

Nurturing Resilient Generations: Character Education in Islamic Teachings within the Framework of Society 5.0

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Abstract

In the 4.0 industrial revolution era, people need to be technology literate. This is carried out in light of the fact that people frequently utilize technology to make a variety of tasks or activities easier, including educational tasks. Technology can also help societies in a country to meet other societies around the world using varieties of social media platforms. Technology enlighten the 5.0 society's task, but the existence of digital technology also causes children and teenagers to face a variety of issues; it impedes their development and progress, and it leads to negative behavior among children and teenagers. Violence, online gambling, free sex, killing for the sake of money, even, and suicide. In the 5.0 society era, however, a resilient generation is required. We need human resources that can not only utilize technology to make life easier but also use it to benefit people and the environment in order to meet the challenges of this new era. Qualitative methodologies and a literature review are used in this study. For this study, the author gathers and examines information from a number of trustworthy sources. The study's findings suggest that teaching Islamic character building education to children and teenagers is essential to prepare them to be resilient adults. Islam teaches about morality, adab, seerah, muroqabalah, worship, and monotheism. Communities, families, and educational institutions as well as the government can work together to establish character education initiatives that are in line with Islamic beliefs. Islamic character education offer insights into developing a resilient mindset that withstands technology disruptions and societal upheavals by utilizing a holistic viewpoint that takes into account people's spiritual, intellectual, and emotional aspects resulting resilient generations. To prepare resilient generations in the 5.0 society era, it is essential to integrate technological literacy with Islamic character education through the involvement of parents, communities, and government support to create an environment that promotes responsible and moral use of technology.

Keywords: aracter education; digital technology; resilient generations; society 5,0

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1. Introduction

Nowadays, almost everything is readily available for digital access on desktops, laptops, and cell phones. Smartphones typically become a favorite tool to utilize on a daily basis and to improve the quality and efficacy of human life. In addition to being a

communication tool, it may be utilized to manage various types of enterprises. Through digital platforms the societies 5.0 can communicate to one another all over the world. As a result, individuals or group of people can use information and communication technology (ICT) to express their opinion, to make friends, to criticize, even to fight against injustice and oppression to people overseas.

Information and Communication Technology (ICT) has conveyed details to the global populace regarding the brutality and inhumanity of Zionist Israel, which is perpetrating humanitarian atrocities against the Palestinian population in Gaza. Fikry Rafiul Haq's (2023) described on TV One News on Friday, December 8, 2023, Israel's assaults on Gaza's civilian population have resulted in a confirmed death totally 17,100 people. Over 8,000 of the victims are documented as children, and more than 5,000 are women. This illustrates the genocidal actions undertaken by Zionist Israel army or Israel Defense Forces (IDF) against the Palestinian. Despite brutal murder, kidnapping, building destroy and property burglary, Zionist operations in Gaza include the intentional destruction of Palestinian cultural heritage. This includes targeting ancient structures like churches, mosques, and various archaeological sites as well as museums (Tribun news, Friday, 08/12/2023).

The brutality of the Israeli Zionist army against Palestinian civilians, justified by the goal of eliminating Hamas, has sparked condemnation and large-scale demonstrations from many nations all over the world. The boycott movement against Israel and the "Free Palestine" movement have become trending topics on social media. Puji Lestari, H (2023), mentioned that 40 products affiliated with Israel are internationally boycotted. In Indonesia, alongside the Israel boycott movement, there is a campaign named "Julid fi Sabilillah," led by Erlangga Greschinov, a co-founder of a foreign language course and recognized as a "celebrity on Twitter" ("selebtwit"). Since the Hamas attack on October 7th, Erlangga has been actively addressing the topics of Palestine and Zionism on social media. He invites Indonesian Netizens, (the approximately members are 248 thousand Indonesian netizens) on social platforms to engage in a "twitwar" with accounts associated with the Israel Defense Forces (IDF), intending to disrupt their focus (Naufal, 2023).

ICT in the society 5,0 is also crucial to education. Many people used to utilize their smartphones and other digital technologies in their daily lives. Through webinars, people can hold conferences with participants from different areas or nations. Teachers can instruct and interact with students digitally, providing assignments on platforms that are offered. Artificial intelligence during the fifth industrial revolution benefits not only

adult and teenagers, but also children and preschool learners. Children and teenagers can enjoy books, music, movies, and stories from around the globe on the internet, they can also learn a lot of other things from it. Additionally, they can pick up languages from it and even meet people worldwide. Given that youngsters are competent at using technology and can focus on it for extended periods of time, they can access all content on smartphones. Sri Tatminingsih (2017), in Irlina (2023). Many educators, lecturers, and students now have easier access to a wide range of online information through artificial intelligence (AI). The internet plays a really important role in facilitating human activities for happiness.

Digital technology, however, also contributes international digital issues, among them is cybercrimes occur all around the world. Several national issues, including character issues also occur. Lately, news about children, both as victims and perpetrators of delinquency, has been increasingly prevalent. The issue of adolescent misconduct has become a cause for concern in societies, both in developed and developing countries.

In Indonesia, particularly in major cities, the impact of this unrest is starting to be felt. The problem of juvenile delinquency is considered to have reached a worrisome level. Currently, adolescents are frequently involved in unlawful activities such as fights, free sex, alcohol consumption, drug abuse, despite murder, even commit suicide. A case reported by Liputan6.com, Jakarta - On Wednesday, March 8, 2023, a lifeless body was discovered in an apartment in Kebayoran Baru, South Jakarta, identified as a student from the University of Indonesia (UI). The student, known as MPD, is suspected to commit suicide. The police suggest that the reason behind this tragic event is family-related issues. After conversing with one of the victim's relatives, Commissioner Tribuana Roseno, the Police Chief of Kebayoran Baru, revealed that the UI student who tragically ended their life was a victim of marital separation. Different case occurred In Yogyakarta, KOMPAS.com - Universitas Muhammadiyah Yogyakarta (UMY) has discovered that 58 of its students are entangled in online loan services (pinjol). This data was uncovered following a survey conducted by UMY on the use of online loans among its students. UMY's Rector, Gunawan Budiyanto, mentioned that the survey was conducted randomly. "The random survey revealed that 58 students admitted to borrow from online loan services for the sake of life style. Dozens of UMY Students Entangled in Online Loans, Used for Replacing Phones to Motorcycles.," said Gunawan when contacted on Tuesday (12/9/2023) Unfortunately, there are a few public figures who behave inappropriately on various social media platforms despite being held to extremely high norms in

several disciplines. They engage in criminalization, collusion, corruption, mocking, and lips service during formal meetings. The cases mentioned before, indicates the weakness in the character of the Nation.

2. METHODS

This writing utilizes a qualitative descriptive method and a literature review. Essentially, qualitative descriptive research is a technique employed to examine an object with the objective of providing a systematic, factual, and precise depiction of the investigated facts. The qualitative descriptive approach seeks to portray anything comprehensively. To put it differently, this text systematically describes, records, analyzes, and interprets the current conditions. Fundamentally, the qualitative descriptive approach aims to gather information about the prevailing situation. Similarly, the literature review method entails gathering data by extracting pertinent information from relevant literary sources.

3. RESULT AND DISCUSSION

3.1. Western and Islamic Character Education

Character originates from a Greek term meaning "to mark," akin to an engraving. It signifies an enduring mark of consistency and predictability, reflecting persistent dispositional tendencies in behavior. It denotes something deeply ingrained in personality, serving as the organizing principle that harmonizes behavior, attitudes, and values. Various attempts have been made to precisely define character. It is described as a "body of active tendencies and interests" that renders someone "open, ready, warm to certain aims and callous, cold, blind to others" (Dewey & Tufts, 1910, p. 256). Character comprises dispositions and habits that "pattern our actions in a relatively fixed way" (Niegorski & Ellrod, 1992, p. 143), representing the positive traits consistently exhibited (Wynne & Ryan, 1997).

Character is an individual's general approach to the dilemmas and responsibilities of social life, a responsiveness to the world supported by emotional reactions to the distress of others, the acquisition of pro social skills, knowledge of social conventions, and construction of personal values (Hay,

Castle, Stimson & Davies, 1995, p.24). It encompasses the capacity for self-discipline and empathy (Etzioni, 1993), enabling ethical agents to plan, implement, examine and choose actions, adopt congenial habits, attitudes, and rules of conduct (Baumrind, 1999, p. 3).

Defining character is inherently complex, but one can identify habits, traits, and virtues as foundational concepts in most traditional accounts of moral character. These concepts are interconnected and mutually influential. Moral character, according to this perspective, manifests as certain virtues that predispose individuals to habitual courses of action. However, the use of habits and traits in character education is complicated by the weight of their historical psychological connotations. Virtues, rooted in ethics, lacks substantial traction in psychological science unless translated into terms like habits and traits, both laden with controversial conceptual implications. "resilient generation" can be understood as a collective of individuals characterized by robust capabilities and resilience in navigating diverse challenges or stressors. This resilience may manifest in physical, mental, or social aspects. For instance, the term could be employed in conversations discussing a younger generation acknowledged for its robust mental resilience and adeptness in adapting to social or economic shifts (Lapsley, D,K, and Narvaez 2007) Lickona posits that character is composed of three interconnected elements: moral knowledge, moral feelings, and moral activity, as stated by Cloninger in 2005. Aristotle's educational philosophy underscored a comprehensive perspective, advocating for an all-encompassing approach. He posited that education should encompass the intellectual, ethical, and physical dimensions of an individual, rejecting the notion that it should be confined solely to academic knowledge acquisition. Aristotle acknowledged the significance of physical education, artistic pursuits, and the nurturing of character. In his view, a thorough education should strive for the balanced advancement of an individual's intellect, physique, and moral fiber (Admin, 2023). In France Charles Renouvier argued that to address the declining commitment to duty among the youth and the diminishing values of justice, equality, reciprocity, rights, and respect, French society was obligated to integrate moral elements into the educational system (Berkowitz and Bier, 2004) in (Sarwadi and Nasihin 2017).

Li Lanqing's perspective on character education in China, as presented in "Education for 1.3 Billion," may be summarized as follows:

"The implementation of character education aligns with the core principles of national education and serves the overarching objective of enhancing the workforce's quality. Character education underscores the development of students' innovative thinking and practical abilities, molding them into model contributors to socialism. These individuals are expected to exhibit moral, intellectual, physical, and artistic excellence, alongside lofty ideals and a strong sense of discipline." (Azhar Arsyad, 2013:50). Character, in essence, is comprised of three practical values—moral understanding, moral emotions, and moral actions. Lickona further elaborates that the development of good character involves a psychological process encompassing the recognition of what is morally good, the desire for the good (as noted by Nashihin in 2019) in (Sarwadi and Nisihin 2023), and the consistent enactment of the good. This entails cultivating habits of the mind, heart, and action. The concept of character is composed of three interconnected elements: ethical understanding, ethical sentiment, and ethical engagement.

Character in the Islamic context carries the same significance as "akhlak," with the paramount principle in Islam being akhlak. The Prophet Muhammad, in a hadith narrated by Ahmad, stated, "I was sent to perfect moral glory," emphasizing the centrality of moral excellence. According to the hadith, the Prophet Muhammad's primary mission was to elevate morality, reflecting Islam's overarching objective of instilling moral values in individuals. Scholars such as Ibn Miskawayh and Ghazali define akhlak as a spontaneous manifestation of behavior, where a person's virtuous character is evident in their natural acts of kindness, while negative deeds may reveal poor character traits (Alhamuddin, Surbiantoro, and Erlangga 2022), in (Sarwadi and Nisihin 2023). The Prophet Muhammad (SAW) is regarded as the quintessential embodiment of virtuous character in Islam. Prior to his appointment as the Messenger, he was already esteemed for his exemplary conduct. In Surah al-Qalam, verse 4, Allah commends the Prophet Muhammad's (SAW) noble demeanor. Likewise, in The Quran surah Al Ahzaab verse 21 Allah The Almighty propose human beings to take the

Prophet Muhammad PbuH as a good model to behave well to be able to success both in the world and the hereafter. Ibrahim Anis, another Islamic scholar, characterizes akhlak as an inherent quality in the spirit that gives rise to unconscious good or bad deeds. Abu Bakr Jabir Al Jazairy describes akhlak as a psychological aspect ingrained in human souls, influencing both virtuous and detrimental actions (Tinggi et al. 2020). In Islamic literature, the concept of Human Resources is identified by the existence of four fundamental inherent resources within individuals that can be cultivated: the physical spirit, the spiritual (heart) spirit, the way of thinking, and the spirit of life.(Quraisy Shihab 1990), in (Azhar Arsyad 2013). The four fundamental forces generate hundreds or even thousands of capabilities within the human being. That is why there is a saying in a hadith: "Inna allâha khalaqa Adam ‘alâ sûratihî," which translates to "Indeed, Allah created Adam in His own image." This means that he was endowed with the potential for formidable abilities by emulating the attributes (powers) of God. Takhallaq bi Akhlaqillâh, which can be translated as "Adopt the morals of Allah."From here arises the idea of how to implement a system that is compatible with liberal arts education, in line with the development of the four human resources according to Islamic guidance. In other words, concerning the effort towards excellence in academic and noble character development, it is crucial to commence with at least two key initiatives. Firstly, the cultivation of the heart's strength, morality, and vitality of students, incorporating materials such as "rhetoric of the wise." Secondly, fostering proficiency in foreign languages to broaden the world view and extensive knowledge of students in a practical, straightforward, and enjoyable manner.(Azhar Arsyad, 2013:44).

The above explanation indicates that there is a similarities and a different between Islamic character education and western character education. Morality, at its core, should not be confused with ethics. While ethics concerns politeness and conduct among individuals, primarily focusing on external behavior, morality encompasses broader meanings and aspects, including inner attitudes (al-Ilmu fi al-Shudûr) and thoughts. Scholars aim to define three aspects of morality. Firstly, morality and its connection with an attitude toward Allah and His Messenger, and the context in which this relationship unfolds. Secondly, morality directed towards

oneself (self-awareness and assessment of one's actions in the "book of deeds") and toward fellow human beings. Thirdly, morality in relation to the environment (Quraissy Shihab 1998, in Arsyad, 2013).

3.2. Islamic Teaching Method and Resilient Generation in Society 5.0

To find the solution of some problems mentioned before, it is proposed to use character education rooted in Islamic teachings as a foundation for nurturing resilience in individuals within the context of Society 5.0. In Islam, a resilient generation is one that possesses a strong belief in Allah, understanding that life is an act of worship, and deeds will be held accountable before Allah SWT as in surah Al An'am verse 162. This generation is capable of facing challenges, providing solutions for the community, and for themselves with Islamic teaching.

A resilient generation is always active, productive, and beneficial. They utilize existing knowledge for the benefit of the community. A resilient generation is energetic, resilient, and lives as Muslims, relying solely on Allah SWT, Q.S.46 Al Ahqaf verse 13. To refer to resilient generation, Allah, The Almighty God order all Moslem to leave strong generation, as in Q.S. An Nisa verse 9. As an illustration, Erlangga Greschinov and Fikry Rafiul Haq mentioned before are two examples of resilient young generation who are brave, strong, honest, educated and religious capable of facing challenges to help Palestinian from the Israel Zionist colony.

To empower young generations with Islamic character, to be resilient, we need to educate them with Islamic education from their early child. Islamic religious education encompasses four essential components: the Quran and Hadith, creed and morality (akhlak), jurisprudence (fiqh), and the history of Islamic civilization. These materials are designed to equip followers with the ability to embody servants of the Most Gracious, in alignment with the goals of Islamic education. Each of these materials plays a distinct role in shaping and cultivating an Islamic character, yet they are interconnected. Together, these four elements form a comprehensive foundation for molding the character of the young Islamic generation. To produce competent human resources, it is essential to have highly skilled educators. A proficient teacher is one who can employ diverse methods and strategies to address the challenges faced by their students (Irlina,

2021). They are capable of facilitating the learning process optimally, A qualified teacher can effectively and efficiently facilitate a learning process, adapting to various circumstances. Additionally, a teacher's intellect is crucial in implementing learning patterns through various strategies aimed at ensuring students comprehend the material. This ultimately necessitates the application of approaches developed and employed in the learning process (Soleha 2021, 4-5) Irlina, 2021).

The Islamic education methodology represents a systematic approach in delivering educational content to attain specific goals, grounded in particular assumptions about the fundamental nature of Islam as a comprehensive system (Roqib 2009, 90-91). Teachers are expected to employ a variety of methods tailored to the students' presence to prevent monotony. Various teaching methods are utilized in Islamic education (Siswanto 2015, 73).

The approach to Islamic education represents a systematic process for delivering educational content with the aim of achieving educational goals, grounded in specific assumptions about Islam as a comprehensive system (Roqib 2009, 90-91). Teachers are encouraged to employ diverse methods, considering the presence of students to maintain engagement and prevent boredom. Various teaching methods exist in Islamic education (Siswanto 2015, 73). The methods include:

1. Lecturing Method

The lecturing method is a scientific educational approach where material understanding is conveyed to students through explanation and oral narration (Siswanto 2015, 74) in (Irlina 2021). This method is supported by the Quranic verses in Surah Yusuf 2-3, where Allah Almighty communicates:

"Indeed, we relate to you the best of stories in what we have revealed to you in this Qur'an, although you were, before it, among the unaware."

Islamic teaching methods include the mentioned verse emphasizes that Allah Almighty revealed the Qur'an in Arabic and conveyed it to Prophet Muhammad through the lecturing method. This method, characterized by the teacher's dominant role and passive student involvement, was employed by the

Prophet Muhammad in delivering revelations to the people (Arif 2002, 136-137), (Irlina 2021). This method involves orally presenting information to students.

2. Questioning and Answering Method

The importance of this method lies in its ability to enhance students' understanding of lessons. This method is supported by the Quranic guidance in Surah al-Nahl, verse 43, urging individuals to seek knowledge from experts when needed.

3. Discussion Method

The discussion method involves a scientific conversation among group members to exchange opinions and jointly seek solutions to problems (Siswanto 2015, 74).

4. Demonstration Method

The demonstration method is employed when a teacher or student intentionally shows the entire class a process or method, as illustrated in Surah al-Kahf, verse 77, depicting the learning process of Prophet Moses from Prophet Khidr.

5. Socio-Drama Method and Role Playing

The socio-drama method involves dramatizing social relationships, while role-playing engages students in acting out roles related to social issues.

6. Field Trip Method

The field trip method involves taking students out of the classroom to observe real-world events or phenomena related to their learning materials.

7. Recitation Method

The recitation method requires students to carry out assigned tasks related to lesson materials, with subsequent accountability.

8. Group Work Method

The group work method involves collaboration and mutual trust among individuals within a pedagogical group.

9. Problem-Solving Method

This method trains children to handle problems ranging from simple to complex in the education and teaching context.

10. Experimental Method

The experimental method allows students to experiment and prove concepts they have learned for themselves.

Additionally, various Quranic principles normatively guide teaching methods, including creating a cheerful atmosphere (QS. al-Baqarah: 25 and 185), employing a gentle approach, (QS. Ali-Imran: 159) ensuring meaningful instruction, (Surah Muhammad: 16) providing new knowledge, promoting active practice (QS. al-A'rāf: 179), and incorporating guidance, counseling, QS. al-Ahzāb: 21) and affection (Siswanto 2015, in Irlina 2021). This method involves the oral presentation of information to students.

Crucial to the present Islamic character is the emphasis on both personal piety and social piety. Personal piety involves fostering a strong connection with God, while social piety revolves around cultivating positive relationships within the broader environment, encompassing society and nature. To fortify character education for the millennial and younger generation, drawing from Islamic teachings, collaborative efforts from various entities are imperative. As noted by Sutarna (2016) in Irlina (2021), educational institutions, including families, schools/madrasahs, and the broader social context (community), including social media should serve as exemplary role models for learning and education.

Islamic education represents a deliberate, organized, structured, and systematic endeavor aimed at achieving specific educational objectives. These objectives include (1) nurturing individuals with a devout Islamic character and mindset and (2) producing a substantial number of skilled scientists and experts capable of propelling the nation to a position of global influence. Consequently, the Islamic education system yields a proficient generation characterized by piety, intelligence, resilience, strength, noble conduct, and a sense of responsibility toward the nation and country. Importantly, this aligns with Indonesia's national educational goals, which aspire to cultivate well-rounded Indonesian citizens. Individuals who possess faith in the Almighty God, exhibit noble character, are knowledgeable, skilledfull, physically and mentally robust, resilient, and harbor a deep love for their nationality and country (Adilla et al., 2020, Irlina 2023).

The implementation of the Islamic educational system notably, contributes significantly to the development of robust character among the youth. Character

education grounded in Islamic teachings in cultivating resilience and ethical development within the context of Society 5.0. This study provides valuable contributions to the ongoing discourse on education, underscoring the potential of holistic character education to shape individuals capable of positively influencing our rapidly evolving society.

4. CONCLUSION (*bold, 12 pt*)

In conclusion, comparing Western and Islamic perspectives on character education reveals both similarities and differences. Western character education focuses on virtues, habits, and traits, while Islamic character education, or "akhlak," emphasizes moral excellence guided by the Prophet Muhammad and the Quran. Both traditions recognize the multifaceted nature of character, addressing moral understanding, emotions, and actions to foster individuals with strong ethical foundations.

The study highlights the concept of a resilient generation, emphasizing adaptability, mental strength, and ethical conduct in facing challenges. Islamic character education offers a distinctive framework rooted in religious principles, aiming for both individual moral development and societal improvement. It emphasizes personal and social piety and integrates Islamic teachings into various educational components. Islamic character education, designed to meet 21st-century demands and counteract the negative effects of digital technology in society 5.0, extends across households, preschools, communities, social media, places of worship, formal educational institutions, and governmental entities. According to the Qur'an and Hadiths, strong character development involves establishing routines, leading by example, fostering emotional bonds, studying the Prophet's actions, and practicing discipline. Key principles include monotheism, aqidah, faith, worship, the pillars of Islam, seerah, and akhlak, reflecting the Prophet's exemplary traits like patience, thoughtfulness, hard work, wisdom, and trustworthiness. Islamic education at all levels guides children to acquire Islamic knowledge, skills, and values, enhancing their lives in this globalized world and the hereafter.

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