

# The Role of Education in Implementation In the value of moral Intelligence in the Age Super Social Society 5.0

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# The Role of Education in Implementation In the value of moral Intelligence in the Age Super Social Society 5.0

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**Abstract.** Super smart society (society 5.0) was introduced by the Japanese government in 2019, 5.0 as a renewal that places humans as the main component in it, not just a passive component like in the industrial revolution 4.0. Along with the development of science, the intelligence that is considered the most important intelligence in humans is spiritual intelligence and moral intelligence. The development of people's lives is still colored by various moral problems, moral, social, economic, political imbalances, and the emergence of acts of violence. This shows that education in Indonesia has not been able to develop Indonesian people and society as expected. This research is an exploratory research. In this exploratory research, the form of research is qualitative. The research strategy used in this study is single-fixed. This conclusion is formulated based on data analysis and discussion of research results obtained through several stages. By referring to the formulation of the problem in the introductory chapter, several conclusions can be drawn which can be formulated as follows. There are five values of moral intelligence that are relevant to the 5.0 era of society, namely empathy, conscience, self-control, respect, and tolerance.

**Keywords:** Good Governance, Public Organizational, Service Quality, Work Environment, Performance.

## 1. Introduction

Super smart society, also known as society 5.0, was established in Japan on January 21, 2019, to create a human-centered, technology-based society. Society 5.0 is an artificial intelligence that focuses on the human side in all areas of life and is projected to become new wisdom in society. The notion of society 5.0 solves societal problems by combining real and virtual places [1]. Society 5.0 will affect health, urban planning, transportation, agriculture, industry, education, and more (Law of the Republic of Indonesia concerning the National Education System).

The age of society 5.0 or super-smart society (society 5.0) was introduced by the Japanese government in 2019, which was created as a solution and response to the industrial revolution 4.0 and is considered to cause human degradation. After entering the industrial revolution era, Indonesia will enter the era of society 5.0. the era of society 5.0 as a renewal that places humans as the main component in it, not just a passive component like in the industrial revolution 4.0.

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"The renewal in that era can generate new value by elaborating and working together on systems, information, and technology which also improves the quality of the required human resources or Human Capital. The era of society 5.0 is a period that is human-centered and technology-based. Therefore, artificial intelligence (artificial intelligence) will be fully dedicated to improving the human ability to find and open various opportunities that are owned by humans.

Character building for a nation is a basic need in the nation and state process. The importance of character education related to its emergence explains that national character education is not something new for the Indonesian people. The founders of this nation have long thought about how important character is to make this nation great and honorable in the world community. When the social fabric is torn. At that time, it is undeniable that we need Pancasila as the glue knot. Therefore, Pancasila human development is a function of mental-spiritual-cultural development through the education sector which goes hand in hand with political-institutional functions and technological material functions [2,3] . Underlining civilization, it is inevitable that if you want to promote the values of Pancasila, it must be effectively crystallized in the three realms of civilization: values, governance, and prosperity. a nation that can achieve greatness if that nation does not believe in something, and if the something it believes in does not contain a moral value dimension to sustain a great civilization."Values are the foundation or guiding light that provides a roadmap to the destination. Therefore, no matter how great the physical development, the program agenda, and the skills that we muster, do not provide significant added value. In fact, this value can deviate from the right track (on the track).

Today's societal collapse requires attention. Values and morality are deteriorating. Children's respect for parents and others is waning. Manners declined. Honesty, trust, etc., fell. Some people feel inferior to other countries or have an inferiority complex. This mentality makes it easy to accept alien cultures that aren't always good for the country.

Along with the development of science, the intelligence that is considered the most important intelligence in humans is spiritual intelligence and moral intelligence. Because moral intelligence directly underlies human intelligence to do something useful. Moral intelligence gives human life a purpose. Without moral intelligence, we cannot do anything and the events that become experiences are meaningless.7 Morals are values that exist in society. And to form morals, moral intelligence education should learn about what everyone in society should do

Western culture, which deviates greatly from religious teachings and eastern practices, is gaining flexibility and free space to damage Indonesian culture. [3] This is evident in community life because their culture is advanced and modern. People adopt foreign cultures without filter, rendering Eastern culture weak, fading, and abandonable. Situation analysis identified deviant conduct in Tegalsari Village, Tegal City. Tegalsari Tegal Village residents with behavioral issues need help. If left uncontrolled, this behavioral deviance will have disastrous effects, such as arbitrary conduct, violence between neighbors, and an increase in juvenile delinquency, out-of-wedlock pregnancy, and moral crisis-related suicide. Television violence and antisocial acts like murder are blamed for the growing moral crises. Other bad actions tend to reduce indifference and pessimism in an activity, etc.

The reappearance and growth of moral intelligence ideals in Society 5.0 is essential for national progress. [2] Why is moral intelligence vital for our country? Because our country has had bad practices for a long time. Students' morality is moving away from ethics and religion. Fights, brawls, and intimidation are common. In recent years, hundreds of students from different institutions brawled in Jakarta. The hitting evolved into stone-throwing. The brawl on the village's main road. Disturbed by the battling students, villagers flung stones at them. The

next village was stoned. Offended that their village was stoned, neighbors threw stones. The student brawl became a communal brawl.

According to Indonesian education expert Ki Hajar Dewantara, the application of character Moral intelligence is developed by schooling. Character education or moral intelligence supports children's growth. This growth of life leads to civilization." Teaching children how to sit correctly, respecting parents and others, helping, etc. Education leader Ki Hajar Dewantara hopes students receive positive feedback. The recommendation encourages children to do good deliberately. Thus, character education requirements (formerly known as "tringa") can be met. In applying the education system, validity is called the tutwuri handayani technique. Tutwuri handayani has its unique teaching and learning procedure. Tutwuri handayani requires curriculum embodiment.

As noted, children's unfavorable trend is growing. Moral difficulties, social, economic, and political inequities, and violence continue to shape people's lives. This illustrates that Indonesian education hasn't developed the country as promised. Many teens fail to meet their parents' moral standards. Courtesy, friendliness, tolerance, humility, helpfulness, social solidarity, etc., have been the nation's identity for generations, but not in Indonesia. The authors recognized five moral intelligences pertinent to the 5.0 period of society: empathy, conscience, self-control, respect, and tolerance. In this study, we'll examine why moral intelligence is important in society 5.0. How moral intelligence is implemented in 5.0 civilization will also be discussed [4].

## 2. Method

It's exploratory. In qualitative exploratory inquiry. Interpretive qualitative research. In qualitative research, the researcher interacts with individuals repeatedly. This will raise strategic, ethical, and personal challenges in qualitative research. [5] This study's strategy is fixed. Single refers to the study of moral intelligence ideals in the 5.0 age of civilization. When the researcher visits the field, he or she already knows relevant theories for problem-solving and the problem's emphasis has been designed. Interviews, observation, and documentation are used to acquire data. Triangulation checks qualitative data validity. Triangulation includes data/source and procedure. Method triangulation tests the veracity of data from several sources. [6]

Interactive data analysis using Data Analysis Components is used. Qualitative data model. This model has three connected analysis components. (1) Data reduction, (2) data display, and (3) conclusion drawing/verification. Reduction, presentation, and conclusion/verification are connected. Data reduction is a constant procedure after travelling to the field till data collecting is deemed satisfactory. The total analysis includes data reduction. [7]

## 3. Result & Discussion

Observations indicated that competency skills include conversing, listening, disputing, and contributing. The researchers' observations showed that the group hadn't properly developed moral intelligence characteristics including empathy, conscience, self-control, respect, and tolerance. The author clarifies the frequency of socialization materials by offering feedback to residents to use language more effectively and efficiently, and then adding illustrations in the form of stories about empathy, conscience, self-control, belonging, respect, and tolerance. Regarding the importance of moral intelligence, researchers' observations show: Most citizens are unfamiliar with empathy, conscience, self-control, respect, and tolerance. (4) Based on (3), citizens must learn and practice moral intelligence qualities such as empathy, conscience, self-

control, respect, and tolerance. Some members of the community don't grasp moral intelligence's values, which is a hurdle. From this condition, the author clarifies the implementation material by offering input to residents to use language more effectively and efficiently and adding more illustrations regarding empathy, conscience, self-control, respect, and tolerance. Researchers' observations can be analyzed as follows: Moral intelligence values create real-life community reactions. Most citizens lack moral intelligence words. Based on point 3, it's important to introduce, understand, and familiarize citizens with moral intelligence principles including empathy, conscience, self-control, respect, and tolerance.

#### 4. Conclusion

This conclusion is based on data analysis and staged research outcomes. Using the problem formulation in the introduction, we can derive numerous inferences. Empathy, conscience, self-control, respect, and tolerance are moral intelligence values for the 5.0 era. Empathy is understanding and feeling another's emotions. This first moral virtue sharpens awareness to others' perspectives. Moral awareness in specific settings is conscience. In his heart, a person knows what is required of him. Morally, we must choose for ourselves. We can't delegate this. We shouldn't mindlessly follow others' opinions or an ideology. Independently clarify obligations

Self-control (mujahada al-nafs) is a jihad against ego or cravings. Lust seeks diverse pleasures, is insensitive to others' rights, and neglects commitments. Whoever follows his lust is enslaved by it.

Kindness and politeness show respect. Respect for someone or something. Respect motivates us to respect others. This study lists respect as one of four moral intelligence virtues. Respect underlies politeness. The world will be more moral if we treat people as we expect to be treated. Tolerance reduces hatred, violence, and bigotry. Tolerance is kindness, respect, and understanding. Some of the reasons for the need to apply moral intelligence values in the 5.0 society era include (1) the development of technology and information, which alienates society from human values. (2) lack of respect for human dignity; (3) society 5.0, which attempts not to minimize the function of humans as in industrial revolution 1.0 to 4.0. (4) Society 5.0 is striving to humanize humans to combat dehumanization.

Deviant behavior, inferiority complex (poor grades), and the deterioration of the nation's character are further grounds to adopt Ki Hajar Dewantara's teachings. Such circumstances must be rectified swiftly, including by investigating local wisdom. 2. Community intelligence values are implemented via the knowing-feeling-acting approach. Knowing empathy's definition is the first step. Then we sense empathy's benefits and practice it daily. Moral intelligence values begin with information, then sentiments or attitudes, and lastly actions/behaviors. Thus, social implementation will be sustained.

The residents' personalities will internalize the culture, influencing their behavior. Through contextual-based socialization using moral intelligence values, citizens can develop character and intellect. 3. In social life, a paradigm shift is essential to convey knowledge and values.

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