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Integration Concept of Technology and Values to Society 5.0

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Abstract
This article is a concept paper that focuses on the importance of technology and value
education in shaping and influencing the civilization of a nation and country. The purpose of
this study is to discuss about UTAUT and UTAUT2 usage which are focused on zoom
technology used by past researchers for the programs education whether formal or informal
and value education from a perspective of Risalah Nur. The objective of this study was to
examine the influencing factors for acceptance and the use of ZOOM as well as value
education in Malaysia. A conceptual framework that incorporates learning technologies in
Society 5.0 with value-concepted education by Bediuzzaman Said Nursi is developed. To
achieve Society 5.0, the components of technology education and values are blends together
because those components are the main cause in developing a great nation in reflecting the
civilization and quality of a country in the world.
Keywords: Zoom, Society 5.0, Risale-i Nur, Value

Introduction
Education is important in reflecting the civilization as well as the quality of a country in the
world. In the era of the Society 5.0 that is formed by the Industrial Revolution 4.0 (IR4.0), this
importance needs to be taken seriously because without education, a country retreats.
According to Din (2021), Society 5.0 is a smart society that emphasizes the integration of
smart technology and humans. This society was triggered in Japan, which is also known as the

"soul machine" (Nuruddin, 2020) which emphasizes on technology and human-based founded and associated with the Industrial Revolution 4.0.

Society 5.0 describes the 5th generation according to the flow of society in world history based on the chronology that started from the hunter or hunting community society (Society 1.0), followed by agricultural society or agrarian society (Society 2.0), industrial society (Society 3.0), information society (Society 4.0) and followed by Society 5.0 which creates services, values and a new way of life. In particular, Society 5.0 is a society that can dominate life in both realms i.e. in cyberspace and in nature real. This enable analysis and synthesize the information generated of the technology of the 4th revolution in various forms that surpassed human capabilities which will have a huge impact on industry and society.

Hence, Society 5.0 needs to be prepared to face the rapid changes brought by Industrial Revolution 4.0 where previously our precisely focuses are o technologies. Industrial Revolution 4.0 represents a combination of cyber-physical systems, the Internet of Things (IoT) and systems which now created new jobs that may not be relevant to the current career (Yunos & Din, 2019). In 2011, the world began to enter the 4th wave of industrial revolution which started in developed countries. In this era, computers and automation works with variation of new methods. Machines, devices, sensors and humans communicate with each other and various problems that are too difficult now can solved with new technologies using automation, analysis and big data simulation and system integration. New technology not only can help solve a problem that used to be very difficult but it can also help make predictions before a problem or disaster occurs. With this new technology, computers can teach itself using the machine language for which this process is called as Machine Learning where machines learn so as to acquire intelligence. In fact, Industrial Revolution 4.0 also changed the work of the future and helped balances the income and its distribution that will reduce economic inequality (Yunos & Din, 2019).

The success of the Industrial Revolution 4.0 and Society 5.0 must go hand in hand for comprehensive development which can be utilized in order to build a civilized and prosperous society (Din, 2021). According to Dewan Bahasa dan Pustaka, "civil society" is a society that is advanced not only in material aspect but also advanced in spirituality aspect and thought process to produce a prosperous society. Nurturing and educating is not an easy task. For parents and teachers to find it easy is only because of the love and passion in educating students and raising children despite any difficult circumstances. However, it is such fact that educating students and raising children has never been easy, rather the tasks are becoming increasingly challenging day by day especially with the change of technology industry.

UTAUT & UTAUT2
This UTAUT model was developed by Venkatesh et al (2003) who incorporate the main ideas of the eight models of consumer acceptance models (Alshehri et al., 2012). The UTAUT model has four main constructs namely Performance Expectaancy, Effort Expectancy, Social Influence and Facilitating Conditions. There are also four moderators in this model: Gender, Age, Experience, and Voluntariness of Use which has various effects that influencing the main construct. Overall, UTAUT model is a combination of 32 variables found in eight existing models to four main constructs and four moderators hence UTAUT is considered as the most suitable model for the current study. UTAUT is proven to outperform all the models adopted for the use of the technology especially in the field of research almost 70 percent of cases. Figure 1 shows the original model UTAUT adapted from (Venkatesh et al., 2003).
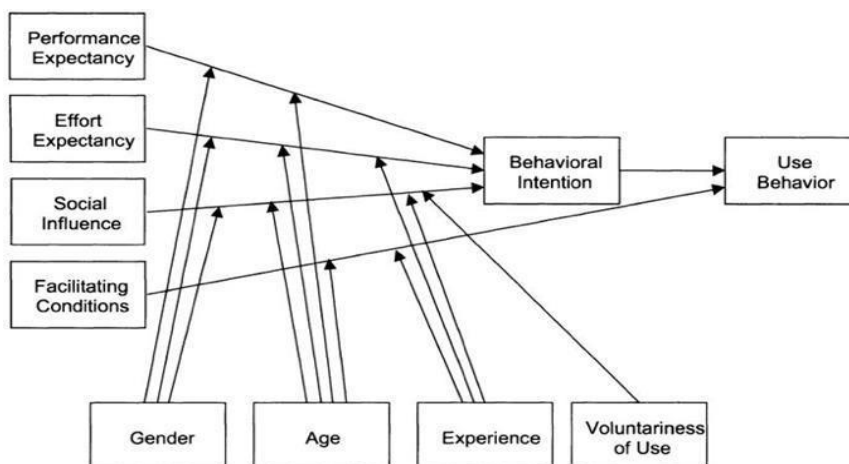
Figure 1. The Unified Theory of Acceptance and Use of Technology (Venkatesh et al., 2003)

The UTAUT model was extended to UTAUT2 model in 2012 for studying consumer acceptance and use of technology (Venkatesh et al. 2012). The UTAUT2 model has the addition of three new constructs from the original UTAUT model namely Hedonic Motivation, Value Price and Habit (Facilitating Conditions). The following is the UTAUT2 model as in Figure 2 below.
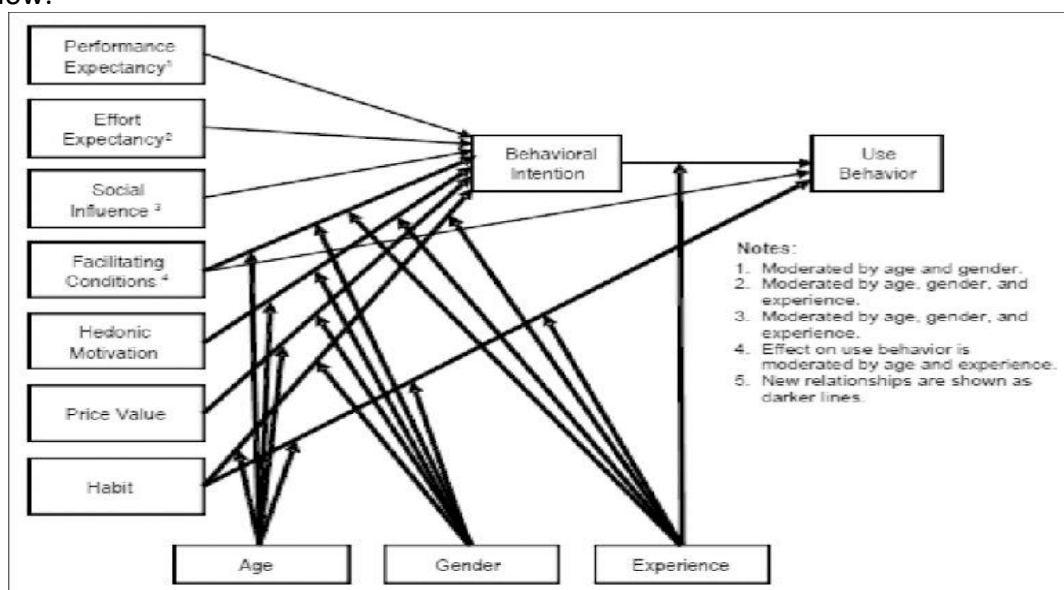

Figure 2. Unified Theory of Acceptance and Use of Technology 2 (Venkatesh et al., 2012)

UTAUT2 is proposed as a useful model for understanding the usage of technology in general. The main difference between UTAUT and UTAUT2 is the intention of behaviors and usage relationships are simplified by experience with technology. Identifying the three key constructs that describe user behavior in use of technology are: hedonic motivation, price values and habits, and it suggested gender, age and experience as moderating variables. UTAUT2 modeled how habits directly influence consumption behavior (USE) and indirectly through behavioral intention (BI). Comparing the results of UTAUT2 and UTAUT, Venkatesh et al (2012) found out how the variance explained in both behavioral intention (74 percent) and technology use (52 percent) was large, compared with the UTAUT baseline which explained 56 percent and 40 percent of the variance in both the intention and the usage.

Therefore, UTAUT2 is more suitable for use to explain the intention of the behavior and use of a technology.

Zoom Technology

The Zoom app helps educators interact with their students easily (Mullinix, 2018). Zoom is suitable for the learning environment during the 2020 global pandemic. There are variation of video conferencing applications but Zoom has impressed many with its simple configuration steps, low cost financing and good webinar experience (Deal et al., 2019). Not only using Zoom saves time taken to travel and transportation costs (Delello et al. 2019), Zoom users can also choose to record the sessions, collaborate on projects, create data sharing and various other facilities. According to Agarwal and Kaushik (2020), there are positive effects of student morale against online learning using Zoom despite some barriers in the use of Zoom such as the number of entries, the duration of one-time session and few technical errors while running a Zoom session. However such shortcomings can be addressed by purchasing an advanced version of the software that allows more timely-session, and better opportunities to interact with students with affordable cost.

Social Problems and Moral Collapse

Most of the issues happening in our country involve teenagers still on the bench high school, and ones that currently studying in higher learning institution. Teenagers are now moving towards trends and "up to date" cause them to fall into disobedience and moral decay. They are seen as smarter and braver in doing things that violate the teachings of religion as opposed to doing practices that good. They act upon lusts and pleasures of the world instead and ignoring guidance that benefits the hereafter. The cause of this disobedience and immoralities is due to the lack of education and fragile religious beliefs, with the abuse of the internet usage to browse pornographic websites and bad influence from immoral peers.

In addition, the increasing issue of suicide often featured in the press and television especially during the hit of Covid-19 pandemic. Most act of suicidal happened because of the unwillingness to face failure and giving up on living throughout Covid-19. This is highly due to lack of self-awareness and weak faith. Based on the two issues discussed, moral collapse and lack of identity as the cause are due to lack of education about values and religion. Education is viewed simply as provision to acquire knowledge and skills in order to obtain material rewards such as a job good and high salaries (Adam & Kassim, 2008). One should know the goal of lives, the main purpose and wisdom of God for bringing man down to this earth to live. According to Nursi (2018), there are twenty-nine important features of a life needs to be observed and understood because life has a great purpose and life is also a great outcome like the most precious fruit for nature where the purpose and fruits of life is eternal life. This includes gratitude, worship, praise and love for the giver of life, which is God. Know that those who limit the purpose of his life on pleasure, negligence and lust, indeed has underestimated such precious favors; the pleasures of life, favors feelings, and intellect.

The scenario of social issues occurring across the nation is increasingly alarming. Among them are snatching, vandalism, drunkenness, gambling, rape, disrespect for parents, child abduction, pedophile, free sex and so on. The media often reported high cases of child abandonment which resulted from free mixing and immoral sexual activity resulted in out of wedlock childbirth with invalid status and worst, abandoning the children without mercy and humanity. Newborns are dump in trash cans, public restrooms, and drains causing it to be infested with ants. It's tragic and sad; one had to wonder where is the nature of compassion

in these human? This is due to the serious collapse of morals among teenagers and showing an emphasis needs to take this issue seriously. Social diseases like this hit also the country of Turkey where over 90% of the population is Muslim. Social disease widespread in the 20th century according to their reformist scholar Bediuzzaman Said Nursi (1877-1960), it is because of wanting progress hence willingly to pawn out faith causing further damaged and illness. According to Nursi, the best cure is value education across science and technology that is based with understanding of the Quran and Sunnah (Nursi, 2011, 2012, 2014, 2018, 2021).

Values Education
In 2020, in the wake of the COVID-19 outbreak several innovative technologies have been specially designed to bring a new fit in the inseparable intersection of teaching with the educational learning dimension. Technology availability in all settings of academics, especially STEM, have enabled educators to implement a variety of diverse pedagogical approaches to engage students more effectively in STEM learning. According to Stefanile (2020), Zoom application is a digital tool where video and audio are used primarily for collaborative conferencing among educators in all subject areas because of its accessibility.

At the school level we are exposed to 16 noble values in a variety of ways either directly through Islamic Studies and Moral Education lessons or indirectly either through co-curriculum or across the curriculum through other subjects (Din & Kilicman, 2017). Even so, noble values are not yet cultivated whether they are learned directly or indirectly in school as studies by Din et al (2020) showed that the methods implemented have not been successful in helping students coming out of the education system in Malaysia cultivated with noble values. The application of noble values in the approach to education has been the focus of the government previously however Malaysia has not been able to achieve this objective (Mohamad et. al., 2018). Based on the study by Din in 2020, it is found that the community in Turkey can apply the values learned using educational methods and materials from the perspective of Risalah Nur. Values from perspective Risalah Nur has helped the Turkish state save its people and become a nation Islam is advanced. According to Din et. al (2020), proper planning had help other countries in the world to achieve the vision as the fastest and most practical method to global security. Thus, this study assumes application using materials and methods by using technology to deliver education on the value of being able to giving an impact that is more easily understood and practiced to cultivate deep values in life and career.

This study will implement a value education module using a platform Zoom by taking into account all 5 values studied by (Arsad & Osman, 2019). All of them will be integrated in 19 relevant selected value elements education namely from the perspective of Risalah Nur by Imam Bediuzzaman Said Nursi, the mujaddid of the 20th century and Imam Abu Hamid al-Ghazali, the mujaddid of the 5th century. The choice of this element is more comprehensive and is expected to have a significant impact on students with a longer period of 20-30 weeks until the module can be completed by carrying it out outside of formal time in particular. Hence the encapsulated elements in this study labeled with the values of (1) perseverance, (2) patience, (3) confidence, (4) applying sunnah of Prophet Muhammad, (5) prayer, (6) asking help (istiadzah), (7) modesty, (8) hijab, (9) sick, (10) elderly, (11) cleanliness, (12) justice, (13) wisdom, (14) thoughtful (tafakkur), (15) poverty, (16) helplessness, (17) love, (18) loyalty and (19) invention.

Bediuzzaman Said Nursi

Bediuzzaman Said Nursi was born in Eastern Turkey in 1877 (Nursi, 2021). He was born in a modest family and had the advantages of extraordinary memorization and intellectual power, allowing him the ability to memorize and study books related to interpretation or tafseer, hadith, and more. In Islamic studies, he was 14 years old when he was given the title "Bediuzzaman" by the scholars which means "Wonders of the Age". Other than studying and memorizing religious knowledge, Nursi also studied science such as chemistry, biology, physics, mathematics, and so on as he's aspired to set up Madrasah az-Zahra (University of az-Zahra) which combines religious knowledge and science. However the wish discontinued due to the outbreak of World War I causing The Ottoman Turkish government collapsed and replaced by the new Turkish Republic on 1923 with a secular system. Despite that, Said Nursi writes the "Collection of Risalah Nur" which consists of 12 volumes including al-Kalimat, al-Maktubat, al-Lamaat, as-Syuaat, and al-Matsnawi al-'Arabi an-Nuri. In the collection, he discusses the pillars of faith, the importance of worship, sincerity in doing good and brotherhood. His mission in writing this collection is to save the faith of the Turkish people and mankind as a whole due to radical secularization. Said Nursi died in 1960 M however his monumental work, the Collection of Risalah Nur is still read, studied and referred as worldwide reference. Risalah Nur has also been translated into more than sixty languages in the world including Indonesian, English and Malay (Semesta, 2013).

Value Conceptual Education by Bediuzzaman Said Nursi

The situation of Muslims around the 20th century was very deplorable and as challenges passed, mankind at the time was indeed extraordinary. Their creed and faith are attacked from various corners and angles. Heretical thoughts and superstitions such as secularism began to strike and as a result, the Muslim and the Islamic state began to fall back and losing the advantages. This became even more confusing when Western governments began interfering in the affairs of the Islamic state, until one British politician stated, "We cannot control people Islam as long as we do not separate their book, the Quran, from them". It was this sequence of events that Bediuzzaman Said Nursi swore that he would proves that the light of Qur'an is a like a spiritual sun and cannot be destroyed at all. He was determined to restore the glory of Islamic civilization and Qur'an knowledge as during the reign of the previous Islamic caliphs.

Turkey became a modern and secular country in the early 20th century. Islam lives on name. Yet when Risalah Nur (Nursi, 2000, 2011, 2012, 2014; Faiz, 2017) began to spread, in a short time the Turkish state returned to holding its values learned from the thematic interpretation of the Qur'an with unique educational methods spread throughout Turkey, the West, Europe and the Middle East. Risalah Nur in Turkey began to nurtured all over the house in Turkey as the world sees the success of Risalah Nur who managed to develop a civilized society in a short period of time in the late 20th century after the fall of the Ottoman Caliph during which secularism began to erode the values and progress was made with the industrial revolution.

At the same time at the end of the 20th century in Malaysia, the Minister of Education of Malaysia at the time popularized the term civil society as a path to modernity and Islamic civilization the Malaysian way (Din, 2021). The concept is a way of thinking to return and bringing modernity for the Malaysian Muslim community as well as maintaining and accommodate religious values that transformed into an industrial society. This movement is seen to be related as not to repeat the history of the fall of the Ottoman Turkish Empire where

among the reasons for its fall is due to the eroded civilization that caused various devastation from internal betrayal before modern Turkey along with its secularism that drastically obliterating the pillars and values of Islam in all aspects of life (Vahide, 2012).

Malaysia began to chart the transformation of education with the National Education Philosophy in the 1980s-1990s. Virtuous values began to be introduced either as subjects specifically Islamic and Moral Education as well as integrated across the curriculum. The results came from the efforts of these two countries are clearly different. Turkey with its Risalah Nur successfully translated to more than 60 languages and to more than 60 countries (Yayasan Nur Semesta, 2013) while Malaysia with its Integrated Curriculum introduces sixteen values purely integrated in teaching and taught specifically through the subject of Education Islam and Morality in schools. Studies show the desire for the application of pure values was not successfully implemented at the expected level. According to Dr. Ismail Sulaiman (2019), many of us are still difficult, lazy and do not know to even say 'thank you' upon receiving; such as gifts, help, services and advice. In general, there are still many who do not practice these noble values even though they have study it in school. There is no need to touch on the affairs of state administration and politics as it is enough if education can restore value in the individual. Risalah Nur's content not only in terms with 20th century's society, it is also able to calm the social turmoil and humanity through the pedagogy itself wuth various methods that reaches the mind and heart of anyone who reads it so that a universal reader regardless of race and religion acquires serenity practicing acquired knowledge (Wan Mohamad, 2015; Keskin, 2019).

To reach the heart and mind, the delivery of values from the perspective of Risalah Nur is seen through successful personalized educational methods for a student to achieve meaningful learning through various state-of-the-art technologies (Din, 2021). According to research by Din (2021), values that can and should be applied in the formation civil society from the perspective of Risalah Nur is divided into three parts, namely i) morality noble for an individual; ii) the spiritual strength for individual and iii) prosperous society. The values contained in these 3 parts are values or practices related to Resilience, Patience, Confidence, Sunnah Practice, Prayer, Istiadzah, Bismillah (In the Name of Allah), Simplicity (Gratitude, No Waste, No Overspent) and obey and obedience to God. These values are derived from the collection of Risalah Nur based on the Al-Quran and Sunnah as well as the value obtained from the study of Din (2021a) as these are lights that needs to be used as a guide for our lives in these challenging times as shown in Figure 3 below.
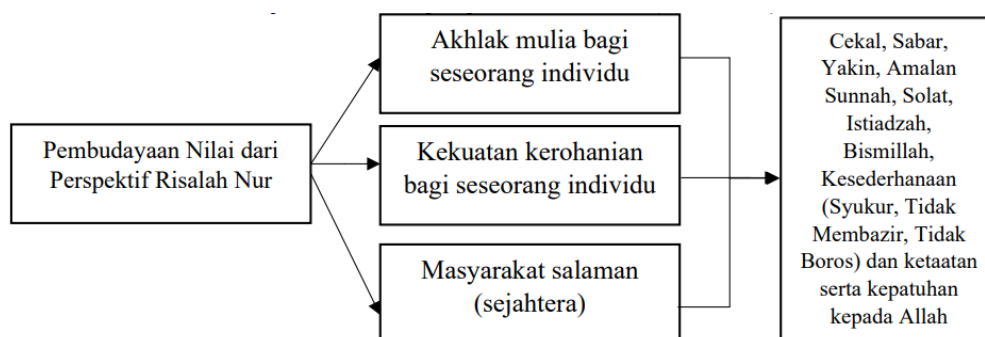

Figure 3. Values from Perspective of Risalah Nur (Din, 2021b)

A new conceptual framework as in Figure 4 is proposed based on combining the UTAUT2 model and values to study the influencing factors acceptance and use of iop-ZOOM on value based from the perspective of the Risalah Nur.
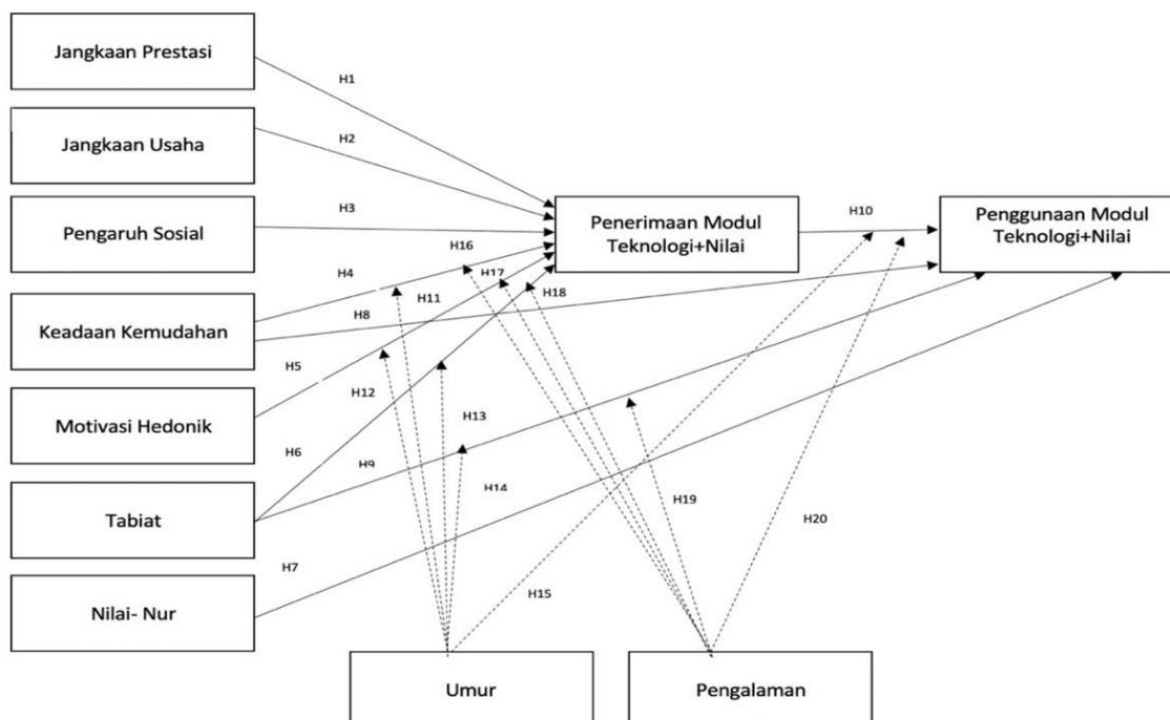
Figure 4. Acceptance and Use of Technology+Value Modules from the perspective of Risalah Nur

Conclusion

Value-based education is increasingly marginalized and most parents preferred on emphasizing the academic achievement of children in line with the needs of industry today. To overcome these social problems and preventing further collapse of morality, education must be applied starting with informal education from parents in a family. Education is like the heart of a civilization, if it stops beating then the history of a human civilization is over. This shows how important it is education in shaping a quality human civilization. Hence, it is recommended that existing education that integrated with technology focuses on values that have been proven its practical implementation based on the Risaleh Nur, the magnum opus work of Bediuzzaman Said Nursi. So we're not just going to get ahead with technology in education but also instilling good values into our culture towards a better future for global security.

Acknowledgement

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