Challenges and response in islamic education perspective in the digital media era

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Abstract

This study aims to discuss the challenges and responses of Islamic schools in the digital era, which is characterized by human dependence on technology as the digital tool needed in their life so that one effect is a disruption in all social space. Islamic schools, as one kind of Islamic education, are established by the government and the community to provide a human resource in the nation. This institution is part of the national education system and becomes part of measuring the quality of national education. As part of human resources in the society facing trade, international competition between countries is still ongoing, such as GATT, NAFTA, and AEC, and in this era, students face the problems of disruption in all spaces, where robots substitute many fields. This education must ready to respond to the challenges and difficulties. In this era, learning requires students to have broader knowledge, science, economics, entrepreneurial spirit, competence, and good character. Islamic schools can be formed through educational instruments such as curriculum, and teachers must have broader knowledge, abilities, and so on.

Keywords: Islamic schools; challenges; responses; the digital era

INTRODUCTION

Islamic school was established in the early era of Indonesia's independence, and now in the reform era, it faces challenges and responds to the problems of the period as well as encountering digital age issues. These institutions have been part of the national education system for the nation's human resources and are under the national constitution system, such as the 1989th national education system law, and are strengthened by the emergence of Law No. 20 of 2003.

The Digital era is terminology for a time where everything is turned on by technology. Start from televisions, air conditioners, refrigerators, computers, smartphones, to the use of the internet is massive, the internet is the biggest energy of life in this era. The internet makes all the information in this world very easy to obtain, even in seconds. The learning innovation was done in the development of digital information technology is to make use of technological means information that is developing rapidly in the era of the industrial revolution 4.0 is to improve quality learning. The learning innovation in digital needs to be improved to support all of the subjects, including in Islamic Education learning.

Islamic Education is based on the norms of Islamic teachings and interpretations of *ulama* that still exist in the digital era, and students become an urgent pillar to provide the nation's generation to build the country. Islamic schools were established by nation and community spread across various regions in Indonesia. The students in this education were in the range of more than 8 million (Ditjen, 2014). Later, this education was taken over, and some were handed over to the government to become Islamic public schools. Besides, the government also established new institutions in various regions in Indonesia. This education is a part of human resources in this digital era, established by pious, intelligent, knowledgeable, and noble Indonesian people so that they are ready to compete in this era. The perspective of Islam Man, who wants to be formed in an Islamic school that is human *al-insan* that is a good human being who is always obedient to Allah, intelligent, and have morals. The form of a pious, intelligent, knowledgeable, and noble nation of Indonesia is being carried out by this education in the digital era so that students will, after graduation, be ready to compete amid other nations (Ifadah, 2019).

The order of communication and information technology in the digital media era is a breakthrough that envisions the creation of a structure for an international media and telecommunications system so that a balanced flow of communication can take place between countries, as well as in the education system. Islamic school is part of the national education that also determines the quality of education in Indonesia. Its existence in the digital era is marked by the rapid growth of science and technology, which has positive and negative impacts. Also, for human life to continue to be open to trade between countries, institutions must respond to it.

Therefore, society needs graduates who are competent and have good character in this digital era, therefore the design of an educational concept must consider the development of society and the concept of an ideal society. Integrity between religious education and character education in our educational institutions is a must if we are to remain loyal to Pancasila while promoting advances in digital technology.

METHOD

The substance would be researched through a qualitative approach and study literature. The data were sourced from books, journals, documents, and others. Data sources were divided into written data and the second data comes from the documents. These data consisted of primary data sourced from books and journals concerning this education and related to the other matters. Besides, the secondary data sourced from verses of the Qur'an and Hadith. All available data proceeded for data analysis, and then, they were reduced, categorized, and interpreted to be presented in this writing.

RESULTS AND DISCUSSION

Islamic Education in Madrasah

This study found that the *adabiyah madrasa* in West Sumatra; it was the forerunner of the *madrasa* in the archipelago (Maksum, 1999). The purpose of this education is to teach religious lessons to students at the educational levels of Ibtidaiyah, Tsanawiyah, and Aliyah. Al-Quran and Hadith have provided various guidelines for proper and effective communication. We can term them as rules, principles, or ethics of communicating from an Islamic perspective.

In this study, the modern education system considers about Middle East system mindset. Students became an *ulama* after back to hometown and devoted themselves to education, as the founder and leader. Management had used rules, and there was a division of authority and tasks to each person and had evaluated the learning outcomes either daily mid-year or year-end; the students had been based on their level of education, according to their age (Hasbullah, 1995; Strang, 2017).

In this education system, students were initially highly emphasized to study religious knowledge, such as the science of *fiqh*, *tauhid*, and teacher should be innovative and creative (Tang, 2018). Besides, they studied religious knowledge such as *fiqh* to know what is and is not permissible, learned interpretations to know the process of descending verses of the scriptures, and learned tauhid so that they were not tossed around with the value of life for what he was created and to whom he devotes himself. They learned *akhlaq* so that they have the character that he must have, how he behaves towards his parents, siblings, and neighbors, and how to teach the people who educate him and how he behaves towards the human, animal, and environment around him. This character becomes the norm of his life to behave to God, humans, and their environment. So, we need facilities in the process of learning the Islamic religion to support students' morality through the use of attractive digital media so that it will be conveyed more easily.

In Islamic education, there is the media's role in education development. So, the learning process used a modern system in its management, and for the learning material, students learned qur'ani and non-religious sciences. There was also the social media role, such as Instagram, Facebook, YouTube, and blog.

The education has been given attention by the government to be able to graduate qualified and competitive graduates with the other nation. The historical process *madrasah* has developed in the form of government attention because they are seen as potential human resources. This decree has provided opportunities for its *Aliyah* graduates by digital media supporting. Schools had to be arranged their curriculum and vision in digital media support learning.

The Aliyah level had four study programs, namely religious, language, social, and exact sciences. The composition of general science subjects in religious studies programs was 70 percent of religious sciences and 30 percent non-religious. In the other study

program, students learned non-religious studies for 30 percent and non-religious subjects for 70 percent. In religious sciences, there is some problem in the learning process that can be solved by using media (Soto & Ambrose, 2016; Zin, Sakat, Ahmad, & Bhari, 2013). By using digital media Islamic education, teacher and students were more communicative in knowledge transfer.

The impact of existing knowledge dynamics can make humans live a comfortable life, meet their needs, and communicate is effortless between one continent and another; Humans rely on gadgets in communication and even can meet their basic needs by ordering from their residence (Indra, 2020). The digital era of the rapid advancement of science, in which humans relied heavily on digital devices, such as gadgets with the internet connection.

The development of digital media affects very quickly into the education system and learning so that it is familiar again both in the academic and non-academic fields academic. One of the alternatives that appear related to digital media is switching of learning resources for participants students from learning physical resources (analog media) becomes digital (Kurniawati & Baroroh, 2016). The digital principle is to make it easier for students in accessing information whatever, whenever, and wherever needed.

At this time, students are familiar with electronic media or gadgets. They as young people are very interested in any information by digital media. This is a positive response but negative also because some of them were more interested in media and less to their teacher (Arifin, 2014). So, the teacher must be responsive to this matter.

The response of the Islamic School in the Digital Era

Madrasah system must take an essential role in the various problems faced by humans at this time primarily through their hidden curriculum and be form the quality of humans as a pillar to the building of nations (Muhaimin, 2009). In this era, the teachers perform the learning system to be related to contemporary issues in the world, so the students may solve problems both in their families and communities by other views (Rusman, 2010). Besides, the teacher's role must change, no longer as the only agent of the transformation of knowledge but as part of the education process (Ilvonen, Thalmann, Manhart, & Sillaber, 2018).

The curriculum is the most important to students at the madrasah level, it was designed as a guideline for learning with the specific goals. The Islamic curriculum school as a center must be filled Islamic lesson that concerning Allah SWT believing and suitable with thematic learning in *madrasah*.

If the learning subject is taught using the old method without any renewable parts it is feared that it will not get high attention and interest from students which results in not achieving learning targets. The specified learning activities cannot provide an important meaning in shaping their personality and skills, these activities have a normative function that is carried out every day as educational routines but does not have a positive effect because no student is interested in exploring and practicing them. Islamic education is seen as an ideal and standard education normatively combines the concept of real-life balance and religious values based on the Al-Qur'an, hadith, and ijtihad which require the presence of digital devices (Zayadi, 2016). So, it is necessary to evaluate the material in the curriculum to support the formation of quality students.

This education should give a portion as a hidden curriculum to instill the spirit of science to open students' horizons; there are developments in science and technology, and also Islamic education. Some It is further emphasized by the teachings of *zakat, infaq, and sadaqah*, in Islam as an encouragement for Muslims to have wealth, and with that wealth, he can fulfill his obligation to issue *zakat*, not teaching him to be a recipient of *zakat*.

One of the important subjects is about *zakat*, *infaq*, and *shadaqah* must be seen in its broad-spectrum, as far as humans are concerned. A wrong understanding occurs that seeing *zakat* in a narrow spectrum so as not to encourage Muslims in economics. Therefore, in many Muslim countries, people live in poverty because they do not understand the concept of *zakat* in encouraging the economy of the people. Muslims cannot empower it because they do not have the ethos of science and economics taught by the verses of the Qur'an. The importance, especially economic links, must be controlled by Muslims. This topic must be explained clearly, so the student will be more understanding. The improvement of this topic has been done by software and application such as Dilia (Digital Library of Al-Qur'an), E-zakat, Geotagging, and android based applications (Fatoni & Nofi, 2016; Putra, Nasution, & Yummastian, 2015; Tolle & Priyambadha, 2018; Zayadi, 2016). These applications helped people to understand and

count zakat and the distribution based on the rule in Al-Qur'an.

It can build religious and other social institutions well in the digital era and supporting the curriculum system. The message of the verse does not reach Islamic educational institutions such as *pesantren, madrasa,* and *diniyah* that the verses contain economic ethos that Muslims must possess. The next factor is the Qur'anic verses which are the study of classical scholars such as Imam Hanafi, Maliki, Syafii, and Ahmad are not dial with economics. They discuss *fiqh*, and it is seen only to discuss the conditions for the legality of buying and selling, even though the *fiqh* discussion is an economy that must be developed over time. Another factor is that Muslims depend their fate on the state rather than on their potential because this attitude of economic development has no place in the minds of Muslims.

The next factor is that Muslims understand that *mahdhah* worship, such as prayer, Hajj, and fasting, does not contain an impetus to have an economy, whereas the obligation must be fulfilled economically. The next factor is the teaching of *zakat*, which is understood to be important as the recipient of *zakat* rather than the giver of zakat. Another factor is the teachings of the verses of the Qur'an, or the Hadiths are hijacked to the individual world rather than to the social world. They prefer to be saved by many people who chant the name of Allah, while many children are abandoned in their environment. The *Ikhtiyar* is very weak in the Muslim movement. Muslims no longer have a balanced view of life between the world and the hereafter. More good deeds are through *ibadah mahdhah* than *khairu mahdhah* worship as if Muslims does not longer believe that carrying out activities in the economic field are things that do not provide the reward.Economic activity is a form of pious charity that is no longer seen as rewarding doing.

Islamic education in madrasas also needs to follow the development of technology and information with the aim that students understand more about the lesson and with satisfactory grades. The use of several applications and software is carried out to support Islamic religious education, as is the case with Islamic fiqh support. Some applications have been developed for general or specific subject such as Integrated Develop Environment (IDE) for android application, this application used as information searching about Islam in videography, speech, and live streaming (Rahmawati & Abdurahman, 2019).

Another example of the development of religious learning in this digital era is Problem Based Learning (PBL) by using the digital library platform (Ramli, 2017). The PBL model was carried out by problem orientation that has to be solved by the students. The students were forced to understand the problem and read on their own in the digital library. In specific learning such as Hadith learning, Shamela library used by free have been developed to support the student. They can access the holy book, Arabic language learning, hadith, and Al-Qur'an also.

By using other learning tools for multimedia applications based on mobile devices with the system Android operation will greatly facilitate learning especially independent learning. All use of applications, software, and media must be supported by the school curriculum so that their use is clear and able to solve problems in education.

In the future, this nation will face an increasing demographic population, which is currently at 260 million; more people will continue to grow from time to time. At the same time, the natural resources will be depleted, even though the country's natural resources have long been controlled by foreigners or corporations. The existence of a dignified nation depends very much on its people who must have this entrepreneurial spirit.

Information technology is very easy and effective for the enrichment of Islamic studies knowledge, especially in the field of thematic hadith. Islamic studies will be easier, more effective, and efficient by utilizing information technology.

Thus, it could be responded to through its hidden curriculum in *madrasa* education through the eyes of Islamic religious subjects and the economic subjects taught. Through Islamic subjects that have enough hours of learning the emphasis on the fate of a nation that does not have a soul, this nation will be unable to compete through religious studies as well as the verses of the Qur'an and Hadith mentioned that can be an essential theme in learning. The verses of the Qur'an about economics must be analyzed in-depth because the economic verses relate to other verses, such as the importance of the *ummah* to be the best people. How to be the best *ummah* if they do not control the economy? Muslims in the eyes of God and humans are not diligent; he worships *mahdhah* while he lets the fate of orphans abandoned, and did not greet or help many poor people around him.

Through the discussion of the PAI subjects of monotheism, the interpretation of verses and hadith, as well as the discussion of moral sub-subjects which are more emphasized on Muslim character, it must have a life ethic and work ethic. Muslim Islamic history material, Islam experienced a golden period. The reason Muslims could achieve for five centuries because Muslims control the economy. The figure of the Prophet in Islamic history discussion must be approached that he has an entrepreneurial spirit. All subjects studied by *madrasa* students, both related to religious and non-religious subjects, must be integrated by educators or their teachers to take a multi-perspective approach that views economic and entrepreneurial importance in Muslim life. Thus, *madrasa* education should be formed as entrepreneurial-minded for their students so that after completing education, his life does not depend on others but his efforts (Angga, 2020; Wibowo & Saptono, 2018). To build an entrepreneurial madrasah system, they need to improve the learning process.

These things need to be considered in *madrasa* education. This education must be developed in that direction by developing students' scientific insights and the cultivation of mentality. This institution is no longer only a place to preserve religious values for their students. Potential from this educational institution's data is that millions of students are organized by the government and private sector to be able to become cadres of this nation and maintain the honor of Muslims in this country (Pendis, 2014).

Through the literature analysis, it can be concluded the importance of *madrasa* students that need to have scientific knowledge of science, economics, entrepreneurial mentality, have competence, and professional character by using digital media platforms. These rights need to get attention. If not, they are not competitive in the middle of life, and the students in this country cannot help themselves, let alone help others. In the future, Indonesia needs knowledgeable people and requires many entrepreneurs to maintain their existence and the presence of the students learning activities. In addition to the spread of Islam, which certainly requires many funds, and is a huge contribution if this education considers this. Those who fight for it in *madrasa* education so that students with an entrepreneurial spirit become '*ibadhah* charities. Mental entrepreneurship for students will benefit themselves and also for the people and Muslims and this nation. An integrative approach is needed through Islamic religious studies and non-religious lessons that can be inserted or become the central theme in the discussion of the substance of the lesson in digital era.

The teacher has an important role in the learning process improvement in the digital era. They have to understand the subject and media platform and also class condition. Increased insight about the internet and gadget for parents and teachers to supervise children in using the internet as digital tools. Due to the specific characteristics of knowledge, existing approaches in information security cannot be directly transferred to knowledge protection

CONCLUSION

It is recommended that the Islamic School in Madrasah level improve their quality in by creating a platform-based digital media such as Android, software, website application that focuses on the learning process. As a part of national education systems and the human resource of the nation, Islamic schools face challenges in this digital era. However, this era needs the quality of humans, who have scientific insight, economics, entrepreneurial spirit, professional mentality, skill, and others. Islamic schools must provide students with the qualities that can go through hidden curriculum such as by Islamic religious education with an integrative approach so that it can shape the expected quality, and become optimal roles in this nation.

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