

A stylized human figure composed of white and yellow lines, with a green dot for a head and yellow leaves for hair. The figure is surrounded by a network of white and yellow lines, some ending in dots, suggesting a digital or technological theme. The background is a dark blue gradient with a faint network pattern.

EMBRACING SOCIETY 5.0 WITH HUMANITY

Editor: Diah Karmiyati

 Bildung

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Embracing Society 5.0 with Humanity

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***Embracing Society 5.0
with Humanity***

Embracing Society 5.0 with Humanity

Society 5.0 is a concept presented by the Japanese as a core concept of their economic system. They believed that technology should not surpass the intelligent of men. As such, in society 5.0 the Japanese government would like to ensure that all technological things are designed to be a human-centered design. In fact, their ministry of education in 2018 has also been readily prepared the future generation through a change in their education system. For example, the minister explains that in Japan, or many parts of the world, university entrance are divided into two main concentrations, which are science and social science. The minister thought of changing the system, as society 5.0 is about creating a technology that is human centered. For instance, they gave an example on designer babies. If, people from hard science learn about philosophy, ethics, and humanities, they won't face such ethical concern when developing a product. This is what is being envision by the Japanese government for their younger generation. Collaboration between science and social science is necessary to build a better environment for our future children. Another example is the companies in Japan, such as Hitachi and Fujitsu has already been implementing this 5.0 by designing product that relied fully on technology but puts human at its center (Hitachi, 2017).

Likewise, it is currently a hot topic in Indonesia. Indonesia as a country with the 4th largest population in the world has not been implemented this concept. Our country is still on the industry 4.0. Yet, with the rising interest in AI, Blockchain, NFT, number of unicorn start-up. and all recent technological changes, our country are ready to compete with any other countries in Southeast Asia. Society 5.0 is coming, and we need to embrace it. To prepare with the society 5.0, It is not only the technological side. It is necessary for us to have a strong principle at hearts that based on our belief system. We, as an Indonesian have known to be religious that most of us believed in God. We also commonly practice our religion and tend to be kind to people because we know God would love our good deeds. I personally think that this will help us to move forward and live together with advanced technology.

Technology begets a very important leap in human's life journey. It is important to keep valued of the benefit but it's more important to look out for the human itself. As its purpose is smarter than us, to help us, it will be very ideal if we embrace the technology using our ability to be kind.

Malang, 21 Maret 2022

Diah Karmiyati

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Building Character Strengths through “new Islamic education” in Facing Era Society 5.0: Bibliometric reviews

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Introduction

The study of bibliometric networks, such as co-authorship, bibliographic coupling, and co-citation networks, has recently gotten much press. [14];[24];[44];[37];[13]. The core study on bibliometric networks, such as co-authorship, bibliographic coupling, and co-citation systems, has received much attention recently [25];[11]. The creation of these networks has received much less attention. We show out that a bibliometric network may be built using various methods [15]. The complete counting strategy is often utilized, but we offer a fractional counting approach. The fundamental premise behind the fractional counting technique is that each activity, such as co-authoring or referencing a publication, should be given equal weight, independent of a publication's number of authors, citations, or references [20]. We provide two actual studies where full and fractional counting methods produce substantially different outcomes. These studies focus on university co-authorship networks and journal bibliographic coupling networks. The fractional counting strategy is better than complete counting based on theoretical reasons and actual evaluations [10]. The creation of these networks has received much less attention. We show out that a bibliometric network may be built using various methods. The whole counting method is often utilized. However, we present an alternate fractional counting method. The fundamental premise behind the fractional counting technique is that each activity, such as co-authoring or referencing a publication, should be given equal weight, independent of a publication's number of authors, citations, or references. We provide two actual studies where full and fractional counting methods produce substantially different outcomes. These studies focus on university co-authorship networks and journal bibliographic coupling

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networks. We find that the fractional counting technique is better than complete counting for many applications based on theoretical reasons and empirical assessments.

Character (or social-emotional skills, or non-cognitive traits; the terminology is still in need of some standardization, but for the sake of this article, they may be used interchangeably) essential for long-term success, according to research [22]. We know that young people with more "grit" (passion for long-term goals) are more likely to graduate from under-resourced high schools, and we also know that preschoolers who can delay gratification have better economic and even health outcomes as adults than preschoolers who cannot delay gratification [23]. Recent research suggests that non-cognitive abilities, or what we would call "character," account for nearly half of what determines a young person's academic, post-secondary, job market, and life outcomes [33]. Simultaneously, we learn more about how these talents may be taught in school. According to long-term evaluations of the Perry Preschool program and other high-quality early childhood education programs, the cognitive (measured academic ability) benefits of attendance begin to fade in early primary school, according to long-term evaluations of the Perry Preschool program and other high-quality early childhood education programs [21]. Positive long-term life outcomes, including employment, wages, and reduced criminal justice participation, are greatly enhanced, probably due to a set of non-cognitive or character abilities or qualities cultivated and developed in high-quality preschool programs [2]. These talents and attributes, established in the initial years of life, pay off well into middle age.

'Islam and education' refers to the relationship between Islamic teachings and other social, political, and intellectual principles [5]. In this sense, the argument is part of a more extensive campaign to Islamize all aspects of society, such as economics, knowledge and science, politics, etc. [19];[18];[38]. By researching the discourse on Islam and education, this study aims to analyze the assumptions that support the language associated with character education in the industrial era 4.0.

They understand the role of character education in Islamic education reforms aimed at society 5.0. The intervention's circumstances may help to build more successful interventions, but the intervention area itself has to be strong enough to accommodate a wider variety of activities and methods that can also be beneficial [5];[1]. Individual elements such as the use of force, psychological

needs fulfillment, goal formulation, and goal accomplishment are investigated to give potential hints about how power interventions function [40]. However, the impact of relational or contextual elements, such as the intervention setting or the facilitator's attitude toward power on intervention effectiveness, has not been investigated [47]. The consequences of intervention in educational settings are discussed [48]. Can we learn more about Building Character Strengths via "new Islamic education" in the Facing Era Society"? Bibliometric reviews at 5.0?

Furthermore, if this is the case, can we learn more about what distinguishes them from their less powerful counterparts? These articles, in short, call for a new research agenda that focuses on developing testable interventions for classrooms, teachers, schools, and districts in order to accurately inform practice and ensure that more young people develop and leverage the skills that we now know are critical for long-term success [36]. We must commit to creating and replicating scalable techniques to create school and classroom cultures in which the virtues that this series of articles indicates are crucial to healthy development and academic accomplishment can lead and improve how schools run.

Result and Discussion

The research outcomes remain presented by writing the processed data of the trend of publication in 2000-2021 is 'new Islamic education' trend using the Publish or Perish application.

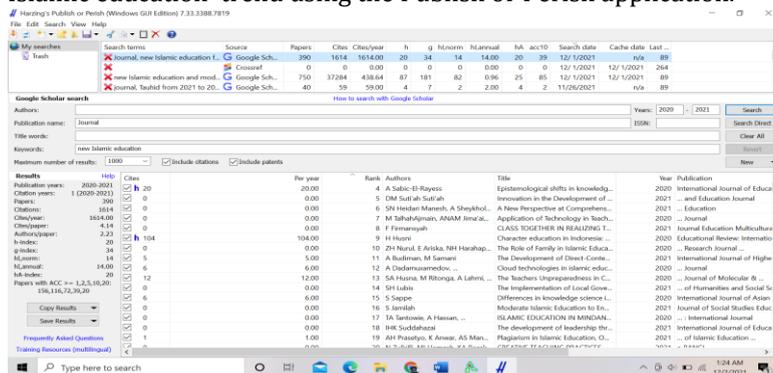


Figure 1 the Publish or Perish

The initial exploration results of the Publish or Perish application resulted in 390 papers. From 2000 to 2021, this research aims to provide a comprehensive analysis of the "new Islamic

into 80 designated bibliographies. Three hundred bibliographies were not nominated because they did not meet the established criteria. Figure 1 showed that twenty-nine items of four clusters resulted from searches through VOS viewer. The first cluster (12 items) was a book, challenge, concept, field, Islam, paper, process, quality, religious studies, science, use, and technology. The second clusters (9 items) were article, change, Indonesia, Islamic boarding school, Islamic education institution, person, practice, problem, and role. The third clusters (5 items) were Islamic education teacher, Islamic religious education, learning, strategy, and teacher. And then, the fourth clusters (3 items) were child, society, and way.

Connector papers between “new Islamic education and building character.”

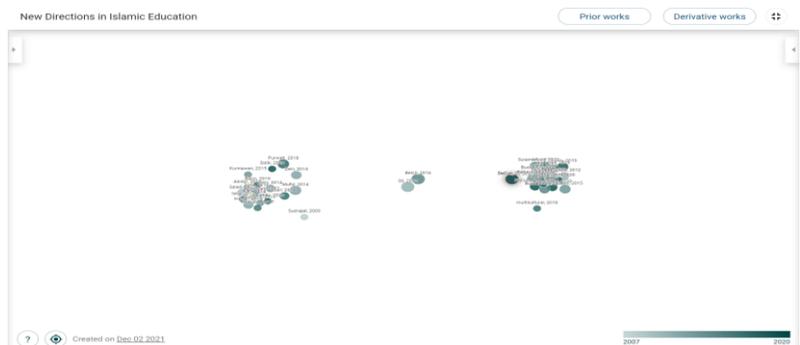


Figure 3. new Islamic education

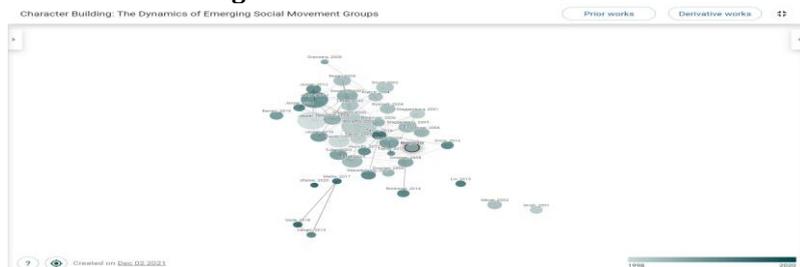


Figure 4. building character

Building character strengths

Character characteristics are critical for long-term success, and a growing body of evidence suggests that schools, and teachers, in particular, may be beneficial in assisting kids in developing these abilities throughout their teenage years [34];[43]. Developing tested treatments to help young people develop and use these essential

talents in school and classroom situations [45];[26];[39];[3]. Character development is a crucial component that demonstrates the system's emphasis [27];[4];[42];[30]. Religious moral education has significantly impacted the literature [28]. Good character will be a foothold in Character education, as it is an education that instills habituation of admirable qualities so that learners comprehend what is good and wrong [12];[29];[35];[32].

Connector papers about "society 5.0."

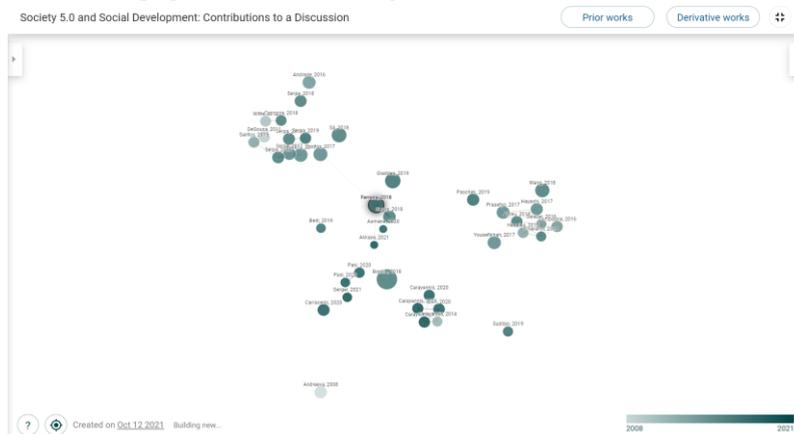


Figure 5. Society 5.0

Figure 5 shows that to reach 5.0, society's viewpoint must reconsider two sorts of interactions: the connection between individuals and society mediated by technology and the link between technology and society. According to Society 5.0's fundamental schema, data is gathered from the "real world" and evaluated by computers, with the results being implemented in the real world. [17]. In terms of itself, this structure is not groundbreaking. Air-conditioning systems, for example, keep a room's temperature consistent with the machine's setting [46]. An air conditioner detects the temperature of the room regularly, and an inbuilt microprocessor compares the measurement to the recorded temperature setting [9]. The airflow is automatically activated or halted depending on the outcome, ensuring that the room is kept at the correct temperature. This basic idea is applied in many of the systems that we rely on in our daily lives [8]. It underpins the mechanisms that keep our houses well-supplied with energy and the trains operating on schedule [6]. Computerized automatic controls are used in this system [31]. When

people talk about an "information society," they refer to a society in which each of these systems collects data, analyzes it, and then applies what they have learned to a particular real-world issue.

Society 5.0 and Social Development: Contributions to a Discussion Prior works Derivative works

Prior works Download X

These are papers that were most commonly cited by the papers in the graph.

This usually means that they are **important seminal works** for this field and it could be a good idea to get familiar with them.

Selecting a prior work will highlight all graph papers referencing it, and selecting a graph paper will highlight all referenced prior work.

Title	Last author	Year	Citations	Graph citations
A Cross-Strait Comparison of Innovation Policy under Industry 4.0 and Sustainability Development Transition	Kun , Ding	2017	59	7
Past, present and future of Industry 4.0 - a systematic literature review and research agenda proposal	Luz Felipe Pierin, Ramos	2017	703	6
What Drives the Implementation of Industry 4.0? The Role of Opportunities and Challenges in the Context of Sustainability	Kai-Ingo , Voigt	2018	252	5
Group management system design for supporting society 5.0 in smart society platform	Arry Akhmad, Arman	2017	11	5
ACP-based social computing and parallel intelligence: Societies 5.0 and beyond	Fei-Yue , Wang	2016	30	4
Sociology of innovation: Social construction of technology perspective	Sara , Yousefshah	2017	14	4
Examining the feasibilities of Industry 4.0 for the hospitality sector with the lens of management practice	Yun , Li	2017	50	4
PERSPECTIVAS PARA A GESTÃO DO CONHECIMENTO NO CONTEXTO DA INDÚSTRIA 4.0	Pedro Henrique Camargo de, Abreu	2018	5	4
Energy-efficient through-life smart design, manufacturing and operation of ships in an industry 4.0 environment	Yun , Li	2017	44	4

Figure 6. prior works about society 5.0

Figure 6 shows prior works about society 5.0. So, what distinguishes Society 5.0? Society 5.0 will feature systems that work together to keep society functioning well, rather than each system having a specific scope, such as keeping a space pleasant, generating energy, or ensuring that trains run on time [41];[7]. It is not enough to have pleasant room temperatures to assure enjoyment and comfort. Comfort is required in many parts of life, including energy, transportation, medical care, shopping, education, employment, and recreation. To do this, systems must collect a wide range of real-world data [16]. The knowledge gleaned from such processing must then be used in the actual world to make our lives easier and more enjoyable. Isn't this, however, already the case? The difference is that in Society 5.0, the generated data will directly impact our activities and behavior, rather than only guiding the functioning of an air conditioner, generator, or railway. In summary, Society 5.0 will include an iterative cycle in which data is acquired, evaluated, and then translated into practical knowledge, implemented in the actual world; this cycle will also function at a societal level.

Conclusion

The character strengths-based activities through “new Islamic education” in Facing Era Society 5.0: Bibliometric reviews.,

those who did have considerably higher levels of life satisfaction. Overall, the findings offer preliminary support for incorporating character strengths-based activities into school curricula as a method of improving young life satisfaction and well-being. Character traits are essential for long-term success, and a growing body of data shows that schools may be effective locations, and teachers can be potent agents in helping students develop these strengths throughout their adolescent years. The essays in this book advance the field in significant ways, leading to a clear research agenda focused on developing tested treatments to help young people grow and use these crucial strengths in school and classroom settings.

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EMBRACING SOCIETY 5.0 WITH HUMANITY

Society 5.0 is a concept presented by the Japanese as a core concept of their economic system. They believed that technology should not surpass the intelligent of men. As such, in society 5.0 the Japanese government would like to ensure that all technological things are designed to be a human-centered design. In fact, their ministry of education in 2018 has also been readily prepared the future generation through a change in their education system. For example, the minister explains that in Japan, or many parts of the world, university entrance are divided into two main concentrations, which are science and social science. The minister thought of changing the system, as society 5.0 is about creating a technology that is human centered. For instance, they gave an example on designer babies. If, people from hard science learn about philosophy, ethics, and humanities, they won't face such ethical concern when developing a product. This is what is being envision by the Japanese government for their younger generation. Collaboration between science and social science is necessary to build a better environment for our future children. Another example is the companies in Japan, such as Hitachi and Fujitsu has already been implementing this 5.0 by designing product that relied fully on technology but puts human at its center (Hitachi, 2017).

Likewise, it is currently a hot topic in Indonesia. Indonesia as a country with the 4th largest population in the world has not been implemented this concept. Our country is still on the industry 4.0. Yet, with the rising interest in AI, Blockchain, NFT, number of unicorn start-up, and all recent technological changes, our country are ready to compete with any other countries in Southeast Asia. Society 5.0 is coming, and we need to embrace it. To prepare with the society 5.0, It is not only the technological side. It is necessary for us to have a strong principle at hearts that based on our belief system. We, as an Indonesian have known to be religious that most of us believed in God. We also commonly practice our religion and tend to be kind to people because we know God would love our good deeds. I personally think that this will help us to move forward and live together with advanced technology.

Technology begets a very important leap in human's life journey. It is important to keep valued of the benefit but it's more important to look out for the human itself. As its purpose is smarter than us, to help us, it will be very ideal if we embrace the technology using our ability to be kind.



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