

## Islam Challenge in the 5.0 Society

Suhri Hanafi<sup>1\*</sup>, Suraya Attamimi<sup>2</sup> & Syarief Hidayatullah<sup>3</sup>

<sup>1</sup> Islamic Family Law Study Program State Islamic University Datokarama Palu, Indonesia

<sup>2</sup> State Islamic University Datokarama Palu, Indonesia

<sup>3</sup> State Islamic University Datokarama Palu, Indonesia

\*Corresponding Author: Suhri Hanafi, E-mail: [suhrihanafi@iainpalu.ac.id](mailto:suhrihanafi@iainpalu.ac.id).

---

### ARTICLE INFO

Volume: 2

---

### KEYWORDS

Islam, Society 5.0, Social Fiqh

---

### ABSTRACT

The purpose of this research is to examine Islamic beliefs and the difficulties they encounter in the age of society 5.0. This study employed qualitative library research as its methodology. The descriptive method was employed in this study's data analysis. The study's findings indicate that Islam's numerous problems in the age of society 5.0 include upholding Islamic ideals while gaining access to a variety of fields of endeavor through artificial intelligence and big data technologies. The idea of social fiqhi, on the other hand, is one of Islam's solutions to society 5.0's difficulties as a contextual response to the times' dynamics so that it is more proactive and responsive towards social, economic welfare, human development, self-reliance, and other needs of people. Specifically in terms of cultural, social, economic, and political concerns, social fiqhi is given in this context as social ethics and spiritual ethics, which are associated with community development.

---

## 1. Introduction

The difficulties that people must overcome are evolving together with the times in increasingly complicated ways (Pihar, 2022). There might be significant changes in how people live as a result of the fast growth of technology and the flow of information. People's knowledge, understanding, attitudes, and behavior change in all facets of life as a result of the increased flow of information, in accordance with advancements in technology and information flow (Hidayat, 2020). The industrial revolution includes these technical developments and information exchanges. 4.0.

The industrial revolution was not the only time that the way life is lived has changed. 4.0. The Japanese government announced society 5.0, a more developed order from the disruption 4.0 period, in 2019. A thriving, human-centered society is the goal of society 5.0, an information society based on society 4.0 (Mahmudi, 2019). If it is not properly handled, the idea of contemporary knowledge, which is based on robotics and big data, might potentially have repercussions for the degeneration of humans. As a result, one of the remedies employed to mitigate the bad effects of civilization 5.0 is a religious one.

Islam is a worldwide religion that controls human existence horizontally as well as vertically through its deity. Along with vertical concerns like social, cultural, economic, legal, and religious advancements, Islam also governs horizontal issues like human connections with one another in all spheres of life. Islam is an adaptable and vibrant religion due to its universality. A thriving, human-centered society is the goal of society 5.0, an information society based on society 4.0 (Mahmudi, 2019).

---

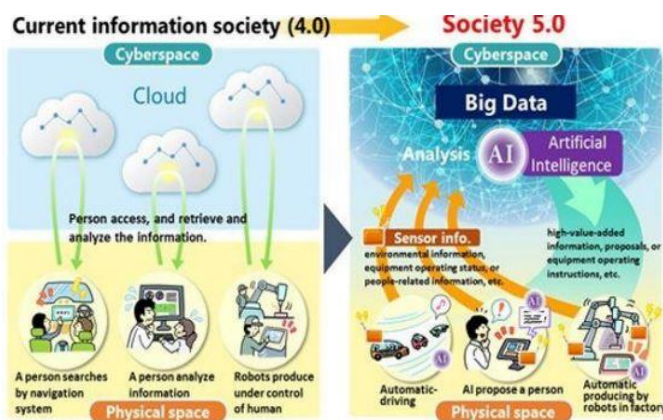
<sup>1</sup> Suhri Hanafi is a Ph.D. Candidate of Islamic Family Law Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 2<sup>nd</sup> International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2023, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

Islam is a flexible and dynamic faith that can adapt to the demands of a changing world because of its universality. Islam is therefore present to help the ummah find solutions to its issues at practically every stage of life's growth. The purpose of this research is to examine Islamic beliefs and the difficulties they encounter in the age of society 5.0.

## 2. Literature Review

The term "Society 5.0" refers to the idea of human-centered community technology working in conjunction with technology (AI and IoT) to address integrated societal issues in both virtual and physical places. In essence, Society 5.0 is a new stage in social development that incorporates technical systems like the Internet of Things (IoT) and Artificial Intelligence (AI), which can handle and analyze large amounts of data. Large amounts of data from sensors in actual space are gathered in virtual space in society 5.0. Artificial intelligence (AI) analyzes big data, and the analysis's findings are then presented to people in a variety of ways in real space.

In Society 5.0, real space (physical space) and virtual space (virtual space) are highly converged. In the past, members of the information society (Society 4.0) would use the Internet to access cloud services (databases) in cyberspace to search, retrieve, and analyze data. In Society 5.0, a significant quantity of data collected by sensors in physical space is stored online. Artificial intelligence (AI) analyzes this huge data in cyberspace, and the analysis's findings are then sent to people in physical space in a variety of ways (Firdaus, 2020). In the past, gathering information across a network and having it examined by people was standard procedure in the information society. The ideal outcomes produced by AI that are beyond the capacity of humans are transmitted back into physical space in Society 5.0, where people, objects, and systems are all connected in cyberspace. Industry and society both benefit from this process in ways that were not before feasible. What follows is an example of how society 5.0 operates:



Pict. 1. The way Society 5.0 runs

### 2.1 The Growth of Society 5.0

Society 1.0 (Hunting Society), Society 2.0 (Farming Society), Society 3.0 (Industrial Society), and Society 4.0 (Information Society) were predecessors of Society 5.0. In other words, Society 5.0 is a new stage in social development that integrates technical systems like the Internet of Things (IoT) and Artificial Intelligence (AI), which can handle and analyze large amounts of data.



Pict.2. Community Growth Transitions Leading to Society 5.0

Humans learn how to band together to build societies in society 1.0. Humans are still engaged in hunting today (Irawan, 2020). Humans use food gathering and movement as a kind of self-defense. Simple tools were created by humans, and they defended themselves and cooked using fire and other natural forces. In the age of society 2.0, people concentrated on learning about farming. Humans no longer needed to spend their time hunting and migrating from one location to another because of this agricultural revolution. Instead, they started to settle down and develop a more complex civilization and culture (Suherman et al., 2020). Humans started to settle down and create more sophisticated civilizations during this time, which led to the emergence of several kingdoms, the introduction of writing, and the emergence of large cities.

Additionally, civilization 3.0 has reached the industrial age, which is the time period in which people began utilizing machines to assist in their daily duties. With the information they had at the time, people started to construct factories by creating goods to satisfy their wants. In factories with a pay system, people work. Humans being used to computers, the internet, and their usage in daily life is an indication that we have reached society 4.0 (Irawan, 2020). In the "society 4.0" age, people may quickly access and exchange a wide range of information online. People are becoming more familiar with computers and the internet as a result of advancing science and technology, which allows them to access information faster. The rapid data flow gives the impression that place and time are unimportant in human life. The industry is vying to provide a product that makes it easier for consumers to get knowledge in this technology age (Suherman et al., 2020).

The society of 5.0 time frame is an improvement above society 4.0, when technology is integrated into people's daily lives and used for more than just information sharing. In society 5.0, a seamless, simple, and quick living are prioritized. For instance, computers and the internet may be used to manage the usage of robots that can assist restaurants, clean homes, etc. Human life is made practical and automated by Society 5.0. So that humans can live well and comfortably rather than being controlled by technology. Future economic issues and human inequalities can be reduced because to the development of this technology (Salgues, 2018).

### **3. Methodology**

This study employed qualitative studies on libraries as its methodology. Research on literature is one in which the subject of study employs books from the library as a source of information (Hadi, 2002). Because the information utilized in research is obtained from libraries in the form of books, encyclopedias, dictionaries, journals, papers, periodicals, and other publications, it is known as library research (Harahap, 2014). The data analysis approach utilized in this study is a descriptive method, which aims to explain and analyze what already exists, evolving viewpoints, active processes, impacts or effects that occur, or emerging patterns (Sumanto, 2014).

### **4. Results and Discussion**

#### **4.1 Islam and It's Challenge in 5.0 Society**

Muslim men and women are encouraged by the cultural 5.0 to carry their luggage and dress professionally. Technology improvements in the sectors of transportation and information will have an influence on culture in the context of globalization and modernization, which will lead to moral, ethical, and social standards (Nurliana, 2019). System and big data analysis are principally responsible for enabling access to transportation, commerce, healthcare, and education as part of the developing knowledge and technology of the so-called "society 5.0." This reality presents both a competitive challenge and an opportunity, while balancing abilities in seizing chances and preparing for upcoming obstacles (Nurliana, 2019).

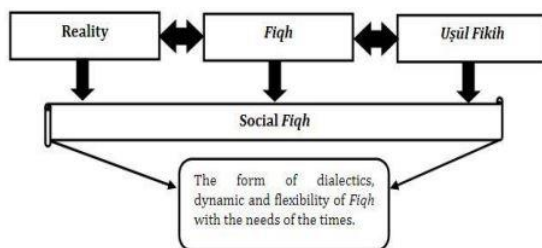
It is projected that many individuals tend to overlook the moral and religious aspects of their individual and social lives when leading a life that is exclusively technical and professional. Science and technology will be essential to civilization in the future. If you are not adept at using it, science and technology may affect how people think about them and change how much faith they have in them. The integrity of human life will be compromised if this occurs. Because if science and technology rule the world, everything will be geared toward a hedonistic lifestyle and consumerism. Therefore, the advancement of science and technology must be balanced with the advancement of morality and religion since these advancements alone cannot restore human humility and can instead breed human hubris and a desire for unbridled power (Hasan, 2000).

#### **4.2 Islam's Reaction in The Age of Society 5.0**

In Period 5.0, human resources are developed, socioeconomic freedom is achieved, and quality of life are raised while ethical behavior, community, and societal duty are upheld (Rasyid, 2021). The different sources of Islamic law that are consulted for

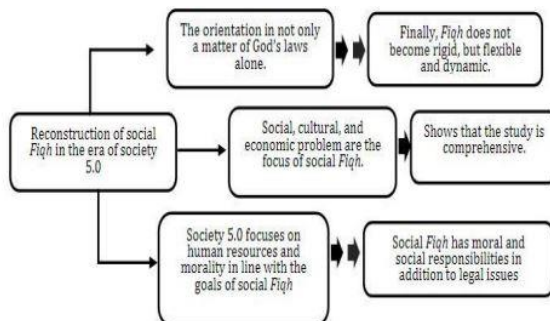
guidance in resolving the myriad social issues the ummah faces are not present in the text. The rationale is straightforward: society 5.0 is a modern problem that has arisen long after the Islamic legal texts were written. Therefore, contextualizing the understanding of the sources of Islamic law is required in order to view the idea of societal 5.0 from an Islamic viewpoint. Especially within the purview of fiqhi, a source of practical law that thoroughly outlines the issues facing the ummah in a legal analysis, whether social.

As a branch of Islamic law, social fiqh is responsible for finding alternatives to traditional pathways in order to address the issues facing the ummah. To be more effective and responsive to social welfare, the economy, human growth, self-reliance, and other human needs, social fiqh is a contextual response to the dynamics of the times. In social, economic, cultural, and educational facets, human beings. Of course, with the primary goal of molding and improving the lives of others. Social fiqh will therefore react to, adapt to, and give attention to public, societal, and national issues that arise in contemporary society (Efendi, 2010). Specifically in relation to cultural, social, economic, and political issues, fiqhi is portrayed in this context as social ethics and spiritual ethics, which are identical with community development (Rasyid, 2021). KH Sahal Mahfudh is one of the founders of the idea of social fiqhi. According to Asmani (2014), social fiqhi aims to revitalize fiqhi so that it can occasionally offer practical answers and contributions to human life. This concept has the potential to reinforce the fundamentals of fiqh science and expand fiqh studies as one of the forces behind contextual variation in people's lives. In response to the concerns of the day, social fiqh is conceptualized as follows:



Pict. 3 Social Fiqh Draft

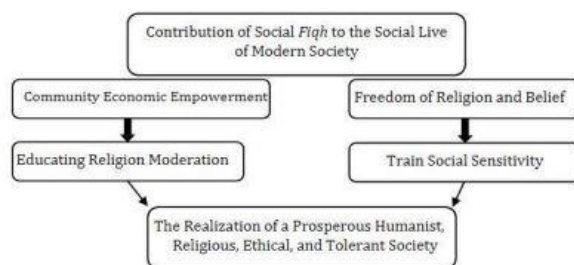
Further analysis of the Sahal Mahfud's social fiqhi growth is necessary, particularly in light of society 5.0's difficulties. Fiqh must be produced and updated on a constant basis in accordance with the times. It is envisaged that fiqh will universally adapt to the different requirements, difficulties, and interests of society by recreating the social fiqhi society 5.0. Human values, justice, welfare, economic prosperity, solidarity, and benefit are all impacted by this restoration. Social rituals are oriented horizontally as well as vertically according to social fiqhi. In addition to governing how people and God interact, social fiqh also maintains order among people, the natural world, and the government. Social fiqh studies are undoubtedly more thorough. The result is the achievement of a more humanitarian, socialist, ethical, and capable of wisely promoting the advancement of the ummah while still employing religion as its core social life. to improve the quality of human life.(Rasyid, 2021)



Pict 4. Social Fiqh Reconstruction

The social life of contemporary civilization is inextricably linked to many issues, lifestyles, and crazy concepts that occasionally influence lives and behavior. The social fiqh plays a part in giving guidance on how to live in a decent society. This offers an additional viewpoint on how to conduct in accordance with Islamic teachings by rejecting extraneous paradigms that contradict them. It is best to steer clear of the paradigm that emerges in contemporary culture and is accepted by those outside of Islam. In this situation, social fiqh serves as a filter for these unfavorable effects (I, 2013).

Another contribution of social fiqh to the community's social life is its role in assisting in the community's education and direction to become sophisticated, autonomous, and successful human beings. The following are the ways in which this contribution is made: by offering concepts and solutions for how to create a modern populist economy, by creating sharia cooperatives of mutual aid, and by offering a variety of legal fatwas that facilitate the socioeconomic affairs of the community (Syukur, 2018). The following are some of the contributions made to the notion of social fiqh in the period of society 5.0: foremost, the empowerment of the local economy. the second is the recognition of the freedom of religion and belief. Teach a reasonable faith, third. Fourth, encourage social awareness among people. (Fauza, 2018).



Pict. 5. Contribution of Social Fiqh

## 5. Conclusion

The term "Society 5.0" refers to the idea of focused on humanity community technology working in conjunction with technology (AI and IoT) to address integrated societal issues in both virtual and physical places. Access to diverse spheres of life using AI and big data systems while upholding Islamic principles is one of the issues Islam faces in the age of society 5.0. A contextual response to the dynamics of the times, the idea of social fiqhi is one of Islam's responses to society's 5.0 challenges in order to make it more responsive and productive in terms of social, economic welfare, human development, and other needs of people. Fiqhi is portrayed in this context as a kind of spiritual and social ethics that is particularly concerned with cultural, social, economic and politics.

## References

- Asmani, J. M. M. (2014). Fikih Sosial Kiai Sahal Sebagai Fikih Peradaban. *Al-Ahkam*, 1, 31–46.
- Efendi, D. (2010). *Pembaruan Tanpa MembongkarTradisi: Wacana Keagamaan di Kalangan Generasi Muda NU Masa Kepemimpinan Gus Dur*. Kompas.
- Fauza, N. (2018). Fikih Inklusif dalam Konteks Multikulturalisme Sosial Keagamaan Masyarakat Indonesia (Studi Pemikiran KH. Abdul Qodir AF). *At-Tahdzib: Jurnal Studi Islam Dan Muamalah*, 6(2).
- Firdaus. (2020). *Mengenal Society 5.0 "Sebuah Upaya Jepang untuk Keamanan dan Kesejahteraan Manusia."* Department of Electrical Engineering UII.
- Hadi, S. (2002). *Metodelogi Research*. Andi Offset.
- Harahap, N. (2014). Penelitian Kepustakaan. *Iqra'*, 8(1), 68–73.

- Hasan, M. T. (2000). *Diskursus Islam Kontemporer*. Listafariska.
- Hidayat, S. (2020). Al-Qur'an dan Tantangan Society 5.0. *Saliha*, 3(2), 1.
- I, I. (2013). Pengenalan Metodologi Filosofis dalam Kajian Fikih Budaya dan Sosial. *KARSA: Journal of Social and Islamic Culture*, 20(2).
- Irawan, E. (2020). Menyongsong Perdaban 4.0 Melalui Pelatihan Pembuatan Website Bagi Warga Desa Perbatasan. *Indonesian Engagement Journal*, 1(1), 31.
- Mahmudi, I. (20109). Urgensi Perilaku Keagamaan pada Era Society 5.0. *Prosiding SNBK (Seminar Nasional Bimbingan Dan Konseling)*.
- Nurliana. (2019). Transformasi Masyarakat Islam Era Revolusi Industri 4.0. *Jurnal Madania*, 9(2).
- Pihar, A. (2022). Modernisasi Pendidikan Agama Islam Di Era Society 5.0. *Journal Liaison Academia and Society*, 1(1), 2.
- Rasyid, A. (2021). Social Fiqh and Its Implications for Community Life in Society 5.0. *Al-Ahkam*, 31(2), 145.
- Salgues, B. (2018). *Society 5.0: Industry of the Future, Technologies, Methods and Tools*. John Wiley & Sons.
- Suherman, Musnaini, Wijoyo, H., & Indrawan, I. (2020). *Industry 4.0 vs Society 5.0*. CV. Pena Persada.
- Sumanto. (2014). *Teori dan Metode Penelitian*. CAPS (Center of Academic Publishing Service).
- Syukur, A. (2018). Revitalisasi Ilmu Fiqh di Pesantren: Agenda Memperkuat Kontribusi Terhadap Ekonomi Islam di Indonesia. *Qawānīn: Journal of Economic Syaria Law*, 2(2).