EFFORTS TO STRENGTHEN MODERATE ISLAMIC THEOLOGICAL REASONING IN FACING THE ERA OF SOCIETY 5.0

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Abstract: Adherents of Islam believe and make this belief a guide in living their lives. Even with this belief, you will feel peace and physicality which is manifested in social life. So that the behavior that appears is the impact of the practice of religion that he does. Islamic theological reasoning needs to be strengthened in facing the era of society 5.0 so that it can balance the social changes that are happening at this time. Because the strengthening of Islamic theological reasoning will become a stronghold for its adherents to be able to face an era full of technology like today. Moderate Islam is understood as teachings that are able to keep up with the times by not abandoning teachings that are in line with the guidance of the Al-Quran and Hadith. Thus, with an understanding related to Moderate Islam, it is hoped that Muhammadiyah cadres will be able to balance the movement of social change in life in society. Understanding of moderate Islamic values is currently beginning to be eroded by the changing times so that many young people tend to act pragmatically, exclusively and intolerantly in facing the era of society 5.0 where technology has its own portion for humans in living their lives.

Keywords: Moderate Islam, Theological Reason, Muhammadiyah Cadres, Era Society 5.0

A. Introduction

The concept of Society 5.0 emerged in 2015 in Japan (Abreu, 2018), in a strategic national political initiative (Harayama, 2017). Society 5.0 follows, to some extent, Industry 4.0, and, while Industry 4.0 focuses on production, Society 5.0 seeks to place humans at the center of innovation. It also takes advantage of the impact of technology and the results of Industry 4.0, by deepening the integration of technology in improving quality of life, social responsibility and sustainability (Serpanos, 2018).

According to Hayashi et al. (2017), with Society 5.0, Japan seeks to; "create new values by collaborating and cooperating with different systems, and planning standardization of data formats, models, system architectures, etc. And the necessary development of human resources. In addition, it is hoped that the improvement of intellectual property development, international standardization, IoT system construction technology, big data analysis technology, artificial intelligence technology and so on will boost Japan's competitiveness in a "super-smart society."

Society 5.0 the era where all technology is part of the human being itself, the internet is not only used to share information but to live life. The concept of Society 5.0 is a refinement of the previous concepts. The role of reason is urgently needed as a form of implementing information implied in religious orders originating from the Al-Qur'an and Hadith. (Syatar, 2020). The Al-Quran is studied and explored more deeply and also indicates the presence of technology in it. So that religious reasoning is needed to be able to examine the situation so that it is not wrong to use technology. The reason that Islam builds in responding to technological advances is adhering to Allah SWT based on religious instructions that originate from the Qur'an and Sunnah. The

perfection of Islamic teachings as the religion of Rahmatan lil 'Alamin must be the basic foundation for Muslims to prioritize the values of their teachings in responding to the current situation. The Covid-19 pandemic cannot be considered as an issue that is full of the interests of the rulers in this world. As believers, Muslims must submit to what Allah SWT has decreed so that not make it a mere rituality. Because Islam is Rahmatan Lil 'Alamin which gathers all the solutions of worldly and ukhrawi life (Najib, 2012). The logic that Islam developed in responding to the Covid pandemic is recommended to avoid, stay away from all forms that can lead to harm.

According to the term Maqasid al-Syari'ah it is explained that the purpose of a law in Islam is determined. Islamic theological reasoning is based on Maqashid al-Syari'ah as a solution in responding to the pandemic conditions that broke out last year with all the changes that have occurred as a result of its spread. In Maqasid al-Shari'ah one of the rules is nafs (life). Society is expected to behave when there is a condition that threatens the existence of life by avoiding it (Zuhdi, 2014). The form of effort that must be guided by Muslims in responding to a pandemic is to avoid outbreaks while still following Allah's law.

Strengthening moderate Islamic theological reasoning in facing the era of society5.0 needs to be done considering the many obstacles and challenges that will be faced in that era. Unstoppable technological development certainly provides its own challenges for Muhammadiyah cadres (Haedar, 2010). So that Muhammadiyah cadres are needed in this case to have a role as a large organizational cadre with a moderate ideological system that they have, expected can roll out the notion that patterned middle (moderate). The position of Muhammadiyah cadres in this context is quite strategic, not only because they have quite large members, but because this organization has an ideological system that is contained in various Muhammadiyah organizational foundations, both ideological, structural and ideological. The text contains various Islamic understandings with a wasathiyyah style (Qorib, 2018). This is what Muhammadiyah Youth must understand in facing the era of society 5.0.

In this case, young Muhammadiyah cadres who are spread out in various business charities such as Muhammadiyah Youth, Nasyiatul Aisyiyah, Muhammadiyah Student Association, Muhammadiyah Student Association must have a capable strategy in facing the era of society 5.0, so that they can face all the challenges that arise in that era.

If cadres do not have an understanding of theological reasoning, of course it will have an impact on determining attitudes and actions to be taken in facing challenges in the era of society 5.0. This condition will lead to indifference and indifference which will lead to pragmatic thoughts and actions. This is the background to the changes in the value orientation and attitude of cadres in Muhammadiyah. Based on these conditions, it is necessary to make efforts to strengthen moderate Islamic theological reasoning, which will strengthen the understanding of Muhammadiyah cadres, in their attitude towards facing the era of society 5.0.

B. Methods

The method used in this study is a qualitative method using a qualitative approach to be able to collect information regarding the efforts that need to be made to strengthen theological reasoning for Muhammadiyah cadres. The data and information obtained will later be narrated or interpreted to support the research being conducted. The next step is to test the validity of the data. Qualitative validity is an effort to check the accuracy of research results by applying certain procedures (Creswell, 2008). In this study, to test the validity of the data, the triangulation method was used (Idrus, 2009).

C. Result And Discussion

The revolutionary era of society 5.0 can be interpreted as a concept in which society is human-centered and technology-based. The concept of society 5.0 emerged as a development from the industrial revolution 4.0 as an effort to synergize humans (human-centric) and technology (technology-based) (Faulinda, 2020). Artificial intelligence in technology is an effort to help humans create opportunities from every aspect of life. Humans are helped by data from the internet which can then be processed as material to create opportunities. Artificial intelligence in the era of society 5.0 prioritizes the human aspect. It is this aspect that will change millions of data from the internet for life towards a new order. The balance between economic and social issues needs to be emphasized in the era of society 5.0 to help humans lead a meaningful life. The era of society 5.0 is to create a society that can take advantage of technology and enjoy life. The concept of society is an attempt to solve human problems from the industrial revolution 5.0 which began to reduce the role of humans.

Era society 5.0 focuses heavily on the public impact of technology and on the need to create a better society. Included in the scope of vision*Society* 5.0 is a reform program intended to produce an inclusive society that meets diverse needs and preferences (Ridwan, 2021). On the other hand,*Society* 5.0, with the vision of a supersmart society, emphasizing society as the main physical space (real world); for cyberspace, it should pursue a CPS-centric cyber architecture where information is integrated horizontally between different service sectors (e.g., energy, transportation) and vertically within systems that track the history and attributes of each service user (e.g. medical information, consumption behavior, and educational history). It must also achieve solid information security to enable the use of information (Ridwan, 2021).

Reflects Japan's and Germany's responses to global initiatives, and both made statements to the international community. Both visions seek the integration of information between different industries or sectors, and both face common challenges to achieve this goal. The need to overcome the regulatory and technical barriers that stand in the way of building the necessary cyber architecture, and the need to establish ISO- and international information security agency-style international standards, necessary to build such an architecture.

Many commentators noted that Western countries are leading on this score, so Japan should forge ahead with building an information integration architecture, while keeping a close eye on global trends. Both Industry 4.0 and Society 5.0 seek to build a global cyber architecture that can serve as a safe environment for creative activity. The key factor that will determine their success in achieving this goal is how well they work with Western countries, China, and the international community at large.

In the case of*Society* 5.0, one of the main challenges concerns how to optimally balance societal needs with individual needs. We cannot make progress until we solve this problem. The actors involved in policy and technology must coordinate with each other so that everyone understands how each policy proposal or technology development fits in and contributes to Society 5.0. Otherwise, these actors will pursue their own specific technologies or policies in uncoordinated ways without understanding how they fit into the larger picture of Society 5.0. For example, the phenomena caused by the Covid-19 pandemic must be realized by the current Muhammadiyah cadres. Because the existence of Covid-19 has an impact, namely weakening various activities of human life, both in the fields of education, the economy and other life arrangements. But even though this is the reality, as cadres we are expected not to worry and worry too much, because the spread of the pandemic can be anticipated by remaining obedient to the health protocols that have been set. For this reason, the role of Muhammadiyah cadres is very strategic in voicing the importance of implementing health protocols in public spaces to break the chain of the spread of Covid-19. In addition, the role of cadres as agents of change or reformers in post-pandemic conditions is urgently needed. For this reason, in carrying out their

roles, young men and women as Muhammadiyah cadres must equip themselves with a qualified understanding to be able to carry out their roles as well as possible. One of the provisions of understanding that must be given to Muhammadiyah cadres is to strengthen moderate Islamic theological reasoning in facing the era of society 5.0.

The era of society 5.0 must be addressed by using good reasoning guided by the values of Islamic teachings or moderate Islam itself so that it is able to face all the challenges of an increasingly developing era supported by increasingly advanced technological developments. And as a cadre of Muhammadiyah, of course, you have to keep abreast of developments so as not to be eroded but still pay attention to legal principles, norms that apply so that they don't conflict with the Al-Quran and Hadith. By understanding the existence of the role of cadres in the era of society 5.0 who must master technology so that they can provide benefits not only for themselves but for the ummah, and the most important thing is to have the ability to read qauliyyah verses and kauniyah verses so that they are not easily trapped in things useless thing.

Furthermore, every life that humans live on earth today is inseparable from various problems, calamities, and various other obstacles. That, does not make humans weak, because we are required to find every solution to every problem we face. One of the solutions that must be taken at this time in dealing with a phenomenon such as the Covid-19 pandemic is to obey and obey and carry out the health protocols that have been set by the government, be it with physical distancing, social distancing and so on. This is done as a manifestation of the role of reason that we have, because in Islam it is also recommended to take care of ourselves. When an epidemic spreads in an area, Islam encourages us to stay at home when an epidemic is hitting a certain area. This is what Islam recommends so that the spread of the plague does not spread so that it will cause many victims to be infected by the plague.

Therefore, in this context, youth, in this case youth who are members of the Muhammadiyah Youth organization, have a very strategic role to be directly involved in building public understanding and awareness to implement all forms of rules that have been established to break the chain of distribution of the Covid-19 pandemic. The current health protocol that has been set by the government in anticipating the spread of the Covid-19 pandemic is part of moderate Islamic reasoning itself. The role of strong reasoning is needed to not take the spread of the Covid-19 pandemic lightly. Apart from that, it also has to reinforce the ideology of the movement that has been formulated by Muhammadiyah. The messages in Muhammadiyah ideological texts must be understood, because the movement carried out by Muhammadiyah is the da'wah amar ma'ruf nahi munkar movement.   One form of its implementation is in current conditions, namely Muhammadiyah cadres must play their role and function as an Islamic young generation to participate in fighting the spread of the Covid-19 pandemic in accordance with their main duties and functions as a part of Ortom Muhammadiyah.

Responding to the era of society 5.0 can be done with 3T, namely; tawazun (balanced), tawasuth (mediator), tasamuh (tolerant). The role of Muhammadiyah cadres as a formidable Islamic generation must be able to respond to all forms of changes and developments that are happening at this time. One of them is the situation where the spread of the Covid-19 pandemic is so fast in Indonesia. Muhammadiyah cadres must be present as pioneers, implementers and completers of Muhammadiyah struggle. Real things that can be done Muhammadiyah youth in relation to the current outbreak of the Covid-19 pandemic, Muhammadiyah youth must be pioneers to continue to voice the importance of implementing health protocols in public spaces during the current Covid-19 pandemic. This is part of the attitude of tawazun (balance) played by Muhammadiyah youth in responding to a situation like today. Muhammadiyah cadres must play their roles and functions to be able to help all elements of society and the government to

remain strong in facing the Covid-19 pandemic. On behalf of Muhammadiyah cadres, we must not be weak in the current conditions, we must act to break the chain of this pandemic.

Muhammadiyah cadres must be the executors in fighting for the da'wah of Muhammadiyah. One of the real actions that can be taken by Muhammadiyah cadres in the midst of the current pandemic is to continue to provide education for the public regarding the phenomenon of the co-19 pandemic. Appeal to the public not to panic and worry about the current conditions. Providing understanding to the public about the importance of implementing health protocols in public spaces as an effort to break the chain of the spread of the Covid-19 pandemic as a form of tawasuh (mediator) attitude that can be carried out by Muhammadiyah cadres during a pandemic.

In addition, Muhammadiyah cadres must also play a role in completing Muhammadiyah's struggle. Real action that can   carried out by Muhammadiyah youth as a refinement of Muhammadiyah's struggle in the midst of the current Covid-19 pandemic is to consistently carry out scientific movements, Movement   social community, Entrepreneurial movement as the basis of activities by understanding every problem that arises as is the case with a pandemic   covid-19.   Muhammadiyah Youth must play a role in continuing to seek creative and innovative solutions in responding to the Covid-19 pandemic so that resilience is realized in various aspects (economic, social and community) regardless of RAS identity. Actions like this are a form of tasamuh (tolerance) that Muhammadiyah youth can manifest in the midst of the current Covid-19 pandemic.

Furthermore, social awareness and concern that is starting to grow in society, including Indonesian society, is starting to use digital technology in fighting injustice, which is indirectly the essence of Islamic teachings. An example is the widespread use of online petitions to raise issues that are not subject to legal proceedings, or the use of online petitions to support social equality in the eyes of the law, which are sometimes sharp downwards blunt upwards. Apart from that, the use of digital content has started to become widespread to help people who feel they live in poverty, and so on. The examples above indirectly support the concept of humanism and the balance of religious values in the digital era, so that discussions of theology that tend to study divinity can shift to studies of humanism.

Era *society* 5.0 itself is a continuation of the industrial revolution 4.0, if the industrial revolution 4.0 is centered on the internet, IoT and AI then*society* 5.0 focuses more on people who understand and can use this technology in various fields. This era is very close to technology and science where the coveted critical and free thinking can be realized. Science itself teaches that everything must be doubted but must be faithful to scientific experiments, this indicates that Arkoun's thinking can be applied in this era.*society* 5.0. Muhammadiyah cadres must be able to read all the phenomena contained in Kauniyah verses and Qauliyah verses so that they are able to face the era of society 5.0.

D. Conclusion

Efforts to strengthen moderate Islamic theological reasoning in responding to the era of society 5.0 which is an attempt to realize the existence of a relationship between Islamic teaching values originating from the Qur'an and Sunnah (Theology) and the reality in the era of society 5.0. The theological message requires good reasoning by positioning Islam as a moderate teaching (washatiyah). Muhammadiyah cadres must be at the forefront in order to be able to face all the challenges and obstacles that may occur in the era of society 5.0. But with good theological reasoning, of course, you will be able to face these challenges and obstacles.

Responding to the era of society 5.0 can be done with 3T, namely tawazun (balanced), tawasuth (mediator), tasamuh (tolerant). By understanding the 3T concept, Muhammadiyah cadres

can carry out their roles as well as possible. So that in carrying out this role, they can function as national cadres, community cadres and organizational cadres because the role of cadres who have a young age is of course as agents of change who will bring the Indonesian people in a better direction in the future.

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