

The Urgency of Women's Education to Face the Era of Society 5.0 According to the Islamic Perspective

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Abstract

The world of education is still not very sensitive to the emergence of gender inequality for students, especially discrimination against women. The purpose of this study is to describe how important women's education is from an Islamic perspective, especially in the context of welcoming the era of society 5.0 which is marked by increasingly advanced technological developments. In this era, humans are required to continue to innovate in various aspects of life. The research method used is the descriptive qualitative method. The result of this research is Islamic view that all human beings have the right to get proper education, including women who will be the first "school" for their children later. The prohibition of discrimination against women in the realm of education has been emphasized in several verses of the Qur'an and also the Hadith, because anyone, whether male or female, has the same right to seek knowledge. Education for women is one of the important provisions in welcoming the era of society 5.0 so that women have the same opportunity to be empowered in this era of digital revolution.

Keywords: *Women Education; Islamic Perspective; Society 5.0 Era*

Introduction

The mechanical transformation may be a critical alteration within the administration of existing human assets and the creation of items in a few commodities such as

agribusiness, transportation, mining, innovation, and others. The presence of different shapes of alter in different divisions includes a critical effect on the conditions of culture, economy, and social life within the



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world, particularly in Indonesia. Mechanical insurgency 1.0 was the primary insurgency within the 18th century, 1750 to 1850, which was stamped by the development of the steam motor. Moreover, the 20th century started to enter the 2.0 transformation which started with the revelation of electric control which made a different part of human work. At that point after the 20th century came the 3.0 insurgency where advanced innovation and the web started to exist beside the development of robots and computer machines. Furthermore, the emergence of industry 4.0 at the beginning of the 21st century became a very large industrial revolution, because at that time technology had developed rapidly compared to the previous eras.¹

Currently, Japan has announced the existence of "society 5.0". The concept of society 5.0 focuses on combining technology, data, and humans as operators.² Society 5.0 has a concept related to big data technology collected on the Internet of things (IoT) which is transformed by Artificial Intelligence (AI) into something that can help, especially people, to make life better. Society 5.0 can impact all aspects of social life, from health,

urban planning, transportation, agriculture, industry, and education. Society 5.0 aims to integrate virtual and physical spaces to make things easier by using artificial intelligence in their applications.³

Unfortunately, when the times and technology are developing, segregation against education is still common in Indonesian people. Usually affected by the development of contrasts in society, specifically the community's viewpoint on getting instruction for men and women. Norms, traditional beliefs, and interpretations of religious teachings that are wrong and developed in society gradually begin to "kill" the character of women, especially in rural areas.

Normatively, Indonesian citizens have the proper way to urge a break even with instruction, as directed in Law no. 20 of 2003 concerning the National Instruction Framework, accurately in Article 4 section (1) which contains "Education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism". Gender inequality in the world of education in Indonesia is motivated by the patriarchal view of society which considers the

¹ Wiji Nurastuti, "Utilizing Information Technology for Independent Women Generation Z in Facing the Era of Society 5.0," *International Journal of Engineering, Technology and Natural Sciences* Vol. 03, no. 01 (2021), <https://doi.org/10.46923/ijets.v3i1.116>.

² Firdaus, "Mengenai Society 5.0 'Sebuah Upaya Jepang untuk Keamanan dan Kesejahteraan Manusia,'" 2020, <https://ee.uui.ac.id/2020/07/06/mengenai->

[society-5-0-sebuah-upaya-jepang-untuk-keamanan-dan-kesejahteraan-manusia/](https://ee.uui.ac.id/2020/07/06/mengenai-society-5-0-sebuah-upaya-jepang-untuk-keamanan-dan-kesejahteraan-manusia/).

³ Vojko Potočan, Matjaž Mulej, dan Zlatko Nedelko, "Society 5.0: Balancing of Industry 4.0, Economic Advancement and Social Problems," *Kybernetes* Vol. 50, no. 03 (2021), <https://doi.org/10.1108/K-12-2019-0858>.

position of men and women to be unequal (women are lower than men).⁴ This is evidenced by records from the Central Statistics Agency in 2021 which show a gap in education gains between men and women. As many as 16.09% of women aged 15 years and over do not have a school diploma, while only 11.65% of men. In addition, 5.35% of Indonesian women aged over 15 years are illiterate, while only 2.57% of men.⁵

The problems above are caused by many things, such as poverty, the inability of the local government to provide proper education, and coupled with a culture that considers that girls are not obliged to receive education to a high level because later they will have to bear the burden of the family economy by helping parents' work is the result of poverty, there are even parents who have daughters who think that their daughters will return to wells, kitchens, and mattresses that do not require higher education.

In addition, there is still a gender bias that is very inherent in the world of learning and is mostly found in student textbooks. For example, many narratives and illustrations explain the division of work at home. Girls are always mentioned cleaning the house, helping

their mothers cook, or helping their mothers take care of their younger siblings. Meanwhile, the boys are said to be busy studying or helping their father. In addition, there are also many professional groupings based on gender. Engineering-related professions such as architects or pilots are assigned to men while nurturing professions such as nurses or midwives are reserved for women only. And it is very unfortunate that the fact that teaching teachers are still implementing this practice and instilling it, whether it is in the form of conversational stereotypes, material in textbooks, or extracurricular activities.

Before conducting the research, the researcher has analyzed several writings or other scientific works that are relevant to the research. First, research that examines the importance of women's education is based on the thoughts of R.A. Kartini. The results showed that R.A. Kartini is one of the leaders of Indonesian emancipation. This can be seen from R.A. Kartini's thoughts that women are like the first "school" for children, women are carriers of civilization, the importance of principles, and the need for equality of education for women.⁶ Second, research that examines the extent of readiness of

⁴ Umar Nasaruddin, *Argumen Kesetaraan Gender Perspektif Al-Qur'an* (Jakarta: Paramadina, 2001).

⁵ Yudha Nata Saputra, "Perempuan dan Pendidikan," *Pikiran Rakyat.Com*, 21 April 2022, <https://www.pikiranrakyat.com/kolom/pr014311247/perempuan-dan-pendidikan>.

⁶ Indira Syifa Karai Handak dan Kuswanto, "MENELAAH URGENSI PENDIDIKAN BAGI PEREMPUAN SESUAI DENGAN PEMIKIRAN R.A. KARTINI," *Jurnal PTK dan Pendidikan* Vol. 7, no. 01 (2021), <https://10.18592/ptk.v7i1.4701>.

Indonesian education to meet society 5.0. From the results of the research, currently, the Indonesian education system is not fully ready to face the era of society 5.0. This is due to the uneven development and accessibility of the internet throughout Indonesia as well as the improvement of human resources which play an important role in advancing technology and education.⁷ And the third research describes the challenges for Islamic Religious Education teachers in the era of society 5.0. The results of the study show that in the era of society 5.0 PAI teachers are required to have problem-solving, critical thinking, and creativity characters to keep pace with rapid technological advances.⁸

The novelty of this research is that the researcher wants to analyze how Islam views the importance of education for women, especially as a preparation to welcome the era of Society 5.0. Because, in this era, it is certain that technological progress will occur so quickly and requires humans to be able to continue to innovate for better survival.

Method

In this research, the author uses a qualitative descriptive method, which is a research method that aims to describe a

phenomenon that happens to utilize logical methods to reply to the real issue.⁹ Researchers collect data related to their research, namely women's education in the view of Islam and an overview of the era of society 5.0. The data is taken from journals, scientific articles, and other writings that are relevant to the research. The data that has been collected is then analyzed using three methods, namely data selection, data presentation, and conclusion.

Discussion

Overview of Era Society 5.0

The history of the industrial revolution began in the 18th century when James Watt initiated the 1.0 industrial revolution. with the invention of the steam engine that served to facilitate human work at that time. After that, entering the end of the 19th century, humans began to enter the phase of the industrial revolution 2.0 which was marked by the invention of the telephone, the airplane, and electrical energy which at that time became a very great discovery. At the end of the 20th century came the 3.0 transformation which was stamped by the advancement of advanced innovation and the web as well as the utilization of computers in different areas.

⁷ Faulinda Ely Nastiti dan Aghni Rizqi Ni'mal 'Abdu, "Kesiapan Pendidikan Indonesia Menghadapi Era Society 5.0," *Edcomtech: Jurnal Kajian Teknologi Pendidikan* Vol. 5, No. 1 (April 2020): 61–66.

⁸ Jakaria Umro, "TANTANGAN GURU PENDIDIKAN AGAMA ISLAM DALAM

MENGHADAPI ERA SOCIETY 5.0," *Jurnal Al-Makrifat* Vol. 5, no. 01 (2020).

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2009).

Besides, within the 21st century, people have entered the 4.0 transformation, checked by the utilization of IoT (Internet of Things) which permits interconnection between machines.¹⁰

When the era of the industrial revolution 4.0 was not completely over, society is now starting to enter a new era called the era of society 5.0. or referred to as society 5.0. This concept is being emphatically advanced by the Science, Innovation, and Development Committee; Cabinet Office, and the Government of Japan.¹¹

Society 5.0 is a concept of a technology-based society and has a central point in humans, people who live amid increasingly sophisticated technological advances, IoT (Internet of Things), robots, and Artificial Intelligence (AI) are actively used in everyday life, starting from industry, health care, even education and other fields of activity that are not necessarily for progress, but for benefit and convenience of everyone.¹²

In general, Society 5.0 could be a continuation of the next mechanical period. The objective of society 5.0 is to construct a shrewd society so that it can thrive human

civilization with the assistance of innovation. Nowadays, people live in a period of innovation, where various kinds of innovations for technological development appear and continue to be developed, with the hope of being able to change the economy and people's welfare better than before.¹³ Society 5.0 seeks to put forward the 5 elements of balance in human life, namely social, intellectual, emotional, physical, and spiritual aspect.

Society 5.0 is present as a concept of how everything that happens is centered on human thinking abilities. That is, the existing advanced technology is used for the benefit of humans, not others. Unlike in the industrial era 4.0 where humans focus on technology development which is considered to have the potential to degrade human roles due to the development of robotic technology, providing many gaps in information engineering, and causing disinformation on global economic and political conditions. The emergence of many concerns about the bad side of the 4.0 industrial era then gave a positive response to the launch of society 5.0.¹⁴

¹⁰ Andreja Rojko, "Industry 4.0 Concept: Background and Overview," *International Journal of Interactive Mobile Technologies (IJIM)* 11 (5) (2017): 77–90, <https://doi.org/10.3991/ijim.v11i5.7072>.

¹¹ Junko Nirmala, "Super Smart Society: Society 5.0," Online Magazine, Robotics Tomorrow, 2016, <https://www.robotictomorrow.com/article/2016/09/super-smart-society-society-50/8739>.

¹² Skobelev dan Borovik, "On The Way From Industry 4.0 to Industry 5.0: From Digital

Manufacturing to Digital Society," *International Scientific Journal "Industry 4.0"* Year II, no. 6 (2017): 307–11.

¹³ Heri Yadie, "Industri 4.0 dan Society 5.0," *kompasiana.com*, 28 Juli 2021, <https://www.kompasiana.com/heriyadie4366/61017a5b06310e11b806acb2/industri-4-0-society-5-0>.

¹⁴ *Revolusi Industri 4.0 dan Society 5.0*, Youtube Video, 2021, <https://www.youtube.com/watch?v=jMAwpZWqYk0>.

Islamic View of Women's Education

In general, gender differences are a phenomenon that has been stated in the Qur'an. However, the perspective of gender in the Qur'an does not support discriminatory behavior that can cause inequality in various aspects of life. The existence of this gender difference aims to create a harmony that is built from compassion (*mawaddah wa rahmah*) of fellow human beings as well as a foundation for building a peaceful country that is filled with forgiveness from God (*baladatul thayyibatun wa rabbun ghafur*).¹⁵

Every child is born into the world with their nature. Fitrah in the Islamic concept can be interpreted as a potential ability to freely think or will. The basic potentials possessed by a child must be developed properly, one of which is by providing good education from an early age, so that he can carry out his duties as *khalifah fi al-ardli*.¹⁶

Therefore, the discrimination experienced by most women is considered to be able to destroy human civilization, because it will kill women's power, override the role of women, and foster male supremacy and domination in various things. Allah SWT has explained the importance of education for

humans in Surah Al-Mujadalah verse 11 which reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

11. O you who believe, when it is said to you:

"Be spacious in the assembly", then expand it, Allah will make room for you. And when it is said: "Stand", then stand up, Allah will surely raise those who believe among you and those who are given knowledge by several degrees. And Allah Knowing of what you do

In the *jabiliyyah* era, women were considered despicable and low creatures and were often treated outside the limits of humanity. In addition, the Arabs have a tradition of *wa'dul banat* which means burying daughters.¹⁷ It was only when Islam came, precisely at the time of the Prophet Muhammad that women began to be allowed to get a respectable position and were entitled to get the same treatment as men in terms of obtaining an education. Therefore, in Islam, women have a very exalted position, and this becomes the basis for providing the best education for women.¹⁸

¹⁵ Yuni Sulistyowati, "KESETARAAN GENDER DALAM LINGKUP PENDIDIKAN DAN TATA SOSIAL," *Ijous: Indonesian Journal of Gender Studies* Vol. 01, no. 05 (2020), <https://doi.org/10.21154/ijous.v1i2.2317>.

¹⁶ Abd. Mannan, Siti Nur Farida, dan Fathorrozy, "Penguatan Pendidikan Perempuan (Peran Perempuan dalam Agama, Keluarga, dan Kehidupan Sosial di Masa Modern)," *Martabat: Jurnal Perempuan dan*

Anak Vol. 5, No. 1 (Juni 2021): 15, <https://doi.org/10.21274/martabat.2021.5.1.1-35>.

¹⁷ Siti Zubaedah, *Pemikiran Fatima Mernissi Tentang Kedudukan Wanita dalam Islam* (Bandung: Citapustaka Media Perintis, 2010).

¹⁸ Raodahtul Jannah, "Hakikat Pendidikan dan Karir Perempuan dalam Perspektif Hukum Islam," *An-Nisa'* Vol. 12, No. 2 (2019): 695–702.

This is a blessing given by Allah SWT to humans as an affirmation of the existence of equality between men and women. Therefore, a woman has the right to get a proper education without any discrimination in any form, because Allah SWT created men and women so that they can live side by side, not at odds with each other. As the word of Allah SWT in the letter An-Nisa' verse 32:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ
لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا
كَتَبْنَ وَسَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ
شَيْءٍ عَلِيمًا

32. *And do not be jealous of what Allah has given some of you more than some of you. (Because) for men, there is a share of what they earn, and for women (also) there is a share of what they earn, and ask Allah for a portion of His bounty. Verily Allah is Knower of all things.*

Given the similarity of humans as *khalifatullah*, they (male and female) are equally given provisions in the form of knowledge by Allah SWT. For the sake of the smooth running of the tasks they carry out, they are equally given rights and obligations that complement each other and require them to be solid partners in social life. Therefore, Islam never distinguishes between human rights and obligations in seeking knowledge,

because knowledge is an important provision for women, where they will become the first school for their children. They will not be able to educate their children optimally if their condition is still concerning. The better the education obtained, the better relations between husband and wife in household matters will be created and they can respect each other.¹⁹

Cases of discrimination against women, especially in obtaining education, are contrary to the teachings of Islam, where men and women should have the opportunity to gain as much knowledge as possible and achieve achievements in various fields, following what has been conveyed. in Surah Ali-Imran verse 195:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ
مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا
وَلَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ نَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ
الْتَّوَابِ

195. *So their Lord granted his request (by saying): "Indeed I do not waste the deeds of those who do good among you, whether male or female, (because) some of you are descendants of others. So people those who emigrated, who were driven from their homes, who were hurt in My way, who fought and who were killed,*

¹⁹ Rusli Takunas, "Dinamika Pendidikan Perempuan dalam Sejarah Islam," *MUSAWA JOURNAL FOR GENDER STUDIES* Vol. 10, No. 1

(2018): 23–44,
<https://doi.org/10.24239/maw.v10i1.386>.

I would certainly wash away their sins and I would certainly admit them to paradise where rivers flow beneath them, as a reward with Allah. And Allah with Him is a good reward."

The verse above hints at the existence of an ideal concept of gender equality in Islam which emphasizes that all kinds of achievements can not be taken over by men alone. This means that the opportunities given by Islam are wide open for all mankind without any exceptions. However, the reality that exists in society is very concerning, because the concept of gender equality cannot be applied as it still encounters many obstacles and requires thorough socialization in the community, especially for those who still have the idea that the position of women is below that of men.²⁰

From the researcher's perspective, the emergence of various forms of injustice received by women on the pretext of religion stems from errors in the application of religious teachings in everyday life. The background factors also vary, ranging from cultural factors, and location of residence to the widespread patriarchal thinking that causes gender inequality and negative labeling of the status of women. These things in the end gave birth to negative statements which were disseminated in the form of doctrines under the guise of false religious teachings, where

they echoed men and cornered women. It is this misunderstanding that ultimately makes it seem as if Islam gives women an "inferior" label. For example, Islam forbids women to become imams of prayer. Women are also restricted from going to the mosque because praying at home is considered better, and a wife is not allowed to leave the house without her husband's permission, and many more. For these reasons, women are considered subordinate beings and only have rights in the private sphere. This is of course very contrary to Islam, where Islam does not teach or justify all forms of oppression, let alone the oppression of women. On the other hand, Islam requires men to honor women as well as possible. In the context of the household, the husband is responsible for providing for his wife and children and is fully responsible for the survival of the family. Meanwhile, women have a responsibility to obey their husbands and educate their children well.

Education in Islam may be implies to raising human reason and character to a better level taking after the position of people as people who were made "within the best frame." Whatever the condition mainstream instruction is as of now a major challenge in protecting the qualities of Muslims, particularly their ethical character and personality as well, since secularist philosophy

²⁰ Gunawan, "Hak-Hak Pendidikan Perempuan Dalam Perspektif Islam," *Edukais: Jurnal Pemikiran*

Keislaman Vol. 03, No. 2 (2019): 158–65, <https://doi.org/10.36835/edukais.2019.3.2.158-165>.

censures devout standards as the premise for personal improvement. In this manner, the Islamic worldview emphasizes that women's instruction is an imperative concern to actualize the viewpoint of Islamic instruction. On the contrary, spiritual development is a fundamental need to enable human beings to reach a stage of certainty in faith and build awareness of Allah, who automatically desires good and shuns evil. Among the imperative steps for the arrangement of this situation is to create a great woman as *murabbiah* so that they can carry out their parts and obligations in line with the Islamic instruction framework since this incredible control is within the hands of great women as *murabbiah* who can create another era of Islam.

The Urgency of Women's Education in Welcoming the Era of Society 5.0

Every human being is born into this world with their respective roles and obligations. These roles and obligations are of course in accordance with their nature and it is appropriate to create a balance and harmonization among human beings so that they can live side by side without any disputes. So it can be caught on how critical the role of men and women is in carrying out their duties as *kehalifah-fi-l-ardbi*. The correct education isn't

as it tended to men, but women too got to take an interest in the world of instruction, since they have exceptional potential that can make human civilization superior. Education with a wide understanding for women is something exceptionally critical and crucial. When a woman contains a high education, with uncommon knowledge, she will be able to understand and indeed overcome the issues that happen within the environment and the life she leads by rising with mettle and competence. The significance of women in obtaining higher instruction is; 1. Women who have knowledge or higher education do not propose to compete with men but get to be more idealized complements and spread an idealistic atmosphere in society, 2. Women must moreover back individuals in any field for advance and goodness, 3. With the vital part of ladies, society does not as it gave birth to contrasts based on sexual orientation but with the capabilities they have so that there is no longer discrimination based on gender.²¹

To welcome the era of society 5.0, character cultivation through family education formats is very necessary. In this case, parents have full control over shaping the character of the child. To create a society that can survive and can continue to develop itself according

²¹ Desak Ketut Angraeni, Tri Aspiyana, dan Susi, "The Role of Women in Education to Face the Era of Society 5.0," *International Seminar Proceeding: Hindu*

Science and Theory in the Contemporary Paradigm No. 1 (2021), <https://doi.org/10.33363/internasional-seminar.v0i1.200>.

to the progress of the times, parents can instill basic but important characteristics in children, including the ability to think critically, have an open mind, be creative, have a high sense of curiosity, and able to be a problem solver in various situations and conditions.²²

From the perspective of researchers, in the Society 5.0 era, women must develop themselves by digging up various kinds of information related to skill development, equipping themselves with knowledge, and increasing abilities related to digital technology, because this is an absolute requirement so that a society developed with such technology can be correct. - accommodates the needs and roles of women following the existing context in society. If the gap in the digital literacy aspect is still experienced by women, it will be difficult to develop a society 5.0 that can empower and advance women. Technological advances in this era will open up wide opportunities for women to be able to participate in careers in various fields. In addition, the progress of time will certainly be accompanied by challenges, one of which is competition in the world of work which requires women to be able to adapt to strengthen their role in the family and society.

In addition, women must be more optimal in adapting to various technologies

that will be used in every aspect of life. This is so that they can provide full support and become role models for the next generation so that they can explore science and technology. In addition, women's participation in education will provide opportunities for them to eliminate discrimination caused by gender bias. Women's participation in education not only helps women in educating the nation's successors, but also creates different angles of life, both financial, advancement, and government. Putting women in their position is exceptionally critical. Separated from having distinctive natures from men, women have gender privileges. Gender is not a difference in social treatment between men and women, but considers what is appropriate for men and what is appropriate for women so that there are no differences in educational status. When a woman has higher education with extraordinary knowledge, she will be able to understand and even overcome problems in her life.

Conclusion

One of the blessings brought by Islam is the promotion of women's dignity because she is a creature of God who is highly glorified by Him. This is evidenced by the absence of space restrictions for women to obtain the highest education in various fields, as long as

²² Atsusi Deguchi dan Kaori Karasawa, *Issues and Outlook. In: Society 5.0* (Singapore: Springer Singapore, 2020), https://doi.org/10.1007/978-981-15-2989-4_8.

the knowledge gained is beneficial for the common good. In addition, Islam is also present as a lifeblood of the spirit of justice among humans. The concept of justice in Islam is comprehensive for all human beings on this earth. Therefore, Islam strongly rejects all forms of discrimination, whether based on race, ethnicity, ethnicity, belief, skin color or gender. Especially discrimination against women in terms of obtaining an education. This is evidenced by studies that have shown a close correlation between empowering women in technology and increasing welfare in a country. Seeing these conditions, to encourage the role of women in the era of society 5.0, the main thing that must be addressed is related to education and training, especially in terms of digital technology literacy, so that Indonesian women can also have the same opportunity to be empowered in this digital revolution era. Therefore, maximum efforts are needed in aligning society to educate all people.

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