



Islamic Education in the Society 5.0 Era: Lesson to Learn

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ABSTRACT

Keywords:

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The Society 5.0 era presents challenges to all sectors of people's lives including the Islamic education sector, so that it requires in-depth studies related to Islamic education in the 5.0 era. Therefore, this study aims to determine the future direction of Islamic Education in the 5.0-era. The descriptive qualitative method was employed, with library research as the type of study. The writers did not conduct fieldwork when looking for data sources, instead relying on textual sources. The data-gathering technique utilized was based on the type of inquiry: documentation. Furthermore, the collected data was examined utilizing content analysis techniques. The analysis results show that the development in Islamic Education focuses on actors, namely teachers and policymakers by facilitating a fun learning process and paying attention to student wellbeing, planting and strengthening Islamic characters, and raising students' awareness of the importance of science and technology in the future, particularly in the era of society. 5.0 and realizing autonomous learning. So it can be concluded, Islamic Education can contribute to preparing excellent human resources with various skills that are relevant to the needs of the era if Islamic Education can adapt to change and doesn't lose its essence.



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A. INTRODUCTION

In terms of both advancement and setback, much has shifted over the course of time. Progressive shifts occur gradually in the course of a society's history. Social revolution is the term used to describe this phenomenon. The social revolution is now at the 5.0 level new society. The term "Society 5.0" refers to a Japanese social ideal in which people and technology take center stage. This idea originated amid the Fourth Industrial Revolution, which many worried would diminish the need for humans. The technology of the future is integrated into every aspect of human life. Humans have been employed not just as passive objects but also as dynamic subjects who collaborate with the underlying physical system to accomplish a common objective (Usmaedi, 2021). Consequently, humans need to be able to foresee changes in the global trend environment. Society 5.0 proposes a future in which people are at the center of technological control (Jamilah, 2021). Since a great deal of information in Society 5.0 originates online and exists in the real world, humans will continue to play a crucial role. Technology cannot replace them (Oktaviana & Barizi, 2022).

The alteration of society's understanding of social life will undoubtedly impact many elements of human life, including education. The educational aspect is becoming increasingly

sophisticated, as is Islamic Education. Islamic education must prepare and consider numerous policies to produce generations who can adapt appropriately and correctly to the changing times, which have now reached the stage of society 5.0. The advancement of the times can lead to undesirable outcomes for people. In this situation, the internet's technological sophistication is not optimized for good self-development (Musnaini et al., 2020).

Current technology advancements are analogous to two blades that require specific attention from all elements. It is indisputable that, in addition to the benefits of the internet, it also has numerous negative and concerning consequences, such as pornography, fraud cases, and violence, all of which originate in cyberspace. All of these issues must be addressed seriously to reduce the internet's detrimental influence (Pasaribu, 2022). In 2016, there were also numerous incidents of youngsters who died due to inappropriate internet use. It begins with numerous deviant moral habits, such as pornography, LGBT, bullying, and others, which cause moral and mental harm to the younger generation. With the internet, and millions of items available every day, harmful content will become a spectacle that will eventually harm the nation's youth if there is no parental supervision (Indra, 2020).

Deviations or misuses of knowledge reflect a lack of understanding of information, particularly religious knowledge, among humans. This insight can be obtained through educational facilities. Education is one of the ways to shape one's personality when it comes to understanding life. Humans can decide their attitudes in interacting with their environment through education. These attitudes show the good or bad of their personality (Aqsha Lubis et al., 2009). According to Ahmadi, if a nation's education is good, the nation will progress and be peaceful. This remark emphasizes that education has complete responsibility for preparing the nation's next generation to confront future challenges. With the advancement of a more evolved period, the primary tool for overcoming the rise of undesirable conduct becomes a fortress of protection and the basic basis for a Muslim, specifically through imparting religious principles through Islamic Education (Samsudin, 2019).

Islamic Education covers a wide range of topics, including normative material (the Qur'an), beliefs in the existence of God (aqidah), procedures for human life norms (Syariah/Fiqh), and attitudes and behavior amongst humans. (morals) and the past's actuality (history/date). Islamic Education is a process of understanding the values or messages included in the Islamic religion that contains three interconnected aspects: knowing, doing, and being (Muchith, 2016). Internalizing Islamic religious principles is simply an endeavor to instill feelings, attitudes, and ideas based on the Al-Qur'an and Hadith so that they can become part of and join in a person's soul or become an ingrained character (Somad, 2021). Islamic education shapes the nature and character of individuals or students so that they can conduct themselves in accordance with Islamic principles. Because many people are knowledgeable yet lack Islamic character, Islamic education must include character education (Sista et al., 2019). An adaptable idea and implementation of Islamic education are required to accomplish this. Islamic Education faces its hurdles in the 5.0 era. The issue is with human resources, infrastructure, and educational methods. Teachers and educational institutions are required to be able to shift learning from manual to digital in the era of society 5.0. In order to teach Islamic Education, a teacher must possess technological knowledge, subject knowledge, and pedagogical understanding. Furthermore, there are several learning innovations in Islamic Education that teachers can implement in the era of Society 5.0, such as the application of HOTS (Higher-Order Thinking Skills), renewal of learning orientation that focuses on the future, selection of the right learning

model; teacher competency development; and provision of infrastructure and learning resources that focus on the future (Suhadak, 2021).

In reality, several studies on Islamic Education have been conducted in the 5.0 era. The discussion, however, remains limited to the efforts that can be made to strengthen the existence of Islamic education (Suhadak, 2021), the challenges and efforts of Islamic Religious Education teachers (Suhid et al., 2021), Islamic Education learning concepts (Bahri, 2022), the urgencies of Islamic Education modernization (Hashim & Jemali, 2017), and the challenges of Islamic education and problem-solving (Putra, 2019). According to this description, there has been no study on the future direction of Islamic Education development that is relevant and capable of meeting future needs. As a result, this research aims to look into Islamic education in the Society 5.0 era: Lesson to Learn.

B. METHODS

This study used a qualitative descriptive approach with library research. The library sources used to focus on Islamic education. Includes the current condition of Islamic education, challenges, and obstacles in the 5.0 era. Researchers did not venture into the field to find data sources but instead relied on written sources such as books, proceeding conference national and international, journals indexed by Google Scholar, DOAJ and Scopus, and so on (Bagenda, 2022). The data-gathering technique employed was documented. Documentation is the written or printed record of past events. Documents in the form of writing/manuscripts are the documents investigated. Furthermore, the acquired data is evaluated utilizing content analysis tools (Sugiyono, 2017).

C. RESULT AND DISCUSSION

1. Development of Islamic Education Over Time

Islamic religious education is a component of Islamic education. According to An-Nahlawi, as Mahmudi recounted from Abdurrahman, Islamic education is a personal and societal structure that allows one to embrace Islam logically and fit in as a whole in both individual and communal life. Islamic Religious Education has the same concept as Islamic teaching but is limited to formal education in schools, whereas Islamic education is broad in scope (Mahmudi, 2019). The history of Islamic education is inextricably linked to the history of Islam. As a result, the periodization of Islamic education history can be said to be within the period of Islamic history itself. According to Harun Nasution, the history of Islam can be divided into three periods: classical, medieval, and modern. The details are then divided into five periods: the Prophet Muhammad SAW's lifetime (571-632 AD); the reign of the four caliphs (632-661 AD); the Umayyad reign in Damascus (661-750 AD); the Abasaiyah reign in Baghdad (750-1250 AD); and the period from the fall of the caliph's power in Baghdad in 1250 AD to the present (Zuhairini et al., 2015).

The growth and development of Islamic education is discussed below, and is broken down into five distinct eras: first, the period of nurturing Islamic education during the time of the Prophet Muhammad SAW; second, the period of growth in Islamic education from the time of the Prophet Muhammad SAW's death until the end of the Umayyads, which was characterized by the development of naqliyah sciences; third, the golden age of Islamic education, from the beginning of the Abbasid daula until the fall of Baghdad, when aqliyah science and the formation of madrasas marked the pinnacle of progress for Islamic civilization; Fourth, the period of decline in Islamic education, from the fall of Baghdad until Egypt fell to Napoleon's hands, was

characterized by the collapse of the foundations of Islamic culture and the transfer of cultural development centers to the Western world; Fifth, the period of renewal in Islamic education, from the occupation of Egypt by Napoleon until the present, is characterized by signs of the revival of Islamic people and culture. In any historical event, the history of Islamic education is always tied to other events, both before and after. Any attempt to divide the history of Islamic education into distinct periods is merely a convenience (Zuhairini et al., 2015). The progression of Islamic education in Indonesia has followed a path consistent with Islam's spread to Indonesia (Basyit, 2018). Indonesian Islamic education has evolved over time, from the colonial era to the present day, through the eras of the old order, the new order, reformation, and the information technology age.

2. The Spread of Islamic Education during the Colonial Era.

Due to the fact that only native Indonesians were allowed to enroll in Islamic schools during the Dutch colonial era, the term *Bumiputera* was coined to describe the educational system. During the Dutch colonial era, three distinct modes of Islamic education coexisted: the Hindu-Islamic bridging system, *surau* education (*langgar*), and boarding school education. Indonesia already had a formal education system, the Islamic education system, before the Dutch came and introduced schools and their Western system (Amin, 2019). It is undeniable, however, that the colonial period introduced a system of education that affected the development of Indonesian society and helped advance Islamic education. The locals broadened their horizons by reading newspapers and magazines, which helped them stay relevant. The reforming ideals of Islamic philosophers at the turn of the 20th century had an impact on the educational system in Indonesia, particularly the elevated status of religious and scientific literacy. This phenomenon occurred at the turn of the twentieth century and laid the groundwork for the future growth of the unification of these two fields (Saputra, 2021).

The glory of the Dutch colonialists faded and was eventually replaced by the Japanese. There are distinctions between the Japanese colonial school system and the Dutch education system. Among other things, Japan has various policies concerning Islamic education. During the Dutch period, the *Kantoor Voor Islamistische Zaken* was changed to *Sumubi*, led by Islamic figures, namely K.H. Hasyim Asy'ari. Islamic boarding schools frequently received visits and assistance. *Hezbollah* was formed to teach basic military art training to Muslim youth under K.H. Zainal Arifin. Islamic College in Jakarta was established under the tutelage of K.H. Wahid Hasyim, Kahar Muzakkir, and Bung Hatta. Ulema and nationalist leaders formed the Defenders of the Homeland (PETA), which later became the forerunner of the TNI during the independence era. The A'la Indonesia Islamic Council (MIAI) was allowed to continue operating, even though it was later disbanded and replaced with the Indonesian Muslim Consultative Council (Masyumi), which included the two major Islamic organizations: Muhammadiyah and NU. Aside from Japan's purpose of allowing diverse Muslim activities, which was merely a ploy to benefit them, these actions genuinely aided the development of Islamic education and the welfare of its people (Saputra, 2021; Amin, 2019)

3. Islamic Education during the Old Order Period.

The Government of the Republic of Indonesia guided Islamic education at the outset of independence. The Ministry of Religion's role, officially established on January 3, 1946, was inextricably linked to the development of education (Salsabila et al., 2021). Following independence, the implementation of religious education received serious attention from the

government. It positively impacted Islamic education, which played an important role in the national education system. The 1945 Law designated religious schools, including madrasas, as models and sources of national education. The state formally recognized madrasas as educational institutions in 1950. Article 10 of Law No. 4 of 1950 concerning Fundamentals of Education and Teaching in Schools states that attending a religious school recognized by the Ministry of Religion fulfilled the obligation to study. To be eligible for this recognition, madrasahs must regularly offer religion as a core subject for at least six hours per week, in addition to general subjects.

Furthermore, in 1958, the government moved to establish state madrasas with provisions for a religious curriculum of 30% and general subjects of up to 70%, with the same administration system as public schools. With the level of State Madrasah Ibtidaiyah (MIN) at the elementary level (6 years); State Madrasah Tsanawiyah (MtsN) at the junior high school level (3 years); and State Madrasah Aliyah (MAN) at the senior high school level (3 years). Other madrasah developments include the establishment of Religious Teacher Education (PGA) madrasas and State Islamic Judge Education (PHIN) (Saputra, 2021, 104).

4. Islamic Education during the New Order Period.

There was a growth in the field of fiqh during this period, notably the birth of the idea of fiqh reform suggested by Indonesian scholars. Hasbi Al-Shiddieqy created the notion of "Indonesian Fiqh," which emphasizes the significance of rewriting traditional fiqh that does not conform to the features of Indonesia's Muslim population. Furthermore, Hazairin introduced the concept of a "National School of Jurisprudence" to make it more relevant to Indonesian customs and culture. Then came Munawir Sjadzali's notion of "Reactualization of Islamic Teachings" as an attempt to reinterpret Islamic philosophy and Ali Yafie's concept of "Social Fiqh" (Rahman, 2017, 123). In truth, education was not the primary focus throughout the New Order era. The New Order made economic development and progressed its primary goal. However, due to the shift in communist influence to the purification of Pancasila through a sustainable national development plan, Islamic religious education policy took on a new character. In this new order, three ministers (Minister of Religion, Minister of Education and Culture, and Minister of Home Affairs) issued a Joint Decree (SKB) No. 03 of 1975, which acknowledges the existence of madrasas while also assuring that efforts will continue to lead to the establishment of an integrative national education system. The SKB recognizes three degrees of madrasah: *Ibtidaiyah*, *Tsanawiyah*, and *Aliyah*, whose certificates are regarded as the same and at the same level as elementary school (SD), junior high school (SMP), and senior high school (SMA). Graduates may also continue their studies at public schools at a higher level, while students may continue their education at public schools of the same level. During the New Order era, the government supervised Islamic residential schools through the Five Year Development Project (*PELITA*). In 1975, the notion of developing Islamic boarding schools with a new model evolved, resulting in the birth of the development labor Islamic boarding schools, modern Islamic boarding schools, Islamic centers, and development Islamic boarding schools. Religious education was required for all types, courses, and levels of education, according to Article 39 paragraph 2 of Law No. 2 of 1989 Concerning the National Education System. The policies of the New Order government regarding Islamic education in madrasas are favorable and beneficial (Yuningsih, 2015).

5. Islamic Education during the Reform Period.

Religious education, which includes Islamic religious education, gradually evolved and was included in Law No. 20 of 2003 concerning the National Education System, Article 12 paragraph A, that religious education according to the religion to which it adheres and is taught by teachers of the same religion is the right of students in educational units (Aisyah, 2019). It indicated that any Muslim confined in an educational institution had the right to receive Islamic religious education taught by Muslim teachers. The same regulation also stated that Islamic educational institutions might be official, informal, or non-formal. Some Islamic educational institutions were boarding schools, madrasas, diniyah, public schools with Islamic elements, etc. During this reform period, the government enacted measures: legislation and regulations. The measures demonstrated that there was no discrimination in the national education system between general education (schools) and Islamic education (madrasas). Except for a few unique sections, everything had the same reference. In general, the curriculum used as a reference and in the national education system followed a standard known as the national education standard (Hasbullah & Putra, 2022).

6. Islamic Education in the Age of Information and Technology.

In the age of information technology, Islamic education is more concerned with survival than recognition and position. Currently, Islamic education must be more sensitive to societal challenges that arise as a result of the times. Islamic education must be dynamic and innovative to meet the times' demands, particularly in the use of technology in the learning process (Indra, 2020). Teachers must be able to present examples and problem-solving to their pupils following the current context while remaining legally compliant. Teachers are expected to be proficient in *qiyas*. The Covid-19 epidemic has raised awareness of the existence of ever-more-advanced technologies. Aside from the bad impact, it has had, the Covid-19 pandemic has had some good effects, one of which is the ability to become a constructive catalyst that accelerates the process of technological adaptation in the field of education. As a result of these events, teachers and students are compelled to stay relevant with the times by embracing information technology. This is a fresh experience for the Indonesian education system, teachers, students, and parents of students, and, of course, Islamic education has a separate history. The use of technology in the learning process, particularly in Islamic religious education, is becoming more ideal (Trisusanti & Diantoro, 2021; Zuhby et al., 2022).

7. Problems Faced by Islamic Education in the Modern Era of 5.0

The evolution of times and technical breakthroughs cannot be ignored as time passes. Education is particularly affected in the current period of society 5.0. Because it is in the educational process that the nation's future generation is developed, the education system must be able to adapt to the times and respond to all of the needs and expectations of the times. Education has an impact on the character and morality of its students. However, cooperation between the school, family, and community is required. As a religious education in which religion is the basic foundation and bastion of human defense in carrying out life, Islamic Education has its challenges to tackle its varied problems, particularly during today's progress known as the period of society 5.0. The issue is one of the people's resources, facilities, and educational methods (Suhadak, 2021). Furthermore, ideology has become a concern for Islamic Education (Ismail et al., 2022).

Teachers are the human resources mentioned in this debate because they are the primary players in learning. If traditional learning was teacher-centered, modern learning is student-centered, with the teacher acting as a facilitator. This shift in the teacher's position necessitates teachers' willingness to try new learning approaches and strategies. Media use in teaching and learning activities is critical in this context. However, it cannot be denied that many Islamic Education teachers are still falling behind and even ignoring technology in their classrooms. If the quality of the key players' human resources is low, this can lead to a low quality of Muslims as the nation's future generation and God's caliphs in this world (Hanafie et al., 2019).

With the advancement of science and technology, it is only natural that the government and educational institutions seek to provide all facilities and infrastructure to help students attain their learning objectives. One problem is interconnected with another. How will human resources (teachers) be qualified if the necessary facilities and infrastructure are unavailable? Conversely, infrastructure availability will be ineffective if human resources fail to capitalize on technical competence. In the age of civilization 5.0, equal distribution of infrastructure, particularly concerning learning media such as computers and LCD projectors, is essential. This demands special attention, particularly in rural areas, because the development of the times is a requirement that disregards contexts and conditions. Everyone must be adaptable, and education plays a part in introducing it (Rismayani et al., 2021).

Furthermore, there are issues or faults in the learning element, namely the learning approach employed by teachers. The teacher's approaches must be changed and tailored to the needs of the school, the pupils, and the content being taught. These approaches will affect students' learning interests and outcomes (Mansir, 2022). The ideological difficulty in Islamic Education is due to some Muslims' lack of effort and dedication in connecting knowledge mastery with progress. The impact of this problem is a lack of interest and passion in general science, particularly in science and technology.

8. Islamic Education Future Courses of Development

Islamic Education is seen as ideal, with its subject matter drawn from the Al-Qur'an and Hadith, both of which serve as basic standards for Muslim living. However, in actuality, there are still a variety of issues/problems. This has ramifications for the low quality of a Muslim's Islam and Muslims' ability to compete globally. Changes in the times are unavoidable, and the consequences are not always positive. If we are not adaptable and dynamic, we will become static, which is harmful (Wahid & Hamami, 2021). Humans gain knowledge faster as the flow of information accelerates. As a result of the velocity of progress in technology and the flow of information, several areas of human life have changed. These developments necessitate modifications in various areas, including education (Hidayat, 2020).

As a result, Islamic Education should be adaptive and transformative. It is not the underlying notion that adjusts to change but rather the delivery and movement system and the learning concept, which must be in line with the times' demands and wants. A teacher is unquestionably in charge of this. The essence of Islamic Education is the process of students internalizing Islamic knowledge and values through education, habituation, guidance, exploitation, supervision, direction, and development of their potential to reach a physical and spiritual balance of life in the world and the hereafter. The teachers' quality and competency are responsible for achieving Islamic education learning goals. Teachers must be aware of current phenomena for the learning tactics and methods employed to be suitable for the modern period (Bahri, 2022). Based on its nature, Islamic Education must be a sturdy shield for its believers in

living this life, so that contemporary advancements and quick currents of globalization do not destroy Islamic morals and character. Islamic Education must be built in the period of civilization 5.0 when technology and humans must be able to coexist so that its existence may be sustained and future Muslim generations have appropriate faith and talents. The Islamic Education evolution is as follows:

a. Aspects of student welfare are being developed.

In addition to being enjoyable, the learning process at Islamic Education should prioritize student well-being for future development (Student Wellbeing). The essential activity of education is learning. The learning process is regarded to be successful if it takes place in a pleasant and memorable environment. An enjoyable and memorable learning environment will pique students' interest in participating actively, allowing learning objectives to be met to the greatest extent possible (Tay, 2021). Students' well-being is inextricably linked to their learning environment. Their pleasure demonstrates their level of well-being with life at school, including their participation in the learning process and their social-emotional behavior (McCallum & Price, 2010).

Student well-being at school is a vital part of their development since it influences the optimization of all aspects of development, including learning outcomes and development (Baik et al., 2019). Student well-being encompasses students' total health, including their social, mental, physical, and emotional well-being. Students are successful in their studies, as evidenced by signs of possessing, loving, being, and being healthy (Konu & Rimpela, 2002). To establish a pleasant learning environment and pay attention to students' welfare (well-being), teachers must comprehend students' needs and desires, the adequacy of instructional materials, and available school amenities. Teachers and students must communicate well and develop a positive emotional bond. Teachers must also understand how to use technology to utilize technological sophistication when picking learning resources.

Furthermore, communication between teachers and students must be open and honest in order to foster a positive emotional bond. Teachers must also understand how to use technology to utilize technological sophistication when picking learning resources. In *Akidah Akhlak* material, for example, the teacher can display an instructional film for students to watch later. This can also help students develop critical thinking skills while introducing them to new learning technology. Teachers must balance their responsibilities and their students' ability to socialize. This can be accomplished by allowing them to give presentations in class, participate in group discussions, create outreach videos, and so on. Not only that, but teachers must also provide awards to show their admiration for their students. If the learning is enjoyable and the students are successful, the learning content will reach the students, and the learning objectives will be met. This is a crucial lesson to remember when dealing with problems and challenges in any changing era.

b. Cultivating and fortifying Islamic character

Islamic character is a person's personality, character, or morals founded on Islamic values derived from the Al-Qur'an and Hadith and expressed in a person's attitude or deeds (Hamidi et al., 2010). Character education is extremely important in life, especially in this day and age. Character education influences the emotional intelligence of the next generation in the United States. Religion is a component of character qualities that must be reinforced in the educational context (Sofyan & Dalilah, 2022). Because the teacher is

a role model for his students, the teacher must first exhibit strong character before imparting and establishing character ideals in their students. Apart from building character as prescribed by the government, which is consistent with Islamic teachings, planting and strengthening Islamic character values should be prioritized. Because one's deeds are born from one's character, if a Muslim's Islamic character has been correctly established and firmly embedded, then any life problems can be surmounted.

If a student makes a mistake, he or she will quickly return to the road of truth, anticipating Allah's forgiveness and mercy. Globalization will move considerably faster in the future than it does now in society 5.0. If the Islamic character is not ingrained in humans, they will lack a filter to discriminate between positive and negative aspects of this era's advancement. This is not solely the teacher's responsibility; cooperation between the school, family, and community is required to achieve this noble objective. The current generation is in charge of Indonesia's progress and the power of Islamic da'wah. As a result, unless we band together to support and strengthen one another, the state and our religious teachings will be threatened.

- c. students understand the relevance of science and technology in the future, particularly in the Society 5.0 age

As previously said, one of the problems with Islamic education is ideology. The ideological connotation here is related to inequalities in scientific subjects, which eventually lead to a lack of interest and passion in studying general science, particularly science and technology (Hanafie et al., 2019). It is strongly tied to 21st-century skills, particularly the third skill, namely information media and technology skills related to quickly expanding technological developments in this revolutionary era. It is also related to the learning system, which undoubtedly alludes to progressively complex technological notions (Uyuni & Adnan, 2020). To address this issue, Islamic education teachers must be transparent and promote openness in their students. Islamic education teachers must be able to provide relevant or contextual examples of current life during the learning process, as well as motivate students to have a passion for science and technology so that the Muslim generation can compete healthily and survive amidst the challenges and demands of the times.

- d. Islamic Education's evolution toward coaching to foster autonomous learning

Autonomous learning is an important attitude for pupils to cultivate so that they do not always rely on others or professors. This mindset will help them develop discipline and a sense of responsibility in the classroom. Independent learning is a learning activity that is deliberately motivated by the desire to master specific competencies and builds on prior knowledge. Other learning concepts that have been researched include educational development, self-development, independent learning, voluntary development, and informal learning (Prapbowati, 2022). Autonomous learning can occur both within and outside of the classroom. (Iryani et al., 2020).

To attain student learning independence in Islamic Education lessons, teachers must provide direction so that students comprehend the subject and system as well as possible. Teachers must also be able to read the circumstances, combine their students' requirements and goals, and weigh the weight of learning information to give birth to the application of appropriate learning strategies that will allow students to generate independent learning. Students learning independence is required to be comprehensive, which means not only in specific chapters but also in the name of Islamic Education

lessons. In this instance, the teacher must also be able to touch the heart and watch his students' activity. Of course, this cannot be divorced from teachers' and students' usage of modern technology. Amid current progress that has begun to weaken religious and moral norms, the concept of autonomous learning is believed to be able to give birth to a generation of Muslims who have a high enthusiasm for religious learning.

D. CONCLUSION AND SUGGESTIONS

As time passes and technological complexity increases, the world moves toward a new civilization. The era of development is unavoidable, and it also brings expectations that humans be able to thrive in everyday life. We must be able to turn existing challenges into possibilities rather than simply stop at the difficulty level. Education is one area that has received a lot of attention. Education can shape the character and intellect of the next generation of young people. The Indonesian government's earnestness in educating the nation's life is shown by emphasizing religious education. Religious values are expressed in national education goals and are incorporated into national education legislation and regulations. Islamic education, often known as Islamic education, is a course required of Muslims at all levels of education. Islamic education must adapt and carry out developments following the demands and needs of the times, especially in the current era of society 5.0, in order to achieve the goals of national education, Islamic education learning, and the existence of religious science that should be the basic foundation for humans to live life on earth. Islamic education development focuses on Islamic education actors, notably teachers, by creating a fun learning environment, planting and strengthening Islamic character, and raising student knowledge of the importance of science and technology in the future, particularly in the period of society 5.0.

Based on the conclusions of this study, the writers suggest that other researchers conduct additional research on the future development of Islamic education, particularly in the period of Society 5.0, using diverse research methods. This research could focus on the field implementation of Islamic education development to identify weaknesses and find solutions. Researchers also recommend that teachers, schools, families, and the government work together to maximize each other's roles and attain Islamic education learning and national education goals.

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