Problems of Islamic Religious Education in the Digital Era

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Abstract

This article discusses an overview of problems and their solutions in learning Islamic religious education in schools in the digital era. This era has directly or indirectly ushered in many changes in the life of Islamic Religious Education. Especially related to learning Islamic Religious Education in the classroom, one example is the emergence of lectures/online learning/e-learning in the world of Education. The research method used is a qualitative approach to literature studies, therefore in carrying out data analysis through descriptive-analytical content analysis. The digital era can be a challenge for the world of Islamic education to adjust to. Islamic religious 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 religious education will be further left behind. Therefore, it is necessary to find concrete steps/solutions to be able to apply the term ilmi charitable charity science.

Keywords: Islamic Education, Digital Era, School, Islamic Religious Education, Learning

A. Introduction

The digital era is a condition where everyone can access various information online[1]. Various information in this era is freely available in cyberspace which makes it easier for anyone to access it without the boundaries of time and space. The world became completely uninhabited after the invention of the digital system. Everyone especially those born as digital natives tends to search for information through the internet. They prefer to take advantage of the features of smartphones or other technological devices to surf in cyberspace either to find entertainment or to meet primary needs. Music and movies can be enjoyed directly or downloaded first for free or paid at a relatively low rate. For scientific needs and access to information, one can get articles freely without any requirements at all in the digital world.[2]

The world is experiencing the development of an emerging era today with the arrival of advanced technology or what we often call the digital era where with these developments there must be an impact in the world of education[3]. Related to teaching and learning activities Islamic religious education also continues to experience developments and changes periodically. If some time recently the conversation between teachers and learners feels taboo, then today it is precisely a natural thing and should be done, even in the perspective of modern

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[1] Firman Mansir, "Diskursus Sains Dalam Kurikulum Pendidikan Agama Islam Di Sekolah Dan Madrasah Era Digital," *Kamaya: Jurnal Ilmu Agama* 3, no. 2 (2020): 144–57.

[2] Shulhan Alfinnas, "Arah Baru Pendidikan Islam Di Era Digital," *Fikrotuna* 7, no. 1 (2018): 803–17.

[3] Amirudin Noor, "Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital," in *Prosiding Seminar Nasional Prodi PAI UMP*, 2019.

educational theory, such activities are a must and the interaction between educators and learners is precisely an indication of the success of the educational process.[4]

In the digital era, the development of technology and digital devices is increasingly sophisticated and continues to be developed and updated[5]. The wave of civilization makes humans inseparable from digital products. Everything is increasingly connected, open and interdependent. Although they still have geographically clear territorial areas and dividing lines, these boundaries do not become a barrier to interacting, communicating, and sharing information openly by digital users.

The digital age has had such a big impact on the lives of mankind today. Many sectors of life have undergone changes and advances thanks to the technology presented in this era. Islamic education as a subsystem of national education also cannot be separated from the existence and influence of information and communication technology in the digital era[6]. Even the involvement of information and communication technology in the world of education today is no longer an option, but an absolute need that must be owned and utilized at the tertiary level.

With the shift in thinking that exists at this time people are required to follow existing developments or other paradigms, for example in terms of learning approaches. In the era of traditional Islamic religious education, teachers became central figures in learning activities [7]. This is the main source of knowledge in the classroom. But in the context of modern Islamic religious education, this is no longer the case. The role of teachers has now shifted, namely as facilitators for students. So learning at this time in the era of digitalization is no longer teacher-centered, but more student-centered. In addition to the above paradigms, there are other problems faced by Islamic religious education that is not singular and partial. Several problems or problems are still entangled that are interrelated with each other. For example, the lack of improvement in the quality of human resources in educators, classical learning methods, lack of updates on technological developments, and so on.

The purpose of Islamic Education will have a great impact on the formation of the personal and morals of each individual, so indirectly with such a big goal, Islamic Religious Education should not be underestimated and considered only a trivial lesson[8]. Seeing something like this, a teacher who has a big role in carrying out Islamic education must have more ability to manage the classroom and be the best facilitator[9]. So that students become active in the learning process which will have an impact on the success of the teaching and learning process in Islamic Religious Education. Therefore, this article discusses the problems of Islamic Religious Education in Digital Era Schools and also discusses how to solve the problems of Islamic Religious Education in Digital Era Schools.

B. Method

The method used in this study is a qualitative approach to literature studies. Therefore, in taking document data by looking for relevant references both from research books, national

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[4] Bahru Rozi, "Problematika Pendidikan Islam Di Era Revolusi Industri 4.0.," *Jurnal Pendidikan Islam* 9, no. 1 (2019): 33–47.

[5] Noor, "Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital."

[6] Zainal Arifin, "Problematika Pendidikan Agama Islam Di Era Digital," *Prosiding Nasional* 3 (2020): 115–26.

[7] Firman Mansir, "The Urgency of Fiqh Siyasah In Islamic Education Learning At Madrasas And Schools," *POTENSIA: Jurnal Kependidikan Islam* 6, no. 2 (2020): 142–54.

[8] Rahmat Akmal and Mahyudin Ritonga, "Learning of Islamic Religious Education in Covid-19 Period: Analysis of Problems and Solutions for Parents," *TARBAWI: Jurnal Pendidikan Agama Islam* 5, no. 02 (2020): 177–88.

[9] Riza Rahmawati, Rosita Rosita, and Masduki Asbari, "The Role and Challenges of Islamic Religious Education in the Age of Globalization," *Journal of Information Systems and Management (JISMA)* 1, no. 1 (2022): 6–11.

journals, and international journals, as well as seminar results and other sources that are relevant to the problems found. The results of the data and also the records obtained were then analyzed using the descriptive analysis method. Then the researcher provides an analysis that is associated with a theory that is classified according to the discussion of the research theme regarding teaching and adds explanations and draws conclusions from the problem

C. Result And Discussion

Era digital at this time education must also follow the times including religious education in Islam because this digitization makes the learning process easier, more effective, and more efficient[10]. It is changes like this that needs to be considered by educators of Islamic Religious Education subjects[11]. If these things are taken for granted then at any time, religious subjects can be considered outdated. If you refer to the learning objectives and material studied, namely the Qur'an as a guide for the life of all mankind from the jahiliyyah era to the current technological age, the Qur'an cannot be left behind, it's just how we as educators can put the position of the Qur'an.

The Qur'an is in learning. How to set a learning strategy by utilizing technological advances and combining the content in the Qur'an, so that everything can be integrated properly. Various problems that are increasingly branched and increasingly complex in the learning process affect the implementation of the learning process in the classroom and also the strategy of a teacher as a facilitator who should be able to minimize all problems that may occur or have occurred in the learning process.[12]

An educator must be able to utilize and optimize the use of digital media to support educational and learning success. Because the success of education and learning in Islamic education is also influenced by the use of media that support and are the learning context. Relatedly, it is important to note that in this digital age, generations of human beings are divided into two groups; digital immigrants, that is, the group born without the Internet at the time, who later emerged and developed the Internet to become active in it, and the digital natives, that is, the group that, from birth, was in the age of the presence of the Internet. Both groups used the Internet for their interaction needs in the cyberspace.[13]

As evidence of learning activities in home, teachers provide qualitative and useful feedback without being required to provide quantitative values[14]. On the other hand, many educators realize that children are not proficient in learning digital technology, so regular training is also needed so that activities in the learning process become effective and fun[15]. Moreover, it is not only the difficulties that educators face but the part of students, who cannot fully understand the learning material if they carry out the process of distance learning. As for the practical subjects of Islamic religious education, in the means of distance education, students can only understand through audiovisual and visual images, while in reality students cannot apply them optimally. Therefore, an effective way of learning is needed that can be felt by all students.

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[10] Mansir, "Diskursus Sains Dalam Kurikulum Pendidikan Agama Islam Di Sekolah Dan Madrasah Era Digital."

[11] Leni Franken, "Islamic Religious Education in Belgian State Schools: A Post-Secular Perspective," *Journal of Beliefs & Values* 39, no. 2 (2018): 132–43.

[12] Noor, "Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital."

[13] Mohamad Rojii, Istikomah Istikomah, and Hidayatulloh Hidayatulloh, "Implementation of Madrasah Diniyah as Strengthening Islamic Education Curriculum at SD Khazanah Ilmu," *Proceedings of The ICECRS* 6 (2020).: 34-78

[14] St Wardah Hanafie et al., "Problems of Educators and Students in Learning Islamic Religious Education at MTs Pondok Darren Modern Darul Falah, Enrekang District," *Al-Ulum* 19, no. 2 (2019): 360–86.

[15] Firman Mansir, "The Leadership of Personnel Management in Islamic Education: Emerging Insights from an Indonesian University," *Edukasia Islamika*, 2020, 1–16.

The learning aspect of Islamic education also experiences problems, especially in terms of the methods used[16]. So far, in Islamic religious education from primary to secondary level, it is possible that at the higher education level there is also a dominant or prominent one-way method that tends to be monotonous[17]. Educators (teachers or lecturers) are considered to have a dominant role in the learning process in the classroom and do not provide space and opportunities for students to develop because of the use of the one-way learning method[18]. For example, the use of the lecture method occupies a penting place compared to other interactive, dialogical, dynamic, and critical methods, helping students to be active in learning. In learning process, currently, the teaching and learning process is still not effective. This is due to a lack of understanding of the use of technology in the delivery of learning. The essence of learning is often overlooked. Some PAI teachers still use traditional teaching methods and believe that using technology only complicates the problem. Teachers think that they need to learn new things.

Proficiency or lack of understanding of information and communication technology devices is also a problem that arises from Islamic education[19]. The weakness of this aspect affects access to much important information and the progress of the world of education in particular and the progress of the world in general. This will result in a low quality of HR, as is currently the case in social networks about the case of teachers opposed by students, which shows that ethics is very important in the development of HR.[20]

The problems faced in the world of education today are still found in educators who stutter technology, especially teachers who are old, teachers who age is relatively old tend to stutter technology so it is very difficult when required to use digital technology facilities in the learning process, and there are still many teachers who still use conventional methods in the learning process. And the problem when doing remote or online education, not all regions have internet access, such as in the homes of students not all in the middle of the city, some are like in areas that are difficult to reach the internet network, it will be difficult to get a signal, and also not necessarily students install wifi, so sometimes they have difficulty to follow the learning well and effectively.

The specific problem faced by teachers in the digital age is none other than the development of technology and students are sometimes more aware of the development of technology and the communion that is developing today, more developed than the teacher himself[21]. This is a branch of learning problems that affect all disciplines of the teacher [22]. Among them is how to regulate the proportion of information in the classroom, such as the habit of reading the Qur'an which must not only be carried and it is mandatory to bring your Qur'an into the classroom, currently, there are many digital Qur'an applications.

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[16] Ellisa Fitri Tanjung and Rizka Harfiani, "The Role Of Islamic Religious Education In Overcoming The Negative Influence Of Technology On Students Smk Muhammadiyah," in *Proceeding International Seminar Of Islamic Studies*, vol. 1, 2020, 532–42.

[17] Firman Mansir, "Islamic Education Discourse To Form Student Morals At Madrasa," *Idaarah: Jurnal Manajemen Pendidikan* 5, no. 2 (2021): 313–22.

[18] Rojii, Istikomah, and Hidayatulloh, "Implementation of Madrasah Diniyah as Strengthening Islamic Education Curriculum at SD Khazanah Ilmu."

[19] Mansir, "Islamic Education Discourse To Form Student Morals At Madrasa."

[20] NURYADIN NURYADIN, "Strategi Pendidikan Islam Di Era Digital," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 3, no. 1 (2017): 209–26.

[21] Desi Sukenti Hamzah, Syahraini Tambak, and Wisudatul Ummi Tanjung, "Overcoming Self-Confidence of Islamic Religious Education Students: The Influence of Personal Learning Model," *Journal of Education and Learning (EduLearn)* 14, no. 4 (2020): 582–89.

[22] Mansir, "The Urgency of Fiqh Siyasah In Islamic Education Learning At Madrasas And Schools."

The lack of fishy social relationships between teachers and students and the changing responsibility of teachers is being replaced by digital technology[23]. The loss of students' religious attitudes and lack of respect for teachers as conveyers of knowledge, which then begins to fade religious values in students, the lack of quality of educators' efforts to be role models for their students, so that is losing a good role. Model in their lives, lost support to search for good and relevant information in understanding science in this technological age. The position of Islamic religious education teachers is seen as the main spearhead to solving problems that are developing today so that they can unite lessons and teachings based on the existing m data in the Islamic values.

The challenges and problems above must certainly require the right solutions, so that education, especially Islamic education, can continue to develop to meet the needs of the time. Therefore, as practitioners of education, especially Islamic education, they must be able to find the right and best solution for the advancement of Islamic education in the future so that they do not experience much lag, especially in producing a generation of Islam, namely following the teachings of Allah SWT and His Messenger. This situation will run optimally if it has the full support of all Indonesians who must unite their ideas for the improvement of the younger generation of the nation in the future. However, if this situation is only realized by one party, of course, the desired expectations will be difficult to realize.

D. Solutions to Face the Problems of Islamic Religious Education

First, the context of face-to-face learning (class) that has been going on so far can be enriched with e-learning or e-learning activities[24]. Furthermore, according to researchers, education in the future will be more open and two-way, diverse, multidisciplinary, and focused on current and competitive workplace productivity. As a result, the adoption of participatory learning or advocacy of diversity and uniqueness of students is increasingly finding its motivation and context.

Second, the current learning strategies and methods are certainly different from the previous learning context which tends to be one-sided, monotonous, with few participants, and less responsive to learning materials, especially technical media [25]. This is the importance of applying and familiarizing with methods that can realize the potential of students. Therefore, a participatory approach is a solution that meets the needs of student engagement in today's global era. Participatory learning methods that are important in the digital age are discussions, questions and answers, demonstrations, interactive lectures, video calls, remote references, and others. The application of these methods is most optimal if done in conjunction with the use of the digital media

Third, improving the quality of human resources is a must for Islamic educators in navigating the digital era [26]. The quality of human resources will have a major impact on improving the quality of Islamic religious education, both institutionally and vice versa. Competent human resources, expertise, and qualified professionals will be able to make Islamic religious education more optimal with all existing resources. In this context, human resources include leaders, educators, education staff, and employees/employees and students. Human resources with the desired quality are able and qualified to carry out their duties and authorities. Expertise and professionalism in carrying out responsibilities are needed and become absolute.

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[23] Mansir, "Diskursus Sains Dalam Kurikulum Pendidikan Agama Islam Di Sekolah Dan Madrasah Era Digital."

[24] Noor, "Problematika Pembelajaran Pendidikan Agama Islam Di Era Digital."

[25] Yeri Nofrianti and Arifmiboy Arifmiboy, "Challenges and Problems of Learning Islamic Religious Education in the Digital Era," *Islam Transformatif: Journal of Islamic Studies* 5, no. 1 (2021): 34–45.

[26] Mansir, "The Leadership of Personnel Management in Islamic Education: Emerging Insights from an Indonesian University."

If Islamic educational institutions do not have capable and reliable human resources, it is not impossible that the programs and activities of the institutions do not run optimally. [27]

Something yang is more worried about is the birth of graduates who do not master what is their field and lose competition in various fields of life[28]. For leaders, educators, and education staff in Islamic educational institutions, important aspects that need to be emphasized about improving the quality of human resources of Islamic educational institutions are adequate religious knowledge and insight or having a mature level of religious literacy, effective leadership in running the wheels of Islamic educational institutions, a deep understanding of Islamic education starting from the basics, objectives, human resources, curriculum, evaluation, etc., mastery of foreign languages (Arabic, English, and others) and skills in communicating effectively, managerial administration or management skills of Islamic education, and mastery of information and communication technology tools. In addition to those who are directly involved in the development of Islamic education, learners are also parties who have developed aspects of their resources, namely material, spiritual, and spiritual potential. If these three potentials are developed as optimally as possible, then qualified scholars will be born and have advantages that affect the quality and courage of the nation, by the morals and life of the nation.

Fourth, Integrated Islamic Education Curriculum Development. The curriculum according to the National Education System Law No. 20 of 2003 means a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals. The curriculum thus does not only include what has been understood, namely subjects, fields of study, and courses, but all activities contained in the implementation of education from goal setting to evaluation. Islamic education, which is born from the products and creativity of Islamic teachings, emphasizes the balance of the world and the hereafter.

The logical consequence of this is the orientation of the implementation of an integrated program which in this case is understood as the curriculum of religious education and general education. Islamic education that has been emphasizing and directing itself to religious sciences has failed to emerge as a pioneering element that changes daily life, especially in today's digital age. So much that the role and contribution of these sciences so far seem unremarkable, namely the general sciences (engineering sciences and humanities). The role and combination of the two sciences and patterns of general education and religion are considered to be able to answer very complex modern and modern problems.

Fifth is the optimization of digital libraries. Libraries for Islamic educational institutions are present. Libraries do not contain collections or collections of written or printed references only. But it must also increase its capacity and access in providing digital references in many fields of literature from various sources and providing information that can be accessed by users and the public online. The presence of a digital library is intended to make it easier for anyone to browse various references and learning resources. The advantages of a digital library will be very helpful in utilizing learning resources 24 hours-7 days without limits. Islamic educational institutions are required to be able to provide digital libraries that can be accessed by students and other interested parties. The optimization of digital libraries will support the smooth running of Islamic education.

The constraints of difficulty accessing scientific references or information in print can be anticipated with digital sources and references. If Islamic education wants to appear in providing learning resources and references for various disciplines and multidisciplinary sciences, then the availability and optimization of digital libraries are put forward.

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[27] Arifin, "Problematika Pendidikan Agama Islam Di Era Digital." Edukasia Islamika, 2020, 1–16.

[28] NURYADIN, "Strategi Pendidikan Islam Di Era Digital."

Especially now that there are so many references that are open or open access that can be used to enrich digital library collections. Digital libraries offer many advantages compared to regular libraries, such as saving space, dual access (multiple access), not being limited by space and time, collections can be multimedia, and cost less. Of course the existence of digital libraries does not necessarily negate or override the role of conventional libraries. The thing that should not be ignored regarding the existence of digital libraries is digital literacy. The role of librarians needs to be optimized in digital literacy efforts. Public libraries and community libraries can strengthen digital literacy because digitalization does require a new culture in the form of openness, expediency, inclusion, and experiencing the use of advances in information technology.

The various strategic steps above need to be supported by all parties by placing a high commitment to realizing quality Islamic education, both in the realm of input, access, and output. Which should not be ruled out of strategic steps of the development of Islamic education, such as those with three efforts or activities, namely,

1. Replacing all educational activities (*Talab al-ilm*) under the religious framework.
2. Within the framework of the aforementioned paradigm, it is necessary to have a necessity in balancing between various disciplines in the educational curriculum
3. The need for encouragement of freedom to carry out scientific development to the maximum

Developing digital learning media in PAI is a strategic step in responding to the times. Therefore, there is a mindset that is awakened in students that learning PAI is boring; just listened to the lecture and memorized a lot. The system or method of lectures and memorization in PAI learning needs to be packaged or developed to make it more interesting and easier for students to digest. Of course, this can be done with a digital system. In this day and age, a PAI educator should not be "gaptek" (stuttering technology) in carrying out the learning process. Furthermore, what needs to be noted now is that PAI educators who teach in schools; both at the elementary/MI, junior high school /MTs, and high school/vocational or MA levels, especially in state schools, have an age that is approaching retirement (old). So with such conditions, they find it difficult to adjust to technological/digital tools. Even some of them are no longer eager to increase their potential to develop learning strategies and methods with digital systems. This is where the role of the school/madrasah, especially the principal how to take steps and approach the problem.

Islamic education in the digital age must be presented in digital form to fit the trend of students who prefer to use digital devices in everyday life. The habit of using digital technology devices is a characteristic of a digital society that needs to be addressed through education that provides learning materials on digital devices so that students can have virtual access. The arrival of the digital era or the digital era is a great opportunity for Islamic religious educators to be able to optimize their resources in giving birth to superior generations in various fields of life. By designing and implementing a good and comprehensive strategy, Islamic religious education is expected to be superior amid world civilization and be able to show its existence by offering creative solutions to various problems in the global arena that occur in the present and future. This hope is a moral burden for Islamic religious education stakeholders.

E. Conclusion

The problems faced by Islamic religious education teachers in utilizing technology in the digital era for learning are some who are not very skilled in the use of digital technology and there is still uneven internet access in all corners of the country so that good and effective learning has not been achieved, as well as the ineffectiveness of special counseling or training from education providers to educators regarding the use and use of digital technology in the

learning process. An educator must be able to model and guide students in the active use of this digital product and towards ways to improve the quality of learning. The Internet can be used as an alternative medium to deliver learning materials (conferences/schools) online. Thus, the learning material is accessible to all who need it, both the ruling class and the working class. This is especially useful for those who are limited by time and space. Teachers should learn new things so that classroom learning is not boring, not just using monotonous reading methods, teachers should use other methods. Proficient use of technological, information, and communication equipment.

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