

Competency-Based Education Development: Al-Farabi's Perspective and Its Relevance to the Development of Islamic Religious Education in the Era of Society 5.0

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Abstract

This study aims to analyze the relevance of Al-Farabi's thoughts in the development of competency-based Islamic Religious Education (PAI) in the Society 5.0 era. The research employs a qualitative approach with a literature review method, including an analysis of articles and books related to Al-Farabi's works and ideas, competency-based education, and the challenges faced by PAI in the digital era. The data analysis technique involves an in-depth examination of Al-Farabi's educational principles and their applications. The findings reveal that Al-Farabi's philosophy, which emphasizes the integration of knowledge, morality, and practical skills, is highly relevant in addressing the challenges of Society 5.0. This approach supports the development of a PAI curriculum that is adaptive to technological advancements while fostering a generation that is intellectually capable, morally grounded, and practically skilled to navigate the complexities of the digital era.

Keywords: Islamic Education; Al-Farabi's Thought; Competency-Based Education.

Abstrak

Penelitian ini bertujuan untuk menganalisis relevansi pemikiran Al-Farabi dalam pengembangan Pendidikan Agama Islam (PAI) berbasis kompetensi di era Society 5.0. Pendekatan yang digunakan adalah kualitatif dengan metode kajian pustaka, yang mencakup analisis terhadap artikel atau buku yang memuat atau berkaitan dengan karya-karya dan

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pemikiran Al-Farabi, pendidikan berbasis kompetensi dan tantangan PAI di era digital. Teknik analisis data yang digunakan adalah analisis mendalam terhadap prinsip pendidikan Al-Farabi dan aplikasinya. Hasil penelitian menunjukkan bahwa pemikiran Al-Farabi, yang menekankan integrasi pengetahuan, moralitas, dan keterampilan praktis, sangat relevan untuk menjawab tantangan Society 5.0. Pendekatan ini mendukung pengembangan kurikulum PAI yang adaptif terhadap teknologi, sekaligus membentuk generasi yang cerdas secara intelektual, bermoral, dan memiliki keterampilan praktis untuk menghadapi kompleksitas era digital.

Kata Kunci: Pendidikan Agama Islam; Pemikiran Al-Farabi; Pendidikan Berbasis Kompetensi.

A. Introduction

Islamic Religious Education plays a crucial role in preparing the younger generation with the competencies needed to face the increasingly dynamic and complex challenges of the times (Aripin, 2024). In the era of globalization and rapid technological advancements, PAI is not merely a medium for conveying religious teachings but must also foster skills relevant to the demands of modern society (Medinah, 2024). In this context, strengthening cognitive, affective, and psychomotor competencies in Islamic Religious Education becomes critically important (Harmi, 2022). Cognitive competence involves a deep understanding of religious teachings (Rohmah, 2018), enabling students to

think critically and analytically about various religious issues. Affective competence relates to attitudes, moral values, and ethics (Darmadji, 2014), which must be instilled in students to empower them to interact ethically and responsibly within society. Meanwhile, psychomotor competence encompasses practical abilities in applying religious teachings in daily life (Nugraha, 2019), such as worship skills and fostering harmonious social interactions. The development of these three competencies must be carried out in a balanced manner so that students not only understand religious teachings theoretically but also can implement them effectively in various aspects of life, including amidst

the evolving social dynamics and the digital world.

For example, in Indonesia, various initiatives have been undertaken to integrate technology into Islamic Religious Education learning (Supiani et al., 2024). Several innovations have been implemented, including the use of mobile applications for Qur'an learning, e-learning platforms as a medium for discussing religious issues, and online learning to provide broader access to religious teaching materials. One notable example is the implementation of the "Rumah Belajar" application developed by the Indonesian Ministry of Education and Culture (Lubis et al., 2021). This application offers a variety of educational materials, including PAI content, that students can access online. These initiatives demonstrate that PAI can adapt by leveraging technological advancements, offering students flexibility in learning while remaining relevant to the needs of the digital era.

Moreover, the phenomenon of utilizing social media platforms by several Islamic boarding schools and educational institutions to disseminate Islamic Religious Education (PAI)

materials is increasingly growing (Hosaini et al., 2024). Some boarding schools even use platforms such as Instagram, YouTube, and TikTok to deliver religious studies in a more engaging and easily understandable manner for young audiences. One example is the Al Multazam Integrated Islamic Boarding School in West Java, which actively engages with various social media platforms like YouTube, Facebook, and Instagram. This approach allows them to reach a broader audience, particularly the younger generation familiar with digital technology. Their YouTube channel features captivating content infused with Islamic values, employing a method of preaching that aligns with contemporary developments. The content is carefully designed to attract the online community and inspire positive actions (Iwan & Ariyanto, 2023). This approach illustrates how PAI can leverage digital media to reach a wider audience, making religious education more appealing and relevant to the modern era.

In the context of education in Indonesia, one of the main challenges in Islamic Religious Education is how to

balance the deep teaching of religious values with the need to equip students with skills relevant to the demands of modern times (Dalimunthe, 2023). Islamic Religious Education in Indonesian schools—whether at the primary, secondary, or tertiary levels—often emphasizes theoretical knowledge of religious teachings (Ahmad & Arifin, 2024). However, the implementation of practical skills that can be applied in daily life, such as the ability to interact ethically in an increasingly digital world, remains limited. This creates a gap between value-based religious education and the competencies needed to address the challenges of life in the Society 5.0 era.

In this context, the thoughts of classical figures like Al-Farabi provide invaluable guidance. Al-Farabi, a renowned 10th-century philosopher and educator (Damayanti et al., 2024), emphasized the importance of balancing knowledge, skills, and morality in education. According to Al-Farabi, education is not merely aimed at producing intelligent individuals but also at shaping a harmonious, just, and moral society (Hilmansah, 2023). His

educational principles, which stress the balance between intellect (knowledge), heart (attitude), and body (action) (Nurmuhyi, 2016), offer a robust foundation for developing competency-based education in the era of Society 5.0. Therefore, this study seeks to explore Al-Farabi's thoughts more deeply and examine how his principles can be applied in the context of developing competency-based Islamic religious education. This approach demands an integration of knowledge, skills, and ethical values to address the challenges of an increasingly advanced digital era.

B. Research Methods

This research employs a library research methodology, wherein the researcher relies on literary sources as the primary database. Using a qualitative approach, the study produces data in the form of narratives and in-depth descriptions (Purwanto, 2008). The focus of this study is to explore literature relevant to the research topic, specifically the relevance of Al-Farabi's ideas in developing competency-based education in the Society 5.0 era. In this study, similar or closely related literature

is utilized to gain comprehensive and detailed insights into the topic.

The data was obtained through an in-depth analysis of Al-Farabi's works, including original texts and modern interpretations of his educational concepts. Additionally, the study encompasses relevant literature on competency-based education and the challenges faced by Islamic religious education within the context of Society 5.0, aiming to achieve a more comprehensive understanding.

The data analysis techniques involve a thorough evaluation of Al-Farabi's educational principles and their application in contemporary contexts. This analysis also includes identifying and assessing implementation strategies relevant to the challenges of Islamic religious education, such as technology integration and addressing pluralism. The findings from this analysis are expected to provide practical recommendations for developing competency-based education curricula that integrate moral and ethical values in alignment with Al-Farabi's philosophy.

C. Results and Discussion

1. Biography of Al-Farabi

Al-Farabi's full name was Abu Nasr Muhammad bin Muhammad bin Lharkhan ibn Uzalagh al-Farabi. He was born in the city of Wesij in the year 259 AH/872 CE (Harahap, 1981), exactly one year after the death of the first Muslim philosopher, Al-Kindi (Wiyono, 2016). Al-Farabi came from a family with a mixed ethnic background; his father, who was from Iran, married a Turkish woman and later pursued a career as a military officer in Turkey. As a result, Al-Farabi was often considered of Turkish descent (Wiyono, 2016). In the realm of philosophy, Al-Farabi played a crucial role as a bridge between Greek thought and Islamic philosophy, particularly in the fields of logic (*manthiq*) and general philosophy. This earned him the title of "The Second Teacher" (*al-mu'allim ats-tsani*) (Fathurrahman, 2020). He studied logic in Baghdad under several Christian scholars, including Yuhanna ibn Hailan (d. 910 CE) and Abu Bisyr Matta (d. 940 CE). It is important to note that during this period, Baghdad was a major center for the preservation and transmission of philosophical and medical knowledge, which originated from Alexandria

(Dzulhadi, 2014). Al-Farabi was highly proficient in Turkish, Persian, and Arabic, and research published by scholar Muhsen Mahdi in New York in 1970 revealed that he also had a deep understanding of the Greek language.

The title "Second Teacher" or Al-Mu'allim Tsani, given to Al-Farabi, reflects his prominent position as a leading thinker after Aristotle, who is referred to as the "First Teacher" in the field of philosophy. This title underscores Al-Farabi's exceptional expertise in understanding and developing Aristotelian thought, which he translated into numerous monumental works. His contributions spanned various disciplines, including higher education, music, poetry, Arabic grammar, history, and philosophy. In music, for instance, Al-Farabi studied complex models of rhythm and melody (*nadham*). Additionally, he was known as a Sufi, asserting that the practice of Sufism provided him with a broader space for intellectual creativity. A Sufi is known for their spiritual depth and high integrity, qualities that are evident in both Al-Farabi's thought and personal life (Gunaldi, 2020).

Al-Farabi's intellectual experience in Baghdad marked a pivotal moment in the development of his philosophy, where he successfully aligned Islamic philosophy with Greek Neo-Platonism. It was also in Baghdad that Al-Farabi mentored Yahya ibn Adi (d. 974 CE), a Nestorian Christian scholar who later became a key figure in logic and translation. Furthermore, he guided Ibn al-Sarra, enriching the intellectual community with his profound and interdisciplinary influence on the intellectual tradition of that era (Wiyono, 2016). Al-Farabi's educational career spanned several decades, and in 330 AH/941 CE, he left Baghdad to continue his scholarly journey in Aleppo and later Cairo. This journey marked a crucial phase in the development of his thought. He spent the final years of his life in Damascus, where he passed away in Rajab 339 AH, corresponding to December 950 CE (Dzulhadi, 2014).

2. The Works of Al-Farabi

As one of the foremost philosophers in the Islamic intellectual tradition, Al-Farabi left behind a substantial body of important works spanning various disciplines. Although his works are not

as widely known as those of Ibn Sina, Naji Ma'ruf, as cited by Khudori, notes that at least 119 of Al-Farabi's works are recorded in scholarly references. Among his most influential contributions to the fields of science and education is *Ihsha'u al-'Ulūm* (The Classification of Knowledge), which served as a foundational framework for the mapping of academic disciplines within the Islamic intellectual tradition (Soleh, 2010). In this work, Al-Farabi categorized the branches of knowledge that were prevalent in his time into eight main fields: linguistics, logic, mathematics, physics, metaphysics, political science, jurisprudence, and theology. This division reflects Al-Farabi's systematic approach to organizing knowledge, which mirrors the intellectual advancements and the needs of the scholarly community of his era (Ashimi, 2022).

In the journal titled *The History of Thought in Islam: Al-Farabi and Ibn Sina*, Zulfahmi and Mami Nofrianti reference an analysis by Mulyadhi Kartanegara. According to Kartanegara, Al-Farabi's works, when viewed from the perspective of various academic

disciplines, can be classified into four main categories (Syamsuddin, 2005).

a. Field of Philosophy

In the field of philosophy, Al-Farabi studied the ideas of Plato and Aristotle in great depth. Regarding Plato's philosophy, he outlined the structure and key components of the philosopher's thought. Meanwhile, in his analysis of Aristotle's philosophy, Al-Farabi conducted an in-depth examination of the concept of human happiness, emphasizing the importance of "Scientific Knowledge" as an essential component for achieving an ideal life. For Al-Farabi, scientific knowledge was the foundation that must be attained in order to establish a meaningful human existence. He also succeeded in summarizing and expanding the scope of Aristotle's thought, ranging from logic to metaphysics, demonstrating the relevance of this philosophy in the context of shaping values and ethics. Al-Farabi then undertook a significant effort to reconcile the views of Plato and Aristotle, despite their apparent opposition. In his

work, Al-Farabi sought to reconcile the perspectives of these two philosophers with the argument that, at their core, their teachings share an essential harmony.

b. Field of Logic

In the field of logic, Al-Farabi wrote profound commentaries on the works of Aristotle's logical writings. He created detailed analyses of several significant works, such as *Analytica Posteriora*, *Analytica Priora*, *Isagoge*, *Topica*, *Sophistica*, *De Interpretatione*, and *De Categoria*. These works demonstrate how Al-Farabi not only understood but also enriched existing logical theories, offering deeper insights into necessary and existential premises (Wiyono, 2016).

Through his comments, Al-Farabi sought to strengthen the logical foundation that serves as a crucial pillar for both science and philosophy. He demonstrated how logic could be integrated into various disciplines to form a coherent and comprehensive framework of thought.

c. Field of Music

Al-Farabi produced a monumental work in the field of music titled *Kitab al-Musiqa al-Kabir* (The Great Book of Music). In this work, he not only delved deeply into music theory but also provided practical guidance for applying music in practice. In addition to his reputation as a music theorist, Al-Farabi was also known for his proficiency in playing various musical instruments, demonstrating his mastery not only in conceptual understanding but also in practical musical skills (Nuryшева & Tercan, 2021).

d. Political Thought

In the realm of politics, Al-Farabi made significant contributions to the conceptualization of the ideal state through several of his works. In *al-Madinah al-Fadhilah* (The Virtuous City), he elaborates on his vision of the formation of the ideal state (Mutiani, 2020), which encompasses not only the criteria for leadership but also the characteristics of citizens and various other related

aspects. Al-Farabi meticulously examines the types of states that meet his criteria for an ideal state, making his work one of the key references in philosophical discussions about the ideal political system (Mahatma, 2023).

Furthermore, in *al-Siyasah al-Madaniyah* (The Book on Political Governance), Al-Farabi presents a thorough analysis of the fundamental principles required to create an ideal state (Suprpto, 2017). This work delves into the structure and mechanisms of government in line with the ideal norms he proposed, offering a conceptual guide on how a government should be formed and operated according to the values he deemed essential.

Additionally, Al-Farabi authored *Tahshil al-Sa'adah* (Achieving Happiness) (Auliati & Hambali, 2023), focusing on strategies and methods necessary to achieve happiness within the context of the state. This work outlines systematic steps to attain the desired state of happiness, both for

individuals and society as a whole (Aravik & Hamzani, 2019).

In another of his works, *al-Tanbih 'ala al-Sabil al-Sa'adah* (Guidance Toward the Path of Happiness), Al-Farabi provides a more comprehensive guide and recommendations on strategies for achieving happiness (Hilmansah, 2023). He constructed this guide as a reference for anyone seeking to achieve profound well-being, whether in an individual or societal context, taking into account policies and ethics in the pursuit of these goals (Tarmiji, 2004).

Furthermore, Al-Farabi's works encompass studies in physics (*tabi'iyat*), which is a branch of natural philosophy. In the field of physics, Al-Farabi classified the knowledge into three main categories (Ashimi, 2022). First, he wrote commentaries on the major works of Aristotle, including reviews of the ideas of other Greek philosophers. This step demonstrates Al-Farabi's respect for the Greek philosophical tradition while also delving deeper into understanding the foundational concepts introduced by earlier philosophers.

The second category includes a series of independent scientific treatises that are expository in nature, covering a wide range of subjects. The topics explored by Al-Farabi in this category include psychology, zoology, meteorology, as well as profound concepts related to space, time, and the vacuum, reflecting his efforts to comprehensively understand the natural world.

Finally, the third category consists of works that critique the views of certain philosophers and theologians regarding specific aspects of natural philosophy. Through these works, Al-Farabi demonstrates his critical approach to ideas he considered flawed, while presenting arguments that strengthen his own perspectives on understanding the laws of nature and the fundamental principles underlying physical existence.

In addition, Al-Farabi is also recognized as a profound theorist, aside from his brilliance as a composer and performer. In the realm of music, he produced a treatise on judicial astrology titled *Ahkam al-Nujum*, better known as *Fi ma yasihh wa ma la yasihh min ahkam al-nujum* (On What is True and

What is Not True in Judicial Astrology). Moreover, in the domain of metaphysics, which focuses on the knowledge of the universe, *Fusus al-Hikam* stands as one of Al-Farabi's most influential works, remaining relevant in the East to this day (Ashimi, 2022). His contributions in this field have solidified Al-Farabi's true value as a metaphysician.

3. Al-Farabi's Thought on Competency-Based Education

Al-Farabi's thoughts on education represent a significant contribution to the intellectual history of Islam and the broader field of educational philosophy (Imron Nur Syafaat & Muhammad Masyhuri, 2023). While Al-Farabi did not explicitly formulate the concept of Competency-Based Education, his ideas about education reveal a structure and depth that align with the core principles of this approach. In his famous work *Al-Madinah al-Fadhilah* (The Virtuous City), Al-Farabi describes the ideal society as a community composed of individuals united by a common goal of achieving happiness (Mahatma, 2023). Within this framework, each individual is expected to contribute according to their abilities and potential for the

collective well-being. This concept is highly relevant to Competency-Based Education, which emphasizes the development of essential skills, knowledge, and attitudes needed to face real-world challenges (Bustanul Arifin & Abdul Mu'id, 2024).

A fundamental element in Al-Farabi's thinking is the emphasis on the significance of education as a means to shape an individual's character and skills (Sya'bani & Rajiani, 2019). Al-Farabi argued that effective education should not only focus on mastering knowledge but also on developing moral values and ethics. He emphasized that individuals must possess intellectual intelligence balanced with strong moral integrity (Edelbay, 2023). In the context of education, individuals are expected to be trained to think critically, act ethically, and contribute constructively to society (Cohen, 2006). Thus, education, according to Al-Farabi, is understood as a holistic process that prepares individuals to actively participate in social life and contribute to the creation of collective happiness.

In the framework of the ideal state, Al-Farabi argued that education should

be designed to shape citizens who are capable of understanding the essence of truth and acting in accordance with the values of virtue. This concept emphasizes the need for a philosopher-king, who is responsible for educating society so that they can internalize and apply these values. According to Al-Farabi, education is not merely about the transfer of knowledge but should also focus on the development of individual character and morality, enabling them to achieve happiness (*al-sa'adah*) and contribute constructively to society. This concept aligns with the Competency-Based Education approach, which highlights the importance of mastering theory as well as its practical application in everyday life (Antika & Dewantara, 2021).

Al-Farabi's views on competency-based education emphasize the significance of developing individual potential through integrated learning experiences. He argued that the educational process should aim to equip students with the skills and knowledge that align with societal demands. In this context, Al-Farabi stressed that education should not only focus on

mastering theory but also prioritize the practical application of the knowledge acquired. This approach is crucial for ensuring that graduates are able to quickly adapt to the needs and challenges they face in professional environments and daily social interactions (Majid, 2019).

Al-Farabi also emphasized the importance of educators being able to identify the characteristics and behaviors of each student (Humaedah & Almubarak, 2021). With a deep understanding of individual differences, educators can devise more effective teaching strategies and methods to achieve the desired educational outcomes (Humaidi, 2017). In Al-Farabi's view, competency-based education should focus on developing both practical and intellectual skills (Humaedah & Almubarak, 2021), enabling each individual to become a leader with integrity and contribute to the creation of a just and prosperous society. Therefore, education should be tailored to the specific context and needs of each individual (Magpiroh & Mudzafar, 2023), rather than adopting a uniform curriculum for all students.

Furthermore, Al-Farabi views education as a means to fully optimize an individual's potential (Humaedah & Almubarak, 2021), encompassing dimensions of knowledge, skills, and morality (Azman, 2019). He emphasizes that education should be aimed at shaping good character and ethics (Nurmuhyi, 2016), in addition to providing profound theoretical understanding (Hilmansah, 2023). In the context of Competency-Based Education, Al-Farabi emphasizes the importance of a curriculum that encompasses various disciplines, including both general knowledge and religious studies. Therefore, education should not overlook moral and spiritual aspects but should integrate all these elements to cultivate a well-rounded and ethical individual.

Al-Farabi classified knowledge into several categories, including metaphysics, mathematics, and natural sciences (Rozali & Lubis, 2023). This classification emphasizes that education should encompass various disciplines to prepare students holistically for life's challenges. By mastering diverse fields of knowledge, students will be able to

hone their critical and creative thinking skills (Amanda et al., 2022), which are essential for addressing complex issues in everyday life. This approach is highly relevant in the context of Competency-Based Education, where the main goal is to develop individuals who not only possess theoretical knowledge but also have practical, applicable skills in real-world contexts.

Furthermore, Al-Farabi's thought emphasizes the importance of integrating religious knowledge and general sciences. He argued that these two fields should collaborate and complement each other to form a balanced and holistic individual (Humaidi, 2017). In this framework, competency-based education has the potential to help students understand religious teachings while connecting them with general knowledge (Mardia, 2014), enabling them to develop a broader and more relevant perspective on the dynamics of everyday life. Therefore, an education that combines religious and general sciences will not only produce academically intelligent individuals but also those who possess critical and creative thinking skills to face the challenges of the times.

In the context of Islamic Religious Education (PAI), the application of competency-based education principles becomes highly relevant (Zainuri, 2024). The competency-oriented PAI model emphasizes the importance of mastering practical skills as well as internalizing moral values, so that students not only develop intellectually, but also have the ability to apply religious teachings in their daily lives. Therefore, competency-based education in PAI focuses not only on mastering religious knowledge but also on students' ability to implement this knowledge in their social interactions and environments.

Finally, Al-Farabi's thoughts on competency-oriented education offer a solid framework for producing individuals who are ethical, capable, and able to contribute to the collective happiness in the midst of the complexities of modern society (Khoirudin, 2017). By adopting an educational approach that emphasizes the development of individual competencies, it is hoped that students can effectively face the challenges of the contemporary era while remaining grounded in noble moral and spiritual

values. Through the integration of competency-based educational principles into the curriculum, we can build a more efficient and relevant educational system, in line with Al-Farabi's vision of education as a means to achieve the ideals of the state.

Thus, Al-Farabi's ideas not only have significant historical value in the development of education but also serve as a guide for contemporary educational practices (Imron Nur Syafaat & Muhammad Masyhuri, 2023). In the context of globalization and rapid technological advancement, the implementation of competency-based education aligned with Al-Farabi's ideas is becoming increasingly crucial. This approach aims not only to prepare individuals to face complex social and economic challenges but also to contribute to the formation of character and morality essential in national and civic life. Therefore, the application of competency-based educational principles rooted in Al-Farabi's thinking can play a key role in creating a generation that possesses not only intellectual intelligence but also social awareness

and responsibility for collective well-being.

4. Challenges of Islamic Religious Education in the Era of Society

5.0

The challenges of Islamic Religious Education (PAI) in the era of Society 5.0 involve various complex aspects in line with technological advancements and social transformation. Society 5.0 places humans at the center of innovation, supported by technologies such as artificial intelligence and big data. PAI faces the challenge of remaining relevant in developing character and religious knowledge amid these changes. Therefore, there is a need for the adaptation of the Islamic education system to meet the needs of modern society (P. H. Putra, 2019)

One of the main challenges is the digital divide in access to technology. Many Islamic educational institutions, particularly in remote areas, lack technological infrastructure. This limits the utilization of relevant digital learning platforms, creating a gap between students in urban and rural areas, as well as between Islamic and general education (Latifah, 2024). Furthermore,

traditional teaching methods such as lectures and memorization are considered less effective in this era, reducing the necessary student interaction and creativity that are essential in Society 5.0 (Sulaiman, 2016).

The dualism of the education system in Indonesia, where Islamic education is managed by the Ministry of Religious Affairs and general education is overseen by the Ministry of Education and Culture, has led to coordination challenges in policy and technology implementation. As a result, the application of digitalization policies in Islamic education is often inconsistent (Muslih & Ulum, 2019). This has become a significant obstacle in meeting the technological integration demands required by Society 5.0.

The quality of human resources in Islamic educational institutions is a critical issue. Many Islamic Education (PAI) educators lack adequate digital skills (Isti'ana, 2024), leading to less-than-optimal technology-based learning. Training for educators is essential so that they can effectively use digital tools to create relevant and engaging learning

experiences for the digital generation (Ismunandar & Kurnia, 2023).

Furthermore, Society 5.0 impacts the cultural and religious identity of the younger generation through technological globalization. Islamic Education must serve as a fortress to preserve Islamic identity while promoting tolerance for diversity (Sembiring & Dumai, 2024). The curriculum needs to integrate religious values with critical and digital skills to ensure that students are not only religious but also capable of competing in the global context (Syamsul Aripin & Nana Meily Nurdiansyah, 2022).

5. The Relevance of Al-Farabi's Thought in the Development of Competency-Based Islamic Religious Education in the Era of Society 5.0

Al-Farabi's thoughts on competency-based education hold significant relevance for the development of Islamic Religious Education in the era of Society 5.0. This idea emphasizes the importance of education that not only provides theoretical knowledge but also develops practical skills and ethical values. In the

Society 5.0 era—characterized by the integration of the physical, digital, and biological worlds—challenges such as misinformation, shifts in the mindset of the younger generation, and the impacts of social media have become increasingly evident (Majid, 2019). In this context, Al-Farabi's thoughts offer a philosophical foundation for making IRE more adaptive and relevant to the needs of modern society.

According to Al-Farabi, the ideal education process integrates intellectual, moral, and practical skills (Agustina & Mutiullah, 2024). He asserts that the goal of education is to create individuals who are not only intellectually intelligent but also possess noble character and the ability to apply their knowledge in real life (Sembiring & Dumai, 2024). In the context of PAI, this idea encourages the development of a curriculum that integrates religious knowledge with life skills, such as critical thinking, problem-solving, and work ethics. This aligns with Bloom's taxonomy of educational objectives, which states that education should encompass the development of cognitive (knowledge), affective (attitudes), and psychomotor (practical

skills) domains (Ulfah & Arifudin, 2023). With a competency-based approach, students are expected not only to understand religious teachings deeply but also to apply these values in their daily lives, both in social and professional environments, with attitudes of tolerance and wisdom. This view is also in line with Al-Ghazali's perspective in his work *Ihya' Ulum al-Din*, where he emphasizes that knowledge must be combined with action (Pranoto, 2023), guiding individuals to live morally and ethically in society.

The application of Al-Farabi's philosophy in Islamic Religious Education (PAI) can be implemented through a project-based learning approach that integrates technology and religious values. For example, students could be involved in technology-driven social projects, such as digital campaigns to raise public awareness about moral issues, environmental concerns, or diversity. Through participation in such projects, students not only acquire technical skills but also have the opportunity to apply religious values, such as empathy, responsibility, and cooperation, in real-life contexts. This

approach is supported by Vygotsky's social constructivist theory, which asserts that learning through social interaction and hands-on experiences can enhance students' understanding and practical application (Yolanda et al., 2024). Additionally, Ibn Sina's thoughts also support this idea. In his book *Al-Qanun fi al-Tibb*, Ibn Sina emphasized that effective education integrates theoretical knowledge with relevant and applicable practice in daily life (Rika Amalia, 2023). With this strategy, PAI can be made more relevant and engaging for the digital generation while strengthening their ability to face global challenges.

Furthermore, the project-based approach also provides opportunities for the application of interdisciplinary methods in PAI. Collaboration with other fields, such as educational psychology and digital technology, allows the curriculum to be designed to better align with the characteristics of the younger generation. For instance, simulation technology could be used to create learning scenarios that combine religious teachings with contemporary issues such as digital ethics and data

privacy. This strategy aligns with the technology-enhanced learning theory, which emphasizes the importance of using technology to create meaningful and contextual learning experiences (Nur'aini et al., 2024). In this way, students not only understand religious teachings textually but also learn to connect them with everyday life, making the learning process more relevant and effective.

In the era of Society 5.0, issues such as digital privacy, information security, and disinformation have become increasingly important topics to address within the Islamic Religious Education curriculum. Al-Farabi emphasized that fundamental values such as justice, honesty, and responsibility should be at the core of moral education (M. Putra et al., 2024). In this context, PAI can play a significant role by teaching students to apply moral principles in digital situations. For instance, discussions about the importance of verifying information before sharing it on social media can help students understand the consequences of their actions in the digital space. This approach is supported by Kohlberg's theory of moral

development, which stresses the importance of helping individuals understand and internalize moral values in decision-making (Kamaruddin et al., 2023).

Overall, the application of Al-Farabi's competency-based educational thinking provides clear guidance in shaping a generation that is intellectually superior, morally grounded, and practically skilled. By integrating Al-Farabi's principles into a holistic PAI curriculum, education can prepare students to face the moral and social challenges of the Society 5.0 era. Through this strategy, PAI can serve as a platform that not only teaches religious values but also prepares individuals to become agents of change who can contribute positively to an increasingly complex and interconnected society.

D. Conclusion

The conclusion of this article emphasizes the relevance of Al-Farabi's philosophy in the development of competency-based Islamic Religious Education (PAI) in the Society 5.0 era. Al-Farabi stressed the importance of integrating knowledge, morality, and

practical skills to shape a holistic individual. This competency-based approach not only prepares students intellectually but also equips them with ethical values and skills that are relevant to the challenges of the times, such as technological literacy and critical thinking. In the context of the digital era, Al-Farabi's educational principles offer a framework for harmonizing religious teaching with modern skills, maintaining the relevance of PAI, and producing an outstanding generation that is adaptive to technological changes.

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