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IMPLEMENTATION OF ISLAMIC EDUCATION AND DA'WAH WASATHIYAH GENERATION Z WITH QUR'ANIC INSIGHT IN FACING SOCIETY 5.0

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ABSTRACTS

Delivering Islamic education ineffectively increases the risk of fostering radical actions. Technology serves as a tool to expand the reach of da'wah across diverse groups. In the era of globalization, there is an opportunity for preachers to enhance creativity and innovation in conveying their messages. However, there is a need to improve da'wah activities, including resources and facilities. This study aims to assess the implementation of Wasathiyah education and da'wah among millennials, integrating an understanding of the Al-Quran within Society 5.0. The challenges faced are growing more intricate. The research utilized a descriptive analysis method with literature review techniques. The findings reveal that Islamic education for millennials is adapting to rapid technological advancements, showing resilience against extremist influences in the name of Islam. It becomes challenging to label someone with a differing opinion as incorrect. Preachers must exhibit creativity and innovation to adapt to technological progress, ensuring that Generation Z develops an interest in Islamic teachings.

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A. INTRODUCTION

Rapid advances in science and technology resulted in the dissemination of information worldwide by crossing the constraints of distance and time. This impact affects various aspects of life, including education. So education must improve moral values, i.e., bad attitudes, culture or customs, and social or something related to society to face life's challenges. One of the essential elements to ensure the development of a stable and prosperous nation is education. Without clear education, community life will be far from good (Munirah, 2016). Religious moderation is the right solution to address religious problems and technological developments. With its progress, it certainly has an impact on the world of education. Islamic education plays an essential role in the efforts to educate the people. It is hoped that they can be pious and have faith in Allah and the Messenger of Allah to apply religious guidance in community life (Syarnubi, 2019). The community's real challenge is preserving the value of local wisdom or culture. The Indonesian nation must be firm in its stance and open and tolerant in filtering and adopting local culture. A firm stance is needed to avoid contaminating other cultural values contrary to local norms, ethics, and culture (Fitri, 2015).

The vital role of Generation Z in nurturing and implementing the value of Islamic education is considered significant. Historical understanding and theory cannot be forced by ignoring that the younger generation always initiates significant events in the country. The increasingly complex life of Generation Z sometimes prevents them from practicing religion. One of the characteristics of Generation Z is freedom (Nata, 2018). Ferdinand Tonnie's views, as quoted by Juhari, on the history of development (globalization) show that every era of globalization always affects changes in social systems and people's behavior (Juhari, 2015). Today, the media is invading the highly sophisticated electronic world. Da'wah media is no longer limited. Da'wah is generally carried out in gatherings in mosques or mushalas in a sacred and magnificent atmosphere. Today, da'wah can be carried out directly through social media, transcending various restrictions such as geographical area, socio-cultural reality, and economic class. The cultural life of humanity is constantly changing. The growth of community education makes culture dynamic. The concept of Wasatiyyah Z da'wah in the view of the Qur'an includes the improvement of rituals and morals, harmony of science and technology, and imtaq (Tata Pangarsa, 2020). In discussions about da'wah, we often find it through various digital platforms triggered by rapid technological developments. This phenomenon is influenced by globalization, and Indonesia actively follows the trend of globalization to maintain its existence as a country (Rahmawati et al., 2021). Although it may be considered a challenge in developing countries like Indonesia, this can still be realized, considering Japan has superior technology today (Putra, 2019). The era of Society 4.0 marked a society accustomed to using computers and the internet. At the same time, Society 5.0 involved integrating technology into everyday human life, where the internet was used for information exchange and everyday life—this period reached its peak when everything was quickly accessible to many people (Nastiti & Abdu, 2020). The advancement of communication technology is happening very quickly. The media and da'wah methods are not only fixated on the pulpit (oral da'wah) and social charity activities but also involve community development (da'wah with action).

Wasathiyah da'wah attempts to influence the ummah toward understanding Islam as a boon to the universe by emphasizing the principle of moderation in thinking, speaking, and acting. Some previous researchers, as seen in the study (Muvid & Aliyah, 2020), have studied Wasathiyah da'wah, where the concept of temperate regions (tawasuth) emerged as a social paradigm in the era of the Industrial Revolution 4.0, aiming to create balance, proportionality, and tolerance. Later research created society socially and mentally (Nurrochim, 2021). The research results are creative, innovative, short-lived, integrated with Z life, and interactive. Strengthen rituals and morals, balance science and technology with Imtaq, develop social media, and maintain ethics and social relations. This agrees with research by (Sampurno et al., 2022) titled "The Effectiveness of Wasathiyah Education and Da'wah through the Makassar City Taklim Council." The results of this study are generally considered ineffective in creating a moderate and religious social culture. This is considered lacking because implementing education and da'wah activities in Makassar only provides little information and socialization about these activities to the broader community, and the media used is impractical.

So, the similarity between the previous study and this study lies in the focus of both, which discusses wasathiyah da'wah. Earlier research was more detailed in explaining the concept of wasathiyah da'wah in the era of globalization and evaluating its effectiveness. Meanwhile, this study focuses on Islamic education and wasathiyah da'wah in Generation Z, using the perspective of the Qur'an to face society 5.0 comprehensively, especially in studying the Qur'an as a source of human reference. Many give an overview of how wasathiyah da'wah develops in this era of globalization through various media. This study aims to evaluate the implementation of Wasathiyah education and da'wah in Generation Z, who view it from the perspective of the Qur'an in facing society 5.0. If we consider Islamic da'wah in today's technological and information era, the challenges and obstacles will be even more complex.

Islamic Education

Implementing Islamic education at the national level is a government obligation regulated by policies and legislation. However, at the individual level, the primary responsibility of Islamic education lies with the family, especially the parents. In addition to being an obligation of the government, Islamic education is also an integral responsibility of the community as an essential part of the state. All parties involved in implementing Islamic education are expected to achieve the purpose of education by the mandate of Allah Swt, which is to maintain and improve the nature of faith given to humans since the womb (Lestari & Salminawati, 2023).

Implementing Islamic Education in Indonesia has practically undergone fundamental transformations, primarily related to educational institutions through general and religious education run by the government and society. These changes have significantly impacted orientation and various aspects of education, including goal setting and curriculum design. Islamic education is a system that has its subsystems, such as Islamic religious education and religious education. In the context of national education, Islamic education is considered a subsystem that supports achieving national education goals (Winata et al., 2022).

National education regulated in legislation is closely related to the objectives of Islamic education. Islamic education is consciously and systematically focused on strengthening faith, increasing piety, and forming noble morals so that individuals can apply the teachings of their religion thoroughly in various aspects of life. Religious education aims to develop students' ability to understand, internalize, and actualize religious values in line with their abilities in science, technology, and art. Meanwhile, religious education aims to form students who understand and practice the values of spiritual teachings, even become religious experts with broad insight, critical, creative, innovative, and dynamic, to educate the life of a nation that believes, has piety, and noble morals (Muaz & Ruswandi, 2022).

Da'wah Wasathiyah

According to the definition in KBBI, moderation or wasathiyah has two main concepts: reducing violence and avoiding extremism (Wibowo & Nurjanah, 2021). In Arabic, moderation is referred to as wasath or Al-Wasathiyah, which means best and most perfect; the individual who applies it is referred to as a moderate (Natalia, 2022). The theory of wasathiyah in Islam is a unique characteristic and does not exist in other religions. The mild sense emphasizes a fair approach to da'wah, rejecting liberal and radical thought (Anwar, 2021). Moderate Islamic character education for the younger generation is considered an effort to overcome and prevent extremism today (Wantini et al., 2021).

Indicators are needed to achieve this goal for the rules of wasathiyah to be implemented effectively. The indicators contain a commitment to the state, tolerance, rejection of radicalism and violence, accommodation to local culture, and the concept of Society 5.0. First, the commitment to the state emphasizes the responsibility of individuals and groups in maintaining the values of Pancasila as the basis of the state, to filter out ideas that are not in line with the culture and identity of the nation. Second, tolerance involves acknowledging and appreciating the uniqueness of others, as well as showing a positive attitude. Third, the rejection of radicalism and violence means that Islam's mission as Rahmatan Lil'alamin must extend to all aspects of life so that the understanding of Islam in society is considered safe and peaceful by those outside Islam. Fourth, accommodation to local culture refers to the view that Islam is adaptable and dynamic in the lives of indigenous peoples. Fifth, Society 5.0, a term from the Japanese government, seems relevant to be implemented anywhere, especially in Indonesia, because this concept encourages the improvement of the quality of human resources through learning, innovation, and creativity to achieve a better quality of life (Shofyan, 2022). Therefore, religious moderation views religion as a middle act and rejects extremism. From this definition, increasing the inculcation of religious moderation values in educational institutions is essential.

B. METHOD

This study used a literature study. Theoretical studies of various scientific references are carried out by filtering and re-reading the literature on the data source (Sugiyono, 2016). This research relies on library materials such as books, journals, and internet-based information. Furthermore, the data is classified into two categories: primary and secondary. The primary data source is the Qur'an related to the topic, while the secondary data is journals or supporting books from previous research. The framework of the writing scheme, as well as the classification of research materials by their format, is carried out in three stages. The step is the search for Qur'anic verses about education and da'wah wasathiyah. Second, researchers conduct research related to previous research, such as journals and books, including the results of several studies. The last is data processing and analysis. Content analysis collects library materials according to the explanation, followed by reading and researching documents.

C. RESULT AND DISCUSSION

Da'wah needs to keep up with the times because Generation Z tends to enjoy a life connected to online media. In Indonesia, large-scale community activities, especially on social media, are growing along with increased internet users. Technology changes have changed how people communicate, where most interact through social media rather than in person. This is influenced by factors such as technological advancements and the tendency of Generation Z to rely heavily on the press. The rapid advancement of science and technology also impacts the global dissemination of information, overcoming barriers of distance and time and affecting various aspects of life, including education (Wulandari et al., 2022).

In the context of da'wah, the symmetrical approach between education and da'wah is considered essential, where both complement each other. In educational activities, the element of da'wah is present, and vice versa. In the implementation of da'wah, there is an element of education (Tanjung, 2020). The essence of wasathiyah da'wah is the use of media as a strategic means to convey the message of da'wah. Given the current changes and progress, it is necessary to develop ways of preaching, including integrating conventional media. Da'wah needs to be dynamic, innovative, and creative to benefit the people significantly. It is essential to avoid proselytizing becoming a burden on society and separating them (Sutrisno, 2020).

Generation Z is vulnerable to the impact of radicalism and intolerance in an era of widespread information flow through social media and the internet. All kinds of information are difficult to filter and control (Zain, 2019). In this context, Shafi'i Ma'rif, quoted by Syamsul Huda in his journal, presents three theories as the cause of the emergence of radical movements: (1) the failure of Muslims to face the current of modernity, which makes them use faith as a tool to "entertain themselves"; (2) the growing sense of solidarity with several Islamic countries experiencing conflicts, such as Iraq, Afghanistan, Syria, and so on; and (3) the failure of the state in realizing the principles of a state of social justice and equal welfare, especially in the Indonesian context (Huda & Djalal, 2020, p. 44).

The concept of wasathiyah Islam is considered an aspiration for all Muslims in various parts of the world, mainly after global Islam was concerned about the

emergence of two schools of thought that contradicted the name of Islam. In addition, as a guide to human life, the Qur'an acts as an antidote and savior from various risks. The Qur'an is also revealed as a solution to the problems of human life and as a source of new insights until the end of time. Therefore, considering the Qur'an as the foundation of the concept of wasathiyah da'wah education in Indonesia is necessary to answer the challenges of technological development. Education is defined as an effort to direct, guide, and shape the character of Generation Z, which has peace values (Ritonga, 2019).

1. Establishing Wasathiyah Da'wah Education in the Qur'an

Limitations in understanding the concept of wasathiyah can occur when trustful education for Generation Z experiences deviations. Internal dysfunctions in the Islamic education system can also cause the causes of radical actions. Educational institutions act as learning centers that combine all learning components in an integrated manner, including learning objectives, curriculum, teaching methods, and supporting facilities. If these learning components do not function effectively, the stability of the learning process can be compromised (Astari, 2021). Islamic education plays an essential role in shaping the morals and beliefs of the younger generation, as well as teaching skills to utilize technology in learning aspects of attitudes (Eva Latipah, 2021). Today, generation Z prefers to use gadgets to listen to lectures in places of worship. Therefore, many missionaries innovate by conveying Islamic teachings through social media to attract the younger generation's interest (Putri & Astutik, 2021).

Many efforts were made to encourage the community to follow the teachings of Islam, and efforts to nurture the ummah through Islamic da'wah were practiced by the preachers (Abrori & Alnashr, 2023). Da'wah is related to a religious understanding of morality and ethos (view of life) and to achieving broader goals. Today, Islamic da'wah is increasingly related to the implementation of Islamic teachings as a whole in various aspects of life. Islamic da'wah faces multiple obstacles and challenges, and its reality as a religious issue becomes important and sometimes poses a dilemma. If we observe Islamic da'wah in today's technological era, the challenges and obstacles are increasingly complex. From the description above, da'wah is one way to encourage goodness and reject evil under the word of Allah SWT in Q.S. Ali Imran verse 104.

Furthermore, let there be a group of individuals among you who invite virtue, encourage the performance of good works, and prevent wrong actions. They are the lucky ones (Al-Imran 3: 104).

The implementation of the practice of amar ma'ruf nahi munkar, which is the command to do good and prohibit evil, involves several aspects, such as: 1) Providing direction, guidance, and life guidelines so that humans can get guidance and avoid being lost, 2) Changing and improving the condition of individuals or society that was initially based on bad into good, 3) Instilling hope related to the values of belief (religion), So that individuals or communities can perceive these values as a relevant need in their lives (Hermansyah, 2022).

In the book "Maqayisul-Lughah," Ibn Faris explained that wasathiyah shows the importance of justice and intermediate. Before understanding the importance of Islamic wasathiyah education, we must know its meaning. Islamic education, according to Hasan Langgrun, quoted Fitri as the process of preparing Generation Z to play a role (participate) in communicating scientific treasures that are in line with

human functions in order to be able to do good deeds in the world and get rewards in the future (Fitri, 2015). The understanding of al-wasathiyah is to place oneself in a central position (middle). This allows humans to not go left or right, making them fair in their behavior. The values of wasathiyah Islamic education are tawassut (finding the middle way), tawazzun (balanced), exemplary, and just (Ariani, 2020). The word Wasathiyah in the Qur'an has been mentioned and explained in various ways. Wasathiyah means sharing (donation) and choice, as explained in verse 143 of QS Al-Baqarah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Furthermore, We have made you (Muslims) as "ummatan wasathan" in order to be witnesses to human deeds, and the Messenger (Muhammad) to be a witness to your deeds. We change the direction of Qibla as a sign to identify who followed the Apostles and who turned backward. The direction of Qibla is a severe change, except for those whom Allah has instructed. God will not waste your faith. Indeed, Allah is Most Merciful, Most Merciful towards man (Al-Baqarah 2:143).

Today's Advances in digital technology can be used to educate Generation Z about the concept of wasathiyah. Increasing social media literacy can help people avoid incorrect information. Social media has great potential to spread messages of moderation through text, image illustrations, and short instructional videos. If the concept of wasathiyah is applied in shaping the personality of Generation Z in the era of globalization, this can encourage peace and tolerance between religious communities in Indonesia (Wardatul Ilmiah, 2020).

2. Implementation of Wasathiyah Da'wah Education in the Generation Z Era

Generation Z has an inevitable connection with social media, often called Medco. In general, social media refers to an online platform based on the internet, where users can quickly. Society 5.0 signifies a new life order for citizens, where citizenship becomes essential to create a more comfortable and sustainable community life. In the era of Citizen 5.0, people can access imaginative space through a technology that provides experiences similar to physical space. In the 5.0 era, artificial intelligence (AI) technology relies on data, and AI robots carry out or support human tasks. Unlike the Industrial Revolution 4.0, which emphasizes business, the 5.0 era focuses on creating new value by overcoming social, linguistic, and age gaps and providing products and services tailored to the specific needs of individuals and society (Subandowo, 2022).

The development of technology has had a significant impact on various aspects of life, especially in the social dimension, changing the pattern of social relations as the mainstream of society in the era of Society 5.0. Although technology is widely integrated into everyday life to facilitate activities, its impact can reduce social interaction in people's lives and raise ethical and moral problems in the era of Society 5.0 (Bimantoro et al., 2021). With the advent of era 5.0, human-focused prosthetic intelligence is replacing the approach of collecting big data over the internet at

various levels. This change is expected to positively impact and become a new source of wisdom for the community. Society 5.0 emphasizes maintaining harmony between economic progress and solving social problems. Previously, one needed various books and references in electronic media, but in the current era of globalization, information can be accessed through the internet with different models and forms. The call for obligation plays a central role in the holistic application of Islamic teachings in various aspects of life. Although the call of Islam faces obstacles and challenges, especially in the context of Islamic da'wah in the age of technology and information, the challenges and barriers are increasingly complex (Syarofah et al., 2021).

Digital Da'wah in the Globalization Era is a guideline following dynamic technological developments. Technological advances are crucial so that da'wah can embrace various groups and walks of life. Digital media provides broad creative freedom for all individuals. Despite the globalization revolution, it should be regarded as an opportunity rather than an obstacle, allowing preachers to be more creative and innovative in delivering appeal messages. Da'wah activities continue to develop well, including equipment and facilities, providing an excellent opportunity to spread the teachings of Islam throughout the world (Sucipto et al., 2023). In today's sophisticated era, da'wah can be accessed through digital platforms such as YouTube, Instagram, Twitter, and others.

Generation Z tends to rely on social networks as the primary source of recommendations and is interested in exciting characters and simple, lightweight, and easy-to-understand content. Ustadz Adi Hidayat and Ustadz Hanan Attaqi bring variety in the way they deliver da'wah; Ustadz Adi Hidayat tends to be more logical and accessible, while Hanan Attaqi uses a more relaxed feeling and approach. In facing the challenges of da'wah in the era of globalization, speakers need to compete with other entertainment content, encouraging them to be creative in delivering da'wah messages and not just relying on conventional lecture methods. Producing valuable and educational high-quality content is critical, with listeners' preference for short-lived da'wah trends. Audio quality is an essential factor to provide an optimal listening experience. Community recognition motivates preachers, but challenges arise if there is no response or recognition from the audience, especially for those not yet well-known in the community (Ummah et al., 2020).

D. CONCLUSION

The implementation of Generation Z's wasathiyah da'wah education from the perspective of the Qur'an in facing society 5.0 requires that a missionary must create and innovate by a developmental technology that makes Generation Z interested. Islamic education is expected to guide Generation Z in facing the increasingly rapid development of technology. Extremist groups do not influence them in the name of Islam. It is not easy to declare heresy against someone with different opinions because of a lack of knowledge. The dysfunction of Islamic education can be a trigger for radical actions, while mastery of technology is the key to reaching various levels of society through da'wah. The era of globalization provides opportunities for preachers to increase creativity and innovation in delivering da'wah messages. Da'wah activities continue to grow, including equipment and facilities used.

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