

# Building Tawheed-based morality in society during the revolutionary era of society 5.0

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**ABSTRACT** This study investigates the morality development through Tawheed education in the revolutionary era of society 5.0. This study's significance is benefiting educational practitioners in developing and implanting good morality in society. The results of the study include: first, morality is the benchmark to determine the good and bad deeds of human that bring values and norms based on faith; second, morality includes three Tawheed-based aspects, namely attitude, cognitive, and affection; third, morality in Islamic education is viewed from the Islamic value system to build within the students. The primary purpose of Islamic education is to establish noble morality. The Islamic education-based morality is a norm orienting Islamic values started from family level by implanting faith values to children since early stage.

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## 1. INTRODUCTION

Morality is the benchmark to determine the good and bad deeds of human that bring values and norms based on faith. Morality has become crucial in the social revolution of the 5.0 era as people nowadays are prone to media exposure full of various information that can affect thoughts, lifestyle, behavior, and others.

Every religion has its ways to embed morality. Islam has always prioritized and favor morality in life, both individual and in society. To comprehend the values requires continuous Tawheed learning; thus, it will create an individual with strong Tawheed and faith reflected in attitude, behavior, and action (Fahrudin,2014).

Tawheed education aims at developing faith-based attitudes. Moral awareness, as a result of Tawheed learning, requires an in-depth understanding. Tawheed-based faith functions as the moral source to control and revive humans from improper behaviors. Therefore, morality needs a review and development through Tawheed education as an alternate way to create people with good morals in the 5.0 social revolutionary era. The problem to investigate in this study is how to develop Tawheed-based society's moral in the 5.0 social revolutionary era.

Morals are the parameters of good and bad, right and wrong, things that are allowed and not allowed. Simultaneously, morals are a set of beliefs within the society related to characteristics or behavior, and things should do. The principles of morals are the tendency to accept and obey the rules; it is not innate; instead, it develops and can be learned. Moral education methods are based on five categories: moral and values implanting, facilitation, modeling,

development ability, and school implementation (Fathurrohman,2019).

There are several reasons for moral degradation, such as lack of faith implanted within oneself, non-supportive environment, imbalance moral education, unhealthy family situation, drugs, and contraception abuse, information that disregard moral values, lack of time to undergo moral guidance, and lack of facility for moral education (Hendarsyah,2019).

Moral education includes knowledge, attitude, faith, conflict management, good behavior, honesty, and affection. Moral education's ultimate goal is to create an independent individual who can comprehend moral values and have a strong will to act accordingly. Components of moral education include knowledge of morality, moral logic and reasoning, affection, others' interest prioritizing, and moral tendency (Ibda,2012).

Moral education has become significant during the society 5.0 era as it orients on the balance between advanced technology and humanity. Society 5.0 is a concept proposed by the Japanese government to use technology to facilitate human life by considering humanity. The balance between technology and humanity creates a new concept of society, namely Super Smart Society, that requires competent human resources in their respective fields with advanced technology to contribute more significantly to society (Mahmudi,2019).

Society 5.0 aims to establish a condition where people can thoroughly benefit from life through the economy and technology development. It is expected that the concept will become new wisdom in the public order to help people to live a more meaningful life. There is a need to em-

phasize balancing economic achievement by directing social problems' solutions to be developed worldwide (Rahmawati,2008).

Positive effects of society 5.0 era for humanity vary, such as facilitating long-distance communication rapidly, information is directly spread and received by the people; government policies can be socialized quickly. On the other hand, the concept also has disadvantages: the empty feel during communication as it does not provide direct interaction that may result in misunderstanding and foster individualism (Rukiyati,2017).

As society 5.0 includes humanity; therefore, the internal factor plays a significant role in the form of faith. The significance of faith is due to unlimited human desire. Without a firm foundation, humans will use technology merely for personal satisfaction. On the other hand, faith will help people to measure each development and progress accordingly. Further, good faith requires a good comprehension of Tawheed.

. Tawheed means to unite. It is the fundamental principle of Islam and da'wah, the foundation of every deed. Without Tawheed, Allah will not accept any deeds. It refers to the One True God. By understanding the Tawheed, people will strengthen their belief in Allah, the One True God. Tawheed plays a fundamental position in Islam, as it significantly affects one's understanding of Islam and how he/she performs the belief. A weak Tawheed will destabilize the Islamic foundations thoroughly (Sabri,2019).

## 2. METHOD

This study is in the form of library research with a qualitative approach. The qualitative approach focuses on the meaning, reasoning, and definition of a particular situation (a particular context). This approach emphasizes the process instead of the final result. The research was done by analyzing and comparing reference sources to obtain theoretical data.

The data source is in journals, articles, and other relevant references that support this study's discussion. The data collection technique was by accessing data, organizing and sorting, categorizing, and grouping the data to facilitate understanding through a logical and systematic description. Data analysis is by the following stages: data preparation, data tracking, data analysis in detail by coding it, interpret the data.

Data collection techniques used are observation,

## 3. RESULTS AND DISCUSSION

### 3.1 Tawheed as the Source of Morality

Morality is complex and abstract. Many factors affect it; thus, morals rely mostly on human consciousness even though human conscience is universal and challenging to lead. Tawheed is the core of Islam, where everything refers to human conscience. Therefore, Islam, its faith, and ihsan are incomplete without Tawheed. Understanding a human's conscience can only be achieved through attitude and speeches. Thus, a conscience needs to be treated and sifted through to achieve a total and complete image. The conscience is known as an internal guard that supervises human activities and warns them whenever violating the track; an internal standard of controlling one's behavior and attitude (Setiawan,2016).

Moral education comprises three elements; they are behavior, cognition, and emotion. Within the moral paradigm, particular ideas focus on specific elements in learning morality, such as behaviorists researching behavior factors. The cognitive supporters focus on the morals element to evaluate morality, as psycho-analysis has more significant concern on morality's effect in research on morals. Al Ghazali further divided moral education into three elements: (1) good-and-bad behaviors, (2) the ability to proceed, (3) the understanding of the attitude/ morals situation, and (4) tendency to choose one of the two, the good or the bad (Suryadarma & Haq,2015).

Islam, through experience and perception, Islam has shown the right teaching. Faith, Islam, and ihsan have produced three religious orientation, according to Islamic epistemology. After systematic learning, faith will produce Islamic scholastic theology. Research on Islam has rearranged Islamic law and regulation. The two fields of science have formed a more open religious orientation. Simultaneously, ihsan develops a more intuitive religious concept by emphasizing reward through practical spiritual training. The tendency affects attitude and morality and creates a new insight on knowledge, namely tasawuf. There is no difference between moral and akhlak/ attitude as both mean behavior, moral, and culture in Islamic terminology. According to Al Ghazali, akhlak is a vital characteristic within one's soul and conducts deeds without any plan or consideration (Hendarsyah,2019).

Al-Ghazali (1986) in "Ihya'Ulumiddin" explained ihsan in a more detailed explanation that consists of three emotional awareness: (1) Theological sensitivity and the power of the relationship between any human being and God; (2) Social awareness towards social reality started from the core family and the broader relationship between humans and nature; (3) Mental resilience manifests in the hardworking attitude, willingness to bear suffering, self-control in facing challenges, and others. Morals teaching such as patience, qana'ah, tawakal, iffah (avoiding negativity), syaja'ah (courage), and istiqamah will build an independent, optimistic, and humble person. The educational concept based on al-Ghazali is in line with the Islamic educational purposes in general, namely tawheed, moral, individual differences, social, professional, and time and space dimensions (Suryadarma & Haq,2015).

Further, Al Ghazai pointed out at four Islamic moral values based on the four virtues, they are: (1) al-Hikmah, which describes the cognitive skill in determining the best choice for the mind, attitude, a behavior, (2) Al-'Adalah that describes the mental ability to control sexual desire, emotion, and subjectivity, which tends to be honest and objective; (3)al-Iffah, the ability to control response in the form of attitude and action to avoid greediness and hedonism; (4) as-Syaja'ah, the courage based on logic and integrity to conduct tasks and responsibility. According to Al-Ghazali, the four virtues are the primary doctrine of moral, which will determine an individual's awareness and inner-activity and eventually affect physical attitude and behaviors (Suryadarma & Haq,2015).

When combined with moral theoretical study, moral derives from the belief of transcendental material, which is reflected in the psychological process. It is eventually represented in moral attitude, where there is no splitting between psychological process and belief, it even forms an integrated unity.

### 3.2 Moral Education Started from Family-Level

Attitude supervision requires all parties' involvement, including parents, school, school environment, and public in general. Nevertheless, parents hold the central role as they are the children's primary and basic educational environment. Family is the first and smallest unit in the society. Relationships within family are mostly direct, where personal development and initial socialization stage take place for children. Through interaction in family, children obtain their knowledge, skills, interests, values, emotion, and attitude to achieve peacefulness and tranquility.

Some educational methods to apply in the family are as follow:

1. Introduction of Tawheed expressions to children, as Rasulullah's example in performing adzan and iqamah by the ear of a newborn baby. The action is to introduce the Tawheed expression first and foremost to the children at their early moment of life.
2. Exemplary. Practical education proves that, psychologically, children have the innate desire to imitate their parents. The religious faith and Tawheed of a child depend significantly on his/ her closest people: parents. A child's characteristics are built from exemplary he/ she learns from the family.
3. Habituation. Children are formed to think, act, and behave according to Islam. The habituation method is useful for children as their memory, capturing, and self-recording skills are still influential. Therefore, the moral values implanting (especially Tawheed) is significant for the children. The primary potential of children and the environment form and develop through prejudice, aiming to realize the purposes of Islamic education that requires process and time.
4. Worship practice. From an early age, children must undergo worshipping practice to make it a habitual action. The awareness of God to worship must become the foundation for children.
5. Advice. Children's attitudes and behavior must be controlled to understand and determine what is allowed and not allowed. Children need to realize that God is always watching (Ulfa, Abdussalam, & Surahman, 2018). Moral education in the family occurs every day. One part of family education is by rewarding the good deeds and giving warning and punishment for bad deeds.

A muttaqin individual requires education in all dimension of life aspects, such as potential intelligence to enable human in understanding problems and solving them; learning potential to improve one's skills and talent; social potential to interact with other people to complete each other; moral potential to live the life according to prevailing norms and values; economic potential to fulfill the needs in life; political potential to generate force to protect the mutual needs; sexual potential to carry on offspring, and many other existing potentials (Wahidin, 2014).

The formation of an individual with good morality is strongly connected to education, as the appreciation and recognition of humanity derive from the implanted good morality within oneself. The effort to implant good morality such as honesty, responsibility, and concern to others must start early. The initial awareness of this implanting is through training and real experience a child get from the family instead of theory or concept. Moral education from

parents becomes the foundation for a further step in the child's education.

### 4. CONCLUSION

The definition of Tawheed is the foundation for good morality. The moral is the parameter for the quality of human behavior. The good and bad behavior parameters are measured by the conscience, the place where faith is located. Human behavior that is against good values and conscience is known as immoral. On the other hand, humans who harmonize their wills according to the nature provisions within him/themselves and are proven by faith-based attitude are considered to have good morality. Forming individual with good morality is the primary purpose of Islamic education to implant Islamic values in every Muslim.

Islamic moral values are based on four interconnected foundations, namely (1) al-Hikmah, which describes the cognitive skill in determining the best choice for the mind, attitude, a behavior, (2) Al-'Adalah that describes the mental ability to control sexual desire, emotion, and subjectivity, which tends to be honest and objective; (3) al-Iffah, the ability to control response in the form of attitude and action to avoid greediness and hedonism; (4) as-Syaja'ah, the courage based on logic and integrity to conduct tasks and responsibility.

The society 5.0 concept that focuses on the balance between technology advancement and humanity must be accompanied by good morality. Without good morals, technology only benefits humans in terms of fulfilling unlimited desire and passion. By having Tawheed values, people will refer to their divine faith to proceed with every action and behavior.

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