



## **STRATEGY OF ISLAMIC EDUCATION INSTITUTIONS IN DEALING WITH MORAL DEGRADATION IN THE ERA OF SOCIETY 5.0**

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### **Abstract:**

In this societal era, rapid technological advances impact the growth and development of the younger generation as students, both directly and indirectly. The moral degradation of youth is one of the many harmful effects of this society era. Therefore, educational institutions must have the right strategy to deal with societal developments to face the challenges of moral degradation in the colonial era. The research was conducted at the Mazro'atul Ulum Foundation, Ds. Jaya Bakti, Kec. Madang Suku I, Kab. OKU East, South Sumatra, using qualitative field research. The results of the study show that the strategy carried out by the Mazro'atul Ulum Foundation as an Islamic educational institution facing moral degradation in the social era is by using several strategies, including building a madrasa culture and actualizing it naturally so that all school members can follow the transformation of life but still adhere to Islamic teachings, build synergies with school members, the community and with student guardians to supervise and control, apply the concepts of ta'dib, tardis and ta'lim in Islamic educational institutions.

**Keywords:** *Strategy, Islamic Educational Institutions, Moral Degradation, and Society Era*

### **INTRODUCTION**

Education is essential for survival because humans cannot live properly without education (Sanusi & Suryadi, 2018). In addition, education is a crucial investment and plays a strategic role in achieving quality talent (Abdullah et al., 2023). So that efforts to develop, improve, and maintain human life can be fulfilled through education, then education is a fundamental requirement in efforts to empower human resources. As Article 1 Paragraph 1 of Law Number 20 of 2003 concerning the National Education System that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state.

The era of Society 5.0 is an era of a human-centred and technology-based society concept. The community can answer various social problems by utilizing various innovations that have emerged since the Industrial Revolution 4.0, such as the internet of things (internet for everything), artificial intelligence (artificial intelligence), big data and others (Putra, 2019). The society era forces all fields to be able to innovate, including the world of Islamic education, where most students are millennials who have been familiar with digital technology since birth. Digital technology infiltrating all aspects of life has had a significant impact on the educational paradigm, if in the past education tended to improve morals, now it tends to focus on the speed of absorption of

knowledge and intelligence of students so that they can compete globally in international contests (Rahayu, 2021).

In this societal era, rapid technological advances impact the growth and development of the younger generation as students, both directly and indirectly. The moral degradation of youth is one of the many harmful effects of this society era. The younger generation is committing more crimes, which signifies significant moral degradation. Many young people spend more time on social media and smartphones, and the amount of biased information and content shared on social media and the internet is excessive. If it is not filtered correctly, it can turn into harmful information such as pornography, violence and crime.

This fact is quite alarming. Advances in technology and education even trigger a moral crisis. As a subsystem of the national development system, Islamic education must fully realize national education goals as an integral part of national development. Islamic education must also play an active role in efforts to overcome the moral crisis in society. Therefore, Islamic education must become an education that can adapt to the times but still by the objectives of education based on the Al-Qur'an and As-Sunnah.

The Mazroatul Ulum Foundation is an Islamic educational institution that realizes the importance of anticipating negative things that arise in this societal era because out of 300 students at the Foundation, there are approximately 15 students who commit moderate violations, either directly or through social media which related to the morality of students who are not good. So that school members, both principals and teachers, must follow the existing changes to develop the schools they manage but remain responsive to the developments and challenges of moral degradation in this societal era. Therefore, educational institutions must have the right strategy to deal with developments in the societal era so that they can face the challenges of moral degradation in the societal era.

## **RESEARCH METHODS**

This study uses a field research approach or field research using qualitative research, namely a type of research that seeks to describe or describe critically a phenomenon, event or event regarding social interaction in society to seek and find meaning in the actual context by examining and explaining based on scientific stages carried out systematically (Yusuf, 2015). The research was conducted at the Mazro'atul Ulum Foundation, which is the foundation that oversees Madrasah Ibtidayah (MI Masro'atul Ulum) and Madrasah Tsanawiyah (MTs Jaya Bakti). Data collection techniques using the method of observation, interviews, and documentation. Data analysis was carried out using triangulation, which starts from the data reduction process to conclude.

## **RESULTS AND DISCUSSION**

### **Era Society**

The concept of society 5.0 or society 5.0 is a human-centred society based on the technology (technology-based) that Japan first developed. This concept was born as a development of the industrial revolution 4.0, which is considered to have the potential to degrade human participation in life (Ruskandi et al., 2021)

The era of society 5.0 is expected to provide space for humans to solve social problems through systems resulting from technological advances that connect the physical world and cyberspace. In short, technology at that time had become an inseparable part of human life. One of the shifts that will occur is that the function of the Internet, which was initially only a provider of information, will turn into a means of living life, everything that comes into contact with the Internet (Ratnadewi et al., 2020).

The impact of massive technological development has brought human civilization into a new era, namely the era of society 5.0. In the era of society 4.0, humans can access and share information via the Internet. In the era of society 5.0, technology is part of humans; the Internet is no longer a medium for sharing

information but a tool for living life for humans. This is a development to overcome some of the problems humans face that can be solved with technological developments. The target point is to overcome some of the obstacles that have often occurred due to distance and space. And time. (Ruskandi, et al., 2020).

### **Islamic Education Institute**

Institutions in the Big Indonesian Dictionary are bodies (organizations) whose purpose is to conduct a scientific investigation or do business (KBBI Compilation Team, 1999). Others interpret educational institutions as institutions or places where educational processes take place intending to change individual behaviour in a better direction through interaction with the surrounding environment. So that Islamic educational institutions are interpreted as places where the educational process takes place intending to change individual behaviour towards a better direction through interaction with the surrounding environment. Moreover, the change in question is, of course, based on Islamic values.

Islamic education is a conscious effort carried out by those responsible for fostering, guiding, developing and directing the potential of children so that they can function and play a role by the nature of the incident (Jalaludin, 2010).

Islamic education, in general, aims to increase students' faith, understanding, appreciation and experience of Islam so that they become Muslims who believe in and fear Allah SWT and have noble values starting from personal, social, national and state life (Muhaimin, 2004).

The Purpose of Islamic Religious Education, according to Abd. Rahman Shaleh, namely (1) So that students can understand Islamic teachings in a primary (simple) and comprehensive manner so that they can be used as guidelines for life and practice, both about Allah SWT, their relationship with Allah SWT. with society, and himself with the environment; and (2) Developing a person with the noble character that is in line with Islamic teachings (Saifuddin, 2023).

### **Mazro'ayul Ulum Foundation Strategy as an Islamic Education Institution in Facing Moral Degradation**

There are several strategies that educational institutions can use in managing their institutions in order to face challenges in the colonial era. These strategies include (1) substantive strategy, namely Islamic education institutions need to provide comprehensive programs from both cognitive (understanding), affective (acceptance or attitude) and psychomotor (experience or skill) aspects, (2) bottom-up strategy, namely the growth and development of Islamic educational institutions must start from the bottom. This means that the concept and design of the curriculum and various policies for developing the quality of human resources and other physical facilities must be adapted to the community's needs, potential and aspirations. Communities must be involved from the planning and implementation to the evaluation stages. The concept of togetherness that is built from below is what is believed to be able to foster a high attitude of concern (concern), a sense of belonging (a sense of belonging), and a sense of responsibility (a sense of responsibility) for the achievements achieved. The School/Madrasah committee can represent this community participation. (3) deregulatory strategy, namely Islamic education institutions, should be given the freedom to be creative and improvise on coaching and development programs, being flexible on the general rules made by the government. (4) cooperative strategy, namely in the process of coaching and development, Islamic educational institutions must be able to work together, (collaborate) and empower all potential and existing resources both internally and from the surrounding environment (Sirozi, 2004)

The Mazro'atul Ulum Jaya Bakti Foundation is the umbrella organization for Madrasah Ibtidaiyah and Madrasah Tsanawiyah, Islamic educational institutions with a shared vision of achieving achievements and having good morals. This vision is a reflection of the goals of Islamic education itself. In its operations, madrasas in this Foundation emphasize the quality of learning directed at outputs and outcomes. Based

on Islamic principles, madrasas at the Foundation are proven to show their existence and prove themselves as one of the madrasas that become a reference material for the community in choosing education. This reinforces that religion-based education is still the people's choice.

Darlan said Islamic education was directed in full accordance with religious principles, in this case, sharia and aqidah (Darlan et al., 2021). Islamic education needs to place itself not only strong in religion but also in science. In its implementation, Islamic education requires and will continually evaluate in line with the times and respond to its demands.

Regarding the position of Islamic religious education institutions in society 5.0, the most important thing is strengthening character education. It cannot be denied that technology has played an essential role in human activities. However, on the other hand, "values" in social life cannot be reached by technology. Today, there are many phenomena of degradation or moral decline that occur due to technological advances because not a few students abuse technology and the internet to access something negative, both at school and outside of school, such as pornographic pictures and videos that they should not just see to display or worse, to disseminate to internet users. Another negative impact of society 5.0 is the powerlessness of individuals to distinguish between reality and cyberspace, which in the end, can lead to various psychological disorders; even bullying can occur in cyberspace (Burhanudin, 2020). All of that, of course, is an act that violates the norm. This requires more supervision and attention from various parties so that the development process does not cause bad things in the future.

The Mazro'atul Ulum Foundation realized this, so they made various efforts as a form of strategy to deal with moral degradation in this social era. The first strategy carried out by the Mazro'atul Ulum foundation is to build a madrasa culture and actualize it naturally so that all school members can follow the transformation of life but still adhere to Islamic teachings. In the school culture, it is necessary to establish attitudes, characters and behaviours that are mutually agreed upon to become the values that are adhered to. Embedded values are based on the Al-Quran and hadith as the only source and standard. School culture can be built through habituation by

Inviting all school members to behave and behave by Islamic teachings;

Creating Islamic relations in the form of mutual tolerance (Masamune), mutual respect (takaarum), mutual love (taraxacum), mutual assistance (ta'awun), and acknowledging each other's existence, acknowledging and being aware of the rights and school community obligations; and

Carrying out various habituation activities aimed at getting closer to Allah as a means of forming the personality and morals of students.

The habituation activities are performed by performing dhuhur prayers in congregation, performing midday prayers in congregation, Islamic studies, ubudiyah practices, and reciting the Al-Quran before learning.

The two foundations and madrasas build synergy with all parties, namely the community and student guardians, to supervise and control. One of the activities is by holding meetings between the Foundation and parents of students to coordinate the development of students at school and home to improve supervision and control of student behaviour.

The third applies the concept of a tail. The concept of ta'dib is an effort to create situations and conditions that encourage students to be encouraged and moved in their souls and hearts to behave and act without leaving adab or manners by Islamic law (Suparman et al., 2020). By applying the concept of ta'dib in Islamic education, the Islamic education institution has encouraged students to improve their manners and manners. If the concept of the tail is applied in the 5.0 era, it will awaken and move the souls of students to continue to apply Islamic values in today's world.

Fourth, applying the tardis concept is carried out through an integrated approach to the learning process. This concept emphasizes the ability of students to understand the lessons taught to students so that they can develop themselves

according to their understanding but still under the direction of the teacher. In Islamic educational institutions, the concept of *tardis* is often applied to students to increase their potential and understanding of students.

The fifth applies the *ta'lim* concept, namely a concept that is carried out through an integrated approach in the learning process that places more emphasis on the transformation of science and technology (Efendi, 2016). In the table that is carried out, however, it must be linked to Divine values. So, it is unsurprising that knowledge is not value-free in the table concept. This is because he must always be bound by divine values that are beneficial to students as a whole.

## CONCLUSION

The strategy carried out by the Mazro'atul Ulum Foundation as an Islamic educational institution facing moral degradation in the era of society is by using several strategies, including building a madrasa culture and actualizing it naturally so that all school members can follow the transformation of life but still adhere to Islamic teachings. , building synergies with school members, the community and with student guardians to supervise and control, apply the concepts of *ta'dib*, *tardis* and *ta'lim* in Islamic educational institutions.

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