

Analysis of Challenges and Opportunities for Islamic Religious Education in the Era of Society 5.0

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Abstrack

Society 5.0 has brought many changes in the order of life, one of which is Islamic religious education. The aim of this research is to examine the impact of society 5.0 in the world of Islamic Religious Education in schools. The research method used is the literatus study, with previous research studies being the source of information. The results of this study are, there are several challenges that must be faced Islamic Religious Education in schools, among them are: 1) teachers and educational institutions must be able to ensure the credibility of science received by pupils outside school, 2) must be capable of explaining the good and bad impacts of technological developments to strengthen pupils from taking examples of things that are not good, 3) must be adaptable to existing technology developments, 4) environmental issues living; 5) advances in information technology; 6) convergence of science and technology; 7) economics based on the economy; 8) the rise of creative and cultural industries; 9) shift in global economic power; 10) the impact and influence of technology; and 11) transformation, investment, and quality of education. In addition to creating new challenges, the society of the era 5.0 also provided several opportunities for Islamic Religion Education in schools, among them are: 1) facilitating access to science for the education of Islamic religion, 2) making teachers have the opportunity to be creative in creating teaching equipment with existing technology, 3) learning resources are easily available, 4) improve the quality of the Islamic religious education, 4) Islamic education process is becoming easier to spread even to out-of-school environments, 5) get the chance to conduct training in improving Human Resources (SDM) in the use of technology, and 6) see and fulfill the needs of the community with learning Islamic Education in school.

Keywords: Society era 5.0, Islamic Education, school

Abstrak

Society 5.0 telah membawa banyak perubahan dalam tatanan kehidupan, salah satunya adalah pendidikan agama islam. Tujuan penelitian ini adalah untuk mengupas tuntas dampak dari society 5.0 dalam dunia Pendidikan Agama Islam di sekolah. Metode penelitian yang digunakan adalah studi literatus, dengan kajian-kajian penelitian terdahulu yang menjadi sumber informasi. Hasil penelitian ini adalah, ada beberapa tantangan yang harus dihadapi Pendidikan Agama islam di sekolah, diantaranya adalah: 1) guru dan lembaga pendidikan harus mampu memastikan kredibilitas ilmu pengetahuan yang diterima oleh peserta didik di luar sekolah, 2) harus mampu menjelaskan dampak baik dan buruk dari perkembangan teknologi untuk membentengi peserta didik dari mencontoh hal-hal yang kurang baik, 3) harus mampu beradaptasi dengan perkembangan teknologi yang ada, 4) masalah lingkungan hidup; 4) permasalahan dalam lingkungan kehidupan; 5) Pertumbuhan TI; 6) pertemuan pengetahuan ilmu dan tekhnologi; 7) bangkitnya kratifitas kebudayaan 8) pergerakan

economy global yang menguat; 9) dampak serta pengaruh teknologi; dan 10) transformasi, penanaman modal, serta kualitas pendidikan. Selain menciptakan tantangan baru, masyarakat era 5.0 juga memberikan beberapa peluang pada Pendidikan Agama Islam di sekolah, diantaranya adalah: 1) mempermudah akses ilmu pengetahuan bagi pendidikan agama islam, 2) membuat guru memiliki kesempatan untuk kreatif dalam membuat perangkat ajar dengan teknologi yang ada, 3) sumber belajar yang mudah didapatkan, 4) meningkatkan kualitas Pendidikan Agama Islam, 4) proses Pendidikan Agama Islam yang semakin mudah untuk disebarkan bahkan sampai lingkungan luar sekolah, 5) mendapatkan kesempatan untuk menjalankan pelatihan dalam meningkatkan Sumber Daya Manusia (SDM) dalam penggunaan teknologi, dan 6) melihat dan menyelrasakan antara kebutuhan masyarakat dengan pembelajaran Pendidikan Agama Islam di sekolah.

Kata Kunci: Masyarakat era 5.0, Pendidikan Islam, Sekolah

Introduction

With digitalization and everything becoming automated, Indonesian education has entered the era of Smart *Society* 5.0. Cyber physical and manufacturing collaboration are other signs of *Society* 5.0. In the era of society, smart networks help machines, systems, and workflows operate independently. *Society* 5.0 was founded by Japan. The idea give possibility for humans can utilize AI, robots, and the Internet of Things (IoT) to meet the needs of society so that public life with comfort. According to the industrial resolution 4.0, *Society* 5.0 was just launched on January 21, 2019, two years ago (Wahyudin et al., 2023). After that period, the latest era emerged called the digitalization era. This era has a significant closeness to digital technology and uses it consistently in their lives. In addition, the rapid growth in the ICT sector has created open opportunities where humans can socialize and carry out many kinds of tasks. Today's young generation sees cyberspace as a limitless space that cannot be separated (Wahyudi, 2023).

Countries are starting to take various actions to face the rapid development of the Industrial Revolution 4.0. Japan, as a technologically advanced country, is leading the way in developing the idea of *Society* 5.0. It is hoped that the idea will help the UN Sustainable Development Goals, which aim to minimize the level of misery, protect the world, and ensure world comfort. (Teknowijoyo, 2022). As a result of technological advances brought by the 5.0 era society, the world needs to prepare many things to make adjustments to existing developments, this also has an impact on the world of education which has to start preparing and updating many things to face the 5.0 era society.

The world of education is influenced by the speed of change in the era of society 5.0. To prepare students to face these dynamics, education must continue to adapt to these changes (Pratidhina, 2020). In order to improve human resources against the benchmarks that continue to develop in society, education becomes a system whose role is most needed. A country with a good education system can progress. A nation's contribution to world civilization determines its existence. Therefore, education must continue to change to adapt to technological advances (Teknowijoyo, 2022). Many things have changed as well as create various challenges in the Era of *Society* 5.0. Educators and students must take several

attitudes when facing this change (Shafa, 2022). It is undeniable that with the very rapid advancement of technology, it will have an impact on the daily lives of students.

Malik Fajar explained that there are 3 challenges to education today among them are: 1) First and foremost, methods to survive the onslaught of emergencies and survive with the results that have been achieved. 2) Second, global problems have been faced by the education sector, 3) the transition and adaptation of the national education scheme to uphold openness and respect for cultural differences. Because the tribes, cultures and religions in Indonesia are very different (Hernawati & Mulyani, 2023). Increasing social support and resources to be provided to teachers to develop their professional competence, knowledge, and skills, especially for the implementation of technology-enhanced teaching practices and the use of technology in supporting the professional development of professional teachers (Yeo, 2019) is also one of the challenges that must be faced by the world of education At the moment.

In society, there are many things that are very clearly visible as challenges for Islamic Religious Education today, such as the excessive freedom of communication of young people; the world of media and entertainment that is not education. In general, the poor quality of performances can damage the growth of children's mental models. Misuse of technological developments to support life's needs, the way children live their lives that violate regulations (Hernawati & Mulyani, 2023), in addition, according to the writing quoted from the UNESCO article, it is explained that countries with high poverty rates, or teachers and parents with low incomes will experience shock and inability to implement technology-based learning because people with low incomes are often constrained by electricity, internet, and money to purchase the necessary digital devices (UNESCO, 2021), therefore this is also a challenge for the State in improving the socio-economic conditions of each region so that they are able to be educated according to the times.

With the things that happen in society, it provides new challenges to the world of education, especially Islamic Religious Education (PAI) where Islamic Religious Education must be able to innovate and make new breakthroughs that are able to convey the contents of learning materials better in order to provide understanding to students in a superior way, in addition, Islamic Religious Education teachers who are identical to their responsibility in instilling character education in students, must be able to introduce the positive and negative impacts of existing technological advances, and be able to convey the limitations in the use of technology so that it does not violate the rules that have been set in Islam. To achieve this, innovation in PAI learning is needed that is in accordance with the era of *society 5.0*.

Previous studies used as references by the author include 1) Hernawati et al.'s journal entitled "challenges and opportunities for Islamic education in preparing a resilient generation in the 5.0 era" (Hernawati & Mulyani, 2023), 2) Santoso et al.'s journal entitled "challenges of Islamic education towards the era of society 5.0: the urgency of developing critical thinking in Islamic Religious Education learning in elementary schools" (Santoso et al., 2023) , 3) Olii et al.'s research journal entitled "maintaining the quality of education in the era of society 5.0: challenges and opportunities in facing the industrial revolution 4.0" (Olii et al., 2023), 4). Muhammed Asshmel et al.'s international journal entitled " *social science and humanities open higher education via the lens of industry 5.0: strategy and perspective*" (Ashmel et al., 2024) , 5). Mustafa Zulkuf's international journal Astan, entitled "*education as*

a social system: present and future challenges" (Altan, 2020), 6) an international journal by González-Pérez Laura Icela, et al. entitled "*Education 4.0 Maturity Models for Society 5.0: Systematic literature review*" (Icela et al., 2023), 7) an international journal by Jennifer Yeo entitled "*Facing the challenges of the future of education*" (Yeo, 2019), 8) an international journal by Linda la Velle entitled "*The challenges for teacher education in the 21st century: urgency, complexity and timeliness*" (Velle, 2020).

Differences in research that the author conducted with researches previously is, in research conducted author, not only discusses the challenges and opportunities of education in the 5.0 era in Islamic religious education, but also discusses the challenges and opportunities of education in general in the 21st century and in the alpha generation, but focuses more on Islamic Religious Education. The purpose of writing this article is to discuss how the life of society in the 5.0 era and its impact on the world of education, especially Islamic Religious Education in schools, including the opportunities and challenges that must be faced by Islamic Religious Education (PAI) in schools.

Research Methodology

The research method used in this article is a literature study, which involves an in-depth review of previous studies relevant to the main topic, namely Islamic Religious Education (PAI) in the context of the Society 5.0 era. Data were collected from various sources, including academic journals, scientific articles, and other relevant documents, by utilizing internet sites such as Google Scholar and journal houses to access the literature. The data obtained were identified and grouped based on research variables, namely the challenges and opportunities of PAI in the Society 5.0 era, then analyzed systematically to answer the research questions. The literature sources used were selected based on their relevance to the focus of the research and their credibility as scientific references, especially those discussing the challenges and opportunities of PAI, the characteristics of society in the 5.0 era, and educational innovation in the digital era. The scope of this study focuses on the challenges and opportunities faced by PAI in schools in the context of the development of society in the 5.0 era.

Research Results and Discussion

A. Islamic education

Chabib Toha and Abdul Mu'thi define PAI as a useful way to prepare students to believe, understand, study, and practice Islamic teachings (Zalsabella P et al., 2023). Islamic education focuses on moral values and the afterlife. Education is given to help people learn more to be more grateful to God. Gratitude to Allah must be shown with true and real actions (Ghofur, 2018), Islamic preaching includes education, and this last term is found in the Qur'an which conveys examples of morals a human, his family and its society is formed. The formation of noble morals, gaining the broadest knowledge, and being obedient to one's religion are the goals to be achieved. In this case, noble morals include personal, family, and community aspects. It also includes a connection with one's God who created the world and its contents, and connections to fellow human beings (Mappasiara, 2018). Thus, Islamic religious education (PAI) is a method taken by

educational institutions and educators to foster a group called students so that they gain adequate knowledge and have noble morals.

Islamic religious education has quality and the characteristics are quite unique because it is a planned trip, including principles spirituality and the foundation of religion is built, expanded, and strengthened. The values of faith consist of a person's outward and inward behavior, which have the function of being the basis for encouraging and changing human morals. In addition, Islamic education aims to foster students' love for the principles of morals and Islamic psychology so that they can control their attitudes and actions. Students are taught to learn to form rational, obedient individuals, and have the ability to be responsible for their families, groups, and the community environment in terms of morality, manners and psychology beyond fulfilling the need for curiosity in their knowledge and the ability to earn income. This statement is based on a strong faith in Allah SWT (Yusri et al., 2023). According to Permendiknas No. 22 of 2006, Islamic religious education is needed in producing individuals who continue to strive to improve their faith, piety, and good morals, which include manners, morality, knowledge as part of education that is expected to produce strong individuals an establishment that can face increasing globalization proceed (Faqihuddin, 2021).

The source of Islamic education and the basis of Islamic teachings are the same. Both are based on the Qur'an and Hadith, and then developed into *ijma'*, *ifta'*, and authentic interpretations as the fruit of a profound philosophy regarding the world, humans, groups and nations, insight, and morality. Islamic education considers these two origins as its main sources. Islamic education sets its goals, which are derived from Al Quran Hadith. Its purpose includes 4 developments in the responsibilities of every human being: 1. Explaining and positioning and the function of each human being between creation other as well as responsibility in their lives. 2. Clarifying the obligations of every human being related to the group and their obligations regarding the discipline of the group. 3. Explaining the function of every human being to the Creator of the world and encouraging them to serve Him. 4. Teaching every human being about their position compared to other creatures, teaching them about the meaning of God's creation, and giving them the opportunity to utilize it (Harizah, 2018).

A Muslim if be active do education considered successful in gaining knowledge if they do it manners in learning. So, learning is prohibited to be carried out at will. Students must prioritize manners and good morals throughout their lives. because this method allows students to explore and deepen their knowledge in an effective way, which will produce optimal benefits. One of these ethics is: 1) Straightening intentions. This means that someone must learn with the intention of getting the pleasure of the Almighty, going to heaven, fighting ignorance, and advancing religion. Because these things need to be realized using knowledge. 2) Having a sincere intention, which means being serious in gaining knowledge and implementing it sustainably. 3) re-learning what has been learned. 4) Having a goal. 5) appreciating yourself, which means recognizing your own learning abilities, 6) avoiding laziness (Subri, 2014).

Based on the explanations above, it is known that (PAI) is an education that not only demands students to form smart people in terms of knowledge, but demands students to

form people with high morality, have good morals not only to fellow human beings, but to their God and to the universe or other living beings, even in learning Islamic religious education, educators should explain to students about ethics in learning so that students find it easier to receive the knowledge conveyed by the teacher.

B. Society of the 5.0 Era

The framework of Society 5.0 is an ultra-intelligent human order, or a super-intelligent society, where technology, information, and communication are expected to develop to connect individual objects into a system, it is said that *Society 5.0* will change people's behavior and aspects of people's lives, including the education sector (Ayuwandani, 2024). *The Society 5.0* project is a perfect form of the project that has been carried out. As is known, *Society 1.0* is an era where people were just able to write and were still looking for food by hunting, *Society 2.0* is a farming era where people have adapting to agriculture, and *Society 3.0* is the time when humans reach the industrial world, meaning, to the industrial world. the beginning of humans The era where machines are used to make it easier daily life, *Society 4.0*, people are accustomed to using computers and the Internet, *Society 5.0*, technology has become a necessity to a person's life, and IT is not Again used as a place to share information freely, but more useful to live again (Shafa, 2022). Thus, society in the 5.0 era is a life that is considered to have existed in a very intelligent level with a very advanced and modern civilization.

In the 5.0 era, industry is dealing with cyberspace in the form of human connections, machines, etc per data an also known as the Internet of Things (IoT). Industry 5.0 presents large-scale manufacturing technology easily and quickly, with machines working alone or collaborating with humans to input and coordinate production and synchronize time to manage the production process. One aspect Industry 5.0 is the application of (AI) to welcome the future. *Society 5.0*, requires a conducive educational environment (Saragih, 2021). *Society 5.0* was first presented in Japan on January 21, 2019, and this project is not only about creating, but also overcome problems based on a combination of *physical room and virtual room*. This change helps people live a better life (Idris, 2022).

Japanese Prime Minister Shinzo Abe (Puspita et al., 2020) explained in a World Economic Forum (WEF) article that during the *Society 5.0*, the most important thing is not capital, but connection and being connected, Let's move and help bridge the gap between rich and poor. Educational services are also provided to elementary to high school students in remote villages. Shinzo Abe also said that he has not there are significant differences in the concepts of Industrial Revolution 4.0 and *Society 5.0*. or can It is said that the 4th Industrial Revolution uses artificial intelligence, but *Society 5.0* focuses on humans. framework *Society 5.0* is a new development on the history of human life on earth (Santoso et al., 2023).

With this, it means that people in the world need to continue to move to keep up with the progress of existing civilization, in relation to the 5.0 era society which focuses on human collaboration and artificial intelligence to achieve a more advanced and practical life, in this case, there needs to be adequate development of human resources (HR) to realize a new, more modern era.

C. Analysis of Challenges and Opportunities for Islamic Religious Education in the Era of Society 5.0 in Schools

Society 5.0 is a period of renewal with an emphasis on the use of digital technology. Digital technology changes the dynamics of connections, introduces new types of connections, expands and strengthens each person's relationship with others. This technology gives k allows you to work quickly and efficiently. Usability as well as effectiveness is essence true life, work as well as game in the smart group. The intelligence of the system with the connection of digital networks can make it easier for humans to perfect household chores, besides that it also makes it easier to fulfill human needs. Technology can also increase the production capacity of work, education, society and in other fields, can minimize stress and tension, and make it possible to have free time to think about many things to relax (Shafa, 2022).

man we should realize that technology has changed our efforts man demand knowledge as well as open room education. The Internet, online platforms, mobile applications and social networks offer students and teachers unlimited access to educational resources. Thus, they can expose the way to an individual, flexible and free learning system. Especially in Islamic education, the digital world provides an effective use spread the word religious teachings. This Internet page allows millions of Muslims around the world to access religious materials without geographical limitations. This can provide a path for cross-cultural education and collaboration of Muslim groups that in the past were not easy to achieve (Arif et al., 2024). Islamic education as a national education system cannot be separated from the presence and impact of ICT digital era. Of course, when ICT is no longer integrated in the world of education, it is very necessary to be occupied and utilized by universities that seek to improve their education (Nuryadin, 2017).

In the discussion *Society 5.0*, the relationship between technology and education is important to create quality education. However, as we move towards *Society 5.0*, the world of education must take on more complex tasks. Being able to utilize technology is a very powerful thing to face in today's social world. Technology has a positive impact on educators, facilitating the creation of new and innovative teaching methods. Students also benefit from the ability of technology that allows them to explore knowledge more broadly, not just limited to what teachers provide. This allows teachers to use technology to gain knowledge and then share it with their students. Technology also provides flexible learning access, allowing students to re-access their teacher's learning materials whenever and wherever they want. To understand and prepare for the era of *Society 5.0* in the world of education, students must understand the lessons, but must be able to think critically and think to learn effectively (Ayuwandani, 2024).

However, with the development of technology that makes it easier for humans to access anything they want, and emphasizes humans to communicate digitally, of course it can raise certain concerns, for example concerns for children who can access negative things easily and the increasingly strained social relationships of humans caused by indirect communication through existing digital technology, therefore there needs to be a

fortress that is expected to be able to make humans control the technological progress that occurs, not be controlled by technology, one of which is Islamic Education and Education.

Islamic education and *the Society 5.0* era are related to each other. According to some reviews, *the Society 5.0* era allows individuals to connect to the internet and focuses on the social interconnectedness of society that can minimize social differences. This is clearly in line with the goals of Islamic education, which is intended to gain the love of Allah. To ensure that the Society 5.0 era is *not* affected by the negative effects of the globalization era, Islamic education will continue to help (Idris, 2022). Islamic learning is an important component of the lives of Muslims. This includes the fields of society, psychology and religion as well as academics, social and to culture. Islamic education approach yes must be adjusted so that remain relevant and influential along with technological advances and changing times. With all the conveniences offered by the digital era in terms of communication and information, there are many possibilities and obstacles that must be understood and estimated (Arif et al., 2024).

1. Challenges of Islamic Religious Education in the Era of *Society 5.0* in Schools

Islamic Religious Education (PAI) which not only teaches worldly knowledge, but also teaches knowledge related to religion and beliefs as well as interactions Humans with humans, humans with nature and humans with Allah always face many challenges in the world of education, especially in this increasingly advanced era, where everything can be obtained easily, from positive things to negative things.

Relate with development of industry 4.0 *society 5.0* is a must prepared by individuals, contingents, contingents ordinary and educational (Asnawati et al., 2023). With the Industrial Revolution 4.0 currently rolling, Islamic education is currently facing rapid technological advances. As a result of this era, many challenges have yet to be resolved. The presence of increasingly sophisticated technology Progressing in society 5.0 must surprise the world of Islamic education. In fact, the industrial revolution 4.0 and society 5.0 originate from progress in IT. The world of education faces major challenges due to advances in information technology. Thus, Islamic religious education, which is the most important part of shaping the nation's character, must be planned early on. Currently, the world of education needs various sustainable breakthroughs (Santoso et al., 2023). According to Mustafa Zulkuf Altan The real crisis in education is the growing dissatisfaction of politicians and the public to realize that the market and privatization are not the solution, but the problem itself. Instead, we need to imagine creating a society where everyone gets quality education from kindergarten to university and beyond and makes their own dreams come true (Altan, 2020).

In addition, González-Pérez Laura Icela, et al. explained that Education 4.0 with the principles and values of Society 5.0, opens up knowledge generated by research and innovation, and prepares students to participate in this era of digital transformation and sustainable development. Integrating changes to organizational structures with technology involves responsible innovation and transformative research to implement and modularize regulatory and organizational frameworks, so that academics, industry, government, civil society, and the environment get new challenges to achieve

collaboration and synergy models (Icela et al., 2023). With the collaboration between these elements, it is hoped that the goals of education in the 5.0 era can be implemented properly.

In Islamic Education Ensuring the credibility and authenticity of content delivered through digital technology is one of the biggest challenges in Islamic education in the modern era. In the era of acceleration and expansion of information systems, strong control is required to minimize the spread of false news and hurt Islamic teachings. The challenges mentioned in Islamic education are very diverse and come from both internal and external problems. Arifin stated that the internal challenges faced by Islamic education include management, output, direction, and educational goals. Tilar stated that the quality of education is the biggest problem. On the other hand, the conflict between major ideologies around the world is a challenge that arises from outside (Nuryadin, 2017) with the ease of students to access knowledge from outside the school, then one of the things that creates obstacles for Islamic Religious Education teachers in schools is how the teacher will help students to ensure that the information (learning materials) they receive from outside through internet sites is quality and valid information, and the information (learning materials) also does not violate or contradict what is taught in Islamic religious education.

Because of the very drastic transformation, it is necessary to understand the things that need to be done so that the next humans are able to adapt to the changing times. To form a generation that can understand the future is one of the obstacles the biggest thing to do resolved. Islamic education in the 5.0 era faces many challenges, including the demands of competition in various fields, loss of value systems in social life, and advances in science and technology. Rapid changes in the era make it necessary to change learning models and approaches (Hernawati & Mulyani, 2023). In addition to having to maintain the religious principles learned in Islamic Religious Education, Islamic Religious Education teachers must also be able to face or adapt Islamic Religious Education to the development of science and technology that occurs on a global scale, but still taking into account the cultural principles that exist in Indonesia.

In the era of society 5.0, education is expected to make learning more enjoyable. Among the challenges that must be faced by education in the 5.0 era are: (1) the consequences of the 4.0 to 5.0 revolution; (2) problems in the living environment; (3) IT growth; (4) meetings knowledge of science and technology; (5) eonomy which is based on economy ; (6) the rise of creativity culture (7) movement strengthening global economy; (8) the impact and influence of technology; and (9) transformation, investment, and quality of education (Saragih, 2021). Therefore, in the era of society 5.0, educators must master digitalization skills, creative thinking, broad imagination, and continue to move in the learning process. in the classroom. This is in accordance with what the Times of Mataram said, as follows taken from the thoughts of the director of Hafecs (Highly Functioning Education Consulting Services) Where educator must own high creativity and no passive while teaching. Balance so important a teacher in the educational system, educators must have the ability to provide assistance to

students to communicate continuously with their teachers. In addition, a plan for the accuracy of learning planning and effectiveness is also needed. As a result, he will have the ability to make education change faster to the era of society 5.0. some of Dwinuraini's emphasis on the importance of understanding r educational evolution known as 4C (Creative, Critical Thinking, Communication, and Collaboration) is needed to overcome the obstacles of the Industrial Revolution 4.0 and *Society* 5.0 (Bahri, 2022).

With the development of world technology, the problem of educators' self-confidence in their ability to utilize technology has also become a problem, so that they are unable to manage classes well, find it difficult to meet educational needs and find it difficult to collaborate with other institutions or staff (Velle, 2020).

The challenges faced by Islamic Religious Education teachers in the 5.0 era society will be able to be faced if educators understand the essence of the changes in civilization and technology that are taking place and adapt and continue to improve their knowledge and abilities to be able to balance Islamic Religious Education learning with the developments that are being faced, therefore an educator must be someone who is good at finding information and never stops learning in order to be able to adapt to the development of life, technology and global knowledge, in addition, institutions related to education also need to facilitate teachers in improving their abilities so that they can educate students according to the current era.

2. Opportunities for Islamic Religious Education in the Era of *Society* 5.0 in Schools

On the one hand, the global era has a negative effect on Islamic education, but it also has a positive effect, such as easy access to sophisticated and open educational technology and various conveniences for students. Collaborating with experts in the field of education around the world is getting easier thanks to the advancement of ICT. This provides a strategic opportunity for parties involved in Islamic education to work together and collaborate globally (Bassar et al., 2021). Many opportunities come in the era of computers and the internet to improve Islamic teaching. Technology can help provide a wide reach to Islamic education, more specifically for those who live in remote villages, in other words, it is difficult to get the freedom to access formal educational institutions. The Muslim community can connect with the world community by utilizing internet applications, which enable cross-cultural learning, collaboration, and exchange of ideas that can make students understand Islamic education. wise use of technology, Islamic education will continue to move, be active, and make a special impression on Muslim youth who understand technology (Arif et al., 2024).

Nowadays, technology and digitalization are the most important parts of everyday life. human. With this, using technology and digitalization can help improve the quality of education. Learning can be enriched with the use of digitalization and technology. Teachers can utilize internet applications to create active learning and present various teaching resources. Students are able to easily and flexibly access learning resources using digital tools including laptops, smartphones, tablets and so on. then, the use of technology and digital technology can also provide assistance in improving the criteria

or concepts of assessment and supervision of student work, then provide facilities for collaboration between students. Digitalization and technology can also give help in repair obstacle infrastructure and geography, more specifically in the interior (Olii et al., 2023).

With easy access to knowledge through technology also provides opportunities for Islamic Religious Education teachers in schools to be able to connect with fellow Islamic Religious Education (PAI) teachers in other places or with people who have expertise in the field of Islamic Religious Education (PAI) so that PAI teachers can easily learn new knowledge in order to prepare students who have good characteristics and knowledge to be used in the 5.0 era community environment. Technological advances can also be used as an opportunity for Islamic Religious Education (PAI) in schools to innovate to make learning more meaningful, more useful and more flexible by using existing technology, looking for things that are needed in society so that educators are able to adjust Islamic religious education to the needs that exist in the 5.0 era community environment.

Technology helps educators create more engaging and inventive learning methods and media. In addition, students benefit from the ability of technology to explore knowledge more broadly, not just the material provided by the teacher. Teachers can use technology to add additional information, which can then be shared with students. Furthermore, technology makes learning more flexible, allowing students to re-access learning materials from teachers whenever they need them. To realize and prepare students to enter the era of society 5.0 in learning, they must have the ability to think critically and constructively so that learning becomes fun. By combining several key concepts, education can be updated. These include (Ayuwandani, 2024):

- a. Implementing HOTS includes, skills and critical thinking, solving complex problems, and being creative. To implement HOTS, students must be faced with real problems.
- b. Updating learning methods to be more futuristic, involving the use of technology to support the transition to the *Society 5.0* era.
- c. Selecting appropriate learning approaches to facilitate students' knowledge discovery and creativity. Approaches such as discovery-based learning, PjBL, PBL, inquiry-based learning, and research-based learning are some examples of learning approaches that can be used to support the transition to *the Society 5.0* era.
- d. provide appropriate and futuristic learning resources, as well as supporting facilities and infrastructure. Examples include smart buildings consisting of information technology such as classrooms, libraries, and laboratories supported by Internet of Things (IoT) and Artificial Intelligence (AI) facilities, which provide students with access to the resources and learning tools they need.

Undoubtedly, to achieve this goal, it is necessary to apply various important approaches, such as: Islamic education must adopt a participatory educational planning model based on an evaluation of the needs and characteristics of society; increase the focus of education to meet the needs of society, stakeholders and the demands of the times and be able to utilize various potential resources, including

external resources through collaboration and cooperation with various educator networks (Bassar et al., 2021). Some of the things that are done in Islamic Religious Education in Schools to face society 5.0 are as follows: 1) ensuring that internet connections are available throughout Indonesia; 2) providing educators with digitalization capabilities and creative thinking skills; 3) equalizing the needs of industry and education; 4) using technology as a tool for learning; 5) overcoming problems that exist in Islamic education, including the division of education, the purpose and role of education; and 6) improving the quality of education. In addition, personality education carried out using IT is very important to form a generation that has good morals, understands technology, and is creative and high innovation (Hernawati & Mulyani, 2023).

Wave 5.0 is believed to influence education 5.0 in terms of (a) learning modes (b) learning principles and (c) student perceptions at a higher level. Besides that Education in the 5.0 society era can also provide opportunities including: (a) promoting lifelong learning and transdisciplinary courses to bridge the 5.0 gap; (b) penetrating the strategic importance of effectively leveraging the power of human-robot cognition across the education value chain; (c) building research-innovation hubs to advance agility; and (d) investing/exploring green/ethical technologies to contribute to the planet while driving innovative/resilient education delivery. In conclusion, education benefits from the influence of 5.0 if they understand the potential impacts and can embrace disruptive changes to use them for effective strategic development. Continuous adaptation is key to better managing the ongoing influence of 5.0 around the world (Ashmel et al., 2024).

Thus, the technological advances brought by the 4.0 revolution and the 5.0 era society also provide opportunities for Islamic religious education teachers in schools to obtain human resource development (HRD) training facilities to keep up with the progress and needs faced in the 5.0 era society from the government and related educational institutions, so that Islamic Religious Education (PAI) teachers in schools will be able to understand the essence of society 5.0 and can utilize the technological advances in the *society* 5.0 era in creating Islamic religious education (PAI) learning in schools to be more effective, creative, innovative and flexible and in accordance with the needs of the times but still maintain cultural values and Islamic values.

Conclusion

Islamic Religious Education (PAI) in schools is a learning specifically for Muslims with the aim of forming knowledgeable and civilized humans. In facing the 5.0 era society with its various advances, Islamic Religious Education (PAI) in schools will certainly experience various obstacles, but apart from obstacles, Islamic Religious Education in schools also has opportunities that can be used to facilitate or produce progress for Islamic religious education itself. The challenges that must be faced by Islamic Religious Education in schools in facing the 5.0 era society include: 1) teachers and educational institutions must be able to ensure the credibility of the knowledge received by students outside of school, 2) must be able to explain the good and bad impacts of technological developments to protect

students from imitating bad things, 3) must be able to adapt to existing technological developments, 4) problems in the environment; 5) IT growth; 6) the meeting of scientific and technological knowledge; 7) the rise of cultural creativity; 8) the strengthening movement of the global economy; 9) the impact and influence of technology; and 10) transformation, investment, and quality of education.

In addition to creating new challenges, the 5.0 era society also provides several opportunities for Islamic Religious Education in schools, including: 1) facilitating access to knowledge for Islamic religious education, 2) giving teachers the opportunity to be creative in making teaching tools with existing technology, 3) learning resources that are easy to obtain, 4) improving the quality of Islamic Religious Education, 4) the process of Islamic Religious Education is increasingly easy to spread even to the environment outside the school, 5) getting the opportunity to carry out training in improving Human Resources (HR) in the use of technology, and 6) seeing and aligning the needs of the community with Islamic Religious Education learning in schools.

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