



Educator Excellence in the Era of Society 5.0: A Hadith Perspective

Viva Fadma Onilivia¹, Noptario²

^{1,2}Islamic Education Program, Faculty Tarbiyah and Education, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

vivafadmaonilivia189@gmail.com¹, noptario7@gmail.com²

Article Info

Received:

2023-12-10

Revised:

2024-06-06

Approved:

2024-06-10

Keywords

Society 5.0, Islamic Education, Educator Excellence, Hadith Perspective

OPEN ACCESS

Abstract: *In the disruptive era of Society 5.0, educators are required to continuously learn and adapt to technological advancements. This study aims to examine the concept of an exemplary educator from the perspective of Hadith, providing a reference for teachers to develop their potential in accordance with religious teachings. Utilizing a qualitative research approach and library research methods, this study explores various sources such as books, articles, and other relevant literature. The findings emphasize that to be a quality educator in the sophisticated era of Society 5.0, one must be adept at embracing change, utilizing technology effectively, and guiding students towards both worldly success and spiritual fulfillment. The discussion underscores the importance of balancing technological proficiency with religious principles, portraying educators as critical thinkers who embody the teachings of Prophet Muhammad SAW. This study contributes to the Islamic educational knowledge base by highlighting that the efforts to create excellent educators are also advocated in Islam through Hadith, thereby ensuring that future generations receive the best education aligned with religious teachings.*

Abstrak: Di era disruptif Society 5.0, pendidik dituntut untuk terus belajar dan beradaptasi dengan kemajuan teknologi. Penelitian ini bertujuan untuk mengkaji konsep pendidik yang unggul dari perspektif hadis, memberikan referensi bagi guru untuk mengembangkan potensinya sesuai dengan ajaran agama. Menggunakan pendekatan penelitian kualitatif dan metode penelitian kepustakaan, studi ini mengeksplorasi berbagai sumber seperti buku, artikel, dan literatur relevan lainnya. Temuan menekankan bahwa untuk menjadi pendidik yang berkualitas di era Society 5.0 yang canggih, seseorang harus mampu menghadapi perubahan, memanfaatkan teknologi secara efektif, dan membimbing peserta didik menuju kesuksesan duniawi dan pemenuhan spiritual. Pembahasan ini menekankan pentingnya keseimbangan antara kecakapan teknologi dan prinsip-prinsip agama, menggambarkan pendidik sebagai pemikir kritis yang meneladani ajaran Nabi Muhammad SAW. Penelitian ini berkontribusi pada khazanah pengetahuan pendidikan Islam dengan menyoroti bahwa upaya menciptakan pendidik yang unggul juga dianjurkan dalam Islam melalui hadis, sehingga generasi masa depan dapat menerima pendidikan terbaik yang sesuai dengan ajaran agama.

Introduction

The subject of education is educators, educators play a very important role in the world of education, educators play a role in efforts to improve the quality of students. Excellent educators must be able to make students able to face the times and changes in society 5.0.¹ In general, the task of an educator is to provide teaching, guidance, and training that is appropriate for students. One of the important factors that determine the success of an

¹ Ansori, "Pembelajaran Agama Islam Dalam Era Digital: Tantangan Dan Peluang Dalam Meningkatkan Pemahaman Siswa," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 5 (November 25, 2023): 38–47.



education is educators who are competent in their fields. The amount of diversity in the world of education is still anchored in the role of educators, so the existence of educators in the world of education is very influential and its implications can be felt.² Educators determine the direction of the learning process in the classroom, therefore it is expected that educators can direct the learning process properly, so that learning objectives can be achieved.³

Educators must seek to develop the abilities of each individual learner from the cognitive, affective, and psychomotor sides.⁴ Every learner has potential in himself, this potential must develop in balance so that it can bring to the highest scientific peak and integrity in students. Efforts to develop the potential that exists in learners are carried out by providing knowledge and motivation that can increase curiosity and provide good examples from educators.⁵

Every human being who lives on this earth must have guidelines and references in navigating life. Muslims have the Qur'an and hadith as a guide in living life.⁶ The Qur'an and hadith regulate all things, including how to become an excellent educator, so that in an effort to become an excellent educator, an educator can understand the hadith as a reference and guidance.⁷

With the sending of the prophet Muhammad as *uswatun hasanah* or *suri taudalan*, then the apostleullah is the best educator for every Muslim. Educators have a special privilege because educators are not only tasked with conveying knowledge directly, but also fostering morals and being an example for their students according to the Koran and Hadith.⁸ As explained in the hadith narrated by Bukhari as follows:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. (صحيح البخاري)

"The best of people are those who learn the Quran and teach it. (Hadith narrated by Bukhari)

² Maulana Akbar Sanjani, "TUGAS DAN PERANAN GURU DALAM PROSES PENINGKATAN BELAJAR MENGAJAR," *Serunai: Jurnal Ilmiah Ilmu Pendidikan* 6, no. 1 (June 30, 2020): 35–42, <https://doi.org/10.37755/sjip.v6i1.287>.

³ Noptario, M. Hulkin, and Ts Saiful Nazri bin Nordin, "Transitioning from National Examinations to Computer-Based National Assessments: Teachers'-Students' Perceptions and the Impact on Islamic Education," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 1 (June 30, 2023): 127–39, <https://doi.org/10.14421/hjie.2023.31-10>.

⁴ A. Egalite, "What We Know About Teacher Race and Student Outcomes: A Review of the Evidence to Date," *Education Next* 24, no. 1 (2024): 42–49.

⁵ Ulfah Ulfah and Opan Arifudin, "ANALISIS TEORI TAKSONOMI BLOOM PADA PENDIDIKAN DI INDONESIA," *Jurnal Al-Amar: Ekonomi Syariah, Perbankan Syariah, Agama Islam, Manajemen Dan Pendidikan* 4, no. 1 (January 19, 2023): 13–22.

⁶ J. Owens et al., "Interventions Using the Qur'an to Promote Mental Health: A Systematic Scoping Review," *Journal of Mental Health* 32, no. 4 (2023): 842–62, <https://doi.org/10.1080/09638237.2023.2232449>.

⁷ Wahyudin Wahyudin and Nurlaelah Sultan, "Potret Insan Unggul Perspektif Al-Qur'an (Antara Postulat Al-Qur'an dan Harapan Pendidikan Islam)," *Education and Learning Journal* 4, no. 1 (January 31, 2023): 1–8, <https://doi.org/10.33096/eljour.v4i1.197>.

⁸ Mahmazar Mahmazar, Mulyadi, and Miswari, "Eksistensi, Regulasi, dan Fungsi Meunasah Sebagai Lembaga Pendidikan Islam di Aceh," *lentera* 5, no. 1 (July 3, 2023): 21–36, <https://doi.org/10.32505/lentera.v5i1.6081>.

From the above Hadith, it can be understood that the best Muslim is the one who learns the Koran and practices the teachings in the Koran then teaches it to others so that it becomes a benefit,⁹ Like an educator who always teaches the teachings of Islam to his students, it will create a domino pattern of goodness that always flows at all times or commonly known as the reward of jariyah.¹⁰

In Hadith's perspective, excellent educators in the age of society 5.0 are individuals who not only have excellence in the cognitive field, but also understand and apply the values of wisdom, justice, and humanity.¹¹ This article will discuss how an excellent educator in the age of society 5.0 which is increasingly advanced and sophisticated while still based on the teachings and provisions of Islam which are in the hadiths that are relevant to educators.¹²

Previous research relevant to this research is research conducted by Ahmad Ridho et al in 2022 which examines multicultural education in facing era 5.0. The research conducted by Ahmad Ridho examines in depth how the concept of multicultural education in preparing the younger generation to face era 5.0.¹³ In addition, previous research related to this research is research conducted by Moh Asror et al. which examines the modernisation of Islamic education in welcoming the 5.0 era. The research conducted by Moh Asror et al revealed that Islamic education must be given a touch of renewal with modernisation so that it can keep up with the challenges of the times.¹⁴ Of the many previous studies that examine Islamic education and the 5.0 era, researchers have not found research that specifically examines how the concept of superior educators in the hadith perspective to answer the challenges of Islamic education in the 5.0 era, so that it becomes novelty in this study.

The purpose of this study is to reveal the concept of superior educators in the era of society 5.0 from the perspective of hadith based on previous research and related sources. This research will analyse the traditions that guide Muslims in living life in the realm of education, especially in the realm of educators. This research is expected to be a reference for educators to be able to develop themselves and become superior and competitive educators based on the teachings in the hadith.

⁹ Z.H. Iksan, N.S. Mohamad, and N.H. Othman, "Students' views on the teaching of Quranic lines towards non-Muslim students," *Global Journal Al-Thaqafah* 2, no. 2 (2012): 65–76, <https://doi.org/10.7187/GJAT242012.02.02>.

¹⁰ Ade Frictarani et al., "STRATEGI PENDIDIKAN UNTUK SUKSES DI ERA TEKNOLOGI 5.0," *Jurnal Inovasi Pendidikan Dan Teknologi Informasi (JIPTI)* 4, no. 1 (April 14, 2023): 56–68, <https://doi.org/10.52060/pti.v4i1.1173>.

¹¹ A. Stockman, *The Writing Teacher's Guide to Pedagogical Documentation: Rethinking How We Assess Learners and Learning*, The Writing Teacher's Guide to Pedagogical Documentation: Rethinking How We Assess Learners and Learning, 2024, <https://doi.org/10.4324/9781003333241>.

¹² Rohmat Mulyana Sapdi, "Peran Guru Dalam Membangun Pendidikan Karakter Di Era Society 5.0," *Jurnal Basicedu* 7, no. 1 (February 26, 2023): 993–1001, <https://doi.org/10.31004/basicedu.v7i1.4730>.

¹³ Ahmad Ridho et al., "Implementasi Pendidikan Multikultural Berbasis Teknologi Dalam Menghadapi Era Society 5.0," *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran* 7, no. 3 (December 31, 2022): 195–213, <https://doi.org/10.21462/educasia.v7i3.131>.

¹⁴ Moh Asror, M. Yunus Abu Bakar, and Ah Zakki Fuad, "Modernisme Pendidikan Islam Dalam Pemikiran Mahmud Yunus: Analisis Dan Relevansinya Dalam Peningkatan Mutu Pendidikan Islam Indonesia Era Society 5.0," *Jurnal Pendidikan Agama Islam Al-Thariqah* 8, no. 1 (June 29, 2023): 35–52, [https://doi.org/10.25299/al-thariqah.2023.vol8\(1\).11693](https://doi.org/10.25299/al-thariqah.2023.vol8(1).11693).

Method

This research uses a qualitative research approach with a library research method. The library research method was chosen because it can answer research questions by analysing hadith, previous research and relevant reading book sources. This research analyses previous research within the last 10 years by considering aspects of correlation, coherence and relevance. The research data is taken from previous research obtained from google scholar and scopus with the keywords 'superior educators from the perspective of hadith' and 'superior educators in era 5.0'. This research uses interactive data analysis with the criteria of finding correlation, coherence and relevance data. The data taken must have a relationship and relationship so that it can answer research questions. Data sources in this study use primary and secondary data sources. The primary data sources of this research are hadiths related to the concept of superior educators, while the secondary data in this study are previous studies and reading books that have a connection with this research.

Result and Discussion

3.1. Educator Concept

Educator has a fairly broad meaning which comes from the word didik which means carer or trainer. According to KBBI, the word educator is someone who is able to provide education and educate. The term educator in English is termed as teacher or teacher, educator or educator, and pedagogue or an expert.¹⁵ Educators according to the meaning of Arabic are called mudarris, which is a teacher, Murabbi, which is a person who educates with knowledge and morals, mu'alim is someone who has knowledge, practices it, and practices it in his life, ustadz is a teacher or teacher, muaddib is someone who is able to take responsibility and equip students well in facing the challenges of world civilisation.¹⁶

In terminology, according to Ki Hadjar Dewantara as the father of education, an educator is someone who is able to provide education by further humanising humans themselves.¹⁷ The process of education should not lower the standard of human life but rather strengthen and improve the quality of human life without any sense of inner pressure and coercion.¹⁸ Ahmad Tafsir revealed that education in Islam is sourced from educators who will improve, add, and develop and be responsible for the abilities that exist in students, in the form of potential rasa (affective), cipta (cognitive), and karsa (psychomotor).¹⁹ Educators according to Abdul Mujib are spiritual fathers who illuminate the soul with the amount of knowledge possessed and conveyed, coupled with

¹⁵ L. Tao et al., "Teachers' and Students' Perspectives on the Needs of Community Practice Teachers: A Cross-Sectional Study," *BMC Medical Education* 23, no. 1 (2023), <https://doi.org/10.1186/s12909-023-04456-1>.

¹⁶ Fatkhatul Mar'ah and Moh Roqib, "Konsep Pendidik Dalam Paradigma Profetik Untuk Menghadapi Era Society 5.0," *Jurnal Penelitian Agama* 22, no. 1 (June 18, 2021): 139–52, <https://doi.org/10.24090/jpa.v22i1.2021.pp139-152>.

¹⁷ D. Ferary, "A Philosophical Perspective on the Purpose of Education in Indonesia," in *Comparative and Decolonial Studies in Philosophy of Education*, 2023, 51–71, https://doi.org/10.1007/978-981-99-0139-5_4.

¹⁸ Muhamad Dikdik Solehudin, "Persepsi santri terhadap pendekatan andragogi hubungannya dengan kemandirian belajar santri: Penelitian terhadap santri Pondok Pesantren Mahasiswa Universal tahun angkatan 2015" (other, UIN Sunan Gunung Djati Bandung, 2018), <https://etheses.uinsgd.ac.id/31922/>.

¹⁹ Ahmad Tafsir, *Ilmu Pendidikan Dalam Pendidikan dalam perspektif islam* (Remaja Rosdakarya, 2014), [//digilib.umk.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D11964](http://digilib.umk.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D11964).

commendable moral guidance so as to improve a person to a better state and condition physically and spiritually.²⁰

Zakiah Daradjat argues that educators are people who are able to meet the needs of students' lives with knowledge, attitudes, and habits. Ibn Sina also stated that the person who educates must be someone who has a broad mind, understands religion, is of good character, is civilised and is able to love and respect each of his students so that it can reflect someone who has the personality and authority of the educator himself.

From the many definitions of educators, it can be formulated that an educator in Islam is a person or individual who has an important role in students and is responsible for the soul and body of the development and physical growth, skills, knowledge, and potential possessed by every human being or student in accordance with the teachings of Islam.²¹

In the Koran, the nature of an educator is also mentioned according to the words of Allah Ta'ala, which was first revealed to the prophet Muhammad through the angel Gabriel, and there is also an educational process, namely the Koran letter al-Alaq 1-5:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ قُرْأُ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ إِقْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Recite in the name of your Lord who created, He (God) created man from a single clot, Recite, Your Lord is the Most Glorious, Who teaches (man) with a pen, He (God) teaches man what he does not know.

It is important for prospective educators who will educate, to always prepare their capacity and capability, so that they can carry out their duties as educators properly. Educators must have more provisions and knowledge, so that educators can lead students to success and success. Because something good will lead to goodness and something bad will lead to badness too. That is why educators must first be the best.²²

The prophet's hadith also states that :

بَلِّغُوا عَنِّي وَلَوْ آيَةً (صحيح البخاري)

Convey (by you) from me even if it is only one verse (HR. Bukhari)

This Hadith explains that the Prophet also ordered and gave the obligation for every Muslim to be able to be an educator and teacher even if only things that are considered small or teach something a little. So that from something small that will later have a big and useful influence.

Basically, the concept of educators according to the hadith supports the presence of competencies that must be possessed by an educator, and at this time one of the competencies that must be possessed by educators is digital competence. Learning that is carried out in a varied manner with a touch of digitalisation in the learning process will

²⁰ A.-M. Cadili, "Advanced Medicine and Modern Iraq: Dr Abdul-Mujib and the Rise and Fall of Iraqi Surgical Capacities," *International Journal of Contemporary Iraqi Studies* 11, no. 1-2 (2017): 93-114, https://doi.org/10.1386/ijcis.11.1-2.93_1.

²¹ A. Jayanegara, A. Mukhtarom, and I. Marzuki, "Innovative Learning Methods of Islamic Education Subject in Indonesia: A Meta-Analysis," *International Journal of Evaluation and Research in Education* 13, no. 2 (2024): 1148-58, <https://doi.org/10.11591/ijere.v13i2.26364>.

²² Hasan Asari, *Hadis-Hadis Pendidikan Sebuah Penelusuran Akar-Akar Ilmu Pendidikan Islam* (Perdana Publishing, 2020), <http://repository.uinsu.ac.id/10384/>.

attract more attention from students, so that in era 5.0 teachers should be able to develop their potential in keeping up with the times. Teachers, ustadz and mudariz can integrate religious learning through digital media to answer the challenges of era 5.0. This is because digital literacy is very helpful for students in facing the competitive era 5.0, so that students can have high competitiveness. Therefore, the importance of internalising digital learning carried out by educators in an effort to answer challenges in the 5.0 era.²³

3.2. Prophetic Hadiths on Educators

In some of the traditions of the Apostle Allah, many describe how the characteristics or characteristics and superior traits that must be possessed by educators who will educate their students by making the Koran and the Prophet's traditions as guidelines, some of these traditions are:

3.2.1. A loving and caring educator

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنْ قَوْمِي، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَحِيمًا رَفِيمًا، فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِينَا، قَالَ: ارْجِعُوا فَكُونُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّمْكُمْ أَكْبَرُكُمْ. (صحيح البخاري)

"Malik ibn Khuwairis reported: I met Rasulallah in our group from my people and we stayed with him for twenty nights and Rasulallah was always kind and compassionate. When he learnt that we had missed your families, he said: Go home and meet your families, and stay with them and teach them, and pray when the time comes, and let one of you announce the call to prayer, and let the older of you be the imam" (Hadith narrated by Bukhari).

The above Hadith shows that the Prophet has a caring, loving and gentle nature towards his companions or students. He really understands a person's condition so that there is no sense of coercion in the learning process. This is an example and recommendation that educators must also do when educating students. The nature and attitude of compassion and care that existed in the Prophet Muhammad must be able to be endeavoured by educators, so that not only knowledge is conveyed but the way it is also imprinted on the hearts of students. In this fast-paced era, with information that is very easy to obtain, the delinquency of students also varies. Therefore, through the hadith, educators should be able to have a patient, compassionate, and caring heart, so that they can set a good example for students.²⁴

3.2.2. Fair Educator

عن نعمان ابن بشير رضي الله عنه قال، أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا، فَقَالَ: أَكُلَّ وَلَدِكَ نَحَلْتُ مِثْلَهُ، قَالَ: لَا، قَالَ: فَارْجِعْهُ. (صحيح البخاري)

"Nu'man ibn Basir (may Allah be pleased with him) reported: My father came to the Messenger of Allah and said to him: I gave a gift to my son a servant, then the

²³ Irfan Hania and Suteja, "Pendidikan Perspektif Al-Ghazali Dan Ibn Rusyd Serta Relevansinya Di Abad 21," *HEUTAGOGIA: Journal of Islamic Education* 1, no. 2 (December 12, 2021): 241–51, <https://doi.org/10.14421/hjie.2021.12-10>.

²⁴ Akhir Pardamean Harahap et al., "Implementasi Bimbingan Konseling Islam Terhadap Kenakalan Remaja Di Era Digital," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 1 (January 15, 2023): 3634–44, <https://doi.org/10.31004/jpdk.v5i1.11593>.

Messenger of Allah asked: do you give all your children gifts like that? my father said: no, the Messenger of Allah said return the gift” (Hadith narrated by Bukhari).

The understanding of the hadith above can be understood by parents who are also educators must have a fair nature, without discriminating and not grouping children or students unfairly so as to form the personalities of students who are not confident, feel stupid, ugly, black, and so on. The fair attitude of educators will make students more active in the education process.

3.2.3. Educators who are open and not stingy with knowledge

عن أبي هريرة رضي الله عنه قال: مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أُجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ (رواه الترمذی)

“Abu Hurairah r.a said that the Prophet said: Whoever is asked about the knowledge he knows, then he hides it, then he will be shackled on the Day of Resurrection with shackles from hellfire” (Hadith narrated by Tirmidhi).

The above Hadith explains that someone who is knowledgeable or insightful must utilise knowledge by not hiding and covering up his knowledge, because people who are stingy with knowledge will lose. It is even mentioned in an Arabic proverb that states that people who have knowledge but do not practice knowledge are like fruitless trees, meaning that their existence does not provide benefits to their surroundings, therefore the Rasulallah also emphasises that it is very powerful rewards for people who are stingy with their knowledge.²⁵

In the digital era like today, it certainly has a positive impact. One of the positive impacts in the digital era is the ease of transferring knowledge. Based on the hadith narrated by Tirmidzi above, Islam teaches its followers to be open and not stingy with knowledge. One of the ways that educators in the 5.0 era can transfer knowledge is by utilising the digital world. Knowledge that is broadcast through social media and internet networks can reach more people, so that it will also have implications for the chain effect in the reward of jariyah.²⁶

3.2.4. Responsible Educator, Commanding Good and Forbidding Evil

يا فُلَانُ مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بلى، قَدْ كُنْتُ أَمُرُّ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتَيْهِ. (صحيح مسلم)

“O so-and-so, what has happened to you? Didn't you used to command the good and forbid the evil? He replied: Yes, I used to command the good but I did not do it, and I used to forbid the evil but I did it” (Hadith narrated by Muslim).

This Hadith explains about responsibility for what is done. Educators must do what is commanded and avoid everything that is prohibited, because later everything that is done will be accounted for and will get an appropriate reply. Educators actually not only give advice but also practice what is in themselves, so that their knowledge is blessed and useful. As an educator, of course, has a moral responsibility as a teacher. Therefore, excellent educators should have the responsibility of providing knowledge to their students in accordance with the times. As in the 5.0 era, where students are expected

²⁵ A.A. Ali, “Historical Development of Muslim Education in East Africa An Eye on Kenya,” *Journal of Education in Muslim Societies* 4, no. 1 (2022): 128–39, <https://doi.org/10.2979/jems.4.1.08>.

²⁶ Isra Tradiyah, “Konsep Amal Jariyah Dan Dosa Jariyah Diera Digitalisasi,” January 9, 2023, <https://digilib.iainptk.ac.id/xmlui/handle/123456789/1995>.

to have adequate digital competence, teachers should be able to anticipate this so that they can carry out their responsibilities as an educator.²⁷

3.3. Educator in Era Society 5.0

The development of an increasingly advanced and sophisticated era leads to changes towards society 5.0, which is a time when humans live side by side with technology. This is a change fostered by Japan and focuses on humans as intelligent living beings with their minds or human centred and technology based or technology based because in the current era the two are difficult to separate. The purpose of developing the era society carried out by Japan is to facilitate human life itself. The development here is also expected to be able to be a solution to the problem of advantages and disadvantages in the previous era, namely the industrial revolution 4.0. It is also expected to be able to balance the real world and the virtual world, so that it can help and provide comfort for human life in socialising and society.

Recalling the previous times, starting with 1.0 is an era where humans are just understanding and learning writing and enjoying catching animals in the forest, then the next period, namely 2.0, where humans began to be preoccupied with gardening and farming, in the 3.0 period, tools such as machines began to be used to help human work, then the 4.0 period known as the industrial revolution where the internet or computers began to develop along with human life. And now the 5.0 period which has been filled with technological sophistication, humans not only use the internet to exchange information but also to survive.²⁸

The development in the 5.0 era certainly also experiences advantages and disadvantages. There have been many changes in society starting from the existence of artificial intelligence or AI, then the sophistication of internet of things or Iot technology, and the development of robotics. With these changes and developments, it is hoped that all of them will still be able to provide many changes towards a better and positive direction.

3.4. Excellent educators in the era of society 5.0 hadith perspective

Excellent educators in an Islamic perspective are educators who are able to be responsible and carry out their duties and obligations in accordance with the teachings of the Qur'an and the prophet Muhammad. Educators not only convey the knowledge they have but must name religious values in each individual, this is because knowledge is a foundation and fortress that strengthens students in living life. While the basic characteristics that must be possessed by an educator in order to be categorised as a superior educator are honest, intelligent, trustworthy, and convey the truth.²⁹

Excellent educators in the society 5.0 era in this discussion are educators who are intelligent and able to think critically.

الكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ (رواه الترمذي)

²⁷ Irma Budiana, "Menjadi Guru Profesional Di Era Digital," *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 2, no. 2 (February 5, 2022): 144–61, <https://doi.org/10.33853/jiebar.v2i2.234>.

²⁸ Musnaini Musnaini, Hadion Wijoyo, and Irjus Indrawan, *INDUSTRY 4.0 vs SOCIETY 5.0*, 2020.

²⁹ Syakur Wildan et al., "Konsep Kebebasan Manusia dan Hidayah dalam Perspektif Pendidikan Islam," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (July 16, 2023): 49–58, <https://doi.org/10.32678/geneologipai.v10i1.8160>.

Meaning: A smart person is one who is able to introspect (control) himself and likes to do charity for his life after death, while a weak person is one who always follows his lusts and hopes for Allah with empty hopes. (Hadith narrated by Tirmidhi)

From the hadith of the apostle above, it can be understood and understood by the ability to balance life and be able to think critically far for his future life is an intelligent person, then also must be able to keep up with the development and changes of an increasingly advanced era, until later it will reach the eternal life after death.³⁰ With intelligence and critical thinking skills, educators today can use technology as well as possible. Educators can filter the information received before delivering it to students, then educators also do not easily accept something without a valid source, and educators will intelligently share and transfer their knowledge to the general public.

In facing the increasingly complex challenges of education, educators can utilise and create varied learning media such as blended learning, so that the learning process can be carried out in any condition and anywhere, so there is no reason not to learn by taking advantage of the changing times that are increasingly sophisticated because the ongoing educational process can now always be done either directly or indirectly. This is in accordance with what is in the hadith of the Prophet Muhammad SAW which states that a good change will lead to fortune, while the loser is the one who rejects change and regresses. Therefore, excellent educators should be able to master digital skills, manage virtual classes and find quality learning resources, so that they can provide the best material for students.³¹

Thus in the current era of society 5.0, educators must be able to balance themselves and students in the face of changing technological developments while still providing appropriate, interesting teaching, and in accordance with the teachings of Rasulallah and Islamic religious law contained in the Koran. Educators should have the right learning strategy in providing material to students, so that students can understand the material being taught, in this case the interalisation of technology-based education can be a concrete solution in carrying out the teaching and learning process in the 5.0 era, and it is hoped that it will have implications for long term memory for students, so that it will become a long-term memory and can be useful for students.³²

Every thing must have advantages and disadvantages. So as an excellent educator in the 5.0 era, teachers must understand the limits of using technology. Digital learning limits the interaction of teachers and learners in direct interaction with intense, so the excessive use of technology will create a gap between teachers and students, and will have implications for the lack of bonding and approach from teachers to students. Therefore, the use of technology should be used in a balanced way, so that it can direct learning in a positive direction.

³⁰ Nuridayanti Nuridayanti et al., "Peran Teknologi Pendidikan Dalam Implementasi Kurikulum Merdeka," *Journal on Teacher Education* 5, no. 1 (September 5, 2023): 88–93, <https://doi.org/10.31004/jote.v5i1.16957>.

³¹ F. Jabeen and S.K. Shah, "The Role of Culture in ELT: Learners' Attitude towards the Teaching of Target Language Culture," *European Journal of Social Sciences* 23, no. 4 (2011): 604–13.

³² M. Choirul Muzaini, Noptario Noptario, and Nurul Arifin, "Implementation of Blended Learning Model Through Wordwall Application in Improving Critical Thinking of Islamic Elementary School Students," *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 13, no. 2 (December 17, 2023): 146–58, <https://doi.org/10.18592/aladzkapgmi.v13i2.10880>.

Conclusion

There are so many hadiths of the prophet that discuss educators, so that in the era of society 5.0 which is a period full of technological advancements, educators must be able to balance and go hand in hand with existing technological advances so that the learning process can continue to run according to the changing times by being guided by the hadith. Superior educators in the 5.0 era are educators who have intelligence and are able to think critically, in accordance with the hadith of the Prophet narrated by Imam Tirmidhi. Educators must be able to think according to the current situation or called HOTS, which is higher order thinking skills. Educators can filter the information received before conveying it to students, then educators also do not easily accept something without a valid source and must be in accordance with the teachings of Islamic law. This research contributes to efforts to create superior human resources in the world of education, so that it can realize the nation's ideals through education. This research is limited to tracing hadith in the context of superior educators, among the many hadiths that are very important in efforts to advance education, so the researcher recommends to the next researcher to explore the concept of an educational unit that excels from the perspective of hadith, so that it can be a reference for educational units in an effort to create a school that excels in the perspective of hadith.

Reference

- Ali, A.A. "Historical Development of Muslim Education in East Africa An Eye on Kenya." *Journal of Education in Muslim Societies* 4, no. 1 (2022): 128–39. <https://doi.org/10.2979/jems.4.1.08>.
- Ansori. "Pembelajaran Agama Islam Dalam Era Digital: Tantangan Dan Peluang Dalam Meningkatkan Pemahaman Siswa." *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 5 (November 25, 2023): 38–47.
- Asari, Hasan. *Hadis-Hadis Pendidikan Sebuah Penelusuran Akar-Akar Ilmu Pendidikan Islam*. Perdana Publishing, 2020. <http://repository.uinsu.ac.id/10384/>.
- Asri, Y., and Y. Fitriani. "Flash Flip Book Applications to Measure the Level of Nationalism with Quasi Experiment on Primary School Students," Vol. 1867, 2017. <https://doi.org/10.1063/1.4994465>.
- Arsor, Moh, M. Yunus Abu Bakar, and Ah Zakki Fuad. "Modernisme Pendidikan Islam Dalam Pemikiran Mahmud Yunus: Analisis Dan Relevansinya Dalam Peningkatan Mutu Pendidikan Islam Indonesia Era Society 5.0." *Jurnal Pendidikan Agama Islam Al-Thariqah* 8, no. 1 (June 29, 2023): 35–52. [https://doi.org/10.25299/al-thariqah.2023.vol8\(1\).11693](https://doi.org/10.25299/al-thariqah.2023.vol8(1).11693).
- Budiana, Irma. "Menjadi Guru Profesional Di Era Digital." *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 2, no. 2 (February 5, 2022): 144–61. <https://doi.org/10.33853/jiebar.v2i2.234>.
- Cadili, A.-M. "Advanced Medicine and Modern Iraq: Dr Abdul-Mujib and the Rise and Fall of Iraqi Surgical Capacities." *International Journal of Contemporary Iraqi Studies* 11, no. 1–2 (2017): 93–114. https://doi.org/10.1386/ijcis.11.1-2.93_1.
- Egalite, A. "What We Know About Teacher Race and Student Outcomes: A Review of the Evidence to Date." *Education Next* 24, no. 1 (2024): 42–49.
- Ferary, D. "A Philosophical Perspective on the Purpose of Education in Indonesia." In *Comparative and Decolonial Studies in Philosophy of Education*, 51–71, 2023. https://doi.org/10.1007/978-981-99-0139-5_4.
- Fowkes, David. "Identity: The Demand for Dignity and the Politics of Resentment." *International Journal of Constitutional Law* 17, no. 2 (June 28, 2019): 714–17. <https://doi.org/10.1093/icon/moz041>.

- Fricticarani, Ade, Amalia Hayati, Ramdani R, Irva Hoirunisa, and Gina Mutiara Rosdalina. "STRATEGI PENDIDIKAN UNTUK SUKSES DI ERA TEKNOLOGI 5.0." *Jurnal Inovasi Pendidikan Dan Teknologi Informasi (JIPTI)* 4, no. 1 (April 14, 2023): 56–68. <https://doi.org/10.52060/pti.v4i1.1173>.
- Hania, Irfan, and Suteja. "Pendidikan Perspektif Al-Ghazali Dan Ibn Rusyd Serta Relevansinya Di Abad 21." *HEUTAGOGIA: Journal of Islamic Education* 1, no. 2 (December 12, 2021): 241–51. <https://doi.org/10.14421/hjie.2021.12-10>.
- Harahap, Akhir Pardamean, Muhammad Hazrat Khairi, Hera Yanti Situmorang, Rizky Nanda Arleni, and Devi Permata Sari. "Implementasi Bimbingan Konseling Islam Terhadap Kenakalan Remaja Di Era Digital." *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 1 (January 15, 2023): 3634–44. <https://doi.org/10.31004/jpdk.v5i1.11593>.
- Iksan, Z.H., N.S. Mohamad, and N.H. Othman. "Students' views on the teaching of Quranic lines towards non-Muslim students." *Global Journal Al-Thaqafah* 2, no. 2 (2012): 65–76. <https://doi.org/10.7187/GJAT242012.02.02>.
- Jabeen, F., and S.K. Shah. "The Role of Culture in ELT: Learners' Attitude towards the Teaching of Target Language Culture." *European Journal of Social Sciences* 23, no. 4 (2011): 604–13.
- Jayanegara, A., A. Mukhtarom, and I. Marzuki. "Innovative Learning Methods of Islamic Education Subject in Indonesia: A Meta-Analysis." *International Journal of Evaluation and Research in Education* 13, no. 2 (2024): 1148–58. <https://doi.org/10.11591/ijere.v13i2.26364>.
- Mahmazar, Mahmazar, Mulyadi, and Miswari. "Eksistensi, Regulasi, dan Fungsi Meunasah Sebagai Lembaga Pendidikan Islam di Aceh." *lentera* 5, no. 1 (July 3, 2023): 21–36. <https://doi.org/10.32505/lentera.v5i1.6081>.
- Mar'ah, Fatkhatul, and Moh Roqib. "Konsep Pendidik Dalam Paradigma Profetik Untuk Menghadapi Era Society 5.0." *Jurnal Penelitian Agama* 22, no. 1 (June 18, 2021): 139–52. <https://doi.org/10.24090/jpa.v22i1.2021.pp139-152>.
- Musnaini, Musnaini, Hadion Wijoyo, and Irjus Indrawan. *INDUSTRY 4.0 vs SOCIETY 5.0*, 2020.
- Muzaini, M. Choirul, Noptario Noptario, and Nurul Arifin. "Implementation of Blended Learning Model Through Wordwall Application in Improving Critical Thinking of Islamic Elementary School Students." *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 13, no. 2 (December 17, 2023): 146–58. <https://doi.org/10.18592/aladzkapgmi.v13i2.10880>.
- Noptario, M. Hulkin, and Ts Saiful Nazri bin Nordin. "Transitioning from National Examinations to Computer-Based National Assessments: Teachers'-Students' Perceptions and the Impact on Islamic Education." *HEUTAGOGIA: Journal of Islamic Education* 3, no. 1 (June 30, 2023): 127–39. <https://doi.org/10.14421/hjie.2023.31-10>.
- Nuridayanti, Nuridayanti, Sri Muryaningsih, Badriyah Badriyah, Everhard Markiano Solissa, and Klemens Mere. "Peran Teknologi Pendidikan Dalam Implementasi Kurikulum Merdeka." *Journal on Teacher Education* 5, no. 1 (September 5, 2023): 88–93. <https://doi.org/10.31004/jote.v5i1.16957>.
- Owens, J., G.H. Rassool, J. Bernstein, S. Latif, and B.H. Aboul-Enein. "Interventions Using the Qur'an to Promote Mental Health: A Systematic Scoping Review." *Journal of Mental Health* 32, no. 4 (2023): 842–62. <https://doi.org/10.1080/09638237.2023.2232449>.

- Pepito, J., V. Pepito, and R. Suson. "Impact of Multitasking on Teachers' Performance in Public Elementary Schools." *International Journal of Education and Practice* 12, no. 1 (2024): 38–53. <https://doi.org/10.18488/61.v12i1.3587>.
- Ridho, Ahmad, Kautsar Eka Wardhana, Ayu Sasadila Yuliana, Ikhwan Nur Qolby, and Zalwana Zalwana. "Implementasi Pendidikan Multikultural Berbasis Teknologi Dalam Menghadapi Era Society 5.0." *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran* 7, no. 3 (December 31, 2022): 195–213. <https://doi.org/10.21462/educasia.v7i3.131>.
- Sanjani, Maulana Akbar. "TUGAS DAN PERANAN GURU DALAM PROSES PENINGKATAN BELAJAR MENGAJAR." *Serunai: Jurnal Ilmiah Ilmu Pendidikan* 6, no. 1 (June 30, 2020): 35–42. <https://doi.org/10.37755/sjip.v6i1.287>.
- Sapdi, Rohmat Mulyana. "Peran Guru Dalam Membangun Pendidikan Karakter Di Era Society 5.0." *Jurnal Basicedu* 7, no. 1 (February 26, 2023): 993–1001. <https://doi.org/10.31004/basicedu.v7i1.4730>.
- Solehudin, Muhamad Dikdik. "Persepsi santri terhadap pendekatan andragogi hubungannya dengan kemandirian belajar santri: Penelitian terhadap santri Pondok Pesantren Mahasiswa Universal tahun angkatan 2015." Other, UIN Sunan Gunung Djati Bandung, 2018. <https://etheses.uinsgd.ac.id/31922/>.
- Stockman, A. *The Writing Teacher's Guide to Pedagogical Documentation: Rethinking How We Assess Learners and Learning*. The Writing Teacher's Guide to Pedagogical Documentation: Rethinking How We Assess Learners and Learning, 2024. <https://doi.org/10.4324/9781003333241>.
- Tafsir, Ahmad. *Ilmu Pendidikan Dalam Pendidikan dalam perspektif islam*. Remaja Rosdakarya, 2014. [//digilib.umk.ac.id/index.php/3Fp%3Dshow_detail%26id%3D11964](http://digilib.umk.ac.id/index.php/3Fp%3Dshow_detail%26id%3D11964).
- Tao, L., Y. Yang, X. Ma, L. Fu, and S. Liu. "Teachers' and Students' Perspectives on the Needs of Community Practice Teachers: A Cross-Sectional Study." *BMC Medical Education* 23, no. 1 (2023). <https://doi.org/10.1186/s12909-023-04456-1>.
- Tradiyah, Isra. "Konsep Amal Jariyah Dan Dosa Jariyah Diera Digitalisasi," January 9, 2023. <https://digilib.iainptk.ac.id/xmlui/handle/123456789/1995>.
- Ulfah, Ulfah, and Opan Arifudin. "ANALISIS TEORI TAKSONOMI BLOOM PADA PENDIDIKAN DI INDONESIA." *Jurnal Al-Amar: Ekonomi Syariah, Perbankan Syariah, Agama Islam, Manajemen Dan Pendidikan* 4, no. 1 (January 19, 2023): 13–22.
- Wahyudin, Wahyudin, and Nurlaelah Sultan. "Potret Insan Unggul Perspektif Al-Qur'an (Antara Postulat Al-Qur'an dan Harapan Pendidikan Islam)." *Education and Learning Journal* 4, no. 1 (January 31, 2023): 1–8. <https://doi.org/10.33096/eljour.v4i1.197>.
- Wildan, Syakur, Sabarudin, Husni Idris, and Awaliyah Karuniah Rahmah. "Konsep Kebebasan Manusia dan Hidayah dalam Perspektif Pendidikan Islam." *Geneologi PAI: Jurnal Pendidikan Agama Islam* 10, no. 1 (July 16, 2023): 49–58. <https://doi.org/10.32678/geneologipai.v10i1.8160>.