

# Islamic Education, *Insân Kâmil*, and the Challenges of the Era of Society 5.0: A Literature Review

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## Abstract

This study attempts to elaborate on the concepts of Islamic education, the concept of *insân kâmil*, and the challenges of the two concepts. This study is essential because both concepts face severe challenges in the Society 5.0 era. The study found several conclusions through the literature review method on a number of relevant literature. In the future, Islamic education must improve itself and try little by little to solve the various problems that bind it. The efforts that are offered as alternatives in this article, which are also frequently raised by the results of previous studies, can at least be used as academic and practical discourses in addressing the conditions and existence of Islamic education and its challenges. Several alternatives offered are (1) eliminating the notion of dualism-science, (2) developing teacher professionalism standards, (3) developing Islamic education as a center of excellence, (4) reorienting the understanding of Islamic teachings, and (5) optimizing the curriculum of the Islamic Religious Education in public schools.

## Abstrak

Kajian ini berupaya mengelaborasi konsep-konsep pendidikan Islam, konsep *insân kâmil*, dan tantangan ke depan kedua konsep tersebut. Kajian ini sangat penting mengingat kedua konsep tersebut menghadapi tantangan yang serius di era Society 5.0. Melalui metode literature review terhadap sejumlah literature yang relevan, kajian menemukan beberapa kesimpulan. Menghadapi tantangan era Society 5.0, pendidikan Islam harus berbenah diri dan berupaya sedikit-demi sedikit untuk memecahkan berbagai problem yang membelenggunya. Upaya-upaya yang ditawarkan sebagai alternatif dalam artikel ini, yang juga sering dilontarkan oleh berbagai hasil studi sebelumnya, setidaknya dapat dijadikan wacana akademik dan praktis dalam menyikapi kondisi dan keberadaan pendidikan Islam beserta tantangan-

tantangan yang dihadapinya. Sejumlah alternatif yang ditawarkan adalah (1) menghilangkan pengertian dualisme-ilmu pengetahuan, (2) pengembangan standar profesionalisme guru, (3) pengembangan pendidikan Islam sebagai pusat keunggulan, (4) reorientasi pemahaman materi ajaran-ajaran Islam, dan (5) optimalisasi kurikulum Pendidikan Agama Islam pada sekolah-sekolah umum.

### Keywords

Islamic education, *insân kâmil*, Society 5.0, industry 4.0

### Introduction

A serious concern in the writer's mind may also concern us all. This concern concerns everyone who has only been sucked into the mainstream of reform. In various forums, official or not, we always discuss reform in its various aspects. Let us not forget that there is something more meaningful and realistic for us to think about together, namely the education issue for our children's future. That is why this study would like to try not to just follow the flow of our attention to the discussion about reformation. The author realizes that the education aspect for our children has more meaning than just repeating the theme of reform which will somehow end. However, because the author is more involved in the world of Islamic education, this paper is more focused on the theme of Islamic education (Sahin, 2018). Admit it or not, religious education in Indonesia has a huge role, both in the progress of Islam itself and for the Indonesian nation as a whole. Based on existing records, religious education activities in the archipelago have been started since 1596. These religious education activities were later known as Islamic boarding schools. Even in the notes of Howard M. Federspiel, one of the scholars of Islam in Indonesia, it was stated that by the 12th century, the study centres in Aceh and Palembang (Sumatra), in East Java and Gowa (Sulawesi) had produced writings essential and has attracted students to learn.

If on the island of Java there are known institutions of Islamic boarding schools, then on other islands, there are institutions with different names but with functions and roles that are almost the same as Islamic boarding schools. In Minangkabau, for example, there is a *Surau* institution or *Meunasah* in Aceh; and breaking in Banjarmasin. However, in later times, Islamic boarding schools became a popular term that was widely used to refer to these institutions. Using Federspiel's notes means that the history of Islamic education in Indonesia has lasted approximately nine centuries. That is why Islamic education, especially Islamic boarding schools, is believed to be the oldest education in Indonesia (Federspiel, 1996, 2006).

The development of religious education in Indonesia with Islamic boarding schools as the forerunner then progressed quite encouragingly. The boarding school was initially elementary and consisted of only *kyai*, *santri*, mosque, and cottage; over time, following the demands of the times began to adapt to existing developments. Initially, Islamic boarding schools were better known as educational and religious teaching institutions, and then they expanded their functions as social institutions, which also play a role in fostering the surrounding community, without forgetting their main purpose as religious education and teaching institutions. Even in the pre-independence period and during the physical revolution, the Islamic boarding school became the center of forging and the fighters' headquarters.

Towards the era of Society 5.0, the development of Islamic education in Indonesia has made very encouraging progress. It was in line with the change in the Islamic attitude of the Indonesian people at that time. At that time, several impulses caused changes in the movement of Indonesian Muslims. First, since 1900 in several places, there has been a desire to return to the Qur'an and Sunnah, which are used as starting points for evaluating existing religious and cultural habits. The central theme of this tendency is to reject blind *taqlid*. Second, the national resistance against the Dutch colonial rulers, who were nationalist and did not respond to the Pan-Islamism ideas that were propagated in the Middle East. Third, Muslims have a strong desire and effort to strengthen their organization in the socio-economic field. Fourth, there are efforts to reform Islamic education, where some Islamic organizations are not satisfied with the traditional education system (Soliman & Elmegied, 2010).

As a result of these impulses, the desire to renew and develop Islamic education flourished in various places, especially in Sumatra and Java. In 1907, Abdullah Ahmad founded the Adabiyah Madrasah in Padang Panjang, a madrasa with a more modern style. In Yogyakarta, by the end of 1923, four Muhammadiyah elementary schools had been established and had begun pioneering the establishment of HIS and teacher education schools. In other areas too, such as Tebuireng (East Java), Majalengka (West Java), Medan (North Sumatra), and others, religious education began to be developed by adopting a modern style (Federspiel, 2006).

In general, the development of religious education that occurred at that time changed from an individual or *sorogan* teaching system to a classical system, as well as the provision of general knowledge material in addition to religious knowledge. This change in the pattern of religious education became the forerunner of the madrasa as it is known until now. Since the efforts to modernize Islamic education have been carried out until now, the number of religious educational institutions—especially in the form of Islamic boarding schools and madrasas—has reached thousands and is

widespread in urban areas and villages to even remote ones. These two types of Islamic education systems, other internal structures of Islamic education in Indonesia are also known, namely general education with an Islamic spirit, Islamic education which is carried out through the development of an Islamic-inspired educational atmosphere that organize general education programs as well as Islamic religious lessons in public educational institutions as a subject or courses only.

With several thousand and widespread in various regions, ideally, Islamic education should be able to play a role in various fields of national and state life, namely through graduates or outputs. But in reality, the common ideals of Islamic education have not succeeded optimally under the challenges it faces. According to the author, there are currently two types of challenges, which at the same time become problematic for Islamic education in Indonesia. First, when Islamic education has to compete with general education in the mastery of science and technology, public education is relatively superior when compared to Islamic education. Second, when human beings experience what is known as a process of dehumanization due to modern-industrial society has made us part of an abstract society without a human face; Islamic education is challenged to be able to humanize humans, through the spiritual power of Islam, which is the basic character of Islam itself.

The first challenges and problems of Islamic education are more related to the internal challenges and problems. In contrast, the second is closely related to external challenges and problems faced by almost all nations, including the Indonesian. The challenges and problems mentioned above are not only burdens that must be borne by Islamic education alone. It would be unfair if such a heavy burden faced by mankind is only borne by Islamic education. However, according to its vision and mission, Islamic education cannot be separated from the problems that are being faced by mankind as a whole (Tottoli, 2018).

## Method

This study attempts to elaborate on the concept of Islamic education, the concept of *insân kâmil*, and both challenges. This study uses the literature review method. Several relevant literature on the era of society 5.0, the industrial era 4.0, the concept of human beings, the concept of Islamic education, along with the challenges are reviewed and analyzed. Researchers use several article search sites and article search applications to collect, search, and classify articles according to the theme of the study, Scopus Search, Crossref Search, Semantic Scholar Search, PubMed Search, Web of Science Search, Google Scholar Search, and applications Publish or Perish.

## Challenges and Problems of Islamic Education

Because Islamic education in Indonesia is an inseparable part of the national education system, the development of Islamic education cannot be separated from the development of the national education system as its parent. In Law Number 2 of 1989 concerning the National Education System, it is stated that the purpose of National Education is to educate the nation's life and develop Indonesian people as a whole, humans who believe and are devoted to God Almighty and have a noble character, have knowledge and skills, health physically and spiritually, a strong and independent personality and a sense of community and national responsibility.

Without reducing the meaning and ideas of these goals, looking at the existing conditions and reality, it seems that it will be challenging for an educational institution, including Islamic education, to fulfil the goals of National Education. However, following the mission and objective challenges faced by the Indonesian people, like it or not, Islamic education must carry a double mission, on the one hand, Islamic education must be able to increase the faith and piety of students, and on the other hand, it must equip them with modern knowledge and technology.

With such a mission, the style of Islamic education must be directed at (1) the classical education system, which emphasizes more efforts to educate the nation in general, including the development of character and *akhlak al-karimah*, and (2) an education system that refers to on human resources planning. In other words, if Islamic education wants to produce students who have advantages in the fields of modern science and technology, as well as develop their knowledge and appreciation of the values of Islamic teachings, like it or not, classical education that relies on Islamic boarding school education must be accompanied by madrasa system (Arthur, 2003; Curren, 2018; Munawwaroh, 2019).

Seeing the pattern of Islamic education developing in Indonesia, the orientation of education directed at developing and increasing knowledge and appreciation of the values of Islamic teachings does not seem to be such an urgent problem. Because students in the Islamic education environment, both Islamic boarding schools and school education (from Madrasah Ibtidaiyah to Higher Education) are very conducive to achieving this orientation. The challenge that is being faced seriously is how Islamic education can prepare students to compete in the world of work after graduation. This challenge certainly requires Islamic education actors to reorient the curriculum field, especially regarding the basic materials of modern science and technology (Jerome, Kisby, Jerome, & Kisby, 2019a, 2019b; Rusnak, Farrelly, & Burrett, 1992).

From what we see, it turns out that the output of Islamic education has not been able to fill the needs of available job opportunities. Therefore, the alumni of Islamic education from the (formal) school, starting from the Madrasah Ibtidaiyah (MI) level to Islamic Universities, can only fill job vacancies in the government bureaucracy, especially the Ministry of Religion. Although there is no doubt that many alumni of Islamic education are involved in the world of politics, economics, the military, and others, they are still in very limited circumstances. So, the work orientation of graduates of Islamic education from school or formal channels remains in the government bureaucracy. Unfortunately, again, because the recruitment process for Civil Servant Candidates (CPNS) does not pay attention to a person's achievements and professionalism and pays more attention to money, relatives, and acquaintances. As a result, gradually a mentality develops among students that is more prestige oriented than achievement and expertise oriented. What happened next was the desire of students to graduate immediately and hold degrees and diplomas without regard to the quality of their education.

### **Islamic Education and Science and Technology Awareness**

Facing the era of the Society 5.0, mastering and controlling the impact of science and technology must be the thoughts of Islamic education actors. Mastery of science and technology is necessary considering the global development of modern society cannot be separated from science and technology. However, efforts to control and prevent the negative impacts of science and technology must also be a priority for Islamic education. The position of Islamic education to control and prevent the negative impact of science and technology is very significant, considering the tendency of the objective reality of modern society to turn away and depend on the spirit of religious spirituality.

Anticipating the development of science and technology, the development of future science cannot be forgotten, namely informatics, materials technology (biochemistry), biotechnology, and microelectronics (Faulinda, 2020; Okamoto, 2019; XING & FU, 2019). It is these four types of knowledge that will have a broad impact on future economic and cultural life. How Islamic education can anticipate the four developments of science and technology and other science and technology, is quite a problem. In this context, there are at least two problems faced by Islamic education, namely: First, is the problem related to dualism-science. The dualism of science between "religious sciences" on the one hand and "secular sciences" on the other hand was originally born because of the dualism or separation between the religious education system and the general education system. This dualism does not only occur in Indonesia but also in the education system in

almost all Muslim countries. As a result of this dualism of knowledge, psychologically it has given birth to a negative image or stereotype of general or secular sciences among Muslims, including school-age children. We often hear cynical terms, such as infidel science, infidel language, and others in the mention of general sciences or English. This psychological factor may also cause a lack of interest in students to follow general materials in the Islamic education environment. For example, when Madrasah Aliyah (MA) was still using majors or study programs for Religious Sciences, Physics, Biology, Social Studies, and Languages; The interest of students in choosing a study program outside the Religious Sciences is not so great, if not very little. It is not uncommon for teachers to seduce and force them a little to choose a study program outside the Religious Sciences. There is a kind of impression, that Madrasah Aliyah students who choose study programs outside the Religious Sciences are outcasts who are predicated as naughty and underachievers when in grade I.

Second, problems related to the qualifications of teachers and teaching staff. The problem of qualification of teachers or teaching staff is not only faced by Islamic education but has become a common problem faced by the national education system. In the Islamic education environment, it is generally found that there is a mismatch between the abilities and educational background of teachers and the subject matter they hold. As is known, the teachers or teaching staff in the Islamic education environment mostly come from the Islamic education environment - especially the PGA and PTAI of the Tarbiyah Faculty - whose professional skills in the field of science and technology are not so adequate. Not infrequently, due to the limited number of teachers, basic science and technology materials are held by those who are not experts. In Madrasah Aliyah, for example, there are not a few graduates of the Tarbiyah Faculty of Islamic Religious Education (PAI) who hold Physics, Biology, Chemistry, and other subjects. In addition, Islamic education also faces an imbalance between supply and demand for teachers or teaching staff, where at one point there is an accumulation of the number and quality of teachers, while in other places there is a shortage.

### **Islamic Education and the Crisis of the Society 5.0**

The external challenges faced by Islamic education today can be divided into at least two types. The first is the challenges that develop along with the crises experienced by humans and modern civilization, which occur simultaneously. Meanwhile, the second challenge is a more specific challenge faced by the Indonesian people. As we have experienced, modern civilization, which most humans are currently going through, is a civilization built on the paradigms of rationalism, materialism, and positivism (Aoki, Nakamura, & Yuminaka, 2019; Purnomo & Herwin, 2021;

Sabri, 2019; Sugiono, 2020). The prevailing logic is always based on rationalistic, materialistic, and positivistic logic. With this paradigm and logic, modern society has produced a civilization that has brought humans to extraordinary progress and has provided various conveniences, pleasures, and comforts.

Unfortunately, a modernization that is so enchanting to everyone, brings a very concerning impact. It not only makes humans as individuals lose their wholeness (read: their souls); social joints are even more broken; even overexploitation of nature has brought about a very worrying ecological crisis. In such conditions, modern civilization does not hesitate to reduce everything that is beyond the reach of its logic (Amaba, 2020; Bogoviz & Popkova, 2019; et al. Chairul, 2018; Khusainova, 2022; de Lemos Dinis, 2022). Humans only believe in something that can be accepted by reason. Anything irrational is seen as superstition. As a result, modern society experiences what is called objectivation when it is amid industrial machines, political machines, and market machines. Science and technology have also helped the reductionistic tendency to see humans partially and incompletely, in the sense of matter and spirit. The process of objectivation and reductionistic tendencies in viewing humans, in the end also causes the alienation of mankind from its socio-cultural environment. It is not surprising that more and more modern industrial society suffers from stress diseases and even madness, as a result of the boredom they experience continuously.

The more complicated and darker man and modern civilization are described by Paul Klee, Western man is very narrow-minded and is almost completely incapable of connecting with other cultures and peoples he encounters. He must see himself in the context of the wider world and reduce his arrogance. He imagined himself free and called out to the whole world, 'Free yourselves. Break with tradition. Be like us. Be a modern man.' This tale must be challenged, that we, as modern humans, could not succeed without the knowledge of our ancestors and could not act in a completely different way, obeying completely different laws. Now Western people have felt less secure. Too high expectations that hung on science and technology proved to be wrong. Western civilization has reached a tipping point visible from the ecological crisis that affects Western society on a spiritual, emotional, and inner life level (Sallis, 2012).

In Western countries, in line with the development of modern industry, the development of societal ills has also experienced a very drastic increase. 'Alija 'Ali Izetbegovic, President of Bosnia Herzegovina, revealed that the crime rate in the United States in 1965 increased by 178% above the population growth of 13%. Not to mention what happened to the increase in

alcoholism, pornography, drug addiction, and gambling, which undermined their social joints (Izetbegovic, 1992).

Seeing the increasingly worrying development of modern society, many leaders in various parts of the world are increasingly aware of the importance of the presence of religion in society. The community's symptoms and tendency to return to the meaning of religion are increasingly visible. John Naisbitt and Patricia Aburdene (Naisbitt & Aburdene, 1990), two United States futurologists, predict that there will be a religious revival in the third millennium. In the context of the rise of society towards these religions, Islamic education is challenged to be proactive, not only in exploring the values of Islamic teachings, transferring and internalizing them to students, but also challenged to make itself a center of excellence in conducting Islamic and social studies.

Due to its Mondial nature, the crisis that hit modern society was also experienced by some Indonesians. However, apart from the global challenges faced by modern society, Indonesian people are also faced with more specific challenges. Since the case of Poso, Jakarta, Makasar, Banyuwangi, Ambon, and others that occurred at the beginning of this reform era; we see how the Indonesian people are very vulnerable to riots, looting, burning and even murder.

Indeed, these cases are not only the hallmark of Indonesian society and sich. People in other countries also face similar cases, such as in Pakistan, India, Ireland, and even the United States, which is the owner of democracy and is not free from riots that smell like racial intolerance. However, because these cases often happen to the Indonesian people, it is natural for people to call these cases specific and characteristic of the social life of our society these days. But, of course, the events that befell complex factors caused the Indonesian people. Why do people become so violent, rude, irritable and irritable, and intolerant? The answer could be a lot. Maybe because of hunger, jealousy, feeling oppressed, feeling not treated reasonably, or it could be because something is not right in religious knowledge and appreciation.

The author himself agrees that one of the factors causing the various riots in the country is the knowledge and religious appreciation of the Indonesian people, which may not be right, which in turn develops an attitude of intolerance. This fact has consequences and becomes a special challenge for religious education in Indonesia. At least we can ask questions: Has so far the delivery of religious materials in general, and the values of Islamic teachings in particular, been done incorrectly? Or has religious education so far provided students with something that makes them intolerant? Then how to prepare a learning model of religious education that is conducive to the creation of a safe, peaceful and tolerant life atmosphere?

The questions above must be answered immediately. And if the answer turns out to be “Yes”, then an alternative solution is sought as soon as possible. If not, we will always be faced with a “time bomb” which can explode and destroy the social order that has been fostered.

### **Islamic Education in the Era of Society 5.0**

Based on the explanation above, the problems and challenges of Islamic education can be divided into two parts, namely internal and external. Internal problems and difficulties related to the importance of developing knowledge, mastery, and awareness of science and technology (Benítez, 2020; Dombrowski, 2018; Popkova, 2020; Ritter, 2018). Meanwhile, external problems and challenges related to Islamic education concern the crisis experienced by modern humans. The alternatives offered for the first problem are (1) eliminating the notion of dualism-science and (2) developing standards for teachers or teaching staff. At the same time, the alternatives for the second problem are (1) the development of Islamic education as a center of excellence; (2) the importance of reorienting the understanding of the values of Islamic teachings; and (3) optimizing the Islamic Religious Education curriculum in public schools (Padil, 2021).

#### (1) Eliminate the notion of dualism-science

The dualism of the general sciences on the one hand and the religious sciences on the other is a misunderstanding caused by the dualism of educational institutions between general education and religious education. The existence of dualism-educational institutions in Indonesia and various parts of the Muslim world is difficult to avoid because a long historical process has formed and seems to require the dualism of these educational institutions.

However, if the dualism of educational institutions affects the birth of an understanding of the dualism of science, this is truly unacceptable. The dualism of science is not only contrary to the basic nature of Islamic teachings but also the basic nature of humans as creatures of God. Murtadha Mutahhari, an Islamic scholar, philosopher, and scientist, stated that faith and science are human characteristics (Golshani, 2004; Muthahhari, 2008). Humans tend to holy truths and forms and cannot live without sanctifying and worshipping something. It is a tendency of faith, which is human nature. But on the other hand, humans also tend to always want to understand the universe and have the ability to see the past, present, and future, all of which are characteristic of science. Because faith and science are human characteristics, the separation or dualism between the two will reduce human dignity.

Many Muslim scholars have offered efforts to eliminate dualism-science. Thoughts on “Islamization of knowledge” (Isma’il Raji al-Faruqi), “de westernization of knowledge” (Syed al-Naquib al-Attas), and movements such as “AMSS” (Association of Muslim Social Scientist) in the United States is an illustration of the desire to give religious colour to science. The movement of “Islamization of knowledge” or “de westernization of knowledge” is not intended directly to eliminate the notion of dualism-science, between the general sciences and the religious sciences (Al-Attas, 1992, 1997). However, in terms of substance, these ideas will positively impact the development of Islamic science and technology. In the observations of Hanna Djumhana Bastaman, a Muslim scholar in the field of Personality Psychology and Psychodiagnostics, “Islamization of knowledge” has at least several forms ranging from the most superficial to the more basic, which according to him, are termed as follows: (1) similarization, (2) parallelization, (3) implementation, (4) comparison, (5) inductivication, and (6) verification (Bastaman, 2001).

Similarization is simply equating scientific concepts with religious concepts, even though they are not necessarily the same. For example, assume that the spirit is the same as the soul; or equating the concepts of *nafs al-amarah*, *nafs al-lawwamah*, and *nafs al-muthmainah* contained in the Qur’an with the *id*, *ego*, and *superego* in psychology (Chen & Hamilton, 2015; Furnham, 1997). Parallelization considers parallels between concepts derived from the Qur’an and concepts derived from science because of the similarity of connotations, without equating the two. For example, consider World War III in line with the apocalypse. Complementation, namely between science and religion complements and reinforce each other, but still maintains their respective existence. For example, dietary principles from medical science explain the benefits of fasting Ramadan (for health). Comparison, namely comparing scientific concepts/theories with religious concepts/insights regarding the same phenomena. For example, the theory of motivation in psychology is compared with the concept of motivation described in the verses of the Qur’an. Inductivication, namely the basic assumptions of scientific theories supported by empirical findings, followed by theoretical/abstract thinking towards metaphysical/occult thinking, then connected with religious principles. For example, the existence of a very amazing order and balance in this universe indicates the existence of a Supreme Law that governs. Verification reveals the results of scientific findings that support and prove the truths of the Qur’an. For example, research on the potential of honey as honey is related to the verses of the Qur’an.

The six types of efforts, which are patterns in the Islamization of science, have not been able to unify the gulf between science and religion

fully. However, at least these efforts are the first step to eliminating the notion of dualism-science. What I want to emphasize here is not the effort to unify science and religion. But the most important thing is how to get rid of negative impressions and stereotypes of one of them (science and religion). Because so far there has been an impression that has emerged among Muslims, mainly traditional Muslims, that science and technology are creatures that come from the West, and therefore do not deserve to be explored and developed by Muslims (AbuSulayman, 1988; Al-Alwani, 1995; Gill, 2020; Stenberg, 1997).

The efforts to eliminate the negative impression of science and technology, one of which can be done by eliminating the notion of dualism-science. In other words, we must give the understanding that religion and knowledge both come and are a blessing from God. This can be explained by using the concepts of *qauliyah* verses and *kauniyah* verses that are already known to Muslims. *Qauliyah* verses point to signs of divine greatness in the form of the Qur'an and as-Sunnah; while the *Kauniyah* verses point to the signs of divine greatness that exist in this universe. Both are for the welfare of mankind. To achieve prosperity (world and the hereafter), humans are required to explore and develop both (Idris, 1987; Rahman, 1988).

## (2) Enhancement of professional teacher standards

One factor that becomes a problem in the development of science and technology in the Islamic education environment, which is also faced by general education, is the qualification of teachers in the field of basic science studies, which is still worrying. The problem of the teacher's educational background; there is a mismatch between the ability of the teacher or teaching staff with the material held; the imbalance between the supply and the need or demand of teachers or teaching staff, are factors that are considered significant to the problems of science and technology development in the Islamic education environment.

As an alternative to solving the problems above, professional standards for Islamic education teachers must be developed. This indispensable professional standard of teachers covers teachers' capacity as educators, instructors, and trainers. As educators, according to Anwar Jasin, teachers must at least meet the following requirements: (1) Believe and fear God Almighty. (2) Insight into Pancasila and the 1945 Constitution. (3) Mature personality, especially in carrying out their functions as parents, in loco parentis, for their students. (4) Independent (independent judgment), especially in making learning and classroom management decisions. (5) Full of responsibility, knowing the functions, duties, and responsibilities as educators, teachers, and trainers and able to decide things and carry out their duties under their duties, functions, and responsibilities, not blaming other

parties for the consequences of their decisions, especially those related to learning and class management. (6) Authoritative, has advantages over his students, especially in the mastery of subject matter and skills in learning and classroom management. (7) Discipline, and comply with the provisions of school and class rules and regulations. (8) Dedicated, showing perseverance in carrying out the task of guiding, teaching, and training students, as devotion or worship (Meyers, 2018; Narvaez & Lapsley, 2008; Slepko, 2008).

A teacher must have general abilities as a prerequisite for achieving special abilities to obtain teaching qualifications and authority. The general ability consists of mastery of: (1) Educational/pedagogic, available didactic and methodical sciences, learning psychology, and other teaching sciences relevant to the type and level of education. (2) Academic study materials that are relevant to the content and subject matter (curriculum) they teach; In the classroom teacher system, a prospective teacher must master study materials relevant to all subjects taught at the elementary level. In the case of subject teachers, a prospective teacher is sufficient to master academic study materials relevant to one or two subjects of his choice. (3) Relevant curriculum materials (content and learning materials) and learning methods are used as teaching and learning activities guidelines. (4) Proficiency in operationalizing the curriculum, including making quarterly programs, daily teaching preparation, designing KBM, and others. (5) Learning skills. (6) Ability to monitor and evaluate programs, processes, activities, and learning outcomes. (7) Creative and innovative attitude in implementing the curriculum, as well as overcoming practical problems of learning and classroom management (Beane, 1997; Groeninck, 2021; Itmeize, 2018).

Meanwhile, as trainers, teachers must have special abilities, especially to face the challenges of mastering science and technology. In certain fields of study, namely Mathematics, Physics, Biology, Chemistry, and English, the abilities and qualifications of the teachers should receive more special attention. Because it is these fields of study that will greatly determine the competitive advantage of Indonesian people today, related to these fields of study, at least the teacher must have the following abilities: (1) Describe and simplify learning materials according to the stage of development and level of understanding of the students. (2) Adapting the lesson material to the circumstances and needs of the environment. (3) Select and use efficient and effective learning methods. (4) Proficient in assessing programs, processes, and learning outcomes of subjects that are their duties and responsibilities. (5) The standards for the qualifications and abilities of teachers above must be initiated so that the problems of developing science and technology related to teachers or teaching staff can be reduced (Lebeaume, 2011).

### (3) Enhancement of Islamic education as a center of excellence

As explained in the previous section, modern society, which is currently experiencing a crisis in various sectors of life, really craves the presence and role of religious spiritual values. To be able to offer the values of Islamic teachings to solve the crisis of modern society, Islamic education has a very important and strategic role. For this reason, Islamic education, especially Islamic boarding schools and Islamic Higher Education, can make and develop itself as a center of excellence (center of excellence) in the research and development of Islamic values and objective problems Muslims face. The results of these studies can be disseminated to the entire community through various existing media. Islamic Boarding Schools, which are an inseparable part of the surrounding community, can provide direct guidance through religious activities, such as the *Ta'lim* Council, general recitations, and so on. Even Islamic Higher Education has greater opportunities and capabilities, not only in the study of Islamic teaching values but also in the study of scientific social problems.

### (4) Reorient the understanding of Islamic teachings and material

In dealing with the problems that have recently plagued our country, especially the various riots new to SARA, it is considered very important to reorient the understanding of the material understanding of Islamic teachings. All human beings desire a safe, peaceful, and serene social life. Likewise, all religions encourage their followers to always live in harmony, safety, and mutual respect and love, even for people of different religions. But at the practical level, our social life shows characters that are far different from this ideal. Now is the time for us to show a friendly, polite, and tolerant figure of Islamic teachings. And it should also, Islamic education instill the values of Islamic teachings as *rahmat li al-alamîn* (grace for all nature) to its students. Islamic education must be able to anticipate the behavior of intolerant, violent, and rude students.

### (5) Optimizing the PAI curriculum in public schools

Educational curricula in public schools that place too much emphasis on science and technology and minimal time allocation for Islamic religious education may be one of the significant factors for the development of violent behaviour in students. The frequent occurrence of brawls between students, which children from public schools have dominated, can be evidence of the above indication. Facing such conditions, optimizing the Islamic Religious Education curriculum in public schools is the most realistic alternative. Because changing and increasing the time allocation for Islamic Religious

Education in public schools is currently less realistic and requires political will from policymakers. Therefore, the most realistic effort is to optimize and intensify the PAI curriculum in public schools. In this optimization and intensification effort, the creativity and innovation power of PAI teachers is very much needed. He must be able to appropriately develop learning models in the field of PAI studies according to students' needs and development.

And more importantly, how to create a school environment that can stimulate the development of conducive attitudes and behavior. For example, congregational prayer activities, fast boarding schools during holidays, the cultivation of "reading greetings" among students, as well as the use of Islamic symbols in the school environment, such as calligraphy of verses from the Qur'an as classroom wall decorations, are likely to be can contribute quite well to the personality development of students. *Insân kâmil* (the plenary human) is a nickname for the Prophet Muhammad, a person who receives revelation from God who is equipped with true qualities (*shiddieq*), trustworthy or loyal (*amanah*), conveys (*tabligh*), sharp-minded, intelligent, clever and *al-makshum* (*fathanah*) (Al-Dhahabî, 1413).

As a human and as an apostle of Allah, Prophet Muhammad received revelations and orders from Allah, directly or indirectly, through the angel Gabriel. Allah says: "Your friend (Prophet Muhammad) is not astray nor is he wrong. And he (Prophet Muhammad) did not say (act) according to his desires. But his words (deeds) were nothing but revelations from Allah revealed to him. What was taught to him by (Jibril) is very strong. Who has a smart mind". (Q.S.53. An-Najm : 2,3,4,5 and 6)

However, even though the Prophet Muhammad has special characteristics that ordinary humans do not possess, he is also a normal human being who has *basyariah* characteristics, such as eating, drinking, sleeping, awake, tired, sick, and so on. "Say: "Indeed I am only a human like you, which was revealed to me: that your Lord is only God Almighty." (Q.S. 18. Al-Kahf: 110)

Thus, the Prophet Muhammad in addition to being an apostle of Allah who was given various advantages and special qualities that were not possessed by others was also an ordinary human being. The problem is, if "*insân kâmil*" is a nickname for the Prophet Muhammad, can ordinary people, like us, reach the level of "*insân kâmil*"? An ordinary human can reach the level of "*insân kâmil*", Allah determines it. But because "*insân kâmil*" is the highest quality of humanity, then every human being should try his best to achieve that highest degree of humanity.

The steps that must be taken to be able to achieve the degree of "*insân kâmil*" or complete human being are to develop the various potentials that exist in humans. Human potential, both physical potential and spiritual

potential, must be developed in a balanced way. The development of human potential in a balanced manner is what complete human development means. The whole human being is essentially a human created by God according to the origin of the incident, according to his nature, which consists of a physical body (ie flesh, bones, muscles, blood, hunches, feelings, intentions, passions, etc.) which are intact or normal, without physical or mental disabilities. The integrity of the condition must, of course, be maintained, nurtured, and developed from birth to death to *rahmat Allah*.

Every individual who always strives to reach the level of "*insân kâmil*" has automatically obeyed Allah's commandment, and it means that the effort to achieve the quality of the "full human being" is worship to Allah. Therefore, the method and system of developing human resources as a whole so that they can reach the level of "*insân kâmil*" is through education. However, as mentioned in the introduction to this paper, human resources are not defined as understood in the economic field, namely humans as mere "factors of production", but humans in their entirety. Therefore, education in the context of developing human resources as a whole must be able to develop human qualities, both physically and spiritually in a balanced way.

This balance is vital, considering that humans are not only gifted with physical potential but also spiritual potential. Therefore, Allah says: "O all mankind, if you are in doubt about the resurrection (from the grave), then know that We created you from clay, then from a drop of semen, then from a clot of blood, then from a lump of flesh which is perfect and which is not perfect, that We may explain to you, and determine after that in the womb, what we will until the appointed time. Then We bring you out as babies, then gradually you come to maturity, and some of you are passed away and some are also among you whose life has been extended until he becomes senile so that he no longer knows anything that he previously knew (Q.S. 22. Al-Hajj: 5). "And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight, and hearts, so that you may be grateful." (Q.S. 16. An-Nahl: 78).

By developing human potential in a balanced way, we can build people who have the advantages of science and technology and simultaneously have IMTAQ awareness. The dimensions of science and technology and IMTAQ are expected to be able to face various global challenges in the present and the future. There are at least three very complex national development challenges in the future. First, the importance of added value orientation, second, the occurrence of changes in the structure of society, and third, the swift currents of influence of globalization and the phenomenon called new colonialism, namely colonialism in the fields of science and technology.

The atmosphere of prolonged uncertainty in the world economic system demands the ability of our nation to increase national productivity that is increasingly competitive. Therefore, the Indonesian people can no longer rely on the availability of natural resources alone. The choice we face is to increase the added value of industrial products by utilizing skills and expertise in various fields of science and technology. The added value orientation that will increase the competitive advantage of the Indonesian nation can only be achieved with the excellence of the quality of human resources as a whole in mastering appropriate science and technology.

However, the ability in science and technology, indispensable to increase competitive advantage, must also be equipped with an awareness of IMTAQ, because Western nations have turned out to be morally fragile and have destroyed their foundations joints of humanity and social norms. It is where we see the importance of IMTAQ's competence as the foundation of our humanity and society in the present and the future. IMTAQ competence is very important because without being framed by faith and piety, science and technology competence will be meaningless, and even feared will become wild and uncontrolled, which manifests in the form of erosion of moral values. But, on the other hand, the competence of faith and piety without a dissertation by competence in science and technology will be weak and powerless.

It is what Allah has hinted about the importance of a balance between thinking and dhikr that every scholar (*ulu al-albâb*) must have, as in His word: "Those who remember Allah while standing or sitting or lying down, and they think about the creation of the heavens and the earth (saying): "Our Lord, you did not create this in vain. Glory be to You, so protect us from the torment of hell." (Q.S. 3. Ali Imran: 191).

The concept of dhikr in verse above, we should not understand narrowly, as dhikr is practised in *tashawuf* rituals. The dhikr referred to in verse has an inclusive religious dimension. In other words, the concept of dhikr includes the dimensions of our overall obedience to the precepts of Allah and His Messenger contained in the Qur'an and as-Sunnah. Likewise, with the concept of thought. The meaning of thinking does not only include "thinking" as we understand it so far but includes various forms of reasoning (logical) both deductively and inductively, as well as various forms of scientific investigation based on the scientific method. Thus, to achieve the degree of *insân kâmil* or human plenary, a balance between thinking and dhikr absolutely must be owned by every individual. Without a balance between thought and dhikr, Muslims can't develop into "human beings in all their wholeness".

## Conclusion

Human resource development in the sense of “human being as a whole” is an absolute prerequisite so that the Indonesian nation can continue to exist and survive in facing future challenges. Developing these human resources requires a reliable educational strategy so that human potentials, both physical and spiritual potentials can be generated in a balanced manner. The balance of the various potentials above, which we can extract in the balance between thinking and *dhikr* is very important so that the physical progress we have achieved has meaning and does not damage the joints of humanity and social norms that we have.

In the future, Islamic education must improve itself and try little by little to solve the various problems it faces. The efforts that are offered as alternatives in this paper, which are also often put forward by multiple parties, can at least be used as discourses in addressing the conditions and existence of Islamic education and the challenges it faces. As the most authorized and responsible agency for fostering and developing Islamic education in Indonesia, the Ministry of Religion is required to act proactively and innovatively in seeking and finding breakthroughs in the development and development of Islamic education. Of course, the thoughts and studies of figures and scholars committed to Islamic education will still be needed. The five alternatives offered by the author are (1) eliminating the notion of dualism-science, (2) developing teacher professionalism standards, (3) developing Islamic education as a center of excellence, (4) reorienting the understanding of Islamic teachings, and (5) optimizing the Islamic Religious Education curriculum in public schools; the five of which are expected to be able to answer the challenges and problems of Islamic education; is expected to be a contribution of thought for the advancement of Islamic education in particular, and Muslims as a whole in general.

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