

Revolutionizing Islamic Education: The Primary Role of Teachers in Society 5.0 Learning Process

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ABSTRACT

Education has various responsibilities and challenges in the age of 5.0. Changing attitudes and behaviors in children who belong to the alpha generation and are accustomed to the rapid advancement of technology and information is one of the issues facing educators. The attitudes that emerge include addiction to technology, cyberbullying, and even the erosion of values. Islamic Religious Education teachers are essential to the education that takes place in the 5.0 age group because they play a crucial role in enhancing students' morals and ethics. The research technique utilized in this study is called library research, and its data sources are books, scholarly articles, and documents pertinent to the study's problem. Solving challenges and thinking critically and creatively are necessary abilities in the 5.0 era of society because they will enable people to benefit from developments in the 4.0 era of industry. The function of PAI teachers in the educational process in the period of Society 5.0 requires that they be imaginative and creative in the learning process, as well as qualified and technologically literate. The role of teachers of Islamic religious education in the period of Society 5.0 in relation to students can enable students to engage in creativity and innovation in learning, making them capable of thinking critically and solving issues and able to develop their morals and character.

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1. INTRODUCTION

A generation of academics who will one day lead the country's ongoing battle for growth is created and built upon as one of the pillars of the nation via education (Mansir, 2020) (Suwarno, 2009). Because of the threat posed by Industry 4.0, the notion of the Society 5.0 era (Putra, 2019), which started in Japan,

was born. It is believed that this new age would help alleviate Industry 4.0's uneasiness so that people and technology may coexist (Umro, 2020). According to Andreja, there is a true push toward the creation of ever-more advanced information and technology as a result of the Industrial Revolution 4.0 (Ievgeniia et al., 2022) and Society 5.0. (Rajko, 2017b). Concerns Resulting from Industry 4.0 The development of civilization has limited innovation. Concerns concerning employment, community socialization, and other issues, for instance, are raised by the 5.0 notion (Al Fa ruqi, 2019).

Education has various responsibilities and challenges at the age of 5.0. Changing attitudes and behaviors in children who belong to the alpha generation and are accustomed to the rapid advancement of technology and information is one of the issues facing educators. The attitudes that emerge include addiction to technology, cyberbullying, and even the erosion of values. Islamic Religious Education teachers are essential to the education that takes place in the 5.0 age group because they play a crucial role in enhancing students' morals and ethics. The research technique utilized in this study is called library research, and its data sources are books, scholarly articles, and documents pertinent to the study's problem.

In anticipation of the worldwide trend of the consequences of the period of disruption, the notion of society 5.0 places greater emphasis on human components or human resources, specifically how people can do so (Ni`mah et al., 2022). The influence of the Society 5.0 Era on all facets of human existence, including education, is complex but yet significant (Pihar, 2022). The paradigm shift that is defined by student-centered learning and lifelong learning that transcends the constraints of location and time is what defines education in the period of Society 5.0 (Ni`mah et al., 2022). The instructor is one of the key elements of education. Teachers that correctly with pupils impart science and technology while instilling moral values via direction and modelling (Gunawan et al., 2020).

The attainment of national educational objectives is a responsibility shared by religious education, which is a component of the national educational system. A crucial component of education that addresses attitudes and values, including morals, religion, and community, is religious education (Kuswanto, 2014). The growth of each pupil is the duty of each instructor. Whether or whether the quality of learning is impacted by the quality of one of the educators, educators, and instructors in general play a very important part in the learning process. High-quality educators may develop and design more dynamic and beneficial learning materials. By fostering a supportive environment and employing efficient and innovative teaching techniques, they will also be able to overcome the shortcomings of their students' course materials and subject matter (Roqib, 2009).

The instructor, one of the components of education, has a significant impact on whether Islamic religious education aims are successful or unsuccessful, according to previous studies. The teacher's role in the learning and teaching process includes both imparting knowledge and fostering students' interests. The teacher must plan the learning process so that pupils can learn efficiently and dynamically in order to fulfill and achieve the anticipated goals (Mursalin, 2022). The elements that affect PAI teachers' ability to teach in the 5.0 age range, however, have not been thoroughly discussed in this research (Bahrurruzi and colleagues, 2022).

The reality that happened Students today have issues with attitudes that include, among other things, technology addiction, cyberbullying, or even a loss of morality (Fadjar, 1999). (Umro, 2020). If the nation's successor or generation believes that character education/akhlakul karimah is no longer the most important thing (Pihar, 2022) then instructors have a very important role in fostering pupils' moral character (Putri et al., 2022). Therefore, instructors of Islamic religious education must consider how to cope with changes in student behavior in this period of Society 5.0 (Umro, 2020). Islamic religious education instructors must thus be capable of handling the difficulties that may arise. Additionally, Islamic religious education instructors must possess the essential skills necessary to resolve these issues (Umro, 2020).

To produce the next generation of outstanding and competitive people, the area of education connected to Society 5.0 may be utilized to promote learning patterns, thinking patterns, and creative innovation from students. As a result, education in the modern era calls for human resources with

specific competencies, including high understanding skills, critical thinking skills, collaboration and communication skills, innovation skills, problem-solving skills, abilities to master communication information technology media, and life and career skills (Nasikin & Khojir, 2021) (Gunawan et al., 2020).

In the age of Society 5.0, this research explains the function of PAI instructors in the educational process. The analysis is carried out theoretically through a written and studied notion by looking at the part Pai instructors play in the educational process. The function of Pai instructors in Indonesia and the new paradigm of learning in the digital age must thus be reviewed. The topic is supported by two core presumptions. The success of learning is first and foremost determined by the strategic and crucial role that teachers play in the learning process. Second, the function of instructors, who would otherwise be limited to knowledge transfer, is marginalized by the new paradigm of learning in the digital era 5.0, which also coincides with the fast expansion of information and communication technology.

No one has extensively explored the function of Islamic Religious Education instructors in the learning process in the Society 5.0 period in previous research (Kahar et al., 2021), (Putri et al., 2022), (Pihar, 2022), (Nastiti & 'Abdu, 2020), (Gunawan et al., 2020), and (Hermawan et al., 2020). The goal of this study is to evaluate and analyze the function of Islamic Religious Education instructors in the learning process in the period of Society 5.0 based on the explanation of the aforementioned issues. The focus of this study's uniqueness, then, is on how Islamic Religious Education instructors contribute to learning in the age of Society 5.0?.

2. METHODS

The research was carried out through library resources, with literature serving as the primary source of data. Academic researchers primarily engage with existing sources available in libraries or readily accessible data, including secondary data. They do not directly encounter field data or rely on eyewitness accounts of occurrences. These particular traits serve as the foundation for creating research knowledge (Snyder, 2019). The approach used to collect the data for this study included secondary data; specifically, data was accidentally collected by glancing at the object in the issue. The use of secondary data is acceptable when discussing how Pai teachers contribute to learning in the 5.0 era.

This study's research methodology was qualitative (Sugiyono, 2016), and it combined a library strategy (Evanirosa & et al., 2022). A literature study is the procedure of doing a review study of books, literature, notes, and reports that are pertinent to the problem that has to be solved (Haryanto et al., 2000) (Sholihah, 2020). The data for this study were obtained using data analysis techniques, and research-related data were looked at (Sukardi, 2013). The data collection technique used in this research is through international and national journals, books, and articles related to the focus of this research. The data in this study were obtained from search results using "publish or perish" by searching through Scopus and Google Scholar using English and Indonesian. The data analysis technique used in this study is data triangulation, namely data collection, displaying data, condensing data (Helaluddin & Wijaya, 2019), and drawing conclusions (Sarosa, 2021).

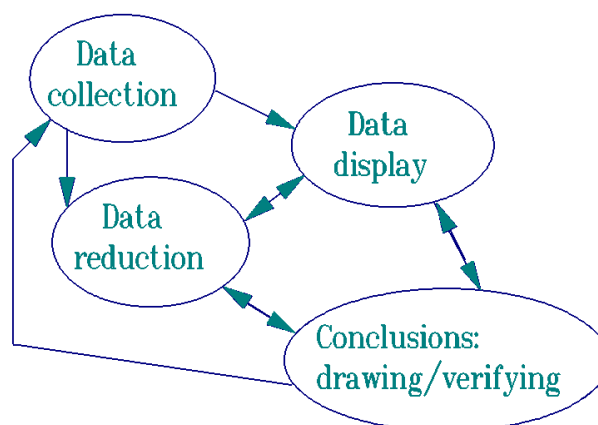


Figure 1. Data Analysis Technique

By reading articles in both English and Bahasa Indonesia, references can be found. To gather and analyze the relevant data, search for references that discuss learning in the Society 5.0 era, the function of the PAI teacher in the learning process, and learning in the Society 5.0 era and the role of the PAI teacher in the learning process. In the age of Society 5.0, the analysis seeks to describe the function of Islamic Religious Education instructors in the educational process. As of now, this research examines sources from 2016 to 2023 that were utilized to investigate how Islamic Religious Education teachers contribute to learning in the age of Society 5.0. The keywords learning in the Society 5.0 era, function of the PAI teacher in the learning process, and learning in the society 5.0 era and role of the PAI teacher in the learning process were used in the researcher's search for references on Google Cendekia and Google Book. The researcher read, reviewed, and analyzed about 60 article books, and from the search results, 42 articles from national and international journals, as well as e-books, were obtained because they matched the topics covered in the researcher's research.

3. FINDINGS AND DISCUSSION

Education is a crucial element of Society 5.0, which aspires to provide a life that is both satisfying and prosperous. A holistic, culturally-based strategy and a successful learning transformation are needed for education in Society 5.0. The foundation for updating the curriculum to reflect pertinent socioeconomic and cultural changes is the idea of providing continuous education. In order to provide the necessary skills, which are divided into three skill groups—learning and innovation skills (Ahmad et al., 2021), information, media, and technology, and life and career skills—education in Society 5.0 must be anticipatory, or able to direct knowledge and age-based skills in the appropriate places (Dwiningrum, 2021).

3.1. The Role of the PAI Teacher in the Learning Process

The research's findings must be sufficiently backed by evidence. The answers, or the research hypothesis mentioned earlier in the introductory section, must come from the study findings and the discovery.

One element of education, especially Islamic religious education, is the teacher. The teacher is not only responsible for transmitting knowledge to his pupils during the teaching and learning process; he is also accountable for their personal growth. According to Islam, teachers' primary responsibility is to educate pupils by maximizing their cognitive, emotional, and psychomotor potential. To encourage students to learn effectively and dynamically to reach and achieve the desired goals, teachers must construct the learning process in this way (Umro, 2020).

With the passing of the era of Industry 4.0, we are shocked by the appearance of the era of Society 5.0, which must be tackled and become a problem in the field of Islamic education, Islamic education

is presently facing a very major task. Islamic religious education instructors must always be prepared to deal with more difficult situations, particularly during the learning process. The intricacy of these difficulties requires that instructors and every aspect of society have the necessary abilities. People must thus have an education since it is essential to both human and physical life (Fadjar, 1999).

Several factors influence the role of Islamic religious education teachers in playing a more effective role when the learning process is in the era of Society 5.0, namely: 1) Technology. Technological advances have had a significant impact on learning in the era of Society 5.0. Technologies such as the internet, social media, and artificial intelligence have made it possible to use more effective and efficient learning methods. Therefore, Islamic religious education teachers must be able to master technology and integrate it into Islamic religious learning in order to play a more effective role; 2) Teaching Skills. The teaching skills of Islamic religious education teachers also influence their role in the learning process in the era of Society 5.0. Teachers must have skills in managing classes, designing interesting curricula and learning activities, and being able to provide effective feedback to students; 3) Learning Environment. The learning environment can also influence the role of Islamic religious education teachers in the learning process. An effective learning environment must include adequate facilities and comfortable conditions for students. Islamic religious education teachers must be able to create a conducive learning environment to achieve the desired learning objectives; 4) Student Needs. Students in the era of Society 5.0 have different needs and preferences from students in the past. Islamic religious education teachers must be able to recognize the needs of students and adapt learning methods and strategies to meet their needs and preferences; and 5) Social Change. Social changes such as globalization, multiculturalism, and multireligiousism also affect the role of Islamic religious education teachers in the learning process. Islamic religious education teachers must be able to understand these social changes and teach Islam in ways that are relevant and effective in different contexts (Muqoyyidin, 2012).

Despite the rapid development of technology that may be employed in the learning process, instructors still play a significant part in students' education. This is so that instructors may still have a role in those aspects of the educational process that technology cannot take over. The ability of the teacher to foster a positive relationship is essential given the significance of the interaction between instructors and students in influencing the effectiveness of learning. The following list outlines the five roles that PAI instructors play in the educational process: a) A teacher acts as the manager of learning, carrying out all necessary tasks to accomplish the goals within the parameters of the established consensus. As a result, the teacher is in charge of arranging, executing, and supervising the learning activities of the students (Buchari, 2018); b) As a facilitator, a teacher makes it easier for students to learn. The instructor no longer serves as the students' exclusive source of knowledge, but he or she still has a crucial role in enabling students to see alternative sources of knowledge (Jagtap, 2016) (Kudryashova et al., 2016); c) Teachers serve as moderators and are responsible for planning, supervising, motivating, and influencing educational activities. All aspects of learning are driven or motored by the instructor to accomplish predefined objectives; d) Motivators: Teachers need to be able to inspire students and foster an atmosphere that motivates them to learn and want to keep learning (SuwardiWibowo & Farnisa, 2018); and e) A teacher who evaluates (assesses) the teaching and learning process and gives feedback on the emotional and psychomotor learning outcomes of students (Cicih, 2012).

Based on this justification, it follows that teachers generally have the responsibility of educating kids effectively so that their pupils can develop to the fullest extent possible in line with Islamic ideals. Simply said, the teacher is the one who must guide the students' learning activities for the learning plan to be completed. Additionally, PAI instructors must possess three key learning competencies, namely: 1) The capacity to identify issues. Every person and part of society must be able to deal with the challenges that arise. A suitable approach is undoubtedly necessary for the problem-solving process, therefore. According to Polya, issue-solving is the process of trying to overcome a challenge. The capacity to solve difficulties is a skill that each person must possess since it is a very crucial unit to

develop in Polya (Polya, 1973); 2) The capacity for critical thought. The analytical, critical, and creative methods of thinking, which must always be introduced and adapted, are the ways of thinking that must be modified in the future. Higher-order thinking is what this is (HOTS). Thinking following HOTS is not average thinking; rather, it is sophisticated, layered, and methodical, and 3) Possibility of creativity. Creative people will have the ability to think freely, have creativity, and make judgments with confidence and without the influence of others. Self-confidence plays a crucial role in creativity; it may even act as a catalyst or a roadblock. Making a significant contribution to the process of life requires a high level of trust. Demikain's creative capacity must be built on self-assurance and the determination to make positive changes in his life.

This explanation leads to the conclusion that the three primary skills are required to be used to address the issues that the community is experiencing regarding education, particularly Islamic education. As a result, a PAI instructor in the learning process has to possess these three key skills. The learning process may be accomplished if the three key competencies are done so, especially in the age of society 5.0.

3.2. PAI Learning Process era 5.0

According to Andreja, there is a real drive toward the advancement of increasingly complex information and technology that she refers to as the Industrial Revolution 4.0 and Society 5.0. This development presents issues for the field of education, particularly Islamic education, as well as for all facets of society. Therefore, to meet the issues that civilization 5.0 will present, patent breakthroughs are required (Rojko, 2017).

With the aid of several technologies created during the Industrial Revolution, civilization 5.0 is able to address a variety of societal issues and challenges. In the PAI learning process, planning the PAI learning system is a pre-planning step to carry out teaching objectives through steps in learning that become a unity consisting of components or elements that interact, are interrelated, or are interdependent, forming a whole complex into a combination arranged according to human elements, materials, facilities, equipment, and procedures that influence each other to achieve PAI learning objectives (Tatang Hidayat, 2018). Society 5.0 Era in Indonesia and other developing countries, where this era has replaced facilities and infrastructure that are more digitally oriented. Has changed the communication system and face-to-face in the field of education, especially in PAI learning activities, using online-based applications.

In PAI learning activities, there are many applications used, namely: a) Skype and Zoom, is an application that allows users to meet face-to-face while participating in online learning activities; b) Google Meet is Google's software available as a service application that allows users to establish online connections. In other words, google meet has the potential to be a useful tool as well as an alternative medium that helps teachers stay Social, whether it's for classroom teaching or organizing with students; c) Discord is a free chat program that allows infrastructure and students to communicate in real-time via text, audio, and video (Maria Alexandrovna Odinkaya, 2021), d) Gsuite for Edu (Google Suite for Education) is a free platform provided by Google to help any educational institution that needs the convenience of online learning. This application has servers or chat rooms in the form of games, music, anime, and memes (Cahill, 2011); e) Edmomo, the app that shapes the platform for learning management systems. Using the capabilities and services offered, educators can build classrooms and organize virtual classes as needed; f) Kahoot, i.e. the app has created an international quiz-based platform. This quiz can be held individually or in groups (Yu, 2021), (Sholy Putri, 2020); and g) The Ministry of Education and culture established Rumah belajar, an online learning program that provides alternative learning resources using technology. Instructors and students can access learning materials, virtual labs, digital classrooms, and more for free.

Based on this explanation, the use of applications in Islamic Religious Education (PAI) learning has many benefits, such as facilitating the teaching and learning process, expanding access to more varied learning resources, and enabling students to be more active in the learning process. Therefore,

the development and use of applications in PAI learning need to be maintained and developed continuously. By developing and maintaining the use of applications in PAI learning, it is expected to improve the quality of learning and prepare students to face challenges in an increasingly digital future.

The role of PAI learning in the Society 5.0 era is a type of learning that allows students to be more digital, creative thinking, innovative, and dynamic. Learning activities can be done anywhere and anytime using digital capacity, regardless of distance, space, or time constraints. And content can be delivered in a variety of ways, including text, images, footage, as well as motion. So much so that in practice, PAI educators use technologies such as computers, notebooks, and smartphones to help them learn in new and exciting ways. Almost all learning activities are carried out online, especially in times of epidemic, and this trend will certainly continue (Bahri, 2022).

Society 5.0 Era in Indonesia and other developing countries, where this era has replaced facilities and infrastructure that are more digitally oriented. Has changed the communication and face-to-face Systems in the field of education, especially in PAI learning activities, by using online-based applications. Based on the explanation above, it can be concluded that every PAI teacher has included technological advances in every learning process, especially in schools. PAI educators also widely use this type of learning application to facilitate the transmission of Islamic teachings to students through e-learning systems. In line with the Society 5.0 era, the growth of digital learning will continue to increase significantly.

3.3 Discussion: The Role of Islamic Religious Education Teachers in the Learning Process in the Era of Society 5.0

The authors should discuss the findings and how they should be interpreted in light of previous studies and the working hypothesis. It is crucial to discuss the outcomes and their implications from the broadest angle imaginable. Additionally, it could suggest potential directions for further study. The debate should cover the following elements: What and how do your findings (results) connect to the initial query or goals mentioned in the introduction section? Do you offer a scientific interpretation for each of your presented outcomes or findings? If so, why? Are your findings in agreement with what other researchers have reported? Or do they differ in any way?

According to Suhendar, teachers should act as facilitators, tutors, inspirers, and role models to the students. In addition, teachers must also have skills such as creativity, innovation, and adaptability in the disruptive era. Leadership, digital literacy, entrepreneurship, global citizenship, teamwork, and problem-solving abilities are among the 21st-century life qualities that teachers must possess. Additionally, students must concentrate on 21st-century skills, including creativity, critical thinking, communication, and cooperation. (Putri et al., 2022).

The ability to educate, advise, teach, and train students are just a few of the duties and responsibilities that Ahmad Sopian claims instructors have. Educator, manager, administrator, supervisor, leader, innovator, dynamizer, evaluator, and facilitator (EMASLIMDEF) are the dual functions that teachers play. EMASLIM is a role owned by the principal. However, on a micro-scale in the classroom, that role must also belong to the teachers (Sopian, 2016).

All factors are crucial in preparing for the period of Society 5.0 and enhancing the caliber of student human resources. Humans will play a bigger part in the idea of civilization 5.0 by turning massive data into a gem of new knowledge that eventually improves people and creates chances for humanity to live a meaningful existence. Human intelligence will be supplanted by robot sophistication under the idea of civilization 5.0 (Prasetya & Agustina, 2019). The characteristics formed in the generation in the Society 5.0 Era are internet addiction, self-confidence, high self-esteem, more openness flexibility, tolerance of change, and a much better level of education and knowledge than the previous generation (Pihar, 2022).

Sulastri Harun (2021) asserts that in order to succeed in the Society 5.0 period, instructors must possess the 4C (creativity, critical thinking, communication, and collaboration) skills, also referred to

as 21st-century life skills. Therefore, teachers are expected to be creative, and inspiring and become good role models (Putri et al., 2022). We must equip students with critical, analytical, and creative thinking not just their cognitive abilities (Ria & Wahidy, 2020). Educators, among other things, lessen their responsibility to act as suppliers of educational materials and turn into sources of creativity for their charges. In order to encourage students to pursue their education freely, educators must act as genuine facilitators, teachers, inspirations, and students (Kahar et al., 2021).

In facing the complexities of the Society 5.0 era which will have a major impact on Indonesia, especially for Islamic religious education teachers, these educators must be prepared to face various obstacles that arise. Therefore, important skills are needed that must be possessed by Islamic religious education teachers to overcome these problems. Some of the skills required include:

3.3.1 Innovation and Creativity in Education

A dynamic, dialogical, Democratic, meaningful, and empowering learning experience for students is what makes a teacher exciting. This is in contrast to conventional, routine, and melancholic learning (Slameto, 2015). Teachers who inspire students see education as a whole and integrated system. Therefore, to maximize the development of intellectual intelligence, the learning process should take an integrated approach to emotional, spiritual, and social intelligence. A teacher who inspires students to become leaders of change transforms into a facilitator of learning and change (Adang Sutarman, I Gusti Putu Wardipa, n.d.).

In the era of Society 5.0, educators need to be proficient in digital abilities as well as creative thinking. A teacher must be more creative and dynamic when instructing students in the classroom (Kahar et al., 2021). The Internet of Things (IoT) in the realm of education, virtual or augmented reality in education, and the usage of artificial intelligence (AI) are three tools that educators must use in the period of society 5.0 as previously defined. All three of these technologies can be used to help identify the learning needs of students and learners (Asih et al., 2022).

Teachers must exhibit creativity and innovation to inspire pupils to do the same. To encourage pupils to think creatively and innovatively during the learning process, it is desired new ideas may be implemented teachers (Ria & Wahidy, 2020). For instance, when performing activities using information and technology (Kahar et al., 2021). So that students can compete in the current global period and be able to establish industry-based employment, we must improve these talents (Ria & Wahidy, 2020). The following methods can be used by teachers to foster their students' originality and creativity: project-based learning, problem-based learning, inquiry-based learning, and discovery learning.

3.3.2 Teach pupils how to think critically and solve issues.

Understanding an issue, gathering as much information as possible to build on it, and presenting potential solutions are all examples of critical thinking and problem-solving abilities (Kahar et al., 2021). Teachers should play a bigger role as facilitators and be able to use digital technology to construct innovative lessons that can encourage students to take an active and critical part in their learning. Teachers must also serve as role models for pupils by using thought processes for human self-development (Putri et al., 2022). The analytical, critical, and creative methods of thinking, which must always be introduced and adapted, are the ways of thinking that must be modified in the future. Higher-order thinking is what this is (HOTS). Thinking by HOTS is not poor thinking; rather, it is complicated, layered, and methodical thinking (Sasmita & Suyadi, 2022). Problem-based learning, inquiry learning, project-based learning, and discussion approaches are all instructional strategies that can be used.

In addition, in the learning process in the era of society 5.0, teachers provide opportunities for students to learn to collaborate and interact in various ways with fellow peers, learning resources and the virtual world. In addition to these interactions, these interactions can also be carried out in the virtual world called seamless learning. In addition, teachers can also use experiential learning, flipped

classroom, and web-based learning to train children's ability to think critically and solve problems (Sudarmanto et al., 2021). Additionally, this is consistent with the Merdeka Belajar curriculum, which aims to implement an innovative learning method and be student-centered. The 21st Century, which is the triumph of the digital world, is the Society 5.0 Era. By utilizing the various intelligences that students possess, they must develop the 4C abilities of critical thinking, communication, cooperation, and creativity according to the 21st-century learning model (Indarta et al., 2022).

3.3.3 Ensuring that pupils have better values and character

Teachers' work in helping kids develop their *akhlakul karimah* must go on forever. It becomes challenging for a teacher when the morality issue grows more pervasive due to information technology that is becoming more speedy and widely available to everyone (Putri et al., 2022). Excellent tasks and obligations for Islamic Religion Education, including participating in the realization of the principles of national education and preparing students for both religious and other general education courses so they may apply what they learn in real-world situations (Pihar, 2022). The role of Islamic Religious Education instructors in the age of Society 5.0 must be carefully considered; educators should place more emphasis on character education, morality, and exemplary behavior than only on their obligations in the knowledge transfer process (Asih et al., 2022). This is because while technology may substitute for the transmission of information, it cannot substitute for the application of hard and soft skills (Nastiti & 'Abdu, 2020). It is the responsibility of teachers to provide children with a solid education to maximize student development in line with Islamic principles. Because the instructor essentially serves as the learning director, directing the student's learning activities to ensure that the learning plan is successfully implemented (Umro, 2020). The emotional connection between instructors and pupils, character development, and teacher modeling and role-modelling are all aspects of teaching that technology cannot replace (Kahar et al., 2021). The family, the immediate surroundings, the society, and the government all actively contribute to character education learning in this situation, ensuring that a millennial generation with excellent manners and fierce competition drawn from cultural and religious standards is created (Pihar, 2022).

The difficulties of teaching Islam have given rise to the notion that Islamic education should focus on developing resilient human resources. Even that is inextricably linked to several chances that can be used to raise generations who are more competitive and participate in a world without borders. Islamic education faces a very difficult challenge in coping with Society 5.0, which is gradually echoing in Japan and will undoubtedly have an effect and influence on Indonesia. Islamic education must therefore be capable of overcoming the difficulties it may encounter (Huda et al., 2022). Teachers must always have and cultivate the traits of personality competencies in order to promote an active learning process and provide inspirational meaning. Being an inspirational teacher will result in the development of a teacher's learning and competency skills that prioritize psychological morality and attachment rather than just being concerned with students' knowledge and skills. Examples include encouraging active learning, teacher writing activities, happiness, and teachers and students changing (Ijudin et al., 2022).

Because of their crucial role in determining students' success in learning, teachers must be able to develop strong relationships with students based on some of the aforementioned qualities. Teachers are required to establish a suitable environment so that pupils wish to participate completely in learning activities that are carried out properly and efficiently.

4. CONCLUSION

The teacher is accountable for his students' growth during the teaching and learning process, in addition to acting as a transmitter of knowledge. Islamic education is currently facing a very significant difficulty because the era of Society 5.0 has not yet fully emerged with the passing of the era of Industry 4.0, which must be addressed and has become a challenge in the field of Islamic education. Islamic religious educators' jobs inherently prepare them to handle increasingly difficult problems, particularly during the learning process. In the learning process, PAI teachers need to possess three key skills: the

capacity to identify problems, the capacity for critical thought, and the capacity for creativity. Meanwhile the role of PAI learning in the Society 5.0 era is a type of learning that allows students to be more digital, creative thinking, innovative, and dynamic. And content can be delivered in a variety of ways, including text, images, footage, as well as motion. So much so that PAI educators use technologies such as computers, notebooks, and smartphones to help them learn in new and exciting ways. The role of PAI teachers in the process of learning in the era of 5.0 is to foster creativity and innovation in learning, instill the ability to think critically solve problems in students and improve the character and morals of students.

The limitations of this research are as follows: (1) Limited data and information available. This research may face limitations in the available data and information regarding the role of Islamic religious education teachers in the era of Society 5.0. This can affect the accuracy of research findings and conclusions, (2) Limited research time. This research has limited time to collect data and analyze it. This can limit the ability of researchers to thoroughly investigate the role of Islamic religious education teachers in the learning process in the era of Society 5.0, and (3) Methodological limitations. This research is limited to certain methodologies, such as interviews or surveys, which may limit the ability of researchers to dig in depth and gain a holistic understanding of the role of Islamic religious education teachers in the era of Society 5.0. For this reason, it is recommended for further research, namely: (1) Using various types of data and information sources. Researchers can use various types of data and sources of information, such as interviews, observations, and documentary studies to gain a more holistic understanding of the role of Islamic religious education teachers in the era of Society 5.0, (2) Expand the sample. Researchers can expand the research sample to a wider area and various types of schools and education levels to obtain a more complete picture of the role of Islamic religious education teachers in the era of Society 5.0, and (3) Maintain accuracy in research. Researchers must ensure that they maintain due diligence in their research and examine the possibilities of data collection and analysis. This can increase the accuracy of research findings and conclusions drawn.

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