
Character Building Through Fitrah Based Education in The Era of Society 5.0

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Abstract

The era of the industrial revolution 4.0 has given birth to major changes in the 21st century marked by the development of the Internet of Things (IoT), Artificial Intelligence (AI) and Big Data. This revolution has impacted all aspects of life, including social, economic, cultural, political and educational, with the emergence of a world order that is full of volatility, uncertainty, complexity and ambiguity. The idea of the era of society 5.0 is a new hope for the birth of humanist technological progress where humans are the center of a technology-based society for a more meaningful and balanced life. This study is a library research that aims to see the important role of fitrah-based education as an approach to produce human resources that are able to adapt in the era of society 5.0. This study shows that the fitrah-based education approach (basic human potential) through five approach models, namely character-based education (character value), collaboration-based education, project-based education, talent-based education and role model-based education is very effective in creating natural, comfortable and adaptive learning to answer the needs of the era of society 5.0.

Keywords: *Character, Nature-based Education, Society 5.0*

Abstrak

Era revolusi industri 4.0 telah melahirkan perubahan besar di abad 21 yang ditandai perkembangan *Internet of Things (IoT)*, *Artificial Intelligence (AI)* dan *Big Data*. Revolusi ini telah berdampak di seluruh aspek kehidupan, baik sosial, ekonomi, budaya, politik dan pendidikan dengan munculnya tatanan dunia yang penuh gejolak dan cepat berubah (*Volatility*), ketidakpastian (*Uncertainty*), kompleksitas (*Complexity*), dan ambiguitas (*Ambiguity*). Gagasan era masyarakat 5.0 menjadi harapan baru lahirnya kemajuan teknologi yang humanis dimana manusia sebagai pusat masyarakat berbasis teknologi untuk kehidupan yang lebih bermakna dan seimbang. Kajian ini merupakan kajian kepustakaan (*library research*) yang bertujuan melihat peran penting pendidikan berbasis fitrah sebagai pendekatan untuk melahirkan sumber daya manusia yang mampu beradaptasi di era masyarakat 5.0. Kajian ini mengetengahkan bahwa pendekatan pendidikan berbasis fitrah (potensi dasar manusia) melalui lima model pendekatan yaitu pendidikan berbasis karakter (*character value*), pendidikan berbasis kolaborasi, pendidikan berbasis proyek, pendidikan berbasis bakat (*talent*) dan pendidikan berbasis keteladanan (*role model*) sangat efektif dalam menciptakan pembelajaran yang natural, nyaman dan adaptif menjawab kebutuhan era masyarakat 5.0.

Kata Kunci: *Karakter, Pendidikan berbasis fitrah, Masyarakat 5.0*

INTRODUCTION

Robert B. Tucker, an American futurologist in 1991 in his book *Managing the Future*, has predicted 10 challenges and opportunities in the 21st century, including: speed, convenience, generational waves, multiple choices, life style, price competition, discounting, value added, customer service, technology as a mainstay, and quality control (Andika, 2022).

The era of industrial revolution 4.0 has proven the prediction of Robert B. Tucker's prediction 30 years ago, characterized by the explosive development of the *Internet of Things (IoT)*, *Artificial Intelligence (AI)* and *Big Data* (Kurniawan et al., 2023). Of course, this revolution has had a major impact on various aspects of human life, including social, economic, cultural, political, and educational. The digitization of technology and the rapid development of sophisticated robots resulting from artificial *intelligence* have replaced important human roles in various fields of life, one side promises convenience and speed, but on the other hand, it can create disruption which is characterized by a turbulent world, Volatility, uncertainty, complexity, and ambiguity (Bennett & Lemoine, 2014).

In 2019 an idea emerged which is the vision of the Japanese government, *Society 5.0* which is defined as "*A human centered society that balances economic advancement with the resolution of social problems by a system that highly integrates cyberspace and physical space.*" (Faruqi, 2019). *Society 5.0* is the concept of a human-centered and technology-based society, a new idea to build a balance of two important things, namely technological development and social problems with the concept of society, where technological development often no longer considers human aspects. In the world of services, for example, it has the characteristics of being fast, practical and tends to be instant, which has created a society that tends to be impatient and everything must be fulfilled as soon as possible. In the world of communication, for example, technology can indeed bring the distant closer, but in reality it often keeps the near away, dependence on *gadgets* has created new social problems with many outbreaks of antisocial characters. Therefore, the idea of *society 5.0* is a new opportunity for humans to live a more meaningful life (Putra, 2019).

A big revolution and sufficient capital are needed in building an integrated system to shape the quality of human resources. In the era of society 5.0, education plays an important role in giving birth to quality, intelligent and characterized humans, (Putra, 2019) education that not only prepares a generation of intellectually intelligent, but what is far more important is preparing emotional intelligence. The disruption of the industrial revolution era 4.0 can only be answered through the development of human resources who have basic skills known as the 4 Cs, namely Creativity, Critical thinking, Communication and Collaboration (Risdianto, 2019). These four basic skills are actually part of the basic potential that already exists in humans as a support in carrying out the mission of life, this potential is called fitrah.

There are several studies that discuss character education in facing the challenges of the era of society 5.0, including Abdullah Haq, Moh. Rofiki (2022) focused his research on how Islamic education management in facing the changing era of society 5.0. I Gede Adhi Ika Andika (2022) in his study emphasizes the importance of an effective, accommodating and character-oriented curriculum that contains competency outlines and basic life values that are universal in facing the era of society 5.0. Muhammad Soekarno (2020) sees the importance of character education through the use of information technology, bringing together the formation of morals and mastery of ICT expertise, creative and innovative thinking in facing the era of society 5.0. Yose Indarta et al. (2022), have examined the relevance of the independent learning curriculum with the 21st century learning model in the development of the society 5.0 era. Several studies have also been conducted with a focus on Fitrah-based education, including Musfiatul Muniroh (2019) discussing the basics of fitrah-based education, while Firman (2017) examines the perspective of fitrah in Islamic education which relies on three main forces, life force, intellectual power, and spiritual power. Maesyaroh et al. (2022) have discussed the urgency of understanding the stages of fitrah education from the perspective of Harry Santosa's fitrah based education, there are six basic potentials of human nature, namely, the potential for faith, the potential for learning and reasoning, the potential for talent, the potential for sexuality, the

potential for aesthetics and language, the potential for individuality and sociality, physical nature, and the nature of development.

The position of this study on the research that has been done is to look further at character building through fitrah-based education which tries to be connected to the idea of society 5.0 where humans are the center of a technology-based society associated with MBKM (independent learning program and independent campus).

METHODS

This research is a literature research, using references consisting of relevant theories and studies that support the problems studied. The literature study will interpret the data in a descriptive analysis. Many references were collected from research results published in national and international journals, articles, textbooks and relevant sites, After the data is compiled and organized, the literature study will analyze the information. The steps of the procedure begin with data collection, data analysis, and conclusion of the study.

RESULT AND DISCUSSION

Fitrah-Based Education is The Education of The Future

It is no exaggeration if we say that fitrah-based education is the education of the future, because the essence of education is development or guidance. According to education law no. 20 of 2003, 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 themselves, society, nation and country (Dewan Perwakilan Rakyat, 2003).

In a journal of the World Economic Forum in 2015 with the theme A New Vision for Education has launched eight required skills that must be possessed in the era of society 5.0, namely (1). Leadership, (2). Digital Literacy, (3). Communication, (4). Emotional Intelligence, (5). Entrepreneurship, (6). Global Citizenship, (7). Problem Solving and (8). Team Work (Forum & Group, 2015).

It is worth noting that the eight skills above explicitly do not touch on education that is directed at recognizing its Creator (God's creatures), even though the functional components of humans in learning include physical aspects (hardset), mind (mindset) and heart (heartset), these three components are the nature of human identity.

Therefore, an innovative education model is needed that is able to transfer knowledge and morals, education that builds the essence of awareness for human existence, education that maintains the potential of God's gift of nature, education that must not eliminate the direction of the Creator of the universe.

Fitrah-Based Education Model in The Era of Society 5.0

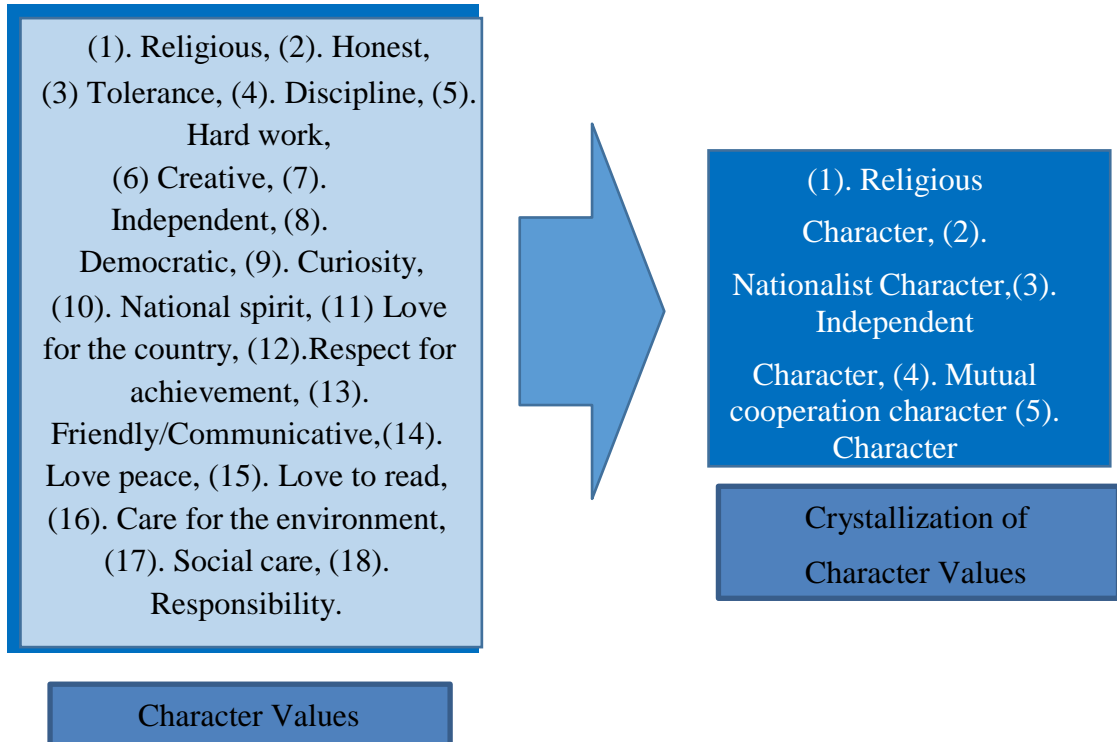
There are several models of fitrah-based education approaches that the reviewer tries to highlight from the results of a study of various literature to form human resources in the era of society 5.0.

1. *Character value-based education*

Character is defined as psychological, moral or ethical traits that characterize a person. (Zulfajri & Senja, 2003) The era of society 5.0 was first echoed as a step to anticipate the negative impact of the industrialization era of society 4.0 which has eroded human morality values and given birth to humans who have lost their identity (*split personality*). Therefore, the Indonesian government has specifically re-laid the foundations of the mental revolution and character revolution in education as stipulated in the Character Strengthening Program (PPK) in 2010. There are eighteen characters that must be developed at every level of education, namely: (1). Religious, (2). Honest, (3) Tolerance, (4). Discipline, (5). Hard work, (6) Creative, (7). Independent, (8). Democratic, (9). Curiosity, (10). National spirit, (11) Love for the country, (12). Respect for achievement, (13). Friendly/Communicative, (14). Love peace, (15). Love to read, (16). Care for the environment, (17). Social care, (18). Responsibility.

These eighteen characters are then summarized into five main elements of the character of the nation's future generation, namely (1). Religious Character, (2).

Nationalist Character, (3). Independent Character, (4). Mutual cooperation character and (5). Character Integrity (Ministry of Education and Culture. 2017).



Picture 1
Character Values and Crystallization of Character Values

Firman (2017) in *Hasan Langgulung's Paradigm of the Concept of Fitrah in Islamic Education*, explains that in the perspective of Islamic education, human fitrah is defined as a collection of potentials related to human vital forces, including life force, intellectual power, and spiritual power. These three forces have a dynamic nature and are interconnected as a whole. These potentials are then sought to be developed, enriched, and realized practically in various aspects of human daily life.

What happens if only the physical aspects (*hardset*) and the brain (*mindset*) are pumped all out in teaching, while the *heart* element (*heartset*) where the source of intention, motivation, awareness, self-control, care, sympathy, empathy, wisdom, patience, self-believe is actually critical, so that students are treated more as creatures of the curriculum than creatures of God.

2. Collaborative-based education

Musfiatul Muniroh (2019) in *Fitrah Based Education* explains the basics of fitrah- based education as follows:

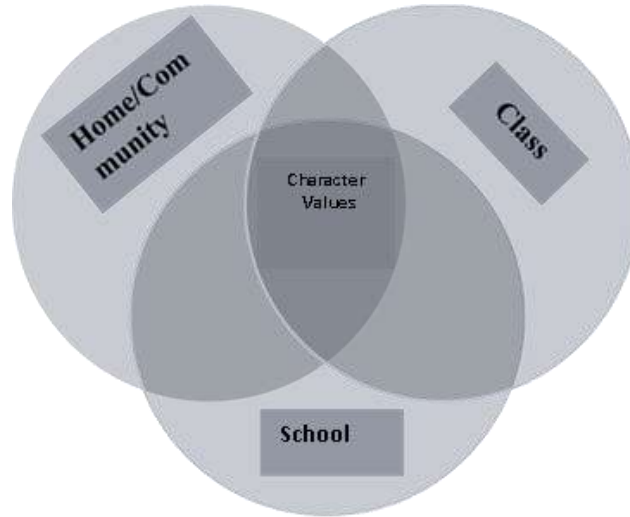
- a. The essence of fitrah education is to accompany and assist rather than manage.
- b. The essential core of fitrah education is awakening and building awareness, not engineering or teaching.
- c. Seizing the moment is better than just organizing everything systematically.
- d. Develop programs or projects collaboratively with learners according to their uniqueness.
- e. Designing special programs for each individual, because each child has a very special limited edition value
- f. In accordance with the developmental stage of each learner.
- g. Ensure that learners grow and flourish optimally during the education process.

The key to success in internalizing the five character values above is the collaboration of the three main centers of education: class, school and family or community. Joint commitment and synergy are needed in building culture and character values in these three centers.

Classrooms must function as centers for students to discover culture and character values, centers where students get direct experience of how culture and character values are implemented. Likewise, school institutions must become social laboratories in fostering and developing religious character values, nationalism, independence, mutual cooperation and integrity. These character values must color the quality of school life, interactions between school members and the academic atmosphere. And the third center that must synergize in the formation of character values is the home institution, it is the most important coaching center, because the home is the first environment where a child learns values, attitudes and behavior. Emotional closeness and family relationships will be an effective key to the formation of strong character values.

Therefore, these three main institutions of education, class, school and family or community must increasingly collaborate to build a shared awareness of

the success of the mental revolution and character revolution that has been launched by the government to create a generation that is smart, independent, character and integrity.



Picture 2
Three Education

3. Project-based education

Humans by nature have the basic creation of curiosity, learners, reasoning, social and the desire to continue to develop. This character development will be more effectively formed through activities that give them the experience of thinking directly about ethical and moral issues (moral knowing), touching their hearts and feelings (moral feeling) and involving them in a directed and measurable program in practicing character values (moral action).

Experiential learning in a learning according to David Kolb has an important point in feeling real (concret experience) to then reflect on the experience (reflective observation) that they have felt. From here, students will begin to think conceptually (abstract conceptualization) to be practiced later actively (active experimentation) (Kolb & Kolb, 2018).

Confucius in 450 BC said "Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand." This statement illustrates that direct

involvement in a learning process is considered to have maximum absorption compared to conventional models.

For this reason, through the decision of the Ministry of Education and Culture No. 3 of 2020 article 15 paragraph 1, it has made the Merdeka Belajar Kampus Merdeka (MBKM) policy that learning activities can be carried out inside and outside the study program with eight activities; (a) Internship / Industrial Practice, (b) Village Project, (c) Student Exchange, (d) Research, (e) Entrepreneurship, (f) Independent Study/Project, (g) Humanitarian Project and (h) Teaching in Schools (Directorate General of Higher Education, 2020).

It is hoped that through this MBKM program every student will experience a learning atmosphere that will be able to shape future visions, hone thinking power, open up space for more creativity and empathy, encourage the growth of transdisciplinary approaches and work, create learning paths and interactions with real-world objects and processes, pursue superior technology and leading-edge science (Mariati, 2021).



Picture 3
8 off-campus learning activities

4. Talent-based education

Every child brings his or her talent as a gift from God and a unique trait that in time will become a superior value in making a real contribution to improving the

quality of life together. Through talent-based education, it is expected to be able to formulate a form of education that can stimulate children's development according to their talent needs.

Allahuyarham (2023) in his overview: why should education be based on fitrah?, has divided eight types of potential in children that must be developed, namely: (a) faith potential; (b) learning and reasoning potential; (c) talent potential; (d) sexuality potential; (e) aesthetic and language potential; (f) individuality and sociality potential; (g) physical nature, and (h) developmental nature.

The Learning for life and school to work paradigm can be used as the basis for talent- based education activities, so that there is a connection between education and the real needs of students (Scheerens, 2013). In its implementation, talent-based education can be implemented by not changing the existing education system, but by adjusting the curriculum to be oriented to the interests and talents of students by using the four pillars launched by UNESCO (United Nation, Educational, Scientific and Culture Organization), namely (a) *Learning to Know*, (b) *Learning to do*, (c) *Learning to be* and (d). *Learning to live together*.

- a. *Learning to know* means that learners can seek and explore as much knowledge as possible through new experiences in their environment. This approach will build a critical attitude and increase the spirit of learning.
- b. *Learning to do*, emphasizes students to be able to solve problems that exist around them through a real action based on the knowledge mastered, and can work together in a teamwork in various situations and conditions.
- c. *Learning to be*, education that is oriented to train students to become independent individuals and become themselves in realizing their goals.
- d. *Learning to live together* is education that instills a spirit of togetherness and readiness to work together, collaborate and synergize.

Through the education process based on unique talents, students will enjoy learning without burden, freely and naturally. This approach will also be able to eliminate the impression of learning that tends to be monotonous, teacher centered,

top-down and cognitive oriented, so that it is less able to provide solutions to the various problems faced.

Technically, the implementation of talent interest education in higher education can be carried out in three ways, namely: (1) Recruitment of students with superior talents and talents (Bidik Misi students) (2). Development of centers and activity units that support talent interest education, (3) Collaborate with the community, government and talent distributors.

5. Role model based education

One of the keys to success in character building is exemplary, instilling character values by means of role models gives more impression and encouragement to practice it in life. Albert Bandura states that children will behave like superior figures who are admired either from parents, imaginative figures seen on television, friends to teachers, therefore, it is very important for parents and teachers to pay attention to how they behave and behave, because they become role models for their students (Bandura, 2002).

In the era of society 5.0, an educator is required not only to have basic soft skills, but hard skills that are in accordance with the needs of the times. In soft skills, an educator must be a role model in inspiring the growth of spiritual values and good moral culture. And in terms of hard skills, he is at least able to master six basic literacies such as (a) data literacy (b) numeracy literacy, (c) technological literacy, (d) human literacy, (e) financial literacy and (f) cultural and civic literacy (Nugraha & Octavianah, 2020).

Educators are also required to be role models in creating a creative, comfortable and dynamic learning process, acting more as facilitators who assist and raise awareness, learner- centered learning, encourage collaboration and integration between schools and their environment (Angga et al., 2022).

CONCLUSION

Character building in the era of society 5.0 is the main solution in anticipating the negative impact in the era of industrial disruption 4.0, where in society 5.0 humans become the center and subject of technology-based society by building a balance of technological development and social problems with the concept of community. Fitrah-based character building will better enable the creation of a natural, adaptive and comfortable learning process through 5 fitrah-based education models, namely character-based education (*character value*), collaboration-based education, project-based education, talent-based education and role model-based education.

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