Problems of Islamic education in the digital era

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ABSTRACT

Islamic Education is in the digital era/industrial revolution era 4.0. This era has directly or indirectly ushered in many changes in various lines of the life of Islamic religious Education. Especially Islamic education learning; one example is the emergence of lectures/online learning/e-learning in the world of Education. This era gave birth to the disruption that required the world of Islamic Education to adjust. Islamic Education is now faced with new challenges, problems, demands, and needs that have never existed before. So, it is necessary to update and innovate the system, governance, curriculum, competence of human resources, facilities and infrastructure, culture, work ethic, and others. Otherwise, Islamic Education will need to be updated. Therefore, it is necessary to find concrete steps and solutions to apply the term science of charity ilmi.

Keywords: Islamic education; digital era

1. INTRODUCTION

The development of the times that have occurred today, with the arrival of the digital era or the era of the Industrial Revolution 4.0, must have positive and negative impacts on the world of education. Mainly related to learning, Islamic education also continues to experience continuous development and change. If intimate conversations between students and teachers felt taboo in the past, it is natural today. Even in the view of modern educational theory, it is a necessity. Such interaction is precisely an indication of the success of the Education process.

Another paradigm shift, for example, is in terms of learning approaches. In traditional Islamic education, teachers became central figures in learning activities. He is the primary source of knowledge in the class (his Taksim); he can even be said to be the only one. Nevertheless, in the context of modern Islamic education, this is no longer the case. The role of teachers today has shifted, namely as facilitators for students. Learning is no longer teacher-centered but more student-centered. In addition to the above paradigms/problems, there are other problems faced by Islamic education that need to be more single and partial. Several issues or problems are still entangled that are

interrelated with each other. For example, the need for improvement in the quality of human resources in educators, classical learning methods, lack of updates on technological developments, and so on. In the digital era or Industrial Revolution 4.0, technological developments and digital devices are increasingly sophisticated and continue to be developed and updated. The wave of civilization makes humans inseparable from digital products. Everything is increasingly connected, open, and interdependent. Although they still have a clear territorial area and geographically clear dividing lines, these boundaries do not become a barrier curtain to openly interacting, communicating, and sharing information by digital users.

2. METHODS

This writing uses library research methods, often referred to as literature studies. The stages taken in this writing are: 1) Collecting writing materials by searching for keywords relevant to the topic, which can be through research journals, information or empirical data sourced from books, official research reports, and other literature that supports this theme; 2) Read literature materials; 3) Make notes of the results of the study from library materials and other sources; 4) Processing the records of the study results into reports in the form of journals.

3. RESULTS AND DISCUSSION

The instrument that becomes a reference to discover teachers' perceptions of thematic learning student books in Palopo City is distributing online questionnaires via Google form, which is distributed to teachers through WhatsApp groups. The recapitulation of respondents who filled out the questionnaire is illustrated in the table below.

a. Research on Islamic Education

In Islam, education etymologically, three words are used: 1) *At-tarbiyah,* 2) *Al-ta'lim*, and 3) *Al-tab*. All three terms have interrelated meanings, mutually suitable for the meaning of education in Islam. These words carry profound meanings concerning humans, society, and the environment about God (Ramayulis, 2003, p. 33).

At-tarbiyah is rooted in three words: First, it comes from the phrase rabba-yarbu, which means to increase and grow. Secondly, it comes from the word Rabiya-yarbi, which means to grow and develop. Third comes from the phrase *rabba-yarubbu*, which means to repair, guide, master, lead, guard, and maintain. *Al-ta'lim*, a legacy comes from the word *fi'il tsulasi mazid biharfin wahid,* i.e., '*allama yu'allimu*, So '*allama*, meaning to teach. *Al-ta'adib*, derived from the word tsulasi maszid biharfin wahid, i.e. 'addaba yu 'addibu. So *'addaba* means to give adab. In giving meaning or understanding to the science of Islamic education, various opinions emerged from a large circle of Islamic thinkers and intellects. Some formulate that Islamic education is physical and spiritual guidance based on Islamic religious law regarding forming the leading personality according to Islamic religious measures (Ahmad D. Marimba 1974; 26).

According to the definition above, at least 3 elements support the establishment of Islamic Education. First, there must be an effort in the form of guidance to balance physical and spiritual potential. Second, the action is based on the teachings of Islamic teachings. Third, the effort aims to make students ultimately have the leading personality by the size of Islam (Muslim character). According to Miqdad Yelyin (A professor of Islamic Social Sciences at Muhammad bin Su'ud Riyadl University Saudi Arabia), as quoted by Munarji, Islamic education is the same as growing and forming a perfect Muslim human being from all kinds of aspects, such as health, reason, belief, soul, will, creativity in all levels of growth illuminated by the light brought by Islam with existing versions and methods of education including (Munardji, 2004, p. 7). According to Muhammad Al-Jumaly, Islamic education is a process that directs humans to a better life and concerns the degree of humanity by basic abilities or *fitrah* and teaching abilities (external influences) (Muhammad Fadhil al-jumaly, 1996; 2)

b. Basics of Islamic Education

1. The Qur'an

The Qur'an is the revelation of Allah SWT, revealed to the Holy Prophet Muhammad (peace be upon him). In Arabic, the form is to live a life that benefits humanity (*Rahmatan Lil 'alamin*) both in the world and the Hereafter. The Qur'an as a guide (hudan) is shown in His word. The instrument that becomes a reference to discover teachers' perceptions of thematic learning student books in Palopo City is distributing online questionnaires via Google form, which is distributed to teachers through WhatsApp groups. The recapitulation of respondents who filled out the questionnaire is illustrated in the table below.

إِنَّ هٰذَا الْقُرْآنَ يَهْدِيْ لِلَّتِيْ هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُوْنَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيْرًا

"Indeed, this Qur'an guides the straighter (Path) and gives glad tidings to the Believers who do shale charity that there is a great reward for them—" (Q.S Al Israa'; 9).

2. As-Sunnah

What As-sunnah means here are the words, deeds, nature, confession, and decrees of the Prophet SAW. In the believer's life, As-sunnah serves at least to provide clarity in detail from what is contained in the Qur'an. The Word of Allah SWT means as follows: "And we sent down to you the Qur'an, that you might explain to mankind what had been revealed to them and that they might think of it" (*An-Nahl* 44). For example, in various verses, Allah commands and tells about the obligation of Muslims to pray. However, how

to pray from beginning to end in detail, how to start and end it must be clearly explained in the Qur'an.

Then, the Prophet informed and guided the ummah to pray according to the will of Allah so that it became what it is now flourishing among Muslims worldwide. According to Imam Shafi'i, the Qur'an also explains Sharia and its life application (Adi Sasono, 198; 90). In the world of education, the Sunnah has two main benefits. Benefits First, As-Sunnah can explain the concept and perfection of Islamic education through the concept of the Qur'an and more detailed explanations of the Qur'an. Second, As-Sunnah can be an appropriate example in determining educational methods (Ahmad, 2005, p. 17). We already know that the sending of the Holy Prophetsa was one of them to improve human morals or morals, as he said:

$$\text{إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الأَخْلَاقِ (رَوَاه مسلم)}$$

"Verily I am sent nothing but to perfect morals." (HR. Muslim).

The meaning of this hadith is clear; its purpose can be understood by Muslims, which is to perfect moral virtues. The Prophet Muhammad (peace be upon him) was also an educator who had succeeded in forming a rabbit society, an Islamically educated society. Even Robert L. Gullick, Jr., in his book "Muhammad the Educator," acknowledges the success of the Prophet Muhammad in implementing Education (Ahmad, 2005, p. 18).

3. Ijtihad

Ijtihad is the term of the fuqaha, which means using all the knowledge of Islamic shari'a scientists to establish or determine an Islamic sharia law. In this case, Ijtihad covers all aspects of life, including education, but is still guided by the Qur'an and Sunnah. Ijtihad in education must still be sourced from the Qur'an and Sunnah, which Islamic education experts process by common sense. The importance of Ijtihad cannot be separated from the fact that Islamic education, on the one hand, is required to always be by the dynamics of the rapidly developing times. While another disc, it is required to maintain its distinctiveness as an education system based on religious values. This is a problem that demands Islamic education always to be relevant to the demands of the times and the progress of science and technology (Samul Nizar, 2002, p. 36)

c. Objectives of Islamic Education

According to Abd al-Rahman Shaleh Abdullah (2002), the objectives of Islamic education can be classified into four dimensions, namely;

1. The Purpose of Physical Education. Preparing man for the duties of the caliph on earth through physical skills. He rested on the opinion of Imam Nawawi, who interpreted: Al_qawy" as the power of the Imam sustained by physical force (*Q.S. Al Baqoroh*: 247, al-Anfal: 60)

2. Purpose of Spiritual Education. Increasing the soul from faithfulness only to Allah Almighty. Merely and implement the Islamic morality exemplified by the Holy Prophet (peace be upon him). Based on the ideal in the Qur'an (*Q.S Al Imran*: 19). The indication of spiritual education is not two-faced (Q.S Al Baqoroh: 10), seeking to purify and purify individual human beings from negative attitudes Q.S *(Al Baqorah:* 126) this is called Tazkiyah (Purification) and wisdom (Wisdom)

3. Purpose of Resourceful Education. Directing the intelligence to discover truth and causes by studying the signs of God's power and discovering the messages of its verses that implicate increased Faith in the creator. The stages of this Sense of education are the attainment of scientific truth (*'Ilmul_Yaqin*) (Q.*S Al Takatsur:* 5), Attainment of Implicit truth (*'Ainul Yaqin* (*Q.S Al Takatsur*: 7), The attainment of meta unspoken truth or, perhaps more precisely, Philosophical truth (*Haqqul Yaqin*) (*Q.S Al Wakiah:95*).

4. Objectives of Social Education. Social education aims to form a complete personality that becomes part of the social community. The individual's identity here is "*Al Nas*," who lives in a plural society. (Abdul Mujib, 2006: 78).

d. Problems of Islamic education in the Digital Age

Islamic education is recognized for its existence in the education system, divided into three things. First, Islamic education is an institution that is explicitly recognized for its existence. Second, Islamic Education as a Subject is recognized as one of the compulsory subjects from elementary to college. Third, Islamic education as a value is the discovery of Islamic values in the education system. However, Islamic education is open to the problems that arise in the current digital era. There are two factors in the problem: internal factors and external factors.

1. Internal Factors

a. Power Relations and Orientation of Islamic. Education. The purpose of education is only one, namely humanizing humans or elevating human dignity, which is to become a caliph on earth with the task and responsibility of prospering life and caring for the environment. The educational goals that have been oriented are indeed very ideal; they have never been appropriately implemented because they are too ideal. The orientation of education, as aspired nationally, may, in the current era, become uncertain or blurred to lose orientation, considering that there is a demand for pragmatic life patterns in Indonesian society. It should be criticized that globalization not only brings positive effects, with existing conveniences, but the various demands of life caused by it make educational disorientation. Education tends to be based on pragmatic needs, or the needs of the field market and work, so the spirit of Islamic education as the foundation of culture, morality, and social movement (social movement) becomes lost.

b. Curriculum Issues. The centralistic system is closely related to the top-down bureaucracy, which is authoritarian and seems that the "bottom" must carry out all the

wishes of the "top." In such a system, innovation and renewal will not appear. In the field of curriculum, this centralized system also affects the educational output. Tilaar said a centralized curriculum and implementing a management system controlled from above has resulted in the output of human-robot education. In addition to the centralized curriculum, there are some criticisms of educational practices related to the laden curriculum, so the curriculum is overloaded. This also affects the quality of education. Children are too burdened by subjects. In its historical reality, the development of the Islamic Education curriculum underwent paradigm changes, although the previous paradigm was maintained.

This can be observed from the following phenomena: Change from the emphasis on memorization and memory of texts from Islamic religious teachings, as well as spiritual and mental disciplines and influences from the Middle East, to understanding the purpose of the meaning and motivation of Islam to achieve the learning objectives of Islamic Education. Change from textual, normative, and absolutist thinking to historical, empirical, and contextual ways of understanding and explaining Islamic teachings and values. Change from the pressure of the product or the result of Islamic religious thought from its predecessors to its process or methodology to produce the product. Change from the pattern of developing an Islamic education curriculum that only relies on experts in selecting and compiling the content of the curriculum towards the broad involvement of experts, teachers, students, and the community to identify the goals of Islamic Education and ways to achieve them.

c. Learning Approach. The role of teachers or lecturers is vast in improving the quality of student competence. In teaching, he must be able to awaken the potential of teachers, motivate, provide injections, and move students/students through creative and contextual learning patterns (the context now uses adequate technology). Such a learning pattern will support the achievement of excellent schools and the quality of graduates ready to compete in the current development. Students or college students are not human beings who have no experience. On the contrary, millions of pretty diverse experiences were what he had. Therefore, even in class, students must critically read the reality of the class and be ready to criticize it. Departing from these ideal conditions, we realize, until now, many students still like to be taught with conservative methods, such as lectures, dictated because it is simpler and there is no challenge to think.

d. Professionalism and Quality of Human Resources. One of the major problems faced by the world of education in Indonesia since the New Order era is the need for more professionalism among teachers and educators. The number of teachers and other education personnel seems adequate, but quality and professionalism still need to meet expectations. Many teachers and education personnel still need to be qualified, underqualified and matched, so they are not or less able to present and provide truly qualitative education.

e. Tuition Fees. The cost of education is essential, and it is a separate issue that seems vague about who is responsible for this problem. Related to the constitutional mandate as contained in the amended Constitution 45, as well as the National Education System Law No. 20 of 2003 concerning the national education system, which orders the state to allocate funds of at least 20% of the APBN and APBD in each region, but until now it has not been fulfilled. The government allocated an even 20% education budget until 2009 as designed in the strategic education budget.

2. External Factors

a. Dichotomic. The big problem faced by the world of Islamic education is a dichotomy in several aspects, namely between Religious Science and General Science, between Revelation and Reason equivalent between Revelation and Nature. The emergence of the problem of dichotomy with all its debates has been going on for a long time. This symptom began to appear in mid-day. According to Rahman, in describing the nature of medieval Islamic science, there is a relentless competition between law and theology to get the title of the crown of all sciences.

b. To General Knowledge. The subsequent weakness of the world of Islamic education is science's nature, which still needs to be more general and pay attention to problem-solving efforts. The products produced are less grounded and less in tune with the dynamics of society. Syed Hussein Alatas stated that the ability to overcome various problems, define, analyze, and then find solutions / solve these problems is a character and something fundamental quality of an intellectual. He added that the essential characteristic that distinguishes non-intellectuals is the absence of the ability to think and the inability to see the consequences.

c. Lack of Spirit of Inquiry. Another major problem that hinders the progress of the world of Islamic education is the low enthusiasm to conduct research/investigation. Syed Hussein Alatas refers to the statement of The Spiritus Rector of Islamic Modernism, Al-Afghani, considering the low "Intellectual Spirit" to be one of the most critical factors causing the decline of Islam in the Middle East.

d. Memorization. Rahman illustrates that the gradual deterioration of academic standards that lasted for centuries must lie in the fact that because the number of books listed in the curriculum is so small, the time required to study is also too short for students to be able to master the material, which is often difficult to understand, about the high aspects of religious science at a relatively young and immature age. This, in turn, makes learning more of a textual study than an understanding of the subject in question. This gives an impetus for rote (memorizing) learning rather than proper understanding. Reality shows that the late medieval centuries produced only a large number of commentary works, not original ones.

e. Certificate Oriented. The pattern developed in the early days of Islam, namely that all, has encouraged Muslims to seek knowledge persistently, travel far, be full of risks, obtain the truth of a hadith, find teachers in various places, and so on. This indicates

that the characteristics of early Muslim scholars in seeking knowledge were knowledge-oriented. So it is not surprising that at that time, many significant figures were born who made many valuable contributions, encyclopedic scholars, and great works of all time. Meanwhile, compared with today's pattern of seeking knowledge, it tends to shift from knowledge-oriented to certificate-oriented only. Seeking knowledge is only a process to get a certificate or diploma, while the spirit and quality of science occupy the next priority. (Ahmad Tafsir, 2008;112-125).

e. Solutions to the Problems of Islamic Education in the Digital Age

Education is closely related to globalization (Yayan, 2011, p. 5). Education cannot negate the process of globalization that will bring about this global society. In the era of globalization, Indonesia must carry out reforms in the education process, with the pressure of creating a more comprehensive and flexible education system so that graduates can function effectively in the life of a democratic global society. For this reason, education must be designed to allow students to develop their potential naturally and creatively in an atmosphere full of freedom, togetherness, and responsibility.

In addition, education must produce graduates who can understand their society with all factors that can support achieving success or obstacles that cause failure in community life. One alternative that can be done is to develop education with a global perspective. In addition, the educational program must be renewed, rebuilt, or modernized to meet the expectations and functions imposed on it. According to Rahman, the leading solution is the development of creative and dynamic intellectual insights in light and integrated with Islam, which must be accelerated immediately. Meanwhile, according to Tibi, the leading solution is secularization, namely the industrialization of a society, which means functional differentiation of its social structure and religious system.

These various challenges require the management of educational institutions, especially Islamic educational institutions, to conduct *Mazhar* or reflection and re-research on what must be done in anticipating these challenges, what models of Islamic education need to be offered in the future, which can prevent and or overcome these challenges. Doing Mazhar can mean *at-taammul wa al'fahsh*, which is to contemplate, test, and examine it carefully and sincerely. Bias means taqlid al-Bashar wa al-*bashirah li dark al-shay' wa ru'yatihi*, which is to change the view (way of view) and way of reasoning (frame of mind) to capture and see something, including thinking and having alternative views and reviewing ideas and work plans that have been Made from various perspectives to anticipate a better future.

f. Orientation of Islamic Education in the Digital Age

According to Ahmad Tantowi (2009; 78), it is necessary to orient Islamic education to the times and the community's needs in this era of globalization. The orientation is as follows:

1. Islamic Education as a Process of Awareness. Islamic education must be oriented to create a "critical awareness" of society. With this critical awareness, we can analyze social factors and relationships and find a way out. The relationship between this awareness and Islamic education and globalization is so that Muslims can see critically that the implications of globalization are not something given or destiny outlined by God but a logical consequence of the system and structure of globalization itself.

2. Islamic Education as a Humanization Process. Humanization in Islamic education is intended to develop humans as living beings who grow and develop with all their potential (fitnah). Humans can be raised (physical potential) and empowered (spiritual potential) so that they can stand alone and be able to fulfill their life needs.

3. Islamic Education as Development of Akhlak al-Karimah. Morals are an essential domain in people's lives, especially in this era of globalization. The absence of morality in the governance of society will lead to the destruction of society itself. This can be observed in the conditions that exist in this country. According to Abuddin Nata, this kind of thing first affected a small part of the political elite (rulers). However, now it has spread to the broader community, including students. For Islamic education, the problem of moral development has been introduced previously. Because morality is the primary mission of Islam, it is just that, due to the penetration of Western secular culture, the problem of moral development in Islamic educational institutions seems weak lately. For this reason, Islamic education must be returned to its nature as the development of *akhlaq al-Karima,* without neglecting other critical dimensions that must be developed in educational institutions, both formal, informal, and non-formal. Moral development, as (one of) the orientations of Islamic education in this era of globalization, cannot be bargained for. Because whether or not a nation exists is determined by the morals of its people.

CONCLUSION

From some of the brief explanations above, the writer can conclude as follows: (1) The essence of Islamic education is to guide students in their physical and spiritual self-development towards forming the leading personality in students later, based on Islamic laws. At the same time, the essence of globalization is not just a flood of goods. However, it will involve broader aspects, starting from finance, capital ownership, markets, technology, vitality, and forms of government to forms of human consciousness. (2) The problems of Islamic Education in the Digital era can be divided into internal factors: Power Relations and Islamic Education Orientation, Curriculum Problems, Learning Approaches/Methods, Professionalism and Quality of Human Resources, and Education Costs. Moreover, external factors include Dichotomic, General Knowledge, Lack of Spirit of Inquiry, Memorization, and certificate-oriented. (3) The solution to this problem is that Islamic education must be returned to its nature concerning other critical dimensions that must be developed in educational institutions, both formal, informal, and non-formal. Moreover, education must be designed in such a way as to enable students to develop their potential naturally and creatively in an atmosphere full of freedom, togetherness,

and responsibility; (4) Islamic Education in the Digita Era is oriented as an Awareness Process, Humanization Process, and al-Karimah Akhlak Development.

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