



Empowerment of Islamic Educational Institutions in Society 5.0

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Abstract: This research analyzes the differences between Industrial Revolution 4.0 and Society 5.0. It also discusses the empowerment of Islamic educational institutions in the Society 5.0 era. This research uses a qualitative approach with types of literature. The research results show that (1) Industrial Revolution 4.0 emphasizes the power of disruptive technology in the manufacturing industry. However, the Industrial Revolution 4.0 places less emphasis on development aspects for society because it is more focused on the economic realm. Meanwhile, Society 5.0 is a futuristic concept that aims to create intelligent humans with the help of Industry 4.0 technology, and (2) proposals for empowering futuristic educational institutions that would be appropriate in the Society 5.0 era, namely: increasing literacy, multicultural education, entrepreneurship-based education, and character education. These four proposals align with the six profiles of Pancasila students in Indonesia.

Keyword: Industry 4.0, Society 5.0, Islamic Education, Institutions.

INTRODUCTION

The development of digital-based technology and information has become widely known in society. This development requires the use of technology and information so that society has no digital divide. Technology and information can support the development of society in the social, economic, environmental, and educational domains. (Pihar 2022; Rozza, Khozin, and Humaidi 2022).

Educational institutions play a vital role in society and help prepare us to follow global developments. One of society's demands for educational institutions is to enable students to develop in society. Apart from that, students are also expected to be able to compete in the world of work (Fadhli 2020; Fitria and Husaini 2019; Siagian and Wibowo 2021).

Educational institutions must develop authentic dimensions: cognitive, affective, and psychomotor (Khozin, Haris, and Rozza 2023). This follows the four pillars of education initiated by UNESCO: learning to know, learning to do, learning to be, and learning to live together. To achieve an authentic dimension, educational institutions must have a curriculum

structured to align with the expected goals (Adiansyah and Basuki 2023; Juliani and Widodo 2019; Lukman et al. 2021).

Educational institutions must excel in science, religion, technology, and science, providing provisions for the future. As with the changes that have occurred currently, society has entered a disruptive era. The characteristics of the era of disruption can be explained in VUCA, namely Volatility, Uncertainty, Complexity, and Ambiguity. Volatility is a massive, fast change and a pattern that is difficult to predict. Uncertainty is a rapid change that causes uncertainty. Complexity is the complexity of the relationship between factors causing change. There needs to be more clarity in the direction of change, which causes ambiguity (Gunawan 2017; Pihar 2022; Siagian and Wibowo 2021).

Empowering good educational institutions is very necessary in this disruptive era with the presence of cutting-edge technology. This is caused by disruption from the latest Industry 4.0 technology. Ease of internet access has more or less influenced the morals of the younger generation. This is because it is easy to access shows that contain elements of violence, acts that lack manners, and even pornography (Adiansyah and Basuki 2023; Amelia 2024).

Reality also shows that the digital divide in modern society is still widely found in information and communication technology. This gap is transversal in gender, age, professional status, social, economic, and moral culture. These varying types of inequality can worsen societal development. In addition, zero or scarce educational freedom, poor student performance, and high youth unemployment exacerbate social and economic problems (Alvarez-Cedillo et al. 2019).

With this, holistic governance is needed so that society can find a way out of the social crisis that has continued to emerge from 2008 until now. Society 5.0 can be an alternative to the problems that have occurred. Society 5.0 emphasizes a futuristic context that considers the possible applications of technology and its impact on the future. An alternative that can be done is through interconnection between disciplines. The disciplinary domains in question are scientific, social, and natural science disciplines. This interconnection can create synergy and benefits for community survival (Alvarez-Cedillo et al. 2019; Sá et al. 2021; Žižek, Mulej, and Potočnik 2021).

Society 5.0 is expected to be able to adopt Industrial 4.0 technological advances and practice them sustainably in society. Society 5.0 is expected to carry out technological innovation linked to the development of an intelligent society in the social and economic order. Thus, interconnection and relationships between all relevant stakeholders are needed to create a holistic unity. If a holistic concept that includes technology and systematic consideration of human needs is integrated, it will make it easier to create a sustainable society (Žižek et al. 2021).

Industry 4.0 gives rise to fears of a future shaped by IoT where robots with AI will replace humans. So, it is necessary to discuss the Industrial Revolution 4.0 towards Society 5.0 in depth. This is done to provide an in-depth understanding of how Industry 4.0 can positively influence society. Apart from this, it is also necessary to discuss the empowerment of Islamic educational institutions in facing society 5.0. This is a proposal so Islamic educational institutions can exist and be optimal in the Society 5.0 era (Carayannis, Draper, and Bhaneja 2021).

METHODS

This research uses a qualitative approach with types of literature. This literature study was carried out by reading and analyzing literature related to the Industrial Revolution 4.0, the Society 5.0 era, and the role of educational institutions. This study was not carried out by searching field data but by searching literature in journals, conferences, and books (Creswell and Creswell 2018; Hermawan 2019; Idris et al. 2022; Irenita et al. 2024).

RESULT AND DISCUSSION

From the Industrial Revolution 4.0 to the Era of Society 5.0

The idea of Industry 4.0 was promoted by Germany in 2011 as the fourth revolution and has brought significant changes in the industrial paradigm. Industry 4.0 is a concept that invests in digital technology that encourages innovation in the fields of production and services, with the resulting economic impact through industry. Simply put, this leads to efforts to form a "smart factory" by digitalizing production and digitalizing consumption (Sá et al. 2021).

Industry 4.0 emphasizes trends with the power of disruptive technologies (such as artificial intelligence and IoT) that will replace humans. Policymakers should focus on technology's innovation and practical potential when interacting with human skills. Industry 4.0 emphasizes the application of disruptive technology. Meanwhile, Society 5.0 is still a visionary concept that aims to include human, social, and sustainability aspects in the manufacturing industry (Frederico 2021; Sá et al. 2021).

Society 5.0 is a development of the Industry 4.0 concept by considering social and human challenges relevant to humanization. This concept involves digital technology, organizations, economics, and industry for community development. Society 5.0 appeared in Japan in 2015 as an ideologically political Japanese futuristic concept. Society 5.0 is a "super-intelligent society" realized by cyber-physical-social relations that seeks to improve the quality of human life. Table 1 briefly explains the differences between Industry 4.0 and Society 5 (Frederico 2021; Sá et al. 2021).

Table 1 . Difference between Industry 4.0 and Society 5.0

Information	Industry 4.0	Society 5.0
Initiator	Germany in 2011	Japan in 2015
Scope	Digital technology drives innovation in production and services, with economic impacts generated through industry	Digital technology, organizations, economics, and industry for societal development relevant to humanization
Term	“Smart factory” with “digitalization of production and consumption”	“Smart society” involves “cyber-physical-social”

Source: (Sá et al. 2021)

The reason behind Japan echoing the idea of Society 5.0 is to overcome the complex challenges of the present and future. Japan has the fastest aging rate and the lowest birth rate globally. This causes a reduction in the working population and improves health services and social security. Society 5.0 is intended to create a human-centered society that integrates cyberspace and physical space in manufacturing, mobility, agricultural health services, energy, and disaster prevention. Thus, the development of Society 5.0 is focused on more than just aspects of digital technology development. However, the human aspect of humans as actors remains the main factor (Mavrodieva and Shaw 2020; Sá et al. 2021).

Several Japanese initiatives for technological development can make society more aware of disasters and climate change. The existing information can help the public with information about floods, earthquakes, and landslides. Social media can become one of society's economic, social, and environmental activities. A computer modeling system that allows forecasting of weather, water, land, earth, and human activities. In other words,

technology does not replace humans but makes human life more manageable (Carayannis et al. 2021; Mavrodieva and Shaw 2020; Sá et al. 2021).

Advances in information technology also have negative impacts that pose threats to society. Some of the threats that can occur are data privacy, accountability, cyber threats, and high development and maintenance costs. With this, education in the Society 5.0 era must teach digital, human, and technological literacy (Mavrodieva and Shaw 2020; Pihar 2022)

The formation of Society 5.0 as a digital society emphasizes the importance of digital literacy, which will stimulate social equality. The components of digital literacy are: 1) digital consumption, use of online services for life, education, and professional activities; 2) digital competence, effective use of digital technology in the critical perception of digital technology; and 3) digital security, internet security at ethical and legal standards at a technical level with personal and legal data protection (Sá et al. 2021).

Society 5.0 must consider psychological, social, ethical, learning, and legal aspects. The involvement of law and government dramatically influences the realization of a sustainable society. The government can work together with the private sector to link education and efforts to increase employment opportunities. Apart from that, the government's critical role is to provide autonomy, freedom, and responsibility for schools (Alvarez-Cedillo et al. 2019; Frederico 2021; Wahid and Afifah 2022).

Empowerment of Islamic Education Institutions in Era 5.0

Society 5.0 is a human-centered society concept that must be realized by balancing progress and solving social problems. If the problem is poor student performance, then educational improvements are needed. Poor student performance is often linked to high levels of youth unemployment in the future, which will exacerbate social and economic problems. An alternative that can be done is the decentralization of education, as has been done in Mexico. Decentralization can be done by transferring institutional study projects and teaching practices to experts involving students and parents (Alvarez-Cedillo et al. 2019; Frederico 2021).

So that Society 5.0 is not limited to an ideological political concept, it is necessary to integrate several dimensions. The dimensions that can be integrated are innovation policy (from the government side), entrepreneurial spirit (from the community side), and skills (from civil society and institutions). Education should present an ideal field for opportunities in policy innovation, entrepreneurial spirit, and entrepreneurial skills. Furthermore, the government can collaborate with the private sector to open job opportunities and local communities (Alvarez-Cedillo et al. 2019; Carayannis et al. 2021).

Educational institutions should be able to handle changes in increasingly recent times. Educational institutions should not stick with traditional learning systems and be reluctant to integrate science and technology. If this happens, then it is possible that educational institutions will not be able to compete with changing times related to technology. Instead, educational institutions should start integrating traditional learning, science, and technology. So, we will give birth to a generation that is intelligent, has character, and is ready to face the challenges of science and technology in the future (Adiansyah and Basuki 2023; Carayannis et al. 2021).

Islamic educational institutions must create an intelligent and ethical generation. This is an effort to stem the negative impact of technological advances and foreign cultural values that are not by Islamic teachings and Indonesian culture. Besides that, educational institutions in the Society 5.0 era must teach digital, human, and technological literacy. This is due to the importance of deepening technology integration in improving the quality of life and social responsibility (Carayannis et al. 2021; Pihar 2022).

Society 5.0 considers a holistic vision that is likely to create harmonization and maximize human-machine interactions. So, educational institutions must master technology,

remain ethical, and have SDG targets. This is very important to give birth to people who know goodness, want to do good, and do good. These three core good values radiate from thought, heart, exercise, and willpower (Adiansyah and Basuki 2023; Carayannis et al. 2021).

Before discussing the empowerment of educational institutions in the Society 5.0 era, we need to review the problems faced by educational institutions. In general, the problems of Islamic educational institutions are 1) macro, namely competition with other institutions, which requires continuous innovation, and 2) micro, namely the demand for quality and outstanding graduates who can provide significant results. Apart from that, Tari and Hutapea said that the current educational challenges are related to cultivating values. The values in question are: 1) Intelligence, which must be developed widely; 2) the demand for independence; 3) the absence of time and space restrictions in learning; and 4) the use of examples as a form of guidance to students (Surahman, Mudofir, and Baidi 2021; Tari and Hutapea 2020).

Weaknesses of Islamic education include 1) lack of spirit of inquiry, meaning there is low attention to research in finding solutions to existing problems; 2) destructive disciplinary behavior, meaning that educators usually wait for mistakes from students before they can be handled, and 3) students who are addicted to cyber-relational (Gladden 2019; Surahman et al. 2021).

To answer existing challenges, education that carries the 4Cs, namely creativity, critical thinking, communication, and collaboration, is needed (Bahri 2022; Surahman 2022; Utami 2019). The solution that can be done is to revitalize education, including, First, the learning system. In the learning system, it is necessary to design a curriculum that emphasizes the formation of students' character. And ICT-based learning, entrepreneurship, alignment, and evaluation. Second, the education unit. The existence of new school units, classrooms, student and teacher dormitories, equipment, management, and school culture are also essential, along with the flow of modernization. Third is the student element. This leads to the importance of providing scholarships and developing students' talents and interests. Fourth, the element of educators and educational staff. This leads to provision, distribution, qualifications, certification, training, careers and welfare, rewards, and protection (Rozi et al. 2022; Surahman et al. 2021; Wicaksono, Kasmantoni, and Walid 2021).

Proposals for empowering futuristic educational institutions that would be appropriate in the Society 5.0 era are increasing literacy, multicultural education, entrepreneurship-based education, and character education. These four suggestions are in line with the six profiles of Pancasila students, namely: 1) have faith, have devotion to God Almighty, and have noble character; 2) global diversity; 3) cooperation; 4) independent; 5) critical reasoning, and 6) creative.

First, digital, human, and technological literacy should be increased. This is due to the importance of deepening technology integration in improving the quality of life and social responsibility. Educational institutions can provide outreach to the public regarding the introduction of BMKG security applications and emergency units, police, etc. This is done to create a professional society without a digital divide. Apart from that, it aims to reduce the risk of disasters, especially in areas with a risk of drastic climate change (Shaw 2020; Suntarti, Negeri, and Negeri Karangsumber 2022).

Second, character education. Character education through Islamic education is based on religious values, Pancasila, culture, and national education goals. The implementation of character in Islamic education can be provided through teaching, example, habituation, reward, and punishment as an effort to develop students' character. Apart from that, Islamic education can also introduce mottos, including simplicity, independence, *ukhuwah Islamiyah*, and freedom. Simplicity is carried out to protect students from the influence of foreign cultural hegemony. Being independent stands under one's own feet or *berdikari* directs the element of student independence. *Ukhuwah Islamiyah* focuses on the importance of

community unity in living life as social creatures. Freedom here leads to flexibility of thinking and innovation, as taught in Islam (Adiansyah and Basuki 2023; Wiranata 2019).

Third, multicultural education. Multicultural education through Islamic educational institutions can be carried out by providing materials such as equality, tolerance, humanity, and prioritizing dialogue. Providing material on rights issues can explain interactions between humans as individuals and society, which is central to the human rights debate. Providing material about tolerance can explain the importance of an open, open, willing, and compassionate attitude in society. Providing material about humanity can explain human values as universal principles that can shape the humane character of students. The priority of multicultural education dialogue places more emphasis on providing intercultural education subjects. This dialogue priority will open students' insight into Indonesia's diversity of culture, ethnicity, race, and religion. Alternative multicultural education materials are provided to create Indonesian unity and minimize conflict between communities (Bahri 2018; Hasan 2012; Mo'tasim et al. 2020; Ridho et al. 2022).

Fourth, entrepreneurship-based education. Islamic educational institutions need to pay attention to the entrepreneurial basis for students. This is because entrepreneurship can respond to various demands and changes, especially in the Society 5.0 era. This concept is considered competent to provide added value that benefits students and the wider community. Strengthening the governance or management of Islamic educational institutions is needed to solve all socio-economic problems that arise in society. One example of entrepreneurship in Islamic educational institutions is processing waste and encouraging going green among students. Educational institutions and the government can provide training, services, and capital funding for people who want to educate start-ups (Carayannis et al. 2021; Ismah 2020; Surahman et al. 2021). This kind of support can build business opportunities for the general public and provide insight for students regarding entrepreneurship development.

CONCLUSION

The latest technological developments have given birth to the Industrial Revolution 4.0 and the futuristic idea of Society 5.0 in today's life. Industrial Revolution 4.0 emphasizes the power of disruptive technology in the manufacturing industry. Meanwhile, Society 5.0 emphasizes a futuristic concept that aims to include human, social, and sustainability aspects with the help of technology from Industry 4.0. With this, Society 5.0 is a big challenge that involves all components of society to achieve a bright and modern sustainable society.

Educational institutions have an ideal opportunity to increase the enthusiasm, skills, and innovation needed in the Society 5.0 era. Proposals for empowering futuristic educational institutions that would be appropriate in the Society 5.0 era are increasing literacy, multicultural education, entrepreneurship-based education, and character education. These four proposals align with the six profiles of Pancasila students in Indonesia.

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