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Adapting Islamic Education to Society 5.0: Perspectives on Opportunities and Challenges

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Abstract

In the Society 5.0 era, which is marked by the integration of digital technology and human life, Islamic Education Institutions are faced with unique opportunities and challenges. This article reviews the opportunities and challenges of Islamic education institutions in the era of Society 5.0. Then, the roles and strategies were carried out to overcome this. Through a literature approach, this article presents an overview of the opportunities for Islamic educational institutions in the era of Society 5.0. However, this article also identifies challenges Islamic educational institutions must overcome in society 5.0. By paying attention to these opportunities and challenges, Islamic education institutions can play a role and take strategic steps to remain relevant and existing and produce a generation that can compete in the era of society 5.0. The first research results show five opportunities each Islamic education institution can achieve. First, it provides wider access to education; second, it gives relevant curriculum development; third, it offers innovative learning; fourth, it connects with the real world; and fifth, it transforms the role of educators. The results of the second research are eight challenges for Islamic educational institutions in the era of Society 5.0. Firstly, Islamic education must strictly adhere to academic norms and ethics that do not depart from the legal basis on which it is built, namely the Al-Qur'an and Hadith. Second, Islamic educational institutions

adapt to the rise of the industrial market. Third, religious populism and identity politics; fourth, changes in roles and skills; and fifth, technology and accessibility gaps. Sixth, there are changes to the curriculum in learning; seventh, digital security and ethics. Finally, eighth, there is a change in the assessment evaluation.

Kata kunci: Society 5.0; Islamic Education Institutions; Opportunities; Challenges

Introduction

At the peak of the fourth phase of the Industrial Revolution, many massive impacts emerged due to digital technology in human life (N. J. Harahap, 2019). Automatic existence indicates the fourth industrial revolution (Della Kanaya et al., 2021). This has many consequences that result from it, such as the industrial world becoming more compact and more efficient in various company activities. However, this means that human resources are minimized due to the implementation of various industrial machines that are designed automatically and work more stably (Sawitri, 2019).

Changes in the current era of revolution have increased rapidly since the beginning of human existence, marked by ancient times when digital technology still relied on the power of nature to support daily survival. As time goes by, digital technology increases in each new era. In that era, the concept of society 1.0. Then, as time went by, the rise in knowledge began to be known as society 2.0, techniques for obtaining food evolved from collecting to producing, and social structures became known. Furthermore, in the era of Society 3.0, the working principle changed from human energy to machines so that large-scale production could occur (Yanti & Khaidir, 2022).

Furthermore, educational strategies will undoubtedly influence the mindset and what students want to get in the future. Education must have effective and efficient values and relate to technological advances to face society 5.0. The impact of society 5.0 encourages individuals to embrace the growth of digital information media, which opens up new possibilities for Islamic teaching.

In Manyika et al. (2017), research from the McKinsey Global Institute revealed that by 2030, 400 to 800 million people will lose their jobs due to automation and need to look for new jobs. This cannot be separated from the Industrial Revolution 4.0 and the era of Society 5.0. From this research, a school institution is responsible for opening job prospects for all its graduates. This

responsibility is a challenge that must be solved by various educational institutions so that in the future, their graduates can compete with other graduates and live side by side with society and all its progress. To solve these challenges, a strategy is needed to determine how an institution will carry out its duties to keep up with technological and industrial developments.

This challenge also becomes a problem when an institution does not want to keep up with current developments, especially advances in digital technology. This also includes Islamic educational institutions. Despite being institutions under the auspices of Islamic foundations and the Ministry of Religion, Islamic educational institutions also have the same responsibilities as academic institutions. Not only does religious learning need attention, but strategies for preparing the digital generation also need to be implemented so that institutions continue to exist, are relevant, and can compete with other institutions.

The challenges of the Society 5.0 era cannot be seen only as complex problems because there are not only strategies that must be planned and implemented carefully. Instead, it needs to be seen as a form of learning where innovation will grow, giving rise to promising opportunities for educators, students, and schools. One of these opportunities is easy internet access, so anyone can enjoy it if they have a smooth internet network.

Information will be readily received quickly in various corners of the world, so it is possible that schools in villages will not be inferior to schools in big cities, as long as they are not remote areas and have a strong internet network. Currently, many schools in villages have the same quality of learning as in cities because the villages are not remote and the internet network is available. Opportunities to be equal to education in the town are wide open, including for Islamic Education Institutions.

Many Islamic educational institutions also utilize digital technology in their operations. Starting from learning media to payment systems. This condition creates an opportunity to be equal and compete with any graduate. In the past, many Islamic educational institutions could not compete with state academic institutions or those under the Ministry of National Education; now, many Islamic educational institutions have modern facilities so that the quality of their graduates can compete with graduates from other schools.

Opportunities and challenges will go together under any circumstances, especially in society 5.0. The readiness of each Islamic educational institution will determine whether the institution can continue to exist or cannot keep up with developments in digital technology. From this background description, the author was interested in choosing the title for this writing, namely "Adapting Islamic Education to Society 5.0: Perspectives on Opportunities and Challenges".

Theoretical Review

Islamic Education Institute

As explained by (Rahman (2018)), educational institutions are certain institutions or situations that facilitate the learning process, both structured and traditional. Along with the development of the long history of academic institutions, especially in the context of Islamic educational institutions in Indonesia, the dynamics continue to develop to find the ideal form.

The meaning of Islamic educational institutions is often not explicitly explained in educational literature. (Suhada 2017) highlights that studies of Islamic educational institutions, or tarbiyah Islamiyah, are usually implicitly integrated with discussions of various educational institutions. Even so, we understand that an Islamic institution can create a society that carries the characteristics of practicing Islamic teachings, creating conditions that support the optimal implementation of Islamic education. As an entity, Islamic educational institutions not only act as places of learning but also as vehicles that ensure the continuity of Islamic values in the educational process.

Initially only considered material, Islamic education underwent a conceptual change to become an institution over time. With this adjustment, Law No. 20 of 2003 governing the National Education System and the regulations governing its operationalization are implemented. Therefore, the term "Islamic education" can summarize four main perceptions: first, Islamic education in the material sense; second, Islamic education as an institution; third, Islamic education as part of culture; and fourth, Islamic education as education based on Islamic values.

Islamic educational institutions cannot be separated from madrasahs and Islamic boarding schools. As formal Islamic education institutions, Madrasah establishes a structured learning system with teachers, students, lesson schedules,

curriculum, syllabus, and GBPP. Its function is not only as a place for holding teaching and learning activities but also as a forum for forming Islamic personalities in students. As formal institutions, madrasahs significantly contribute to shaping character and providing knowledge to students.

In a historical context, the existence of madrasah is a development of mosques, where the educational process in mosques initially included educators, students, materials, and learning methods. Social changes during the independence period encouraged madrasah to adapt to the needs of society and the national education system. In the beginning, madrasahs were more autonomous and followed their orientation. However, with the existence of the Three Ministerial Decree, madrasah began to integrate with the national education system. Madrasah management increasingly uses a managerial system, including regular curriculum components and complete administration.

In the past, madrasah only had a classical system with shifts (classes) from one to a dozen, but over time, management has increasingly developed into a madrasah managerial system. Curriculum, administration, and educational facilities are increasingly being paid attention to, showing the madrasah's efforts to establish itself. Madrasah also began to accommodate government policies, such as MWB (Compulsory Madrasah Learning), which significantly changed the structure and orientation of madrasah education.

Furthermore, Islamic boarding schools, as educational institutions, have essential elements, including huts, mosques, santri, teaching classical books, and kiai. Some even only recognize three main elements, namely kiai as educators and teachers, santri as students, and mosques as places of learning (Daulay, 2015). The existence of a boarding school in Islamic boarding schools has essential reasons, such as accommodating students who come from far away areas, its location in a village that does not have housing for students, and the existence of a reciprocal relationship between kiai and students, where students consider kiai as parental figures (Daulay, 2015).

Islamic boarding schools, as one of the Islamic educational institutions, play a strategic role that cannot be underestimated. Its essential position is reflected in its contribution as an academic institution that provides a forum for learning and shapes Islamic character and values in education.

Society 5.0 Era

Society 1.0 is the Hunter-gatherer Society era, the primary survival method of hunting edible animals and plants (Ismail & Nugroho, 2022). Endeavors to meet needs are carried out by chasing and moving from put to put, known as nomadism. Humans make tools and use nature to cook and ward off predators (Suherman et al., 2020). The Society 2.0 era is known as the Agrarian Society, which carries out farming activities and utilizes agricultural land (Ismail & Nugroho, 2022).

In this era, it was semi-nomadic because it was familiar with natural processing, so it was known as the farming stage. This revolution occurred in several places, such as the Middle East and China (Suherman et al., 2020). They began to sow seeds for agricultural development plants for their needs, and livestock were also used as food for consumption. The Society 3.0 era is known as humans who farm and raise livestock, now work in factories with a wage system. Capitalism is the root of modern, technological, and economic progress, and it is a significant factor in societal inequality and environmental damage (Suherman et al., 2020).

Industrial development is increasingly rapid, production of goods and services is increasing so that the economy develops, cities that provide mass needs with the presence of industrial centers are increasingly crowded, and migrant traffic is rising, creating massive urbanization. The dynamics of life have changed drastically; machines are operating, and products are scattered. This has an impact on the economies of world countries. Bringing society to a more advanced era makes it easy for industry and trade to penetrate countries (Haqqi & Wijayati, 2019).

The era of society 4.0 is known for the creative and productive use of information technology. In an information society, the resource that is processed is information (Ismail & Nugroho, 2022). The world is a whole of discoveries in information technology and internet communications. The presence of cyber networks encourages progress in the fiscal sector (Haqqi & Wijayati, 2019). Data is more accessible and transparent; economic activities are shifting towards digital, based on the internet and computers, and modernization follows this trend. The development of telephones has changed to smartphones with complete and sophisticated communication functions.

Furthermore, Society 5.0 is an era where technology is part of humans; the internet conveys information and the processes carried out in life as a contribution

to technology (Majir & Nasar, 2021). With the emergence of Society 5.0, society can handle all the problems that occur and are caused by the Industrial Revolution 4.0 era, such as the Internet of Things, Artificial Intelligence (AI), Big Data, and robots, which have led to improvements in life (Ismail & Nugroho, 2022). The role of technology facilitates various aspects, including social life, economics, education, health, and so on. Information from sensors in physical space accumulates in cyberspace. AI analyzes this big data, and the results are fed to humans in various physical spaces.

Humans must be aware of the technological advances and economic growth that ongoing creation creates for society. Advanced technology must allow people to enjoy their lives (Haqqi & Wijayati, 2019). Society 5.0 provides teaching in the form of sound and balanced integration of life, so there is harmony toward improving life (Suherman et al., 2020). People who have not mastered technology will have more difficulties; almost all domains have utilized technology, so it becomes an obstacle in their social activities, and as a result, they are increasingly left behind in development.

Digital technology, as the driving force of the Industrial Revolution 4.0, creates a form of intelligence that is carried out and developed by integrating IoT as a companion and supporter of big data in managing data on a giant scale and providing its presentation as an illustration in a virtual way and its contribution in determining solutions in making decisions correctly, effectively and efficient (Suherman et al., 2020). According to Utomo (2019), IoT is a scenario of objects, animals, or their identification and the ability to transfer data using a network without any interaction with humans (human to human) or from humans to computers (human to computer).

Today's technology adds computer functions to process and provide results more precisely and quickly. Even though we have not mastered all human intelligence, it helps us to think and learn like humans. This is where AI (artificial intelligence) was born. AI is the digital ability to carry out tasks usually associated with intelligent creatures (Gunawan et al., 2021). Artificial Intelligence is developing rapidly, with big data collected by the internet in areas of life becoming new wisdom dedicated to improving human abilities to open up opportunities (Budianto et al., 2021).

In the Society 5.0 era, business modes have experienced a drastic shift towards electronics using the web and smartphones. Business systems are increasingly trending towards using e-commerce or m-commerce virtually through technology-based applications (Jamaludin et al., 2020). Financial Technology also can change financial services. With the dominance of fintech as a combination of financial services and e-commerce (Rumondang et al., 2019). Several fintechs in Indonesia include financial planning (personal finance), lending, and payment startups. (Nasution, 2017).

The marketplace's business mode has become more widely used since the COVID-19 pandemic. With the shift in the adoption of mobile and ubiquitous computing modes, such as "smartphones," marketplaces in applications have seen an increase in their application (Jamaludin et al., 2020). If initially the lower middle class took advantage of universal mobile marketplaces, now large enterprises are opening official stores in marketplaces. They use loyal customers from these marketplaces to market their products quickly.

Method

The type of research used in this research is library research. Library research is a type of research in which data is collected and compiled from various types of literature. Library research aims to combine information and materials from sources available in libraries, such as books, journals, documents, notes, or reports (Annur, 2014). A literature review summarizes previous research on a particular topic (Anggraeni et al., 2023). Meanwhile, writing is all composed works that can be utilized as references or references in different exercises within the field of instruction and other areas since they are considered to have enduring points of interest or advantages (Anggraeni et al., 2023).

Sometimes, recently investigating library materials, analysts must know in progress precisely which sources the logical data will be obtained. The sources utilized incorporate content books, logical diaries, measurable references, inquiries about what comes about within the frame of theses, theses, papers, and the web, as well as other important sources (Sanusi, 2016).

In this research, data was obtained from primary sources and secondary sources. The primary data source is a book by Muhammad Yasin et al. (2023) entitled "Innovative Learning Media: Applying Creative Learning Media to Welcome

Education in the Era of Society 5.0". Furthermore, the second primary sourcebook is by Suyudi and Wahyu Hanaf Putra (2024) entitled "Islamic Education: A Portrait of Sustainable Change." Meanwhile, secondary sources are books and other journals still related to research on the opportunities and challenges of Islamic religious education institutions in the era of society 5.0.

To obtain data in this research, researchers used a "content analysis" approach in data collection, collecting library materials by reading and understanding books, magazines, and other sources, especially those related to Society 5.0 and Islamic educational institutions. After collecting all the information, the creator will analyze the data to conclude. The creator employs substance investigation procedures to get redress and accurate information analysis.

Substance examination is an in-depth talk of the substance of composed or printed data within the mass media. This data analysis uses three ways of thinking: data reduction, presentation, and verification. Data reduction is the process of sorting, simplifying, focusing, abstracting, and changing rough data; in this research, the researcher summarizes the main points, methods, and statements that need to be maintained to remain in it.

Data presentation is a way of arranging data into a group to make it easier to conclude. In this study, the researcher presents data resulting from a summary that was previously made. Data verification is an explanation of the meaning of data in an arrangement that transparently shows its casual path so that propositions related to it can be put forward. In this research, conclusions are finalized by checking the correctness of the data, the aim of which is to find valid and essential conclusions.

Results

Opportunities for Islamic Education Institutions in the Era of Society 5.0 Perspectives and Prospects

Entering the period of mechanical insurgency 4.0 and society 5.0, Islamic instructive education is required to understand the signs of open social change better. Islamic educational institutions must be willing to open themselves to transformation in the era of society 5.0. Not only is the institution of Islamic religious education not open to the changes that have taken place in the world of education, but it will decline (Suwahyu et al., 2023). The 5.0 era renewal period is

when analog technology changes to digital technology. The digital technology contained in Society 5.0 is an advancement of Industrial Technology 4.0. Changes in digital technology have changed people's outlook on life and the industrial world so that they can significantly influence education development.

Technological balance occurs between education and technology in the era of Society 4.0 and Society 5.0, where education can follow and balance its technology with each update in its time. The era of Society 4.0 and Society 5.0 has had a vast positive impact on education in general, so the prospects for educational development will continuously improve (Hendarsyah, 2019).

In January 2021, 202 million internet users in Indonesia and 170 million actively used social media (Effendi et al., 2022). Social media has become an effective communication tool, work aid, and inspiration for innovation. The development of digital technology has dramatically influenced the line of Islamic educational institutions because information is straightforward to obtain, even when just opening social media. This is seen as an opportunity because it makes it easier for Islamic educational institutions to operate. This opportunity must be utilized well. (Fasya, 2021).

Nowadays, it is very easy to go viral; just using social media, an incident can go viral. From this convenience, the opportunity that Islamic educational institutions get is that it is easy to provide information related to school activities and operations. Various parts of the world can access it, so the better the school's way of socializing through social media, the more well-known it will be in the broader community, including outside the region. This positive effect can attract people to send their sons and daughters to Islamic educational institutions.

All school activities can be posted quickly on social media so that the public can monitor the quality of the educational institution. This opportunity is huge because it indirectly provides a promotional effect without the need to spend more money. The more informative an Islamic educational institution's social media is, the easier it will be to exist in the era of society 5.0.

The urgency of Society 5.0 for education, especially for teachers, is three things. First, teachers should be encouraged to develop their skills in mastering technology, innovation, critical thinking, communication, coordination, and creativity in the learning process. Second, teachers must be motivated to acquire digital competencies, both information literacy, media literacy, and moral

(character) education competencies. Third, help teachers carry out orders and responsibilities, conduct social interactions, adapt, and provide good leadership.

There are several opportunities for Islamic educational institutions in the era of Society 5.0; these opportunities will positively impact an educational institution if implemented. According to Harun and Imawan in the book "Innovative Learning Media: Applying Creative Learning Media to Welcome Education in the Era of Society 5.0" by Muhammad Yasin et al. in 2023, the era of society 5.0 on education is influenced. This influence could be an opportunity for the world of education, including Islamic educational institutions.

To begin with, give more extensive get-to-to instruction. The time of Society 5.0 permits more extensive and comprehensive get-to instruction through computerized innovation. With advances such as e-learning, video conferencing, and online learning stages, people can get instruction anywhere and anytime. Moment, creating a meaningful educational program. The period of Society 5.0 impacts educational module improvement by emphasizing aptitudes and information that are significant to mechanical improvements and the work showcase. Instruction is coordinated at planning people with computerized aptitudes, inventiveness, essential capacities, and collaboration.

Third is imaginative learning. The time of Society 5.0 energizes the utilization of inventive and technology-based learning strategies. Cases incorporate the utilization of AI in personalized learning, increased reality and virtual reality to upgrade the learning involvement, and the utilization of instructive recreations and diversions. Fourth, association with the genuine world. Society 5.0 advances instructive associations with the genuine world through collaboration between instructive education, industry, and communities. Instruction centers not only on acquiring information but also on creating social, entrepreneurial, and problem-solving abilities that are important to the way of life.

Fifth, change of the part of teachers. One exceptionally imperative component within the instruction world is the part of teachers who must have a critical part. Teachers as facilitators encourage dynamic, collaborative, and student-centered learning forms. Teachers can moreover create advanced abilities, computerized education, understanding of innovation, and expertise in using digital tools wisely. These five opportunities will have good results if done in the right way. To have this opportunity, each Islamic educational institution has its strategy to

make it able to continue to exist in the era of society. If an Islamic educational institution does not want to take the opportunity, then the institution will remain in place and can be eroded by advances in digital technology. There is no other way to develop the right strategy for this opportunity.

Challenges of Islamic Education Institutions in the Era of Society 5.0

In the era of society 5.0, it is getting easier to access information and the internet, giving rise to new problems, namely how easily hoax news spreads. Social media can manipulate reality by making what does not exist seem real, resulting in false information or hoaxes (Yogiswari & Suadnyana, 2019). Hoaxes are a problem in several countries in the world. Hoaxes put people in a situation of mutual suspicion and division based on their respective perspectives (Hartono, 2018).

When accessing information from any website, including Islamic educational institutions, we must all be careful to avoid hoax news and slander. As consumers of information, the public is seen as unable to differentiate between true and false information. Factors influencing this include not knowing how to use social media wisely (Yogiswari & Suadnyana, 2019). It is hazardous if a school institution or educator gets the wrong information because it concerns the education of the nation's next generation.

Education needs to be pursued seriously to shape the morality of society according to its nature. (Amiruddin, 2021). The 2045 generation of Indonesian people is the cornerstone of Islamic education's efforts to improve quality. Islamic education needs to be reformed according to the needs and characteristics of society in the demographic bonus era. (Muna, 2018).

From the picture above, Islamic educational institutions have faced new challenges in the era of Society 5.0. Education problems are multidimensional. Academic activities involve various learning and teaching processes involving stakeholders and components that often give rise to conflicting views (Supa'at & Ihsan, 2023). Technological advances that have negative impacts are a challenge in the world of Islamic education so that it continues to exist and be relevant without ignoring the norms and values of Islamic teachings. Islamic educational institutions play a role in preparing Indonesia's young generation to have good morals and ethics (Setiawan & Hamdarida, 2023). Therefore, every academic institution must face various challenges and overcome all educational problems to contribute to national development.

There are several discourses on Islamic education in the book "Islamic Education: Portrait of Sustainable Change" by Suyadi and Putra in 2023. These discourses can challenge Islamic education institutions in the era of Society 5.0. First, Islamic education must strictly adhere to educational norms and ethics that do not depart from the legal basis on which it is built, namely the Al-Qur'an and Hadith. This challenge will always exist because the essence of Islamic education is to spread knowledge by Islamic values.

In the era of Society 5.0, this challenge seems increasingly difficult, considering the large amount of moral degradation occurring everywhere. As an Islamic educational institution, it has a role in preparing the nation's next generation, which is ethical, civilized, and religious. This moral degradation is a challenge for Islamic institutions amidst advances in science and technology as well as the era of the industrial revolution.

The large number of foreign cultures that can enter Indonesia is because some of these cultures do not follow the values of Islamic teachings and are not even part of Eastern culture, which is known to be polite. Whether you realize it or not, this culture can enter even from social media or news accessed using the internet alone. This makes foreign cultures that do not follow Islamic teachings easily accessible without going abroad.

Second, Islamic educational institutions adapt to the rise of the industrial market. The current industrial revolution forces all educational institutions to produce a generation that is able and ready to enter the industrial world. The increasingly high industrial development makes it the responsibility of academic institutions to have graduates who are competent and able to compete in the world of work. Islamic educational institutions focus on Islamic religious education and provide skills so that each graduate can compete in the industrial world.

Third, religious populism and identity politics. Indonesia is not an Islamic country, but the majority of its population is Muslim. It is not surprising that in Indonesia, many militant movements have been born under the guise of Islam. It is not uncommon for this movement to make people afraid because of the terror it carries out on local communities. Islamic instructive education, too, must stifle this issue, typically since a parcel of devout information has been changed through Islamic instructive education. Islamic educational teaching does not bear all these obligations since the government still plays a significant part. However, Islamic

educational institutions have a strategic role in efforts to produce the nation's next generation, who are both religious and nationalist.

Apart from the three challenges above, another challenge is changes in roles and skills. All lines of Islamic educational institutions must realize that a paradigm shift in education must remain existing and relevant in the era of society 5.0. Starting from the government, foundations, heads, educators, and educational staff. In Islamic academic institutions, all school parties inevitably have to adapt themselves to become learning facilitators, master technology, and understand how to integrate it with learning. Islamic educational institutions must be ready to support the era of Society 5.0 by improving the quality of school human resources. Upgrading skills and knowledge is necessary so that all school parties must be ready to make themselves continue learning so as not to be left behind with the progress of the times.

Fifth, technology and accessibility gaps. Even though technology is key in the era of society 5.0, not all schools or regions have the same access to the technological infrastructure and resources needed. This challenge presents a technological gap between Islamic education institutions, school principals, educators, and students in various locations. To overcome this challenge, a methodology must be created by Islamic instructive teachers so that it does not happen.

Sixth, there are changes to the curriculum in learning. The more modern digital technology becomes, the greater the demands on educational institutions. Technological developments require changes in curriculum and learning approaches. Islamic academic institutions must prepare students with the skills needed in the real world.

Seventh, digital security and ethics. As mentioned above, hoax news is straightforward to access, making it a challenge in education. Islamic educational institutions have a role in ensuring that every student can utilize technology well and positively. Muslim educational institutions play a role in helping students understand the social and ethical impacts of using technology.

Finally, eighth, there is a change in the assessment evaluation. Innovative learning in the era of Society 5.0 also influences how to evaluate and assess students, educators, school principals, and education staff. Traditional methods

may no longer be relevant enough. New ways are needed to measure and evaluate all parties involved in schools.

Discussion

The Role of Islamic Education Institutions in the Era of Society 5.0

To achieve the opportunities and overcome the challenges described above, Islamic education institutions must collaborate with all parties in the school. Islamic education can contribute to preparing superior human resources with various skills relevant to the needs of the times if it can adapt to changes and not lose its essence (Hasanah et al., 2023). The paradigm of change must be instilled by all parties in Islamic educational institutions so that they accept new things in the era of society 5.0. Collaboration here means that all school parties have their respective duties and roles.

The government has a role in compiling the curriculum so that it is relevant to the era of society 5.0. Currently, the curriculum in Indonesia is independent learning and focuses on students. This curriculum applies to the era of Society 5.0. Apart from that, the government needs to conduct training to upgrade the skills of all education staff. The government's role is vital in supporting Islamic educational institutions. Apart from the role of the government, the role of Islamic educational institutions is vast, namely preparing the nation's next generation who can adapt and compete in the era of society 5.0 with a religious and nationalist character.

This role requires collaboration between foundations, school principals, educators, education staff, and students. The five parties must work together and have one vision, including having a paradigm of change in the era of Society 5.0. Islamic Education Institutions do not only emphasize religious teaching to develop and produce mujtahid scholars who can overcome current or accurate life dilemmas in a way that is in harmony with current developments. However, Islamic educational institutions have a role in transferring general and religious educational materials to foster Islamic intellectuals with a holistic worldview.

Islamic Educational Institutions always incorporate Islamic principles into the framework of contemporary secular education, as exemplified by Islamic institutions in general. This includes following technological developments by integrating them into learning. In this process, educators need to open themselves

to becoming true learners because the ability to master digital technology becomes part of learning.

Educators who cannot yet master digital technology need to be trained in such a way, depending on the strategy of each school institution. In essence, the role of Islamic educational institutions is to produce individuals who can understand, adapt, and advance in all things. In addition, it must teach students to concentrate and think critically rather than just receiving global information—goods obtained through disseminating information, incredibly innovative and productive ones.

Strategy of Islamic Education Institutions in the Era of Society 5.0

To achieve opportunities and overcome the challenges of the 5.0 era of society, a mature strategy is needed from every Islamic educational institution. Technology is becoming increasingly important because it can efficiently process and disseminate messages and information. Technological advantages, such as computer speed, efficiency, and accuracy, allow repetitive tasks to be performed reliably and accurately. Technology also brings confidence in performing tasks that require searching for minor deviations or complex data analysis.

Regarding the strategy of Islamic educational institutions, the use of technology in Islamic educational institutions is not always optimal. This is because there is no comprehensive mastery from various parties in the school. So, the primary strategy is to improve the quality of digital technology mastery for all parties involved in the school. Islamic education should be able to utilize technological tools to improve its quality (Yazid, 2020). If this strategy is successful, Islamic educational institutions can improve academic standards.

It is essential to understand that technology in education is not just limited to having devices but also involves the right approach to integrating technology into the learning process. Practical learning with technology requires strong understanding and support from internal Islamic education institutions, foundations and their members, school principals, teachers, and parents. In this case, a holistic and integrated approach is needed to teach students how to use technology productively and beneficially in Islamic education and da'wah.

Apart from that, the digital divide is also a problem that needs attention. Not all communities, including other Islamic educational institutions, have the same

access and ability to access and utilize technology. Factors such as limited infrastructure, financial limitations, and lack of digital literacy can become obstacles in optimizing an institution's technology use. This requires special handling, and only the agency's strategy can provide a solution. Apart from human resources and infrastructure, learning strategies must also be considered. In the learning process, educators are required to innovate during learning. Educators must learn and continue to think about RPPH, which is integrated with digital technology.

Conclusion

From the results of this research, two conclusions can be drawn regarding "Opportunities and Challenges for Islamic Education Institutions in the Era of Society 5.0 Perspectives and Prospects". The first conclusion is related to opportunities for Islamic educational institutions in the era of Society 5.0. five opportunities each Islamic educational institution can achieve. First, providing wider access to education; second, developing relevant curricula; third, innovative learning; fourth, connection with the real world; and fifth, transforming the role of educators.

The second conclusion is that there are eight challenges for Islamic educational institutions in the era of Society 5.0. First, Islamic education must strictly adhere to academic norms and ethics that do not depart from the legal basis on which it is built, namely the Al-Qur'an and Hadith. Second, Islamic educational institutions adapt to the rise of the industrial market. Third, religious populism and identity politics; fourth, changes in roles and skills; fifth, technology and accessibility gaps. Sixth, there are changes to the curriculum in learning; seventh, digital security and ethics. Finally, eighth, there is a change in the assessment evaluation.

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