

Islamic Education as a Strengthening of Aqidah and Akhlaq in the Society 5.0 Era

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ABSTRACT

With the rapid times, Islamic education faces many challenges. The industrial era 4.0 and society 5.0 has shifted the development of world civilization. This research investigates the challenges of a shifting age for Islamic education. It includes aqidah and akhlaq, which must be prepared to enter the new era. These two things are guidelines that need to be prepared, especially for children as generational advocates to fortify themselves from the currents of globalization that are not following the teachings of Islam. This research employed qualitative research with a normative approach. It used secondary sources such as books, journals, newspapers, and other documents. Those were valid. Data analysis used descriptive analysis to draw conclusions. This study found that Islamic education can adapt to the new era of society 5.0 by prioritizing critical and innovative thinking. Next, Islamic education must ensure the availability of reliable and competent human resources to strengthen the aqidah and morals of students, especially teachers and education staff.

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INTRODUCTION

The rapid development of the times is a demand that cannot be avoided by anyone because if avoided, there is retardation from the development itself. So, what needs to be ensured is the readiness of humans to enter a new era that continues to roll at all times. The impact of the development of the times touches all sectors, including Islamic Education, which needs to adjust to answer the challenging era.¹ Islam is considered something that is always relevant to the conditions of the times and its place (*shalihun likulli zaman wa makan*). In another sense, Islam is a dynamic, universal religion, as a human life (Muslim) that Allah has handed down through his words expressly and implicitly.²

Islamic education is inseparable from Allah's purpose, which is to worship Him. With education, man can know how to worship properly and correctly. Philosophically, it can be interpreted as a way of understanding that only God is the only substance that must be worshipped by man (Almighty). Therefore, understanding it must be equipped to share various religious, social, and cultural knowledge. The essence of Islamic education is to surrender to Allah with His, by surrendering oneself wholeheartedly and body only to Allah based on the purity of tawhid.

The purity of tawhid means that only God has form. If there is any other form besides God, it means that there are many forms, thus undermining tawhid's purity. Therefore, to explain this, they argue: No one has a form except only God. All the others are essentially absent. The other is a form of shadow. For example, a shadow on a tree illuminated by the sun or light has the shape of a tree, while a shadow is just an image that appears to exist. This opinion then leads to understanding the unity of forms (*wahdatul wujud*).³

To philosophically, surrender means insulting and condescending with the sincere submission of every enslaved person to his creator. So that in its entire meaning, a servant obediently submits to Allah to exalt His oneness in the rights of will and to do so that entrenched His oneness in the rights of worship. Martyring Allah, or the so-called tauhid of worship, means that all worship is done only to Him.

The majesty of this worship is implied by its mention in the Qur'an, and the hadiths of the Messenger of Allah saw. Obeying Allah is the first commandment of Allah and the initial call of His messengers to man. Even the apostles were sent for the tawhid of worship.⁴ Creating obedience to all the commandments of Allah and shunning His prohibitions, Islam commands people to obey the commandments of Allah and His Messenger, for there are benefits that will be found by those who obey. There is woe when they do not obey.⁵

We must never forget that Allah has sent apostles to all people. Allah also mentioned the purpose they were sent to deliver glad tidings and warnings and threats, as mentioned in

¹ Rhoni Rodin, "Urgensi Keteladanan Bagi Seorang Guru Agama (Kajian Terhadap Metode Pendidikan Islam)," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 11, no. 1 (2013): 150–62.

² M. Ikhwan and Anton Jamal, "Diskursus Hukum Islam Dalam Konteks Keindonesiaan: Memahami Kembali Nilai-Nilai Substantif Agama," *Al-Manahij: Jurnal Kajian Hukum Islam* 15, no. 1 (2021): 173–86.

³ Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1995).

⁴ Dalila Khoirin and Tasman Hamami, "Pengembangan Kurikulum Pendidikan Agama Islam 2013 Integratif Dalam Menghadapi Era Society 5.0," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (2021): 83–94.

⁵ Rahmat Hidayat, "Paradigma Pendidikan Profetik Dalam Konsep Pendidikan Ki Hajar Dewantara Dan Aktualisasinya di Era Disrupsi," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 1 (2021): 60–73.

the Qur'an. "Indeed, We send you with the truth as bearers of glad tidings and as givers of warnings, and there is not a people, but there has been on him a warner."⁶

The glad tidings and warnings were delivered to all these people, namely glad tidings for the devout and warnings and threats to those who were reluctant. Whatever people do, obedience is essential for their good and not to make God happy by obeying Him. Indeed, the obedience of men to Allah and His messenger is a human need because of their need for the grace of Allah, his creator. Therefore, God commands people to obey Him and His apostles. That is, Allah may grace them. These are some of the glad tidings brought by the apostles.

In the era of globalization that is being faced today, all things are easily accessible to anyone, so education in the frame of Islam will be quite easily influenced by understandings that damage the joints of Islamic teachings. Strengthening the joints of Islam indeed starts from the nuclear family. As Nur Cholish Madjid explained, the Islamic religion is undoubtedly inseparable from its education and teaches it as a personal responsibility. The household, family, fathers, and mothers are all obliged to foster Islamic morality for their generation as the capital of accountability before the court of God later.⁷

In the current era of society 5.0, the millennial generation is no stranger to the digital world. They have also become accustomed to the current information and technology. These attitudes include gadget addiction, cyberbullying, and even the decline of morals.⁸ It is appropriate for school teachers, especially Islamic education teachers, to consider exemplary efforts to deal with changes in children's behavior in this era. If this situation is not addressed immediately, it will impact the disciples' destruction of the aqidah and morals. There is an offer to fix this, for example, through the cultivation of valid values of godliness following the teachings of Islam as in the Quran, which the Messenger of Allah taught and started from their respective families as the first education (*madrasatul ula*).⁹

The prophetic morality exemplified by the apostles deserves to be replicated in life today through Islamic education, so the fate of man in this age remains centered on his devotion to God Almighty. The future of Islamic education in Indonesia will depend on internal and external factors. Internally, the world of Islamic education still faces the main problem of low-quality human resources for education managers.¹⁰ It is related to the weak education and training programs of education personnel and the recruitment pattern of less selective employees. However, the resolution of human resource problems continues to be handled better. Meanwhile, externally: the future of Islamic education will be affected by three significant issues: globalization, democratization, and Islamic liberalization.

The challenges now are certainly more meaningful because everything can change at any time, including aqidah and morals, due to the ease of access and consumption of

⁶ Fathir: 24.

⁷ Nurcholish Madjid, *Islam Kemodernan Dan Keindonesiaan* (Bandung: PT. Mizan Pustaka, 2008).

⁸ Abdul Haris, "Pendidikan Karakter Dalam Perspektif Islam," *Al-Munawwarah: Jurnal Pendidikan Islam* 9, no. 1 (2017): 64–82.

⁹ Elihami, "Pendidikan Anak Usia Dini Dengan Pendekatan Pendidikan Agama Islam Di Era Tantangan Masyarakat 5.0," in *Prosiding Pengembangan Anak Usia Dini Holistik Integratif Era Covid*, vol. 19, 2021, 97–102.

¹⁰ Ahmad Saiful Bahruruzi, Ubadah, and Sitti Hasnah, "Peran Dan Tantangan Guru Pendidikan Agama Islam Di Era Society 5.0," in *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIHES 5.0)*, vol. 1, 2022, 104–9.

information technology, which is relatively rapid. The point of view that Islamic educational institutions have only facilitated students for the development of spirituality and intellectuality, even though they can be developed a more comprehensive range of adapt to the context of the development of the times, such as the development of humanity (humanity/social sensitivity). Although, in the end, it still pays attention to transcendent things as the end point of the humanitarian struggle, that is, to make God the only backing of man.

RESEARCH METHOD

This research used qualitative research methods with a descriptive paradigm. It was to compile, analyze, and interpret all data related to this research. It was directed to find answers fundamentally by observing the reasons and causes of the occurrence of a phenomenon being investigated.¹¹

The research approach used a prophetic moral approach as a social research approach. The data in this study was collected using secondary materials such as books, journals, newspapers, and other documents that are considered valid reference materials. Data collection is a crucial step in scientific research because the collected data is often used as a reference for research. The data obtained is analyzed descriptively in paragraphs until they come to conclusions that are considered adequate.

RESULT AND DISCUSSION

Islamic education teaches people about Islam and must understand its methods. In Islamic studies, the method also means "*Thariqah*," which means strategic steps prepared to do a job. Thus, the teaching method can be interpreted as used by teachers in teaching students during the learning process.

The method implies the existence of a planned, systematic sequence of work results from scientific experiments to achieve the goals that have been designed. The method of education is a science of the methods used in educational work. The origin of the word "Method" contains meaning a path traveled to achieve a goal. In Arabic, it is known as *thariqah*. It means strategic steps prepared to carry out a job".¹² Educational methodology talks about the path or way that must be passed to achieve educational goals or to estimate specific competencies formulated in the syllabus of subjects to be applied in learning.

Thus, the methodology of Islamic studies is a way to study and investigate the religion of Islam and its adherents, both since the time of the Prophet Muhammad Saw, *kebulafaur rasyidin*, classical times, medieval times, the era of globalization, digitalization and this 5.0 era. So, religion and Islamic education, unlike people who disagree or consider religion a threat, promote terrorism. Indeed religion is the way of life.¹³

In this case, the Quran teaches suitable teaching methods so that society will be happy and willing to accept its teachings. Thus, nonmuslims will no longer hate its adherents. Allah

¹¹ John W. Cresswel, *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010).

¹² Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2008).

¹³ Irena Handono, *Menyingkap Fitnah Teror* (Jakarta: Gerbang Publishing, 2008).

Has given to the Prophet Muhammad *thariqah* guiding the people as He said: *"Call on the way of your Lord with wisdom and good guidance, and argue with them in a good way. Indeed, it is your Lord who knows more about who is lost from His way, and He is the one who knows the guidance more."*¹⁴

In the interpretation of Al-Maraghi, it is explained that the Prophet Muhammad SAW was encouraged to imitate the Prophet Ibrahim. He possessed noble qualities and had reached the peak of the degree of elevation of dignity in conveying his *risalah*. God said: *"Then We revealed to you (Muhammad): 'Follow the religion of Abraham a hanif.' He is not among those who fellowship God."*¹⁵

The method mentioned is with wisdom, namely with the Qur'an. The general meaning of this verse is that the Prophet was commanded to invite his people in the ways that have been the guidance of the Qur'an, namely using al-Hikmah, Mau'izhah Hashanah, and Mujadalah. In this way, the Prophet as an apostle, successfully taught his people to concentrate.

This incident was experienced by the Prophet himself when the Quraysh tortured him, and they began thinking and studying the truth of the teachings brought by Muhammad saw. If it were not for the belief of the proselytizers in the truth of the treatises they professed, they would not have been so strict when facing various attacks and confrontations.

When he was in Makkah and after the hijra to Medina, Prophet Muhammad demonstrated exemplary as an educator. His primary mission was to build a community of anchors, laying the fundamental foundations for forming a viable historical society nucleus to answer the challenges of the times"¹⁶.

There are four kinds of offers of Islamic teachings providing a pattern of family development. The family is the basis of the ummah (nation). Therefore, the family's circumstances largely determine the nation's state.

First, a family that has a passion and love for learning and living the teachings of religion. Second, a family where each member respects and loves the other. Third, the family in terms of living is not excessive. Fourth, a family is aware of its weaknesses and shortcomings and continually seeks to improve the knowledge of each member of its family through a lifelong process of learning and education.

Thus, if the community has carried out such an educational process, it will be said that applying the pattern and system of academic coaching in the plurality of society will not be wrong. Thus, implementing the coaching pattern exemplified by the Prophet himself will produce good results as well, which in turn can also help understand the essence of the teachings of Islam itself.

When Islam before the 1970s, there was a trend of being perceived as "stupidity" and "backwardness," then there is also now a trend of Islam being seen as a threat." Where is that wrong? What are the causes, and how to get rid of them? Some tough challenges are faced today: First, how to defend against the onslaught of crisis, and what we achieve should not be lost. Secondly, we are in a global atmosphere in the field of education. The competition

¹⁴ An-Nahl: 125.

¹⁵ An-Nahl: 123.

¹⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: PT. Logos Wacana Ilmu, 1999).

is undoubtedly on a regional, national, and international scale. Third, it makes changes and adjustments to the national education system. It supports a more democratic education process, pays attention to the diversity of needs or circumstances of the region and students, and encourages increased community participation.¹⁷

The trend of ignorance and backwardness, even as a threat to Islam, is a false and even false opinion. For the coming of the Prophet Muhammad saw to the face of this earth is as a mercy Lil Alamin, as mentioned in the Qur'an "*And we did not send you, but to (be) a mercy to the universe.*"¹⁸

The Messenger of Allah also explained in his hadith that "Islam is high, and there is no higher religion than Islam."¹⁹ The word of Allah corroborates the hadith: "*Indeed, the religion of Allah is only Islam. There is no dispute between those who have been given the Book, except after the knowledge has come to them, because of the envy between them. Whosoever disbelieves in the verses of Allah, then indeed, Allah is quick to hisab.*"²⁰

The hadith and verses give an understanding that the religion of Islam is the only very and most beloved religion on the side of Allah. Therefore, people do not look at Islam in a mere traditional manner. More importantly, they look at Islam rationally so that the understanding of Islam is no longer wrong. They consider it a religion synonymous with ignorance, backwardness, and even a threat. It is a mistake. The position of Islam towards other religions is twofold: accommodating and persuasive.²¹

It means that Islam accommodates the spiritual values found in past religions by providing new assumptions, passions, and beliefs. It is as their customs of carrying out idolatry by slaughtering animals to be offered to the gods and spirits of their ancestors are considered a form of seeking blessings.

Therefore, understanding Islam is not only partial but must be comprehensive. If Islam is learned only partly from its teachings, let alone those that are not the subject of teachings. In the areas of the *khilafiah* problem (a matter still being debated), its knowledge of Islam is as it is learned. It is a small part of the problems in Islam, and that is not the subject matter. More than that, one may be skeptical or doubtful of Islam in the existence of things that seem to contain antagonism and opposition.

A partial understanding of Islam will have consequences, such as introducing four blind men to elephants. Those who hold their tails argue that the elephant is as long as a whip. Those holding their feet say the elephant is like a coconut tree. Those who hold their ears say that the elephant is mushy and wide, but those who hold their stomachs understand that it is like hanging a big one.

The interpretation of Islam is inseparable from its teaching, meaning that Islam teaches its followers to always adhere to the source to generate the public personality of its followers. Azra cited a result of the first International Conference on Islamic education in Makkah in 1977 "Education aims to achieve balanced growth of the human personality through the exercise of the soul, intellect, rational human self, feelings, and senses. Education must therefore include the development of man in all its aspects: spiritual, intellectual, imaginative,

¹⁷ Muh Idris, *Orientasi Pendidikan Islam* (Yogyakarta: Deepublish, 2020).

¹⁸ Al-Anbiya: 106.

¹⁹ The hadith was narrated by Darul Quthni dan Baihaqi.

²⁰ Ali Imran: 19.

²¹ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Rajawali Press, 2010).

physical, scientific, and linguistic both individually and collectively, and push all these aspects towards goodness and achieving perfection.

It proves that Islam hopes that its people are intelligent, ingenious, and skilled, both spiritual and intellectual, so that its adherents are required to learn various kinds of knowledge and knowledge to rise from the decline, destruction, backwardness, and ignorance, and even be regarded as a threat to adherents of other religions. In line with that, Muslims must have “a spirit of sincere mutual respect, and true mutual respect is the basis for the existence of humanitarian associations in a democratic social and political system.”²²

Azra's gesture of the absence of a democratic culture is the next factor hindering democracy in a Muslim country. The Islamic solid political traditionalism displayed by some Kiai (ulama). Then, it is practiced by some people in Indonesia. For example, one of the obstacles to the emergence of a democratic culture in Indonesia is followed by a weak or dysfunctional civil society.²³

Thus, Islamic education and its people are no longer synonymous with ignorance and backwardness and are not a threat to its adherents. In addition, said Mukti Ali, quoted by Abuddin Nata, explained the importance of seeing Islam comprehensively, including his education. Mukti Ali said if we look at Islam only from one aspect, we will only see one dimension of religious phenomena. It may be that what is seen are things that do not correspond to the actual teachings of Islam. Islam must be understood in universal totality, that is, a comprehensive understanding of Islam.

Suppose one sees Islam and its education as only one-dimensional. In that case, that is where there will be a clash with the fundamental understanding desired by Islam itself. In the broadest sense, Islam is peace, peace-loving education, and creating a life of mutual respect and mutual respect in terms of understanding goals. It is also in different points of view, and in essence, to seek happiness both temporal and *ukebrawi*.²⁴

The happiness of the world and the hereafter is forgotten through Islamic education. It is focused on three dimensions. They are the divine dimension teaching about the relationship between man and God. Next is the *insaniyah* dimension as a development on the relationship between humans. At last is the *'alamiyah* dimension, which examines the relationship between humans and the universe.²⁵

Islamic education and its challenges in the global environment in this era of society 5.0 is based on Islam's teachings. It is inseparable from religious pluralism and is interpreted differently among Muslim figures and scholars in Indonesia, both sociologically, theologically, and ethically.

Arkoun, a man quoted by Amin Abdullah, has offered a new concept for external relations between religious people. It is not only complacent with oneself, a view of looking ahead in a way that together faces the dynamic future of humanity and refers to work. He

²² Madjid, *Islam Kemodernan dan Keindonesiaan*.

²³ Azyumardi Azra, *Paradigma Baru Pendidikan Nasional, Rekonstruksi Dan Demokratisasi* (Jakarta: PT Kompas Media Nusantara, 2006).

²⁴ Adi Kasman, “Islamic Education Perspective,” *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 4, no. 2 (2021): 3059–68.

²⁵ M. Fahim Tharaba, “Metodologi Pengembangan Ilmu Pendidikan Islam Prespektif Al-Qur’an Surat al-Fushilat Ayat 53,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 1 (2019): 37–56.

called this approach the ilmiah date, an posterior, empirical, open-minded, dialogical, and tolerant approach without leaving the normativity of religious teachings that he embraces himself.²⁶

Even though Islamic education has great potential to empower community education in totality through its proximity to the community, it has the potential to form civil and civic society. In facing globalized challenges, the formation of students must be emphasized to develop a generation of faith and piety. It is also mature in attitude, the mentality of the fakir, and the spirit of independent living, dynamic, creative, and noble character (*khaira ummah*).

CONCLUSION

The challenges of Islamic education in the era of society 5.0 have inspired the preparation of Islamic human resources to face the challenges of the new era. It is also inseparable from various opportunities. It can be used to foster and educate generations to compete and participate in the age of globalization while emphasizing education oriented towards strengthening academia and morals as transcendental things. The challenges of Islamic education that are so complex in facing the era of society 5.0 will undoubtedly have an impact and influence on the world of education, including Islamic education in Indonesia. Therefore, the task of teachers in responding to these various challenges must be able to face by preparing a resilient generation moderated by strong faith, ethics, morals, and Islamic behavior, so that various challenges faced by the world of Islamic education can be resolved.

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²⁶ Amin Abdullah, *Falsafah Kalam* (Yogyakarta: Pustaka Pelajar, 1997).

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