

# Exploring the Landscape: Challenges and Opportunities for Civil Society in the Era of Society 5.0

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## ABSTRACT

This paper offers a literature review that examines the landscape of civil society in the period of Society 5.0, with a particular focus on Indonesian Islamic society. Society 5.0 is a vision for the future of a technologically sophisticated society that is harmoniously blended with human-centric values. Civil society in Indonesian Islamic society has a critical role in protecting citizen interests, fostering social well-being, and pushing societal change in accordance with Islamic teachings. This study examines the challenges faced by Indonesian Islamic civil society organizations in harnessing the potential of emerging technologies while addressing ethical considerations, power dynamics, and data privacy concerns within an Islamic framework, based on a thorough review of existing literature. Simultaneously, it reveals the opportunity presented by Society 5.0 for Indonesian Islamic civil society to use sophisticated technology, cooperate across sectors, and magnify their effect while respecting Islamic ideals. This research highlights strategies for Indonesian Islamic civil society to navigate these challenges, such as building technological capabilities, fostering collaborations, and advocating for supportive policy frameworks based on Islamic principles, based on an analysis of studies identified in the literature. Finally, this article underlines Indonesian Islamic civil society's vital role in defining the development of Society 5.0, encouraging a participative and inclusive future within the Indonesian Islamic framework. By incorporating the context of Indonesian Islamic society, it further narrows down the focus of the study, recognizing the specific challenges and opportunities faced by civil society organizations within the Indonesian Islamic context in the era of Society 5.0.

**Keywords:** Challenges, Islamic Civil Society, Opportunities, Society 5.0

## INTRODUCTION

The rapid advancement of technology has ushered into a new era of societal transformation known as Society 5.0. This vision of a digitally linked society based on human-centric values has far-reaching consequences for a variety of sectors, including civil society. In the setting of Indonesia, where Islamic society has substantial power, the impact of Society 5.0 on civil society takes on a new dimension. Civil society, as a vital pillar of social engagement, has a critical role in protecting citizen interests, fostering social well-being, and pushing societal change in accordance with Islamic values. Understanding the difficulties and possibilities that emerge for civil society groups within Indonesian Islamic society in the Society 5.0 age is therefore critical.

As stated by Rojas et al., Society 5.0 is defined as a set of systems (such as energy management and road transportation systems, among others) that connect to the Internet to mitigate both local and global social problems (such as carbon emissions reduction). This

new social concept seeks to balance the implementation of Big Data Innovations, AI or Artificial Intelligence, and the Internet of Things, alongside the improvement of major societal problems such as competitiveness, productivity, connection, and wellbeing. All of this is based on maximizing human use of the ongoing advancement in technology, digitization [1]. Deguchi et al., added, the vision of society described in Society 5.0 necessitates considering two types of relationships: the interaction between society and technology and the relationship involving society and individuals as mediated [2].

The purpose of this study is to explore the landscape of civil society in the period of Society 5.0, with a particular focus on Indonesian Islamic society. This research tries to give insights into the issues encountered by civil society groups in Indonesia as they navigate the quickly expanding technology world while adhering to Islamic values by drawing on a comprehensive analysis of current literature. It intends to offer insight on the issues faced by developing technologies in the Indonesian Islamic environment, such as ethical considerations, power dynamics, and data privacy concerns. Furthermore, it seeks to unearth the opportunity that Society 5.0 gives for civil society groups in Indonesia to use sophisticated technology, encourage cross-sector cooperation, and increase their influence while adhering to Islamic principles.

This research aims to highlight approaches and strategies for civil society groups in Indonesia to effectively traverse the difficulties offered by Society 5.0 within the context of Islamic principles through reviewing multiple studies, researches, journal articles and best practices discovered in the literature. These tactics may involve developing technological abilities while adhering to Islamic principles, promoting relationships with varied stakeholders within the Islamic ecosystem, and pushing for policy frameworks that are supportive of Islamic values. This study intends to shed light on the crucial role of civil society in defining and influencing the development of Society 5.0 within Indonesian Islamic society, eventually encouraging a participative and inclusive future that aligns with Islamic principles.

Finally, as Society 5.0 continues to transform society, it is critical to comprehend the ramifications for civil society groups operating within the Indonesian Islamic context. This paper aims to contribute to the discourse on advocating for societal well-being based on Islamic principles, effectively harnessing technology, as well as driving positive change by exploring the landscape, challenges, and opportunities for civil society in this era, specifically within the Indonesian Islamic society. The study's findings can be a useful resource for researchers, civil society practitioners, and policymakers striving to gain insight into the difficulties of Society 5.0 within the Indonesian Islamic setting and harness its potential for societal improvement.

## **METHODS:**

This study utilizes a qualitative research design, especially a literature review, to investigate the landscape of civil society in the Society 5.0 age, concentrating on the difficulties and possibilities that emerge during this revolutionary period. A literature review is an effective research strategy for this study since it provides for a thorough investigation and synthesis of current academic literature, offering significant insights into the subject matter.

By definition, Chigbu conveyed that a literature review is an assessment of available research works on a specific academic theme, topic, or subject under investigation by a researcher. It is a process of investigating previously written and published collections of writing in order to achieve specific research objectives that are not already met by the works under investigation [3]. Snyder added that literature reviews are valuable when the goal is to present an overview of a specific subject or research challenge. This form of literature evaluation is often undertaken to assess the level of knowledge on a certain issue. It may be used to generate research agendas, identify research gaps, or just debate a certain topic. They can also serve as a foundation for knowledge growth, provide policy and practice recommendations, give proof of an effect, and, if successfully done, have the potential to generate new ideas and directions for a certain subject [4].

## **Results and Discussion:**

The Results and Discussion section aims to synthesize and analyze the key themes and insights derived from the extensive literature review conducted for this study. This study identified and examined current information and viewpoints on civil society in the period of Society 5.0, with an exceptional focus on the Indonesian setting and Islamic society, through a comprehensive assessment of key scholarly papers, reports, and publications. This section provides an overview of the primary results and debates by summarizing the research, throwing light on the difficulties and possibilities encountered by civil society groups and offering insights into prospective solutions and suggestions. Although this study does not give new empirical data, it adds to current knowledge by combining and interpreting the literature to provide a thorough grasp of the subject. This section of the article will be divided into several sub-headings.

### **1. Overview of the Landscape of Civil Society in Society 5.0**

#### **1.1 Overview of the key concepts and characteristics of Society 5.0**

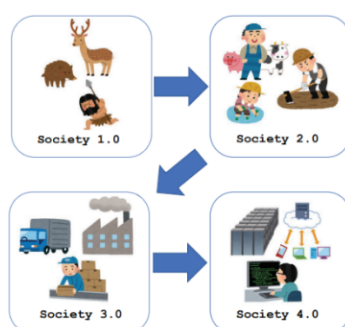
Society 5.0 is the next-generation society envisioned by Japan's Cabinet Office or

*Keidanren* in the 5th Science and Technology Basic Plan, which information was disseminated in January 2016, with a focus on the year 2025 [5]. Society 5.0 is characterized technologically as a system of systems (SoS) in which numerous systems (e.g., road transportation systems, energy management systems, etc.) create a large networked system. In a system of systems, two or more heterogeneous systems share information and work together to meet a global demand [6]. The notion of Society 5.0 seeks to address societal concerns such as competition, productivity, connection, and well-being from a fresh viewpoint. Different elements would be linked in this new era, and technology would join a super-intelligent society with complete integration from artificial intelligence (AI), the Internet of Things (IoT), big data and people services to facilitate digital and physical infrastructures for humans. The goal is to construct social foundations in which anybody may generate value at any time and in any location, in a secure atmosphere and in accordance with natural settings, without any limits such as those that already exist [1].

## 1.2 Understanding the role of civil society within the broader societal transformation

Society 5.0 seeks to position humans at the center of innovation, leveraging the influence of technology and Industry 4.0 outcomes with technological integration to increase quality of life, social responsibility, and sustainability [7]. Society 5.0 (also known as the super-smart society) is the next-generation of society that defined as groups of people hunting and gathering in harmony with nature (Society 1.0), agricultural society based on agricultural cultivation, increasing organization and nation-building (Society 2.0), industrial society which promoted industrialization through the industrial revolution, allowing mass production (Society 3.0), and information society that realizes increased added-value by connecting intangible assets as information networks (Society 4.0) [8]. Figure 1 below depicts the evolution of our civilization from 1.0 to 4.0. This concept was first publicly suggested in Japan's 5th Science and Technology Basic Plan, which was approved by Cabinet Decision in January, 2016

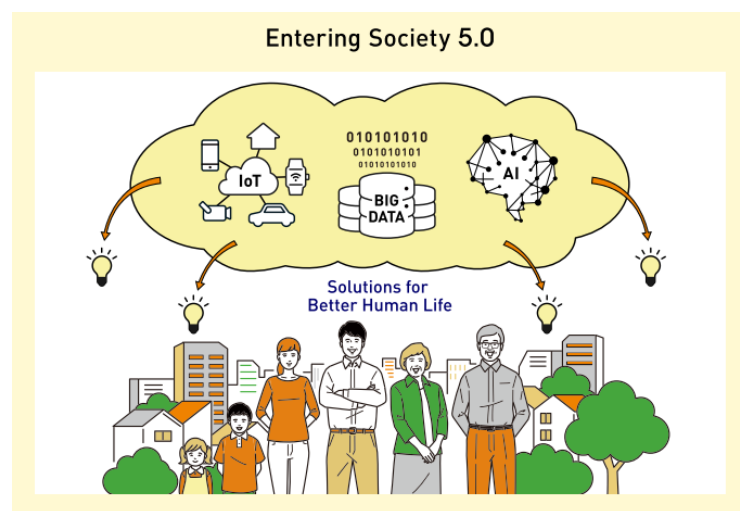
**Figure 1. The evolution of Society 1.0 to Society 4.0**



**Source:** Masaaki Nagahara, *A Research Project of Society 5.0 in Kitakyushu, Japan*, 2019, pp. 803-804

The purpose of Society 5.0 is to establish a human-centric society in which economic development and societal issues are met, and individuals may enjoy a high quality of life that is both active and pleasant. It is a society that will respond to people's diverse requirements, independent of geography, age, gender, language, and so on, by providing required things and services. The merger of cyberspace with the actual world (physical space) to generate quality data and, from there, develop new values and answers to difficulties is critical to its implementation. Japan's national goal is to aim towards a new, human-centred society while also resolving a number of societal concerns [9]. In conclusion, as mentioned in the beginning of the sub-heading, the civil society is positioned in the center of Society 5.0 societal transformation, as illustrated by Figure 2 below;

**Figure 2. Scheme of Society 5.0**



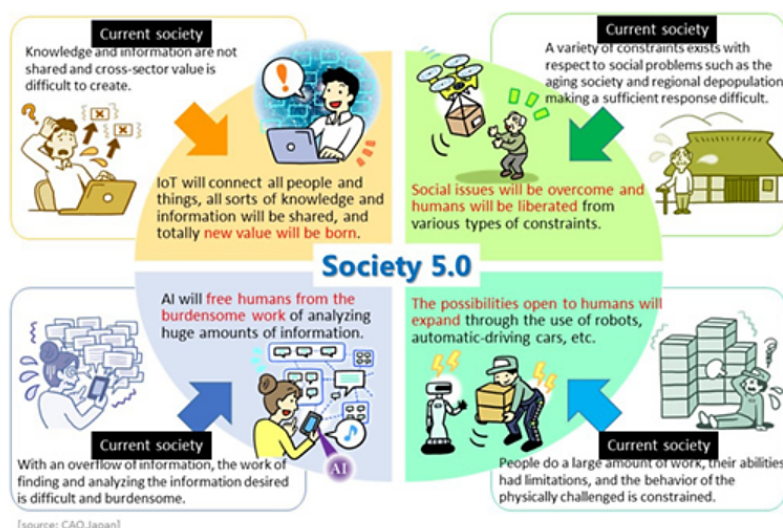
**Source:** Cabinet Office Government of Japan, Society 5.0, 2022, [https://www8.cao.go.jp/cstp/english/society5\\_0/index.html](https://www8.cao.go.jp/cstp/english/society5_0/index.html)

### 1.3 Examining the specific context of civil society in the era of Society 5.0

The process of locating the essential information from overflowing information and evaluating it was a strain since there is a limit to what individuals can accomplish, and the labour and breadth of action were limited due to age and varied degrees of aptitude. It was also difficult to respond appropriately owing to different constraints on concerns such as a declining birth-rate, an elderly population, and local depopulation. Social innovation in Society 5.0 will result in a forward-thinking society that breaks down existing feelings of stalemate, a society whose members have a common respect for one another that transcends generations, and a society in which every single individual can live an active and enjoyable life [10].

Based on the blueprint developed by the Japanese government in pursuit of the implementation of Society 5.0 to solve global problems contained in the 17 global goals in the Sustainable Development Goals [11], nine future services are expected to be used by the community by maximizing the potential for technological development. The future services are as follow; a) Cities and regions, b) Energy, c) Disaster mitigation and prevention, d) Healthcare, e) Food and agriculture, f) Logistic or supply chain, g) Manufacture and services, h) Finance, and i) Public services [12]. Civil society in the period of Society 5.0 is specifically depicted by the illustration below;

**Figure 3. Civil Society in Society 5.0**



**Source:** Cabinet Office Government of Japan, Society 5.0, 2022, [https://www8.cao.go.jp/cstp/english/society5\\_0/index.html](https://www8.cao.go.jp/cstp/english/society5_0/index.html)

## 2. Challenges Faced by Indonesian Civil Society Organizations

### 2.1. Ethical Considerations and Islamic Principles

The wind of change brought forth by Society 5.0 will undoubtedly reach all corners of the planet, including Indonesia. The country, in fact, has another appropriate term to address civil society, because the Muslim population in Indonesia has been estimated to be over 85% of the entire population [13]. Hence, the term mentioned is *Masyarakat Madani*. According to Nurcholish Madjid, one of the Muslim prominent figures in Indonesia, civil society or *Masyarakat Madani* is a civilized society that follows the example of the Prophet Muhammad ﷺ in building and developing society in Medina. *Masyarakat Madani* is a society that conforms to the original ideals of tolerance and plurality in human history, with a civilized

social order built on divine and moral principles that ensures a balance of individual freedom and public stability. Having a great understanding of plurality, appreciating science, and protecting human rights [14].

The existence of advanced technology has an influence on human communication, particularly religious communication. The spread of hoaxes including religious content has the potential to incite religious people to defame one another and even commit anarchic acts, which is totally against the principles of Islam. Several examples of social media contact that began with criticizing each other and then expanded to features of mutual insulting religion would ultimately continue to develop the same pattern, new hatred, and the same substance of mockery and hatred. Maintaining religious communication requires many aspects of society. The government as a facilitator, third parties as supervisors and intermediates when difficulties arise, religious leaders, and each religious community. Islam instructs humans to be kind to others and not to mock them, much alone perform acts of violence and force. Even while obtaining information, Islam advocates clarifying and determining the truth of the information received, including its source. Politeness and communication ethics should be practiced not just in real-world contact but also in utilizing the advanced technology [15].

## 2.2. AI, automation, human dignity and the relation with Islamic Principles

Artificial intelligence (AI) is quickly expanding into new areas of industry, corporate operations, and government policy. Deep learning skills in machine intelligence and robotics have had profound disruptive and enabling effects on industry, governments, and society. They also have an impact on wider trends in worldwide environmental sustainability [16]. Whilst the conversion of a labour process, technique, or piece of equipment to automated rather than human operation or control is referred to as automation. Automation is more than just transferring human duties to machines; it is a fundamental redesign of the work process in which both human and machine functions are reconfigured [17].

Artificial Intelligence and automation, two key components of Society 5.0, may pose a threat to human dignity and Islamic principles in general. Human dignity, a word frequently used in health (care) discourse, is also a legal notion that may be interpreted as the critical minimum criterion for assuring the preservation of every individual's self-respect in society. The idea of human dignity is based on societal recognition of a person's "worth." Certain acts, however, may disrespect this 'worth' or 'value' of human beings, and hence there may be a need for protection from such actions. Furthermore, failing to anticipate or predict such negative repercussions may jeopardize human dignity [18].

Essentially, Islam sustains its people so that they will always be civil people, both inside and outside of science and technology. As a result, technology and Islam are collaborating in ways that will benefit all of humanity, including Muslims. This is why Muslims must possess the attributes of scientists as described in the Qur'an, namely being critical, open to accepting truth from wherever it comes, and always using their brains to think critically. This is why it is essential for every Muslim to flourish in the field of Science and Technology (*IPTEK*) as a means of living that should be emphasized in order to obtain excellent enjoyment in the world and the hereafter [19].

### 2.3. Data Privacy and Islamic Ethics

In the upcoming realm of computers and digital in Society 5.0, an individual must recognize and establish one's own limits or preferences in order to achieve an agreement on the status of his privacy in a certain context or place. In other words, each individual should be granted the right to utilize one's own personal data, allowing for a more active participation in personal data management. Personal data or information, on the other hand, has become something exceedingly precious as well as fragile as a commodity, posing a danger of abuse or theft of personal data [20].

Based on the information provided above, a person or organization might use personal data capital to harm these three things: honor, body and soul, and property. Thus, personal data protection is part of the *maqashidus sharia*, or the purposes of Islamic law that must be accomplished altogether. As *khadimul ummah* (servant of the people) on the topic, the Indonesian Council of *Ulama* (MUI) previously fought for the Personal Data Protection Act (UU PDP) to be ratified quickly. Given that the PDP is *maqashidus sharia*, which is the objective of Islamic sharia that must be implemented in the middle of people's lives. Finally, after dragging on since its inception in 2016, the PDP Law became effective on Wednesday, September 20, 2022 [21].

In the era of Society 5.0, the recognition and establishment of personal limits and preferences regarding privacy are crucial. Personal data has become a valuable yet vulnerable commodity, susceptible to abuse and theft. Protecting personal data is not merely an economic concern but also encompasses the preservation of honor, body and soul, and property, aligning with the objectives of Islamic law, known as *maqashidus sharia*. The Indonesian Council of *Ulama* (MUI) played a significant role in advocating for the expedited ratification of the Personal Data Protection Act (UU PDP), considering it an embodiment of *maqashidus sharia* and essential for the well-being of individuals. With the PDP Law in effect, Indonesia acknowledges the importance of safeguarding personal data, promoting



responsible data practices, and striking a balance between technological advancements and the protection of individual dignity and rights.

### **3. Opportunities for Indonesian Civil Society Organizations**

#### **3.1 Technology-Enabled Solutions in Islamic Society**

Technology has played a critical role in creating creative solutions within Islamic community in Indonesia. Technological improvements have created new possibilities as well as distinct obstacles for Indonesia's Muslim community. This section investigates how technology has been used to address the demands and goals of Islamic society, as well as the potential effect and transformational possibilities it offers.

Khairudin and Mohammad, for instance, described the role of information technology in expanding Islamic awareness through online Islamic literature, the Qur'an, its recitation, reading, *Tafsir*, and the Prophet's ﷺ deeds explicitly in their study. Muslims may now get Islamic instruction from the comfort of their own homes because to advances in digital technology. Kids may learn about Islam through playing Islamic games and watching Islamic films. This interactive software encourages Muslim children to learn about Islam. Every Muslim and non-Muslim today will participate in online conversations on many Islamic themes, in addition to listening to Islamic presentations by famous Muslim global experts or preachers [22]. They have the right to ask inquiries and express their opinions. The role of religion in Islam is fully recognized in the Muslim world [23]. It is as supported by Apriani et al., that the search of knowledge in trends, as well as the pursuit of technology and generation, are primarily characterized as balanced social activities in Islam. Because the Qur'an commands people to repeat the Name of God and continue praying to their Lord for faster comprehension, Islam teaches the special trait of gradually gaining fresh awareness. Thus, the ethics of Islamic knowledge, which should govern the pursuit of technology and period in Islam, attempts to liberate humans from such impulses, each of which might be seen negatively [24].

Furthermore, as explained by Prof. Dr. Imam Yahya on his scientific oration of the inauguration of the professor of *fiqh* entitled "Digital *Fiqh*: Implementation of the Digitization of Religion in Contemporary *Fiqh*" at the Tengku Ismail Yaqub Auditorium 2 Building, Campus 3, UIN Walisongo, Semarang, Central Java, religious activities were more efficient and effective as the religious sector underwent transformation in the digital era (brought by Society 4.0 and the upcoming Society 5.0). In the Muslim community, various religious studies and religious ceremonies are currently taking place online. Virtual religious studies, virtual group prayers, and virtual *tahlil* are options for carrying out various religious activities during this country's Covid-19 epidemic [25].

### 3.2 Cross-Sector Collaborations within the Islamic Ecosystem

In the era of Society 5.0, where advanced technologies are harnessed to enhance human well-being and address societal challenges, cross-sector collaborations within the Islamic ecosystem in Indonesia play a crucial role in shaping a future that aligns with the principles of Islam and the goals of a technologically integrated society [15]. These collaborations leverage technology to bridge the gap between Islamic values, societal needs, and technological advancements, aiming to foster social progress, inclusivity, and sustainable development [26]. By embracing the ethos of Society 5.0 and drawing upon the principles of Islam, these collaborations offer a unique perspective on how technology can be harnessed to empower individuals, communities, and institutions within the Islamic context, contributing to a future where technology serves as an enabler for human flourishing and the realization of shared societal aspirations.

The partnership of Islamic finance and economics is one example of cross-sectoral collaboration in the use of information technology to embrace Society 5.0. According to the Ministry of the State Secretariat, continual application development is required in the current era of digitalization so that it may be used efficiently according to their demands, and the government promotes the development of this technology. *KESAN*, stands for *Kedaulatan Santri* (Sovereignty of *Santri*), is an application designed to help Muslims gain relevant education. *Tanya Kiai* is *KESAN*'s most recent feature. This feature enables the muslim community to consult privately with *kiai* in the *Pesantren* or Islamic boarding school. The *kiai* offered specialize in a variety of subjects, including sharia economics, marriage, and inheritance [27].

In addition to the implementation of cross-sectoral Islamic collaboration in the *KESAN* program above, other cross-sectoral collaboration that has been implemented in Indonesia is the signing of a collaboration commitment to support the implementation of electronic money LinkAja Sharia Services with eight cross-sectoral parties via virtual, which was attended directly by the vice president of the republic of Indonesia, Prof. Dr. KH. Ma'ruf Amin, M.A. Central government agencies such as *KNEKS* (National Sharia Economy and Finance Committee), the Hajj Financial Management Agency (*BPKH*), the Halal Product Assurance Organizing Agency (*BPJPH*), the National Amil Zakat Agency (*Baznas*), and the Indonesian Waqf Agency (*BWI*) are among those involved in Hajj/Umrah payments, halal products, and zakat, infaq, alms, and waqf. Similarly, Islamic banks, zakat institutions, Islamic organizations, financial technology businesses, Islamic boarding schools, and markets are being approached to become payment partners in order to meet community demands [28].

These cross-sector collaborations demonstrate the power of merging Islamic beliefs with technology in order to develop an inclusive and ethical digital society that follows the principles of justice, compassion, and social well-being. These collaborations aim to build a future in which technology acts as a catalyst for good social change and the achievement of shared ambitions in the Islamic context by harnessing technology to empower individuals, encourage community involvement, and strengthen institutions.

### 3.3 Adapting to Technological Disruption: Navigating Opportunities for Indonesian Islamic Civil Society Organizations in Society 5.0

Indonesian Islamic civil society organizations need to adjust and respond to the changes and challenges brought about by rapid technological advancements in Society 5.0. It emphasizes the importance of recognizing the potential disruptions that technology can bring and exploring ways to leverage those disruptions as opportunities for growth and impact. This highlights the role of these organizations in navigating the evolving landscape of Society 5.0, where technology plays a significant role, and how the Islamic civil society can seize the opportunities presented by these disruptions to further their missions and serve their communities effectively.

In terms of adapting to technological disruption, Rafsanjani and Irama in their journal stated that, based on the perspective of renowned Islamic scholar, Mohammed Arkoun, theology in the era of society 5.0 is no longer understood solely discusses the area of divinity which merges into a mere creed. More than that, in the context of society 5.0 which requires technological progress to facilitate human life, theology must be understood as a religious ideology that believes in God as the entity that creates all things that manifest as a technology that facilitates human life[29]. In this way, there will be a belief that the technology that has been enjoyed by humans until now is a gift given by God to humans for the sake of facilitating worship and management on earth.

The prime example of the adaptation of Islamic principles into technological disruption, aside from the aforementioned are mentioned in this section. First, Hidayat analyzed that the emergence of the concept of Artificial Intelligence in the evolution of Society 5.0 necessitates that interpreters, watchers of the Koran, be cautious in tracking the Age's advances. The advancement of the function of access to the Koran must constantly be pursued by Muslim scientists working in the scientific area of the Koran, because future Muslims will require a wide range of uses and functions of smart hardware and software for their everyday needs [26]. In terms of Islamic preaching (*Dakwah*), Wibowo explained that the exposure to information and communication technology flows that will develop in the 5.0 era must be addressed by strengthening communications that will develop in the 5.0 era must be addressed by strengthening the professionalism of preacher (*Da'i*) and appropriate,

measurable and systematic strategies for developing *dakwah*. *Dakwah* in the 5.0 era is no longer centered on one point and relies on systematic [22]. *Dakwah* in the 5.0 era is no longer focused on one point and relies on only one *dakwah* media segment, but must be more transformative, responsive, only one *dakwah* media segment, but must be more transformative, responsive and adaptive. On the other hand, e-commerce or digital marketing already has an approval and position in Islamic perspective. As discussed by Hartini, Fasa and Soeharto, in an Islamic perspective, digital marketing has a place, but sharia requirements must be followed. This is to guarantee that the goals of internet business, *Falah*, and maximum profit are met. By reaching this aim, Muslims can be successful both in business and in the hereafter. *Falah* maximization is possible through adhering to Sharia and the four basic prohibitions stated, which are usury, *maisir*, *gharar*, and the selling of banned things [30].

The last is the discussion regarding the adaptation to technological disruption on the perspective of Islamic Education. According to the findings of the analysis from the study conducted by Hasanah, Hakim and Zain, the development of Islamic Education focuses on actors, specifically teachers and policymakers, by facilitating a fun learning process and paying attention to student wellbeing, planting and strengthening Islamic characters, and raising students' awareness of the importance of science and technology in the future, particularly in the era of society. 5.0 and achieving self-learning [31]. As a result, Islamic Education may contribute to the preparation of excellent human resources with diverse talents that are relevant to the demands of the times provided Islamic Education can adapt to change without losing its core.

## Conclusion

Finally, in the era of Society 5.0, Indonesian civil society organizations face a number of issues, particularly in terms of ethical considerations, Islamic beliefs, AI automation, human dignity, and data privacy. *Masyarakat Madani*, or Islamic Civil Society, which is based on Islamic beliefs, fosters a civilized society that values tolerance, plurality, and the balance of individual freedom and public stability. The misuse of technological technology, such as the propagation of hoaxes and religious content, jeopardizes these principles and necessitates the use of ethical communication in both real-world and digital encounters. Furthermore, the integration of artificial intelligence, automation, and technology in Society 5.0 raises problems regarding human dignity and its compliance with Islamic teachings. To ensure the preservation of human worth and to safeguard persons from disrespectful actions, it is critical to anticipate and handle potential negative consequences. Islam promotes critical thinking, accepting truth from many sources, and the advancement of science and technology for the benefit of humanity. Data privacy is another significant aspect affected by

technological advancements. Personal data protection aligns with the objectives of Islamic law, emphasizing the preservation of honor, body and soul, and property. The Indonesian Council of Ulama (*MUI*) played a pivotal role in advocating for the ratification of the Personal Data Protection Act (*UU PDP*), recognizing the importance of safeguarding personal data and maintaining a balance between technological progress and individual rights.

However, amidst these challenges, there are also opportunities for Indonesian civil society organizations. Technology-enabled solutions have been utilized to address the demands of Islamic society, providing access to Islamic literature, knowledge, and interactive platforms for learning and communication. Cross-sector collaborations within the Islamic ecosystem, leveraging technology, have emerged to bridge Islamic values, societal needs, and technological advancements. These collaborations promote social progress, inclusivity, and sustainable development, aligning with the principles of Islam. For Indonesian Islamic civil society organizations, adapting to technology disruption is critical. These organizations can traverse the changing terrain of Society 5.0 by detecting potential disruptions and exploiting them as opportunities for growth and impact. This involves recognizing technology as a facilitator of human life and worship, improving Islamic preaching, adhering to sharia regulations in digital marketing, and ensuring that Islamic education prepares students for the Society 5.0 era while upholding basic values. Finally, Indonesian civil society organizations must embrace technology's promise while adhering to Islamic beliefs, ethics, and values. In this way, they can take use of the potential provided by Society 5.0 to empower individuals, create social progress, and achieve common societal goals in the Islamic context.

Nevertheless, further research is needed to explore how Indonesian civil society organizations adapt to technological advancements in the context of Society 5.0. This research could focus on ethical considerations and Islamic principles guiding their use of technology, examine specific technological solutions implemented within the Islamic community, investigate cross-sector collaborations, and explore adaptive strategies employed by these organizations. Such research would provide insights into the effectiveness of technology in advancing the goals of Indonesian civil society organizations within the framework of Society 5.0 and Islamic principles.

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