THE URGENCY OF THEOLOGICAL FOUNDATIONS IN ISLAMIC EDUCATION IN THE INDUSTRY ERA 4.0 TOWARDS THE SOCIETY ERA 5.0

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Abstract:
Theological foundations in Islamic education are Al-Quran and Hadith. The verses of the Al-Quran and the hadith of the prophet Muhammad have become references for humans in carrying out Islamic education in all eras, times and places. Because Al-Quran rahmatan lil 'alamin is suitable for all eras including the industry era 4.0 towards society era 5.0. Through this article, readers will find theological foundations in Islamic education in the industry era 4.0 towards society era 5.0. It is a very important foundation to know and implement so that the privileges of Islamic education never disappear from civilization. This library research was conducted with use of a variety of references from books, national and international journals that exist to collect data and information. The data collection technique is to conduct a review of the books and journal articles. The data obtained were then processed with data analysis techniques through the stages of collecting data, understanding relevance, analyzing and finding the urgency of the theological foundations. The results of the study reveal that in Al-Quran Allah commands people to read, use reason and do something. In the Hadith, the Prophet Muhammad explained about renewing education, doing ijtihad, humans know more about world affairs, and become useful humans. All of these theological foundations have an urgency in Islamic education to increase faith in Allah, strengthen belief to the Al-Quran and Hadith, strengthen
the existence of Islamic education, increase optimism, and encourage creativity in Islamic education.

**Keywords:**
- Foundation
- Theological
- Islamic Education
- Industry Era 4.0, Society Era 5.0

**INTRODUCTION**

Islamic education is a process of human self-awareness, transfer of knowledge, and the formation of human behavior in a better direction through teachings derived from the holy Quran and Hadith. Islamic education aims to educate people with positive knowledge and skills, and instill in them ethics in accordance with Islamic shari'a (Raudlotul & Mohd, 2013). In line with the understanding of Islamic education as all forms of teaching and learning that are based on Islamic principles and values (Tan, 2012).

Looking at the portrait of Islamic education in the world gives an idea that Islamic education is *rahmah lil ‘alamin* although its existence is often challenged. In Malaysia, the centralization of Islamic education has been carried out since the late 1970, whereas in Indonesia, the Islamic education system remains decentralized despite experiencing a similar Islamic revival in the late 1980 (Tayeb, 2018). In Southeast Asia Islamic education is well developed so that it becomes an important resource in the war of ideas that takes place in Islam (Setiawan, 2020). In West Africa, the French colonial government tries to control and reduce the influence of Islamic education on society (Malik, 2019). The dichotomy in Islamic education occurs in England, by separating Islamic learning in Muslim studies which is considered a religion and space for believers and pious people, while Islamic studies at universities are considered secular as a space for the development of criticism and skepticism (Sampieri, 2017). Even in France during the second half of the 19th century, the free practice of Islamic education was restricted to the realm of law (Ware, 2014). Even so, Islamic education in the world, including in Indonesia, continues to rise and develop until now.

Theological foundation in the form of Al-Quran and Hadith which underlies the movement and development of Islamic education. The verses of the Al-Quran and the hadith have become references for humans in carrying out Islamic education in all eras, times and places.
Because Al-Quran is suitable for all era including the industry era 4.0 towards society era 5.0.

Research related to Islamic education in the industry era 4.0 towards society era 5.0 has been reviewed by several previous researchers. Priyanto (2020) found that there are several things that need to be prepared in order to face the challenges of Islamic education in the 4.0 era, namely by strengthening and developing management (Syafi‘i & Fitriyah, 2020), strengthening leadership, and reforming policies in Islamic education. In addition, in the education process, reforms are also needed by realizing a comprehensive and flexible education system so that graduates can be widely used in people’s lives (Indianto, 2019). Islamic education needs to open up to the progress of the times in this era so that the impression of traditional Islam can be replaced with neo-modernism (Syahroni et al., 2020). Efforts can be made by changing the old mindset to a disruptive mindset that prioritizes corporate ways, doing self-driving in order to be able to innovate, both in governance, curriculum, facilities, culture, work ethic and so on (Bahri, 2019), as well as doing reshaping or create in all aspects so that it is always contextual (Sigit Priatmoko, 2018). In the society era 5.0, Islamic education is expected to have reliable human resources (Putra, 2019). The generation that is expected to be born in this era is a generation that has the ability to create a change, not just waiting for change (Cholily, Putri, & Kusgiarohmah, 2019).

The development of this era does not only have positive impacts that must be adopted by various elements and parties in Islamic education, but it also cannot be denied that progress also has a negative influence. Islamic education is a hope as a filter so that students are not trapped in progress without being able to take positive values from it both in social, economic aspects, especially education, all of which must be implemented according to the progress of the times without leaving Al-Quran and Hadith as a guide (Budianto & Ratnasari, 2020). To realize all of this, a synergy is needed between all the elements involved (Nudin, 2020).

All previous research is more descriptive and solutif between Islamic education and the progress of the times. Describes the challenges faced in this era of sophistication, and provides a solution for what Islamic education should do. Meanwhile, this paper will provide a strengthening of the foundation for Islamic education. So that Islamic education is able to mingle with the progress of the times in accordance with the guidance of the Quran and Hadith as a basis and
reinforcement. Without a solid foundation, everything that is developed will be hollow, giving rise to various problems to be faced. Islamic education will merge with progress, but the negative impacts that come cannot be passed.

Through this article, readers will find theological foundation in Islamic education in the industry era of 4.0 towards society era 5.0. It is a very important foundation to know and implement so that the privileges of Islamic education never disappear from civilization. This foundation has urgency in Islamic Education in the industry era 4.0 towards society era 5.0.

THEORETICAL FRAMEWORK

Industrial Revolution 4.0 era is a time when human power has been replaced by technology with the concept of automation (Aflisia, Karolina, & Yanuarti, 2020). Era 4.0 is a period where humans in all their life activities make use of information and communication technology very intensely or it is called Industry Era 4.0. This era is full of technological advances in various forms that can be used to facilitate human activities. Meanwhile, Era 5.0 is a period where humans not only take advantage of technological advances in the ease of all matters of life, but also lead to the optimization of public knowledge with the help of technology, and convenience with technology for the benefit of people in need. This era is also known as Society Era 5.0. Industry Era 4.0 and Society Era 5.0 both offer the convenience of human activities in everyday life so that everything can take place effectively and efficiently. The suggestion of this convenience reaches to the formal and academic realms, namely in the educational environment, especially Islamic education.

Islamic education innovation centered on instilling Islamic values (Fajrussalam, Mansyur, & Zaqiah, 2020). Islamic education in the industry era 4.0 and society era 5.0 facing various challenges that require transformation in various aspects of Islamic education while adhering to the theological foundation of Islamic education. The aspects that need to be transformed are from educators to the Islamic education curriculum.

Educators as human resources who play a role in the implementation of learning in Islamic education must be able to optimize their role in Islamic education in this industry era 4.0 towards society era 5.0. This role will have a significant influence on students. Educators who deal directly with students, either directly or through
technology media, must have the following abilities: (a) educators must be able to be role models in the character of students. No matter how sophisticated technology, the role of the teacher cannot be replaced, especially in shaping the character of students. Among others can be done by the method of inculcation (Aflisia & Hasanah, 2020) (b) educators also must not be ignorant of technology and culture, because these two things have mingled with the lives of students, educators must also explore them. (c) Educators must also be able to think critically about all existing problems so that they are able to answer the problems faced through the various solutions offered.

Educators must understand the needs of students and Islamic education. For this reason, always improving self-competence is absolutely necessary for an educator in this era. In line with the basic goals of Islam that underlie the concept of Islamic education, namely long life education (Günther, 2019). Islamic religious educators need to have religious models that are inclusive-pluralist, critical-reflective, multicultural, humanist, and socially active (Nuryatno, 2011). With the competencies possessed, it gives rise to creativity in facing the various challenges that arise in this era (Umro, 2020).

Furthermore, the problem that arises from the curriculum is that it often occurs in various educational institutions including Islamic education. The curriculum is not implemented as it should. The curriculum is limited to a document that is opened when needed without proper application in the field in accordance with what has been determined in the curriculum document. It has not been long since the curriculum has been implemented, and suddenly it has to be replaced with a new curriculum as the authorized officials change. So that the effectiveness of the previous curriculum is unknown. The curriculum should be based on educational needs, not politicized. Likewise, the curriculum content must contain cognitive, affective, and psychomotor aspects.

The learning process is part of the implementation of the curriculum that must pay attention to the times in the industry era 4.0 towards society era 5.0 by utilizing various information and communication technologies in learning. If technology is well integrated into learning, a new, contemporary and fun learning pattern will emerge (Priyanto, 2020). The combination of technology and non-technology in learning is called blended learning, which can have a positive impact on student development and their learning outcomes (Setiawan, 2019). Learning sources are not fixed on textbooks only, but
can be experienced by students, the internet, print media, electronics, or other media. All educational components should be directed to strengthen faith, straighten worship, and teach morals towards ma’rifatullah. (Budiyanti, Aziz, Suhartini, Ahmad, & Prayoga, 2020).

Besides that, the dichotomy of science and the separation between religious knowledge and general science must also be avoided. That has been applied in various Islamic education programs at Islamic universities in the world, because they need to recognize the characteristics of between disciplines with the aim of integrating theological disciplines with modern social science disciplines such as psychology and sociology of religion (Sahin, 2013). Contrary to what happened in England. The dichotomy of Islamic education occurs there, such as the separation of Islamic learning in Muslim studies which is considered a religion and a space for believers and pious people while Islamic studies at universities are considered secular as a space for the development of criticism and skepticism (Sampieri, 2017). Even in France during the second half of the 19th century, the free practice of Islamic education was restricted to the realm of law (Ware, 2014).

RESEARCH METHODOLOGY
This research is a library research. Researchers use various references and references from books, national and international journals that exist to collect data and information. The data collection technique is to conduct a review of the books and journal articles. The data obtained were then processed with data analysis techniques through the following stages: First, collecting data on Islamic education in the era of 4.0 towards 5.0, and the theological foundation in Islamic education, including the latest findings on this subject. Second, understanding the relevance of the theological foundation that comes from the Al-Quran and Hadith. Third, analyze and find the urgency of the theological foundation in Islamic education in the 4.0 era towards 5.0. Fourth, verify and conclude.

RESULT
The theological foundations of Islamic education departs from the understanding that the Quran was revealed to mankind as a guide. Humans with the potential of reason bestowed by God try to explain the meaning of His word (Burhanudin, 2016). The theological foundations of Islamic education is contained in the Quran and Hadith. Both of them contain not only Islamic education in general, but also
Islamic education which can be connected to the era of progress called the current industry era 4.0 and society era 5.0. The explanations for each are as follows:

**Al-Quran**

Command to Read

أَقِمْ بِإِسْمِ رَبِّكَ الَّذِي خَلَقَ مِنْ عِلْمٍ مَا لَمْ يَعْلَمْ. أَقِمْ بِإِسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ اَلْإِنسَانَ مِنْ عِلْمٍ مَا لَمْ يَعْلَمْ. عِلْمَ بِالْقَلَمِ. عِلْمَ اَلْإِنسَانِ مَا لَمْ يَعْلَمْ. 

Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honorable. Who taught (to write) with the pen. Taught man what he knew not. (Surah Al-Alaq: 1-5)

The command to read in question is reading that is not limited to time. In whatever era humans are, this verse is still very relevant. Its relevance with Islamic education in the industry era 4.0 towards society era 5.0 that humans must be proficient in reading not only what is written, but also what is not written, reading conditions and technological advances. This agile technological advancement must be readable by humans so that it is not left behind by other education. Human awareness of the progress of technology and information that is happening is the result of human reading activities.

Reading is very important because times have changed and Islamic education has modernized with signs of changes in various sectors of life. These changes require Islamic education to be able to adapt to it (Saihu, 2019).

Commands to Use Reason

إنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاَلْخَلْقِ الْيَمِّيِّ وَالْيَمِّيِّ الْأَوَّلِيِّ أَيَاتٌ لِلْأُلْبَابِ. 

Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand (Surah Ali Imran: 190).

Al-Ghazali in Ghofur (2018) states that reason is knowledge about the nature of all circumstances. Intellect is also interpreted by acquiring knowledge. Humans have a mind that shows the privilege of humans from other creatures. Intellect is able to deliver humans to become noble humans as well as reason can also drop humans to the
lowest possible place even be equated as animals, namely when human reason is not functioned in kindness and piety.

The use of reason as part of the theological foundation of Islamic education in the 4.0 era towards 5.0 means that when there is awareness in humans about the presence of this progress through the previous natural reading process, the next step is to think about what Islamic education should do in the midst of advances in information technology and current communication.

With their intellect, humans will find that what must be prepared for the industry era 4.0 towards society era 5.0 is to prepare reliable human resources, an effective and efficient curriculum, and students who are ready to accept change.

Command to Do Something

وَقَлِ أَغْمَلُواْ فَسَيَرَى اِلْلَّهُ عَمَلَك مْْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ْ وَسَتُرْدُونَ إِلَىِْ عَلِيمِ الْغَيْبِ وَٱلشَّهََٰدَةِْ فَي نَبِئ كِبِمَا كَتَبْتُمْ تَعَمَّلُونَ
And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. (Surat At-Taubah: 105)

The practice of Islamic education still maintains the old heritage, so that the knowledge gained is classical science. The sources mentioned only refer to the yellow book and are considered the norm and prima donna as a source of inspiration to answer all contemporary problems, which are sometimes not resolved in books, then forced to match (Nudin, 2020).

The command to work in verse 105 of Surah At-Taubah shows people to do something and be creative. The command to do something is the foundation in Islamic education in the 4.0 era towards 5.0 giving direction to humans, that education has experienced very rapid development. For that it cannot be addressed in the old way. There must be a movement for change. The methods and media used by the previous teachers were untenable but had to be renewed and innovated. Millennials in the midst of an open world that can be accessed from their hands via smartphones must be addressed in a way that is suitable for them. Islamic education must make a transformation to adapt to the changes and developments of the times.
It does not mean changing the Al-Quran and Hadith, but according to the implementation.

**Hadith**

*Education Reform*

إِنَّ اللَّهَ يُبَعِثُ لِهذِهِ الْأَمْرَةِ عَلَى رَأْسِ كُلِّ مَائَةِ سَنَةٍ مَنْ يَحْدِدُ لَهَا دِينَهَا

Allah sent to the people, at each end of a hundred years, people who renew for the people of their religion (Abu Dawud)

This hadith indicates that there will be people who do reformation and in Islam do not prohibit renewal without neglecting the existing principles of the values of the Koran and Hadith. Likewise, reforms in Islamic education should also be carried out by academics and practitioners of Islamic education. Not only dwelling on the old Islamic education curriculum so that it makes Islamic education seem old school deserted by fans. A pleasant atmosphere in accordance with the times must be considered.

**Command to Perform Ijtihad**

عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهَ سَمَّى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقُولُ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ أَصَابَ فَلَهُ أَجْرَانِ إِذَا حَكَمَ فَاجْتَهَدَ أَخْطَأَ فَلَهُ أَجْرَ.

From Amr bin Ash that he heard Rasulullah SAW. said, "When a judge wants to decide the law, then do ijtihad, then it's true, he gets two rewards. If he wants to decide the law, then perform ijtihad and it turns out to be wrong, he will get one reward. (HR. Muslim)

Ijtihad is carried out by mujtahid in determining Islamic sharia law, which has no provisions in the Al-Quran and Hadith. Ijtihad in Islamic education is also needed while adhering to the Al-Quran and Hadith. What becomes the object of ijtihad includes new things that are found in the development of human life. The developments in technology and information that occurred were analyzed and understood by the mujtahid to take positive things and then adopt them in Islamic education. while the negative is determined by the attitude in prevention.
We Know More About World Affairs

From Anas, That the Prophet Sallallahu ‘alaihi wasallam had passed a people who were marrying date palms and then he said: If they did not do it, the dates would (still) be good. But after that, it turned out that these dates grew in a damaged state. Until one day the Prophet sallallahu ‘alaihi wasallam passed them again and saw this he asked: What’s wrong with your palm trees? They answered; Haven’t you said such and such? He then said: You know better about your world affairs. (HR. Muslim)

World affairs in question are matters related to the benefit of mankind that have nothing to do with matters of Sharia. If it is related to world affairs that we believe can benefit us, we are welcome to carry it out.

The problem in Islamic education is related to what methods and media are suitable for use, so what should know more is educators as people who interact directly with students so they know which ones they tend to do. Their trend and the times it is this time is taken into consideration in determining what media and methods to use.

Be a Useful Person

"The best human being is the most beneficial for humans" (Narrated by Ahmad, ath-Thabrani, and ad-Daruqutni).

Being a useful human being is very much called for in Islam. So that people who are most beneficial to others are called the best humans. In the context of Islamic education in the industry era 4.0 towards society era 5.0, being a useful human being can be done by always increasing one's competence as an educator, both pedagogical competence, personality, professional competence, and social competence so that the knowledge given to students can be accepted and practiced as it should. Make it easier for knowledge to be acquired by students through the use of various information and communication technologies today. Likewise, making yourself a role model in Islamic character as one of the orientations for the transformation of Islamic
education (Priyanto, 2020). If everything is done sincerely and responsibly by an educator, it will provide tremendous benefits not only to students but also to the educators themselves.

DISCUSSION

Theological foundations in Islamic education is the basic principle used in building and developing Islamic education (Rahayu, 2017). When designing Islamic education, it must determine the goals to be achieved, and what to do to achieve those goals based on the Quran and Hadith.

Theological foundations in Islamic education in the industry era 4.0 towards society era 5.0 have had a major influence on the sustainability and development of Islamic education to date. A strong foundation makes Islamic education never die, even though it is shaken by various problems and ups and downs. In the midst of advances in information and communication technology today, Islamic education is still able to develop in line with the times. The urgency of the theological foundation in Islamic education in the industry era 4.0 towards society era 5.0 is as follows:

First, Increase faith in Allah.

The development of the world until it reaches the industry era 4.0 towards society era 5.0 gives awareness to humans that everything can happen by the will of God. The vast world of God without divides can be seen only through the internet. All human activities can be completed in a short time thanks to technology. Distance and time constraints are no longer a problem. Technological advances hint to humans that if human beings created by Allah are able to create a variety of extraordinary technologies that can be utilized by humans for various activities in life. Therefore, surely God, the Creator, is more powerful and can do anything according to His will.

Therefore, this technological advance should make people more confident in Allah’s power. Utilizing all the conveniences that with the help of technology created by man by the permission of God is in accordance with the guidance of Islam. This illustrates man’s gratitude to Allah. This form of gratitude can also be done of course by paying attention to noble morals in the midst of technological advances so as to be able to remain an exemplary figure of Islamic morality in the midst of the decline of the nation’s morale. Because the future of
Islamic education that is in our hands must be fought together as a strengthening of destiny (Mawardi & Supadi, 2018).

Second, Strengthen belief in Al-Quran and Hadith.

The belief in the Quran and the Hadith is not only reflected in what comes out of a person’s mouth that he believes in the truth of both, but how he behaves towards the two sources of Islamic law is also an indicator. When one believes in the truth of the Quran and the Hadith, then he will position them in a special place in his life. He will obey the command of Allah, and he will not be able to keep away from it.

The existence of a theological foundation in Islamic education strengthens human belief in the truth of the Koran and Hadith which are always suitable and suitable for all ages. The content of the Koran and Hadith is relevant from ancient times to the industry era 4.0 towards society era 5.0. The verses of the Al-Quran which command to read, use reason, and be creative, become useful people, carry out ijtihad, carry out reforms and so on, have been valid from ancient times to this era. There is no such thing as an incident that violates the Koran, instead the answers will be found in it.

Third, Strengthen the existence of Islamic education.

The existence of Islamic education must always be maintained so that Islamic education can always live, grow, and develop as long as the world exists. The fact of Islamic education is the same as Islam itself that will always live up to anytime. Although not all like Islam and practice its teachings. Keeping up with the times, making the existence of Islamic education never dim.

The existence of Islamic education will be even stronger with the existence of a foundation based on the Al-Quran and Hadith. Because everything if it relies on Allah and is carried out in accordance with the guidance of Islam, it will work as expected. Islamic education, if carried out through contemplation and the use of reason as much as possible, will give birth to a variety of creativities that are in line with the times and ultimately bring Islamic education to progress. The existence of Islamic education will always be strong even though it is hit by various problems.
Fourth, Increase optimism

Optimism becomes a basic requirement in managing something, because in managing and developing something must confidently look to the future, see opportunities, and innovate (Monfared & Naderi, 2015). Optimism can influence a person's work to be more passionate and positive thinking. The difficulties faced in working do not make desperation. Similarly in Islamic education optimism is indispensable.

Islamic education does not ignore the progress of the times. It goes hand in hand with the current development, namely the industry era 4.0 towards society era 5.0 which is marked by advances in information and communication technology. Islamic education adopts these advances in learning. So that students will never be left behind in Islamic education and the progress of the times. Islamic education also does not recognize a dichotomy in science. Students in Islamic education will acquire all knowledge, not only religious sciences but also worldly sciences such as sociology, psychology, linguistics and so on. With these various sciences, it makes humans look at the world with hope without neglecting the hereafter.

Fifth, Encourage creativity in Islamic education

Creativity is at the core of an advance in science (Collard & Looney, 2014). Today, creativity and innovation are very important, so as to bring progress and lead to a better life (Sulaiman et al., 2015). Similarly, in Islamic education, with creativity and innovation makes Islamic education is not rigid, ancient, and will be in demand by all circles. The foundation of Al-Quran and Hadith has encouraged people to channel their creativity in Islamic education. Creativity in question is creativity in determining suitable learning media, the right material, the right method, appropriate evaluation, so that a curriculum that is relevant to the millennial generation of industry era 4.0 towards society era 5.0 is created. Unlimited creativity while still paying attention to Islamic teachings. All the urgency of the theological foundation of Islamic Education directs human beings and Islamic education towards progress and always developing without neglecting Islamic values. In the industry era 4.0 towards society era 5.0, it is hoped that the Muslim generation will be able to restore the position of Muslims as the axis of a bright world civilization (Anggraheni & Astuti, 2020). The glory of Islam will return through Islamic education.
CONCLUSION

Theological foundations in Islamic education in the industry era 4.0 towards society era 5.0 has various urgencyes that can continue to maintain the existence of Islamic education in the midst of the advancement of this era and technological sophistication. Both increase faith in Allah, strengthen belief in Al-Quran and Hadith, strengthen the existence of Islamic education, increase optimism, and encourage creativity in Islamic education. Islamic education in the industry era 4.0 towards society era 5.0 facing various challenges that require transformation in various aspects of Islamic education while adhering to the theological foundation of Islamic education. Transformation can be carried out from educators to Islamic education curriculum.

SUGGESTIONS

The results of this study will open space for the next researchers to look more deeply about Islamic education in the industry era 4.0 towards society era 5.0 from various perspectives so as to contribute various theories regarding this. In addition, the development of an Islamic education curriculum that is relevant to this era also needs to be done so that the picture obtained is also more applicable.

REFERENCES


