

SinJie: Salam International Journal of Islamic Education
Vol. 1 No. 2 Oktober/2022
E-ISSN: 2829-6605
Homepage: <https://ejournal.umm.ac.id/index.php/sinjie/index>
Email: sinjie.jurnalppspai@umm.ac.id

Received: 15 September
Revised: 27 September
Accepted: 16 Oktober
Published: 30 Oktober

Reinforcement of Religious Values during the Revolution Era of Society 5.0

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Abstract. Society 5.0 is a human-centered society order that is based on technology. This development affects human life and becomes a challenge for Islamic education teachers, especially in building students' character. Decreasing religious values are one of the impacts of the advancement of technology. Without parental guidance, advanced technology may be the cause of moral and religious degradation. Therefore, there is an urge for values reinforcement to protect people from the incoming era's negative impact. This study describes religious values and their reinforcement during the revolution era of society 5.0. This study was library research and it explored relevant data from books, literature, document, journals, articles, and information from printed and electronic media. Afterward, the data were collected, selected, and grouped for discussion and analysis. The data analysis of library research was in the form of content analysis. The study results show that the reinforcement of religious values is applicable and based on necessity. Religious values will remain upright through habituation, exemplary, rewarding, coaching, and punishment.

Keywords: society 5.0 era; religious values; revolution

INTRODUCTION

Human civilization started with the hunting society (Society 1.0), then the agricultural society (Society 2.0), and after that the industrial society (Society 3.0) and the information society (Society 4.0). The 4.0 era offers technological advancement. The development has impacts on humans and becomes a challenge for Islamic education teachers to improve their value teaching. The educational field experiences a significant change in terms of teaching methods, curriculum, and other school policies. The determination of the globalization era marks technological advancement (Amirudin, 2019). This determination marks the initiation of society 5.0 as it occurs in response to the 4.0 revolution (Anwar, 2017). Further, the Japanese prime minister's office has launched

a more humanist roadmap called super-smart society, also known as society 5.0. Society 5.0 is a human-centered order based on advanced technology (Asmuni, 1997).

The development of the digital era has positive and negative impacts on the educational sector. Teachers, especially religious teachers, have to transfer life values as good Islamic exemplary (*uswatun hasanah*). Previous Islamic education learning model was taught through the traditional concept, where teachers became prominent figures in the learning process. There is currently a switch in the teachers' role, as now they act more as a facilitator while students become the center of the learning process.

The formation of religious values through Islamic education occurs in the family circle and at school. Nevertheless, the values' application requires more attention from all parties as the reinforcement is closely related to moral teaching from an early age, further, during pregnancy. Nowadays, technological advancement has contaminated children to abandon *sholat* or prayer as the primary obligation of Muslims and the foundation for an obedient attitude in practicing religious teaching, leading to tolerance of other religions and living in harmony with people from other religions. The typical characteristics are essential for students to prepare for rapid change and moral degradation in the world.

Technology has various impacts on students. Therefore, religious values play a significant role to overcome the issues. Without parental guidance, advanced technology can lead to the destruction and degradation of religious values. Exemplary parents also takes an essential part in children copying religious practices as their parents. Thus, the children's attitude and development depend significantly on the parent's interference.

Several studies on religious values reinforcement in the society 5.0 era show that character-building can protect children from values disruption. Therefore, interaction and discussion in the family bear the responsibility of educating family members (Atiah, 2019; Thoifah & Biantoro, 2021). Character-building is significant in preparing students for their future. The character-building can benefit from the available information technology to improve morals and form creativity and innovation for students by mastering ICT skills in the 5.0 era. This study aims to describe religious values and their reinforcement in the era of society 5.0.

|| METHOD

This study was library research that explores relevant data from books, literature, document, journals, articles, and information from printed and electronic media. Afterward, the data were collected, selected, and grouped for discussion and analysis. The data analysis of this library research was in the form of content analysis in an in-depth study of information from printed and electronic media.

|| RESULTS & DISCUSSION

Religious Values in the 5.0 Era

The industrial revolution occurs rapidly and abolish old methods and replace them with a new control model. Digital technology is the motoric movement of industrial revolution 4.0 which combines artificial intelligence in the Internet of Things (IoT) and big data to handle data on a large scale and a set of virtual conditions to provide solutions in the form of effective and efficient decisions. At the same time, society 5.0 is a concept

of human-centered life activities based on advanced technology, developed by Japan. The concept of society 5.0 was derived from the development of industrial revolution 4.0 which can reduce humans' role. Japan proposed this concept in 2019 to solve the industrial revolution's challenges by combining the real-life and cyber world in AI (Artificial Intelligence), robots, and other IoT that facilitate humans' need to live a comfortable life (Atiah, 2020). There is an urge to comprehend the function and impact of revolution 4.0 development that may degrade humans' roles.

The concept has impacts on the currently running technology. The impacts depend on how humans use technology and their understanding of the concept and technology. Therefore, faith is significant to improve, especially praying practices in the human religious aspect. Some people tend to neglect prayers, resulting in the children's neglect as they do not have a role model in practicing it. Therefore, it may disrupt the religious values one has.

According to Anwar, (in Indramawan et al., 2019) the positive impacts of the disruption era are 1) cheap facilitation for consumers, 2) technology transfer to a modern one, 3) competition based on innovation to increase service, 4) new job opportunities due to innovation, and 5) an increase in economic development.

The disruption era has positive impacts such as easy and quick access to information. On the other hand, society cannot avoid cultural differences as they may affect people's lifestyles through electronic media (Jupriani & Rofpi, 2020). The disruption era requires reinforcement of religious values, especially in Indonesia, with a majority of Muslim people. Every country has internal policies to handle changes that occur due to the disruption era. Therefore, the urge to reinforce and strengthen faith and religious values has become significant to create piousness and serve the basis of obedience to Allah SWT.

Religious Values

According to Nurcholis Madjid in Ngainun Naim, religion does not only include faith in the unseen and ritual performance but more than that, religion is the thorough noble attitude of humans to get Allah's blessing. Religion includes all human activities on daily activity based on their faith in Allah; thus, everything is based on faith and eventually forms a noble characteristic of a human being (Atiah, 2020). Therefore, religious values are significant as the connector of religiosity and religion.

Religiosity is one of the characteristics to obey religious teaching in daily life. These characteristics are necessary for students to overcome moral degradation. Students are obliged to have good attitudes and behave according to religious norms. The implanting of religious values in children requires supportive conditions (Atiah, 2020). Religiosity will appear together with the moral values implanted within oneself and stimulation from the closest family circle and understanding of the importance of religiosity in religious practices.

Religious values implanting is significant due to the presence of the disruption era. Indonesia currently is entering the global information and communication era (Kemenristekdikti, 2018). Thus, the disruption era marks the beginning of the society 5.0 era with fundamental changes for a more efficient and useful life. The changes are the result of digital technology innovation and scientific control. Therefore, religious values implanting is significant for students, parents, and schools to achieve a balance condition to maintain Islamic identity and characteristics. A religious culture can be shown by preparing conducive and effective education in the form of good deeds as well as a

commitment that will influence the increase in positive moral attitudes. In strengthening religious culture, there must be good habits carried out within the school, community, and family environment, especially when this has entered an era where humans are made easier by technology. Apart from habituations, it is also necessary to involve parents.

According to Sahlan, (in Muhaimin & Rahman, 1996) religious character reinforcement can be done through school principal's regulation, teaching-learning implementation, extracurricular activities, habituation of school culture, and attitude regularly. Thus, reinforcement of religious-based character can be achieved as expected by the school. Some of the efforts to realize religious character include exemplary, creating a conducive environment, and habituation at school, starting from *Duha* prayer, *dhuhr* prayer, and *Asr* prayer.

The applications of religious values are: 1) Creating a vertical religious culture through activities to increase relations with Allah both in quality and quantity. The implementation of religious activities in schools that are religious, including congregational prayer, reading the Qur'an, praying together, and the existence of a cult in each of them that will carry out the *dhuha* prayer 2) Creating a horizontal religious culture (character), namely placing the school as more religious-based social institutions by creating good inter-social relationships. Types of social relations among humans can be grouped into three, namely: (a) relationships between superiors and subordinates, (b) professional relationships, (c) equal or voluntary relationships based on religious values, such as brotherhood, generosity, honesty, and mutual respect (Naim, 2012).

The reinforcement of religious values in shaping students' character in schools includes 1) Religious culture at school, designed through habituation; it is closely related to learning. Habit in learning is developed and processed by providing facilities both inside and outside the school by imposing more habituation, which later becomes easy to carry out and apply in students' daily lives. Since school starts, students are accustomed to reading hadiths or verses related to character strengthening; after that, the verse/hadith contents are understood and then practiced; 2) Teacher exemplary for students to perform prayer, *zakat*, fasting, greetings, live in harmony, and other activities. In providing exemplary to students, the teacher continually makes an example. As is the case of prayer practice, teachers always pray on time and do not delay praying, and greet people with Islamic greetings. Parents also have a significant role in the family; for example, parents who always maintain cleanliness, rules, and order will make children live in an orderly. Good education to bring out bright children at a young age can be built on exemplary; 3) For example, the development of student personality traits is coaching before prayer through short lectures, including character-building content. Coaching is expected to become one of the methods to reinforce religious values; 4) Rewards and punishments are another way of religious reinforcement in the era of 5.0 by the teachers' direction and parents at home who are required to provide a deterrent effect if students violate the rule and reward if they do good deeds.

|| CONCLUSIONS

The Industrial Revolution era has had a significant impact on current developments. Technology has become superior, and humans' role has decreased. This situation also encourages the emergence of the latest era, namely the era of society 5.0 which center is human but technology-based. Even though technology has dominated human roles, religious reinforcement and implanting have to exist, and it depends on

both parents' and schools' roles to collaborate in children's education at school and at home. Religious values will emerge and develop in line with religious culture. Religious culture can be a basis for reinforcing the application of religious values. Religious values reinforcement is carried out in various ways, from habituation, exemplary, guidance, and reward-and-punishment.

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