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**Integration of Islamic Religious Education in the Use of
Technology in the Era of Society 5.0**

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Abstract

This paper was compiled to answer the integration of Islamic religious education in utilizing technology in the era of society 5.0 which was initiated by the Japanese state. In the era of industry 4.0, which was initiated by Germany, where human roles were replaced by intelligent robot technology, there was a decline in human existence. To anticipate existing global trends, the transition to the era of society 5.0 was carried out with the concept of focusing on the development of technology-based aspects of human life, especially in the field of Islamic religious education. The integration of Islamic religious education in utilizing technology in the era of society 5.0 is where the learning process of an educator who provides material is supported by utilizing the surrounding technology without eliminating the element of social interaction between educators and students. Because, nowadays, students are not interested in the learning system to accept or absorb rigidly the Islamic religious subject matter they receive. Students will demand religious education material that we convey in accordance with the reality in life. The purpose of this paper is for readers, especially Islamic religious education teachers, to be able to compete in the face of the era of society 5.0 by utilizing existing technology in the surrounding environment. The method of writing this article is Library Research, using qualitative descriptive techniques by collecting data and reviewing library sources. The conclusion of this article is that as an educator, especially a teacher of Islamic religious education, you should have high innovation and creativity in terms of using technology during the teaching and learning process, in order to make the material taught more interesting and students become more enthusiastic about learning.

Keyword: Integration of Islamic Religious Education (;) Utilization of Technology (;) Era Society 5.0.

**Integrasi Pendidikan Agama Islam dalam Pemanfaatan Teknologi
di Era Society 5.0**

Abstrak

Tulisan ini disusun untuk menjawab integrasi pendidikan agama Islam dalam memanfaatkan teknologi di era society 5.0 yang digagas oleh negara Jepang. Pada masa era industry 4.0 yang di gagas oleh Jerman, yang dimana peran-peran manusia digantikan oleh yang namanaya teknologi robot cerdas sehingga terjadi merosotnya eksistensi manusia. Untuk mengantisipasi tren global yang ada, dilakukanlah peralihan kepada era society 5.0 dengan konsep memusatkan pengembangan aspek kehidupan manusia berbasis teknologi yang khususnya di bidang pendidikan agama Islam. Intergasi pendidikan agama Islam dalam memanfaatkan teknologi di era society 5.0 ialah dimana ketika proses pembelajaran seorang pendidik yang memberikan materi



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yang didukung dengan memanfaatkan teknologi yang ada disekitarnya tanpa menghilangkan unsur interaksi sosial antar pendidik dan peserta didik. Sebab, zaman sekarang, peserta didik tidak tertarik dengan sistem pembelajaran menerima atau meyerap secara kaku terhadap materi pelajaran agama Islam yang diterima. Peserta didik akan menuntut materi pendidikan agama yang kita sampaikan sesuai dengan kenyataan dalam kehidupan. Tujuan tulisan ini ialah agar pembaca khususnya guru pendidikan agama Islam mampu bersaing dalam menghadapi era society 5.0 memanfaatkan teknologi yang ada dilingkungan sekitarnya. Metode penulisan artikel ini ialah Library Research (penelitian kepustakaan), menggunakan teknik deskriptif kualitaitaif dengan cara mengumpulkan data dan mengkaji sumber-sumber kepustakaan. Kesimpulan dari artikel ini ialah sebagai seorang pendidik terutama guru pendidikan agama Islam, harusnya memiliki inovasi dan kreativitas yang tinggi dalam hal menggunakan teknologi pada saat proses belajar mengajar, guna untuk membuat materi yang diajarkan menjadi lebih menarik dan peserta didik menjadi lebih semangat belajar.

Kata Kunci: Integrasi Pendidikan Agama Islam(;) Pemanfaatan Teknologi(;) Era Society 5.0.

INTRODUCTION

Education is considered as a benchmark for the advancement of a country that in that country has human resources that can innovate and create as evidence of the results of the educational process. The development of existing potential gives ahsil to the order of life of the people of a country. In addition, educators can also shape the morals of a society to be good in order to create a safe and conducive environment.

In Indonesia, the purpose of education has been stated in law number 20 of 2003 is the development of potential, a good disposition to educate the nation, and piety to God Almighty. In order to carry out all this, it requires the role of educators to have pedagogic, personality, professional and social competencies as the basis for carrying out the educational process.

According to Darajat, the purpose of Islamic religious education in schools is one, to cultivate, nourish and develop the attitudes of students for the better and discipline and love for religion in their lives as proof of obedience to Allah Swt and His Messenger. Second, the form of taaat to Allah Swt and His Messenger provides inherent motivation to students to develop science so that students are aware of faith and knowledge to achieve the ridho of Allah Swt. Third, to animate and guide learners to understand religion well and by practicing it in their daily lives. [1]

Islamic religious education teachers are expected to be able to control the use of technology in learning, so that the role of educators leads to human-centered or educators as a driver of learning based on utilizing technology. This no longer highlights the technology itself like an issue in the industrial era 4.0, but educators are the holders of the technology as the goal of the society 5.0 era.

Educators, especially Islamic religious education, must be more selective in facing the era of society 5.0 in applying it not only to be the use of technology to be the main one but also centralized to educators as directors of the use of technology. Because education is the main element of knowledge transfer that is a role model, seen and imitated by students. The existing technology is only as a complement, supporting the implementation of the educational process.

RESEARCH METHODS

The research method used in this study is library research, namely collecting data and studying them from literature sources, as well as journals and other literature related to discussing the integration of Islamic religious education in the use of technology in the era of society 5.0. Using quantitative descriptive techniques, the author exposes the material that has been sought from various sources into a new information, so that it is worth reading. And become a reference for readers in responding to the development of the times, especially in Islamic religious education which is more innovative in responding to the challenges needed by society 5.0 era.

RESULTS AND DISCUSSION

A. Definition of Integration

The notion of integration is a system that undergoes assimilation into a complete combination. In English the word integration is integration which means

perfection and whole [2]. according to social sciences, social integration is a socio-cultural system that interacts and works together focusing on common basic values and norms to achieve advanced socio-cultural functions without compromising the characteristics of existing diversity [3].

In other words, integration is to unite or combine different elements into one in order to achieve one common goal.

B. Definition of Islamic Religious Education

The word education comes from the Greek *paedagogiek*, which consists of two syllables namely *paes* and *gogos*. *Paes* is the child while the *gogos* are the guides. So *paedagogiek* is a child guide. Its origins *paedagogiek* meant a clever and adult slave who was given the task by his master to take his master's children to school. And part of the slaves were given the responsibility of educating the children of their masters. The meaning of duty here is extended with a slave being given the authority to educate morals and every behavior of the children of his master, so that today the meaning of *paedagogiek* is the science of educational work, while *paedagoog* is the one who is an expert in educating or an educator [3].

In English education is *Educate*, which is pulling out (educating), pulling out the potential that exists in students. Education is to guide and expend. Educators strive to realize the abilities contained in students. In Arabic, the pronunciation is found in three words, namely *al-tarbiyah*, *al-ta'līm*, and *al-ta'dīb* which etymologically all can mean guidance and direction [5].

Education is a real effort made by adults to foster and develop the fundamental personality and skills of learners, both in formal and informal education. And the opinion of Soegarda Poerbakawatja is all the treatment or effort of the older generation to transfer his knowledge, experience, his skills, and his skills to the younger generation. As a provision to fulfill the stability of his life both physically and spiritually [6].

Religion is the most important thing in human life. Religion exists in general in society. Religion has existed since the time man existed in this world, man realized the existence of supernatural forces outside of himself that could affect his daily life, as in ancient Greece, philosophers of that time were already paying attention to the main causes of the universe. The result of it is known in society with the term *myths* According to Aaron Nasution religion is a bond. Religion means the meaning of knots that man must grasp and obey. [7]

The teachings of the Islamic religion presented by the Prophet Muhammad SAW carry a special humanitarian and global task. The task of the Islamic religion is to unite the faith and piety of Muslims to Allah Almighty, free man from misguidedness to the path that Allah Almighty knows, reconcile opposing human beings, direct heretical human beings to the straight path, and save man from the destruction of the world. The mission is in line with man's desire to have a peaceful life always surviving the unfortunate things in himself, as well as being free from misery.

The word *Islam* comes from the words *al-salamu*, *al-salmu*, and *al-silmu*

which means surrender, obedience, submission. In other words, Islam means the attitude of surrendering oneself, obeying, obeying, obeying Allah Almighty. that attitude is not only for man, but essentially to all that is in the universe.

The definition of Islamic religious education according to experts is according to Abdul Majid and Dian Andayani, Islamic religious education is an effort to be conscious and organized to provide students to understand and believe in the teachings of Islam, as well as related to the harmony of religious people. In this case, Islamic religious education is a conscious activity to guide Muslims to understand and practice the teachings of Islam, and Islamic religious education fosters learners to always understand all the teachings of Islam, an educational effort. So achieve the goal of practicing Islam and make it a handle on life [8].

So the conclusion of the definition of Islamic religious education is the learning carried out by a person or an educational institution that disseminates material about the Islamic religion to students to explore Islamic knowledge both materially and practically in everyday life.

C. Era Society 5.0

Before the era of society 5.0 there had been an industrial revolution 4.0 initiated by Germany. now the world is again faced with the era of society 5.0 initiated by the Japanese state which aims to improve the welfare of society in the future. With the advancement of more advanced technology to make human work easier [9].

The era of Society 5.0 is also a concept developed by Japan to form a super smart society that has a pattern of thinking about utilizing the internet of things, big data and artificial intelligence as a selusi to make a better life [10].

It can be observed that the industrial era 4.0 prioritizes business aspects that have an influence in the world of education, such as in 2013, the exams at the education level still use paper, but in 2013 and above in the era of society 5.0 the use of paper was reduced and replaced with computers that require quite a lot of costs. However, the era of society 5.0 is present not only to pursue business, but to strengthen social interaction.

Education is considered as a benchmark for the advancement of a country that in that country has human resources that can innovate and create as evidence of the results of the educational process. The development of existing potential gives ahsil to the order of life of the people of a country. In addition, educators can also shape the morals of a society to be good in order to create a safe and conducive environment. technology will eliminate social, age, gender, and language differences and create new value by providing products and services tailored to individual needs and needs. It is tailor-made for many people.

The basic principle of the Era of Society 5.0 is the balance between business and economic development, as well as the social environment. The technology of Age of Society 5.0 mitigates and integrates the issues posed by the Industrial Revolution 4.0: desocialization, employment, and other impacts of industrialization on society. The use of technology should not only be a tool for human and business well-being, but also something that can improve people's lives. For example, in the era of society 5.0, in the social field, it is possible to analyze various information such as satellites, weather radars, drone disaster

detection observations, building sensor damage information, and evacuation information. Use ai from your personal smartphone. can be mentioned. Rescue robot teams can find victims faster and optimize unmanned and automated relief delivery [11].

D. Integration of Islamic Religious Education in the Use of Technology in the Era of Society 5.0

Technology means the development and application of various tools and systems that help solve problems and challenges in human life. In people's lives, the word technology is usually associated with regulatory terms. Technology is the result of human thinking to develop certain procedures and systems used to solve life's problems [12].

In the world of education in the era of society 5.0 students in the teaching and learning process experience interaction with technology in the form of special robots designed to be a substitute for an educator or tools used by educators to teach remotely. And it is undeniable that the teaching and learning process can be carried out anywhere, anytime and with the presence or absence of an educator [13].

The technology that is developing today is so rapid, it is expected to make a big contribution to the development of learning models, taking advantage of technological advances in the learning process. This aims to make it easier for educators to convey knowledge to students regarding Islamic religious education materials. This process must also be supported by resources, namely an educator who in addition to mastering learning materials also masters technology [14].

The integration of Islamic religious education in the use of technology in the era of society 5.0 is when the learning process of Islamic religious education is supported by the use of technology. Because nowadays technology is very sophisticated, students will also feel bored if learning only uses the old way, it is possible that students will ask about the material critically. For example, in the fifth pillar of Islam material, namely going on hajj. An educator who understands advanced technology today, an educator can take advantage of learning media that uses learning media, such as google street view (google maps) or using metaverse applications. Which aims to make it easier for students to learn in detail about the material about the Hajj. . However, with all of this, it does not eliminate the function of the educator as the main center of attention, but makes it a controller of learning using technology.

Islamic religious education teachers must have the provisions to take advantage of existing technology. Educators are required to take advantage of the technology that exists today, but do not forget to use other simple technologies. Because in Indonesia, the use of technology in learning is not evenly distributed. For this reason, educators are required to be educators who are creative and innovative to the learning process.

CONCLUSION

Islamic Religious Education teachers are expected to be able to control the use of technology in learning, so that the teaching and learning process carried out leads to human-centered or educators as a learning driver based on the use of technology. Education, especially Islamic Religious Education, must be more selective in facing the era of society 5.0 In its application, it does not make the concentration of technology as the main thing but is returned to educators as the direction of the use of technology, because the most important thing from teachers is the process of transferring moral values because educators

are role models, which are seen and imitated from their students, then technology in learning is only as a supporting aspect of the implementation of the educational process. This needs to be supported by human resources, namely Islamic teachers who can acquire teaching skills and master existing science and technology. The most important thing here is that Islamic Religious Education teachers should not make technology the main center of attention but make themselves the controller of technology-based learning, as the concept of the era of society 5.0 that is, aspects of life are human-centered (educators as the center of attention in the classroom) with technology-based. Furthermore, educators can not only apply information technology in digital learning, but also not forget about simple technology, because in Indonesia not all schools have adequate facilities in learning.

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