Islamic Education Overcoming Social Conflicts in Society in the 5.0 Era: an analysis of Nurcholish Madjid's thoughts (Cak Nur)

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Abstract. *This study examines the relevance of Nurcholish Madjid's thinking to overcome social conflicts in the digital era 5.0. In the context of an increasingly polarized Indonesia due to the spread of inaccurate information and digital inequality, Madjid's thinking on inclusive Islam offers a relevant solution. By emphasizing the values of pluralism, tolerance, and interfaith dialogue, Madjid's thinking can be the foundation for a more inclusive Islamic education. This study uses a literature study method to analyze the works of Madjid and related literature which are primary and secondary sources in this study. The results of the study show that Madjid's thinking can be an important reference in formulating Islamic education strategies that are able to foster mutual respect and reduce potential conflicts. Thus, Islamic education can play a role as an agent of social change that is able to create a more harmonious and peaceful Indonesian society. It is hoped that this article can provide views for educators to implement inclusive educational approaches and strategies to achieve the goals of Islamic education.*
Keywords. *Islamic Education; Inclusive Education; Social Conflicts; era 5.0; Nurcholish Madjid*

Abstrak. Penelitian ini mengkaji relevansi pemikiran Nurcholish Madjid untuk mengatasi konflik sosial di era digital 5.0. Dalam konteks Indonesia yang semakin terpolarisasi akibat penyebaran informasi yang tidak akurat dan ketimpangan digital, pemikiran Madjid tentang Islam inklusif menawarkan solusi yang relevan. Dengan menekankan pada nilai-nilai pluralisme, toleransi, dan dialog antar agama, pemikiran Madjid dapat menjadi landasan bagi pendidikan Islam yang lebih inklusif. Penelitian ini menggunakan metode studi literatur untuk menganalisis karya-karya Madjid dan literatur terkait yang menjadi sumber primer dan sekunder dalam penelitian ini. Hasil penelitian menunjukkan bahwa pemikiran Madjid dapat menjadi rujukan penting dalam merumuskan strategi pendidikan Islam yang mampu memupuk sikap saling menghormati dan mengurangi potensi konflik. Dengan demikian, pendidikan Islam dapat berperan sebagai agen perubahan sosial yang mampu menciptakan masyarakat Indonesia yang lebih harmonis dan damai. Diharap kan artikel ini dapat memberikan pandangan bagi tenaga pendidik untuk menerapkan pendekatan dan strategi Pendidikan yang inklusif untuk mencapai tujuan Pendidikan islam.
Kata Kunci. Pendidikan Agama Islam; Pendidikan Inklusif; Konflik Sosial; Era 5.0; Nurcholish Madjid

A. INTRODUCTION.

The phenomenon of social conflict in the 5.0 era is increasingly complex with the rapid advancement of digital technology and global connectivity. While technology has facilitated the exchange of information and opened up opportunities for cross-cultural and religious dialogue, new challenges have emerged. Social polarization is getting sharper due to differences in interests and the dissemination of information that is often inaccurate or distorted (Nasution et al. 2024). This condition often triggers conflicts in society

Consequences of fanaticism (Nurul Huda and Rahim 2023). Therefore, an effective approach is needed to defuse conflicts and create social harmony in the midst of the dynamics of change that occurs.

Social conflict is an unavoidable phenomenon in people's lives. Differences in cultural, religious, ethnic, and interest backgrounds are often a source of conflict. In the context of a pluralistic Indonesia, social conflicts can not only threaten the unity and unity of the nation, but can also hinder the progress and development of a nation if not handled wisely (M. Yusuf Wibisono 2021). Prolonged conflict can erode social capital, destroy infrastructure, and hinder economic growth (Collier and Hoeffler 2004). Therefore, conflict resolution through a constructive and sustainable approach is essential to ensure a safe, peaceful, and prosperous community life (Obi 2023).

Islam is a religion that places great emphasis on the values of peace and tolerance, which provides great potential in resolving social conflicts (Fogg 2016). However, there are contradictions that arise when some interpretations of religion are instead used to justify actions that can divide society. This phenomenon shows how important it is to understand the teachings of Islam in a more open and inclusive way, as well as to appreciate the diversity that exists. One of the thinkers who made a great contribution in this regard was Nurcholish Madjid (Cak Nur). Cak Nur emphasized the importance of the principles of inclusivism and pluralism in religious life, which can be a solution in facing social and cultural challenges (Dian et al. 2022).

His thoughts invite Muslims to see Islam as a religion that not only encourages peace and harmony between religious communities, but also respects differences and encourages dialogue. With a more inclusive approach, we can see that Islam is not a religion that must separate humanity, but a religion that invites us to live together in harmony despite various differences in backgrounds (Dian et al. 2022). This perspective is especially relevant in an increasingly pluralistic and interconnected world. By understanding and applying these principles, we can work together to create a more peaceful and respectful society, while reducing the potential for conflict caused by differences.

This study intends to study the ideas of Nurcholish Madjid as a basis for developing Islamic teaching methods that can reduce community disputes in the 5.0 era. Islamic religious education is seen as a powerful tool to instill the values of peace, tolerance, and respect for differences, which are the essence of Cak Nur's thought.

By analyzing the relevance of the values offered by Cak Nur in the context of Islamic education, this research is expected to contribute to academic debate as well as offer practical solutions. The results of this study will not only enrich the scientific literature, but also provide guidance for education practitioners in building social harmony in this increasingly complex era.

B. RESEARCH METHODS

This study uses a literature study (*Literature Studies)* This research method relies on the study and analysis of texts, where the data sources used are literature which is used as the main data source. This study adopts two data sources, namely primary and secondary. Primary data sources consist of the works of Nurcholish Madjid which are the main focus in the analysis of his thoughts and concepts, while secondary data sources include books, articles, and journals related to research topics. By utilizing these two types of sources, the research seeks to gain a comprehensive understanding of Madjid's thinking and its relevance in the context of Islamic education in Indonesia to overcome social conflicts in the 5.0 era (HUDA, Syamsul 2022).

The data analysis technique used in this study is descriptive analysis in accordance with literature review. Through this approach, the researcher analyzes relevant texts to

identify the central themes in Nurcholish Madjid's thinking and the issue of social conflicts that occur in the 5.0 era. Descriptive analysis allows researchers to describe and explain Madjid's thoughts in detail, as well as how his thoughts can be applied in the context of Islamic education. Thus, this research not only focuses on data collection, but also on the interpretation and in-depth understanding of the analyzed texts.

C. RESULTS AND DISCUSSION
1. Biography of Nurcholish Madjid (Cak Nur)

Nurcholish Madjid, a prominent Muslim intellectual, was born in Jombang on March 17, 1939. He comes from a respected family that has a strong religious and social background. His father, H. Abdul Majid, was a student at the Tebuireng Islamic Boarding School and had a close kinship relationship with KH. Hasyim Asy'ari, one of the founders of Nahdlatul Ulama (NU). Her mother, a female activist, is active in the Islamic Trade Union (SDI) organization in Kediri. From an early age, Nurcholish Madjid has obtained a balanced education between religious and general aspects. After completing his primary education, he continued his secondary education and then studied at the Darul Ulum Islamic Boarding School, Jombang (Adam Hasyim and Munasir 2023). On his way, he finally moved to the Gontor Islamic Boarding School, which is known for its modern and internationally oriented approach, which helped shape the basis of his intellectual and religious thinking in the future (Safitri, Manshur, and Thoyyar 2022).

Nurcholish Madjid did not stop studying at the Gontor Islamic Boarding School. He continued his studies at the State Islamic Institute (IAIN) Syarif Hidayatullah Jakarta. After completing his education at IAIN, he continued his studies at The University of Chicago. At the university, Nurcholish studied Islam intensively, one of which was influenced by Fazlur Rahman's thoughts. (HUDA, Syamsul 2022).

At The University of Chicago, Nurcholish Madjid met with Fazlur Rahman, who played a major role in influencing his choice to study Islamic studies. In the course of his career, he served as Chairman of the Executive Board of the Islamic Student Association (PB HMI) at IAIN for two consecutive periods. During his leadership, he managed to formulate organizational principles known as *Basic Values of HMI's Struggle*. In addition, Nurcholish is also active in the international arena, serving as the leader of the Southeast Asian Islamic Student Association (PEMIAT) and as Assistant Secretary General at the International Islamic Federation of Student Organization (IIFSO).(HUDA, Syamsul 2022).

2. Nurcholish Madjid's Thoughts on Islamic Education

Islam as a religion that encourages progress has great potential to become the foundation of cross-cultural and religious dialogue. Nurcholish Madjid, an influential Muslim intellectual, emphasized the need for a reinterpretation of Islamic teachings oriented towards inclusivity and diversity. According to him, Islam must continue to be relevant to the dynamics of the times without losing the essence of its main values. Madjid argued that Islamic education has a central role in this process, namely by integrating universal values that can be accepted by various levels of society. This approach not only maintains the fundamental principles of Islam, but also makes it more contextual in modern life.(Haq 2021).

Madjid also emphasized that the ideal education must form individuals who are open-minded, critical, and able to analyze various problems with a constructive approach. He believes that this kind of education will not only improve the quality of individuals, but also make a positive contribution in answering global challenges. In his view, an educated Muslim must be able to bridge differences and become an agent of progressive change, both in local and global contexts.(Ananda 2022).

Education, according to Madjid, aims not only to produce religiously devout individuals, but also those who can contribute to world peace and development. Thus, an inclusive reinterpretation of Islamic teachings and progressive education are key in presenting Islam as a relevant and constructive force in modern society.

Nurcholish Madjid proposed a pluralist approach in Islamic education as a response to the needs of an increasingly diverse society (Abdullah 2021). This approach not only emphasizes the importance of respecting differences, but also harnesses diversity as a potential and strength in building a harmonious society. In his view, Islamic education must be able to create space for the creation of constructive cross-cultural and cross-religious understanding.

With this approach, Islamic education is expected to be an effective instrument in developing intercultural dialogue that respects each other. This dialogue, according to Madjid, not only serves to strengthen social cohesion, but also serves as a foundation for the creation of peace and stability in the midst of diversity. Education based on pluralism can foster inclusiveness, tolerance, and respect for universal values that exist in various traditions.

Furthermore, Islamic education that adopts the principle of pluralism is not only relevant to the local context, but also has significant potential in building harmonious relationships at the global level. Thus, this approach emphasizes that Islamic education is not just a tool for the inheritance of traditions, but also a means to build a more open and progressive civilization. (Hastuti and Abidin 2022). This approach is in line with the principles of democracy and humanism promoted by Madjid, where each individual is given the freedom to think and express within the framework of Islamic values.(Musyrifin 2016).

3. The 5.0 Era and Social Challenges

The 5.0 era is marked by an increasingly deep integration between technology and human life, which presents new challenges in the dynamics of social relationships. One of the main problems that arise is the phenomenon *of echo chambers* and the polarization of society. Digital technology, especially social media, plays a role in shaping isolated groups in their own perspective. In these situations, individuals tend to interact more often with information that supports their personal beliefs or views, while different viewpoints are often ignored or even attacked. This kind of interaction pattern narrows the space for a broader understanding, thereby reducing the opportunity for constructive dialogue between groups with diverse views. This phenomenon has the potential to exacerbate social tensions, as the polarization generated by *echo chambers* tends to reinforce negative stereotypes and reduce tolerance for differences. In this context, the main challenge is how to use technology wisely to encourage openness, inclusivity, and productive dialogue between groups, in order to reduce the negative impact of social fragmentation in this digital era.

The Society 5.0 era brings great opportunities to improve the quality of life through technological innovation, but also presents challenges that require society to be more critical and adaptive to change. One of the impacts can be seen in the field of education, where the massive integration of technology can reduce direct social interaction between students and teachers. This lack of interaction has the potential to hinder the development of healthy interpersonal relationships, which are an important component in the learning process and character building. Technology, while offering efficiency and accessibility, cannot fully replace the role of human interaction in building emotional connections and deep understanding.(Nur, Mahya, and Santoso 2022).

Therefore, a balanced approach is needed in integrating technology into education, so that the benefits of innovation can be optimized without sacrificing the essential aspects of social relationships in teaching and learning life.

Inequality of access to technology is an important social issue, as certain groups are at risk of being left behind in taking advantage of digital advancements. While technology offers great potential to improve the quality of life and open up new opportunities, not all individuals or communities have equal access to digital resources. This condition can exacerbate social disparities, especially between groups with adequate economic capabilities and infrastructure and those who are less fortunate. As a result, marginalized groups face barriers in benefiting from technology, such as access to online education, economic opportunities, and critical information. This inequality not only hinders individual development, but also has the potential to reduce the competitiveness of a society as a whole in the digital era. Therefore, systematic efforts are needed to increase the inclusivity of technology access to ensure that the benefits of digital progress can be felt equally by all levels of society(Hujaimah et al. 2023).

4. Inclusive Education

The inclusive Islamic approach emphasizes the importance of the principle of pluralism, which focuses on universal brotherhood (*ukhuwah insaniyah*) as the basis for interaction between human beings. In this case, education plays an important role as a tool for value transformation to build a tolerant character and respect differences. Inclusive Islamic education not only aims to transfer religious knowledge, but also to instill mutual respect and understanding of diversity. As expressed by (Purnomo and Solikhah 2021), Islamic education should be able to create an environment that supports interfaith dialogue, as well as respecting differences as part of sunnatullah. This view is also in line with Nurcholish Madjid's thinking that a tolerant and inclusive attitude in Islam is a manifestation of the basic teachings of Islam itself, which encourages its people to interact well with followers of other religions without reducing their belief in the truth of their religion. Thus, inclusive Islamic education is expected to be a means to build a more harmonious society, which not only respects differences, but also utilizes diversity as a strength in strengthening ukhuwah insaniyah(Purnomo and Solikhah 2021).

Thus, education based on the principle of inclusiveness is expected to give birth to a generation that is not only academically intelligent, but also has good morals and is able to build harmony in a diverse society. Through this approach, universal human values can be instilled, resulting in the creation of a harmonious and mutually respectful society.

DISCUSSION

In the 5.0 era, several factors have developed that trigger the emergence of social conflicts. First, digital inequality and unequal access to information have become one of the main causes. Digital technology has made information readily available, but its distribution is still uneven. Minority groups such as rural communities or underprivileged communities often do not have full access to the internet and modern information resources. This can exacerbate socio-economic and political disparities, as they cannot participate fully in public discourse and decision-making processes.(Castells 2009. 125).

The spread of biased information, hoaxes, and hatred based on religion or ethnicity further widens the gap between tribes. Social media, which is now widely used, provides space for radical ideas and negative propaganda to spread quickly. This false information is often spread by parties with political or economic interests, who use the platform to manipulate people's emotions and thoughts. As a result, people become vulnerable to manipulation that can change their perceptions and attitudes towards certain groups. This condition has the potential to damage the existing social structure, as it ignites hatred and tension between groups. This tension often leads to violent reactions, which often transform into physical conflicts. People who are exposed to incorrect or inaccurate information will

be more easily provoked, and inter-ethnic and inter-religious conflicts are increasingly difficult to avoid. Therefore, it is important to increase media literacy and social awareness so that people can be wiser in receiving information and reduce the potential for division caused by the spread of false or provocative information.(Weng and Lin 2022).

One of Nurcholish Madjid's thoughts, better known as Cak Nur, regarding the statement "Islam, Yes; The Islamic Party, No." describes efforts to separate religion from practical politics and reduce the politicization of religion (Rozak et al. 2015). In his view, Cak Nur criticized Islamic parties that he considered incapable of substantially representing the aspirations of the ummah and were more inclined to prioritize the interests of groups or individuals. He argues that political institutions often use Islamic values as a tool to gain power, without paying attention to the essence of Islamic teachings themselves (Majid 1998). By emphasizing the importance of commitment to universal Islamic values, such as justice and deliberation, Cak Nur invited Muslims not to be caught up in political symbolism that can damage the integrity of Islamic teachings. Through this approach, Cak Nur hopes that the people can focus more on the principles of Islamic teachings that promote the common good, without being trapped in political ambitions that only benefit a few parties. (Janah 2017).

Islamic education that emphasizes universal values plays a very important role in shaping the character and outlook on life of the younger generation. In this context, Islamic education not only aims to instill religious knowledge, but also teaches human principles that prioritize justice, peace, and respect for human rights. With an inclusive approach, Islamic education can provide students with broader insights into the importance of diversity and tolerance in social life. In line with the views of Nurcholish Madjid (Cak Nur), Islamic education should emphasize more on the substance of religious teachings, such as social justice and deliberation, rather than being trapped in forms of political institutions that can obscure the essence of the teachings themselves. In this case, education not only serves to delve into religious knowledge, but also as a means to form a character that can appreciate differences and contribute to social peace.

Furthermore, Islamic education with an approach based on human values and inclusivity has great potential to become an effective agent of social transformation. Education that promotes mutual respect and tolerance will equip the younger generation with the social skills necessary to live in a pluralistic society (Rahmat and Yahya 2022). In an increasingly diversified society, it is important for individuals to understand that differences are a reality that must be respected, not opposed. Thus, Islamic education that prioritizes universal values can create a more harmonious, just, and peaceful society. If Islamic education is carried out correctly, then it can avoid the danger of politicization of religion that can trigger conflicts and divisions. Through education that instills true Islamic values, the younger generation is expected to become individuals who are able to appreciate diversity and work together to create a better society.

The implementation strategy of Islamic education in overcoming social conflicts is becoming increasingly relevant in an increasingly plural and pluralistic society. One approach that can be adopted is multicultural education, which incorporates cross-cultural and religious understanding into the Islamic education curriculum (Rusdiah, Noer, and Hudriati 2019). By including materials that reflect diversity, students are invited to respect differences and build an attitude of tolerance. This is in line with the view that education should not only focus on teaching religious teachings, but also teach to embrace diversity as an integral part of social life (Nurhasanah 2021). Multicultural education has the potential to reduce tensions between groups by creating space for dialogue and mutually respectful cooperation (Parkhouse, Lu, and Massaro 2019).

In addition, strengthening digital literacy is an important aspect of this education strategy. In the midst of the rapid flow of information, the younger generation needs to be equipped with the skills to sort out correct and useful information, especially in cyberspace which is often filled with hoaxes and hate speech. Good digital literacy allows students to interact constructively in the digital world and avoid conflicts that arise due to misinformation (Dimyati, Fatra, and Hafiz 2024). With this, they can become responsible internet users, while actively creating a more peaceful social environment.

The application of Islamic values *rahmatan lil 'alamin* also needs to be an important part of Islamic education. This concept affirms that Islam is a religion that brings grace to all mankind, including in diversity. By integrating universal values such as justice, compassion, and respect for humanity, Islamic education can contribute to the creation of a more harmonious society. Islamic education that prioritizes these values not only aims to form spiritually pious individuals, but also encourages them to actively play a role in creating social welfare (Yamin, Ahmad, and Suhartini 2022). The integration of these three elements, multicultural education, digital literacy, and Islamic values of rahmatan lil 'alamin will make the implementation strategy of Islamic education more effective in overcoming social conflicts. It is hoped that the younger generation will not only become the successors of religious teachings, but also agents of change that can create an inclusive and peaceful society.

D. CONCLUSION

In the 5.0 era, social conflicts are often triggered by digital inequality, the spread of biased information, and the politicization of religion. Digital inequality magnifies socio-economic disparities, while hoaxes and hate speech spread through social media exacerbate societal polarization. Nurcholish Madjid's thought emphasizes the importance of separating religion from practical politics and promoting universal Islamic values such as justice and tolerance.

Islamic education that emphasizes the values of inclusivity and humanity can be an effective solution to overcome social conflicts. Strategies such as multicultural education, strengthening digital literacy, and the application of Islamic values of rahmatan lil 'alamin enable the younger generation to become agents of change that create a harmonious and peaceful society. With proper education, Muslims can not only avoid the dangers of politicization of religion, but also contribute to social peace in a pluralistic and pluralistic society.

In this study, only the value and thinking of Nurcholish madjid in the field of Islamic Education are only limited to the concept of thought. In this case, it is necessary to conduct further research related to implementation in schools and their evaluation.

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