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Islamic Worldview as The Basic of Islamic Society toward Society 5.0

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Abstract:

Society 5.0, the basic plan of science in the development of science and technology, the results of the previous 4 phases of reform; (Hunting), (Agricultural), (Industrial), and (Information). Until the fourth phase, the speed of knowledge is fast, but the flow of information is inadequate, social reforms arise, packaged into creative innovations to solve problems in parallel, grand design; IoT (Internet of Things), AI (Artificial Intelligence), and Big Data. Innovations that ensure the disappearance of regional disparities provide a wide range of service products. However, the problem has penetrated, because of the partial point of view, even though it has multidimensional aims. Islam runs in place, an ecological crisis, spiritual crisis, even moral crisis. This research is aimed at re-awakening that the development of science has existed for a long time. Through Islamic scientists, has been proven factually with worldview. The method used in this research is a qualitative literature method, researching literature data that is in accordance with the theme, both from journals, books, and related articles. By focusing the object of research on Muslim communities who tend to live in a generation of digital development. And from this research it can be said that if the worldview of Islam is applied consistently, the following implications will be realized; First, changing the world-centered view to God-centered. Second; changing the materialism system into an integral method of thinking. Third; knowledge sourced from revelation is strengthened by reason and intuition. Fourth; composed of basic elements, and from them determine change, development and progress.

Keywords: *Islamic Worldview, Islamic Society, Society 5.0*

INTRODUCTION

Society 5.0, is an increasingly evolving theme. This term is promoted along with the development of science and technology in this digital era. A vision that is expected to be a solution to all social problems (Furqani, 2015). The concept offered by the Japanese state to realize a smart society, intelligent and human-centered (*anthropocentric*) society. In this concept, several grand designs were born, some of which we can already experience, such as IoT (*Internet of Things*), Big Data, and AI (*Artificial Intelligence*) (Rahman et al., 2015). The development of internet technology, the presence of various platforms, e-commerce, websites, and several applications in various fields, be it education, economics, social, even as a medium of da'wah. The ease of technology also makes it easier to store documents, files, and archives for a group, community, even organization. this is what is aspired to from the existence of Big Data. Slowly this development continues to facilitate the pace of human work, with the vision of AI (*Artificial Intelligence*), an artificial intelligence simplifying human needs, both individually and in the community (Kersten, 2015).

The concept adopted from the Japanese government is an anticipation of the global trend of the industrial revolution 4.0. if the Industrial revolution 4.0 has created a variety of innovations in the industrial world for society in general, then society 5.0 (*Smart Society*) is the answer to all the challenges that arise from the disruption, uncertainty, complexity, and ambiguity of the industrial revolution 4.0 (Kashif et al., 2015). However, with all the breakthroughs and advances in the fields of science and technology. As the saying goes, no ivory is not cracked. When the world of technology is developing rapidly with all the speed and accuracy of the pace of information, and the ease of communication, there is one important point forgotten by users and connoisseurs of this technological progress. That is how to look at life with the best view, and don't orient to the world only, but afterlife-oriented (akhirat-oriented).

If it is in the mind of technological progress, it is the Western civilization that is best known for the name and institution of the inventor of all these advances. Such as Elon Musk, Steven Jacobs, Mark Zuckerberg, and many others. As Muslims, which from the womb of Islamic treasures themselves have been born developments to the golden age *(al'ashr al-izhdihar)*, of course, it is necessary to investigate deeply, how Muslim's manner, especially Islamic scholars, '*ulama*, religion scholars, and

Islamic scientists contributes to the progress and development today. However, reality says otherwise, the marginalization of the history of science makes Muslims slowly forget the contribution treasures of the old Islamic civilization, this makes the perspective of Muslims now oriented to modern views and even worships Western progress.

Then, understanding step by step the point of the problem, the purpose of this research is to restore awareness of Muslims to the legacy of the predecessor scholars, reopening the glory sheet of Islamic treasures. No longer dazzled by modern Western civilization, especially in technology and science.

The contribution of this research is, as an Islamic society that should be guided by the Qur'an and Hadith, the guidelines for all science and knowledge, the balance of every aspect of life, it is not a new thing if Muslims are required to hold all control of aspect in life. Begins with Islamic Worldview, a way of life that leads from the Qur'an and Hadith, to create an Islamic-based scientific paradigm. Because from a worldview that later will create a paradigm, then make people behave, and from an attitude is able to become a habitual pattern of sustainable behaviour habits, and if it is done continuously, it will affect the surroundings, until finally a collective awareness arises to do it simultaneously and had a great influence on civilization at that time. As Al-Attas said, that worldview is a view of life that has an integrated view of the concept of science (*epistemology*) and also the concept of God (*theology*). And the balance of the two creates a fundamental view of God, life, the universe, humans and so on. And with a worldview basic that includes open values, it will present absolute evolution. From this point, it will form a wider scope of Islamic meaning, not only *aqidah* but also civilization.

This introduction of Islamic worldview is not the first time when this term is introduced to the world, since Islam was revealed, during the time of the Prophets, worldview has become the major topic of discussion for mankind, as evidenced by the history of civilization that advanced rapidly, not only during the *khulafaurrasydin* era, in fact, long before Islam, a civilization that started from the psychic condition of human characters was formed, historical relics, physical and non-physical that we can find now illustrated how great the civilization of mankind in ancient times, as it should be a modern human are still limited to repeating and exploring what has been achieved by his predecessor. Indeed, the worldview as the

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main key in the view of human life has brought the previous generations of humans to create civilization, especially Muslims in the past. Until when God sent Prophets to their respective people, begin to form fundamental concepts in life that were worthy to be used as the basis for a worldview. From how to communicate with each other, respond to neighbours, seek knowledge, do business, and maintain the behaviour and soul of each human being, because he changes, no exception to the heart. And the worldview that holds the main control in changing the human heart.

Islamic worldview which brings peace creates a different atmosphere in its time, this peace is what calls humans back to their nature. With the steadfastness of the adherents based on their beliefs, peace penetrated the hearts of humans, and a community that worked hand in hand was born, with the guidance of revelation, civilized civilization was created, humans evolved from each other, human interest in science and literacy increased, schools, universities, the library have enthusiastic audiences of various circles, not only scholars, even traders and entrepreneurs also take part in the development of science, as evidenced by the fact that we often find classical Islamic stories that imply many wise people who tell stories of virtue. on the corners of the market, the honesty and generosity of business scattering, mosques and places of worship move massively, on the other hand, the message of 'no coercion' *(laaikraaha fid-diin)* to corner each other is carried out carefully. Tolerance is easy to find in many ways, except the attitude of belief as a primary law (a thing that can't be tolerated), another thing with social conditions, or secondary law.

Understanding the relationship between the problem and the efforts are expected to be a solution. To realize the ideals of science and technology, it must begin with a good Worldview base that reflects the values of faith. Because with it, a Muslim society (Islamic Society) will be created which is prosperous, dynamic, productive, and becomes the main control in every movement and development of the world.

METHOD

This research was reviewed from several literature sources, concluded as library research. The purpose of this research is exploratory research which aims to find the latest ideas and for the preparation of the theoretical framework of discoveries. (Anton Bakker, 1990, pp. 34–35)(Muhyar Fanani, 2008, p. 11). This research is also a study of philosophical thought. Therefore, this approach uses a

philosophical approach. (Imam Suprayogo, 2002, p. 45)The philosophical approach describes the essence, nature, or wisdom contained in a formal matter. Philosophy seeks everything basic, hidden behind something that is outward.(Abudin Nata, 1999, pp. 42–43).

This research was focused on the characteristic of the worldview which must have to do with Islamic society. As the research discusses the worldview, a thing metaphysics, then the primary data is obtained from articles about Islamic thought, focused on advancing Society 5.0, and meanwhile, the secondary data comes from literature books and documents related to research problems. And after data collection, analysis and data validity testing is carried out. Then, forward to each perspective point of view for Muslims, and become a worldview as basic fundamental their paradigm.

RESULT AND DISCUSSION
The Vision Society 5.0

Society 5.0 (Harayama, 2018, p. 8) is a basic plan of science in the development of science and technology, which have a vision rather than the formation of the future society. The development of modern science has entered its 5th phase, which has been passed by the previous 4 phases, Society 1.0 (*Hunting and Gathering*), Society 2.0 (*Agricultural*), Society 3.0 (*Industrial*), and Society 4.0 (*Information*). Until the fourth phase, the pattern of the information society is moving so fast, however, cross-sectoral information is still deemed inadequate, then the formation of relationships is difficult to implement, and there are still various evaluations compared to the fourth phase. Thus, a movement arose in the name of a variety of creative and practical solutions to solve a variety of social problems in parallel.

The Grand Design is in the form of IoT (*Internet of Things*), AI (*Artificial Intelligence*), Big Data, and robots which are expected to become a new generation with full values. It can be seen from these three big offers that they are expected to be able to become powerful innovations to fully guarantee the disappearance of regional, age, gender disparities, and even be able to provide various service products according to the needs of individuals to communities and find solutions quickly for various social problems.(Harayama, 2018)However, in essence, we still find a variety

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of crises and problems in various aspects, including in information and industry which is increasingly being hailed for solving all polemics. Because all these developments in science and technology are not based on a universal and holistic mindset and perspective. Although the aim is to reach multi-dimensional aspects, however, theory and practice in different directions. Unexpectedly, coveted progress is like running in place, ecological crisis, spiritual crisis, and moral crises are increasingly rampant. If we look back, these setbacks have been predicted centuries ago. The innovation offered, the prediction of the problem and the solution of it, have been written with a slightly different delivery.

Islamic Society from Age to Age

Seeing the stretch of the vision of Society 5.0, physically it looks so convincing and able to change the social order which is still full of various problems. It also encourages a change in the way the world views West-East, Asia-Europe. As true as the saying, *'The sun has moved towards the West',* as if all the splendour of the world of science pivots on the Western world. Even though, if we look at history, there is a transmission of knowledge from Asia to Europe, Islam-West. The treasures of Islamic civilization have played a major role in the world. Bring out the world from darkness, ignorance, deviation and moral destruction. Islamic civilization is based on two fundamental foundations, the Qur'an and Hadith, which are the pillars of upholding Islamic civilization. Michael H. Hart Wildana, an orientalist said.(Ali Yunus, 1987, p. 56) for him, the Prophet Muhammad SAW as the first most influential human in the world in the rise from ignorance, destruction and decline. This can be seen from the development of mankind in Mecca and Medina, which incidentally were directly under the control of the Prophet Muhammad. The journey of the treasures of Islamic civilization is formed with a pattern of development, even weakening and declining in several dimensions as today. It can be said that the treasures of Islam originated from the time of Prophet, Umayyad, Abbasid, till the transmission of science to Europe.

Islamic civilization extends to include Europe, The transformation of Islamic civilization to the West through European-Western with the students are studying in Andalusia (present-day is Spain), Philip K. Hitti revealed that the Muslims of Spain had made an amazing record in the history of medieval intellectuals in Europe, Islamic scholars made important cultural and civilizational developments throughout the world.(Phillip K. Hitti, 2002, p. 737), the history records, that library

in Cordova in the 10th century AD had 600,000 volumes of books, the judge's library in Andalusia had various books in 40 rooms, each room containing 18,000 volumes of books. Compared to hundreds of years later, the Canterbury church library, the Western world's richest library has only 1,800 volumes of books(Besar, 2008, p. 58), there was an activity in translating Arabic-language Muslim works based in Toledo, the city that served as a translation centre and the first orientalist studies school in Europe, where the transfer of Arabic-language Islamic knowledge to Europe, Sicilia city (216 H/813 AD)(Asy'ari, 2018, p. 7)which mediates culture and transfers old and new ideas. And also the crusade,(Bobbi Aidi Rahman, 2018, p. 183)which awakened the crusaders to see the traditions and civilization of Islam. Because the crusaders saw equality, justice and brotherhood among Muslims. They denied the authoritarianism of the church, the crusade became the intermediary of cultural contact between Eastern and Western civilizations. That said, had it not been for the crusades, the Western renaissance might have been delayed by several centuries. Simply, this reflects the development and euphoria of the Muslim community in the golden age of science.

However, all of this certainly got off to a good start. As stated earlier. Rasulullah is The Leader Super Manager. He had raised the people of Mecca and Medina at that time from ignorance, adversity, eradicating the customs of ignorance with the Islamic tradition that was brighter and more slowly polite, both from speech, to actions among others. Islam that has been conveyed by the Messenger of Allah has assembled a substantial civilization (Tamaddun),(Fahmy Zarkasyi, 2015, p. 1)did not stop at the time of the Prophet, continued *khulafaurrasyidin*, Umayyad, Abbasid, to the Ottoman Turks. Islam has held the main control that the world of science produces prosperity and welfare of its people. Islam at that time was not only successful in religious doctrines and beliefs but even technological developments (textiles/food and boards/architecture), economic activities, widespread medical practice, arts (calligraphy/arts/literature/etc), even all these relics were also still preserved. widespread and stored until now, all the archives and documents that are rich in knowledge have not been thoroughly reviewed by current scholars, because there are so many, this is what Dr Henri Salahudin said when a question about the Ottoman vaccine certificate was discovered now. He said that in Istanbul there are 1.5 million manuscripts of the Ottoman Empire that have not yet seen their validity.

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How massive was Islamic civilization at that time. However, slowly, all remnants of history, the revival of the West (*renaissance*), the rise of the doctrines of materialism, humanism and all knowledge based on Western ideology has succeeded in undermining the foundations of Muslims, with all the negligence and carelessness of Muslims being deceived by Western progress (which unwittingly originates from the previous Islam), then the Muslims fell, the doctrine of Secularism was fulfilled, the ideology of communism, capitalism spread, for the sake of the dreams and ideals of 'Modern Man'.

Talking about the theory of Modern Man, of course, it's suitable to Hossein Nasr, as a neo-modernist who cares so much about the conformity of Islam with the modern world. With his modern thinking, he offers Traditional Islamic thought based on the study of Sufism. For him, the framework of the study of Sufism will certainly fill the spiritual void currently experienced, and because Sufism is the pinnacle of the spiritual essence and esoteric dimension of Islam.(Nasr, Seyyed Hossein, 1983, p. 77)However, despite being active in intensifying the study of Sufism, Hossein Nasr prefers to be called Neo-traditionalists or adherents of the perennial philosophy, which puts forward the principles of tradition which are always within the scope of universal teaching dimensions. In traditional terms, instead of describing a classical figure by the glittering developments of modernity, instead, traditional here is an attitude of accepting the Qur'an as the word of God, both in content and form, accepting the poles of al-Sittah, a collection of standard hadiths, viewing *tariqah* as an inner and spiritual dimension. the heart of Islamic revelation, even more so, traditional here also views the Islamic art of Islam which comprehensive in all varieties of life.(Haryati, 2012, p. 314)With all of Nasr's efforts, he tries to balance modern human life today, which seems difficult to live with values that are one-sided or even contrary to principles and reason, thus creating uncertainty in all work.

This is called humanistic decadence, (Haryati, 2012)a time when a man lost his self-knowledge, he rebelled against God through science which was not based on intellectual light but the theory of positivism, which all things must be able to be verified, this is where various crises occur in the principles of modern man. Even so, it should be remembered that how the role of the 'Modern Man' concept will now develop in terms of 'small' in the percentage of life, with the development of information media, the acceleration of the rate of information, the ease of

transportation, and all things that smell instantaneously quickly, precisely, and accurately. It's just that, as discussed at the beginning of the sentence, massive developments in aspects that seem big but small because they have slowly eroded the metaphysical side, eliminating transcendental references that should be in human nature.(Anas, 2017, p. 26)The sad condition of the magnificent technological progress that is often written in history with Western human inventors has adorned the perspective of the majority of people, especially Muslims. It is not surprising that the Western mindset has become a stereotype in the perspective of Muslims.

One thing that needs to be underlined, the article that writes a new concept of Society 5.0, is still a *blueprint*. Humans with the condition of Society 5.0, have been felt and traversed by Muslims, not only in the past few years, but centuries, since the time of the Prophet until to present so many scholars and experts in their respective disciplines, that are collapsed and wavered after the arrival of the western thought, that to give bad values and influences, and to be able to erode pure values in Islam. Indeed, it is necessary to know that Western knowledge itself is the result of the transmission of Islamic knowledge to Europe, but the majority of Western scholars do not admit it, and even eliminate the fundamental spiritual elements that have been built and passed down for a long time. The West only takes the values of general knowledge from Islam. Their beliefs are returned in accordance with Western traditions themselves. From this, where the brilliance of Islamic civilization collapsed because of the frictions of the Western worldview which prevented all means for the sake of satisfaction. This transmission of knowledge to Europe creates the golden age of the West, the West rises from its adversity (Renaissance). Western culture and civilization eliminate the spiritual element, making Western intellectual society move without an afterlife-orientation *(akhirat-oriented)*. Science and technology are advancing, in accordance with the characteristics of the West, Europe is increasingly advanced, and Islam goes back to backwardness, Muslim youth are no longer full of spiritual turmoil, hopeless despair, no fighting spirit, just having fun for the sake of superficial pleasure, not true happiness, a much different condition before the Western worldview occupied the mindset of Muslims. The fundamental basis of Islamic science was developed by Europe into an all-powerful scientific formula, we now encounter a variety of technological developments, and increasingly advanced digital information, not only science and technology, even

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also in terms of language patterns. Arabic is defeated by English which is increasingly entering the international world. It is proven by the many of countries that include learning English in the curriculum of educational institutions, another thing with Arabic, which is more often found in religious education institutions. When viewed from the wealth of vocabulary and proverbs, Arabic is much richer than all languages in the world.

The world is developing, it has many non-permanent changes, the mindset and lifestyle of humans also change, following the needs and literacy levels in all things that are increasingly demanding. Psychiatrists, intellectuals, practitioners, academics, scientists, without the existence of religious scholars, a grouping of the existence of a generation is formulated. Adapting to human development, new scientific disciplines were created, either formulating software and hardware to help the flow of life or formulating a life formulation which is believed to be enlightenment for generations to come. The term society 1.0-2.0-3.0-4.0 was born, and so on, and now there will be 5.0. This grouping and characterization of characteristics accompany the existence of other groupings, The classifications that started to parse and predict the future, slowly changed which only discussed matters of the world, whether love, finance, to momentary profit and loss. The discovery of these characteristics seems to give a breath because with its humans are able to predict the future with previous measurements and experiences. However, it closes the implication of essential Islamic science, getting further away from the message of the revelation of the Qur'an and Hadith, even though if we review the Qur'an and the hadith, they have discussed the phases of the community, but one the big difference that makes Western civilization today has not been able to achieve the glory of Islamic civilization in the past.

Towards a core discussion, without realizing it even before the term 1.0-2.0-3.0-4.0, even 5.0, Islam has been at its peak, therefore, if one asks how the urgency of Muslims is in facing all the challenges that will occur in the discourse of society 5.0, there is a need for regeneration by re-examining the basic concepts of Islam, then, after understanding the basic concepts in Islam, both in the realm of the trilogy (*islam-iman-ihsan*) or up to the realm of *fiqh/mu'amalah* which is often debated. Because it is not the urgency for Muslims to face 5.0, but how Muslims will contribute to restoring the glory of 5.0 which has been increasingly eroded and even disappeared from the womb of the treasures of Islamic science.

The Urgency of Islamic Worldview

Understanding a little bit of description before, then the arrangement of a good systematic worldview is one thing that becomes a time bomb to be able to control the lifestyle of Muslims. Before knowing the importance of the worldview, itself. In Linguistically, Worldview according to Ninian Smart is beliefs, feelings, and all things contained in the human mind as a control for sustainability and social and moral change, (Ninian Smart, n.d., pp. 1–2)same with Ninian Smart, Wall told that worldview is an integral basic belief system of the nature of self, reality, and the meaning of existence, (Wall, 2001, p. 532)Reaching a broader meaning, Alparslan interprets it as the principle of human behaviour, including scientific and technological activities, and it can be interpreted that every human activity is a reduction from the view of human life itself.(Acikgence, 1996, pp. 1–2). The three definitions are general, the worldview variable is conveyed by many scholars with different terms, Sayyid Qutub uses the term *al-Tasawwur al-Islami* (Islamic Vision), Al-Mawdudi with the term *Islamic Nazariyat* (Islamic Vision), al-Zayn with the term Islamic Vision. (*al-Mabda' al Islami*) (Islamic Principle), and Al Attas with *Ru'yatul Islam lilWujud* (Islamic Worldview). And if these various definitions collaborate, the Islamic Worldview will be to "*Aqidah Fikriyyah* or belief based on reason, based on monotheism, and manifested in the mind and heart of every Muslim which is realized in all aspects of life"

This is the role of worldview. Not just a point of view, however, must be able to be used and optimized in the speed of movement of a human person. It can be said how the evidence of Sayyid Qutb's statement which says that faith is the source of civilization, (Fahmy Zarkasyi, 2015)It is not just belief, but the principles of faith will later form devotion to God, the supremacy of humanity overall material things, the development of human values, respect for the family, and the fulfilment of duties as representatives of God on earth (caliph). Islam as a civilization (*tamaddun*) in which it stands on the foundation of a worldview with a central aspect, *tawhidi*(Alparslan Acikgence, 2014, p. 122). Alparslan added that a good worldview will certainly create awareness of the universal scientific process, and this scientific process is divided into three stages; the stage of the problem, (the stage of problem formulation, the first step of having an idea studied), the stage of disciplinary tradition (stage of disciplinary tradition, the tradition that creates conventional and

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shari'a ideas), the stage of naming this scientific enterprise (stage of naming the results scientific studies)(Sarjuni, 2019, pp. 12–13)From these three stages, a revelation-based Islamic worldview was able to guard the development of science until it was proven in the golden age of Islamic civilization. And if science is fully supported by the right worldview, then it will not only create basic concepts but also create collective consciousness which will lead to intellectual communities, loan Kant's term *'Architectonic Unity'* which is defined as a worldview. Then it is explained that worldview will create unity from diversity to prove the truth.

The science which is aimed at proving the truth will certainly be a big question because the nature of truth which is always carried away by various changes, worldview with its scientific conceptual scheme, has played an important role in Islamic civilization, from which concepts were born; *'ilm, ra'y, ijtihad, qiyas, fiqh, tadabbur, fikr, yaqin, tafsir, ta'wil,* and many other disciplines of scientific tradition to realize the essence of truth. And with the existence of these basic concepts in Islam, proves that a change does not change the fundamental aspects of Islam, instead, the Islamic worldview is able to guide and become the main control in changes that are primary or secondary, both in religious studies (*furu'i*), to the aspects of *mu'amalah* such *siyasa, qanun, ijtima',* and many other aspects that have been studied in the Islamic Worldview. Leading to the Qur'an and Hadith, these two central aspects will create the basic concepts of Islam, not only in the pattern of faith in faith but also in all discussions of the basic concepts of Islamic human beings to the point of being virtuous. This is what is meant by intellectual jihad, or intellectual Islam, because the true value that has been conveyed from all Islamic teachings and intellectuals now contains a very colourful spectrum

The Islamic worldview is not a new term in the world of science, not least in the Islamic treasures. History has told of the brilliance of Islamic civilization in the Abbasid era, when Islam occupied Cordova and Baghdad, the glory atmosphere of science and literacy in various circles, a fairly massive academic journey, not only the strength of the teachers (*mu'allim*), but also accompanied by the spirit of students and students (*tilmidz/tholib*) at that time. The great scholars of his time were born such as Imam Ghazali, Ibn Rushd, Ibn Sina, ar Razi, Ibn Haitham, Ibn Batuttah, ibn Thufayl, and many other Muslim figures in various aspects, such as religious, literature, medicine, biology, physics, astrology (celestial), law and shari'ah, administration and finance, and so on which formulate, discover, dig deeper

into knowledge, and then create scientific masterpieces that can still be studied into interesting discourses to this day. Islamic worldview brings the Muslim world to become experts in various aspects of life, not only the pattern of worshipping rituals and beliefs, but all things that seem to be emitted in the practice of life, to even worship at an intellectual level, and be virtuous in all things.

One thing that can serve as an example, in administration and finance, improvement for the better is quite clear with the Baitul mal which was founded by the caliph Umar bin Khattab in his time, the political and administrative spheres more conducive with the presence of *dawawin* (Ministers) in his time, then followed by all countries in the world, the continuity of the contract *(akad)* in commerce has been well approved, even if there is a change because time will go on, in fact, it is not a permanent change, but, the fundamental basis that has been closely instilled brings humans to various branches of other disciplines, as has been said before, ijtihad. Or in health aspects and anatomy of the human body, one thing that is interesting for the author is the story of *ashaabulkahfi* when Allah makes their bodies shake, none other than in medical science, it is proven to maintain the integrity of the duties of each organ in the human body, and Allah has conveyed it through the Qur'an, it is evident how Islamic civilization is at the forefront of all aspects of science. This is where the role of 'reason' *('aql)*, a message that has a broad meaning with the term *'ta'qilun', 'ya'qilun',* etc. this signifies the role of a reason not only managing profit and loss in life, but also how it is manifested to save provisions for afterlife-oriented (akhirat-oriented).

CONCLUSION

The urgency of Muslims in facing society 5.0, with all the challenges that are predicted to have bad consequences, when in fact it is Muslims who should be declared as society 5.0, with all the intellectual heritage that penetrates all layers of nature, humans, to even the smallest particles. However, when faced with a different reality, it is not the mistake or backward figure of Islam, but how was the condition of the Muslims at that time, how the fundamental side of Islam was awakened and engraved in each of them. Even if the right worldview is embedded in the mindset of every Muslim, it will build true Muslim life practices, and create an Islamic

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civilization again. in accordance with His promise, that Islam is a religion and belief that will not be lost by time. And for the next research, it hopes to complete with the data statistic by interviewing some communities of Islamic society, to see the progress percentage on consciousness Islamic society.

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