

## Implementation of the Concept of Moral Education in the Book of *Alala Tanalul Ilma* in the Era of Society 5.0

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### Abstract

*The development of technology and science in the era of society 5.0 has a positive impact on the development of human civilization and also leaves some homework that needs to be a common concern, including those related to morals. The development of technology provides a free and spacious space for anyone to communicate and behave in cyberspace. This if not guided by morals and good behavior patterns will lead to a decrease in morals in attitude and communication. Imam Azzarnuji in the book of alala tanalil ilma provides a very relevant moral education guide to be used as a guide for behavior in the era of society 5.0. This research is a descriptive qualitative research that examines the book of Alala Tanalul Ilma by Imam Azzarnuji. This study concludes that in the Nadhom Kitab Alala Tanalul Ilma the concept of moral education is implied which can be implemented in the era of society 5.0. The results of the study show that there are 5 (five) classifications of moral education in the Alala Tanalul Ilma book, namely morals in making friends, communication morals, morals in studying, morals of knowledgeable people, and morals to teachers and parents. The development of science and technology contained in the era of society 5.0 must be balanced with strengthening the morals of Muslims. So that the development of technology and science is able to realize the benefit of life and prevent humans from being harmed. The results of this study are expected to be able to become one of the ummah's reference centers for references in upholding good morals in their lives for the achievement of the benefit of life.*

**Keywords:** Moral Education, Alala Tanalul Ilma Book, Era of Society 5.0.

### Introduction

Islam regulates all aspects of human life both related to the relationship to Allah Almighty, fellow humans, as well as with nature and the environment. With its main source of law, namely the Qur'an and Hadith equipped with the results of the ijtihaad of scholars, Islam teaches all the ordinances of human life to lead to the achievement of the benefit of human life in the world and the Hereafter (Solihin, 2020). One example of human life regulated in Islamic law is related to morals to fellow human beings. As social beings who need each other and have a high quantity of interaction with other humans in behavior, they must not be free without restrictions, but must stick to the morals that have been taught by Islam and brought by the Messenger of Allah SAW in order to create a maslahah life.

Morals are one of the important components in human life, without morals humans will not be able to achieve the benefits of living in this world. Morals will lead people to respect each other, respect each other, do good to each other and avoid infighting between fellow human beings. The importance of morals can be reflected in one of the hadiths that explains that the Messenger of Allah SAW was sent by Allah Almighty to perfect human morals. In the Qur'ah Surah Al Ahzab verse 21 Allah Almighty also explains that the Messenger of Allah SAW is a role model figure as a good sauri tauladan as stated in the word of Allah Almighty which means: *Truly, in (self) the Messenger of Allah there is really a good example for you, (that is) for one who hopes for (the mercy) of Allah and (the coming) of the Day of Judgment and who remembers Allah a lot.* (MoRA Translation 2019)

The verse explains that the main reference source of moral nobility is the suri tauladan given by the Messenger of Allah SAW. Scholars' and muslim scholars as heirs of prophets and apostles have interpreted good morals in the form of examples of behavior and written works. Neighborly morals, morals to fellow human beings, morals to teachers, morals to speech, and other moral models have been widely explained in Islamic literature. However, all of these materials are not necessarily understandable or applied by Muslims.

This can be seen from the many cases related to bad morals in human life. One example of a case related to morals is as released by the Kompas.Com (10/3/2022) about the case of closing access to the house of one of the residents of Mejobo Village, Mejobo District, Kudus Regency, Central Java with a 10-meter-long wall with a height of 2.3 meters carried out by his neighbors. This case was motivated by poor communication morals between the two parties where they had lived neighbors for decades and often had been in disputes. Reflecting on the case, it can be understood that upholding good morals is very important to do in order to create a good life in society.

The challenges of moral uprightness also increase along with the rapid development of technology. Humans are currently entering the era of society 5.0 where humans are required to walk in balance with technology. The rapid development of technology leaves some problems about morals and morals. Freedom in accessing the internet and making friends on social media is one of the reasons a person can be detached from self-control and the corridors of good

morals. Free communication on social media is misused to express opinions without consideration and not the least that causes conflicts and even feuds between the two sides. One example of a case is as released by Kompas.Com (12/2/2010) where four students of SMA 4 Tanjungpinang, Riau Islands Province (Kepri) were returned to their parents for insulting dirty words on the social network Facebook to a female teacher. A student who is supposed to respect the teacher in attitude and speech to get the blessing of knowledge is just the opposite giving insults with profanity to his teacher. This is one example of moral damage suffered by some of the younger generation.

Some of the cases that have been mentioned, show that moral education is still important to convey and solve together. The pattern of moral education must be promoted again at all levels in order to achieve the benefit of human life in this world. The scholars have shown many ways to educate children's character, including KH. Abdullah Zain Salam through example, good advice, and praying for children (Juwairiyah, 2021). While KH. Bisri Mustofa teaches children's morals through simple books that are easily understood by the public, namely Mitro Sejati and Ngudi Susilo (Alnashr & Suroso, 2020).

One of the concepts of moral education that is easy to understand is the one described in the kitab *alala tanalul ilma*. This moral material is usually given to children of madrasahs and pesantren at the ula (basic) level. However, it is possible that the content of the meaning of moral education in the book can be a solution for humans in guiding their lives. A study conducted by Maghfiroh et al. (2021) revealed that learning the book of Alala has a good impact on improving students' social attitudes. The increase in attitude can be seen from changes in student behavior in daily life. Among his points include: honesty, care, tolerance, responsibility, discipline, courtesy, and self-confidence.

To enrich the literature of moral studies that can be a guide for people's lives, especially in the era of society 5.0, this article contains the results of descriptive qualitative research which is a literature review of the book of Alala Tanalul Ilma and then analyzed in several forms of description as a guide for the implementation of human life morals to make it easier to understand. The results of this study are expected to be able to become one of the ummat reference libraries for reference in enforcing good morals in their lives for the achievement of life benefits.

## Result and Discussion

### Challenges of Moral Education in the Era of Society 5.0

The era of society 5.0 is an era that demands that society become a *super smart society* (Fuadi, 2021). An era where people must be able to solve various challenges and social problems by utilizing various innovations born in the era of the industrial revolution 4.0 such as *the internet on things, artificial intelligence, big data*, and robots to improve the quality of human life (Putra, 2019). The era of society 5.0 is characterized by human life which is colored by the rapidly advancing development of science and technology. In the era of society 5.0, people are required to be able to integrate technology into their daily lives (Fuadi, 2021).

Muslims in building the success of their civilization in this era need to pay attention to many things. Among them are the challenges faced in the era of society 5.0 must be able to be faced in order to create a good life and be able to realize his duties as *caliph fil-ard*. The rapid development of technology and science should not erode the morals and religious teachings that should be the guide of life. Precisely the morals and teachings of religion must be the basic foundation in utilizing technology and the development of science. So that the development of technology and science can be taken advantage of and avoided.

It is undeniable that the development of science and technology in the era of society 5.0 left a lot of homework to be completed by various parties. mainly related to patterns of behavior and morals. From the results of the researcher's analysis among several challenges in the era of society 5.0 that can be identified in this study are:

- Ease of making friends on social media without identifying an individual background. This convenience results in a person being able to be friends with anyone without considering their background. This results in a person being able to get carried away with the flow of negative friendships that have a bad impact on their morals and life.
- The ease of expressing opinions on social media that can make a person negligent and free from self-control so that it can result in divisions and problems.
- Ease of access to information that allows a person to be wrong in taking information and has an impact on changing attitudes and patterns of bad

behavior. In Islam the transfer of knowledge must be carried out by a teacher with a clear sanad. This sanad clarity is a manifestation of the clarity of the knowledge given. In today's digital era one can take knowledge from anywhere and is not limited to space and time. This breadth has an impact on the risk of a person being wrong in taking sources of information and knowledge that can adversely affect his life and morals.

- The speed of access to information that can erode patience. Technology is growing at an increasing pace. The habit of using technology at high speed is realized or will not direct humans to the needs of life with fast-paced services. This fast-paced service will gradually affect the level of human patience in living their lives.
- Focused interactions on social media and technology result in a lack of interaction in the real world that can erode sensitivity between people. It is undeniable that technological developments are able to attract humans to focus on life in cyberspace. This has an impact on patterns of behavior that erode sensitivity and solidarity between fellow human beings in the real world.
- Online learning facilities as a form of technology use make direct interaction between students and teachers less. This results in the condition of the student where the teacher is one of the *sauri tauladan* which is followed by students both in behavior and communication. The lack of teacher and student interaction results in reduced moral learning in the form of a real example of a teacher. This needs to be considered that in learning the success orientation is not only limited to the success of delivering the material needed but also related to success in instilling moral and ethical education both communicating and behaving.

## **The Concept of Moral Education in the Book of Alala Tanalul Ilma**

### **1. Morals of Finding Knowledge**

Science is an important thing that must be possessed by every human being, without knowledge, humans will not be able to build their civilization. Science will help man in determining right and wrong, so that with science man can live to build his civilization with *maslahah*. The 5th Nadhom of Alala Tanalul Ilma explains that *"give way, for knowledge is to be a decoration for the owner, and a primacy for him and a sign of every thing that is praiseworthy"*.

The importance of science has implications for the obligation to seek knowledge that must be done by every Islamic ummah. This omnipresence can be understood in the 33rd Nadhom which means *"learn! human beings are not born in a scientific state, and knowledgeable people are not like unscientific people.* Furthermore, to obtain useful knowledge and barokah in the book of Alala Tanalul Ilma Shaikh Azzarnuji gives a moral guide to be held which is contained in the 1st nadhom *"remember, you will not gain knowledge except with six things, I will explain everything in detail"* and the 2nd nadhom *"intelligent, passionate, patient, and costly, as well as teacher and long-term instruction".* 6 (six) key things as a condition of seeking knowledge must be held properly by anyone who is in the position of *tholabul ilmi* and hopes to get knowledge.

Science has many specifications, in seeking knowledge Muslims must have priorities that come first. In the book of *Alala Tanalul Ilma* the priority of the science that must be studied is the science of fiqh (shari'ah). The science of fiqh occupies an important position in human life, because to carry out its function as a servant of God who has the obligation to worship will not be realized without good knowledge of jurisprudence. In the book of *Alala Tanalul Ilma* this can be understood in the 7th nadhom which means *"learn the science of Fiqih because Fiqih is the foremost the guide to goodness and piety, and at the very right something straight"*, the 8th nadhom which means *The science of Fiqh which points to the path of instruction, that is, the fortress that saves from all that is troublesome / burdensome*, nadhom the 9th which means *Indeed, one fiqh expert who is wara' (avoiding illicit goods) is heavier for Shaitan than 1000 worshippers*, and the 12th nadhom which means *"when you want to be a fiqh expert who can apply hujjah to every problem, without great effort, it is called crazy and crazy it varies"*.

Seeking knowledge is a noble job, and anyone who is in a position to seek knowledge must be ready to fight and give up many things. No time just passes by without benefits and learning for the attainment of knowledge. A person seeking knowledge must be prepared to expend hard work, sacrifice time, distance, hard and hard, and even leave family and others. This is explained in nadhom 6 which means *"be you one who seeks faidah, every day gains knowledge and swims over the sea of faidah"* 13th nadhom *"is there any search for treasure without trouble?, as is the case with knowledge, how can it be without trouble"*, the 34th nadhom *"go from your*

*home/your village to seek glory (mondok), because in your departure there are 5 benefits and the 36th nadhom "though in traveling there was contempt and smuggling, penetrating the wilderness and crashing into the strickennesses".*

The sacrifices issued and made by the *tholabul ilmi* will certainly get great benefits resulting from the expediency of knowledge. A person of knowledge will live forever even though his body is lifeless. This can be seen from how the scholars' and guardians of God remain alive and educate the public with their knowledge even though their bodies no longer live in the world. Not only that, someone who is knowledgeable will get the provisions to live in the world and the hereafter, have good morals, have true friends, and be able to minimize distress. This is explained in the 17th nadhom which means *"a knowledgeable man will live after his death, even though his bones have been destroyed under the earth*, nadhom 18 which means *"while a fool dies even though he is still walking on the earth, he considers himself alive when he is gone*, nadhom 35 which means *"while a fool dies while still walking on the earth, he considers himself alive when he is gone*, nadhom 35 which means *"while a fool dies even though he is still walking on the earth, he considers himself alive when he is gone*, nadhom 35 which means *"while still walking on the earth, he considers himself alive when he is gone*, nadhom 35 which means *"while a fool dies "i.e. eliminating hardship, seeking the provisions of life (rizki increase), adding knowledge, improving manners (morals) and true friends (the noble one)*, and the 37th nadhom which means *The death of the young man is better than his life in the area of disgrace among the people of pitting and envy"*

## **2. Morals of Making Friends**

Psychologically, the good and bad attitudes and behavior of a person are influenced one of them by friend and environmental factors. A child who has a friend who behaves well will tend to follow good behavior, and vice versa a child who has a friend who behaves badly will affect and have an impact on labor in his behavior. Therefore, the problem of choosing friendships must be a special concern so as not to have a bad impact on someone's behavior. Shaikh Azzarnuji in the book of Alala Tanalul Ilma explained the procedures for choosing friends including :

- If you choose a friend, it is necessary to make observations first. Who is their group whether the people are good or not. If it is a good person then the friendship will bring benefits, on the contrary, if the association is a bad person

then it should be avoided. This can be understood in the meaning of the 3rd nadhom which means *Don't ask someone's personality, but look at the friend, because in fact the friend follows the behavior of his friend* and the 4th nadhom which means that *if there is a friend misbehaving, immediately leave it*.

- Making friends should choose good people, look at his personality, his behavior, his way of communicating. In choosing friends should not be careless and gratuitous let alone make friends with unkind people should obviously be avoided. This is done in order to avoid bad influences in friendships. the 20th nadhom explains that *"when you are in a people (society), then associate with the best of them, do not associate the worst among them, for you will be bad with them."*

### **3. Morals of Worship**

Worship to Allah is an obligation that must be performed by all Islamic ummah. Worship is a consequence of one's faith. In carrying out worship one should not be careless and based only on lust. However, it requires knowledge as a guide in carrying out worship. In the 10th book of *Alala Tanalul Ilma* nadhom explains that *"great damage to the 'alim who does not do worship, but even greater than that is the fool who performs worship (without knowledge)"* and the 11th nadhom which means *"both are great slanders in the realm of the world, for one who clings to his religion"*. From this nadhom it can be understood that one of the morals in worship is based on knowledge. Worship done without the basis of knowledge is a great slander that can lead to destruction.

### **4. Morals in Communication**

Communication is an important thing that must be considered in human life. In communicating muslims must be based on the teachings that have been taught by the Prophet Muhammad SAW. Bad communication will cause divisions and bad impacts, on the contrary, good communication can avoid divisions and can build harmony. The communication guidelines in the book of *Alala Tanalul Ilma* are as follows :

- Communication must be carried out in the presence of a clear goal. In the absence of a clear goal, reducing communication is the best thing to minimize errors in communication. This is explained in the 14th nadhom which means



*"when one's intellect is perfect (intelligent), then speak little, and be assured of the foolishness of the one who talks a lot"*

- Before communicating, it must first be considered every word that comes out, errors in communicating will be fatal and can even bring humans into the chaos. This is an attempt to keep the oral in check. The 15th Nadhom explains that *"a young man will die from his verbal slip, will not die a person from slipping his foot"* and the 16th nadhom which means *"because a slip of the mouth can obliterate his head, while the slipping of the foot will heal for a long time."*

## **5. Morals in Fighting and Taking Advantage of Time**

The glory of living in the world and in the hereafter expected by man cannot be obtained without labor. A struggle is needed to get both. A person in fighting must be prepared to face obstacles steadfastly and unyieldingly. Of course this is hard to do, but when someone has succeeded in dealing with it, the real glory will be obtained. the 19th nadhom explains that *"everyone who is willing to get a noble degree must fight, but few of those people are steadfast"*.

The struggle must be carried out at all times, for effectiveness and maximizing time one must be smart to make use of the time at hand. Time is gold, and whoever wastes time will get a loss in the future. The 32nd Nadhom explains that *"does not include a loss when the nights pass without me taking advantage of it while my lifespan continues to decrease?"*

## **6. Morals to Teachers and Parents**

The kitab Alala Tanalul Ilma states that morals to teachers and parents can be realized in several ways, including the following:

- Putting the interests and rights of teachers and parents ahead of the interests and rights of others. This is stated in the 21st nadhom which means *"I put my teacher first over my parents, even though I gained primacy from my parents"*, the 22nd nadhom which means *"because the teacher who guides the soul and soul is a pearl, while the parent is the physical guide, and the physical is like his shell"* and the 23rd nadhom which means *"a I believe the rights of teachers exceed all existing rights. That's because teachers are obliged to take care of every Muslim."*
- Giving gifts to teachers and parents as a form of respect and repayment. This is based in the 24th nadhom which means *"it is absolutely right to give a gift to the teacher for every one letter he teaches a thousand dirhams"*.

## 7. Morality in Controlling Lustful Eve

Humans living in this world are equipped by Allah Almighty, one of which is with lust. Without lust man has no passion and passion to do something. However, the passions possessed by man must be controlled so that human life is not directed by bad lust. In the book of *Alala Tanalul Ilma*, several morals are explained related to lust, including :

- Lust is not to be glorified, but to be controlled. A person's life is not supposed to go on the basis of lust. But lust must be controlled to get the good of life. Nadhom 25 explains that *"I see you as having lusts which you wish to glorify, when you will have no glory except by insulting your passions."*
- The passions that lead to deeds and prejudices must be abandoned. Because it can have a bad impact on human life. Nadzom 26 explains that *"if a person's deeds are bad, then his prejudices will be bad, and there will be justification of the habits of his suspicions."*

## 8. The Morals of Community Living

Humans are social beings who cannot live without the help of other humans. This results in humans always living in groups and side by side forming a community called society. To maintain harmony and purpose in life, in society, of course, humans must uphold good morals. Among them as explained in the book of *Alala Tanalul Ilma* are as follows :

- Everyone must be able to map which groups are good and which groups are not good in society. Towards a good group the morals that are done is to follow and model all the good things that are in it. This is as explained in the 27th nadhom which means *"man (who is around us) is only one of three (groups), that is, a noble, low and commensurate person (with us)"*, and the 28th nadhom which means *"the noble person I know his degree and I must follow something haq from him"*.
- Against equal people, it is the main thing to apologize for mistakes made by others. As explained in the 29th nadhom which means *"and the one who commensurates me if it slips or wrongs me, then I am more important, because the virtue is more than happiness"*.
- And to the lower class, forgiving is the most commendable moral to maintain honor even if some reproach. As the 30th nadhom means *"while the lowly ones*

*then I always give them a word of apology to keep my honor even though many people reproach"*

- Grudges must be avoided in the life of society, mistakes made by others are better ignored and forgiven for the sake of creating a good life. Nadhom 31 explains that *"do not care about another person (who does evil to you) do not repay his evil deeds because he will be retaliated by his own deeds"*.

### **Implementation of the Concept of Moral Education in the Book of *Alala Tanalul Ilma* in the Era of Society 5.0**

Morals in religious studies occupy a very important position, because it is related to the perfection of one's faith, this is indicated by the existence of a prophetic hadith which means "The believer whose faith is the most perfect is the best morals." (HR. Abu Dawud and Tirmidzi). Thus, moral or moral education gets considerable attention within religion (Bafadhol, 2017). The occurrence of technological dominance of humans in various sectors of life has become a legacy of Industry 4.0, fears of further degrading and eliminating mankind coupled with the unstoppable development of technology gave birth to a new concept initiated by the Japanese government in 2016. The concept that is currently popular with the term society 5.0 is known as a concept to create a Super Intelligent Human Being (MSC) by optimizing the use of technology in everyday life. However, the main focus in Society 5.0 is to place humans as controllers of technology, not the other way around (Rouf, 2019). Today's modern technology is not only detrimental to the replaced power. However, the development of digitalization as well as communication which has an impact on the easy access of information from various parts of the world will certainly occur a shift in the character of society (Saipul, 2021).

Religion as a barometer of social ethics is also present in the midst of the dynamics of modern life and freedom of information, requiring a life guide, especially in the field of morals (Mahdi, 2016). So it is necessary to have a concept of moral education that is formulated and instilled in the younger generation of Islam from an early age, especially the younger generation who live in the Era of Society 5.0. Imam Az Zarnuji, a Muslim scientist with Hanafi faith as well as popular as a figure of Islamic education (Shafi'ie, n.d.) tried to provide a concept of moral education as outlined in his work entitled *Alala Tanalul Ilma*. In this study, the concept of moral education of the kitab *alala tanalil ilma* was grouped in 5 fields.

## 1. Implementation of Morals of Studying

The obligation to study has been affirmed in a hadith which means "*Tfor knowledge from cradle to burrow*" The hadith, the absolute obligation without any age and time limit to study, it is undeniable that in the midst of the era of Society 5.0, in a life filled with technology gives birth to various forms and models of learning media, currently learning media are very diverse, such as Interactive *E-Modules* (Hutahaeen, 2019), Youtube, *E-learning* and so on. The existence of learning media is aimed at improving the achievement of student competencies or *tholabul ilmi* in learning (Miftah, 2013).

Imam Azzarnuji offers principles and morals for a person to be successful in the educational process, especially in the era of society 5.0. Some important principles and morals that must be possessed by *tholabul ilmi* in order to be successful in studying include *first*, *dzaka'in* / intelligence, a person who studies must be intelligent, one of the meanings of being intelligent here is to have the initiative to always improve his quality. *the second* is *hirsin* / spirit, someone who studies must have a high spirit, trials in sera society 5.0 where a person is faced with various digital-based applications whose nature as entertainment should not erode the spirit of learning and should instead be used as a reference in learning. *The third* is *to be patient*, to get knowledge that benefits a student must study patiently, learning takes a long time. The era of society 5.0 which presents an instant learning model is certainly not a good culture in studying. One-sided instant learning may be able to achieve success in the delivery of the material. However, the depth of knowledge will not be obtained by instant learning through social media but requires teachers who can be accounted for the source of knowledge. *Fourth* is capital (provision), in studying success can be obtained if a student has sufficient capital / provisions. The capital of studying is not only limited to wealth but time capital, energy capital, mind capital must be devoted to success in gaining knowledge. *Fifth*, the teacher's hint. The existence of a teacher in studying absolutely must exist. This is what is currently a common problem, that in the era of society 5.0 a person is free to learn with anyone without knowing the background of the speaker clearly. It is feared that this will have an impact on the delivery of distorted and misleading material. So after all, the ideal learning is to learn under the guidance of the teacher with a clear scientific sanad as an academic accountability for the

knowledge gained. And *the sixth* is a long time, the success of studying requires a long time, it cannot be instantaneous and instantaneous. The process of studying occupies an important and most influential position in the success of a person studying.

## **2. Implementation of Morals in Making Friends**

The rapid development of globalization has implications for freedom of information exploration. This is shown by the presence of various kinds of communication technology, so there is no limit for someone to communicate with anyone. However, behind the rapid development of communication technology there are negative impacts caused by it, including pornography, gambling, fraud and violent shows (Ratnaya, 2011). By looking at freedom of communication and the negative impact in this technological era. As a solution to this problem Imam Azzarnuji in the book *ala la tanalul ilma* outlined the concept of making friends.

In the era of society 5.0, a person when choosing friends should not be careless but must be selective and see who his friends are. Because friends have a great influence on a person's personality. This guide is especially relevant for the guide to making friends on social media, that one should not just accept or ask for friendships without knowing a clear background. This is because associations or friendships have a strong enough influence on a person's behavior (Sulastri, 2015), so that in this era of society 5.0, the ability to filter or filter friendships is the main key to avoid negative impacts of technology.

In addition, in choosing friendships should be based on behavior and morals. If there are people whose morals are good, please be made friends, on the other hand, if there are people whose morals are bad, don't be used as friends. Here is a way to make friendship selection to avoid the flow of friendships that can damage morals and morals in the midst of the ease of making friends in the era of society 5.0.

## **3. Implementation of Morals in Worship**

In March 2022, the public was shocked by reports in various media about the prayer and ablution movements of some protesters who were not in accordance with sharia guidelines. It must certainly be a common concern that in worship one cannot base one's reasoning and lust alone, but must be based on a good understanding of religious science.

The development of technology in the era of society 5.0 that brings humans in the digital world should not be used as the only guide in learning religious science. Typical people in the era of society 5.0 who prefer the instantaneous cannot apply to the understanding of religious science. Religious knowledge, especially those related to worship procedures, cannot be learned instantly but must be obtained from teachers who are truly experts and can be accounted for in their knowledge. Because worship that is not based on science is a great slander that can cause damage.

#### **4. Implementation of Moral Communication**

One of the eras of society 5.0 is characterized by the development of the internet which is one of the indicators of the development of communication and information technology. The existence of the internet can make it easier for mankind to channel messages and solve problems. Thus the Purpose of communication will be achieved. Advances in communication technology and the occurrence of intermingling with humans will occur an interaction with anyone, without a limit on distance and time (Ratnaya, 2011). So that in the conditions of an increasingly open world, it is necessary to have an ethic or moral in communicating in the era of Society 5.0, so that with the birth of this era, it is not used as a stepping stone in negative things, such as the spread of *hoax* news, the spread of slander, bad comments, and others.

Related to the morals of communication Imam Azzarnuji paid considerable attention in the book of *alala tanalul ilma*. Verbal accidents in communication can bring a person to death, this is very relevant if it is judged in the era of society 5.0. the large number of people who are wrong and unwise in communicating on social media make them entangled in legal channels and have to bear the consequences. So being wise in communicating must be done as the morals of a Muslim.

If implemented in the era of Society 5.0, wisdom in the use of information media is needed, lest the advancement of information communication technology become a means of hate speech, spreading fake news, *ghibah*, *namimah* and bullying. With the wise communication in the era of Society 5.0, in the religious perspective, the emergence of technology can be used as a place to stay in touch, *da'wah*, and other positive activities (Abdillah, 2021).

## 5. Implementation of Morals in Striving and Making Use of Time

The development of technology that occurred in the era of society 5.0 made human activities faster. Communication, the distribution of information, as well as other human activities are going faster and faster. The speed of technology obtained by humans in the era of society 5.0 makes time seem to run faster. The use of technology that is carried out in the duration of hours seems to be imperceptible and goes fast. The activities of playing online games, all on social media carried out by the public in this digital era make a lot of time wasted.

Regarding the use of time, Shaikh Azzarnuji in the kitab *Alala Tanalul Ilma* explained that time should not pass without any benefit, because the time that goes on has the consequence of reducing a person's lifespan. Therefore, the time consisting of 24 hours a day and a night must be managed properly in proportion so that the passage of time is not wasted with various things that are not useful.

The time given by Allah SWT should be used for useful things, one of which is to be used to fight in the way of Allah SWT. The existence of technology should not hinder the spirit of fighting, instead technology should be used as a tool for preaching and fighting. Of course, in the struggle there will be many obstacles faced and in the morals taught by Shaikh Azzarnuji in the struggle one must be steadfast in the face of all obstacles and not give up easily. The struggle in the era of society 5.0 can be done by utilizing digital media as a tool for preaching.

## 6. Implementation of Morals to Teachers and Parents

Freedom of friendship, communication, and opinion in the era of society 5.0 is in some cases abused by some people to convey hate speech, hoaxes, and slander. It is not uncommon for technology to be used to blaspheme others, even in some cases there are students who blaspheme or make fun of their teachers on social media, or children who insult and make fun of their own parents on social media. This is a form of morals that is very unappreciative and should be avoided, no matter how free to communicate and argue teachers and parents remain in a noble position that must be respected, glorified and followed both in terms of words and deeds.

Imam Azzarnuji explained that teachers and parents are noble people who take care of the body and soul. Then both need to be glorified both in behavior and speech. The development of technology in the era of society 5.0 should not be the cause of the strained relationship between students and teachers, between children

and parents. In fact, the existence of this technology should be one of the media to increase respect for teachers and parents by continuing to establish good silaturahmi and communication relationships in accordance with what Islam teaches.

### **7. Implementation of Morals in Controlling Lust**

The development of technology directly or indirectly affects the pattern of human life. Research conducted by Siti Khodijah, et al. (2018) resulted in one of the conclusions that in addition to having a positive impact, the use of technology, especially in the school environment, results in changes in student social behavior that are not good, interaction between students becomes disturbed, students become individualists, students do not pay attention to lessons, students do not care about the environment around them. This change in a negative direction is certainly due to a lack of self-understanding of the control of passions. A person who is more engrossed in his virtual world and focuses on the technology he holds will erode social interactions.

Not only that, the development of technology is used by some people to do bad things in order to achieve their goals. Accessing prohibited sites, used to carry out hacking of systems of a confidential nature, used for the spread of hoax news and others. of course, if left unchecked, this will have a bad impact on human life. So in order for man to survive the adverse effects of technology Shaikh Azzarnuji gave guidance in the control of lust to obtain the glory of life one must put aside one's passions. The lust that leads to the sense of using technology in a bad direction must be eliminated so that humans can coexist with technology in a good way.

### **8. Implementation of Community Life Morals**

The challenges in the era of Society 5.0 include changes in the structure and social activities in society. The development of technology results in a lack of social interaction which has a continuous impact on decreasing solidarity and concern between fellow human beings. Technology can take up a lot of people's time and concentration so that they no longer think about social care and sensitivity. This matter cannot be allowed and needs to be paid attention to together.

In the book of *Alala Tanalul Ilma* Imam Azzarnuji said that in social life one must be able to map the class of society, give full attention to fellow human beings, follow a society that has a better quality of life, forgive every society that makes



mistakes, and avoid grudges between fellow humans. ini is a noble moral that can be used as a handle for social life in the era of society 5.0 to gaining the glory and benefit of life.

The implementation of moral education is an emphasis in the Islamic world, therefore it is very important in this era of society 5.0 to improve the quality of the implementation of moral education to all parties so that the development of technology and science can be utilized by mankind with a strong moral foundation in behavior to achieve the benefit of life. The Prophet Saw in a hadith Of Al Baihaqi History of Abu Hurairah RA said that "*Verily I was sent only to perfect the glory of morals.*" From the hadith, it can be known that morals are the main thing and need to be prioritized in every age.

### **Conclusion**

The development of technology and science in the era of society 5.0 has a positive impact on the development of human civilization and also leaves some homework that needs to be a common concern, including those related to morals. The development of technology provides a free and spacious space for anyone to communicate and behave in cyberspace. This if not guided by morals and good behavior patterns will lead to a decrease in morals in attitude and communication. Imam Azzarnuji in the book of *alala tanalil ilma* provides a very relevant moral education guide to be used as a guide for behavior in the era of society 5.0. in this study the researcher formulated 8 concepts of moral education contained in the book of *Alala Tanalul Ilma* and analysis of its implementation in the era of society 5.0. the eight concepts are morals seeking knowledge, morals of friendship, morals of communication, morals of worship, morals of striving and taking advantage of time, morals to teachers and parents, morals in controlling passions, and morals of social life. For further research, it is expected to examine more deeply and broadly the content of moral education implied in the nadhom akhlak kitab *Alala Tanalul Ilma* and not limited to the eight classifications that researchers have analyzed in this article.

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