

A stylized human figure composed of white and yellow lines, set against a background of a network of white and yellow lines. The figure's arms are outstretched, and its head is a simple circle. A yellow leaf-like shape is positioned near the chest area. The background is a dark blue gradient with a network of white and yellow lines and small white and yellow dots.

EMBRACING
SOCIETY 5.0
WITH HUMANITY

Editor: Diah Karmiyati

 Bildung

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Embracing Society 5.0 with Humanity

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***Embracing Society 5.0
with Humanity***

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Society 5.0 is a concept presented by the Japanese as a core concept of their economic system. They believed that technology should not surpass the intelligent of men. As such, in society 5.0 the Japanese government would like to ensure that all technological things are designed to be a human-centered design. In fact, their ministry of education in 2018 has also been readily prepared the future generation through a change in their education system. For example, the minister explains that in Japan, or many parts of the world, university entrance are divided into two main concentrations, which are science and social science. The minister thought of changing the system, as society 5.0 is about creating a technology that is human centered. For instance, they gave an example on designer babies. If, people from hard science learn about philosophy, ethics, and humanities, they won't face such ethical concern when developing a product. This is what is being envision by the Japanese government for their younger generation. Collaboration between science and social science is necessary to build a better environment for our future children. Another example is the companies in Japan, such as Hitachi and Fujitsu has already been implementing this 5.0 by designing product that relied fully on technology but puts human at its center (Hitachi, 2017).

Likewise, it is currently a hot topic in Indonesia. Indonesia as a country with the 4th largest population in the world has not been implemented this concept. Our country is still on the industry 4.0. Yet, with the rising interest in AI, Blockchain, NFT, number of unicorn start-up. and all recent technological changes, our country are ready to compete with any other countries in Southeast Asia. Society 5.0 is coming, and we need to embrace it. To prepare with the society 5.0, It is not only the technological side. It is necessary for us to have a strong principle at hearts that based on our belief system. We, as an Indonesian have known to be religious that most of us believed in God. We also commonly practice our religion and tend to be kind to people because we know God would love our good deeds. I personally think that this will help us to move forward and live together with advanced technology.

Technology begets a very important leap in human's life journey. It is important to keep valued of the benefit but it's more important to look out for the human itself. As its purpose is smarter than us, to help us, it will be very ideal if we embrace the technology using our ability to be kind.

Malang, 21 Maret 2022

Diah Karmiyati

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Prophets' Parenting Strategy Applied in the new Normal

Kana Safrina Rouzi⁶¹

Introduction

After the emergency response period for the COVID-19 pandemic ended, the government implemented a New Normal policy that forces us to live together with the Covid-19 virus but must be able to keep ourselves from contagion. New Normal Life, which is now termed as "Adaptation of New Normal" which returns people who work from home during the emergency response to return working as usual. However, this does not apply to students who continue to study from home. This is an interesting phenomenon, namely the PJJ (Distance Learning or Learning From Home) phenomenon which will continue to be implemented indefinitely. When children are not in school and have to study online at home, this needs to be addressed so that the concentration of parents working in the office is not disturbed. This is where the challenge is because parents have to prepare physically and mentally in the face of changes in the way of working and learning that uses technology features in educating and requires its own strategy in parenting. As a psychotherapist, Nancy Colier, LCSW, says that technology not only makes life easier but also creates new problems and difficulties [1].

Family Education which is often called parenting, greatly determines the nature, character, and character of children [2]. Islam views the role of the family through parenting as very important, especially in instilling the values of Islamic teachings contained in the Qur'an and As-Sunnah. The family has an effective role in the emotional growth of children and the fulfillment of the needs for security, respect, religion, independence, attention, warmth, and passion [3]. The best strategy for Islamic education used by families, especially during the New Normal, is dialogue with family members so that all family members can control emotions, such as love, pride, anger and fear whose control comes from the Qur'an and Hadith.

The family function during this pandemic is very significant in overcoming the boredom that occurs due to quarantine/staying at

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home imposed by the government to break the chain of transmission of COVID-19. Quarantine could be a utterly annoying experience for parents to stability personal life, paintings and worrying for youths left at domestic with out a distinct resources. This state of affairs locations parents at a far better probability of experiencing strain and also the dearth of facilitate those kids come up of at a tough time may be the aim for the mental symptoms [4]. This quarantine period also tests the patience of parents in accompanying children in all activities including children's online learning [5]. The results of the study by S. J. Lee, et al (2021) suggest that the parent's mental health may be an important factor associated with home education and child well-being during the pandemic [6].

In this pandemic situation, it is hoped that family functions can be carried out properly to maximize harmonious relationships due to delays in communication so far and lack of satisfaction in the parent-child relationship which causes children to become addicted to drugs and addicted to gadgets [7]. So now is the time for parents to be expected to have a parenting strategy that is in accordance with Islamic teachings and this paper examines the parenting strategies of the prophets contained in the Qur'an.

Discussion

Parenting According to the Psychology Context

The focus of the contemporary psychological theory is the visible world, which includes parents and other family members. One of the weaknesses is the refusal to acknowledge the most important source of information about humans the revelation from Allah SWT. Psychoanalysis, which is considered the first force in psychology, originally came from Freud's psychoanalysis, which sought to understand the depths of the human psyche combined with mind awareness to produce healthy personality individuals are organisms whose behavior is determined within humans themselves (internal factors/id) [8]. Behaviorism (the second psychological force) also views that when humans are born, basically humans do not bring any talent (neutral) [9]. Humans will develop based on the stimulus they receive from the surrounding environment. A good environment will produce good people and vice versa. The behaviorists deny the internal factors of individuals who are considered like white paper (tabula rasa), even though humans are born with their talents and potential which is called fitrah.

Humanistic flow is seen as a "third force" because it developed as a reaction to the flow of Psychoanalysis and Behaviorism which has reduced humans as machines or inferior creatures. If Psychoanalysis studies humans in a sick condition, then this humanistic school studies healthy humans [10]. Humanistic psychology is very concerned about the human dimension in dealing with the environment humanely with an emphasis on individual freedom to express opinions and make choices, values, personal responsibility, autonomy, goals and meaning. This school has the view that basically human potential is unlimited and even too optimistic about efforts to develop human resources, so that humans are seen as the sole determinant that is able to play God [11].

Humanistic and transpersonal psychology theories suggest the importance of mindfulness and mental health in parenting to foster positive attitudes and emotions in children [12]. Humanistic theory guides parents to be human by nurturing children with love and realizing that children have potential. Transpersonal psychology calls this potential a spiritual power that grows according to its nature. It combines two theoretical frameworks, the competency-based humanistic approach of positive parenting and the transactional stress and coping model, and emphasizes that positive parent-child interactions are an essential part of successful parenting. [13].

Prophet's Parenting in the Qur'an

Positive parenting that involves sensitivity, responsiveness, caring, communication, and empowerment will ensure positive developmental outcomes in children and adolescents which serve as a promoter and preventive intervention for the mental health of children and adolescents, especially during this pandemic. [14]. Positive parenting that involves sensitivity, responsiveness, caring, communication, and empowerment will ensure positive developmental outcomes in children and adolescents which function as promote and preventive interventions for the mental health of children and adolescents that can cause positive emotions, especially during this pandemic. The method of communication is contained in the verses Hud: 42-43, Yusuf: 4-5, 11-14, 16-18, 63-67, 81-87, 94-98, 99-100, Maryam: 41-48, Al-Qashash: 26, Luqman: 13-19 and Ash-Shaffat: 99-111.

These verses describe the communication model between parents and children which is carried out using a persuasive approach. This persuasive approach is carried out for children to develop the

child's personality which includes faith, morals, physical, mental, spiritual and social which consists of 9 (nine) parenting materials which include: Aqidah, Morals, Worship, Social Life, Feelings, Physical, Intellectual, Health, and Sexual Ethics [15]. Parenting material for the prophets is believed to be able to restore the influence and function of parents who are starting to weaken at this time. The weakening is caused by social, cultural changes and especially technological changes and developments. This is intended to build extensive reciprocal communication accompanied by a warm attitude so as to produce positive development for children. A warm attitude in the family is believed to be able to overcome various problems in the family such as juvenile delinquency, drug addiction, gadget addiction, and so on.

Prophets' Parenting Strategy in the New Normal Era

Through the study of children's education theory from Ulwan (1999) [16] and the *Maudhu'i* method [33] in the analysis of verses containing an interaction between parents and children carried out by Prophet Ibrahim and Prophet Ismail, Prophet Ya'kub and Prophet Yusuf, Prophet Nuh, Shaykh Madyan (Prophet Syuaib), Luqman and Maryam, then found parenting strategies in treating children, educate, guide and protect children from childhood to adulthood following values, norms, and culture with exemplary, patience, habituation, communication, support, supervision and attention, and reward [16] as seen below:

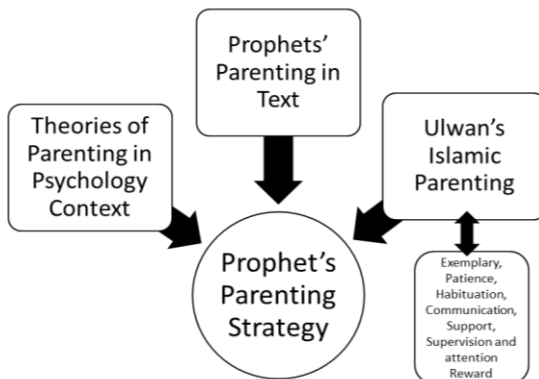


Figure 1. Prophets' Parenting Strategy

Exemplary

Exemplary is one of the most promising aspects of success in shaping a child's character (good faith and morals) with parent always

take care of the words and Everything that comes from parents is claimed as something that should be emulated. It is based on QS. Ash-Shaffat: 102, Al-Baqarah: 133, Yusuf: 5, 18, 65-68, 83-84, 94-98. These verses imply a deliberate example where the interactions that occur with their children make parents an important agent of socialization in environmental exploration. Exploration activities then bring the child into many different social objects. Through this interaction, children's competence in communication and role taking is expanded relevant to the social interactions that their children will face [17]. In this imitating behavior, children not only imitate what their parents do, but children also imitate what they think their parents have done after seeing the results of these actions. So children imitate what they see and imitate what they think others are doing based on signs of regularity or disorder [18].

Children are excellent imitators of every action and word. Children will not only follow the behavior of their parents but will also follow the mindset, views and values held by their parents. Therefore, when parents appear in front of their children, they should show affection and apply it in their daily life. Parenting by setting a good example, the child will get the main characteristics, perfect character, increase in virtue and honor [16]. Moral virtue manifested in good example is the most important factor in efforts to influence the heart and soul. This forms noble qualities, courage and might in carrying out Allah's commands.

Patience

Patience is the greatest spiritual and moral virtue, which leads children to the peak of moral nobility. Patience is often referred to as the ability to delay gratification, holding back, refraining from complaining and grumbling, holding back the tongue from complaining, restraining the limbs from disturbing actions. According to the interpretation of Ash-Shaffat: 99-111 and Yusuf: 18, the essence of patience is perseverance in maintaining religious impulses in the face of lustful impulses. If religious impulses overcome lust, it has reached the level of patience [19]. Al-Ghazali [20] divides patience into four levels, First, be patient in obedience because obedience requires patience in three things; starting worship with sincerity and freeing oneself from *riya'* and satanic tricks, carrying out *fardhu* worship and its *sunnah*, and not to spread the *amaliyah*.

Second, patience from disobedience that has become a habitual character such as backbiting, lying, bickering and pride.

Third, be patient with things that are not related to the servant's efforts, and try to ward off and improve them. Fourth, be patient with events at the beginning and end, such as the death of a loved one, loss of property and various other calamities. All of that (obedience, disobedience and trials) is a picture of a life. Patience is an important concern if you want the goodness and moral improvement of children.

Patience implies steadfastness and submission to Allah SWT and the ability to control oneself (self-regulation) in the face of daily temptations and trials and try not to get angry quickly. The development of self-regulation and cognitive abilities (regulation, cognition, consciousness, biology) can also foster beliefs about self-concept positive in children [21].

Habituation

Parenting through habituation makes all sorts of things easier. The role of habituation in children's growth and development will find pure monotheism. Habituation of worship and pious deeds taught by parents to train children to be responsible for the practice of amar ma'ruf nahi munkar [16]. Encouraging positive personal and social behaviors such as psychological adjustment and moral responsibility [18]. According to Ibn Kathir [17] said that the parenting of the prophets contained in the QS. Hud: 43 and QS. Luqman: 13-16 teaches parents to take care of their children through habituation to be responsible. Responsible for ensuring physical health and safety, preparing children to become independent adults in all aspects, and encouraging positive personal and social behaviors such as psychological adjustment and moral responsibility.

Children must be taught to behave well and stay away from evil bad habit otherwise the child's soul will be damaged. Ulwan further argues that parents must improve the children's customs before they pass puberty based on three main problems, namely: (a). Remind with aqidah, (b). Explain the reproach of the crime and (c). Change the social environment. The interaction between parents and children is reciprocal in supporting the growth and development of children's positive traits and habituation of positive behavior.

Communication

Based on the study and analysis of the interpretation of Shihab [22] in the verses of QS. Ash-Shaffat: 102, Yusuf: 4-5, 11-14, 16-18, 63-67, 81-87, 94-98, 99-100, Al-Qashash: 26 dan 11, Luqman:

13-19 there is a communication method in the family which is a parent-child relationship to control actions and to reinforce parental authority. Parents must communicate about; (a). The basics of monotheism, (b). The basics of social life such as ukhuwwah, compassion, altruism, forgiveness, holding fast to the truth based on piety to Allah SWT, (c). The basics of ethics in various aspects of life, such as eating, drinking and speaking etiquette [16].

Consistent communication creates a collaborative family atmosphere that will strengthen children's growth and make children able to learn whatever their parents teach them. The collaborative is where parents create a culture of cooperation in the family and mutual response from the very beginning of the child's life. Sensitive parents provide care that meets the needs of the child [23]. This nurturing creates harmony in the parent-child relationship and results in a secure attachment. Safe attachment between parents and children results in children responding to gentle parenting as a logical thing, so parents in communicating rules do not need to apply coercive attitudes such as threats and spanking. Parents must be able to express warmth through words, tenderness of expression, and involvement in appreciating children's achievements [24]. So parents become a giver of love and a place to develop potential which is an element of education.

Support

According to verse Yusuf: 11-13, Hamka [25] interprets that the parenting of the prophet Ya'qub involved a series of attitudes towards children to create an emotional climate in which parenting behavior was expressed. One of Baumbrind's parenting dimensions is the support that is considered to support psychosocial development, requests, or expectations that are applied to children's behavior [26]. Support is positively related to beliefs about the legitimacy of parental authority [27]. Parental support is related to the interaction between parents and their children in the context of deliberately participating in encouraging, discussing, and/or providing opportunities related to children's activities and children's independence. According to Social Learning theory, parental support relates to certain social behaviors in children (such as: smiling, praising, spending time together, entertaining, talking, etc.) [28]. Symbolic Interaction Theory explains that the relationship between parental support and socialization in children as a symbol of the child's values and competencies, such as trusted, competent, and effective [29]. Therefore, children who are

consistently nurtured and supported learn to become more confident in engaging with meaningful others in their social environment..

Supervision and Attention

Al-Qur'ān verses Luqman: 17-18 and At-Tahrim: 6 ordered parents to pay attention and control their children in all aspects of life and universal education [25]. Parents as caregivers in mobilizing enthusiasm and increasing the ability to pay attention and supervise in order to prepare the Muslim generation. This aims to regulate behavior by setting demands and limits to enforce a regulatory structure, by setting rules and boundaries, and by monitoring children's behavior. This facilitates positive outcomes and acts as a safeguard against deviant behavior. Among the many attempts to operationalize the concept of supervision and attention, parents can control their children's behavior [30] [31]. Application of proportional supervision and attention in various fields, such as faith, spirituality, morals, knowledge, association with other people, mental, emotional, etc. Children will also be more solemn in fulfilling the rights of Allah SWT in muraqabah and worship [16].

Reward

Good parenting needs to be rewarded. The reward can be in the form of rewards or punishments. This is stated in the letter Ash-Shafaat: 105-111, Huud: 71, Yusuf: 5, 63-65, 97-100, Al-Qashash: 24-26 in the form of rewards, but there are also in the form of punishment as described in the letter Huud: 43, Maryam: 46, Yusuf: 18, 64, 81, 84 [25].

In the context of parenting, punishment refers to the restraint of unpleasant non-physical behavior or deprivation of privilege, which is intended to suppress unwanted behavior or make the child obey the rules. These unpleasant behavioral restrictions are usually imposed to make children "think" so that they will heed the parent's message and act according to the parent's direction [12]. Children will have feelings and sensitivities that reject their lust to do things that are forbidden. Without this the child will continue to be in humiliation, evil and corruption. Therefore, if parents want goodness and happiness in their children, parents should be wise in giving rewards and punishments [32]. Giving this punishment is carried out with a gentle attitude, maintaining the right character of the child, correcting mistakes gradually by pointing out mistakes with direction, friendliness, cues, criticism and finally by breaking the relationship.

Conclusion

The parenting strategy applied in this new normal requires parents to explore the Qur'an that contains prophets' parenting guidelines, namely: example, patience, habituation, communication, support, supervision and attention, and rewards. The prophets' Parenting as a guide in guiding and maintaining the growth of children is responsible and obliged to seek the children's development physically and spiritually healthy.

Life in this new normal era requires families to live in a world with various social media on gadgets and computers. Parenting can occur via WhatsApp, Facebook, Instagram, twitter, and so on which can be accessed via smartphones. Given the influence of using media, especially smartphones, which have become a necessity, parents need to take action to control the use of social media. Parents can make rules to reap the positive benefits of using media and reduce its negative impact on the development of social and emotional skills of children

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EMBRACING SOCIETY 5.0 WITH HUMANITY

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Likewise, it is currently a hot topic in Indonesia. Indonesia as a country with the 4th largest population in the world has not been implemented this concept. Our country is still on the industry 4.0. Yet, with the rising interest in AI, Blockchain, NFT, number of unicorn start-up, and all recent technological changes, our country are ready to compete with any other countries in Southeast Asia. Society 5.0 is coming, and we need to embrace it. To prepare with the society 5.0, It is not only the technological side. It is necessary for us to have a strong principle at hearts that based on our belief system. We, as an Indonesian have known to be religious that most of us believed in God. We also commonly practice our religion and tend to be kind to people because we know God would love our good deeds. I personally think that this will help us to move forward and live together with advanced technology.

Technology begets a very important leap in human's life journey. It is important to keep valued of the benefit but it's more important to look out for the human itself. As its purpose is smarter than us, to help us, it will be very ideal if we embrace the technology using our ability to be kind.



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