofiq, 2023). Digital Skills Development, students need to be equipped with the digital skills necessary to participate actively in digital society. This includes the ability to search for information online, evaluate information sources, and communicate effectively through social media. Responsible Use of Social Media, Islamic Religious Education must also direct students about the responsible and ethical use of social media. This includes how to speak respectfully, avoid spreading hoaxes or unethical content, and contribute positively in cyberspace. Thinking Critically, Islamic Religious Education must encourage students to think critically about various issues in everyday life, including religious issues that

are relevant in the modern context. They must be able to understand arguments, analyze information, and make good decisions. Intercultural Connectivity, Islamic Religious Education must teach tolerance, understanding, and respect for other cultures and religions. This is important in an increasingly globally connected world. Character Development, Islamic Religious Education must focus on forming strong character, based on Islamic moral and ethical values. This helps students become good individuals in the digital society. Inclusive Education, Islamic Religious Education must also be inclusive, accommodating various levels of understanding and belief in a diverse educational environment. Lifelong Education, Islamic religious learning must be seen as a lifelong process. Students must be given the skills to continue learning and developing their understanding of religion throughout their lives. With an appropriate approach, Islamic religious education can play an important role in forming a generation that understands technology, is ethical in its use, and has strong values in an increasingly digitally connected world.

Islamic Religious Education in the era of Industrial Revolution 4.0 and Society 5.0 shows significant changes in approach and focus. Society 5.0 is a concept that emerged from Japan that combines high technology with human values to create a better society. In this context, Islamic religious education can play an important role in forming an inclusive, ethical, and sustainable society. Islamic Religious Education in the Society 5.0 era must actively involve students in the learning process, enabling them to combine human values with a deeper understanding of the Islamic religion. This can help create a more inclusive, ethical, and sustainable society in the future.

From the findings and observations as well as theoretical studies regarding the factual model of PAI learning in the Industrial Revolution 4.0 and Society 5.0 era, several things must be considered so that the learning process is more applicable and sustainable and further improves human values. The following are several important aspects of educational learning. Islamic Religion in the era of Industrial Revolution 4.0 and Society 5.0: Technology Integration, Islamic Religious Education needs to integrate digital technology into teaching methods. This can include the use of online platforms for distance teaching and learning, the use of mobile applications for studying the Koran, and other digital resources to facilitate student access to religious education materials, examples that are already underway are the study of Tarbawy's tafsir and the study of Bukhori's Hadith as well learning process that can be done online.

Next, PAI learning in the Industrial Revolution 4.0 and Society 5.0 era uses data. This data is collected from student interactions with technology and can be used to better understand students' individual needs and provide appropriate curriculum adjustments. Data analysis can help lecturers identify areas where students need additional help. PAI learning in the Industrial Revolution 4.0 and Society 5.0 era emphasizes the importance of human values. Islamic religious education must play a role in forming student character with strong moral and ethical values. This can be achieved by integrating learning about Islamic ethics and values into the curriculum. Another thing is that students have the skills to develop 21st-century skills such as

problem-solving, critical thinking, communication, and collaboration. This skill is very important in the Industrial Revolution 4.0 era where technological changes occur rapidly.

Another thing that happened in PAI learning in the Industrial Revolution 4.0 and Society 5.0 era is that the learning process is interpreted as worship that lasts a lifetime. Islamic Religious Education must guide students to become lifelong learners who can continue learning and adapt to changes in society and technology that are open to diversity. Islamic religious education must also teach openness to diversity of culture and thought (Nadif, Nusucha, & Rofiq, 2023; Sholichuddin, Muchtar, & Ratna, 2023). This will help students understand and respect differences between individuals and groups in an increasingly global and diverse society. Apart from that, PAI learning must also seek collaboration between sectors, including the technology and industrial sectors, to develop educational programs that are relevant to future demands. Islamic religious education in the era of Industrial Revolution 4.0 and Society 5.0 must become an integral part of efforts to create a better society, which combines technological progress with strong human and moral values. This will prepare the younger generation to face future challenges and opportunities wisely. In simple terms, the description above can be expressed in a picture of the factual model of Islamic Religious Education learning in the Industrial Revolution 4.0 and Society 5.0 era that researchers discovered and presented below.

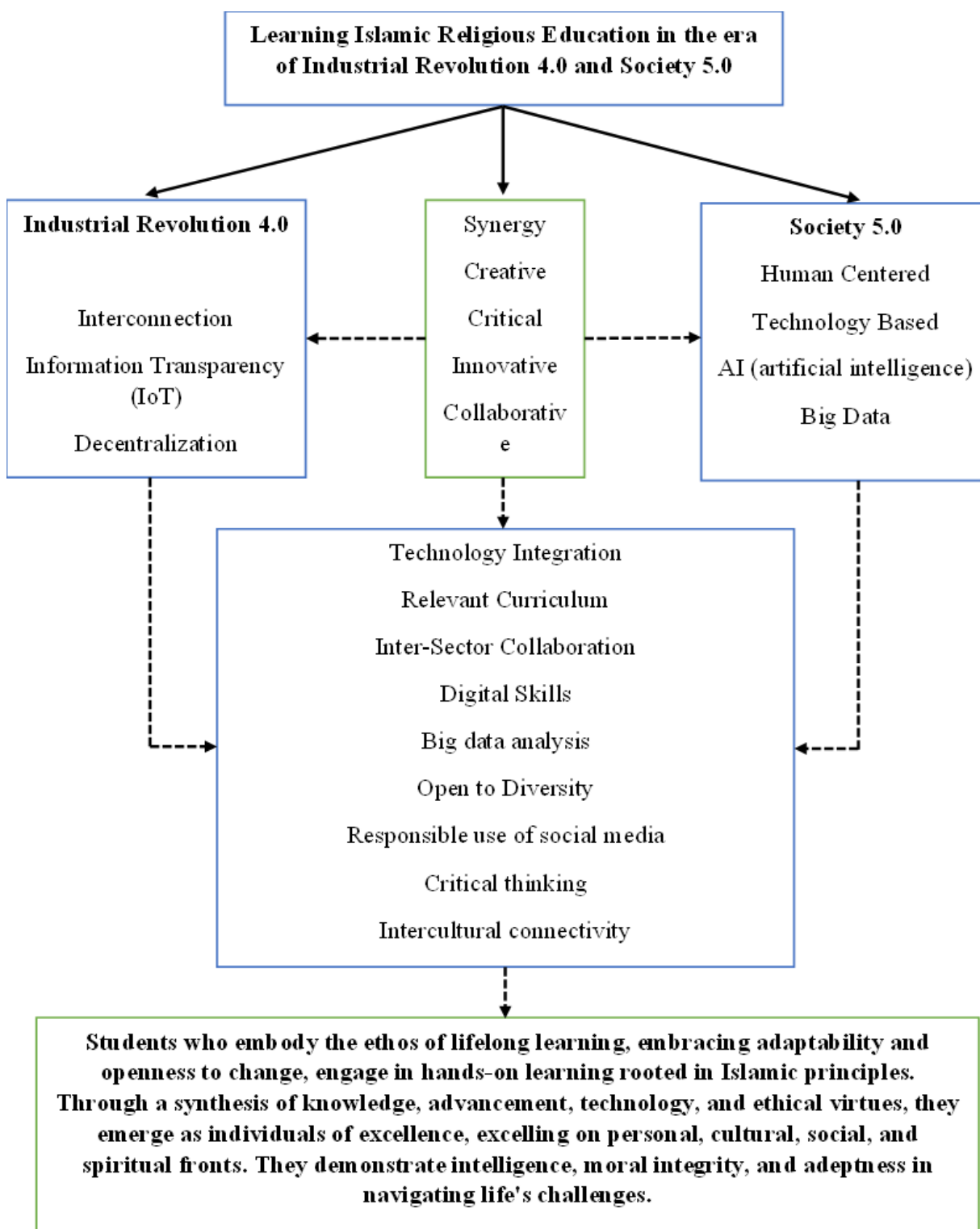


Figure 1. model of Islamic Religious Education learning in the Industrial Revolution 4.0 and Society 5.0

CONCLUSION

Islamic Religious Education using a model that is adaptive to technology and information and humanizes humans is a form of learning that brings change in students' lives by utilizing interconnection and technology so that students are open to change based on the values of Islamic teachings as their stronghold in entering technological progress. Ultimately, students can excel individually, culturally, socially and spiritually. Students are also able to use knowledge as a provision in navigating the sea of technology-based life by prioritizing human values which are packaged through creative, critical, innovative, and collaborative thinking by synergizing technological advances and religious values and human values, thus creating individuals who are technologically literate, progressive and have noble morals.

The practical implications of this research show that learning Islamic religious education emphasizes that students must become lifelong learners who are open to the development of society and technology which continues to advance rapidly so it requires efforts to collaborate between technology, industry, and the world of education. The theoretical implications of this research not only add to scientific knowledge but can also become a reference for research in the field of Islamic religious education.

This research still has shortcomings such as the methods used, considering that there are so many types of methods used in research, such as case study methods or quantitative methods. The second weakness in this research also lies in the relatively small size of the population and sample used, so that in the future we can conduct research with a larger population and sample

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