

Sayyid Idrus Bin Salim Al-Jufri's Educational Thoughts And Their Relevance In The Era Of Society 5.0

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ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489	This study examines the educational thoughts of Sayyid Idrus bin Salim Al-Jufri (Guru Tua) and their relevance to Islamic education in the Society 5.0 era. Guru Tua was an Islamic education figure who established Alkhairaat Institute in Palu in 1930 with a vision to develop individuals who are faithful, pious, and noble in character. This research employs a qualitative method with a library research approach. The findings reveal that Guru Tua's educational philosophy is grounded in principles of holistic education, integration of knowledge and morality, human brotherhood, and modern sustainable educational management. Professional teacher criteria include the ability to motivate, sincerity, piety, noble character, patience, and hard work. These thoughts remain highly relevant in the Society 5.0 era, which requires a balance between technological advancement and the strengthening of moral-spiritual values. The integration of knowledge and morality emphasized by Guru Tua provides solutions to moral crises amid rapid digital technology development.
KEYWORD	
Educational Thought, Sayyid Idrus Al-Jufri, Islamic Education, Society 5.0, Integration of Knowledge and Morality	

1. Introduction

Education is the primary foundation for building a nation's civilization. However, the challenges facing education in Indonesia are increasingly complex, particularly in the face of a moral and character crisis in the era of globalization and digitalization. Education that focuses solely on intellectual aspects without balancing character and spirituality with development will produce a generation that is intelligent but morally weak. At the beginning of the 20th century, the state of Islamic education in Central Sulawesi, particularly Palu, was still very concerning. The community was still steeped in animist and dynamist traditions that deviated from Islamic values. The arrival of Dutch colonialists with a mission to Christianize the region further exacerbated this situation. It was in this context that Sayyid Idrus bin Salim Al-Jufri emerged as a reformer of Islamic education. In 1930, Guru Tua founded the Alkhairaat School in Palu with the goal of educating the community and developing individuals with faith, piety, and noble morals. The name "Alkhairaat," meaning "goodness," reflects an educational vision that focuses not only on knowledge but also on character development.

In the current era of Society 5.0, where technology and artificial intelligence are rapidly advancing, Guru Tua's educational thinking has become increasingly relevant. This era demands a balance between technological advancement and the strengthening of human values. Therefore, this study aims to examine the principles of Guru Tua's educational thinking and their relevance in addressing the challenges of education in the era of Society 5.0.

* **Muspaida Rahim** is a Student Islamic Religious Education Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 4th International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2025, as a presenter, organized by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

2. Literature Review

Research on the educational thought of Sayyid Idrus bin Salim Al-Jufri shows a consensus that the main focus is on the integration of knowledge and moral formation (Nurhayati, 2018). This concept is supported by the analysis of Musdar Saidi et al. (2023) who highlighted the holistic educational goals of Guru Tua, namely to produce individuals who are not only knowledgeable and pious, but also socially responsible, while emphasizing that ideal educators must have noble character and be role models (Djulaiha Gaus, 2024; Saifulhaq Inaku, 2017). Contextually, Guru Tua's ideas on religious moderation and human brotherhood (Ukhuwah Insaniyah) have proven relevant in building a tolerant attitude amidst diversity (Haris et al., 2020). This relevance is even stronger in the Era of Society 5.0, where several recent studies (Akhyar & Ningsih, 2024; Fauzi & Nurhaliza, 2024; Ridwan & Karim, 2023) conclude that a comprehensive approach that combines technology, data, and the humanitarian values inherited from the Old Masters is the key to overcoming the challenges of moral decadence in the digital era.

3. Methodology

This study employed a qualitative method with a library research approach. Data were collected through documentation studies from various sources, including scientific journals, books, articles, and documents related to the educational thought of Sayyid Idrus bin Salim Al-Jufri. Primary data sources included poems and documentation of the Guru Tua's direct thoughts, while secondary sources included previous research on the figure and his thoughts.

The data analysis technique used content analysis with the following steps: (1) collecting data from various literature sources, (2) reducing data by selecting information relevant to the research focus, (3) systematically presenting the data, and (4) drawing conclusions based on an in-depth analysis of the Guru Tua's educational thoughts and their relevance in the Society 5.0 era.

4. Results and Discussion

4.1. Principles of Sayyid Idrus bin Salim Al-Jufri's Educational Thought

The Old Teacher's educational thinking is based on several comprehensive and visionary fundamental principles:

4.1.1 Holistic and Comprehensive Education

The Old Teachers viewed education as an effort to develop all human potential holistically, not just intellectual aspects but also moral, spiritual, and social aspects. This holistic education was the answer to the failure of an education system that emphasized only intellectual intelligence without considering character and moral development.

4.1.2 Integration of Knowledge and Morals

The principle of integrating knowledge and morals is a hallmark of Guru Tua's thinking. He emphasized the importance of strengthening monotheism, practicing worship, and developing morals as the primary foundation of education. In one of his poems, Guru Tua stated that "a nation can only stand tall if its morals are strong. If morals collapse, the nation will also collapse." This statement emphasizes that morals are the foundation of national life.

This rationale is derived from the Quran, Sunnah, and the teachings of the predecessors. Guru Tua believes that ideal education in Islam not only fosters intellectual development but also fosters good character by instilling moral and spiritual values to the fullest

4.1.3 The Principle of Human Brotherhood (Ukhuwah Insaniyah)

Guru Tua applies the principle of universal brotherhood based on the teaching that all humans descend from the Prophet Adam, therefore, goodness must be applied to all without discrimination. This tolerant and open attitude is reflected in Alkhairaat's policy of accepting non-Muslim teachers. When there was a shortage of math teachers, he accepted a priest's offer, reasoning that "teaching is goodness, and Alkhairaat accepts all forms of goodness."

4.1.4 Modern and Sustainable Educational Management

Guru Tua has a long-term vision by managing educational institutions using modern management systems to ensure their sustainability across generations. He actively builds partnerships with various parties, including the government, businesspeople, religious scholars, and the general public, to support the continuity of education.

4.2. Criteria for Professional Teachers According to Senior Teachers

In achieving the goals of Islamic education, the role of teachers is fundamental. Senior Teachers established the following criteria for professional teachers:

4.2.1 Providing Motivation and Straightening Intentions

Teachers must be able to foster students' enthusiasm for learning and straighten their intentions based on lillahi ta'ala, with sincerity seeking Allah's pleasure. Sincere teachers will gladly improve the quality of their teaching, realizing that everything they do is an offering to Allah and will be a reward for their efforts.

4.2.2 Sincere and Full of Compassion

In his poem, the Old Teacher says: "I convey my advice to you sincerely, so accept it from me and do not be surprised by my characteristics." This statement demonstrates a democratic approach to learning by imbuing every action with love and compassion. The Old Teacher views students as individuals with potential, not as individuals with negative labels.

4.2.3 Piety, Sincerity, Intelligence, and Obedience

Teachers must have piety towards Allah, obedience in carrying out His commands, avoiding His prohibitions, and carrying out good deeds with sincerity. Furthermore, teachers are expected to possess good emotional, spiritual, interpersonal, and intrapersonal intelligence.

4.2.4 Noble Morals

As role models for students, teachers must possess good and noble morals, coupled with knowledge that is beneficial to themselves and others.

4.2.5 Purifying and Healing Heart Diseases

Teachers are tasked with guiding students to maintain a clean heart free from diseases such as showing off, arrogance, jealousy, self-centeredness, and excessive ambition for position. Religious knowledge is the primary cure for these heart diseases.

4.2.6 Patience and Hard Work

Patience and hard work are essential assets for teachers in educating students to become useful individuals. High ideals can only be achieved through earnest struggle, sacrifice of thought and energy, and consistent, long-term pursuit while remaining patient and grateful to God.

4.3 Relevance of Thought in the Society 5.0 Era

The educational thinking of Senior Teachers is highly relevant in facing the challenges of the Society 5.0 era, where technology and the digital world are increasingly integrated into life. This era demands that education not only focus on technology but also uphold human values.

4.3.1 Alignment with the Independent Curriculum

The Independent Curriculum, which emphasizes project-based learning and the formation of the Pancasila Student Profile, aligns with the vision of Senior Teachers to produce graduates who are ready to compete and have character. The Senior

Teacher education model, which emphasizes etiquette in the pursuit of knowledge, provides a strong moral and spiritual foundation.

4.3.2 Solutions to the Moral Crisis in the Digital Era

The shift in the direction of Islamic education towards the Society 5.0 era demands a renewal of the basic concepts of Islamic education to address the moral crisis amidst technological advancements. The integration of science and morals, emphasized by the Guru Tua, is a relevant solution because it balances the ability to understand technology with the strengthening of human values.

4.3.3 Lifelong Education

The Guru Tua's belief that education is lifelong aligns perfectly with the demands of the Society 5.0 era, which requires continuous learning. Education must continue wherever, whenever, and in whatever situation, for the moral and spiritual improvement of individuals.

4.3.4 Humanitarian Literacy as a Balance

In the era of artificial intelligence and big data, Guru Tua's view of the importance of humanitarian literacy serves as a balance so that technological advances do not cause humanity to lose its identity, but rather enable technology to serve as a means of benefiting humanity.

5. Conclusion

The educational thought of Sayyid Idrus bin Salim Al-Jufri made a significant contribution to shaping the direction of Islamic education in Indonesia. His ideas encompassed a holistic approach that combined science with morals, emphasized character building, and encouraged moderate religious attitudes. Key principles include holistic education, the integration of science and morals, human brotherhood, and sustainable modern educational management.

The criteria for professional teachers established by the Guru Tua include the ability to motivate, sincerity, piety, noble character, patience, and hard work. These standards encompass not only competence but also morals and personality. The educational environment built through the Alkhairaat culture instills Islamic values such as obedience to God, calls to goodness, forbidding evil, performing good deeds, and a strong Islamic identity.

The Old Master's thoughts remain relevant in the era of Society 5.0 because they offer solutions to the challenges of balancing technological advancement with strengthening moral-spiritual values. An approach that integrates science and morals, adopts a moderate and open approach, and focuses on character development is essential for building a tolerant and competitive society. His legacy demonstrates that Islamic education can continue to evolve with the times without losing its roots in authentic Islamic values.

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