

Moral Reconstruction for Students in Islamic Education in the Society 5.0 Era

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Abstract

The moral reconstruction of students in Islamic education is to emphasize the necessity and importance of Islamic education in Indonesia. This arrangement and rearrangement is intended so that Islamic education both institutions and learning materials. In the era of Society 5.0, education integrates seamlessly with technology, enabling students to engage in learning activities alongside advanced technological tools. The disruption brought by technological advancements in education, particularly in Islamic education, is unavoidable. Consequently, educators and stakeholders are increasingly recognizing the critical role of technology in shaping Islamic education within this era. This study adopts a qualitative approach, utilizing a literature review method. Through descriptive analysis, data is collected from written sources, such as books and scientific journals, to explore and describe the reconstruction of Islamic education in the context of Society 5.0.

Keywords: Reconstruction; Moral; Islamic Education; Society 5.0.

A. INTRODUCTION

The development of the era of human life to date has experienced five stages of social life, namely hunting, farming, industry, information, and super smart. As one of the most populous countries, Indonesia has inevitably been influenced by these stages of development. Today, Indonesia is transitioning into the Society 5.0 era, a shift accelerated by the pandemic, which hastened the industrial revolution 4.0 and led to the adoption of Society 5.0. This era is marked by increased connectivity, enhanced interaction, and advancements in digital systems, artificial intelligence, and virtual technologies.

The concept of Society 5.0 originated in Japan's 5th Science and Technology Basic Plan, which was approved by the Japanese cabinet in January 2016. It envisions a human-centered society that balances economic growth with solutions to social challenges by integrating real and virtual spaces through advanced systems. Society 5.0 aims to address societal issues using innovations derived from the industrial revolution, such as big data, artificial intelligence, and the Internet of Things.¹

In Indonesia, the implementation of the industrial revolution 4.0 remains incomplete. However, the emergence of Society 5.0 presents new challenges in various aspects of life, including education. To meet these challenges, the education sector must adopt innovative learning models tailored to the demands of Society 5.0. These models require support in areas such as financial resources, academic development, and human resource capacity to improve the quality and efficiency of learning outcomes.²

Indonesia, a country with limited regulations and the interconnection of religion and technology, is a challenging issue. On the one hand, it is free to practice religious law and on the other hand, religious life in cyberspace is increasingly widespread. In this case, the MUI fatwa commission has issued a fatwa on social media, namely digital ethics. Digital ethics is a value-based system and moral principles created to guide digital interaction relationships, especially between humans and Islamic education.

The basic goal of Islamic education itself is to create students to have physical and spiritual balance and have faith, knowledge, and charity. To achieve this goal, Islamic education must be able to transform with the times based on technology. Therefore, the

¹ Usmaedi, 'Education Curriculum For Society 5.0 In The Next Decade', *Jurnal Pendidikan Dasar Sertiabudi*, 4.2 (2021), 65.

² Aditya Zulmi Rahmawan, 'Implementasi Society 5.0 Dalam Kebijakan Dan Strategi Pendidikan Pada Pandemi Covid-19', *Strategi: Jurnal Inovasi Strategi Dan Model Pembelajaran*, 2.1 (2021), 40-41

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hope of digitalization in Islamic education is able to make the main activities such as learning, teaching, and sharing knowledge as well as other supporting activities in the education process can run faster, easier, and more effectively.³

In the era of Society 5.0, the education sector envisions collaboration between humans and robots in the learning process, whether in physical or virtual classrooms. Students may interact with robots programmed and operated by educators. However, despite these advancements, the role of teachers cannot be replaced by technology. This is because certain aspects of teaching, such as face-to-face interaction, emotional connections with students, fostering character and moral values, and setting an example, remain uniquely human.

Recognizing the importance of these irreplaceable roles, this research emphasizes the moral development of students within the framework of Islamic education in the Society 5.0 era. By focusing on these values, the study aims to ensure that students retain their character and moral foundation in line with the principles of Islamic education.

B. RESEARCH METHODS

The research employs a literature review (library research) method, utilizing descriptive analysis by gathering data from written sources such as books and scientific journals as primary references. The approach taken is qualitative, focusing on the analysis of existing data to explore and describe the reconstruction of Islamic education in the context of the Society 5.0 era.

C. DISCUSSION

1. Definition and Concept of Reconstruction in Islamic Education

The term "Reconstruction" is derived from two components: "Re," meaning to return or back, and "construct," meaning to organize or build. When combined, the term can be understood as re-drafting or reorganizing.⁴ The word "reconstruction" originates from "reconstruct," which means to rearrange. Reconstructionism is a philosophical approach aimed at advancing the principles of progressivism. It focuses on problem-solving, critical thinking, and similar intellectual processes.⁵

³Rizka Amalia, 'Transformasi Pendidikan Islam Era Minelial', *Jurnal Edukasi*, 1.2 (2020), 48.

⁴ A. Pius A. Partanto and M. Dahlan Al Barry, *Kamus Ilmiah Populer* (Surabaya: Arloka, 2011).

⁵Amar Ma'ruf and Abd. Rochman Assegaf, 'Rekonstruksionalisme Pendidikan Formal Sebagai Agen Utama Dalam Tatanan Sosial', *Maharot: Journal Of Islamic Education*, 5.2 (2021), 158.

Prof. Dr. Muhaimain, M.A defines reconstruction with: "the need for Islamic education to reorganize and rearrange its development strategy, especially in aspects of curriculum and learning - so that its existence is always actual in responding to the various challenges of the world of education on a local, national and global scale, which in turn the existence of Islamic education becomes more solid and able to make a significant contribution to the progress of the nation's education".⁶

To reconstruct Islamic education in the modern era, the primary issue that must be addressed is the "dichotomy." This involves striving to integrate the two branches of knowledge across various dimensions, including philosophy, curriculum, methodology, management, and even departmental structures.⁷

The orientation of Islamic education must shift to a broader perspective. It should focus not only on guiding individuals to devote themselves to glorifying God while neglecting their existence but also on glorifying God by valuing human existence in this world. In essence, Islamic education should aim to develop human potential to its fullest, creating individuals who understand their purpose and can effectively manage and utilize the world around them according to their capabilities.⁸

Based on this premise, Islamic education materials should be designed to address human needs by fostering knowledge, skills, technology, arts, and culture. This approach would produce individuals who are not only competent in science and skills but also excel in morality, rooted in divine values, as a hallmark of Islamic education. In other words, Islamic education should cultivate scientists and professionals who are not only experts in their fields but also conscious of their role as stewards (caliphs) on earth, devoted to Allah SWT, and committed to upholding His commands and avoiding His prohibitions.⁹

2. Moral Problems of Today's Learners

Teachers of Islamic religious education play a vital role in the educational sphere by not only imparting knowledge but also fostering spirituality to cultivate good character in students. Since the implementation of Law No. 20 of 2003 on the National Education System, it has been mandated that the curriculum at every level and type of

⁶ Muhaimin, *Rekonstruksi Pendidikan Islam; Dari Paradigma Pengembangan* (Jakarta: PT. Raja Grafindo, 2013), 1.

⁷ Hujair AH. Sanaky, *Paradigma Pendidikan Islam* (Yogyakarta: Safira Insania Press, 2003), 98.

⁸ Sanaky, *Paradigma*, 28.

⁹ Ujang Sutisna, 'Rekonstruksi Pendidikan Islam Di Indonesia Dalam Perspektif Pemikiran Muhaimin' (Universitas Islam Negeri Raden Intan Lampung, 2019), 68.

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education must include religious education, with madrasas recognized as public schools with Islamic characteristics.

According to this law, education is a deliberate and planned effort to create an environment and learning process that enables students to actively develop their potential, including spiritual strength, self-discipline, personality, intelligence, noble character, and essential skills needed for their personal growth, as well as for society, the nation, and the state.

Islamic religious education aims to prepare students to believe in, understand, and practice Islamic teachings. This is achieved through guidance, instruction, and training designed to meet predefined goals. The ultimate aim of Islamic education is to shape individuals into well-rounded, virtuous people who embody the principles of Islam, meeting the needs of students in the modern era.

Technology is no stranger to society in this era. People are getting used to being side by side with robots that can help their activities. The existence of robots is like a double-edged sword. Some are good and some are bad.

Bad technology is an obstacle for society, especially the focus of this study on early childhood in building their character in the supervision and teaching of the family. Since smartphones are widely spread among the public, many parents have presented their smartphones to their children as an effort to keep their children from crying or fussing. Such parental actions are not good, the influence of technology for early childhood can have an impact on the child's psychological and physical well-being. An example of the impact that has occurred in some children is that a child prefers to be alone playing at home rather than playing with his friends. Because with smartphones they can also play. Another example is that children often practice what they have seen and heard from YouTube broadcasts. Many animations in videos on YouTube contain elements of moral degradation. Many deviant behaviors in animated films such as warfare, rude speech and resistance to elders.

Other problems or obstacles in instilling character in children are as follows are as follows:

- a. Weak parental knowledge about the importance of character education. Character degradation at this time is partly due to weak parental knowledge. Or in the sense that parents do not get enough education about character. This factor is caused by

heredity from previous parents, and the surrounding environment that is not sensitive to character education.

- b. A sense of duty from a child when the child has entered school. This is very common in societies that have fully entrusted the future to the school where children study. If parents understand the influence of the environment and family, then parents will definitely conduct a comprehensive evaluation of a child's progress. But in reality, many parents are indifferent, they get angry when they find their children get bad grades.
- c. Parents are busy. So that interaction with children is only in a short time short time. Work for a married person is a necessity to provide for their children. But the sustenance that a child wants and needs is not just pocket money, food, drink, clothing and shelter. Uswah and interaction are also what children need from their families.
- d. There is no time limit for playing with smartphones. If we observe today. Almost every line of people's lives in their homes has sophisticated technology that we know as android. On this android there is a world in hand. The world that we can reach easily gives a sense of addiction to continue sailing in it. From this addiction, a person is reluctant to interact with others properly and politely. In the past, to invite someone, you had to go to their house. Nowadays, just lying in the room with one click will be conveyed to all destinations.

Islamic education is an education system that undeniably has a very important role in shaping the character and morals of students. Islam is a religion that always teaches its people to be rahmatan lil 'aalamiin (Islam whose presence is able to realize peace and compassion for humans and the universe). Character education or in Islam is moral education is the goal of Islam. Prophet Muhammad saw as the last prophet has been sent by Allah swt to perfect human character (morals) since the Jahiliyah era.

3. Moral Reconstruction of Learners in the Era of Society 5.0

The phenomenon of moral decline in Indonesia lately is often found in educational institutions, both at the primary, secondary and tertiary levels. The moral decline of students according to Tilaar is due to one of the accesses of the situation of society which is in a period of social transformation facing the changes of the revolutionary era. At this time the role of Islamic religious education teachers becomes very important in developing the character or morals of students because they are faced

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with various challenges. In addition to the role of teachers, the role of parents is also very important in the era of society 5.0. The role of teachers and parents as role models greatly influences the formation of character and moral ethics and builds religious spiritual strength amid the onslaught of digitalization.

The role of Islamic religious education teachers is crucial in addressing moral degradation within the education sector. Beyond imparting knowledge to students, teachers are also tasked with providing character education and serving as role models who exhibit exemplary behavior. As individuals equipped with skills, expertise, and commendable attitudes, teachers hold a position worthy of emulation. Consequently, there is an increasing need for educators to lead efforts in reconstructing students' morals. This process becomes more effective and impactful when educators collaborate with parents. The term reconstruction comes from two words, namely "Re" which means back, and "construct" which means to arrange. So it can be known that the meaning of reconstruction is rearrangement. In the context of educational philosophy, reconstructionism is a school that seeks to overhaul the old order and build a modern order of life. While in the context of education, this school aims to build a problem that is the broadest and most span with the main and highest goals in human life, by reconstructing the old order with a new order in education.¹⁰

Morals are habits that have become a person's customary behavior in daily life. The term "moral" originates from the word "mos," which means a way of life. Morality reflects a person's attitude that consistently leans toward goodness. An individual who does not exhibit good behavior cannot be considered to have good morals. Morality plays a crucial role in shaping every person's life. Moral values are also embedded in the principles of Pancasila, emphasizing the significant role of morals in organizing social life, from smaller scopes such as family and community to broader contexts like national and state life.¹¹

In Islam, morals are often translated from the word *akhlak*. According to Ibn Miskawaih, *akhlak* is an action that is born easily from sincerity of soul, without requiring further consideration and thought. Murthada Muthahari argued that morals

¹⁰Muhammad Nasikin, 'Rekonstruksi Pendidikan Islam Di Era Society 5.0', *Cross-Border*, 4.2 (2021), 708.

¹¹Euis Amelia Permata Putri, 'Agama Sebagai Media Rekonstruksi Moral', *Gunung Djati Conference Series*, 19 (2023), 242.

refer to human behavior, namely actions that are more valuable.¹² Because it can be seen that morals and human life are interrelated to socialize, appreciate and respect fellow humans.

In the era of society 5.0 in the field of education there are not only four competencies that students must have, but five competencies that students must have, namely critical, creative, communication, collaboration, and morality. The five competencies are very important in order to create a balance between the goals of society 5.0 and the goals of Islamic education. The purpose of Islamic education in the digital era as it is now is to form a generation of Muslims who are capable of knowledge and skills in order to be able to live a good, safe, prosperous and harmonious life.

As is known, the phenomenon that is awakened by the emergence of the era of globalization has created positive and negative impacts on life. Negative impacts such as various problems both about how information continues to develop regardless of who the recipient is or how to respond to new things that always come alternately without a filter. In the realm of education, one significant negative impact is the decline in students' moral values, particularly in their attitudes towards teachers, parents, and peers.

Therefore, there needs to be a moral reconstruction so that students have good character. One of the morals of students that must be considered and reconstructed is respecting teachers and loving friends. Because this one problem is often found in educational institutions. Meanwhile, students should respect teachers, parents, and love their friends. This is as explained in the following Prophetic hadith:

حَدَّثَنَا هَارُونُ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مَالِكُ بْنُ الْحَزَرِ الزَّيْدِيُّ، عَنْ أَبِي قَبِيلٍ الْمَعْفَرِيِّ، عَنْ
عَبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ مِنْ أُمَّتِي مَنْ لَمْ يُحِبَّ كَبِيرَنَا،

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وَيَرْحَمَ صَغِيرَنَا، وَيَعْرِفَ لِعَالِمِنَا»

¹² Mochammad Iskarim, 'Dekadensi Moral Di Kalangan Pelajar (Revitalisasi Strategim PAI Dalam Menumbuhkan Generasi Bangsa)', *Edukasia Islamika*, 1.1 (2016), 11.

¹³ Abu 'Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Shaibani, 'Musnad Al-Imam Bin Hanbal', Vol. 27 N0. Indeks 227775 (Bairut: Muassasah al-Risalah, 2001), p. 417.

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Ha>ru>n told us, Ibn Wahb told us, Ma>lik ibn al-Khabri al-Riya>di> told us, from Abi>Qabi>l al-Ma'a>firi, from 'Uba>dah ibn al-S{a>mit, that the Messenger of Allah s}allalla>hu 'alaihi wa sallam said: He does not belong to my Ummah who does not honor the elders, does not love the young, and does not recognize the rights of teachers.

The above hadith contains a strong warning for people who have an attitude of not honoring parents, not loving the younger ones, and not recognizing the rights of the scholars including teachers. This shows that learners must love peers and younger siblings, glorify seniors, and respect parents including teachers, ustadz, and teachers in educational institutions. In connection with the obligations of students above Muhammad Athiyah al-Abrasyi mentioned, the attitude of students who must be considered is to honor a teacher and be humble, and not be arrogant. In addition, according to al-Ghazali there are several characteristics of a good student in line with the above hadith, including: a student must have a clean soul, avoid bad attitudes and other despicable attitudes, and should be humble or tawadhu' to the teacher

The current phenomenon in education stands in stark contrast to the principles outlined in the hadith mentioned above. Recently, there has been an increase in students showing disrespect and disobedience toward teachers, a lack of regard for parents, and engaging in bullying behavior toward peers. Even more concerning is the rise of cyberbullying, a misuse of technology in the Society 5.0 era, where individuals use their fingers to spread negativity online. This presents a significant challenge for Islamic education teachers in addressing and rectifying such behaviors.¹⁴

Religious education and character education are one of the keys to the success of moral reconstruction. Moral reconstruction of students can be done through the role of teachers, especially Islamic education teachers. The role of teachers in Islamic education in question is the teacher as a second parent, teacher as a successor of knowledge, teacher as a guide, teacher as a facilitator, and teacher as an example. Thus showing that religious teachers have a big responsibility in shaping the morals of students. The rapid advancement of technology makes the role of teachers as the spearhead that is able to filter various problems that will arise in the future. The

¹⁴Bukhari Umar, *Hadis Tarbawi (Pendidikan Dalam Perspektif Hadis)* (Jakarta: Amzah, 2012), 99.

phenomenon of change in the era of society 5.0 needs to be addressed by utilizing media that facilitate learning of Islamic religious education and there are at least three abilities of PAI teachers that need to be mastered, namely critical thinking, creativity, and strong character.¹⁵

Moral development or morals for students in the era of society 5.0 is very important, because this era is an era that is completely advanced and easy. If education is not instilled with the right morals, it will backfire, such as giving birth to various crimes that capitalize on intelligence and technological sophistication. Structure of religious person becomes the most central thing, which describes human personalization which is the internalization of religiosity values and in which morality is embedded as a whole, which is obtained from the socialization of moral values throughout life, including interactions between students with teachers, parents, friends, and the environment. Thus, moral reconstruction must really be pursued by all elements optimally and consistently.

D. DISCUSSION

Reconstruction refers to the process of reorganizing or rearranging. In the context of education, reconstruction implies that Islamic education must strive to fully develop human potential, enabling individuals to understand their purpose and effectively manage and utilize the world according to their capabilities. Based on this premise, Islamic education materials should be designed to address contemporary human needs while adapting to technological advancements.

The need for reconstruction arises from various challenges in society, including issues related to students' morality. These challenges are influenced by several factors, such as a lack of parental awareness about the importance of character education, the belief that responsibility for a child's development shifts entirely to schools, busy parental schedules, and the unrestricted use of smartphones. Islamic religious education aims to prepare students to believe in, comprehend, and practice Islamic teachings through structured guidance, teaching, and training programs aligned with specific objectives.

Religious and character education play a pivotal role in the success of moral reconstruction. Teachers, particularly those in Islamic education, are central to this process. Their roles include acting as a second parent, a transmitter of knowledge, a

¹⁵ Ummatul Bahiyah, 'Urgensi Pendidikan Karakter Dalam Pendidikan Islam Di Era Society 5.0', *Edukatif: Jurnal Ilmu Pendidikan*, 4.6 (2022), 7591–92.

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mentor, a facilitator, and a role model. Furthermore, the foundation of religious values is essential for effective moral reconstruction. Equally important is the role of parents, families, and the surrounding environment in shaping students' character and morals.

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