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The Role and Competence of Islamic Education Teachers in Realizing the Goals of Islamic Education in the 5.0 Era

Muhammad Syafi'i[1], Mujianto Solichin[2], Imam Mutaqin[3], Amrulloh[4], Eka Nurjanah[5], Diana Cahyaningsih[6], Suspahariati[7]

[1,2,3,4,5,6,7]Universitas Pesantren Tinggi Darul Ulum Jombang

ABSTRACT

Today's society is faced with a new era that requires the ability to utilize various innovations that were born in the era of the industrial revolution 4.0. The era of the industrial revolution 4.0 has not yet ended, the next challenge, namely the era of society 5.0, appears. This current study would like to reveal The Role and Competence of Islamic Education Teachers in Realizing the Goals of Islamic Education in the 5.0 Era. The results show that that the complexity of the problems, i.e., the challenges of teachers in carrying out Islamic religious education in the 5.0 era, encourages Islamic religious education teachers to equip themselves with a set of competencies and other competencies. The competencies include pedagogic, professional, social, personality, spiritual, leadership, and entrepreneurial competencies. Other competencies include critical thinking, creativity, communication and collaboration, and high literacy culture.

Keywords: Islamic Education Teachers, industrial revolution 4.0, the era of society 5.0

Introduction

One important aspect of realizing a quality community life is education. The educational process runs dynamically along with changing demands from time to time. This change is triggered by humans and society's way of life, which is also a challenge for education. Today's society is faced with a new era that requires the ability to utilize various innovations that were born in the era of the industrial revolution 4.0. The Industrial Revolution 4.0 brought society into very rapid change. Technology and social media emerged not only as a means of communication and accessibility of modern society but also as a means of spreading and provoking mass news. This era of the industrial revolution also has implications for the world of education, so there are changes in the pattern of interaction between children and the younger generation in general. Patterns of interaction using technology have made it easier for users to access knowledge and information quickly and instantaneously so that sometimes they can replace the teacher's role as a learning resource. On the other hand, the excessive use of gadgets tends to change the behavior of its users in interacting with the surrounding environment, such as indifference to the environment, reduced sense of empathy and social conscience, access to information that has no educational value from uncontrolled technological flows [1]. The impact of the development of the industrial era 4.0 is a challenge for Islamic education.

The era of the industrial revolution 4.0 has not yet ended, the next challenge, namely the era of society 5.0, appears. Industrial Revolution 4.0 and Society 5.0 are real movements toward the dynamics of increasingly modern information and technology development. This challenges the world of education, including Islamic education, especially for teachers, as an important element in education. The Society 5.0 paradigm emerged as a response to the emergence of the industrial revolution 4.0. Society 5.0 is a development dynamic due to the emergence of the industrial revolution 4.0. The industrial revolution 4.0 has spawned various innovations in the industrial world and society in general. Society 5.0 emerged as a result of the industrial revolution 4.0, which was accompanied by disruption and marked by a world full of turmoil, uncertainty, complexity, and ambiguity. Society 5.0 is a society that can solve various social challenges and problems by utilizing various innovations that were born in the industrial revolution era. 4.0, such as the Internet on Things (internet for everything), Artificial Intelligence, Big Data (large amounts of data), and robots to improve the quality of human life [2]. The Era of Society 5.0 has indeed become an era of unification of humans and technology. Technology has become a necessity that everyone must meet. The perspective of materialism and existentialism sees it as a critical period because society is vulnerable to divisions if it is not properly directed. When society and technology coexist, technology can encourage humans to have accessibility without time limits [3].

Islamic education currently faces internal and external challenges in the era of disruption. Among the internal challenges is that education goals have not been massively achieved, especially having faith and piety to God Almighty and having noble character. PAI learning, in general, is still at the level of knowledge and has not made religion a way of life to guide students to spiritual and social piety. The external challenges are issues related to the environment, advances in technology and information, the rise of creative and cultural industries, and the increasingly open access to education globally. The era of disruption has the characteristics of uncertainty, complexity, fluctuation, and ambiguity that impact human life [4].

For this reason, students need to be equipped with the abilities to face this era. These abilities include critical thinking, creativity, communication, collaboration, and a high literacy culture [5]. The complexity of these challenges in facing the 5.0 era requires the teacher's role in achieving Islamic education's goals.

The complexity of these challenges encourages teachers to improve and develop their competencies in the context of Islamic education. Based on the teacher and lecturer law, teacher competence includes pedagogical, professional, social, and personality competencies. It was further explained that teachers must improve and develop their competencies to carry out their duties and obligations as mandated by Republic of Indonesia Law No. 14 of 2005 regarding Teachers and Lecturers. The law (article 20, letter (b)) explains that in carrying out professional duties, teachers must be able to carry out continuous improvement and development of academic qualifications and competencies according to developments in science, technology, and art [6]. The four competencies mandated by law require other competencies to deal with the dynamics of the development of the era in the context of Islamic religious education in particular [7]. As part of the education system, which is the way to achieve educational goals, a curriculum must be designed in such a way that students have the skills to face future challenges.

Efforts to face the era of society 5.0 require more strategic actions to respond to the challenges posed by society 5.0 [2]. The Islamic Education System is a unit of elements that form a Muslim personality based on Islamic values from the Al-Qur'an and al-Sunnah. Elements of Islamic Education are interrelated and chained operationally, situationally, and non-situationally. Thus, between one element and the other elements is a unitary device regularly forming an integrated totality of activity and finally developing a system to achieve the goals of Islamic education [8]. Based on the complexity of the challenges that teachers will face in the era of society 5.0, teachers must equip themselves with an adequate set of competencies to realize the goals of Islamic education so that they can play a leading role in achieving the goals of Islamic education. The following describes a discussion using a qualitative approach which is analyzed through a literature review to obtain a description of the competence and role of Islamic religious education teachers in realizing the goals of Islamic education. The author presents in this article the competence and role of Islamic religious education teachers amid society 5.0 in the context of achieving Islamic education goals.

Discussion

Several terms in Islamic education refer to teachers, such as Ustadz, Murobby, Murshid, Mua'llim, Mudarris, and Muaddib. Each of these terms has a diverse role and placement of meaning, as Muhaimin's opinion quoted by Hambali. Ustadz is a person who commits to professionalism inherent in him, both to the quality of the process, work results, dedication, and attitude. Mu'allim is a person who can apply and transfer knowledge, explain its function in life, both in theory and practice, and master and develop it. Murobby is an educator who is able to regulate and maintain the results of his creation for the benefit of themselves and the community. Mursyid is a person who becomes a central figure and consultant for students. Mudarris means someone who has a concern for intellectuals. The concern is reflected in attitudes that continuously seek information, add knowledge, and update their skills [13]. , interest, and ability of students. Mu'addib is a person who prepares students to be responsible for building a quality civilization in the future.

Teachers in the context of Islamic education are educators who teach Islamic teachings to achieve physical and spiritual balance. Changes in students' behavior toward maturity are part of the personality of Muslims, who have a noble character that balances the happiness of the world and the hereafter. Teachers in the Indonesian dictionary means people whose jobs or professions teach [9]. The teacher is the person responsible for the development of students through teaching, coaching, and training. Educational aspects include all potential students, which include affective, cognitive, and psychomotor potential. Efforts to develop the potential of students are challenging to realize. It requires a minimum set of abilities that teachers must possess as mandated in the teacher and lecturer law. Omar Hamalik, as quoted by Hambali, argues that teacher competencies include five things: personal, professional, social, pedagogical, and leadership competencies [10], [11].

As one of the important elements of the education system, the teacher has big duties and responsibilities in line with the development of a dynamic industrial era. The role of technology as a medium of access to learning resources is easier and more attractive to students. This convenience slowly shifts the teacher's role as a learning resource. Still, on the other hand, control of learning resources absorbed by students becomes reduced and has an impact on students' negative behavior. Control of access to information is part of the task of parents and teachers in the student environment. Without good control from parents and teachers, hoax materials and information will easily enter students' reading rooms through technology, impacting the mindset of the wrong students. The wrong mindset results in the wrong attitude and action.

In connection with this, educators must be prepared to meet the interaction services to students and be responsible for providing help to students in their physical and spiritual development to achieve a level of maturity and be able to stand alone in fulfilling their duties as servants of Allah SWT. Besides that, he must be able to be a social creature and independent individual beings.

Given the importance of the role of teachers and students in achieving educational goals, the teacher is required to be able to create positive relationships. The teacher must create a conducive atmosphere, so students are willing to be fully involved in learning activities running effectively and efficiently. The teacher in the learning process has a fairly complex role: manager, facilitator, moderator, motivator, and evaluator [14].

In general, the teacher is tasked with educating children to develop their students to the maximum in accordance with Islamic values. Basically, the teacher is the Director of Learning, which is a person who must direct student learning activities to achieve the learning plan. Peters said there were three main tasks and responsibilities of a teacher: as a teacher, mentor, and class administrator. Meanwhile, AMSTRONG also divides the tasks and responsibilities of the teachers into five, namely: teaching, guidance, curriculum development, professional development, and in fostering community

relations. According to Al-Ghazali, the most important task of the educator is to perfect, clean, purify, and bring human hearts to taqarrub to Allah SWT. This is because education is an effort to draw closer to God. In line with that, Abdul Rahman al-Nahlawi mentioned a teacher's two main task functions: First, the purification function is to function as a cleanser, preserver, and developer of human nature. Secondly, the function of teaching is to internalize and transform religious knowledge and values into human beings. In this case, the responsibility of educators is to educate individuals to do good deeds and educate the community to advise each other so that it is steadfast in happiness, worshiping Allah SWT, and upholding the truth. This responsibility is not only limited to the teacher's moral responsibility for their students but furthermore. Educators or teachers will be responsible for the tasks that they carry out before Allah SWT. Regarding teachers' professional duties, Al-Ghozali mentioned several teachers' roles, namely the teacher as a parent in front of students, as the successor to the Prophet, as a guide and religious supervisor of students, as a motivator, and as an example for students.

The era of society is interpreted as an era where the concept of society is centered on humans and based on technology. Japan developed this concept due to the Indrusti 4.0 revolution. It is considered to be able to change the role of humans as artificial intelligence that can transfer big data produced through the internet in all fields of life becomes a new wisdom to help human needs in opening opportunities quickly. Society 5.0 is able to take advantage of various innovations that emerged in the era of the Industry 4.0 revolution to overcome social challenges and problems and increase the quality of human life so that it is more meaningful and there is a balance between economic growth efforts and solving problems that occur in society [15]. Community Concept 5.0 aims to achieve educational goals involving teachers and students as part of the education system and the community 5.0. Teachers in the context of the development of 21st-century education today have more severe challenges, and their duties are more complex. The role of the teacher is significant in managing the learning process to face these challenges. Therefore teachers must have the ability to think critically, have a social responsibility, and build networks, the discipline of time and rules and skills, skills in the 21st century [12]. From other perspectives, teachers must also equip themselves with life and career skills, learning and innovation skills, technology skills, and information media [10].

Conclusion

Based on the explanation of the discussion above, it can be concluded that the complexity of the problems, i.e., the challenges of teachers in carrying out Islamic religious education in the 5.0 era, encourages Islamic religious education teachers to equip themselves with a set of competencies and other competencies. The competencies include pedagogic, professional, social, personality, spiritual, leadership, and entrepreneurial competencies. Other competencies include critical thinking, creativity, communication and collaboration, and high literacy culture. Teachers really need this competence to be part of Society 5.0 and can act as leaders, learning managers, examples, motivators, supervisors, conservators, innovators, and transmitters in the implementation of education to achieve the goals of Islamic education.

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