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Abstract

Society, which is a social structure, has its dynamics and can undergo significant changes. Society 5.0 is a new community concept promoted by Japan to be a solution to various social problems. Ismail Raji Al-Faruqi is one of the Muslim scholars who provide the concept of social order, one of which is the concept of the ummah. The purpose of this research is to find the relevance between Ummah and Society 5.0. The researcher uses a philosophical approach by using a qualitative research design or using a literature study by presenting a written presentation and the data that is analyzed and described. The results of this study are: the concept of ummah which is owned by Al-Faruqi and Society 5.0 is universalism which means that it is not particular and that all humans are the same, there are no differences in ethnicity, race, or nation. The concept of ummah Al-Faruqi and Society 5.0 has the concept of totalism which requires each individual to actualize divine values and will. The concept of ummah Al-Faruqi and Society 5.0 has the concept of independence where each individual has the freedom to will and will do what he does in realizing the values of life without any coercion. From these three concepts, the Islamic Society 5.0 concept was created which is characterized by a religious, intellectual, and observative society.

Keywords: *Al-Faruqi, freedom, Islami society 5.0, totalism, universalism, ummah.*

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Introduction

Communities are social structures that have changed and can be acquired. The dynamics of social life are abstract and can undergo reflex. Changes that occur in the social structure of society are headed for renewal and convenience. One factor changes social structure, namely significant technological developments. These technological developments support the creation of an industrial society.

Historically, humans have undergone several revolutions. The revolution was in the form of industrial modernization. In modern industry, humans have experienced four revolutions, the first revolution, in the 18th century was marked by the emergence of machines instead of human labour throughlaboiscovery of steam engines. The second revolution, in the 19th century till 20th marked with the emergence of electricity as a surrounding power of the burning motor. The third revolution around the 1970s was marked by the emergence

of digital and internet technology that changed several ways of doing business. In the history of the 4.0 industrial revolution that appeared in Germany around 2011 which was marked by the emergence of Cyber Physical System, Artificial Intelligence and Robotic in business or financial decision (Handrianto, 2019).

Today's reform is often interpreted as a change of intentionally, planned and programmed to change the shape of a form that is considered better or returned to its original form because of certain reasons. Social reform in the era of Industry 4.0 towards Society 5.0 is to reach insightful societies and can analyze problems exceeding its ability where humans are centred as the main perpetrators of the development. However, in the Society 5.0 Artificial Intelligence (AI) frees humans from heavy work in analyzing several of large information (Handrianto, 2019). This indicates the integration of technology with human physical fields.
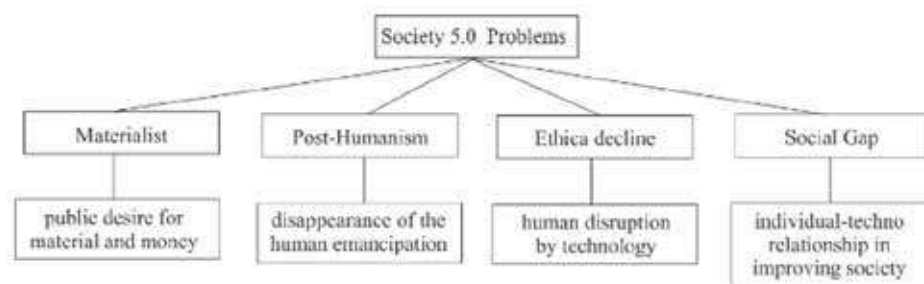

Figure 1. Society 5.0 Problems

The concept of Society 5.0 is an integration of information technology with the physical field, namely the relationship between cyber spaces and physical space. Humans and technology have a similarity of degrees to overcome the problems that occur in life, in the fields of agriculture, financial, transportation, health, and government. Examples of technology integration with the physical field are such as the use of robots in agriculture, auto-drive in bus transportation with AI, use of robots and others.

The sophistication of Society 5.0 brought by technology can have some riskiness on society. The decline in a person's religious level, including caused by addiction to surfing the internet (Darmawan, Aisyah Marasabessy, & Larasati, 2020). This has brought many researchers to see cognition or thinking as shared activity, with the problem of losing the personal's activity, materialist, and sub-societies (Esposito & Voll, 2002). In this condition, 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 (Huringiin & Yasmin, 2022). Importance to the Young Muslim to have the skills, knowledge and personality in this modernization era.

Ismail Raji Al-Faruqi explained that Islamic social governance is a socialistic social statement. Islam has relevance in all areas of human life. This basic social statement is the will of God who must be relevant to every creature because God has given a human constitution, structure and function (I. R. Al-Faruqi, 2000). The concept of the social order owned by Ismail Raji Al-Faruqi is to welcome the development and unity of the Ummah by concentrating humans as individuals who have personalistic ethics. Personalistic ethics has a value that is relevant to the relationship between personalities. Where the Society 5.0 able to applied the facility in the development of a super-smart Society.

The relationship between the two concepts is that there is harmony in welcoming the progress of the Ummah through mission, innovation, and social. The concept of the Ummah owned by Ismail Raji Al-Faruqi implements a system of totalism in Society, meaning that Islamic social management enters all the realms of human life in their physical, personal, social and spiritual dimensions. Meanwhile, the concept of the Society has 5.0 integrates the

physical and virtual fields in overcoming social problems and human limitations centred on each individual. This formulation as the novelty point from this research and make it differ with the previous research

Method

This research is qualitative research that uses data in the form of narrative and not numbers or nominal. Qualitative research departs from the interpretive or naturalistic paradigm, which views all elements as interrelated (Rahardjo, 2014). The researcher tries to explore the concept of *ummah* according Ismail Raji Al-Faruqi and analyze its relevance to the phenomenon of society 5.0. In order to achieve this purpose, the data obtained through from Al-Faruqi's work and the book and article related to his thought. Researcher also used the primary book which closely related to the issues of 5.0. Some book which discuss generally about the Islamic society and thought as the secondary sources for this article. Researchers use descriptive-analysis in data processing techniques with a domain analysis model, as a researcher's effort to obtain an overview of the thoughts of Ismail Raji Alfaruqi. Domain Analysis Model is a data analysis model in qualitative research that answers the research focus by reading the data in general and thoroughly to obtain the domains in the data (Rahardjo, 2010). The term of Islamic society or *ummah* according Alfaruqi , also the society 5.0 as the focus point in this research.

Result and Discussion
Brief Biography of Ismail Raji Al-Faruqi

Ismail Raji Al-Faruqi is an Islamic thinker who was born on January 1, 1921 AD, in the Jaffa area, Palestine (Shafiq, 1994). From a religious background, his father was Abdul Huda Al-Faruqi, a prominent religious figure and judge in Palestine (Putra, 2020). Al-Faruqi came from a rich and well-known family in Palestine.He got his first position as a Register of Cooperative Societies on the mandate of the British government in Jerusalem in 1941. For the next four years just in the year 1945 he was appointed governor of Galilee at the age of 24 years. His position as Governor of Galilee became the last position for the history of Palestine, because since 1947 the province which he led had fallen into the hands of the Jews and made him move to America (Septiana, 2020).

His educational background influenced his accommodative way of thinking in addition to studying scientific fields in America, as well as the Islamic sciences he also received in Egypt. His scientific experience encouraged his desire to build a relationship between Islamic culture and Islamic epistemology. The project was realized in 1981 with the establishment of the International Institute of Islamic Thought (IIIT) in Virginia (Esposito & Voll, 2002).

During his academic life al-Faruqi produced many works in the form of books and articles. Many of his writings are based on Al-Faruqi's ideals which are presented comprehensively and related to one another. Al-Faruqi's other works with the theme of Tawhid are Islam (1985), Sources of Islamic Thought: Kitab al Tawhid (1980), Sources of Islamic Thought: Three Epistles on Tawhid by Muhammad ibn 'Abd al-Wahhab (1980), Islam and Culture (1980). His work which expresses basic thought and kalam is Christian Ethics: A Systemic and Historical Analysis of Its Dominant Ideas. Montreal: McGill University Press and Amsterdam: Djambatan, Amsterdam, 1968. In this work he explains how the strong polemic against the philosophical roots and foundations of secular politics (Rashid & Amir, 2012).

After completing his education, Al-Faruqi married Lois Ibsen -known as Lamya Al-Faruqi- in 1952 and has three daughters and two sons (Al-Faruqi & Al-Faruqi, 2002). Al-Faruqi died a martyrdom on May 27, 1986 with his wife Lamya al-Faruqi and their two children in Bandar Cheltenham, Pennsylvania (Rashid & Amir, 2012). The date of his death

is estimated to be the 17th of Ramadhan 1406 H/1986 AD.

The Concept of *Ummah*

Etymologically the word Ummah in Arabic comes from the word amma-yaummu, which means to lead, to support and to imitate (Fattah, 2006). According to its meaning is origin, place of return, group or religion (Ahmad Ibn Faris Ibn Zakaria, 2002). When interpreted in the form of a noun, it includes the purpose, intent, leader, method, mother, parent or source (Ma'luf, 1986). Referring to the *al-mu'jam al-wasîth* dictionary, the term ummah is defined as a group of people who are united in the same business, both political and otherwise (Anis, 1972).

Ibn Manzur expresses the lexical meaning of the Ummah with the meaning: a group, each group humans are attributed to the Prophet and each generation of humans as one people (Manzur, 1994). The word Ummah according to Ali Shari'ati is a people who have migrated. It contains three meanings, namely the similarity of goals and qiblah, the journey towards the qiblah and goals and the necessity of the same leadership and guidance (Nurdin, Titisari, & Mahdi, 2006). A formulation is a group of individuals who agree to want one leadership and have the same goal.

The term Ummah changes and adds meaning when viewed from historical terms. In the classical period; figures such as al Asfahani and Ibn Taymiyyah define it as a term meaning a colony that has one common goal (Ma'luf, 1986). The reason is religion, ideals, time, place and so on (al- Ashfihani, 1991). Then it is said that the point of religious solidarity Ibn Taimiyyah adds to the criteria, namely the religion of Islam and denounces solidarity that is built on a basis other than idealism, which in Ibn Khaldun's term is called *ashbiyyahsayyiah* (Khaldun, 1989). Then, other figures such as al-Maturidi, al-Tabari, al-Qurtubi, Ibn Kathir and al-Mawardi emphasized that the scope of the meaning of this term includes the groups that were revealed to them the Prophets, the main criteria being *amr ma'ruf nahi munkar* and avoid splits (Kathir, 1999).

The Concept of Society 5.0

Society first experienced a social revolution. In the history of global society civilization, humans have experienced a social revolution starting from Society 1.0 when people searched for food, life was very close to nature and humans lived nomadic. In Society 2.0, humans began to get acquainted with farming or agriculture, so that at this time many people owned rice fields and plantations. In Society 3.0 began to enter the industrial era with the invention of the steam engine and the number of vehicles.

Before achieving the technological transformation of Society 5.0, mankind has gone through at least 4 stages of the industrial revolution. Revolution is a change in the cultural and social patterns that exist in the Society, as well as habits that are often carried out related to the basis of people's lives.In the terminology of the word can be understood their revolution a great change or also called a radical change, in terms of Japan known as the *Kaikaku* (Al-Faruqi, 2019).

The industrial revolution first started in England in the early stages of the 18th century driven by the manufacture of water and steam powered engine. The second generation, namely at the stage of revolution 2.0 occurred in the 19th century to the 20th century. Precisely in 1892 was marked by mass production and the transition to electricity sourced from fossil fuels. Revolution 3.0 began in 1970 when the use of machines previously using human power was then replaced with automatic machines controlled by computers. The 4th generation was announced in 2011 by the German Government at the Hannover Fair and started in 2018 until now. Revolution 4.0 is marked by the unification of two technologies, namely automatic and cyber.

On January 22, 2016 the Japanese government officially released Society 5.0 and the Technology Basic Plan.The idea is the idea of creating Society 5.0 which is a vision of a future society accompanied by science and technological innovation. In 2017 described Society 5.0 as follows:

> *"Society the vision of future society toward which the Fifth Basic Plan proposes that we should aspire, will be a human-centred society that through the high degree of merging between cyberspace and physical space, will be able to balance economic advancement either the resoultion of social problems by providing goods and services that granularly address manifold letent needs regardless of locale, age, sex, or language to ensure that all citizens can lead high-quality, lives full of comfort and vitality."*(Cabinet Office, 2017)

The thing that is the basis in Society 5.0 is the principle of integration which is created from a balance between economic aspects (covering energy, food needs, welfare, etc.) with social problems. The integration process occurs between the physical space where humans are located and the virtual world, which is where information is stored by utilizing technology. Society 5.0 is defined as parallel intelligence where the theory of artificial intelligence traditionalis extended to the cyber-physical-social system (CPSS) that exists in the physical realm (Wang et al., 2018).

Society 5.0 seeks to create new values in society by collaborating and cooperating with different systems. Society 5.0 is intelligent, namely a system society that utilizes the potential of digital technology, digital instruments, and networks to improve the quality of human life (Wang et al., 2018). Integration between software and human resources is a challenge in Society 5.0. Intellectual enhancement has a parallel relationship with artificial intelligence. Therefore, the goal of Society 5.0 is to improve the quality of life of the Society by mobilizing productive potential and industrial technology 4.0. The Society's 5.0 revolution will bring many advancements and constant technological dynamics to every individual in society.

Ismail Raji Al-Faruqi on Ummah

In Islam the term Ummah cannot be likened to other names, such as *"sya'bun"* and *"qawm"*but rather it stands alone. It is only aligned with the Society or group. Ummah is a universal society whose membership includes the widest variety of ethnicities or communities, but whose commitment to Islam binds them in a specific social system.

Ummah is an Islamic term that cannot be translated into other languages. In English, Ummah is defined as society or society which is an adjective from social. Society can be defined as a voluntary group of people designed to achieve certain goals (Al-Faruqi, 2000). The Ummah as a manifestation of the divine will tries to concretize in space and time. (Al-Faruqi, 2000). The Qur'an has stated, the purpose of the existence of the Ummah is for the word of God to be upheld. That's why there must be a relationship between reason, morals, and conditions between the individual and his God. These are characteristics and goals that must be achieved by every Muslim and become a system of values as well as the vision and mission of Islam in regulating the rules of life of the Ummah.

Ummah in Al-Faruqi's view is an object of change in which there is an element of civilization. Even though the *Ummah* cannot be defined as society or people, the *Ummah* as the same object and purpose as society (Al-Faruqi, 2000). The dynamics of the *Ummah* are the dynamics of society that have certain patterns and processes. Muslim as one of the members of the *Ummah*has an obligation to lead others to the same path, this process becomes the realization of utility in nature.

Everyone is the subject of membership of the Ummah. But at the same time the Ummah is both an object and a subject of change. Its movement is a pattern and dynamic element for civilization. The dynamics of the Ummah is a comprehensive process of

accumulating changes in attitudes, thought patterns, and behaviour. The process of change can occur gradually or quickly under the actualization of the financial aspect as a result of natural processes and changes in people's lives as a result of the dynamics of life itself (Gama, 1992).

The Ummah has five basic foundations, first against ethnocentrism. The universal Islamic social order upholds Islam to include all human beings. Islam recognizes ethnicity as kufr. Islamic law is the same for everyone, just as God is one, God for all creatures. Second, universalism, The Muslim Ummah is a society that is organized not based ethnicity or race but baased on religions, then non-Muslims are also expected to do the same, namely to release their ethnic and racial ties and reorganize based on religion (Sirait, 2013). Third, totalism. The Islamic social order is a totalist social order, in the sense that it considers Islam relevant to every field of human activity (Al-Faruqi, 2000). Totalism that belongs to Islam includes all objects of human activity that are not limited by time and place. Fourth, freedom. The social order of Islam is freedom, if it is built by force or if it executes its programs through coercion of the people, the social order would lose its Islamicity (I. R. Al-Faruqi, 2000). Fifth, mission. The ummah is not the result of accidental natural growth, it exists as an instrument of Divine which seeks to find concretization in space and time.

The Relevance of Ummah Concept to Society 5.0
Universalism

Al-Faruqi explains in his book Tawhid:

"Islamic social order tends to be universalist. Even if he is originally within the body of a nation, a group of nations or just a group of individuals, he is one in the sense that he seeks to encompass all humanity."(Al-Faruqi, 2000).

This universalist social order includes all people, tribes and nations without any distinction between them. The movement of Islamic social order will move continuously to cover all mankind. In the concept of universalism, three things that support the creation of good Society values, namely insight, will and action (Sirait, 2013). A society formed from these three components will create a good environment for the environment as well as structured manufacturing.

The concept of Society 5.0 facilitates all individuals in creating new values in society without any differences. Every individual in society has power over himself with the support of technology and information. This is in line with one of the basic foundations of the Ummah, namely, universalism. Al-Faruqi views that universalism means universal brotherhood and includes all human beings. Every human being has rights to each other regardless of their limitations and differences.

Diversity in society is linked to one common goal. One of them is universalism which is a contradiction of ethnocentrism. The application of information technology facilitates the vision of Society 5.0 which requires all individuals in society to have new values that they can create themselves safely and in harmony with nature and free from constraints or limitations. Without any age difference, gender, as well as place of residence.

Society 5.0 is one of the dreams that will become the next stage in the history of human civilization, which was previously a hunter gatherer, agricultural society, industrial society, and our present information society (Fathi, Khakifirooz, & Pardalos, 2019). By taking many benefits from various factors. Japan makes social changes to reduce the number of productive age-population, aging of local communities and energy and also environmental issues ahead of other nations (Fathi et al., 2019). Society 5.0 has a lot of diversity, however, this diversity does not only involve the inclusion of people from different backgrounds, because by its nature Society 5.0 can incorporate new structures and types of dynamics into society that were not previously found in society (Technology and Innovation, 2016).

The realization of Society 5.0 is based on the insights, wills and actions of individual Society members to dare to choose change. This broad insight is applied in the use of the latest technologies. In harmony with the concept that Al-Faruqi has carried in Ummatism. The will is created because of the readiness and awareness of human limitations. The actions created by Society 5.0 cannot be separated from the sustainability of humanity which will create new value in the world's social order.

Totalism

Al-Faruqi explains in his book Tawhid:

"Society must seek to actualize the Divine will on all fronts that it can achieve and influence it in a better direction. This does not mean that society should not set a priority order and that no one will protest his actions to devote some of his energy to da'wah, defense, education or economic development activities."

Humans are the most perfect creatures of God. The task that Allah has given to humans is to be the caliph on this earth and have the task of prospering, managing, and preserving the earth and the universe (Zaini, 2019). In this modern era of human problems increasingly complex and diverse. However, only a few people are willing to accept the fact that peace in society will be realized if humans are willing to take steps to make peace with nature, not by carrying out excessive development so that it has an impact on the destruction of nature (Nasr, 1968).

In Al-Faruqi's view, human nature is a creature who can move his life (energy) to meet his needs (Al-Faruqi, 2000). If humans are said to be the pinnacle of creation, it is because humans through their ethical efforts and actions become the only cosmic bridge through which the moral element, which is the higher element of divine will, enters the world of time and space and becomes history (Sumasniar, Azwar, & Rani, 2020).

Along with the times, modern society faces many challenges that threaten human survival such as global environmental problems, economic inequality, and the depletion of resources power (Pereir, Lima, & Santos, 2020). One of the applied technologies from industry 4.0 is the use of Artificial Intelligence (AI) as a key solution to social problems that exist in society.

Society 5.0 aims to revitalize society into a smart society that can transform with technology. Society 5.0 seeks to put people at the centre of innovation (Nusantara, 2020). The application of AI is one of the visions in realizing Society 5.0. AI effectively encourages each individual to maximize their potential. Humans who are biological entities naturally have instincts where their lives are fully driven to survive and get food from life (Nusantara, 2020). An AI-ready society means that society as a whole has experienced the changes necessary to maximize the benefits of AI, enjoy the benefits of AI, or quickly introduce AI when it is needed and where it can benefit (Council for Social Principles of Human-Centric AI, 2019). AI can provide benefits that can be obtained from the efficiency and convenience of humanity as a whole.

To realize an AI-ready society, three equally important social changes are needed, namely human potential, social systems, industrial structures, and innovation systems, and governance (Council for Social Principles of Human-Centric AI, 2019). Where human potential is the key to developing an AI-ready society. The expected Society is one who can know the advantages and disadvantages of AI, use AI for productivity and creativity, and have resources. As explained by the Japanese government regarding an AI-ready society:

"It is important to have sufficient human resources with acquired application skills such as implementation and design of AI system and a basic knowledge of data and AI. These skills would acquire in a cross-disciplinary range of fields in a combined and integrated framework. It is expected that such human resources will be the driving force of all activities

in society, and that capabilities of those people will contribute to the information of AI-based living environment."

Humans who are members of Society 5.0 will find bodies, minds and everyday life experiences transformed through the application of futuristic technology (Technology and Innovation, 2016). There will be a technological transformation of the human-machine world that is connected. This human-machine implementation will help humans create new values.

Humans in the view of Islam are the central figures as mentioned in the Qur'an, because God has given His mandate to humans (Baedhowi, 2017). Al-Faruqi is of the view that Tawhid Humanism respects humans as humans and creatures without deifying them or humiliating (Al-Faruqi, 2000). God has given him five senses, reason, understanding, making humans very perfect even to the point of breathed His spirit into him to carry out his great task where the great task was the ultimate goal in man himself (I. R. Al-Faruqi, 2000).

Freedom

Al-Faruqi explains in his book Tawhid:

"Islamic Social Order is independence. If it is built by violence or if it carries out its programs by coercing the people, it will lose its Islamic character."

Al-Faruqi explained the nature of human beings based on Tawhid as a religion, namely the sentence of Shahadah, or the acknowledgeement of human acceptance, one of which is Muslim, affirming "There is no God but Allah" (Al-Faruqi, 2000). Al-Faruqi in his concept of Tawhid views the human will as a responsibility and freedom in life. Humans are endowed with the ability to think, the ability to choose between good and bad (Al-Faruqi, 2000).

Al-Faruqi explained that only humans have differences in creation. It is different from nature. Humans are burdened with the task of realizing the will of God. Al-Faruqi explains in his book Tawhid:

"He created differently, by giving him the freedom to realize or violate the Divine will and thereby making him responsible for his actions. Responsibilities Answer this is the essence of morality. Because if there is no responsibility, there will be no moral action."

The concept of social development promoted by Society 5.0 allows each individual to have the freedom to determine and build social values around him. This also applies to him by collaborating with sophisticated systems. The commitment to using technology makes accountability the responsibility of every policy, program and activity (Prasetyo, 2019). Because, self-organization in smart technology has an important influence on the future social impact of smart technology (Roblek, Meško, & Podbregar, 2021).

Phenomenological analysis of Society 5.0 as a combination of certain types, namely from natural biological humans, artificially enlarged humans, and metahuman beings, epic humans, parahumans, and nonhumans (Gladden, 2019). That means human resources must be improved to face any global renewal. In the transformation and digitalization system of individuals and society, Society 5.0 tries to break down five walls in society. Those walls are, the walls of ministries and institutions, the legal system, search technology for the formation of knowledge foundations, human resources, and social implications (Muliastrini & Handayani, 2021).
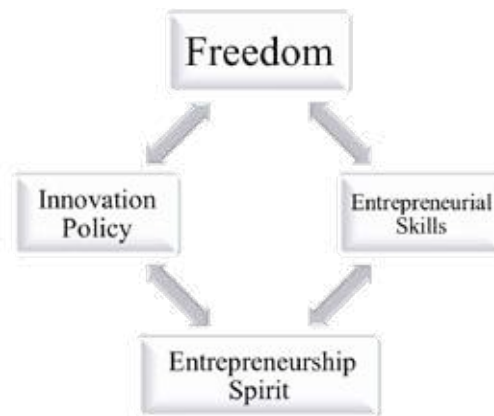
Figure 2. The Concept of Ummah and It's Relevance to Society 5.0

Al-Faruqi's concept of freedom based on Tawhid emphasizes that every human being can actualize himself in the values and morals of Divine will. The freedom carried by Society 5.0 is to increase human resources to achieve a dynamic social order and develop towards progress. With these two concepts, a super-smart society will be created that can actualize divine values through technological transformation. The Society 5.0 initiative will create a super intelligent society. Society 5.0 which focuses on humanity by integrating the internet space with the physical space allows everyone the opportunity to enjoy an active and comfortable life, receiving the highest quality services regardless of age, gender, region, language, and so on (Fukuyama & Harayama, 2017).

Tawhid as The Basic Thought of Islamic Society 5.0

Society 5.0 is a society that transforms all areas of life with technology. The essence that is owned allows everyone to get a solution that suits his needs. In Society 5.0 all things are connected and merged with technology.The basic principle of Society 5.0 is the balance created in the development of business, economy, and social environment (Hidayat, 2020).
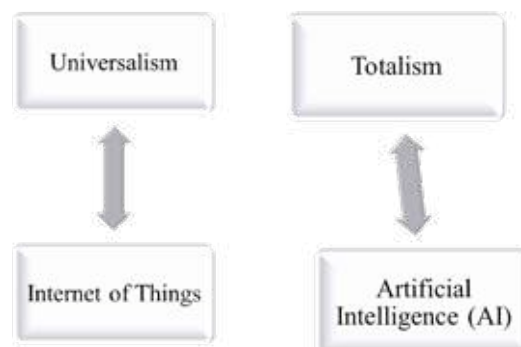
Society 5.0 is a continuation of the information society 4.0 where technological advances are so rapid and are seen as having the potential to degrade human roles. (Fukuyama & Harayama, 2017). This concept is expected to shape the life of a technology-based and human-centred society. Humans play an active role in controlling the direction of technological development, creating a balance between technology as a trigger for economic development and as a means to address social problems (Anggraheni & Astuti, 2020).

The problems encountered in the midst of modern society from a new problem that is much more complex and interrelated between one social group and another group (Rahmawati, Ruslan, & Bandarsyah, 2021). Technology is present as a necessity that is required to facilitate all activities of modern society nowadays. Society 5.0 is an extremely recent concept as a guide to social development and can have a profound impact on societies at all levels by proposing a deeping of the potential of the individual-technology relationship in promoting the improvement of the quality of life of all people in a sustainable world

through a super smart society (Serpa, Ferreira, José Sá, & Santos, 2020). Society needs to integrate several factors dimensions, such as innovation policy (from government side), entrepreneurial spirit (from society side), entrepreneurial skills (from civil society and institutions).

This progressive prominence of the digital necessarily entails a transformation of social life at the micro (individual), meso (group) and macro (global) social levels with a profound influence on social interaction and structure (Ferreira & Serpa, 2018). This can have positive and negative consequence that can themselves shape new and profound social inequalities in a type of society that is sometimes presented as increasingly inclusive (Gladden, 2019). Thus, it should be the role of the formation of new methods in dealing with the dynamics of Society to fight imbalances 5.0 digital society.

Islam is a universal religion. Its universality can bring Islam to all corners of the world. Islam is a religion of civilization. As a religion of civilization, until now Islam has been able to survive and even continue to grow in dealing with and helping the world provide solutions and contributions (Hadi, 2019). Tawhid is the essence of Islam. Tawhid is a general view of reality, truth, the world, space and time, human history, and destiny (Al-Faruqi, 2000). The sentence of Tawhid is a statement that is popularly known in Islam as principle of Tawhid or The One God (Bakar, 1995). Al-Faruqi itself belief that Tawhid is the essence of Islamic civilization because Tawhid gives Islamic civilization identity that binds the elements together and makes these elements an integral and organic unity called civilization (Al-Faruqi, 2000).

When the concept of Tawhid is well understood, changes will occur (Hadi, 2019). These changes are of the nature of simple as well as fundamental. Therefore, Al-Faruqi emphasized for Muslims to deepen and develop the science of Tawhid and make it a discipline of logic, epistemology, metaphysics, and ethics as its branches (Al-Faruqi, 2000).

Islam has a unique social dimension among all religions. Islam defines religion as life itself. Tawhid makes Islam have the nature of universalism and totalism. Islam has a strong relevance in life that is unfettered by time and place. Al-Faruqi explains:

> "Islam seeks to unite all of history, all of creation, including all of mankind. Islam requires that man fulfill his normal needs, such as food and drink, a comfortable home … and do so in a pious way without lying and deceit."

The concept of society is carried out with the result that Islamic Society 5.0 can create humans who have sacred knowledge, do not drift away in modernization, and practice Islamic teachings. That human is commonly referred to as *Ulul Albab*. In the Qur'an, *ulul albab* is a certain group of people who are given special privileges by Allah SWT, among the privileges is that they are given hikmah, wisdom, and knowledge, in addition to the knowledge they gain empirically (Herawati, 2015). Islamic Society 5.0 will produce religious individuals, namely scholars. Individuals with logic are intellectuals, and individuals who have empirical or observative abilities are scientists.

Conclusion

The researcher concludes that Islam has strong relevance to all parts of human life. The Islamic social order is a social order that is based on the welfare of mankind. The concept of *Ummah* Al-Faruqi is based on the implication of Tawhid in social life. There are three mutually reinforcing principles, namely Universalism, Totalism, and Freedom.

Universalism which means comprehensive is not only limited to one race, ethnicity, or nation. To achieve the concept of a good society, insight, will, and action are needed so that they can create new values in society. Totalism means that the Islamic social order is a total social order. Totalism Islam means all aspects of life including physical, personal, social, and spiritual dimensions. Freedom means that the Islamic social order is not built

on coercion. So, every individual is the highest dignity created by the Almighty, so humans have the freedom to choose and have the will to do what they want. This freedom is based on morals and is based on the command or will of God.

The concept of Islamic Society 5.0 is marked by the formation of humans who have sacred knowledge, do not drift away in modernization, and practice Islamic teachings, namely *Ulul Albab.* The three elements are individuals who are religious or have high spirituality, individuals who are logical, namely intellectuals, and individuals who have empirical abilities, namely scientists.

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