



## THE IMPORTANCE OF *AL-'ILM* IN SMART SOCIETY 5.0 ERA: REVIEWS FROM THE QUR'AN AND HADITH

### *Pentingnya Ilmu di Era Masyarakat Cerdas 5.0: Tinjauan Al-Qur'an dan Hadis*

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### **Abstract**

*Smart Society 5.0 Era is a new thing that contains good and bad impacts. The focus of this Era is to promote human resources. This research aims to analyze and roll out the urgency of science in the Smart Society 5.0 Era. This qualitative literature study was used to collect data and analyze the urgency of science by Al-Qur'an and Hadith. This research finds out that even all the chapters of the Al-Qur'an contain any educational meaning, but the researcher focuses on: 1) Surah al-Baqarah: 31; 2)*

*Surah al Mujadalah:11; 3) Hadith narrated by al-Bukhari; 4) Hadith narrated by Ibn Majah. The conclusion is: 1) Smart Society 5.0 Era as the urgency of al-'ilm implication; 2) As Muslims must be well prepared and able to face any challenges and look for opportunities in this era; 3) A lot of silver linings in Al-Qur'an and Hadith as motivation to face this era. 4) Exploring talent to find out the urgency of science and reach glory through science.*

**Kata Kunci:** Al'Ilm, Al-Qur'an, Hadith, Smart Society 5.0.

## A. INTRODUCTION

After much debate during the era of the 4.0 industrial revolution, a new era was proposed since January 2021, which was perceived as a potential solution: the era of smart society 5.0, where human involvement is crucial despite the proliferation of artificial intelligence. In this era, it is highlighted that humans can solve all challenges and problems based on or assisted by technology as an innovation from the previous era. Certainly, this also becomes a new challenge for anyone who couldn't survive in the previous era and now needs to become proficient in using technology in this smart era (Ali, 2020).

Raden Wijaya Kusuma Wardhana, Deputy Assistant for Early Childhood, Basic, and Secondary Education at the Coordinating Ministry for Human Development and Culture (Kemendikbud), in a report (Novrizaldi, 2021) also stated that the rapid development of technology in various aspects of human life is escalating. Digitization, including artificial intelligence, has almost taken over every aspect of human life. We have entered into a new civilization based on the progress of intellectualism called the Industrial Revolution 4.0. As an anticipation of the disruptions caused by the potential diminishment of human roles and erosion of human identity due to the impact of the 4.0 industrial revolution, the concept of Smart Society 5.0 emerged.

Moreover, with various innovations in this era, it is essential to be accompanied by the development of competent human resources. The urgency of knowledge in this era is not just an expression of gratitude solely for the gift of Allah SWT, providing various fields of knowledge, but the manifestation of gratitude slightly shifts from merely saying thanks to taking tangible actions, one of which is being able to survive and conquer this era, as mentioned in the words of Allah SWT in the verses of *Ulul Albab*, Ali Imran [3]: 190-191 as follows:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ  
اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا  
بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (ال عمران: 190-191).

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those who possess intellect; those who remember Allah while standing, sitting, or lying down, and reflect upon the creation of the heavens and the earth, saying, 'Our Lord, You did not create all of this in vain; exalted are You. Protect us, then, from the punishment of the Fire (Q.S. Ali 'Imran [3]: 190-191).

Pragmatically, the verse concludes that every individual should be able to contemplate everything happening around them, understanding that whatever occurs in this world is a manifestation of His power and is not created without purpose (in vain). It's about how, as *ulul albab*, one seeks wisdom, opportunities, and goodness within these occurrences (Ardinata *et al*, 2022).

Furthermore, Madyawati *et al* (2021) also discuss the urgency of knowledge, albeit with a different focus compared to the previous article, where the researchers presented two verses from the Qur'an and Hadith related to the urgency of knowledge in the era of Smart Society 5.0. Their exposition is as follows:

1. Al-Qur'an *Surah Al-Baqarah* verse 31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (البقرة: 31).

And He taught Adam the names - all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful! (Q.S. al-Baqarah [2]: 31).

Wahbah Az-Zuhaili (2013) in his book, *Tafsir Munir* Volume 1, expounds that the mentioned verse is part of the verses that designate humans as stewards on Earth, taught multiple languages, within the context of the preceding and subsequent verses: verses 30, 32, and 33 of *Surah Al-Baqarah*. The interpretation of this verse, according to Az Zuhaili, pertains to the story or dialogue between Allah SWT and His angels. It represents a kind of analogy, presenting abstract meanings in tangible forms for easier human comprehension. This story illustrates how exalted Allah SWT has honored humanity, choosing Adam as a steward on Earth and teaching him languages unknown to the angels. It necessitates human faith in this Almighty Creator. No one is deemed justified to deny or oppose it. This narrative is a continuation of the previous verses, which criticize the disbelievers and remind them of Allah's blessings upon them.

Aligned with Az-Zuhaili, the Ministry of Religious Affairs (LPMQ, 2016) concisely presents that one aspect of human excellence in this verse is that Allah SWT taught Prophet Adam the names of everything, the names of objects and their uses, which made the Earth habitable and populous. These objects include plants, animals, and other things. Then, Allah SWT showed these objects to the angels and asked them to name each, saying, "Inform Me of the names of these, if you are

truthful!” Allah SWT sought to demonstrate to the angels the suitability of Prophet Adam as a steward on Earth. While there is no clear reason for the revelation of this verse, the *Tafsir Munir* book indicates that one reason for its revelation is the angels’ doubt regarding Prophet Adam’s ability to be a steward on Earth. It explicitly states that the angels felt no creature could be more honorable than themselves. Therefore, Allah SWT showed the superiority of Prophet Adam to the angels.

Based on the exposition by Kurniawan (2020), Ibn Abbas RA, Mujahid, and Qatadah mentioned that Allah SWT taught Prophet Adam the names of all things, from big vessels to small ones. Some interpret that Allah SWT taught Adam the names of existing things and the names of all things that would come into existence until the Day of Judgment. Rabi’ ibn Anas stated that Adam was informed of the names of the angels. Some scholars mentioned that Adam was informed of the names of his future descendants. Furthermore, scholars extrapolate that Allah SWT taught Adam various languages, and subsequently, his offspring spoke different languages. They dispersed to different parts of the Earth, and every community formed from the descendants of Adam spoke a distinct language.

Regarding the values derived from this verse, according Az-Zuhaili (2013):

*First*, These verses illustrate the exaltation of humanity, made by Allah SWT as stewards on Earth to implement His commands among fellow humans.

*Second*, The majority of scholars agree that all angels are infallible, immune from all sins.

*Thirds*, Al-Asy’ari, al-Juba’i, and al-Ka’bi argued using the verse “And He taught Adam the names, all of them” to support their opinion that all languages are divine. This means Allah SWT created basic knowledge about words and their meanings, and created the knowledge that these words are used to express those meanings.

*Fourth*, The verse about teaching Adam about various creatures created by Allah SWT and providing him inspiration to know their essence, characteristics, and names indicates the virtue of knowledge.

*Fifth*, The phrase “if you are truthful” indicates that a claim or demand should not be considered unless supported by evidence, and the claimant is required to present evidence to substantiate their claim.

His saying, “Surrounds,” implies that Allah SWT named the entities perceivable by the five senses, such as birds and various animals present before Him.

2. Al-Qur'an *Surah Al-Mujadalah* verse 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ  
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ (المجادلة: 11).

*O you who have believed! When it is said to you, 'Make space in gatherings,' then make space; Allah will make space for you. And when it is said, 'Rise,' then rise; Allah will elevate those who have believed among you and those who were given knowledge, in degrees. And Allah is Acquainted with what you do (Q.S. al-Mujadalah [58]: 11).*

As explained by Az-Zuhaili (2013), delineates the etiquette and ethics of attending gatherings in Islam. It also presents the context behind its revelation: Ibn Jarir al-Thabari narrated from Qatadah that during a gathering in the presence of the Prophet Muhammad SAW, when a person arrived, they hesitated to make room for him in the gathering. Subsequently, this verse was revealed. Additionally, Ibn Abi Hatim narrated from Muqatil that this verse was revealed on a Friday. At that time, some of the companions of the Battle of Badr arrived while space was limited. They were not provided with seating, so they had to stand. The Prophet Muhammad SAW requested an equal number of people to stand to make room for those from the Battle of Badr. However, those asked to stand did not like this arrangement, leading to the revelation of this verse (Ardinata *et al*, 2022).

Regarding the urgency of knowledge, this verse conveys that Allah SWT elevates the status and position of the believers in both the worldly life and the Hereafter by increasing and enhancing their rewards. Allah SWT also particularly elevates and dignifies the position of scholars with high degrees of honor and nobility in the world and immense rewards in the Hereafter. Whoever combines faith and knowledge, Allah SWT raises them in degrees through their faith and knowledge. This elevation includes honor and reverence in gatherings.

Values derived from this verse, according to Az-Zuhaili (2013), include:

*First*, Making room, giving space, and providing seating in every gathering where Muslims congregate for goodness and rewards is highly encouraged in Islamic teachings and represents good manners.

*Second*, If someone is seated in a place within a mosque, others should not ask them to vacate their seat.

*Third*, Making room, giving space, and providing seating in gatherings is an act that yields reward.

*Fourth*, If called upon to rise for prayer, *jihad*, or good deeds, that call should be adhered to. If someone is asked to stand from the gathering of Prophet Muhammad SAW, they should stand, leaving his assembly.

Fifth, Allah SWT elevates the rank and status of believers and scholars in terms of rewards in the Hereafter, honor, and dignity in this world. Allah SWT dignifies a believer over a non-believer and a scholar over someone who is not knowledgeable.

### 3. Hadith Narrated by Imam al-Bukhari

Then, following is the urgency of knowledge from the perspective of Hadith. The first Hadith is the Hadith narrated by Imam Bukhari which states:

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ (رواه البخاري).

*Whoever Allah wishes good for, He grants understanding of religion. Indeed, I am only a distributor [of knowledge], while it is Allah who gives. And this community will continue to uphold the commandments of Allah. They will not be harmed by those who oppose them until the decree of Allah comes to pass (H.R. al-Bukhari).*

As presented in *risalahmuslim.id* website, elucidates the importance of learning religious knowledge, which is sometimes undervalued by certain Muslims. They take more pride when their children study modern and contemporary sciences. Although it's undeniable that modern knowledge is crucial for the progress of the Muslim community, mastering religious knowledge is equally important. This isn't without reason, because if someone solely relies on worldly knowledge without understanding religious knowledge, they won't discern what applications of worldly knowledge are permissible and what aren't. They might work and operate in their field of expertise without any consideration for the afterlife, focusing solely on this world. However, our time in this world is predetermined, and all our deeds, if not intended for Allah SWT and seeking His reward, will be of no use in the eternal life of the Hereafter.

It's worth mentioning that there is no specific context (*asbab al-wurud*) found for this Hadith. Imam al-Bukhari places this Hadith as number 69 in the Sahih Bukhari in *AlAlamiyah* and number 71 in the *Fathul Bari* (al-Bukhari, 2012).

### 4. Hadith Narrated by Ibnu Majah

Hadith highlighting the urgency or virtues of knowledge often emphasize the significance of knowledge as the greatest inheritance. They stress that the legacy or inheritance of knowledge is invaluable and unparalleled.

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ. وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْجِبْتَانِ فِي الْمَاءِ. وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ. إِنَّ

الْعُلَمَاءُ هُمْ وَرَثَةُ الْأَنْبِيَاءِ. إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ  
أَخَذَ بِحِظِّهِ وَافِرٍ (رواه ابن ماجه).

The Hadith emphasizes that one who embarks on the path of seeking knowledge, God will facilitate their journey to paradise. Angels will spread their wings in approval of the seeker of knowledge, and forgiveness will be sought for them by the inhabitants of the heavens and earth, even the fish in the sea. The superiority of a knowledgeable person over a worshipper is likened to the full moon shining among the stars. It further states that scholars inherit from the prophets, indicating that while prophets do not leave behind gold or silver, they pass down knowledge. Whoever acquires this knowledge has indeed gained a great portion.

This Hadith underscores the immense virtues and blessings associated with the pursuit of knowledge in Islam (Ekawati *et al*, 2019). Hadith in Ibn Majah No. 219 elaborates on the virtues of seeking knowledge, discussing several key points:

*First, Virtue of Knowledge Seekers and Scholars:* Those who pursue knowledge are regarded as inheritors of the prophets. Continuous pursuit of knowledge becomes a means of goodness in both this world and the Hereafter. It acts as a shield against doubts and tribulations in these times, proliferating like mushrooms during the rainy season.

*Second, Primacy of Knowledge over Wealth:* The Hadith implies that seeking wealth necessitates having knowledge. This indirectly indicates that knowledge holds a higher status than wealth. Wealth, akin to a double-edged sword, impacts the owner depending on its use for good or evil.

*Third, Role of Prophets' Followers in Advocating Knowledge:* Followers of prophets and messengers advocate for knowledge. They are the scholars and righteous practitioners in every era and place, inheriting the knowledge of the prophets and adhering to their traditions.

*Fourth, Respect and Reverence for Scholars:* There's an obligation to honor scholars due to their pivotal role in the community and their responsibility for the well-being of the Muslim ummah. If scholars lose respect and trust, it becomes a challenge to learn from them about the Al-Qur'an and al-Sunnah, despite their inheritance of significant knowledge from the prophets.

The Hadith's exposition reveals the multitude of virtues for students, emphasizing not only the study of religious knowledge but also the acquisition of general knowledge as a complementary pursuit. This aligns with the perspective of Mahmudi (2019), stressing the importance for Islamic students to self-develop, as Islam and any religion do not hinder beneficial actions for the community. Additionally, Teknowijoyo and Marpelina (2021) highlight the relevance of this era,



correlating with the development and advancement of knowledge as articulated in the mentioned Hadith.

## B. METHOD

This is qualitative library research which focuses on analysing the Importance of *al-'Ilm* in Smart Society 5.0 Era: Reviews from the Al-Qur'an and Hadith (A Study of the Interpretation of *Surah* al-Baqarah verse 31, *Surah* al-Mujadalah verse 11, Hadith narrated by al-Bukhari number 69, and Hadith narrated by Ibn Majah number 219). The data are collected through *Ensiklopedia Hadist* Application and *Tafsir Al-Misbah*.

Meanwhile, the data analyse through content analysis which means analyze and categorize the content retrieved from various sources, identifying recurrent themes such as the significance of knowledge, the role of scholars, comparisons between knowledge and wealth, and the impact of knowledge on individuals and communities related to *Surah* al-Baqarah verse 31, *Surah* al-Mujadalah verse 11, Hadith al-Bukhari number 69, and Hadith Ibn Majah number 219.

## C. FINDINGS AND DISCUSSION

### 1. *Surah* Al-Baqarah verse 31

In the research, it was found that *Surah* al-Baqarah versi 31 in the Al-Qur'an illustrates the urgency of knowledge by honoring oneself as a student and developing one's potential. Humans are considered stewards of the earth, which, according to Ardinata *et al* (2022), can be achieved through transformational leadership strategies. The importance of moderation in religious values in leadership is explained by Hefni (2020), including *Wasatiyyah* Islamic values such as moderation (Fauzi and Alfiah, 2021), justice, tolerance (Hafil, 2022), balance (Irham *et al*, 2021), and priority (Herawati, 2015).

Furthermore, there is an exposition about the teaching to Prophet Adam regarding the names of objects and languages, as stated by Kurniawan (2020) from various sources. The knowledge of language is highlighted as an urgency of knowledge, according to War'i (2019), as a tool for communication to avoid misconceptions in the post-truth era.

Based on this analysis, the research concludes that the urgency of knowledge, as stated in *Surah* Al-Baqarah verse 31, lies in the ability to understand the basics before delving into complexity in the context of education.

The research emphasizes the importance of self-development through knowledge, leadership values containing religious moderation, and language awareness as crucial aspects in this era of information and communication.



## 2. ***Surah Al-Mujadalah* verse 11**

This verse manifests evidence that humans are beings of high esteem and are encouraged to frequently gather and collaborate. Fauzi and Alfiah (2021) aligns this with the repeated emphasis in the Al-Qur'an on the importance of knowledge. Without knowledge, human life would be miserable. The Al-Qur'an elevates those who possess knowledge to a high rank.

Sholeh (2016) explicates that through learning, whether formal, informal, or non-formal, the goal is to elevate humans to a higher status in terms of faith and knowledge, both in human perspective and in the sight of the Divine. Knowledge nurtures politeness, decorum, and the ability to be tolerant (open-minded) in seeking knowledge, expressing opinions, and conduct.

Additionally, Suryati *et al* (2019) outline the concept within this verse that Allah SWT revealed the Al-Qur'an so humanity could extract lessons and wisdom, contemplating its meanings, thus guiding human life in this world and providing provisions for the hereafter. Furthermore, the second urgency of knowledge lies in fostering enthusiasm in exploring knowledge. Every seeker of knowledge should consistently strive to discover new knowledge and seek wisdom within it.

## 3. **Hadith Narrated by al-Bukhari Number 69**

This Hadith serves as a clear example that anyone perceived as good by humans alone, Allah SWT will grant them understanding in religion. This Hadith can serve as a source of motivation for the Muslim community to never cease seeking knowledge, to continue reading, thus maintaining a high position before Allah SWT, which means the fear of Allah will infuse all aspects of human life to perform righteous deeds.

Junaidi (2018) adds that henceforth, it is evident that faith coupled with knowledge will yield deeds and hope to always stand firm upon His commands to maintain the stability of our faith. Moreover, Sarip & Sunhaji (2022) add that one way to practice this hadith is through integration. Integration in this context implies that apart from being experts in religion, every Muslim is also permitted to become experts in other fields of knowledge, meaning not solely focusing on organizing religious knowledge.

Additionally, as stated in *risalahmuslim.id* website, this Hadith explains the importance of learning religious knowledge, which is sometimes overlooked by some Muslims. They take more pride when their children learn modern and contemporary sciences. Though it cannot be denied that modern knowledge is crucial for the advancement of the Muslim community, mastering religious knowledge is equally important. This isn't without reason, as someone relying solely

on worldly knowledge without understanding religious knowledge won't discern which worldly applications are permissible or not. They would work and exercise their skills solely for worldly goals without any consideration for the afterlife. Considering that our time in this world is predetermined, and all actions lacking dedication to Allah SWT and the hope for His rewards won't benefit us in the eternal life of the hereafter. Herawati (2015) also highlights in her study the need for contextualization, akin to the generation of *ulul albab*, capable of engaging in remembrance, contemplation, and righteous deeds simultaneously. The author emphasizes the necessity of integrating religious and general knowledge because each plays a crucial role.

#### **4. Hadith Narrated by Ibnu Majah Number 219**

This Hadith illustrates that a seeker of knowledge acquires the greatest inheritance. It aligns with the saying that with knowledge, the world follows behind and not the other way around. For instance, someone knowledgeable in this era never feels lacking in resources or opportunities because the world continues to follow their every step.

The Hadith discusses the nobility of those who seek knowledge as follows:

*First*, The virtue of knowledgeable individuals inheriting from the prophets, and likewise, the virtue of those who consistently seek knowledge will be a cause for goodness in this world and the hereafter, acting as a shield against doubts and trials in this era, much like mushrooms in the rainy season.

*Second*, The virtue of knowledge over wealth. Everyone seeking wealth must possess knowledge, indirectly indicating that knowledge holds a higher status than wealth. Wealth, like a double-edged sword, impacts its owner positively when used for good, while wrongdoing from it affects the owner.

*Third*, Indeed, the followers of the prophets invite towards knowledge. They are the scholars and the righteous individuals in every era and place, as they inherit the knowledge of the prophets and adhere to their traditions.

*Fourth*, It is our obligation to respect the scholars due to their position in the midst of the community and their responsibility for the goodness of the Islamic nation. If scholars are not respected or trusted, who else can we learn the Al-Qur'an and al-Sunnah from? Yet, they are the inheritors of the prophets who have taken a significant part of this heritage.

Based on the description above, it is evident how much honor there is for a student, not only focusing on studying religious knowledge but also general knowledge as a complement. This aligns with Mahmudi (2019), emphasizing that learners, especially those of the Islamic faith, should develop themselves as Islam and any religion do not hinder anything inherently good for the community.

Teknowijoyo and Marpelina (2021) also highlight the relevance of this era concerning the development and progress of knowledge in line with the Hadith's text mentioned above.

#### D. CONCLUSION

The era of a smart society needs to be understood as an implication of the urgency of knowledge. Muslims, in particular, are more capable of facing every challenge and seeking opportunities in this era due to the abundance of guidance from the Al-Qur'an and Hadith, which can serve as motivation in navigating this period. One way is by consistently exploring one's potential to discover the virtues of knowledge.

It's essential to emphasize that there is no dichotomy in knowledge because both religious and non-religious knowledge hold equal status and are equally Allah's knowledge. As learners, it's crucial to focus on exploring knowledge to attain honor through the world of knowledge.

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