THE TRANSFORMATION OF RELIGIO-CULTURAL IN SOCIETY TECHNOLOGY 5.0 PERSPECTIVE THOUGHT ALFIN TOFFLER AND AL-GHAZALI

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Abstract

Research related to integrating Toffler and Al-Ghazali's thoughts aims to discover a conceptual framework that brings together these two complementary philosophies. This study is a literature review using a descriptive analysis approach. The research findings indicate that integrating Toffler and Al-Ghazali's thinking results in understanding religio-cultural transformation in the era of technological civilization. Religio-cultural transformation in technological civilization is the outcome of a synthesis of these two philosophies. The integration yields several perspectives: *First,* understanding social and technological changes. *Second,* acculturation and adaptation. *Third*, ethics and morality of technology. *Fourth*, knowledge of culture and values. *Fifth* is cross-cultural understanding; *sixth* is tolerance and harmony. Therefore, integrating Alvin Toffler and Al-Ghazali's thoughts in understanding religio-cultural transformation in the era of Technological Civilization can provide a holistic and balanced perspective. This will assist individuals, communities, and religious leaders address the challenges and opportunities arising in an increasingly connected and advanced technological society. Thus, this perspective can help create a diverse, tolerant, and ethical society in the Technological Civilization.

Keywords: *Religio-Cultural, Civilization Transformation, and Technology*

Abstrak

Penelitian terkait pengintegrasian pemikiran Toffler dan Al-Ghazali bertujuan untuk menemukan sebuah konsep pemikiran yang mempertemukan kedua pemikiran yang satu sama lain saling melengkapi. Penelitian ini merupakan penelitian kepustakaan dengan menggunakan pendekatan analisis deskripsi. Hasil penelitian menunjukan bahwa integrase pemikiran Toffler dan Al-Ghazali mengahasilkan sebuah pemahaman transformasi religo-kultural di era peradaban teknologi. Transformasi religio-kultural dalam peradaban teknologi merupakan hasil sintesa dari integrasi kedua pemikiran antara Toffler dengan Al-Ghazali. Adapun dari hasil pengintegrasian tersebut menghasilkan beberapa pandangan sebagai berikut: Pertama, pemahaman tentang perubahan sosial dan teknologi. Kedua, akulturasi dan adaptasi. Ketiga, etika dan moralitas teknologi. Keempat, pemahaman tentang budaya dan nilai. Kelima, pemahaman lintas budaya. Dan Keenam, toleransi dan harmoni. Dengan demikian Pengintegrasian pemikiran Alvin Toffler dan Al-Ghazali dalam pemahaman tentang transformasi religio-kultural di era Peradaban Teknologi dapat memberikan pandangan yang holistik dan seimbang. Ini akan membantu individu, komunitas, dan

pemimpin agama dalam menghadapi tantangan dan peluang yang muncul dalam masyarakat yang semakin terhubung dan teknologi yang semakin maju. Dengan demikian, pandangan ini dapat membantu menciptakan masyarakat yang beragam, toleran, dan etis dalam Peradaban Teknologi.

Kata Kunci: *Religio-Kultural, Transformasi Peradaban dan Teknologi*

INTRODUCTION

Technology Society 5.0 refers to an era in which technology is increasingly integrated into everyday life, focusing on developing sustainable, inclusive, and human needs-oriented technologies. Technology Society 5.0 also emphasizes collaboration between people and technology and the use of technology to create solutions to social and environmental challenges. It also includes developing technology based on artificial intelligence, the Internet of Things (IoT), big data, and other technologies that can change how people interact with technology.[1]

The most crucial aspect of Toffler's thinking relates to the entry of the information society, which is part of the third wave. In this era, the civilization of society has transformed into an information society, generating various products and technologies to meet the need for fast and practical information.[2] This has resulted in the integration of multiple media, such as radio, which can now be streamed live, eliminating geographical constraints on radio broadcasting, allowing people even in distant places like America to listen to radio broadcasts in Bengkulu. Newspapers have also kept pace by integrating with internet technology through online media publication. The internet itself has become an unlimited source of information, collectively referred to as new media.[3]

The presence of new media offers many benefits because every individual can obtain and disseminate information wherever and whenever they desire. People can share news, critiques, or aspirations through personal blogs, websites, or online services available to all Internet users.[4] However, new media also brings significant adverse impacts. Conflicts between individuals on the internet have escalated into real-world conflicts, including conflicts between ethnic groups, religious groups, and nations. Internet-related crimes, such as those occurring on platforms like Facebook, Twitter, Blogger, and discussion forums, have increased.[5] Regulation and oversight mechanisms for using new media are crucial to minimize the potential for widespread conflicts and crimes.

In response to these issues, new media should establish systems and regulatory mechanisms to govern their usage. Consequently, conflicts and crimes arising from new media can be significantly reduced.

On the other hand, in facing this transformation of civilization, Al-Ghazali offers a system that outlines the religio-cultural aspects expected to serve as a solution to avoid the negative impacts of this era. Al-Ghazali acknowledges that religio-cultural aspects also undergo significant changes and challenges.[6] Therefore, to arrive at findings related to the context of religio-cultural transformation in society 5.0, it is essential to understand and analyze the perspectives of Alvin Toffler and Al-Ghazali. While Toffler discusses the impacts of technology and social change in civilization, Al-Ghazali provides insights into how religion and religious understanding can adapt and endure in this transformation era.[7]

Furthermore, the thoughts of these two figures, who lived in different periods and had vastly different backgrounds, are worth considering. Alvin Toffler was an American writer and futurist famous for his book "Future Shock," published in 1970. Alvin Toffler focused more on futuristic issues, technology, and social change in modern society.[8] On the other hand, Al-Ghazali was an Islamic philosopher, theologian, and scientist who lived in the 11th century, focusing on theological, philosophical, and spiritual issues in the context of Islam.[9] However, their thoughts can be integrated, resulting in a comprehensive perspective that complements each other. What if these two thoughts could be brought together in the same space and time as it is today? This makes these two thoughts fascinating and becomes the subject of comparison or research in this study.

In light of this, the researcher is interested in conducting a more in-depth study of both, considering exploring how Al-Ghazali's thinking about spiritual transformation and self-improvement can be relevant in the context of the social and technological changes described by Alvin Toffler.[10] Therefore, this research will be a complex interdisciplinary research project requiring a solid understanding of their works and the cultural and historical context.

By analyzing the perspectives of Toffler and Al-Ghazali, this research can provide a holistic view of the religio-cultural transformation in society technology 5.0, incorporating aspects of

technology, social change, religion, and culture. This will significantly contribute to understanding the complex relationship between religion, technology, and social change in the era of society technology 5.0 transformation we are currently experiencing.

RESEARCH METHODS

This research is in the category of qualitative research with a library study approach. Procedurally, this study follows steps, among others: First, the identification of research topics, in this case, a careful determination of the research topic, and, at the same time, the identification of the literature that is relevant to the topic. Secondly, search for literature using reliable sources, such as scientific journals, books, and research articles. Thirdly, select literature that matches your research topic and analyze the literature to understand the relevant concepts, theories, and findings. Fourthly, the literature synthesis at this stage is the preparation of syntheses of found literature by identifying patterns, findings, and conclusions that arise from the literature. Fifth, do an interpretation of the literature found and associate it with a conceptual framework or theory relevant to the research topic.

The primary data sources for this article are the book "The Third Wave" by Alvin Toffler and the book "Ihya Ulumuddin." They are supplemented with secondary data from scholarly journals derived from previous research. The approach used in this study is literature-based, meaning that the data in this article originates from written works related to the ideas of Alvin Toffler and Al-Ghazali, as well as other supporting materials deemed relevant to the topic of this article. After collecting several data points, data processing is done through content analysis using the textual content from the books authored by these two figures. This is done by assigning meaning to the data and interpreting it to transform it into information. Subsequently, the information is presented, and finally, conclusions are drawn based on the insights obtained from the information.[11]

DISCUSSION

The Concept of Technological Civilization in the Perspective of Alvin Toffler

Alvin Toffler's proposed concept of Technological Civilization offers a view of the evolutionary stage of human civilization in the modern era. Toffler identifies and describes this civilization as a period marked by significant changes in technology, economics, culture, and society.[12] There are several key characteristics of the Technological Civilization proposed by Toffler, including:

First, Advanced Technology Integration, one of the main aspects of Technological Civilization, involves integrating advanced technology into various aspects of human life. This includes the development of technologies such as artificial intelligence, robotics, the Internet of Things (IoT), and highly advanced computing.[13]

Second, Economic Changes. Toffler notes that Technological Civilization also includes significant changes in economic structure. This transformation is often associated with a knowledge-based economy where knowledge and innovation are central to creating economic value.[14]

Third, Cultural Changes. In technological civilization, there has been a significant shift in cultural values and norms in response to technological and social changes. This can also include changes in communication, entertainment, and how people interact.

Fourth, Societal Impact. Technological Civilization has a significant impact on society. These changes can lead to shifts in power, resource distribution, and how people organize and interact. Additionally, religious and cultural transformations are essential in this concept, showing how technology and social change affect religious and cultural aspects.

Alvin Toffler's concept of Technological Civilization helps us understand how technological evolution and changes in modern society have created a new era with unique characteristics. It also emphasizes the importance of understanding these changes' social, cultural, and religious impacts in the current context.[15]

As Technological Civilization evolves, it significantly impacts the transformation of religio-cultural practices in society.[16] Some of these impacts include:

1. Changes in Religious Practices: Technology influences how people worship and practice their religions. For instance, technology facilitates long-distance worship, religious apps, and changes in how people access religious texts and materials.

2. Changes in values and norms and technological and cultural changes in technological civilization can affect societal values and standards. This can change how people understand and respond to ethical and moral issues related to religion.

3. Challenges to Religious Identity: In an increasingly global and diverse society, individuals may face challenges maintaining their religious identity. They may be exposed to different cultural and religious beliefs, leading to identity questions.

4. Increased Religious Pluralism Technological Civilization can foster greater openness to religious pluralism, sparking interfaith dialogues and greater tolerance in a more interconnected society.

In essence, Alvin Toffler's concept of Technological Civilization reflects significant changes in technology, economics, culture, and society, which, in turn, significantly impact the transformation of religious practices, values, and identities.[17]

Al-Ghazali's Perspective on Facing the Transformation of Technological Civilization

On the other hand, Al-Ghazali, a famous Muslim philosopher, theologian, and scholar from the 11th century, developed a decisive view on the role of religion and religious understanding in dealing with societal changes and transformations. Although he did not directly refer to the "Technological Civilization" as defined by Alvin Toffler, his principles remain relevant in the context of modern civilization transformations.[18]

There are several relevant views by Al-Ghazali related to the emergence of civilization transformations, including:

1. The Importance of Reason and Religion. Al-Ghazali viewed reason as a vital tool in understanding religion. He believed that faith and reason could coexist and complement each other. He encouraged a religious understanding based on sound reason and wisdom in facing changing times and societies.

2. I am balancing Faith and Knowledge. Al-Ghazali emphasized the importance of a balance between faith and knowledge. Acquiring knowledge is encouraged in Islam, and knowledge should be used to deepen religious understanding. In times of change, a solid spiritual understanding should rely on knowledge and learning.

3. Transformation in a Religious Context. Al-Ghazali recognized that social and cultural transformations are natural parts of societal development. In facing these changes, he stressed that religious principles should remain relevant and adaptable to the changing context without compromising the essence of religious beliefs.

4. Self-Transformation. Al-Ghazali emphasized the importance of self-transformation in a religious context. He believed that individuals should work on self-improvement and seek a deeper understanding of their religion to achieve closeness to God. In an era of change, self-transformation remains a crucial principle in religious experience.

5. Interfaith Dialogue and Tolerance. Al-Ghazali encouraged dialogue between different religions and religious tolerance in diverse societies. He believed that understanding differences between faiths and communicating with respect is a way to achieve a deeper understanding of beliefs and maintain peace in changing societies.

In summary, Al-Ghazali's perspective on the role of religion and religious understanding in facing the transformation of civilization involves preserving the essence of religion, recognizing the role of reason, balancing faith and knowledge, promoting self-transformation, and encouraging interfaith dialogue and tolerance.

Interaction of Religion and Culture in the Era of Technological Civilization

Religion and culture can interact with technological advancements and social changes in the era of Technological Civilization in various ways, and these interactions significantly impact society.[19] Some of how religion and culture interact with technological developments and social changes in the era of technological civilization include:

1. Digital Religious Life. Technology has enabled more digital religious practices. People can access sacred texts, sermons, and other pastoral resources through the Internet and mobile

devices. This allows individuals to deepen their spiritual understanding, participate in religious rituals, and connect with religious communities online.

2. Interfaith Communication. Technology also facilitates more effective interfaith dialogues. Online discussion forums, social networks, and other communication tools allow individuals from different religious backgrounds to interact, share their understanding, and promote tolerance and cross-religious understanding.

3. Technology-Assisted Religious Education. Religious education can benefit from technology to provide more interactive and comprehensive learning experiences. Online resources, courses, and religious education apps can help individuals better understand their religion and others.

4. Ethics and Technology. Religion often provides ethical and moral guidance for the use of technology. In the era of technological civilization, when advanced technologies like artificial intelligence and robotics raise new ethical questions, religious perspectives can guide technology's ethical and responsible use.

5. Changes in Rituals and Worship. Technological and social transformations can influence how religious rituals and worship are conducted. For example, technology can be used in religious lectures' call to prayer (adhan) and projectors. Religion and culture must adapt to these changes.

6. Value and Identity Preservation. In the face of rapid social changes, religion, and culture play a crucial role in preserving values and cultural identities. They shape the values embraced by a society and maintain a strong cultural identity.

7. Challenges to Religious Freedom. While technological developments can facilitate religious practices, they can also present challenges, such as privacy issues and government regulations that limit religious freedom. This requires careful ethical and legal considerations.

The interaction between religion and culture with technological advancements and social changes in the era of Technological Civilization is complex. It requires ongoing dialogue between religious leaders, religious communities, and policymakers. Integrating religious values with advanced technology and social change is critical to maintaining balance and harmony in an increasingly interconnected and diverse society.

The Crisis of Industrial

Civilization Fears of a third wave of savagery are not unfounded. Duane Elgin, a futurist who once worked as a senior staff member at the Stanford Research Institute, United States, is worried about the future of Western society and its industrial civilization. According to Elgin, Western industrial civilization has been approaching its collapse since the early eighties of the twentieth century. However, he is optimistic. He considers this collapse phase to be a crossroads phase: towards civilizational congestion or stagnation on the one hand and toward revival or revitalization of civilization. The prerequisite for this revitalization is a change in the "way of life" and outlook on life of industrial Western society, which he calls an outlook that synthesizes West and East in an attitude of life: voluntary simplicity.[20]

Elgin's idea is interesting, but if he had only studied Lslam in depth, he would have had no difficulty formulating this synthesis idea. Islamic teachings essentially include the spirit of Western science and dynamism on the one hand and Eastern wisdom and mysticism on the other. This integralist nature of Islam allows Islam to be seen as the West-East synthesis desired by many Western scholars today. Therefore, in this article, Islam will be seen as an alternative, supra-ideological basis to use Toffler's term for a new technological civilization in the future. Without this transcendental foundation of society, Toffler's third wave of civilization will only become or be haunted by third-wave barbarity. However, the problem is how to make Islam the foundation of future technological civilization during the third wave of civilization.[21]

What has arrived on the shores of human history has become secular? Here, al-Ghazali's teachings become relevant. Al-Ghazali has formulated the stages of psycho-spiritual transformation for an individual. If only we treat a civilization as an individual, then we can elevate Al-Ghazali's method of psycho-spiritual transformation into a technique of religio-cultural transformation of a civilization. Luckily, this is true. Islamic Integralism[22] has shown the parallels of individual civilizations in detail. Still, here we use a simple parallel where technology for a society can be likened to body organs for individual humans.

Civilization is like an individual.

The statement above will become clearer if we realize that structurally, technology is an extension of the human body's organs. Viewed from this angle, the first technological revolution that gave birth to agricultural civilization, or Toffler's first wave of civilization, was extending the human digestive system. Likewise, the second technological revolution that gave birth to industrial civilization was an extension of the human skeletal and muscle system. End The third wave of technological revolution that gave birth to the information society is essentially an extension of the human brain and anal system. If we look carefully, it is clear that the three revolutions of technological civilization, according to Toffler's version, sequentially reflect the extension of the human material, energy, and information processing system. An integralist will immediately see that a revolution must follow the material and energy revolutions, and the information revolution in values is what the religio-cultural transformation of the future technological civilization means. Therefore, let us explore the maqams or spiritual levels in al-Ghazali's *Tariqah*, directly applying them to a human technological civilization.[23]

A-Ghazali, like other Sufis, began his psycho-spiritual transformation with the level of repentance. Repentance is a retrospection of looking at the positive and negative balance of the past from a metaphysical perspective. In this perspective, we see that Allah SWT sent all of His apostles in the period of the first technological civilization when agricultural technology produced polytheistic agrarian city-state empires with their slavery systems. Likewise, the last Apostle was sent down to prepare for the birth of the era of industrial-technological civilization by spreading the spirit of empirical rational thinking integrated with meta-empirical, supra-rational faith. [24]

The impact of this last treatise gave birth to a superior civilization where humankind from all corners of the world studied. Unfortunately, the energy technological revolution initiated in Muslim Iran with its windmills in the eleventh century continued in the West with the Industrial Revolution.[25] Revolution, which exploded in Europe, gave birth to a materialistic and imperialistic secular society. This results from adopting the Muslim scientific method, which is removed from its metaphysical context, namely the Dienul Islam. The negative impact of the two previous technological revolutions needs to be realized by humanity in its repentance so that the mistakes of the two earlier waves of civilization are not repeated.

Towards the Abandonment of Civilization

After repenting, the technological community must be grateful and patient. This is the second level in al-Ghazali's Sufism. Regarding Religious-cultural transformation, this level means encouraging people to be optimistic about technology, be grateful, and overcome the negative impacts of technology to be patient. After the historically oriented level of repentance and the present-oriented level of shabu and yuk, technological society must look at the future with all its possibilities with the *raja'* (hope) and half (anxiety) as suggested by

Al-Ghazali for a Muslim individual. So, it is necessary to study alternative technological developments in the future, both the positive and negative sides. In other words, there is a need for an integral futurological study that integrates the technological optimism of technocrats and the ecological pessimism of environmentalists into an integrated transcendental insight. After the process of self-awareness of technological society within the framework of temporality and transcendentality mentioned above, self-control begins through the attitude of far and *zuhd*. *Faqr* means poor.[26] The manifestation of *faqr* in technological civilization is awareness of the limited natural resources that humans can utilize. *Zuhd* means concern, and its manifestation in a technological society is an attitude toward saving natural resources through materials and energy. This attitude is summarized in the motto "doing more with less" by one of the post-industrial 'prophets" before Toffler, namely the late Richard Buckminster Fuller, or in the slogan 'small is beautiful" by the late Schumacher, the father of middle technology. This attitude is also voluntary simplicity, suggested by Duane Elgin in his book "Voluntary Simplicity" to overcome the crisis of industrial society.[27]

As a continuation of this attitude of *faqr* and *zuhd*, Al-Ghazali emphasizes the attitude of monotheism and *tawakkul*. The attitude of monotheism means viewing everything that Comes to us as originating from Allah alone, while whatever arises from us must be due to Allah alone. In a technological society, this means integrating science with Islamic aqidah through a wisdom or philosophy of Divine unity, which is reflected by levels of existence, on the one hand, and combining technological wisdom with Islamic sharia through an environmental ethic covered by

Islamic jurisprudence and continuously developing with Lens development of technology and society on the other hand. Meanwhile, the word tawakal in technological civilization means that technological society makes the best effort possible and leaves the results of its success in Allah SWT.

Love as the Foundation of Civilization

The next level, according to al-Ghazali, is Jove. Duane Elgin felt the need to put love as the basis for his voluntary simplicity so that it could be used as the basis of the planetary civilization he envisioned replacing Western industrial civilizatíon[28]. In this case, the theologian Paul Tillich argued that love should be used as a substitute for power and law as the basis of civilized society. If only he had studied Islam, primarily through al-Ghazali, he would have realized that love is a level that follows the pair of monotheism and trust, and love for fellow creatures in Islam manifests love for Allah SWT. Meanwhile, love for Allah SWT is a counterpart to Allah SWT's love for humans, which is manifested by His highest gift, namely Dienul Islam, which includes laws that bind humans and can only be enforced by the power of the entire people as caliphs of Allah SWT on earth. So love, justice, and sovereignty are twisted together in a civilized society. Also, in a future technological civilization.[29]

This state of love is the culmination of the psycho-spiritual transformation of Sufism, and according to al-Ghazali, the fruit of this love is pleasure. Likewise, the result of the religious-cultural transformation of technological civilization is a society based on the people's love, justice, and sovereignty, which is the foundation of Dienul Islam. This society gives rise to and saves technological civilization because they are the only ones Allah SWT approves of as His servants and caliphs manifest Allah SWT's love for His creatures on earth. Therefore, let us carry out a psycho-spiritual transformation towards His approval so that we can immediately pioneer the religio-cultural transformation of information technology society, which will be the backbone of human civilization in the future.

CONCLUSION

The understanding of religio-cultural transformation in technological society 5.0 results from synthesizing the integration of Toffler and Al-Ghazali's thoughts. The integration yields several perspectives: First, it is crucial to understand social and technological changes. Second, acculturation and adaptation. Third, ethics and morality of technology. Fourth, understanding of culture and values. Fifth is cross-cultural understanding; sixth is tolerance and harmony.

The main focus of Society 5.0 is to leverage technologies, such as artificial intelligence, the Internet of Things, and other digital technologies, to solve social problems, increase efficiency, and create a more sustainable environment. Changes in employment, public administration, privacy, and industrial structures are consequences of this evolution. In the context of Society 5.0, digital information must respond to current demands, including data security, privacy, and information management.

ACKNOWLEDGMENT

Society 5.0 attempts to strike a balance between technological progress and human well-being by focusing on innovation and technological transformation for the benefit of society at large. One of the critical points in achieving human well-being is integrating diverse behavior with technology culture so that the transformation of the diverse reality with the new cultural reality is found. If found together, this is actually the integration of Toffler's and Al-Ghazali's thinking.[30]

Endnote

[1] Junaedi, Supriyatna, and Arsyad, "Era Baru Perkembangan Peradaban Ekonomi Digital," 33.

[2] "Agama dalam Pandangan Futurolog," 72.

[3] Muzaini, "PERKEMBANGAN TEKNOLOGI DAN PERILAKU MENYIMPANG DALAM MASYARAKAT MODERN," 51.

[4] Ngafifi, "KEMAJUAN TEKNOLOGI DAN POLA HIDUP MANUSIA DALAM PERSPEKTIF SOSIAL BUDAYA," 52.

[5] Muzaini, "PERKEMBANGAN TEKNOLOGI DAN PERILAKU MENYIMPANG DALAM MASYARAKAT MODERN," 52.

[6] Mariyo, "Konsep Pemikiran Imam Al Ghazali dalam Relevansi Pola Pendidikan Islam Indonesia dalam Era Globalisasi," March 18, 2023, 397.

[7] Hasanah, "MANUSIA DALAM PANDANGAN IMAM AL-GHAZALI," 106.

[8] "Alvin Toffler - Future Shock.Pdf," n.d., 10.

[9] Hasanah, "MANUSIA DALAM PANDANGAN IMAM AL-GHAZALI," 106–7.

[10] Nasikin, "REKONSTRUKSI PENDIDIKAN ISLAM DI ERA SOCIETY 5.0," 714–15.

[11] Rofidah and Muhid, "Media dan Hibrid Identitas Keagamaan di Era Digital," 86.

[12] Bakhtiar, "Agama dalam Pandangan Futurolog," 67.

[13] Junaedi, Supriyatna, and Arsyad, "Era Baru Perkembangan Peradaban Ekonomi Digital," November 11, 2022, 33–34.

[14] Ngafifi, "KEMAJUAN TEKNOLOGI DAN POLA HIDUP MANUSIA DALAM PERSPEKTIF SOSIAL BUDAYA," 36–37.

[15] Muzhiat, "INTEGRASI ILMU DAN AGAMA; STUDI ATAS PARADIGMA INTEGRASI, KOMPARASI, DIFUSI MENUJU PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) YANG UNGGUL."

[16] Junaedi, Supriyatna, and Arsyad, "Era Baru Perkembangan Peradaban Ekonomi Digital," November 11, 2022, 33–24.

[17] "The-Third-Wave_-_Toffler.Pdf."

[18] Fuady, "Pendidikan Islam, Tasawuf, dan Tantangan Era Society 5.0," 130–32.

[19] Khan, "A Literate Civilization," 178–80.

[20] Bakhtiar, "Agama dalam Pandangan Futurolog," 13.

[21] Madyawati, Marhumah, and Rafiq, "URGENSI NILAI AGAMA PADA MORAL ANAK DI ERA SOCIETY 5.0," 133–35.

[22] Muzhiat, "INTEGRASI ILMU DAN AGAMA; STUDI ATAS PARADIGMA INTEGRASI, KOMPARASI, DIFUSI MENUJU PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) YANG UNGGUL," 21.

[23] Mariyo, "Konsep Pemikiran Imam Al Ghazali dalam Relevansi Pola Pendidikan Islam Indonesia dalam Era Globalisasi," March 18, 2023, 23.

[24] Mariyo, "Konsep Pemikiran Imam Al Ghazali dalam Relevansi Pola Pendidikan Islam Indonesia dalam Era Globalisasi," March 18, 2023, 25.

[25] Fuady, "Pendidikan Islam, Tasawuf, dan Tantangan Era Society 5.0," 135.

[26] Putra, "Tantangan Pendidikan Islam dalam Menghadapi Society 5.0," 130.

[27] "Alvin Toffler - Future Shock.Pdf," n.d.

[28] "Alvin Toffler - Future Shock.Pdf."

[29] Mariyo, "Konsep Pemikiran Imam Al Ghazali dalam Relevansi Pola Pendidikan Islam Indonesia dalam Era Globalisasi," March 18, 2023.

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