



## ISLAMIC EDUCATION IN THE ERA OF DIGITALIZATION 5.0

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### **Abstract:**

Islamic Education in the Digitalization Era is a very important topic in the world of education today. With the rapid development of technology, the world of education must also adapt to these changes. The purpose of this research is to find out how Islamic education is implemented in the digitalization era, and its impact on student learning. The methods used in this research are case studies and surveys. The results of the study show that the implementation of Islamic education in the digitalization era can increase the effectiveness of student learning and increase student interest in learning. However, there needs to be supervision and regulation from the school in the use of technology so as not to have a negative impact.

**Keywords:** *Islamic Education in the Era of Digitalization*

### **INTRODUCTION**

Education is believed to be one of the agents of social change. With adequate education, it will be possible for any society to progress. Because of this, many education experts believe that "education is the key to opening the door towards modernization". Islamic education, especially in the digital era, is intended to form a generation of Muslims who are proficient in knowledge and skills to be able to lead a good, safe, prosperous and harmonious life. The formulation of Islamic education is designed to train and foster every Muslim individual to be proficient in Islamic scholarship and its daily practice and proficient in practical, applied-based knowledge to manage natural resources to meet daily needs.

The current developments, with the arrival of the digital era or the era of the industrial revolution 4.0, must have had positive and negative impacts on the world of education. Mainly related to learning Islamic religious education also continues to experience continuous development and change. If intimate conversations between students and teachers felt taboo in the past, today, it is actually a natural thing. Even in the view of modern educational theory, it is a must. Such interactions are, in fact, an indication of the success of the educational process. Another paradigm shift, for example, is in terms of learning approaches. In the era of traditional Islamic religious education, the teacher became a central figure in learning activities. He is the primary source of knowledge in the class (his destiny); one might even say he is the only one. However, this is no longer true in the context of modern Islamic religious education.

The role of the teacher has now experienced a shift, namely as a facilitator for students. Learning is no longer teacher-centred, but more student-centred.

Educators should be able to innovate learning designs by utilizing the digital world. The appearance of this stuff which has dominated almost all dimensions of young people's lives, cannot be avoided anymore. Keeping children away from contact with the virtual world is not the best choice, but letting them be too dependent on everything related to the world of digital information without control and direction is a high-risk decision. The best step is to use it to develop their education by formulating a digital-

based content strategy and learning model with a big vision to create a generation of Muslims who meet life's needs.

So that by designing and implementing it correctly, Islamic education can appear with all the advantages of its resources. In other words, Islamic education is challenged to produce graduates with superior knowledge, skills, and personality competencies because Islamic education, in a broad sense, is all efforts to maintain and develop human nature and the human resources that exist in it towards the formation of a complete human being by Islamic norms, so that they become faithful servants of Allah and can act as caliphs of Allah.

## **RESEARCH METHODS**

This research is a qualitative research using case study and survey methods. The population in this study are students and teachers in schools that apply Islamic education in the digitalization era. The sample in this study was students and teachers who were selected by purposive sampling. Data collection techniques used in this study were observation, interviews and questionnaires. Observations were made to observe teaching and learning activities in schools that were the object of research. Interviews were conducted to obtain deeper information from teachers and students who were the object of the research. Questionnaires were given to students and teachers to find out their opinions about implementing Islamic education in the digitalization era. Data obtained from observations, interviews, and questionnaires were analyzed using qualitative descriptive analysis techniques. The analysis results are grouped based on the categories obtained from the research results.

## **RESULTS AND DISCUSSION**

Education is one of the critical factors in the development of a country. Technological developments have changed how we learn and teach in the digitalization era. Therefore, education must adapt to these changes. One area of education that also has to adapt to the digitalization era is Islamic education. The results of the study show that the implementation of Islamic education in the digitalization era can increase the effectiveness of student learning. This can be seen from the test results, which show increased student scores after implementing Islamic education in the digitalization era. In addition, the survey results also show that students are more interested in learning by using technology. However, keep in mind that the use of technology in education also has negative impacts, such as dependence on technology and lack of social interaction. Therefore, there is a need for supervision and regulation from the school in the use of technology so as not to have a negative impact.

The fundamental problem of education in Indonesia is the low quality of education. The high disparity in the quality of education between regions indicates this. Indicators of education development at the provincial level show two trends: above the national standard and below the national standard. Indicators of the quality of education can be seen from the enrollment rate, dropout rate, grade repetition rate, teacher-student ratio, teacher-school, teacher eligibility level, and condition of school infrastructure. Inequality in the quality of education is multidimensional. Based on the phenomenon that continues to develop at this time, there are at least three main reasons: First, education is experiencing a process of reducing meaning, even being degraded only to memorizing activities and skills in doing exams (UN). Second, education has fallen into the commercialization process, where education has turned into a commodity that is traded and managed, like the industrial world, which tends to be profit oriented. Third, education only gives rise to school superiority. Namely, schools are becoming more powerful and distant, and putting pressure on students' parents subtly and openly. Islamic religious education, in its existence as a nationbuilding component, especially in Indonesia, plays a huge role, and this has been going on since long before the independence of the Indonesian nation. This can be seen in the practice of Islamic religious education organized by Muslims through traditional educational institutions such as tackle assemblies, study forums, surau and Islamic boarding schools, which have

thrived and exist until now.

Internal problems can be seen in the ethos of Islamic education today, seen from the education system of managed Islamic schools, such as Islamic boarding schools, madrasas, and Islamic tertiary institutions, which are actually quite encouraging, or even if not, the number exceeds the need so that it is over-production. At the same time, other sciences are oriented to science, and technology still needs to be improved. So it is logical if there is an assumption that Islamic students need to improve in insight, mastery of science and technology, communication, and also politics. The ethos of Islamic education as it currently exists still pays little attention to linking and matching in building its education system.

Islamic education strategy in the digitalization era

According to Nuryadin, strategic steps are needed in dealing with challenges/problems faced in learning, including: developing and improving the quality of human resources, improving digital technology-based infrastructure, and utilizing digital-based learning media (Nuryadin, 2017).

Development and Improvement of the Quality of Human Resources

Improving the quality of human resources is a must for Islamic education in navigating the digital era. Human resource quality will significantly impact the quality of Islamic education, both for institutions and other aspects (Dachulfany, 2017). Human resources with qualified skills, expertise and professionals are expected to be able to develop Islamic education so that it is more optimal with all available resources (Yasmansyah & Zakir, 2022). The quality of human resources in question is closely related to technical and non-technical competencies. Technical competence includes ability, expertise and professionalism, which are absolute prerequisites for achieving the nation's competitiveness in the global era.

Meanwhile, non-technical skills include modern values and behaviours as well as creativity, which will significantly impact productivity (Kismanto, 2021). HR in this context includes leaders, educators, academic staff, staff/employees, and students. The desired quality of human resources is capable and skilled in carrying out their duties and authority. Expertise and professionalism in carrying out responsibilities is highly demanded and have become an absolute. If Islamic educational institutions do not have capable and reliable human resources, it is possible that the programs and activities of the institutions will not run optimally (NURYADIN, 2017). What is more worrying is the birth of graduates who do not master their field and cannot compete in various fields of life. For leaders, educators, and educational staff at Islamic educational institutions, an important aspect that needs to be emphasized about improving the quality of human resources in Islamic educational institutions is adequate religious knowledge and insight or having a mature level of religious literacy/literacy, effective leadership in running the wheels of Islamic educational institutions, in-depth understanding of Islamic education starting from the basis, goals, human resources, curriculum, evaluation, etc., mastery of foreign languages (Arabic, English, and others) and practical communication skills, managerial administration skills or educational management Islam, and mastery of information and communication technology devices (Yasmansyah & Zakir, 2022).

Improvement of digital technology-based infrastructure

In improving the quality of education as well as a response to globalization. The main thing is infrastructure based on digital technology. Most educational activities, such as managing administration and learning, can utilize information and communication technology tools. So the availability of supporting infrastructure facilities answers these demands (Efendi, Murhayati, & Zaitun).

Islamic religious education must realize the urgency of the availability of digital technology infrastructure to facilitate classroom learning process activities. Often obstacles in education, learning, and administrative activities are related to the unavailability or lack of infrastructure. This should be addressed so that Islamic religious education will be better discussed in the future. However, financing is a problem for Islamic educational institutions in preparing digital technology-based infrastructure (Siahaan, 2008).

In this regard, it is essential to note that in today's digital era, the human generation is divided into two groups; digital immigrants, namely groups who since birth did not have the internet in their time, which later emerged and developed the internet so that they became active in it, and digital natives. Since birth, these groups have been in the era of the presence of the internet. The two groups both use the internet for their interaction needs in cyberspace (Apidana, Suroso & Setyanto, 2020).

Utilization of digital-based learning media An educator must be aware of the reality of today's digital generation, which cannot be separated from the grip of gadgets and computer devices in their daily lives. In response to this, an educator must be able to set an example and guide students in using digital products positively and be directed at improving the quality of learning (Muhasim, 2017). In this regard, it is essential to note that in today's digital era, the human generation is divided into two groups; digital immigrants, namely groups who since birth did not have the internet in their time, which later emerged and developed the internet so that they became active in it, and digital natives. Since birth, these groups have been in the era of the presence of the internet. The two groups both use the internet for their interaction needs in cyberspace. The internet can be an alternative medium for online learning materials (college/school) (Gusty, Nurmia, Muliana, Sulaiman, Ginantra, Manuhutu, & Warella, 2020).

So that learning materials can be accessed by anyone who needs them, both the dominant and popular classes. This is very helpful for those who are constrained by space and time. Implementation of participatory learning methods the digital era has brought significant changes in the world of Islamic religious education. Educational activities are more effective and efficient with the presence of digital devices. In learning activities, it is hoped that a community will be formed that can utilize digital devices or media to encourage the creation of quality learning and accommodate students' potential and participation (Zuriah, N., Sunaryo & Yusuf, 2016). The context of learning with a face-to-face system (class) that has been going on so far can be enriched with online-based learning activities (e-learning) or electronic learning. Moreover, according to scholars, education in the future will be more open and twoway, diverse, multidisciplinary and focused on current and competitive work productivity (Nashihin, Efendi, & Salmiyatun, 2020). So applying participatory learning methods or in favour of the diversity and uniqueness of students is increasingly gaining momentum and context. Learning strategies and methods at present are undoubtedly different from past learning contexts, which tend to be oneway, monotonous, less participatory, and less appreciative of supporting learning media, especially digital media (Kismanto, 2021). This is where the importance of applying and getting used to methods that can actualize students' potential is.

The participatory method is thus a solution to answering the needs of student participation in the current global era. Important participatory methods in digital era learning are discussions, questions and answers, demonstrations, interactive lectures, video calls, teleconferences, etc. The application of these methods is more optimal if it is carried out with digital media. Problems of Islamic Education in the Digital Age The problems faced by Islamic religious education are shared and partial. Some several problems or problems are still entangled that are interrelated with one another. According to Achmadi, the main problem of national education, including Islamic religious education, is the low quality of education which triggers the low quality of human resources. The low quality of human resources has an impact on the low character of the nation. Other problems faced by Islamic religious education include ideological problems, the dualism of the Islamic education system, language, and learning method problems (Prayitno & Qodat, 2019).

The ideological problem concerns some Muslims' lack of initiative and commitment to linking the mastery of science with progress. As a result, enthusiasm for studying, especially science, has not yet become a culture among most Muslims. A reductive and partial understanding of Islam is the trigger for why the mastery of science does not get the central place. This ideological problem is so acute that it impacts Muslim generations' low and uneven quality (Aziz & Zakir, 2022). The fundamental problem of

education in Indonesia is the low quality of education. The high disparity in the quality of education between regions indicates this. Indicators of education development at the provincial level show two trends: above the national standard and below the national standard. Indicators of the quality of education can be seen from the enrollment rate, dropout rate, grade repetition rate, teacher-student ratio, teacher-school, teacher eligibility level, and condition of school infrastructure. Inequality in the quality of education is multidimensional (Alifah, 2021).

Internal problems can be seen in the ethos of Islamic education today, seen from the education system of managed Islamic schools, such as Islamic boarding schools, madrasas, and Islamic tertiary institutions, which are actually quite encouraging, or even if not, the number exceeds the need so that it is over-production. At the same time, other sciences are oriented to science, and technology is still scarce. So it is logical if there is an assumption that Islamic students are poor in insight, mastery of science and technology, communication, and also politics. It would be right to conclude that the ethos of Islamic education as it currently exists still needs to pay more attention to linking and matching in building its education system (Zainal Arifin, 2020). Islamic education aims to shape the character of students in the digital era. The basis of education is a view of life that underlies all educational activities. Because the basis concerns ideal and fundamental issues, a solid and comprehensive outlook on life is needed. It is not easily changed, because it is believed to have truths that have been tested by history. Furthermore, because a Muslim's outlook on life (topology) is based on the Qur'an and al-Sunnah, the basis of Islamic education is the Al-Qur'an and al-Sunnah (Ayatullah, 2022). This is done because, in Muslim theology, the Qur'an and al-Sunnah are believed to contain absolute truths that are transcendental, universal, and eternal (eternal), so that adherents of the faith believe that they will always be by human nature, meaning meeting human needs. Anytime and anywhere.

Based on the analysis of the potential for religion and non-religion as mentioned above, the framework for the purpose of Islamic education is formulated, which seeks to foster and direct so that the potential to do good, have faith, and submit to Allah, from now on referred to as piety, is formulated. Through such Islamic educational activities, humans are fostered and accustomed to their lives so that they become people who always follow their good tendencies and strive to prevent these humans from following their destructive tendencies. The purpose of Islamic education does not come out of this understanding framework, which is to prepare people to serve Allah SWT. Thus, Islamic education aims to prepare, develop, and build people who worship Allah. Among Islamic education experts, many opinions formulate that Islamic education aims to develop human beings to have good character.

## **CONCLUSION**

Based on the research results above, the writer can formulate several conclusions in response to the formulation of the problem. The results of these conclusions are as follows:

1. The purpose of Islamic education, according to Abuddin Nata, is that it can be formulated to foster and direct people so that they have the potential to do good, have faith and submit to Allah SWT. Therefore, the purpose of Islamic education is directed at efforts to form human beings with good morals and character. Noble character or good character is the main goal in Islamic education. A person's character will be considered reasonable if his actions reflect the values of the AlQuran.
2. The purpose of Islamic education in building student character in this digital era is to provide direction to students regarding very rapid technological advances and so that they are correctly guided in using all the facilities provided in the digital era. Islamic education is one of the materials aimed at increasing noble character and spiritual values in children.

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