Innovative Approaches to Religious Education in the Era of Society 5.0

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Abstract

This paper seeks to investigate the advantages of prophetic communication in contemporary preaching within the context of modern media. Religious Education has been problematic in the modern day due to the prevalence of unethical behavior in new media. Paradoxically, the laws that are in place now are insufficient to stop moral transgressions, which lead to irrational beliefs in society. In addition, unethical preaching fosters conflict and division in society. This study examines writings that are pertinent to the subject. Through social media observations, the author gathered information for this piece. Following that, content analysis was used to decrease the data. The findings demonstrate the persistence of ethical negligence, which is typified by a number of contemporary occurrences. The six sermons given by the Apostles are referred to as Religious Education standards in the Qur'an. To help improve the social order, these six ethics can be applied as a Religious Education approach.

Keywords: Religious Education Method, Prophetic Communication, Society 5.0

Introduction

These days, communication activities take place in the age of new media. Today's technological advancements and media improvements make it simpler to spread messages so that they are widely and thoroughly understood by all societal levels. Paradoxically, this ease of access to knowledge turns into a boomerang when bad information is spread via message distribution. The increase in moral transgressions on social media is what defines this (Arahman, 2020).

Plagiarism, hoaxes, fraud, defamation, and other such acts are examples of ethical transgressions that still happen today. The social environment in internet is deteriorated by this issue. This fact demonstrates how easily information may spread, which is a sign of moral decline.Indonesia is experiencing a crisis as a result of the surge in cybercrimes, which undermine social order and exacerbate tensions. Actually, by enacting various laws to prevent new media from tainting society values, the government has attempted to fully realize the potential of this medium. But because there are still a lot of unethical posts on social media,

this restriction is still ineffective (Arahman, 2019).

Social media can ideally be used to its fullest potential in order to disseminate Religious Education teachings that promote social order. Since this ethical disregard is so basic, it can usually be curbed at an early age. In the age of new media, preaching needs to adhere to government rules and be focused on the declared ethics (Arahman, 2022).With the rise of online newspapers, YouTube, and other platforms, the media is changing how it presents information in the current era of technology 4.0. When new media first started to emerge, it was more difficult to access because smartphones were mostly used for messaging and making calls. As a result, its use was not as common as it is now. Aside from that, computers and laptops—which are bulky and difficult to transport everywhere—can be used as medium to access new media.

Nurhakim (2019) defines communication as the socialization of a message to an audience or society through media. According to this definition, using mass media is what makes mass communication unique. A message is not considered to be part of mass communication if it is disseminated to the general public without using mass media.Nurhakim (2020) centers the conversation on the delivery of messages, which is heavily impacted on accuracy. Shannon and Weaver make the assumption that a single message disseminated from several existing bits of information will be the source of existing knowledge. Informational communication consists of the following elements: source, transmitter, sign, receiver, target, and interference.

A strategic plan is an approach to accomplish a goal. In the meantime, a number of specialists collectively propose that communication is a reciprocal process that involves a number of components, including media, effects, message, communicator, and communicant (Arahman et al., 2021).

Methods

Using hypothetical studies from the literature, this article creates a description of the methodology (Creswell, 2014). Reviewing multiple communication studies and developing a specialized viewpoint for deductive-interpretive literature served as the basis for the analytical process.The method of gathering data that is employed is observation. Since searching, gathering, and processing data is the primary goal of research, data collection techniques, in Kushendar's (2021) opinion, are the most pertinent approaches in the field. Social media and digital newspapers are the main sources of data for this study's observational study of communication ethics. In the meantime, books and scientific publications on the subject are used as secondary data.

The author applies the content analysis method to process the acquired raw data. Weber in Moeloeng states that content analysis is a process for streamlining processes in order to arrive at a reliable result. Additionally, Holsi in Moeloeng describes it as any method that is applied to reach conclusions by attempting to identify the qualities of the message and is carried out in an impartial and methodical manner (Kushendar, 2021).

Results and Discussion

Based on observational data, the author discovered multiple transgressions of communication ethics in preaching, such as a preacher falsely accusing another ustadz of heresy (2018), declaring one another to be unbelievers (2019), and erroneous preaching that permits close relationships while fasting (2022). A few of the issues raised by the author above demonstrate the lack of application of ethics in preaching in the age of new media.

Ironically, there hasn't been any attempt at screening, and the issue persists. The author discovered a number of markers for the reasons why preaching ethics in the age of new media are lacking, including: Only audience intensity is given priority by certain preaching orientations in new media. Everyone has a platform to express themselves freely thanks to new media. Preachers who lack a solid understanding of religion's core principles often spread divisive teachings.

Some people exploit the dissemination of this message to disseminate ideas that are not in line with Religious Education and disregard social norms and ethics. Therefore, negative messaging that shape public opinion only leads to unfavorable stigma.

The Prophet stated in a Hadith that a communicator should offer ease rather than difficulties. Then, rather than the other way around, a communicator ought to deliver good news. The social reality of today's society is strongly at odds with this hadith. Numerous social media speakers consistently provide news that sparks controversy in the public domain. This anxiety gradually spreads across the country and breeds pessimism in social interactions.

The Al-Qur'an ought to have the answers to the aforementioned issues. As a model for preaching in the community, Allah gives a description of prophetic communication. It is via this type of communication that the Prophets and Apostles are able to successfully instill Islamic ideals in society. The Qur'an acknowledges this success by saying that the apostles' primary responsibility in preaching was to accurately and well-represent the message.

According to the context of the communication, the term "Qaulan Kariiman" in the Qur'an describes the communicator's dimension. The choice of proper language is the key to the success of the Apostles in preaching so that Islamic ideals grow in society. The Qaulan Ma'rufan editorial team then goes on to discuss how to recognize communication that is both moral and non-offensive. These days, there are many lone preachers who deliver contentious sermons that incite ire among the populace. Preaching that is provocative simply serves to divide people and separate them from society.

In the current media age, it is imperative that preachers employ the six prophetic communications of the apostle. These six ethics should serve as a guide for preaching because the Qur'an makes evident how successful the apostle was in his ministry. An apostle's only job is to preach by delivering a message; the communicant bears responsibility for the communication's impact.

Conclusion

The preaching strategy of the Apostles in the Qur'an refers to the ethical values contained in Qaulan Sadiidan, Qaulan Balighan, Qaulan Masyuuran, Qaulan Layyinan, Qaulan Kariiman and Qaulan Ma'ruufan. It is very urgent to implement these six ethics as the key to success in preaching which refers to social improvement and forming positive opinions. The problem with preaching in new media today is the neglect of the ethical principles contained in the Qur'an. The author suggests that the government be able to create regulations regarding preaching in new media so that there are no more normative deviations due to preaching that is too extreme.

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