Prophetic Morals and Their Implementation for Society 5.0

[1]Taufik Rahman, [2]Ruhana Maysarotul Muwafaqoh, [3]Haidar Ali Kumail, [4]Maulida Nurul Faujiyah, [5]Muzaiyanah, [6]Suryati
[1234]Universitas Islam Negeri Sunan Kalijaga Yogyakarta
[56]Universitas Islam Negeri Raden Fatah Palembang
[1234]taufik.rahman@uin-suka.ac.id
[56]muzaiyanah_uin@radenfatah.ac.id

Abstract: Prophetic character education is useful in emulating the morals and behavior of the Prophet with its four main characteristics, namely *shiddiq, tabligh, amanah, and fathanah*. A person who is always guided by the truth, masters communication skills, and is able to solve problems. In this era, technology is very influential in changing behavior or morals. Moral problems that occur in this era must be very concerned. The focus of the discussion in this article is how to implement prophetic morals in the era of society 5.0. Because in this era humans and technology are very closely related. However, it is possible for us to always emulate prophetic morals in everyday life. The research used in this article uses literature review by collecting data or literature that has an attachment to the theme to be discussed from journals, books and other writings which are used as reference material in the preparation of this article. The results of this study concluded that prophetic morals or prophetic morals are relevant and important to be applied in the midst of society 5.0 to form a civilized society without losing the existence of the progress of an era that must be followed and adopted.
Keywords : Propethic Communication, Technology, Moral Profethic, Society 5.0

A. INTRODUCTION

Jurgen Habermas once put forward a concept which said that generally there are 3 things or media that people use to maintain their survival or existence. The three things or media are "Work", "Communication" and "Ethics" (Transformation; Liberation).[1] Related to the third point, namely ethics, the urgency of its presence in the midst of today's society is felt to be so important, especially in the midst of the progress of the times that is being witnessed today.

One of the ethical crises that occurred has a broad impact on the figure crisis (uswatun hasanah) or exemplary behavior among the people today. Especially in the era of society 5.0, where technology and humans interact intensively. Technology is not only used as a medium for sharing information, but further to form self-existence. Human interaction often shifts from face to face or direct face-to-face to facetime using connecting and connecting media. With this shift in approach, the ethics of interaction in communication are often considered not as important as when interacting directly.

Referring to the main example of humans in terms of role models, the Prophet Muhammad is the ideal figure. His Majesty the Apostle was sent to earth with the main aim to be a role model for humans, including in order to perfect morals. Rasulullah SAW basically has given the best example in all aspects of life, including in terms of communicating and socializing. Apart from the media used by the Messenger of Allah in communicating is far different from the current era, the prophetic moral approach that he exemplified will certainly continue to be relevant until the end of time.

---

[1] Jurgen Habermas, (1971), *Knowledge and Human Interest*, Boston. Beacon Press

In the midst of a crisis of exemplary, then adopting and implementing the prophetic morals taught by the king of the Apostles is certainly a necessity. Evidence of the transition from the Age of Jahilihah to an era full of adab and civilization is certainly undeniable empirical data from the time of the Prophet. Nowadays, if success and applying prophetic morals and every phase of life can be repeated and transformed with a contemporary approach, then the crisis of figures and role models can be avoided.

B. RESEARCH METHOD

This research uses qualitative methods through library research. Researchers reviewed several sources and then analyzed the urgency of implementing prophetic morals for society 5.0.

C. RESULTS AND DISCUSSION

Definition of Prophetic Morals

The word morals etymologically comes from the Arabic language, namely al-akhlaq which is the plural form of the word khuluq which means character, behavior, temperament, or character. In terminology, morality is a condition of the soul's movement that spurs towards doing an action without the need for thought.[2] While the definition of ethics according to KBBI (Big Indonesian Dictionary) is a science that discusses what is good and what is bad in moral rights and obligations (morals).[3]

The definition of prophetic is a word that comes from the word prophet which means prophet. Then in Indonesia it becomes prophetic which means prophetic. According to Kuntowijoyo, prophetic is the social awareness carried out by the Prophet to elevate human status, liberate human beings and bring people to believe in their Lord. So that it can be concluded that prophetic character is the character possessed by the prophet which is practiced and applied to elevate human status, liberate human beings and bring people to believe in God by conveying the truth and leaving evil behind.

Thus, prophetic morals must be reflected in every aspect of life shown and exemplified by the Prophet, including in terms of communicating with other parties or his people. By implementing and incorporating prophetic morals in communication, including in interacting with other parties, it will certainly produce a good impact and response from the communicant.

Prophetic Morals Concept

Rasulullah SAW's behavior is a reflection of Islamic addinul which gives peace. A figure who never put his personal interests first. Talking about prophetic morals, then it is interpreted as morals based on the king of the Prophet SAW. Prophetic morality from the Prophet is a real representation of the moral integrity of a human being that is in the Prophet Muhammad. Related to this, Allah specifically says about the greatness of the morals of the Prophet in the Qur'an Surah Al-Qalam verse 4.[4]

This verse is the real foundation that Rasulullah SAW is really uswatun hasanah who has noble morals to get praise from Allah SWT. This is of course very ideal for anyone to emulate. Looking at some of the aspects that he exemplifies in interactions with humans, for example morals in maintaining honesty in every word and deed he does.

---

[2] Marzuki, *Prinsip Dasar Akhlak Mulia* (Yogyakarta: Penerbit Debut Wahana Press: 2009), hal. 8

[3] https://kbbi.web.id/etika. Accessed on 28 May 2023

[4] Eriko Meliana Eksanti, dkk., "Akhlak Nabi Muhammad dalam Buku Alwafa: Kesempurnaan Pribadi Nabi Muhammad Saw", *Spiritualita: Journal of Ethics and Spirituality*, Vol. 5, No. 2 (2021): 55

Other examples include upholding justice in any case, and trying to present fairness and decency in interacting with others.[5]

This is a small part of the prophetic character that he exemplified. Regarding prophetic morals or prophetic morals, it can be seen in at least two aspects. The first is the morals of qauli, namely when the Messenger of Allah delivered a communication message verbally which the communicant could immediately hear. All the words of Rasulullah SAW contain the value of honesty which with this characteristic even Rasulullah SAW got the nickname "al-Amin".

The second is fi'li morals or morals displayed in the form of action. One of the things recorded in history is the laying of the Black Stone which involved all the tribes of the Quraysh tribe. When conflicts between tribes occurred because everyone felt they had the right to put down the Black Stone, the Prophet came with wisdom that could be accepted by all tribes. In short, the Prophet was able to provide the best solution with his morals and was acceptable to all tribes and tribes.

The nickname Al-amin that has been attached to Rasulullah SAW also makes people believe in what he says and does. Not only by friends and companions, even enemies acknowledged the quality of the honesty of the Prophet SAW. History also records how he was immediately believed by Abu Bakr's words and actions when he finished carrying out the long journey of Isra' and Mi'raj.[6]

Knowing Community 5.0

The era of society or Society 5.0 was originally introduced by the Japanese Government Council for Science, Technology and Innovation. This term covers many facets related to and interacting with society, including health care, people's mobility, infrastructure, politics, government, economy, and industry.

The Prime Minister of Japan, Shinzo Abe, formulated the Society 5.0 industrial revolution in March 2017 at the CeBIT (Centrum fur Bureauautomation, Informationtechnologie und Telekommunikation, or Center for Office Automation, Information Technology, and Telecommunications) event in Hannover, Germany. This was to answer all the challenges that Japan might face and was officially launched on January 21, 2019. Society or Society 5.0 was a response to the decline in Japan's population at that time, which resulted in a decrease in the number of productive workers.

In the Big Indonesian Dictionary (KBBI), "Society" is a number of humans in the broadest sense and are bound by a culture that they consider the same. Then what is Society 5.0? Society 5.0 or Society 5.0 is a human-centered concept of community technology and collaboration with technology (AI and IoT) to solve integrated social problems in virtual and real world spaces. In short, society is inseparable from technology.

Era Society 5.0 targets all aspects of human life, including aspects of education and moral formation. The shift in behavior from those who like to meet face to face to prefer to greet through the media and minus social interaction certainly has an impact on the formation of activity patterns, including the formation of the morals of each individual. Even so, the era of society 5.0 is certainly inevitable because it is in accordance with the progress of the times and the development of the times

---

[5] Mafri Amri, (1999) "Etika Komunikasi Massa dalam Pandangan Islam", Jakarta: Logos, hal 66

[6] Waryani Fajar, (2012) *"Komunikasi Islam"*. Galuh Patria, Yogyakarta. Hal. 60

Implementation of Prophetic Morals in Society 5.0

In order to anticipate the negative/bad impacts of science and technology progress and the rapid flow of modernization, every individual must be aware of and equip himself with various abilities, including knowledge. Individuals are required to improve the quality of themselves so they can take in the field of education, including in terms of equipping themselves with the concept of akhlaqul karimah[7] originating from prophetic morality.

The Prophet's prophetic character traits are also repeatedly mentioned in the Qur'an which can be used as a guide for today's digital society

The following are some of the morals exemplified by the Prophet SAW in terms of qauli and fi'li in everyday life.

a. Honesty. This is contained in QS. (4:58) which is termed the word trust which means to be able to believe. By equipping oneself with honesty, it will certainly create a credible and trustworthy society for what is conveyed and carried out. In the end, it will create mutual trust between each individual which can create an honest society.

b. Justice. This has become one of the principles of the Islamic religion, where we must give everything that is the right of a person. This characteristic is contained in QS. (6:152).

c. propriety. This is stated in the Qur'an sura 2 verse 263. Here the importance of using good and proper words is emphasized. This is important to do because there are many people in the era of society 5.0 who do not consider what is said so that it can often hurt other people.

d. Accuracy of information, the increase in hoax information is a warning to anyone who carefully selects and sorts information before spreading it to any party. This is also in accordance with what is stated in the Koran letter 49 verse 6. The flow of conveying information is also regulated in Islam according to the correct signs.

e. Responsible. Because the freedom of each individual to express his thoughts is limited by the freedom of others, then every word and deed that is done needs to be accounted for as set forth in the Qur'an Chapter 17 verse 36. The key word is, everything we do and say must be held accountable by Allah SWT. .

Admittedly, the country's success in facing industry 5.0 is inseparable from the quality of the teaching staff or educators it has. Educators should need to understand the concept of prophetic morality in carrying out the educational process carried out. By understanding this concept, educators in this era can be qualified in carrying out their educational functions.

A simple way to adopt prophetic morals in educators which can then be transmitted to their students is to emulate the four characteristics of the Prophet Muhammad with some of the examples described above. Exemplary will beget exemplary. In short, exemplary educators often give birth to exemplary students to create exemplary 5.0 society.

D. CONCLUSION

Reviewing what Jurgen Habermas said about the importance of maintaining human existence through work, communication and ethics, the urgency of ethics in today's life is very urgent and cannot be postponed any longer. Technological advances, the rapid pace of progress of the times are not a barrier to denying the position of ethics in today's pluralistic society. Not stopping at general ethics that are understood by the wider community, including society 5.0, the current ethics needs to be based on what is called

---

[7] A. Pihar, "Modernization of Islamic Religious Education in the Era of Society 5.0," *Journey-Liasion Academia and Society* 1, no. 1 (2022): 1–12, https://j-las.lemkomindo.org/index.php/BCoPJ-LAS.

prophetic morality which originates from the noble character of the Prophet Muhammad. The Apostle has exemplified how the application of morality can cover all aspects of life. Not only personal aspects, but can also be applied to social to global interactions. In short, the implementation of prophetic morals exemplified by the Prophet SAW can cross ages, times and generations until the end of time.

Prophetic morals or prophetic morals exemplified by the Prophet Muhammad SAW to humans are perfect examples in various aspects of life. Among those that are familiar and quite closely remembered by the community are shiddiq, tabligh, amanah and fathanah. In the Qur'an it is clearly explained that Rasulullah SAW is a perfect human being and also uswatun hasanah or role model for all mankind. All the daily actions that he did from waking up to going back to sleep were exemplary, imitated and exemplified. There is no exception in the section on how to eat, communicate, be honest in interactions, the accuracy of the information conveyed and all aspects of life. For example, maintaining the values of honesty, fairness and a responsible attitude in life and everyday life.The attributes reviewed above such as honesty, fairness and being responsible for what is done and said, if it can be implemented and implemented by every individual or digital society 5.0 will certainly be useful and can become important attributes for forming a progressive civilization. The end of the implementation of precise prophetic morals in society 5.0 will certainly form a civilization in which the Qur'an uses the metaphor of khairo ummatin or the best people.

E. REFERENCES

Abdul Rasyid Ridho, (2021) "Komunikasi Profetik Qur'ani: Konsep dan Strategi Membangun Masyarakat Madani", Mataram: Sanabil

A. Pihar, "Modernization of Islamic Religious Education in the Era of Society 5.0," *Journey-Liasion Academia and Society* 1, no. 1 (2022): 1–12, https://j-las.lemkomindo.org/index.php/BCoPJ-LAS.

Djamarah, Syaiful Bahri. 2004. *Pola Komunikasi Keluarga Orangtua dan Anak dalam Keluarga*. Jakarta : PT Rineka Cipta

Erawadi. 2014. *Pemikiran Mistik-Filosofis : Studi Naskah Ni'mat Al-Arwah* Karya Muhammad 'Asyiq. Jurnal Tarbiyah, Vol. 21, No. 2.

Eriko Meliana Eksanti, dkk., "Akhlak Nabi Muhammad dalam Buku Alwafa: Kesempurnaan Pribadi Nabi Muhammad Saw", *Spiritualita: Journal of Ethics and Spirituality*, Vol. 5, No. 2 (2021): 55.

Fatkhatul Mar'aha and Moh Roqib, *"Konsep Pendidik Dalam Paradigma Profetik Untuk Menghadapi Era Society 5.0,"* Jurnal Penelitian Agama 22, no. 1 (2021): 139–152.

Habermas, Jurgen. (1971). *Knowledge and Human Interests,* terjemahan Jeremy J. Shapiro Boston: Beacon Press

Kamus Besar Bahasa Indonesia (KBBI) *Online.* Diakses melalui https://kbbi.web.id/etika pada 28 Februari 2022

Khairi, (2022) "Teknologi Pembelajaran Konsep dan Pengembangannya di Era Society 5.0" Bab 4 Pembelajaran Di Era Society 5.0 Hal 55.

Manshur, Fadlil Munawwar. 2018. *Demokrasi Indonesia, Media Sosial, dan Pentingnya Etika Profetik*. Vol. 12 No. 2.

Marzuki. 2009. *Prinsip Dasar Akhlak Mulia*. Yogyakarta: Penerbit Debut Wahana Press. Tersedia dari Academica.

Mafri, Amri, (1999) "Etika Komunikasi Massa dalam Pandangan Islam", Jakarta: Logos, hal 66.

Majalah Suara 'Aisyiyah Edisi 7 Juli, 2017, Rubrik Kalam

Rahman, Fazlur. 1977. *The Quranic Foundations and Structure of Muslim Society*. Karachi Pakistan : Elite Publishers LTD.

Rahman, Taufik. 2022. *Etika Komunikasi Islam dalam Berbagai Perspektif (Intrapersonal, Interpersonal dan Kelompok Kecil,* Vol 16. No. 1

Rahman, Taufik. 2019. *Teori Spiral, Selektivitas dan Matematikal dalam Al-quran*, Jurnal Ilmiah Mukaddimah, Volume 4, No 2, Hal 179.

Rahman, Taufik. 2021. *Implementasi Kinesik, Proksemik, Paralinguistik dan Self Disclosure dalam Komunikasi Antarpribadi*. Jurnal SEMIOTIKA,Vol. 15 No. 2

Ritonga, M. Husni. 2008. *Eksistensi Ilmu Komunikasi Islam (Suatu Tinjauan Filsafat Ilmu*. Dalam Amroeni Drajat (editor), *Komunikasi Islam dan Tantangan Modernitas*. Bandung:Citapustaka

Rohman, Abd. 2007. *Komunikasi Dalam Al-Qur'an (Relasi Ilahiyah dan Insanniyah)*. Malang: UIN-Malang Press

Waryani, Fajar. 2012. *"Komunikasi Islam"*. Galuh Patria, Yogyakarta.