

## **Building Holistic Islamic Education Towards Society 5.0: A Critical Study of Al-Syaibany's Ideas**

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<b>Article Info</b>	<b>Abstract</b>
Received: 14-05-2025 Revised: 27-06-2025 Accepted: 27-06-2025 Published: 29-06-2025  <b>Keywords:</b> Islamic Education; Al-Syaibany's Thought; Society 5.0.	This research analyses Al-Syaibany's thoughts on Islamic education in the context of the Society 5.0 era. The aim is to explore the relevance of Al-Syaibany's curriculum concepts and learning methods to the needs of modern education that focuses on humans and technology. The research method uses a qualitative approach with a literature study, referring to Al-Syaibany's main book, Falsafah Pendidikan Islam, as well as secondary sources such as journals and related books. The results show that Al-Syaibany's curriculum emphasises the balance between religious values, the development of learners' potential, and relevance to the needs of society. The principles include harmony with religion, comprehensiveness, balance of knowledge, and adaptation to social change. In addition, his learning methods, such as problem-based methods and discussions, are in line with the demands of Society 5.0 which requires critical thinking skills, collaboration, and digital literacy. This research concludes that Al-Syaibany's thinking can be a solution to the challenges of education in the Society 5.0 era, especially in integrating Islamic values with technological advances. The implication is that educators and policy makers can adopt this concept to create a holistic and adaptive education system.

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<b>Info Artikel</b>	<b>Abstrak</b>
<b>Kata Kunci:</b> Pendidikan Islam; Pemikiran Al-Syaibany; Society.5.0.	Penelitian ini menganalisis pemikiran Al-Syaibany tentang pendidikan Islam dalam konteks era Society 5.0. Tujuannya adalah untuk mengeksplorasi relevansi konsep kurikulum dan metode pembelajaran Al-Syaibany dengan kebutuhan pendidikan modern yang berfokus pada manusia dan teknologi. Metode penelitian menggunakan pendekatan kualitatif dengan studi literatur, mengacu pada buku utama Al-Syaibany, Falsafah Pendidikan Islam, serta sumber sekunder seperti jurnal dan buku terkait. Hasil penelitian menunjukkan bahwa kurikulum Al-Syaibany menekankan keseimbangan antara nilai agama, pengembangan potensi peserta didik, dan relevansi dengan kebutuhan masyarakat. Prinsip-prinsipnya mencakup keselarasan dengan agama, komprehensivitas, keseimbangan ilmu, serta adaptasi terhadap perubahan sosial. Selain itu, metode pembelajarannya, seperti metode berbasis masalah dan diskusi, sejalan dengan tuntutan Society 5.0 yang membutuhkan keterampilan berpikir kritis, kolaborasi, dan literasi digital. Penelitian ini menyimpulkan bahwa pemikiran Al-Syaibany

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dapat menjadi solusi untuk menghadapi tantangan pendidikan di era Society 5.0, terutama dalam mengintegrasikan nilai Islam dengan kemajuan teknologi. Implikasinya, pendidik dan pemangku kebijakan dapat mengadopsi konsep ini untuk menciptakan sistem pendidikan yang holistik dan adaptif.

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## **INTRODUCTION**

Education is something that is deliberate, planned, conscious, and done in a step-by-step manner. Education is an important part of human life. Education as a place for humans to think, and share knowledge with each other. Education starts from an easy thing to a difficult thing or it can be said that the basic thinking process leads to complex thinking (Pristiwanti et al., 2022, p. 1197). Meanwhile, the definition of Islamic education is an effort to make humans have harmony in cognitive, affective, and psychomotor sides. In another definition, Islamic education can be interpreted as an effort to make humans 'insan kamil'. The meaning of 'insan kamil' here is a human being who has good morals, qualified knowledge, and a balanced lifestyle (Ramayulis, 2015, pp. 197–198).

The purpose of Islamic education that seeks to make students as human beings still needs to be questioned. Moral degradation of students is one of the problems that occur in the world of education, especially Islamic education. Cultural transformation brings cultural acculturation that has an impact on students (Hermawati, 2023, p. 72). Data from Statistics Indonesia (BPS) shows that students and citizens are involved in brawls. In 2014, the percentage of brawls showed 0.40%. Then, in 2018 it showed 0.65%. And decreased in 2021 with a percentage of 0.22% (Sosial, 2023, p. 75). In addition, data from the National Narcotics Board (BNN) shows that in 2023, the number of people who use drugs will be 312 thousand (Nasional, 2023, p. 74).

Referring to the definition of Islamic education, and the phenomenon of the failure of Islamic education in achieving educational output, Islamic education cannot be separated from the philosophy of Islamic education. Education and philosophy are like a mutually beneficial relationship with each other. Both have a close relationship and influence each other. Philosophy performs a critical of education both in terms of goals, methods, implementation, and the resulting output (Mar'atus Sholikhah, 2020, p. 22). If epistemology is linked to education, it could lead to new sciences and help develop knowledge over time (Salis Masruhin et al., 2021, p. 884).

The philosophy of education can engage with this endeavor through multiple avenues (Tesar et al., 2022). The philosopher of education, Omar Al-Syaibany, explained that education and philosophy are connected to each other. Al-Syaibany explained that the goals of Islamic education must reflect the needs of humans in the present. Therefore, philosophy helps Islamic education in implementing educational goals, applying the use of appropriate educational methods, and promoting educational evaluation that can provide educational outputs that can help the needs of society (Omar Muhammad, 1979, pp. 73–75).

Philosophy and education influence each other. Philosophy helps set educational goals to produce good results. However, we are currently facing problems in education, especially in the age of transformation 4.0 towards society 5.0. Dodi Ilham explained that education still has problems in formulating its nature, determining its goals, and transferring values (Ilham 2020:187–188). This makes it clear that Islamic education still needs to be improved to overcome these existing problems by formulating the goals, methods, tools, and outputs of education that are ideal for the state of industry 4.0 towards society 5.0 (Musnaini et al., 2020).

Omar Mohammad Al-Toumy Al-Syaibany's book *Falsafah Al-tarbiyah Al-Islamiyah* discusses the ideal concept of Islamic education. Other researchers have studied Al-Syaibany's ideas. Khalilurrahman's research looks at the goals of Al-Syaibany's Islamic education. He says there are three main goals: the highest goal, the general goal, and the specific purpose of education (Khalilurrahman, 2021, p. 53). Secondly, research from Tatang Hidayat, et al. showed that Al-Syaibany's learning method is effective for PAI subjects at the elementary school level (Hidayat et al., 2020, p. 94). Referring to previous research, previous research has not examined Al-Syaibany's educational framework which is correlated with the direction of education in the era of society 5.0. So, the novelty of this research will discuss holistically the concept of Al-Syaibany's education with the direction of educational needs in the era of society 5.0.

This research will explore Al-Syaibany's thoughts on Islamic education. It will look at the goals, basis, principles, methods, and curriculum of Islamic education. This is interesting because it's about education for society 5.0, which other researchers haven't discussed. This research will also explain related topics. First, what is Al-Syaibany's view of the curriculum? Second, how does Al-Syaibany teach? How does Al-Syaibany's thinking relate to education for society 5.0? This could be an alternative for education. It would help

students learn values as well as knowledge. This research can help school principals, educators, and parents implement appropriate Islamic education for students. This will help them adapt to the industrial revolution 4.0 and society 5.0, which are related to moral decline.

## **RESEARCH METHOD**

This research method uses a literature study. Literature study is research that uses library sources as research (Zed, 2004, p. 53). The steps in the literature study are: First, prepare stationery. Second, prepare a working bibliography. Third, organising time in research. Fourth, read the primary source of the research as a whole and make important notes (Zed, 2004, p. 54). The primary data source used in this research is a book by Omar Mohammad Al-Taoumy Al-Syaibany translated by Hasan Langgulung with the title 'Falsafah Pendidikan Islam'. Then, the secondary data source is using articles that are relevant to the topic in this study. In using primary data to analyse articles relevant to the research topic. Researchers use the Publish or Perish application, and use the VoS Viewer application in grouping articles in research clusters.

Data analysis in this study used content analysis. The steps in content analysis are: First, formulating the research problem. Second, conducting a literature review. Third, collecting data through primary and secondary books. Fourth, processing research data. Fifth, presenting the research results comprehensively.

## **RESULTS AND DISCUSSION**

### **The Concept of Learning Curriculum from Al-Syaibany's Perspective**

The curriculum is the distance a runner runs from start to finish. It is also a set of experiences related to education, culture, social dimensions, sports, and art. These experiences help students develop their potential so they can achieve their goals (Ramayulis, 2015, p. 308). In short, the curriculum is a plan to facilitate the teaching and learning process (Suratno et al., 2022, p. 67). Thus, the curriculum encompasses all parties involved in the learning process within a school, including educators, students, school stakeholders, and the broader community. This is because the fundamental goal of education is to prepare learners so they can fulfill their roles and establish their presence in society according to their competencies and abilities. Based on the perspectives of various curriculum experts, it can be understood that the concept of a curriculum is not limited to educational planning alone but also involves all learning components, the learning

environment, and every party related to the implementation of education (Via Yunita Sari et al., 2023, p. 30).

Omar Al-Syaibany talks about the meaning of the curriculum. He says it is based on Islamic values and includes religious and moral teachings, methods, and tools. The second feature is about helping students to develop in all areas. The curriculum also develops students' interests and talents. It includes artistic values and a variety of teaching activities. It should also include physical education, military training, technical skills, and foreign languages. The curriculum should not be limited to theory. It should also relate to society's needs and values. According to Al-Syaibany, a curriculum that emphasizes societal needs signifies its capacity to meet educational needs in tandem with the progressive trends of the time (Al-Syaibany 1979:215–217).

Omar Al-Syaibany also discusses the principles of the curriculum. The definition of principles put forward by Eko Endarmoko quoted by Niswa Nadia Ummami is the principle, ethics, benchmark, basis, joints, teachings, doctrines, rules, and guidelines (Nadia Umami, 2019, p. 30). The principles of Omar Al-Syaibany's curriculum are: the first principle, must be in harmony with religion. The second principle, is comprehensive. The point is that all curriculum content should be useful for fostering personal learners and provide benefits to society. The third principle is that the purpose and content of the curriculum must be balanced. This means that religious knowledge and other sciences, arts, and activities must be given in balance. The fourth principle is that it should be aligned to the interests, talents, abilities and needs of the learners. The fifth principle, there is maintenance for students in their respective talents and interests. The sixth principle is that the curriculum is in tune with developments and changes in society and should be progressive. The seventh principle is that the curriculum should interrelate subjects and facets of experience. The content of the curriculum should be relevant to the needs of the learners and the needs of society (Al-Syaibany, 1979, pp. 320–324).

Not stopping at the principle alone, Al-Syaibany also suggests the basics that must be determined in preparing a curriculum. The basics are: First, the basis of religion. This means that the curriculum must be relevant to the teachings of Islam. Second, the basic philosophy. It means the curriculum should be in harmony with the principles of Islam, and beneficial to society. Third, the psychological basis, which is related to the process of development, maturity, talent, academic side, emotional side, interests, skills, and needs of

students. Fourth, the social basis. This social basis is oriented related to the ideals of education is to provide benefits to society (Omar Muhammad 1979:330–336).

Turning to the definition of curriculum, characteristics, principles, and the basics for establishing a curriculum. Al-Syaibany also found methods used in Islamic education. The method itself can be interpreted as a style used in delivering learning material so that students easily understand the material (Ariyanto et al., 2021, p. 30). Meanwhile, Al-Syaibany provides his own definition of method. learning method is a way used by educators so that students understand the material as well as a means of changing behavior and achieving the expected goals (Al-Syaibany, 1979, pp. 357–359). If described comprehensively, the method is not just about making learners understand but must be able to help learners to get the desired skills, habits, behaviors, interests, and values. It can be said that learning methods have an important place in the learning process.

Al-Syaibany lists 11 types of learning methods. The first type of learning method is based on tools, such as books, laboratories, and projects. Second, methods to present information, such as painting, examples, and participation. Third, methods based on what you want to learn, like rewards, tests, and experience. Fourth, learner-centered methods, like problem-solving. Fifth, the method of student interaction, namely the cooperation method. Sixth, the method of teacher and student interaction, namely the directed learning method. Seventh, the method of lesson preparation, namely the method of psychology and logic. Eighth, the method of learner activeness. Ninth, the method of freedom of thought, namely the experimental method. Tenth, the method of review activities, namely the written test method. Eleventh, the method of the five senses, namely hearing and vision (Al-Syaibany 1979:410–415).

Al-Syaibany also describes other methods used in Islamic education. These methods are: The first method is deductive. The method of comparison (*qiyasah*) is usually used in literature. The third method is the lecture method. This method is about recording important material when learning. Fourth, the dialog method. Usually in the form of questions and answers between students and teachers, or discussions. Fifth, the *halaqah* method. This method is usually used in *pesantren* institutions by forming a circle. Al-Syaibany offers this general method to welcome that education continues to head towards modernity. Education should not only rely on traditional methods that rely on educators and ignore the skills of students. Al-Syaibany asserts that conventional teaching approaches fail to cultivate a progressive mindset. Such methods lead students to rely excessively on

the educator, thereby impeding the effective growth of critical thinking abilities (Al-Syaibany 1979:415–420).

Omar Al-Syaibany applies the basics in learning methods. The basis is in the form of: First, the biological basis, namely the determination of learning methods must be tailored to the needs and developmental stages of students. Second, the psychological basis, namely the learning method must be able to make children have motivation in learning. Children are able to be comfortable in the learning process so that it will improve their cognitive abilities. Third, the social basis, namely learning is not devoted only to individuals. However, the output of learning must be useful for society (Al-Syaibany 1979:425–430). The basis of learning actually has two focuses: the method must be able to make children develop and feel comfortable in learning. In addition, learning is a way to make children useful to society.

### **The Relevance of Al-Syaibany's Ideal Islamic Education with the Direction of Educational Needs Towards the Era of Society 5.0**

Japan introduced Society 5.0 in 2019. Before this, there were several stages. Society 5.0 builds on Industry 4.0. It uses technology, but is more human-oriented (Pereira et al., 2020, p. 335). The era integrated cyber space dan physical space (Narvaez Rojas et al., 2021, p. 7). Society 5.0 is built on human-centred, resilient and sustainable design (Mourtzis et al., 2022, p. 2). Society 5.0 is more focused on humanity and hopes technology will be useful, not harmful. At its foundation, Society 5.0 emphasizes the systematic integration of services and projects through enhanced technological systems and their seamless coordination. Rather than focusing solely on technological advancement, it establishes a “Smart Bridge” that harmonizes technocentric solutions with human-centered values. The model further mandates that key innovation actors—corporations, academic institutions, and research organizations—intensify interdisciplinary cooperation. This requires breaking down institutional silos and fostering open innovation ecosystems, ultimately creating more inclusive and sustainable development pathways (Carayannis & Morawska-Jancelewicz, 2022).

The skills needed for society 5.0 education are: First, leadership. People need this so they can lead the economy and use technology. Second, language skills. Language skills are important in today's world. Language unites all nations. Third, writing skills. The ability to read, understand and write information from digital sources is important for literacy in the digital world. Fourth, IT skills. This is digital literacy. A smart society must be literate

(Musnaini et al., 2020, pp. 55–56). Achmad Tahar and others said that three skills are needed to succeed in the society 5.0 era. First, people skills, including communication, teamwork, social awareness, and cultural competence. Second, people must be able to think critically, adapt, be creative, think across disciplines, and take responsibility. Third, ICT skills are the ability to use existing technology. It can be concluded that the three skills seek to balance cognitive, affective, and psychomotor intelligence (Tahar et al., 2022, p. 12382).

Omar Al-Syaibany's curriculum focuses on religion and education. It benefits society by teaching students about religion and preparing them for the future. Al-Syaibany also thinks the curriculum should include military exercises, physical education and foreign languages. Al-Syaibany agrees with Suherman that mastering foreign languages is important in the era of society 5.0 (Musnaini et al., 2020, p. 55). Nazarov says learners should be able to discuss and explain materials in a foreign language to improve their communication skills (Irkinovich, 2021, p. 180). Huiyu Zhang and others said students can learn at least three foreign languages today. Teaching and learning a foreign language is possible (Zhang et al., 2020, pp. 1–3).

Al-Syaibany thinks the curriculum should include military education. Al-Syaibany's military education is similar to state defence. Indriani Umra says a curriculum that includes state defence is good, but not perfect. The state defence programme should be included in extra-curricular activities (Umra, 2019, p. 165). Suryani Insani Kamil said that state defence education is important for a nationalistic spirit (Insani Kamil et al., 2023, p. 926). Another opinion elaborates that state defense education should be given special attention in every formal educational institution by being internalized through activities in the school (Sobarningsih & Iskandar, 2022, p. 66380).

Another feature of the curriculum offered by Al-Syaibany is that the curriculum must be harmonious with the times. It must be related to life, needs, and values in people's lives (Al-Syaibany, 1979, p. 350). Al-Syaibany's curriculum is relevant to the education curriculum for society 5.0. Mira Marisa's research backs this up. She said that society 5.0 needs a curriculum that encourages critical thinking. The curriculum also encourages good character and learning based on students' interests and talents, as they all have different backgrounds (Mira, 2021, pp. 224–225). Susilo Surahman says education should also teach students to solve problems in society (Susilo, 2020, p. 225).



Al-Syaibany offers learning methods based on the type of classification and commonly used methods. According to the author, there are several methods that are relevant for contemporary education. These methods are learner-oriented methods. Where this learner-oriented method is the same as problem-based learning. In addition, there is also the dialog method. According to the author, these methods are very relevant to improve students' critical thinking in this contemporary era, especially the industrial revolution 4.0 (revolution industry 4.0) towards society 5.0. Because, the basis of education in the era of society 5.0 is thinking at the HOTS (Higher Order Thinking Skill) level.

According to Suherman, et al, there are several methods in society 5.0 education, namely: First, problem-based learning. This learning focuses on students' skills in solving a problem. Second, project-based learning. The focus of this learning is to balance the use of technological advances and relate them to learning materials (Mira, 2021, p. 78). Third, inquiry learning. This learning focuses on problem solving. Learners are directed to solve problems according to the current learning material. These learning methods are offered by experts to move towards education in the era of society. Some of these methods stimulate students to think critically and in detail.

Another method offered by Al-Syaibany is dialog or discussion. The definition of the dialog or discussion method is a method in which the educator asks a question to students. Then, from the question, feedback is expected so that learning occurs meaningfully (Ramayulis, 2015, p. 320). According to Tien Yulianti, the discussion method can develop students' speaking skills (Yulianti, 2021, p. 288). This opinion is also reinforced by Ahmed, the discussion method has an influence on students' public speaking. However, the discussion method must be implemented in a focus group discussion (Kadwa & Alshenqeeti, 2020, p. 185).

Through the explanations above, it can be concluded that the learner-oriented method and the discussion method offered by Al-Syaibany are relevant to education in the era of society 5.0. These methods can have an impact on students to have critical thinking and make the learning atmosphere more lively. Learning with fun and critical methods like that is needed in the era of society 5.0 with the characteristics of a smart society. Education is not just knowledge but also application in society. Education is also expected to be a solution to problems in society, not just knowledge without being disseminated.

For the basics of learning methods initiated by Al-Syaibany, it is actually relevant to education today, especially the religious basis and psychological basis. Because, the basis of

religion is something that cannot be separated from Islamic education even though the times are increasingly developing. According to Nasiri, religious education is the basis used to instill moral values in the midst of globalization. The existence of religious education as a way to overcome moral decline in the midst of modernity. Furthermore, the psychological basis. This psychological basis is needed in contemporary education, especially this psychological basis is related to the process of directing students to find their potential.

## **CONCLUSION.**

Al-Syaibny's educational curriculum directs education on a religious basis. However, on the other hand, he also directed Islamic education to be open to the times and oriented to the needs of society. Al-Syaibany's learning methods are based on methods based on his tools, namely the method of books, paintings, learner-oriented learning objectives, diagnosis, directed learning methods, psychological methods, and logic. In addition, he also offers methods that are commonly used in contemporary education, namely deductive methods, comparisons, discussions, and lectures. Al-Syaibany's curriculum and learning methods are very relevant to education towards society 5.0. This can be seen from the curriculum which is designed to be directed towards the needs of society, and mastery of foreign languages. The relevant method is the learner-oriented method, which is almost the same as problem-based learning. Then, the suggestion for further researchers is to study formal or non-formal institutions that implement education based on Al-Syibany's educational thinking pattern.

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