

LEARNING THE INTEGRATION OF ISLAMIC SCIENCES IN THE 5.0 ERA

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Abstract: This study looks at the conception of integration of knowledge, internal integration in Islamic Religious Education (PAI) subjects and discussion of the new era of Society 5.0 as a phenomenon of the fusion of the virtual dimension of technology with the real dimension which is marked by the connection of various places through the accumulation of even distribution of information and knowledge. This has implications for the dynamics of sociological change in Indonesian society which has a variety of races, ethnicities, religions and cultures, as well as providing new challenges for the world of Islamic education. PAI learning takes place formally in real and virtual classes. This research is a qualitative research using the study literature method. This method collects information or data through books, journals or articles that are relevant to the issue being studied. The mushrooming of material content of Islamic values in the world of social media makes it possible for people to obtain information on Islamic knowledge without having to come to the science assembly directly. This will reap benefits and harm if it is not accompanied by a complete understanding so that scientific knowledge is still connected to the initial source, namely the learning of Islamic religious values brought by Rasulullah SAW.

Keywords: collaboration, Islamic religious learning, digital-era

Abstrak: Penelitian ini melihat konsepsi integrasi ilmu, integrasi internal dalam mata pelajaran Pendidikan Agama Islam (PAI) dan pembahasan era baru Society 5.0 sebagai fenomena meleburnya dimensi teknologi virtual dengan dimensi nyata yang ditandai dengan terhubungnya berbagai tempat melalui akumulasi pemerataan informasi dan pengetahuan. Hal ini berimplikasi pada dinamika perubahan sosiologis masyarakat Indonesia yang memiliki ragam ras, suku, agama dan budaya, sekaligus memberikan tantangan baru bagi dunia pendidikan Islam. Pembelajaran PAI berlangsung secara formal dalam kelas nyata dan secara virtual. Penelitian ini merupakan penelitian kualitatif dengan metode *study literature*. Metode ini mengumpulkan informasi atau data

melalui buku, jurnal atau artikel yang relevan dengan isu yang sedang dikaji. Menjamurnya konten materi nilai-nilai keislaman dalam dunia sosial media menjadikan masyarakat dapat memperoleh informasi ilmu keislaman tanpa harus datang ke majlis ilmu secara langsung. Hal ini menuai manfaat dan madharat jika tidak disertai pemahaman yang utuh agar sanad keilmuan masih terus tersambung sampai kepada sumber awal yaitu pembelajaran nilai ajaran agama islam yang dibawa oleh Rasulullah SAW.

Kata kunci: kolaborasi, pembelajaran agama islam, era-digital

INTRODUCTION

The Islamization of science that aims to eliminate the dichotomy in the Islamic education system has become a concern and much discussed by Muslim scholars from various parts of the world. The holding of international meetings and various ideas of scholars conveyed through scientific writings and orally are evidence of the great attention of thinkers and scholars to realize integrative Islamic education. Integrative Islamic education conducted by K.H. Ahmad Dahlan is defined as education that balances between intellectual quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ), so that the scope is in the form of religious science and general science.¹ The pros and cons of integrating Islamic science with general science that have appeared have changed along with the times and information technology. Learning the integration of Islamic science with general science has been quickly carried out and can adapt quite well, for example, with the existence of Madrasah learning which is a middle ground between pesantren education that focuses on religious education with formal public school institutions to the emergence of integrated Islamic schools that combine Islamic science with science or general science. which prioritizes general education.

Currently, society is faced with the openness of information systems and rapid change. The era of Industry 4.0, where industry players let computers connect and communicate with each other to finally make decisions without human involvement has changed since the era of 5.0 began to be launched in Japan. In the 4.0 era The combination of cyber-physical systems, the Internet of Things (IoT), and the Internet

¹ Luthfiya Azka Nida Khayati, 'Konsep Pendidikan Islam Integratif Menurut K.H. Ahmad Dahlan', *Luthfiya Azka Nida Khayati*, 2020, 126.

of Systems makes smart factories a reality. While in the new era 5.0, globalization and the development of digital technology are developing more rapidly such as the Internet of Things (IoT), Artificial Intelligence (AI) and robotics bring significant changes to society. Problems, environment and societal values are becoming increasingly diverse and complex. The focus of scholars to carry out integrative education can be said to be quite successful because the integration of Islamic education learning carried out is considered to be able to equip students to face various problems in modern life. However, the author observes that there are things that have not been maximized in the content of the intended integration of Islamic science learning material. The digital era that is able to bring together educators and students not only in the real world, but also in the virtual world makes the gap in learning disconnected. Students can access a variety of material content from various sources in the near future or even at the same time. This has a positive value where learners can have sources of knowledge and points of view from different educators. However, learning Islamic science like this has weaknesses, where students are feared to have not gained a complete understanding or are cut off. For example, learning by only making video pieces as a source of learning reference without any reinforcement from the accompanying teacher.

The era of society 5.0 does support dynamic learning activities, where humans become the center of control or *human centered*. Students can personally control which Islamic value learning content will be learned. On the other hand, the pattern of direction of understanding and the integrity of the intended Islamic value learning objectives also requires special control. This is because the role of the guidance teacher that cannot be replaced by any technology is very important in showing and bringing the direction of the concept pattern of the integrative Islamic education curriculum.

This study aims to dig deeper into how the integration of Islamic science internally in the sense of the relationship between branches of Islamic education in order to create a deeper and more complete understanding of the content of Islamic learning materials specifically in the era of society 5.0, as well as how to strengthen the understanding of material content owned by students.

METHOD

The study of this research uses a literature review in which the literature taken is in accordance with the subject matter and is analysed in depth so that conclusions and findings can be drawn in the study. Literature taken from both books and journals. The type of research used is library research or literature study where researchers rely on various literatures to obtain research data and use a qualitative approach because the data produced is in the form of words or descriptions. Library research or literature research is research where the place of study is literature or literature. In this research, research is carried out by utilising studies which are similar or related².

Data analysis or interpretation is the process of systematically searching and arranging records of research findings through observation and others which are useful for increasing the researcher's understanding of the focus studied and making it a finding for others, editing, clarifying, reducing, and presenting it. The analysis used is content analysis.³

FINDING AND DISCUSSION

A. Integration of Islamic Science

Islamic religious science is a science based on revelation, hadith of the Prophet and ijtihad of the Ulama. While science (general science) is a science based on human reasoning based on empirical data through research. Both have their own areas, separated from each other, both in terms of formal-material objects, research methods, truth criteria and also the role played. That is the mindset of the "dichotomy of science" that is still the mindset of most Muslims today. There are still many Muslims who view that science and religion stand in their respective positions, because the field of science relies on empirical data, while religion relies on occult dogma and does not need to be based on empirical data, but is based on "faith" or belief. Some Muslim scholars who have debated the Islamization of science, among them are: Ismail Raji Al-Faruqi, Syed

² Purwanto, *Metodologi Penelitian Kuantitatif Untuk Psikologi Dan Pendidikan* (Yogyakarta: Pustaka Pelajar, 2008).

³ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008).

Muhammad Naquib Al-Attas, Fazlur Rahman, and Ziauddin Sardar. The emergence of the idea of "Islamization of science" cannot be separated from the inequalities that are a direct result of the separation between science and religion.⁴ M. Amin Abdullah's views on Islamic education in an integration-interconnection approach elaborate the basis of the approach, namely the historicalphilosophical, normative-theological approach. Having very clear roots in the world of science, the position of Islamic education including *badlarah al-nash*, *badlarah al-'ilm*, and *badlarah al-falsafah* is an effort to reunite Islamic sciences with general sciences.⁵

The dichotomy of science results in a disharmony of relations between the divine dimension (theocentric) and the human dimension (anthropocentric). One of the efforts to de-dichotomize²¹ science is with the so-called scientific integration-interconnection approach, which seeks to combine the source of knowledge that comes from God (revelation) and that comes from man (reason) or theoanthropocentric views.⁶ The *integration-interconnection* paradigm with the *spider web* model pioneered by M. Amin Abdullah is a frame of mind that shows the relationship between various disciplines, examines one scientific field by utilizing other scientific fields, and sees the interrelationship between various disciplines. M. Amin Abdullah also emphasized that scientific constructs cannot stand alone, but work together, greet each other, need each other, and correct each other, and relate to each other.⁷ The *integrative-interconnective* paradigm is a development of the epistemology of bayani, 'irfani and burhani initiated by Al Jabiri. From another aspect, the *integrative-interconnective paradigm* includes the integration model of science (*badarat al-'ilm*) and religion (*badarat al nass*) with

⁴ Parluhutan Siregar, 'Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 38.2 (2014), 335–54.

⁵ Abdullah Diu, 'Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi', *Jurnal Ilmiah AL-Jauhari (IJAJ)*, 6.1 (2018), 1–8.

⁶ Muhamad Asvin Abdur Rohman Izzuddin Rijal Fahmi, 'Non-Dikotomi Ilmu: Integrasi-Interkoneksi Dalam Pendidikan Islam', 1.2 (2021), 46–60.

⁷ Roni Pasaleron Roni, Syafruddin Nurdin, and Muhammad Kosim, 'Problema Integrasi-Interkoneksi Pendidikan Agama Islam Dalam Upaya Penguatan Kebijakan Inovasi Merdeka Belajar Di Pesisir Selatan', *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam*, 5.02 (2022), 153–70.

triadic typology. In this triadic model there is a third element that bridges science and religion, namely philosophy (*badarat al-falsafah*).⁸

The integration of science is important to prevent conflicts, in order to gain a complete understanding and relationship between one science and another, as well as the formation of superior human persons who are able to adapt and collaborate in life. Moreover, the purpose of the establishment of Islamic sharia / *maqasidusy syar'iyah* is really carried out to the maximum. It is the purposes of the Shari'a and the secrets intended by Allah in each of His laws of the whole. The essence of the purpose of sharia is to realize the benefit of mankind and eliminate evil. This can be achieved more easily if each individual has the appropriate knowledge and knowledge as well as comprehensive practice in aspects of life.

Contemporary Islamic studies (*Dirasat Islamiyyah*) require a multidisciplinary, interdisciplinary, and transdisciplinary approach. The linearity of science and monodisciplinary approaches in the family of religious sciences will result in the understanding and interpretation of religion losing touch with reality and relevance to the surrounding life. A new culture of thinking that is independently able to dialogue the *subjective* (religion), *objective* (science), and *intersubjective* (philosophy) sides of science and diversity is inevitable in multireligious-multicultural life and especially in the multicrisis era involving science, health, social, culture, religion, politics, economy, finance as well as due to the spread of the Covid-19 outbreak in the world today. All of this will lead to the need for efforts to reconstruct the methodology of scientific studies and the methodology of religious studies in the country from the upstream, namely the philosophy of Islamic sciences to the downstream, namely the process and its implementation in education and religious da'wah.⁹ **Multidisciplinary** is a model of research and thinking that uses a variety of different disciplines, but each discipline is not involved too far in the formation of new knowledge or

⁸ Luthfi Hadi Aminuddin, 'Integrasi Ilmu Dan Agama: Studi Atas Paradigma Integratif-Interkoneksi', *Kodifikasi*, 4.1 (2010), 181–214.

⁹ Marliat, 'Multidisiplin, Interdisiplin Dan Transdisiplin Perspektif M. Amin Abdullah Metode Studi Agama Dan Studi Islam Di Era Kontemporer', *Jurnal Pendidikan Dan Konseling*, 4 (2022), 7277–90.

understanding. **Interdisciplinarity** is a research model that blends or integrates two or more disciplines—it can be methods, techniques, data, theories, perspectives or others—to maximize the development of science. **Transdisciplinarity** is a research model that tries to merge things contributed by various disciplines into one breath that leads to the development of newer science, including *new intellectual* insights and insights. Transdisciplinary research generates, unifies, and manages the network traffic of various research groups, science users, government, civil society, the private sector, and industry to promote problems and *the common good* related to specific problems facing humanity. Multidisciplinary thinking and research occurs if the research subject is studied and approached from different angles, using perspectives from different disciplines. Different disciplines can coexist in specific contexts, while still maintaining the boundaries of their disciplines and methods.

B. Islamic Education in a Disciplinary Perspective

The disciplinary concept in the context of Islamic education is a theological concept that is dogmatic and sharia guidance and on the one hand is flexible on a technical scale¹⁰. The main sources of Islamic education are the Quran and hadith. The Islamic community is competing to want a high degree through education because for Muslims education is compulsory as explained in the Qur'an surah Al Muji's verse 11. Islamic education in the concept of discipline aims to form a perfect human being / *Insan Kamil*, which is a perfect human being born mentally as expressed by Zakiah Darajat.¹¹ Allah gave man the potential called Fitrah which includes reason, heart and good and bad tendencies, which will be developed better in the world of Islamic education. The concept of Islamic education is a derivative of the highest concept beyond the ability of human reason, namely the concept of man as khalifatullah and the concept of Abdullah carrying God's trust on this earth. Islamic education is based on the Quran which is divine revelation and hadith delivered through the

¹⁰ Marliat.

¹¹ Asep Saefulmillah Sitti Chadidjah, Mohamad Erihadian, 'Pendidikan Islam Abad 21 Perspektif Disipliner Dan Interdisipliner', 1 (2020), 80–97.

messenger of Allah is the implementation of divine revelation. Reason places an important position in human development, therefore 21st century learning, which is dominated by the development of reason or thought, is one part of the development of human potential, while Islamic education is oriented towards the advancement of reason and spirituality. Furthermore, the prophetic concept was sent by the Prophet SAW, to perfect morals, humans must have good moral behavior. Islamic education is tasked with forming good morals. Each Islamic subject must optimize in equipping students in accordance with the discipline and character of each subject in order to understand the *internal* content of subjects as a whole and deeply with the aim that students can know the characteristics of each subject.

C. Islamic Education in an Interdisciplinary Approach

The phenomenon of 21st century learning is focused on strengthening reason. As explained above, to anticipate the overflow of information that students are receiving and will receive in the future, curriculum as a component in digital technology-oriented learning planning is important. Digital technology is used as a tool to train students to think creatively and innovatively. Research on the project base learning learning model, cooperative learning using web 2.0 information technology is an integrative learning model and in accordance with the principles of 21st century learning which is based on communication, collaboration, critical thinking, and creative thinking.¹²

In religion there is a sacred, definite and sacred idea that must not be changed, an idea that must be associated or attached to man's subjective understanding and interpretation of God (*fideistic subjectivism*). The paradigm of scientific integration (*takamul al-'ulum wa iẓdivaj al-ma'arif: muta'additatu al-takhasusat*) is necessary for religious scholarship in the present, let alone the future.¹³ If not, then the implications and consequences will be much more complicated both in the social, cultural, and especially political order, whether local, regional, national or global. The linearity of religious science will lead

¹² Marliat.

¹³ Marliat.

students to have *a myopic* view in seeing the reality of social and religious life which is increasingly complex. The interdisciplinary approach is the integration of knowledge and methods from various disciplines with synthesis.¹⁴ The combination of Islamic religious subjects (interdisciplinary) is carried out to solve problems that occur and is used as a foothold in adjusting education and 21st century learning skills in Islamic education. The interdisciplinary approach is problem solving through a cognate science approach. Interdisciplinary implementation in Islamic education exists in modern pesantren and formal madrassas, and *boarding schools* that combine science and religious science.¹⁵

The educational curriculum must always be developed in accordance with the needs and demands of society because education is the most important element that shapes the character of human personality, so that the output of education graduates determines a person's life. An interdisciplinary approach to PAI learning will change the classroom situation to be more lively and active. When PAI material is delivered with a monodisciplinary approach and method that is monotonous, it will have an impact on the inactivity of students because they are glued to the reading text in the textbook. Of course, it is different when teachers apply an interdisciplinary approach to learning, for example by relating to historical material that is delivered interestingly and students will become more active and memorable and students do not feel that the teaching material has been developed by educators.¹⁶

D. Learning Islamic Agam Education in the Era of Society 5.0

The era of Society 5.0 is a process of collaboration between humans and technology. This civilization was first introduced by Japan in 2019.¹⁷ Japan promotes Society 5.0 by introducing digital technologies in various systems, as well as accelerating its implementation to achieve a society in which all citizens are

¹⁴ Bassam Abul A'la, Sugito Muzaqi, and Miftahul Alimin, 'Kurikulum Pendidikan Agama Islam Pendekatan Multidisipliner, Interdisipliner Dan Transdisipliner Di Perguruan Tinggi', *Edupeidia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 7.2 (2023), 143–52.

¹⁵ Sitti Chadidjah, Mohamad Erihadian.

¹⁶ Muhamad Khakim Ashari and others, 'Konstruksi Pembelajaran Pendidikan Agama Islam Interdisipliner Dalam Menanamkan Sikap Religius Peserta Didik', 6.2 (2023), 113–28.

¹⁷ Nora Deselia Saragih and others, 'Menyiapkan Pendidikan Dalam Pembelajaran Di Era Society 5.0'.

dynamically involved.¹⁸ Society 5.0 emphasizes more on putting humans at the center of innovation (*human centered*). Technological advances are used to improve quality of life, social responsibility and develop sustainability.¹⁹ Society 5.0 itself is a concept where the development of *the Internet of Things*, *Big Data*, and *Artificial Intelligence* is oriented to human life which is different from the concept in the Industrial Revolution 4.0 where the technology developed is oriented towards the productivity of business processes.

The existence of the Society 5.0 trend has an indirect impact where Indonesia as a developing country has the right to play an active role in preparing the *future Society 5.0* trend. Society 5.0 is a society that can solve various social challenges and problems by utilizing various innovations born in the era of the industrial revolution 4.0 such as *the Internet of Things* (internet of everything), *Artificial Intelligence* (artificial intelligence), *Big Data* (large amounts of data), and robots to improve the quality of human life. The concept of industrial revolution 5.0 is a concept that can fundamentally change the way we live, work, and relate to one another. Actually, the Industrial Revolution 5.0 is not new. Because it is the antithesis of the Industrial Revolution 4.0, an era that goes back to the industrial age. Human and technological and digital collaboration is increasingly evident. Many robots have begun to be directed to collaborate and come into direct contact with humans. The existence of society 5.0 poses its own challenges in various fields of life, one of which is in the field of education, including learning. Learning is the stages of educator and student activities in organizing learning programs. These stages are activity plans that describe basic abilities and main theories that contain detailed time allocation, indicators of learning outcomes, and steps for learning activities for each subject matter. The existence of the industrial revolution 4.0 and society 5.0 requires a new learning model that is innovative and able to answer the challenges of revolution 4.0 and society 5.0 itself.

In the field of education, the era of society 5.0 will make humans and robots will collaborate in the learning process both in real and virtual classrooms as has

¹⁸ Mayumi Fukuyama, 'Society 5.0 : Aiming for a New Human-Centered Society', *Japan Spotlight*, August, 2018, 47–50.

¹⁹ Saragih and others.

happened today. Students can be faced with robots controlled by educators. However, with the new system in this era, the role of teachers will not be replaced by technology. Because after all, the role of the teacher can never be replaced by technology, including direct interaction in the classroom, emotional bonds between teachers and students, and also the cultivation of character and example of a teacher.

The learning of Islamic religious education continues to experience continuous development and change. If in the past intimate conversations between students and teachers felt taboo, then today it is a natural thing. Even in the view of modern educational theory, it is a necessity. Such interaction is precisely an indication of the success of the educational process. Quoting Azra and Jamhari from Erfan Ghazali, Islamic education carries out 3 (three) main tasks, namely; transmitting Islamic knowledge (*transmission of Islamic knowledge*), maintaining Islamic tradition (*maintenance of Islamic tradition*), producing prospective scholars (*reproduction of "ulama"*).²⁰ On the other hand, Islamic education faces the challenges of changing times that are very dynamic with the progress of Science and Technology.

The digital era and the transformation towards a digital society that occurs today raises several problems in Islamic education²¹. The view of Muslim thought that is still oriented towards the teachings of jurisprudence narrowly brings the Muslim mindset into the flow of ritualization which can be interpreted as a vertical relationship between a human being and Allah SWT. This resulted in an imbalance between *hablul minallah and hablum minannas*. This pattern will give rise to Muslim communities that are confined in aspects of Islamic culture but poor in spiritual values with a human dimension. Syamsul Ma'arif stated that Islamic education today, is still in a very miserable and poor condition. Islamic education has fallen far behind Western education. If you may reminisce a little, Islamic education cannot be like in the golden age (Andalusia and Baghdad) which could be the center of Islamic civilization, whether in the fields of culture, art or

²⁰ Bashori, 'Paradigma Baru Pendidikan Islam', *Jurnal Penelitian*, 11.1 (2017), 141.

²¹ Muhaimin, 'Pradigma Pendidikan Islam (Nilai-nilai Islam Dalam Pembelajaran)', *Jurnal Penelitian*, 11.1 (2017), 141.

education. What happens is just the opposite, Islamic education now follows and focuses on the West with *supremacy knowledge* controlled by developed countries. Muslim countries continue to depend on the West for almost all life: defense and armaments, communication and information, economy, trade, education and scientific development.²²

E. Learning The Integration Of Islamic Sciences In The 5.0 Era

The development of an individual's views both related to religion and science is closely related to the conditions of the times. The content of teaching values will never change, but viewpoints may change because the state of social conditions of society also changes. The problems faced by mankind are increasingly complex. Against certain conditions, research models also develop. The relationship between religion and science shows an improving interaction. This interaction will increase if the understanding of Islamic values is complete and maximal.

Campaigns on understanding the integration of science, namely that religious science and general science are not separate, have been carried out by many scholars to be carried out in learning activities and obtained an understanding of non-dikotomis religious science and general science by students. However, according to the author, the understanding of integration in internal Islamic science needs to be improved, because in fact in studying science there is a division which is included in the category of general science and religious science. In the context of learning in madrassas, religious learning is divided into several subjects such as Akidah Akhlak, Jurisprudence, Qur'an Hadith, History of Islamic Policy, Tafsir, Ushul Fikih, Science of Kalam and Science of Taswauf. Each has its own focus of discussion. But in fact it is interrelated between one subject and another. In addition to some of the subjects above, there are Arabic subjects that have an important war for the creation of an understanding of the value of Islamic education content. This is because Arabic is a tool or tool that has an important role in understanding and

²² Noor Amirudin, 'Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital', *Prosiding Seminar Nasional Prodi PAI UMP*, 2019, 181–92.

studying classical and contemporary literature (Arabic books), especially to understand the meaning of the Qur'an and al-Hadith.²³

In the Middle Ages, Ibn Khaldun divided science into two broad categories, namely *aqliyah* and *naqliyah*.²⁴ The science of *aqliyah* is a science that comes from the fruit of the activity of the human mind and its contemplation. These sciences are natural to humans. These sciences include mantiq, medical sciences (medical, physical, and agricultural), metaphysics, and the science of various measures or mathematics. While the science of *naqliyah* is a science quoted by humans from those who formulate its foundation and passed down from generation to generation. This knowledge comes from Kitabullah and hadith. This science is divided into five parts, namely science related to the Qur'an such as tafsir and tilawah, hadith, fiqh, religion, and linguistics.

Internal integration in Islamic science is considered necessary so as not to let the Islamic religious education subject cluster itself experience separation / dichotomous. All subjects of Islamic religious education have a mutually reinforcing relationship to realize the perfect human being / *insan kamil* as his role as *caliph fil ardh*. The mandate of Islamic values in the subjects of Akidah Akhlak to realize being able to have akhlakul karimah will be achieved because of the role of other subjects that strengthen, such as the history of the law of the command to perform worship and the prohibition of doing evil which is explained in the subjects of Islamic Cultural History and Jurisprudence. The verses about these prohibitions and commandments are also discussed in the subject of the Qur'an Hadith which discusses *asbabun nuzul*/the cause of the descent of the verse. The verse can also be explored in terms of tajweed, nahwu and others. Thus, there is a need for cooperation / collaboration between Islamic Religious Education (PAI) subjects in compiling the curriculum or in the practice of teaching and learning activities. Teacher creativity in compiling learning materials and integrative assessment instruments between PAI subjects

²³ Ahmad Zaki Yamani, 'Keterpaduan Bahasa Arab Dan Integrasinya Dengan Mata Kuliah Ilmu-Ilmu Keislaman Pada Stit Darul Ulum Kotabaru', *Ilmiyah Keagamaan, Pendidikan Dan Kemasyarakatan*, 13 (2022), 92–115.

²⁴ Isna Fistiyan, 'Klasifikasi Ilmu-Ilmu Keislaman Abad Pertengahan', *Pustakaloka*, 9.1 (2017), 147.

is very important. This is so that there is no restriction on the cultivation of Islamic values only in certain subjects. The author takes the example of worship activities carried out by students in the form of prayer. Prayer activities will be meaningful activities when students are able to understand the purpose and procedures of prayer by taking values from the learning of each subject. Prayer is not just a ritual routine without meaning. Students will be able to perform prayers happily because of the beautiful provisions of enjoying Allah in the subjects of Akidah Akhlak / Sufism, before the prayer begins with ablution and movements and readings in accordance with the guidance of the Sharia studied in the subject of Jurisprudence, readings are read using the rules learned in the science of tajweed and students know the history of why prayer is required from studying Islamic History material and *asbabun nuzul* verses of the Qur'an as well as *asbabul wurud* hadith.

All elements of education need to organize and strengthen the understanding of the internal material content of Islamic religious subjects. As mentioned above, Islamic religious science is a science based on revelation, hadith of the Prophet and *ijtihad* para. Internal integration in learning Islamic sciences has the aim that students do not experience confusion and have a complete understanding of *the maqasid syar'i* / the purposes of sharia and the secrets intended by Allah in every law of the entire law He establishes. *Maqasidusy Shar'I* explains the wisdom behind decisions, such as increasing social cohesion, which is one of the wisdom behind charity.²⁵

Integrated learning is a type of integrated learning that uses an approach between fields of study, combining fields of study by setting, curricular priorities and finding skills, concepts and attitudes that overlap in several fields of study. the focus of integrating a number of learning skills that a teacher wants to train to his students in one learning unit for material achievement Lesson

²⁵ Jasser Auda, *Maqasid Al-Shariyah* (London And Washington: the international institute of islamic thought, 2018).

(*content*). Learning skills include thinking skills (thinking skills), social skills (*social skills*) and organizing skills (*organizing skills*).²⁶

Hasan Abdullah Sahal Nanny of the Modern Cottage of Gontor said: "*at-thariqah abammu mina-l-maddah, wa al-mudarris abammu mina-t-thariqah, wa rubu-l-mudarris abammu mina-l-mudarris nafsibi*". Method is more important than matter. Whatever material is presented, if you use the right method, it will be well received by students. On the contrary, material that has been carefully prepared, will become empty, without a good method. After pondering and through deep thought, plus there is an incident that cannot be conveyed in this paper, he considers that methods are indeed influential, but not absolute. The influential are *the man*, the man, the man, the man, al-mudarris nafsuhu (the teacher himself). It does not stop at the word guru, there is something more important than that, namely the soul of a teacher, *the soul*, or *the spirit of al-mudarris*.²⁷ The implementation of internal integration of Islamic Religious Subjects will be able to provide good provisions in the implementation of science integration in general, namely the unification of an integrated scientific understanding between aspects of religion, science and all aspects of human life.

In the 5.0 era, people can communicate with each other and interact openly. This can be an opportunity for students to get additional information input from various desired sources. However, there needs to be a screening so that the Islamic knowledge obtained remains in the corridor in accordance with the initial purpose of Islamic education to create students who have faith and devotion to Allah SWT. From the educator side, this era can also be an opportunity as well as a challenge how to collaborate with other educators and always keep up with the times by making technology a means, not as the ultimate goal of learning. One of the most relevant breakthroughs to produce the capabilities of this century is the multi, inter, and transdisciplinary (MIT) approach in which a discipline must be viewed from several other disciplines.²⁸

²⁶ M Miftahurroqib, 'Pendidikan Integrasi-Interkoneksi (PAI Bidang Akhlak Dengan Kewirausahaan Di SMK "Hasan Kafrawi" Pancur Mayong Jepara)', 2009, 17–91.

²⁷ Desy Aniqotsunainy, 'Effective Presentation Skill Pada Kegiatan Apersepsi Materi Pendidikan Agama Islam', *Jurnal Komunikasi Dan Pendidikan Islam*, 7 (2018), 192–210.

²⁸ A'la, Muzaqi, and Alimin.

CONCLUSION

The integrative-interconnective approach in Islamic religious education has an important role in realizing services and preparation for the creation of individuals who have a complete understanding of the value of Islamic education. In the era of society 5.0, the integrative-interconnective approach offers a new world view of religious humans and scientists, who are more open, able to open dialogue and cooperation, transparent, publicly accountable and forward-looking and have the ability to use technological advances well. At least, there are 5 (five) critical areas that limit the structure of society in the era of Society 5.0, namely preventive health services, mobility, the creation of the next generation, *smart cities*, infrastructure, and financial technology.²⁹ With these five critical areas, society has a new role in the era of Society. The goal of Society 5.0 is to realize a society where people can enjoy life to the fullest. Economic growth and technological development exist for that purpose, and not for the prosperity of a select few.³⁰ Curriculum development for the present and future should complement students' abilities in pedagogic dimensions, life skills, ability to live together (collaboration), critical and creative thinking. Develop *soft and transversal skills*, as well as invisible skills that are useful in many work situations such as interpersonal skills, cohabitation, the ability to be a globally-minded citizen, and media and information literacy. A complete understanding of the content of special learning materials for PAI subject families in students is very important to be the attention of all parties. In the current era of open communication and information systems, the existence of PAI subject teachers is still needed so that their knowledge is maintained. In addition, this integrative learning becomes a fortress so that students do not fall into false understandings and flows. The culmination of integrative learning objectives between PAI subjects in the era of society 5.0 is the creation of strong *student output*, have upright thoughts and attitudes according to the guidance of agami slam teachings based on the Qur'an and Hadith and are able to adapt and take roles in various changing times.

²⁹ Bashori.

³⁰ Fukuyama.

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