THE ESSENCE OF COMMUNITY VALUES IN THE ERA 5.0 PERSPECTIVE OF ISLAMIC EDUCATION PHILOSOPHY

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Article Info	ABSTRACT
	This article explores the fundamentals of social values in the 5.0 era from the viewpoint of Islamic educational philosophy, which highlights the need to take action to stop the period's social values from deteriorating. The study's findings demonstrate that the idea of society's Islamic education philosophy holds that it ontologically promotes the growth of moral principles in social behavior. Islamic educational philosophy serves as a platform for defending a society built on the capacity for original thought, tolerance for diversity, and the promotion of social harmony. The difficulties of Islamic educational philosophy in the process of forming society are evident in circumstances that demand the emergence of unique characteristics, necessitating a reconstruction of Islamic educational philosophy study and the demands of societal development in the context of the 5.0 era.

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1. INTRODUCTION

The existence of society in the current 5.0 era is starting to experience a degradation of values, which causes a lack of social communication within a particular community (Ballantine & Spade, 2011; Kotler et al., 2021; Leng et al., 2022; Bartoloni et al., 2022). This can be seen in situations where two or three people meet each other but do not interact with each other because each of them is busy with the community on social media.

The condition of society, which is now in the digital era, has eroded traditions of togetherness, social ethics, and values in behavior (Sekhar & Nair, 2022; Nisbet, 2023; Zhanbayev et al., 2023). This can trigger the presence of individualistic attitudes, radicalism, and liberalism (Conversi, 2012; Fenton, 2018; Hollewell & Longpré, 2022). Each individual is busy with his affairs without paying attention to the conditions around him.

Such conditions can also trigger conflict, especially when there is competition in a certain field (Hoskins, 2020; Pasternak, 2021; Boczkowski & Mitchelstein, 2021).

Because no one pays attention to social aspects. Everyone wants to win on their own, regardless of other people's difficulties.

Based on this, the philosophy of Islamic education offers a concept of society that can be a way to improve this condition.

2.   METHOD

The research was carried out by tracing various literature facts or library research (Mackey & Gass, 2015; Baker, 2019; Connaway & Radford, 2021). This study tries to explore the fundamentals of social values in the 5.0 era from the viewpoint of Islamic educational philosophy. Therefore, the type of research used in reviewing, tracking, managing, and presenting data is qualitative research. So, the data presented has a level of credibility that can meet the requirements of scientific studies.

3.   DISCUSSION
3.1 Concept of Society from the perspective of Islamic Education Philosophy

The social order that is formed will give birth to social values that are oriented towards interaction between fellow humans and emphasize the noble aspects of humanity (Staub, 2013; Boissevain & Mitchell, 2018). This view necessitates two things in a social order, namely, the occurrence of interactions between individuals and other individuals, which can cause emotional relationships to exist in society. Secondly, the emphasis is on the aspect of noble humanity in interaction between fellow members of society in a particular community so that it can give birth to social harmony. The interactions and emphasis that occur in society are two sides that have the aim of creating adjustment and harmony in social diversity. This is a manifestation of efforts to create social justice for people in a certain civilizational environment.

This condition requires awareness from every member of society to be able to live side by side and support each other to establish good interactions with others in the community and maintain each other's safety. A society is a group or community that lives in a certain area (Lyon & Driskell, 2011). When a community is in a certain area and forms a unified view to live side by side and accept ethnic, cultural, and religious differences, this will give birth to harmonious relationships in the community (Bradshaw, 2008; Syafaruddin, 2023).

Diversity in society is formed by various types of education, skills, ethnicity, culture, religion, and occupation (Banks, 2015; Al Musawi et al., 2022). This becomes the basis for being able to unite the diversity of differences into a new order in society. Therefore, every individual must be aware of, accept, and respect this diversity as part of the realization of living together in a complex social environment.

The relationship between society and education is correlative, because the progress of a society is caused by educational progress, and educational progress will be found in an advanced society (Olcoń et al., 2020). This view necessitates that there has been a reciprocal relationship between society and education that mutually contributes to the

development of civilization, both in terms of society and in terms of scientific civilization.

These conditions require society, from the perspective of educational philosophy, to be in a position to spearhead the implementation and goals of education. This means that society has an important role in developing education and producing educated people who have professionalism in building social institutions in society (Schofer et al., 2021). So in principle, from, by, and for the community.

Education requires being able to answer every challenge and provide solutions to needs in society as a consequence of change (Mourtzis et al., 2022). Islamic educational philosophy views society as both producers and consumers who can be directed as an effort to form a society that can accelerate the philosophical foundation in interacting with its environment (Yasin & Jani, 2013).

The philosophy of Islamic education in reviewing the nature of society has a close relationship when education tries to formulate the construction of society, which has experienced degradation in the 5.0 era (Sawari et al., 2022; Hasanah et al., 2023). The formulation of the expected society is one of the goals of education. These normative and theoretical frameworks about society are a necessity for the future development of society, which is pursued by Islamic education through the study of Islamic educational philosophy. Therefore, the nature of society is part of the discussion of Islamic educational philosophy, which has attempted to create better social life institutions in the 5.0 era (Hasanah et al., 2023). This is homework in the study of Islamic educational philosophy, which must always pay attention to the needs of society, which are adapted to the development of civilization.

3.2 The Essence of Community Values in the 5.0 era from the perspective of Islamic Education Philosophy

Efforts to deal with the degradation of societal values that occurred in the 5.0 era necessitate that people's actions and behaviors must have a solid philosophical foundation and quality philosophical reflection or thought as an embodiment in the form of good moral actions and behavior. Thus, the existence and role of Islamic educational philosophy remain relevant to the development of scientific and technological civilization (Rafiabadi, 2017).

Philosophical foundations and reflections lead humans to recognize their identity as humans who have horizontal relationships as a medium of social communication with fellow humans, which is manifested in speech and actions, and as a consequence of accountability to the creator (Hwang, 2015). Because humans are not only social creatures but also theological creatures who necessitate the existence of God.

In essence, Islam does not hinder intellectual reasoning in thinking about the appropriate concept of society for the period and time that is appropriate to the development of human civilization (Abdullah, 2020). Studies to prepare various concepts related to the social life of society in the future can be realized through an in-depth study of Islamic educational philosophy based on the arguments of the Koran and hadith.

Forming a social structure that has moral actions and behaviors that are under the expectations of Islamic philosophical studies must start with the smallest components, namely individuals and families. As Allah says in QS. At-Tahrim verse 6, which means "O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones," This verse shows that reconstruction of the development of society must start at the lowest levels of society, namely individuals and families. Apart from that, it also illustrates the central position in the study of Islamic educational philosophy regarding social society under the dialogic nature of the values it contains with social reality.

The Qur'an examines society from various aspects, such as the encouragement of positive social change and historical laws relating to the rise and fall of society (Saeed, 2008; Mattson, 2012). The conceptual part as an ideal type of the Qur'an, which contains social concepts, among others, is expressed in Qs. Al-Baqarah 2:143, which means "In the same way, we have made you (Muslims) a medieval people so that you may be witnesses to human (deeds)."

This verse describes the Middle Ages as meaning the chosen, best, fair, and balanced people, both in beliefs, thoughts, attitudes, and behavior, that can meet needs and solve various problems faced by society. Therefore, society's practice in the study of Islamic educational philosophy will continue to develop and will not be closed to scientific experimentation. The formation of an ideal society, which is often called civil society, which is sometimes equated with a term civil society (Della Porta, 2020), which can adapt to the development of civilization, is part of the hope of the study of Islamic educational philosophy.

The philosophy of Islamic education in guarding society will encourage the formation of a society that has principles that serve as a way of life (Bensaid, 2021). This necessitates that society be the main concern in the study of Islamic educational philosophy. This makes it possible to form a society that has a tolerant attitude in terms of religion, culture, and education (Sahin, 2018). This will encourage uniformity in diversity, as the Word of Allah SWT says in QS. Ali Imran/103, which means "Hold fast, all of you to the rope (religion) of Allah, do not become divided, and remember Allah's favor upon you when you were enemies, then Allah united your hearts so that by His grace you become brothers." This verse necessitates Ukhuwah, which is formed in the bonds of brotherhood, which is the first pillar in the realization of a Muslim's piety. This illustrates that a person's piety will be visible when accepting differences in a social environment.

3.3 Challenges of Islamic Education Philosophy in the formation of society in the 5.0 era

The study of Islamic educational philosophy regarding a superior society based on the guidance of the Koran and Hadith is not free from challenges facing society in the 5.0 era (Jamilah, 2021), which is entirely dependent on technology, so it views everything with a standard of formality. Society, which is essentially formed from a unified perception, then begins to be disturbed by the presence of a point of view that

sees all aspects of society, such as tradition, morals, and religion, as mere formalities (Niebuhr, 2013; Turner, 2018). This is very difficult to solve through intellectual reasoning. This gives rise to individualistic attitudes and an instant understanding of things, thereby encouraging the birth of religious radicalism.

On the one hand, society views things pragmatically (Weigert, 2008). Because religion is interpreted volumetrically as a goal or aspiration that operates and enriches life, it is not pessimistic but optimistic. Pragmatism does not guarantee that a person's future will be better than the past, but it provides hope with effort and belief that the future will be better (Rorty, 2020). Pragmatism can be used as a method of overcoming problems by finding practical consequences that arise from applying ideas. A pragmatic view will result in each individual having a liberal understanding.

The study of Islamic educational philosophy holds that society will continue to experience development. Therefore, the study of Islamic educational philosophy seeks to raise the awareness of each individual to develop the wisdom of living together and to continuously develop their potential to build a quality life together (Lahmar, 2020; Ilham, 2020).

In facing the development of society towards the 5.0 era, reconstruction of the study of Islamic educational philosophy is needed (Sawari et al., 2022; Lovat, 2023). This is an effort to realize the concept of Islamic educational philosophy by paying attention to views on the study of Islamic educational philosophy at macro and micro levels, which are based on the entities of God, humans, and nature so that an Islamic educational philosophy can be obtained, which is the basis for building humanist educational theories and practices.

4. CONCLUSION

It is concluded by using the justification provided in the research findings above. The Concept of Society According to Islamic Education Philosophy, ontology is oriented towards developing good values in every individual's behavior in society. So that the value of goodness is present in society, which supports the realization of togetherness in diversity. The essence of societal values in the 5.0 era, the Islamic educational philosophy perspective, is a forum for safeguarding a society that is based on the ability to think creatively, be open to accepting differences, and create social harmony. This is, of course, a hope that can be built through social interactions that exist through community values. The challenge of Islamic educational philosophy in the formation of society is seen in the conditions that necessitate the emergence of individual characteristics. Therefore, it is necessary to reconstruct the study of Islamic educational philosophy, which leads to the needs of societal development in the 5.0 era. So that the essence of social values in society can be maintained and developed. It is hoped that this article will be able to provide an overview of the essence of social values in the 5.0 era from the perspective of Islamic educational philosophy.

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