

## ISLAMIC VALUES AND LOCAL WISDOMS MANIFESTED AS STUDENTS' SOFT SKILLS FOR SOCIETY 5.0

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### ABSTRACT

The current study reports Year One of a Two-Year Research Project on manifestation of Islamic values and local wisdoms to anticipate Society 5.0. A survey questionnaire was administered to 39 subjects consisting of students of Sultan Agung Islamic University Semarang enrolled in Basic Culture Course in order to grasp their profiles in terms of S (Strength) W (Weakness) O (Opportunity) and T (Threat) with respect to Islamic values and local wisdoms. It turns out that all students show their strength, namely being aware of the Islamic values and local wisdoms positively contributing to the success of the future career as soft skills. However, their weakness is that they master knowledge of Islamic values and local wisdoms only at cognitive level. In practice rules are violated. Opportunity is open for them since they are still at college with rooms for advancement and improvement. Meanwhile, the threat is that they may be influenced by the negative impact of cyber information providers within disruption of digital manufacture unless it is anticipated by equipping them with manifestation of Islamic values and local wisdoms to successfully survive in Society 5.0 in which people shall govern technology and not otherwise.

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Keywords: Islamic values, local wisdoms, soft skills, society 5.0, digital manufacture

### INTRODUCTION

The emergence of industrial revolution 4.0 (Industry 4.0) (Neese, 2018; Skobelev & Borovik, 2017) or Digital Manufacture has really marked an era of new civilization. People are fully facilitated in their daily activities in just few clicks, ranging from booking a taxi or a plane ticket to ordering a pretty for relaxing massage, and many countless services that can be performed online without leaving home (Bierkens, Fearnhead, & Roberts, 2019; Cui, Cao, Cai, Cai, & Chen, 2019; Fujii, Guo, & Kamoshida, 2018; Jackson, 2019; Saberi, Kouhizadeh, Sarkis, & Shen, 2019). A medical practitioner can perform a medical check-up by means of a body scanner which can detect the

patient's disorder (Shiroishi, Uchiyama, & Suzuki, 2018; Szolovits, 2019; Topol, 2019). This kind of advancement of technology has both positive and negative impacts on human life, including the environment if appropriate measures are not to be seriously taken (Balaž, 2017; Neese, 2018)

The positive impacts of technological advancement, as previously touched upon, have been within an easy reach—to facilitate human activities by means of artificial intelligence (Helbing et al., 2019; Jackson, 2019; Russell & Norvig, 2016). Meanwhile, the negative impacts of technologies include any digital disruption and other cybercrimes. In other words, the technologies have fallen down in the wrong and irresponsible individuals. This triggered the emergence of industrial revolution 5.0 (Industry 5.0) or hereinafter refers to digital society (Society 5.0). In this case, everyone with his or her spiritualism has to master all types of digitally-manufactured products by improving his or her digital literacy (Prasetyo & Arman, 2017).

The emphasis of Society 5.0 is on the development of human resources in order to be able to handle things related to digital operation involving the domain of human spiritualism in addition to IoT (Internet of Things) where everything is integrated in a system (Al-Turjman, 2019; Cui et al., 2019). In other words, lives have been made much easier—all people's lives will be more comfortable and sustainable as people are provided with only the products and services in the amounts and at the time needed.

Japan has declared readiness to anticipate the up-coming age (Society 5.0) by equipping its people with digital literacy—things are smartly operated.

It is argued that:

Social reform (innovation) in Society 5.0 will achieve a forward-looking society that breaks down the existing sense of stagnation, a society whose members have mutual respect for each other, transcending the generations, and a society in which each and every person can lead an active and enjoyable life (“Society 5.0,” 2019).

The social reform, as it is anticipated, will result in society of all perfection. Peace of mind, ease of work, mutual love and understanding become every day scene in Society 5.0. With this in mind, it is logical to assume that Islamic values and local wisdoms, when

truly implemented, will contribute to the expected realization of Society 5.0. It is, therefore, urgent to identify possible integration of values in Courses to anticipate the need of field implementation to welcome Society 5.0 (Fiorini, 2019; Friedman-Sokuler & Justman, 2019; Valenzuela-Fernández & Peñaloza-Briones, 2019).

There are many Islamic values and local wisdoms to represent the tranquillity of life as it is believed that Islam is present to save human civilization and for the betterment of the universe. Condensed from various types of literature on Islamic values and local wisdoms, there are six categories, namely (1) honesty and accountability, (2) fidelity, (3) endurance and responsibility, (4) modesty and tolerance (5) team-working and acknowledgements, and (6) punctuality and consistency.

In educational domain, Islamic values have been researched with respect to how they might be implemented as a guide to learning strategies (Huda, Jasmi, Mustari, Basiron, & Sabani, 2017; Huda, Yusuf, Azmi Jasmi, & Zakaria, 2016). It was argued that learning something in search of God's Blessings was invaluable as Mohammad (Peace be upon him)'s disciples. Another study indicated that graduates of English Literature Study Program, Sultan Agung Islamic University expressed confidence in future encounters since they were equipped with Islamic academic culture in which Islamic values had been implanted in the students' overall behavioural attitudes (Nurhamidah, 2018). Still another study showed that students trained with Islamic accountability were more accepted when studying overseas in Islam-based countries resulting in easier much cultural adjustment than those without such a training prior to departure (Mulyadi, Prabowo, & Chrisnatalia, 2019). The previous studies on Islamic values indicated that chances for such values to be implemented in different settings and purposes are still wide-open.

In this digital era, especially with regards to the existence of developing countries, such as Indonesia, the emergence of Society 5.0 (digital society) as another phase beyond Industry 4.0 known as digital manufacturing has presented both hopes and challenges for the young generation (Salgues, 2018; Shiroishi et al., 2018; Skobelev & Borovik, 2017). Therefore, it is urgent that mapping their profile with respect to the gap between their knowledge and implementation of local wisdoms embodied in Islamic values should be undertaken. Thus, the current research was triggered by three research questions, namely (1) what Islamic values and local wisdoms are relevant to the up-coming society 5.0? (2)

To what degree are the Islamic values and local wisdoms implemented in academic atmosphere? and (3) What is the profile of the students in terms of Strength, Weakness, Opportunity and Threat with respect to Islamic values and local wisdoms?

The answer to each research question has to be described and discussed to come up with the solutions, especially how to convert weaknesses into strengths and threats into opportunities on which to formulate recommendations for both policy makers and future researchers to prepare the next generation for digital survival in the form of their mental perseverance and confidence in response to Society 5.0 with spiritual wisdoms for the comforts and peace of lives.

The current study is therefore conducted within the theoretical framework of Islamic values, local wisdoms, and digital literacy incorporated into one synergized entity as a means of survival in Society 5.0. Meanwhile, one rationale for conducting this research is that it is important to bridge the gap between incompetence and competence in order for the policy makers to make significant choices in their strategic plans of action. Thus, there have to be a series of follow-up actions of the current study to realize the dream of living in Society 5.0 with all promised happiness.

## **METHODOLOGY**

The current study is actually a field research supported by reviews of related literature. Thirty-nine (out of forty-five) students enrolled in Basic Course of Culture participated in the study. A Survey questionnaire dealing with knowledge, perception and implementation of Islamic values and local wisdoms was administered to the research respondents to collect the primary data, which consisted of facts indicating values such as religious values and culture (local wisdoms). Meanwhile, the secondary data resulted from reviews of related literature to support the theoretical framework.

The data were qualitatively analyzed by (1) describing information or social facts and (2) linking them with the concept or theory in order (3) to classify them into particular criteria. Classifications were related to one another to come up with comprehensive explanation leading to conclusion on the basis of which recommendations were made. To convince and facilitate discussion, the results of data analysis were tabulated in items, frequency and percentage. In addition, interviews were conducted involving four

students out of four randomly-selected faculties (representing the sample) to convince their responses to the questionnaire.

**FINDINGS AND DISCUSSION**

The findings and discussion are presented in separate sub-headings as a result of data analysis employing the methods described above. It turned out that of the three issues (knowledge, perception, and implementation), the issue of perception had to be deleted in the analysis but not in the discussion since it was assumed that everyone would have the same positive perception on Islamic values and local wisdoms due to the fact that they are dogmatic in nature. As well, the initial FGD by the research team yielded a decision that Islamic values and local wisdoms were mixed up since they constitute similar values. The two sub-headings are in complementary to each other.

**Findings**

First of all, tabulated below are (1) knowledge, and (2) implementation of Islamic values and local wisdoms according to the responses of the survey respondents. Frequency (f) and percentage (%) are available for each item to help facilitate comprehension.

**Table 1 Knowledge and Implementation of Islamic Values & Local Wisdoms**

No	Islamic Values and Local Wisdom	Knowledge		Implementation	
		f	%	f	%
1	Honesty and accountability	39	100	37	95
2	Fidelity	39	100	20	51
3	Endurance and responsibility	39	100	35	90
4	Modesty and tolerance	39	100	36	92
5	Team-working and acknowledgment	39	100	27	69
6	Punctuality and consistency	39	100	23	59

The above Islamic values mixed up with local wisdoms have actually been carefully selected to represent the true values of professional expertise in the sense that on acquisition of those values, the students are expected to have behavioral attitudes that can be implemented in any discursive practices within Society 5.0. More specifically, they are digital human who can positively respond to any digitally-manufactured products by means of their digital literacy.

It is very much expected that an individual equipped with digital literacy supported by Islamic values and local wisdoms will be able to act accordingly in the digital society (Society 5.0). Given a robot in charge of medical operation, for example, he or she can set the robot

according to certain parameters on the robotic platform. Thus, he or she works on the digital board for the robot to perform the medical operation on the patient without any touches of his or her hands. As well, he or she was able to troubleshoot in case of problems with the robotic operation to work it out him or herself or to report the problems to specific authority for repair.

Another example in language teaching is that a digital language teacher (lecturer) is able to operate with accuracy given digitally-operated language laboratory. Similarly, he or she can design e-learning courses employing web-based instruction or Moodle, a software centrally operated for e-learning instruction. Without spiritual maturity, they may tend to work only with digital skills, leaving out the significance touches of spiritualism.

However, Table 1 above shows complete knowledge of Islamic values and local wisdoms even though with various levels of implementation from which their general profile in terms of strength, weakness, opportunity and threat as tabulated in Table 2 below.

**Table 2 SWOT of the Students (Respondents)**

<b>STRENGTH</b>	<b>WEAKNESS</b>
<ul style="list-style-type: none"> <li>• All of the respondents are knowledgeable with respect to selected Islamic values and local wisdoms pertinent to development of professional expertise</li> <li>• They are pretty young (the fifth semester), thereby have chances to improve their personalities.</li> <li>• Viewed from their choice of Unissula, they are assumed to come from religious families, thereby have internalized Islamic doctrines of good behavior</li> </ul>	<ul style="list-style-type: none"> <li>• Not all knowledge about Islamic values and local have been implemented in their daily academic and social routines.</li> <li>• Being young indicates lack of experience with respect to academic and social problems</li> <li>• High possibilities for wrong choices of friendships considering the massive development of social media leading to unacceptable academic and social attitudes.</li> </ul>
<b>OPPORTUNITY</b>	<b>THREAT</b>
<ul style="list-style-type: none"> <li>• Their knowledge of Islamic values can be further strengthened.</li> <li>• Being young opens up chances for behavioral improvements.</li> <li>• Their family backgrounds support high possibility for behavioral improvements</li> </ul>	<ul style="list-style-type: none"> <li>• If not carefully nurtured, their knowledge of Islamic values may be degraded due to technological disruption</li> <li>• Being young may be easily influenced by negative impacts of urban environments of diverse cultural disparities</li> </ul>

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- Their families may not be referred to as behavioral resources due to their current academic positions.
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Table 2 above indicates several weaknesses and threats that the 'now age' generation may encounter. Therefore, they need comprehensive solutions to the current problems.

Weakness 1 clearly shows that not all knowledge about Islamic values and local wisdoms have been implemented in their daily academic and social routines. The solution is that academic and administrative rules must strictly be observed (with zero tolerance) on the basis of reward and punishment with respect to (1) class punctuality, (2) exam cheatings, (3) plagiarism, and (4) administrative accomplishment. On the first day of class, a lecturer has to explain the classroom policy in relation to class attendance, deadlines of assignment submission, warnings for exam cheating, appropriate use of plagiarism checkers to guarantee the existence of conducive class environment. The last but of no least importance is that student administration has to be integrated in one university system that can be handled in just few clicks (digitized).

Meanwhile, clearly indicated in Weakness 2, the students are still relatively young, and assumed to get lack of experience with respect to academic and social problems. This can be solved by (1) involvement of extracurricular activities in campus, (2) increased involvement of scientific activities in and outside campus premises, (3) reconstruction of courses related to cross-cultural understanding, (4) reconstruction of courses related to Islamic culture and civilization, and (5) exposure to good exemplary behavior from the seniors. During the campus orientation, it is a very good time to emphasize the importance of getting involved in student organization, participating in scientific discussion in and outside the campus. Higher education is now encouraged to carry out student seminars as required by Research and Higher Education Ministry through Board of National Accreditation.

If it is necessary, courses related to cross-cultural understanding, Islamic culture and civilization may also be reconstructed to integrate Islamic values and local wisdoms up to the level of attitudes or psycho-motor (beyond cognition). On a regular basis, seniors are expected to give good examples to avoid criticisms on their unacceptable behaviors, for example, they are not committed to excellence in punctuality.

Finally (Weakness 3), the students with their new academic status may tend to think that family wisdoms are not any more relevant to their present need as academicians. This can be

solved by increasing the frequencies of formal and informal discussion on Islamic studies emphasizing the importance of communication with anyone on earth, especially the family members back home. Discussions, consultation with family members are still important. Meanwhile, it is also possible to open up a forum of consultation between parents and the university.

With respect to Threat (Table2), if not carefully nurtured, the students' knowledge of Islamic values and local wisdoms may be degraded. This can be solved by developing and maintaining Islamic values and local wisdoms in accordance with their development of digital literacy to fight against digital disruption and cybercrimes in response to the need for life skills in Society 5.0. As well, spiritual nurture must be emphasized over academic advancement to establish appropriate attitudes toward digitally-manufactured products. Later on, the students must be able to operate all possible digital products wisely, including handling the up-coming problems.

It is arguably true that young people are easily influenced by anything new, especially in relation to digital technologies, so are the students – characterized as being young. This can be anticipated by improving their knowledge on the danger of digital disruption on both human and the environment. Similarly, ignorance of their family members at home is equally dangerous because a family can actually give spiritual protection. For this, they have to be warned on the importance of constructive communication with their families. Informal Islamic studies may help them realize that getting in touch with all members of the family is included in the realization of one's faith.

### **Discussion**

Anyone on earth, without regards to race, religion or nationality, when asked whether or not honesty is the best policy, will certainly answer it is. However, when it comes to reality, some people still practice dishonesty – even there is what is called 'white lie', something (a lie) which does not cause any harm or discomfort. It is still a lie. Similarly, when the respondents claim that they 'know' all Islamic values and local wisdoms, they are ordinarily true. But when asked whether they practice otherwise, their responses are to a varying degree different. Such findings can be referred to as 'knowledge' or specifically cognitive knowledge. In this level, a student, for example, knows that honesty is good but he or she still practice cheating on the exam. This corresponds to



research findings that graduates of the English department have internalized cross-cultural understanding at cognitive level (Purwanto, 2013).

Similar to other Islamic values and local wisdoms – accountability, fidelity, endurance, responsibility, modesty, tolerance, team-working, acknowledgement, punctuality, and consistency, everyone will claim that they know that they are positive attitudes. But does everyone practice in reality? It is another critical question to which the answer lies on his or her spiritual paradigm. Implementation of the values differs from one individual to another. This is what education from kindergarten to college levels shall function – to train the students to implement the positive values for their survival in social and professional discursive practices

The findings of the current study actually correspond to research findings on American culture in which it also highlighted similar characteristics, such as honesty, responsibility, accountability etc (Purwanto, 2013). Thus, it might be logical to assume that there is a universal paradigm with respect to attitudes in terms of knowledge, perceptions and implementation of a particular value. People, regardless of their countries of origin, will have the same knowledge and perception that responsibility is a good personal attribute. They may, however, differ from one another in the implementation in some people are more or less responsible than the other. In other words, such good and positive attributes have instinctively and universally belong to human nature at cognitive and perceptive levels. As people were differently created, they differ in the implementation (practice) of the positive human attributes. This leads to the importance of education, as previously mentioned, especially the character building – implanting positive human characteristics.

In Japan, kindergarten or playgroup does not teach anything but character building, such as honesty, tolerance, commitment to excellence. Children are trained to acquire such positive personal attributes through songs, plays, and games (Moore, 2019). This may open up a secret why Japan progressed more significantly than Indonesia despite the fact that both countries were built from their pieces – Japan was just ruined by two atomic bombs and Indonesia just declared its independence. However, others may argue that the slow progress of Indonesia might be caused by multi-ethnicity, culture and religions – united by the slogan unity in diversity. Does this still apply? A specially-

designed social research shall be conducted to answer this problem.

The findings of the current study show that the implementation of Islamic values and local wisdoms differed to a varying degree but fortunately no positive attributes were implemented below 50%. The worst is fidelity (51%) which a dictionary defines as loyalty, faithfulness. An individual (a student) with this attribute, when he or she fails a particular course, will not retake the course with the same teacher. In his or her career later on, he or she may not be tough enough to face the daily problems. The second worst is punctuality and consistency (59%). This has been a very crucial problem for Indonesian over decades. Even it is tolerated by rule for being 15 minutes' late for class. The emergence of digital attendance (by finger prints or face recognition) somehow has helped build a good character of punctuality (Brooke, 2019; Siemionow, 2019). This applies to both the students and the lecturer. The instrument is put on the wall near the entrance so that everyone shall fingerprint or show faces for recognition. Therefore cheating on attendance is very impossible

Table 2 above shows the profile of the respondents in terms of SWOT (Strength, Weakness, Opportunity and Threat). Solutions to weaknesses and threats have also been provided. However, any solution will not work unless everyone involved is committed to 'changes to progress'. Thus, commitment is therefore the key to successful attempts to change negative attitudes to positive ones. A study has proved, however, that motivation, especially the internal one, plays an important role of successful achievement (Kiruja & Mukuru, 2018; Mekler, Brühlmann, Tuch, & Opwis, 2017; Menges, Tussing, Wihler, & Grant, 2017). Of course, there are several factors that can arouse the internal motivation of an individual to perform better, possibly including to acquire positive characteristics. A group of Indonesians with high internal motivation to work in Hong Kong finally managed to acquire the required skills upon completion of special training and went there for employment with considerable degree of success.

Furthermore, each solution in this study cannot stand alone. It must be compensated by facility provision. For example, reconstruction of a course in cross-cultural understanding starts with an official instruction from the Head of Study Program to the lecturer(s) in charge. There is also a financial consequence for such an instruction that has to be carefully calculated by the finance division of the institution. The lecturer him

or herself must be committed to excellence in performing the task. Most importantly, he or she has not been a fossilized lecturer—the one who will not change the style of teaching normally due to seniority. Every prudence shall be taken in assigning lecturers for a change of syllabus. It is not wise to assign senior lecturers to do such a task despite the fact that not all senior lecturers are fossilized. The Head of Study Program is supposed to know the characteristics of each lecturer in the program.

Another solution with respect to the degrading of Islamic values and local wisdoms is to maintain and or develop them in line with the development of the students' digital literacy. It is not at all easy to do. Moreover, the challenge is to survive in Society 5.0 in which everyone must be a digital master – not otherwise a digital slave. Japan is now on its way to prepare the human resources – defined as digital human – to work in digital manufacturing. Every Japanese must possess digital literacy equipped with spiritualism to become the master – not otherwise the slave – of digital technologies (Kiruja & Mukuru, 2018; Mekler et al., 2017; Menges et al., 2017). In other words, values are highly appreciated upon or beyond technologies. The inventor of atom felt disappointed to have invested atom as it was finally used to destroy human species by means of atomic bombs, and so was the invention of nuclear to create nuclear weapons. The scientists for sure work in their laboratories for human tranquility not destruction. The role of spiritual comfort plays in the decision whether technologies destroy or develop human civilization. In other words, technology has both negative and positive impacts depending on the end users.

The final touch of discussion with respect to the findings of the current study lies on the evidence that there is a universal truth about positive values that have been elaborated above. People have similar knowledge and perceptions about positive values without regards to race, ethnic, social, educational and religious backgrounds. They simply differ in individual implementation in reality. Thus, the sole task of education from kindergarten to college levels is to train the students to implement the positive values in their daily encounters in the form of both physical and mental attitudes.

The physical attitudes refer to how people behave toward other people in terms of power relation, seniority, and closeness. In this case, they are culturally bound in which they live. Indonesian people are very flexible for cultural adjustment when living in a foreign

country. It is evidently true that Indonesian students studying or working overseas can quickly adapt the local culture (Altbach, Reisberg, & Rumbley, 2019; Crane, Matten, Glozer, & Spence, 2019). Meanwhile, the mental attitudes refer to how people make a decision on something. Those with positive mental attitudes can make good choices which do not harm anyone around. This includes the choice of language politeness in the form of appropriate rhetorical strategies depending on the communication purposes – with whom, where, when and for what purposes.

Considering the findings of this study, it is time to think critically that, despite the fact that education is on the first place to change the students' behaviors, it is not quite relevant to demand for instant changes – implementation of good values. By time, they will learn how to respond appropriately to particular situations. Opportunities for improvement are wide-open for them when they need to adapt culturally and behaviorally in new settings of places and time.

## **CONCLUSION**

The fact is clear that the peak of technological advances has been reached by the emergence of Industry 4.0 commonly expressed as digital manufacture, and the next step is to welcome Industry 5.0 commonly expressed as digital society (here referred to as Society 5.0) in which human shall be digitized in the sense that the 'now age' generation must be able to cope up with digital technology both tactfully and wisely to avoid unnecessary technological disruption that may cause non-equilibrium of human species (human to human and human to the environment). The current study yields rich information with respect to the profile of the 'now age' generation in terms of strength, weakness, opportunity and threat. Solutions to the weakness and threat have also been discussed at some length.

Recommended below are (1) that the students should be equipped with digital literacy strengthened with implementation and manifestation of religious values and local wisdom as one way to synchronize human and his or her environments by reconstructing religion and culture-related courses into more practical implementation, rather than hanging at theoretical paradigm, and (2) that future researches may deal with specific digital literacy required of people in order to survive in Society 5.0

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