The 4.0 Era's Difficulties with Learning Islamic Religious Education

Ita Tryas Nur Rochbani[1]*

[1] STAI Ibnu Sina Batam, Kepulauan Riau, Indonesia
*e-mail: itatryasnurrochbani@gmail.com

ARTICLE INFO

ABSTRACT

This study aims to address the challenges associated with learning Islamic religious education in the digital era, or Era 4.0. One of the main effects of this era has been the rise of online learning and e-learning, which has changed many aspects of life, including education, particularly Islamic religious education. The phenomena of disruption had emerged in this century, forcing adaptation in the field of Islamic religious education. The study employs a qualitative research methodology using a phenomenological approach. Books, scientific articles, journals, and papers are the primary and secondary data sources. The discussion's conclusions demonstrate that Islamic religious education is currently dealing with issues, demands, and needs that have never been encountered before. Thus, it is imperative to implement updates and innovations to the infrastructure and facilities, human resource capabilities, curriculum, governance, culture, work ethic, and other areas. If not, Islamic religious education will become outdated and more and more out of date. Therefore, in order to use the term ilmu amali amal ilmi, specific actions or answers must be found.

INTRODUCTION

All humans need education, but we frequently overlook or even misunderstand the fundamentals of education. In order to achieve a single educational objective, education aims to develop the physical, spiritual, intellectual, artistic, and social aspects of the human being in a balanced manner. Islamic religious education, on the other hand, is regarded as being extremely ideal since it is founded on the Quran, Hadiths, and ideas from mujtahids, philosophers, and inspirational people. In actuality, there are still a lot of issues with it. Modern education and technology advancements are inextricably linked.

In this digital age, technology should enable its users to learn a great deal, particularly about Islamic education, because of its convenience. In actuality, though, most people who use technology do so for negative purposes. In order for students to prioritize playing online games, watching inappropriate movies, ignoring themselves on social media, and many other things, their morals and manners are declining. Education in general, and Islamic education in particular, is crucial for both the present and the afterlife. Thus, it is indisputable that the digital age has arrived in every aspect of life, including Islamic education. In our digital age, the issue is that educational establishments place a high priority on science and technology, which makes teachers and students strong in subject matter expertise but lacking in religious

understanding on the other (Ahmed, A., Abidin, Z., & Mahfooz, A. 2023).

Regarding learning methodologies, for instance, there has been another paradigm shift. Teachers played a significant role in learning activities during the period of traditional Islamic religious education. They served as the primary and, in some ways, exclusive source of knowledge in the classroom. This is no longer the case, nevertheless, in the context of contemporary Islamic religious education. These days, teachers play a different role that of facilitators for the pupils. Learning is now more student-centered than teacher-centered, with a shift away from the former. Apart from the aforementioned paradigms and issues, Islamic religious education also faces non-single and non-partial challenges. There are still a lot of difficulties or issues that are linked together. For instance, the traditional teaching techniques, the absence of advancements in technology, the stagnation of the quality of human resources among educators, and so forth.

Public criticism is currently a constant stream of the education sector. because some alumni and students from certain institutions have attitudes that are less than praiseworthy. Even in this digital age, graduates of Islamic boarding schools exhibit less than admirable views, in addition to those from other state schools or high schools. The public believes that kids attending Islamic boarding schools will exhibit or provide excellent morality. In actuality, though, not every one of these pupils possesses moral qualities. It may seem unlikely that Islamic education will advance, yet a number of obstacles prevent Islamic education from progressing as much in the digital age.

Put differently, it is a challenge for Islamic religious education to generate graduates with superior or competent knowledge, abilities, and personalities (Musfah, 2012). Technology maturity is essential for such. It is necessary to strike a balance between advancements in this digital age and Islamic education. In the sense that Islamic education needs to be able to keep up with the times in order to avoid falling behind other forms of learning. Since Islamic religious education, broadly understood, encompasses all endeavors to preserve and enhance human nature and resources in order to form a complete human being in conformity with Islamic norms, enabling them to become genuine servants of Allah and function as His caliphs (Achmadi,2008)

The importance of Islamic religious education in national development, particularly in Indonesia, is significant and has existed for a long time even before the country's independence. This is demonstrated by the way Muslims arrange Islamic religious instruction through established educational establishments like the Study groups that are Islamic or religious forums, surau, and Islamic boarding schools, all of which have prospered and are still in operation today.

Like national education, Islamic education in Indonesia is beset with a number of exhausting issues. Given that Islamic education is a subsystem of national education, it is inevitable that when national education is deemed a failure due to the numerous unresolved issues, Islamic education would also be regarded a failure. If one looks closely, one can see that Islamic education nowadays faces both external and internal obstacles (Nabung, A., Ni, L., & Edu, A. L., 2022; Rosadi, K. I., & Mun'amah, A. N., 2023).

The current management of Islamic education, including Islamic boarding schools, madrasahs, and Islamic universities, reveals internal challenges in the ethos of Islamic education (Abidin, Z. 2020). These institutions are generally quite encouraging, or even if they are not, there is overproduction because of their sheer number, while other sciences focused on science and technology are still extremely rare. Therefore, it becomes sense to make the presumption that "Islamic students are poor in insight, mastery of science and technology, communication, and also politics." It is reasonable to assume that the current Islamic educational ethos still places less emphasis on linkages and matches while developing its curriculum (Hasan, N., Rosadi, K., & Hidayat, H., 2023).

According to Samrin, Islamic education is still in a bad and worrisome shape today. The state of Islamic education is terribly lacking in comparison to Western education. Islamic education cannot resemble that of the Islamic civilization's golden period, which could have been Andalusia and Baghdad, in terms of culture, art, and education (Samrin, 2017). The reverse is actually true; Islamic education is now adopting a Western perspective. Muslim nations still rely on the West for practically every element of life due to the West's control of knowledge supremacy: trade, economics, education, science development, military and armaments, communication and information, and economy (Abidin, Z., & Safi'i, I., 2023).

This is an obvious irony that should be embarrassing given the scope of the Qur'anic conception of education. The community's enthusiasm for attending madrasas and Islamic boarding schools especially for those who are still sticking with the "salaf" system has significantly decreased in recent years, despite their historical strategic importance in advancing the development of Indonesian society. with the exception of (modern) Islamic residential schools that are flexible enough to change with the times. Madrasa and Islamic boarding school education are perceived negatively by the community, as evidenced by the widespread worry about graduates' prospects for employment in the modern workforce, which is limited to those with technological know-how and skills.

Friedrich Engels and Louis-Auguste Blanqui coined the phrase "Industrial Revolution" in the middle of the 19th century. There are occasional ongoings in this industrial revolution as well. One could argue that the past ten years have entered phase 4.0. The transition between phases offers a clear distinction in terms of utility. The discovery of machines that highlighted (stressed) the mechanization of production served as the foundation for the first phase (1.0). The mass manufacturing stage, which is combined with quality control and standardization, is the next step in the second phase (2.0). A mass uniformity stage was reached by the third phase (3.0) on the basis of computer integration. The internet and manufacturing have been combined to present digitalization and automation in the fourth phase (4.0) (Hendra, 2017).

The notion of disruptive innovation has emerged as a result of the fourth industrial revolution. This issue is now affecting every aspect of existence. Firstly, the economy, industry, politics, and so forth. The global phenomenon has also been successful in changing people's attitudes and ways of living. The phenomenon known as disruptive innovation can be defined as the easy access to information technology that allows new companies in the business to disrupt established ones, or incumbents.

RESEARCH METHODS

This study falls under the category of qualitative research, and the researcher's method of choice for this investigation was a phenomenological one. The phenomenological method is predicated on the idea that human experience is produced by the interpretation of things people, places, things, and events but only after their interpretation. A person's perception of their experience and the act of giving meaning to it are highly significant and have the potential to impart unique significance. In other words, the researcher's perspective is something they have constructed (Sudarwan, 2002).

Whereas primary and secondary data can be found in books, journals, articles, papers downloaded from the internet, online newspapers, and other source materials. In order to examine the data obtained using the Miles and Huberman model which consists of data gathering, data reduction, data display, and verification or conclusion drawing observation, field observation, and document study are the methods used for data collecting (Miles & Michael, 2010).

RESEARCH FINDINGS AND DISCUSSION

a. Islamic Religious Education's Challenges.

With the Qur'an and hadith as its base, as well as the thought-provoking ideas of philosophers, intellectuals, and mujtahids, Islamic religious education is idealized, but in practice, there are still a number of issues that surround it. There is no doubt that this directly contributes to the poor quality of Muslims who are produced in Islamic religious education facilities. It also causes Muslims to be marginalized in the global contestation game and map at the same time.

Islamic religious education faces a variety of issues, not just one or two. There are still a lot of difficulties or issues that are linked together. Achmadi claims that the primary obstacle to national education, including religious education in Islam, is the poor level of education, which leads to the poor quality of human resources. The nation's low character is influenced by its low-quality human resources (Achmadi, 2008). Islamic religious education also has difficulties with language, learning methods, dualism in the Islamic educational system, and ideologies (Lestari, 2010).

Ideological difficulties arise from certain Muslims' lack of initiative and dedication in tying scientific advancement to scientific knowledge. Consequently, the majority of Muslims do not consider the pursuit of knowledge, particularly in the field of science, to be a cultural trait. The reason why knowledge of science is not given priority over reductive and incomplete understandings of Islam. The severity of this ideological conflict is such that it affects the poor and inconsistent quality of the Muslim generation (Abidin, Z., Kuswanto, K., & Nurdianingsih, F., 2023).

The dual nature of the Islamic educational system raises an issue with policy. Relevant authorities and organizations working under their direction and supervision with regard to (Islamic) education policy. In Indonesia, the Ministry of Religion is in charge of Islamic education, while the Ministry of Education and Culture is in charge of general education (Abidin, Z., Latif, M., & SS, A. S., 2022). In addition, the Ministry of Research, Technology, and Higher Education oversees general and religious universities. The aforementioned companies had the ability to manage their own educational establishments. The dualistic approach of overseeing Islamic education by the Ministries of Religion and Education and Culture persists in contaminating the course of Islamic education, despite continuous efforts to surmount these challenges.

Some Islamic educational institutions in the nation also struggle with language, particularly with foreign language competency in Arabic, English, or other languages. Teachers and other education professionals still have a low and unequal proficiency in foreign languages. On the other hand, learning a foreign language is crucial for advancing science and technology as well as gaining access to a variety of information. The resolution of this language barrier is necessary to facilitate more access to information and knowledge acquisition, which will enhance the caliber of human resources and Islamic educational establishments.

There are issues with Islamic education's learning component as well, particularly with the techniques employed. Thus far, Islamic religious education at the primary and secondary levels does not completely rule out the potential that a dominant, prominent, monotonous one-way technique also exists at the higher education level. Because one-way learning is used in the classroom, educators (teachers or lecturers) are thought to have a dominant role in the learning process and offer less room and opportunities for students to grow. For instance, the lecture approach is used extensively, in contrast to other approaches that are dialogical, dynamic, interactive, and critical and that aim to engage students as active learners.

The rise of activities that diminish the value of education is another issue facing contemporary society. Only the preparation of a materialistically oriented workforce (practitioners) is standardized in education under the guise of promoting contemporary

industrialization and meeting the need for vast amounts of technology goods (Ahmad Arifin, 2010). The fact that education is either irrelevant or lacking in relation to societal needs exacerbates this state. Islamic education looks more and more like a conundrum due to the relevance difficulty.

In Islamic education, mastery or lack thereof of information and communication technology devices presents another difficulty. The world's progress in general and education in particular are impacted by this aspect's deficiency, which also hinders access to a variety of knowledge. Morality has a critical role in the development of human resources, as demonstrated by the recent social media case of teachers facing challenges from students, which will undoubtedly lead to a weakening of the quality of human resources.

b. Strategies for Overcoming the Obstacles in Islamic Religious Education in the Digital Age

In order to address the difficulties in education, Nuryadin suggests taking the following calculated actions (Nuryadin, 2017):

1) Enhancing the caliber of human resources is essential for Islamic religious educators to successfully navigate the digital era.

   Improving the caliber of Islamic religious education will be greatly influenced by human resources, both in terms of institutions and other factors. With all the resources at their disposal, human resources with the necessary skills, knowledge, and professionalism should be able to create Islamic religious education that is more effective. Technical and non-technical competencies are directly associated with the quality of human resources in question. Technical competences are skills, knowledge, and professionalism that are absolutely necessary to achieve the competitiveness of the country in the global period. While creativity and modern values and behaviors are examples of non-technical abilities, they will also have a significant impact on productivity (Suryadi, 2014).

   In this context, human resources encompass not just students but also leaders, instructors, staff members, and education workers. Capable and proficient in discharging their responsibilities and exercising their authority, human resources are the desired quality. Proficiency and professionalism in performing duties have become essential and in great demand. If Islamic educational establishments are not ignorant to technology advancements and lack competent and trustworthy human resources. The birth of graduates who lack subject-matter expertise and are less competitive in the educational system is more concerning.

   A deep understanding of Islamic education from the ground up, including its objectives, curriculum, assessment, and HR, as well as proficiency in foreign languages (such as Arabic and English) and effective communication skills, managerial administration or management of Islamic education, and proficiency with information and communication technology devices are all important aspects that leaders, educators, and education personnel in Islamic educational institutions need to focus on in order to improve the quality of human resources in Islamic educational institutions. Not only are students actively involved in the development of Islamic education, but they are also parties whose human resources aspects physical, spiritual, and spiritual potential need to be cultivated. Good academics will be born and have benefits if these three potentials are cultivated to the fullest extent possible.

   This will affect the nation's quality and character in accordance with religion teachings and view on life. Only nations with advantages can thrive in the global and digital world. The quality of human resources and the grasp of science and technology are the absolute advantages. As such, this must to be emphasized as a top priority in Islamic education.

2) Enhancing digital technology-based infrastructure

Digital technology-based infrastructure improvement is essential for raising educational standards and adapting to globalization. Digital technology-based infrastructure is the key component. Nearly every educational activity, including management, learning, administration, and others, can make use of information and communication technology tools. The solution to these needs is thus the availability of supporting infrastructure facilities.

Islamic religious education needs to understand how important it is to have access to digital technological infrastructure quickly in order to support classroom instruction. Infrastructure deficiencies are a common cause of barriers to learning, teaching, and administration. This needs to be rectified in order to improve future discussions about Islamic religious education. For Islamic educational institutions, finance is a difficulty when it comes to setting up digital technology-based infrastructure. It costs a great deal of money to complete. As a result, a competitive financing plan is required. In this instance, it may be possible to encourage collaboration between the public and private sectors to provide funding in order to achieve the above-mentioned infrastructure requirements.

3) Making use of online learning resources.

The internet is used by so many people these days that it has become a social norm and a need. It goes without saying that using digital media, such as the internet, is essential for learning and teaching. Conventional media cannot be the exclusive source of education for the generation born in the digital/industrial revolution 4.0 age. For the best outcomes, traditional and digital media must be used in tandem. To enhance the success of education and learning, an educator must be able to use digital media effectively. Because using media that supports and is consistent with the learning context has an impact on the success of education and learning in Islamic religious education. In light of this, it's crucial to recognize that the current digital era has split the human population into two groups: digital immigrants, or those who were born into a time when the internet did not exist and who later developed the internet to become active on it, and digital natives, or those who have lived in the internet's existence since birth. For their demands in cyberspace engagement, both groups turn to the internet (Ahmad, 2019).

An educator needs to understand the reality of the digital generation that exists today, one that cannot escape the influence of gadgets and personal computers in their daily life. As a result, in order to enhance the quality of learning, educators need to be able to lead by example and offer advice on how students should use these digital products. One alternate medium for offering educational resources (lectures/schools) online is the internet. so that everyone who needs them, including students in popular and dominating classes, can access the learning resources. For people who have time and space constraints, this is quite beneficial.

4) Putting participatory learning strategies into practice.

Significant changes have been brought about in the field of Islamic religious education by the digital age. With the advent of digital gadgets, educational activities are becoming more and more efficient and effective. It is intended that through learning activities a community would emerge that can make use of digital media and gadgets to promote high-quality learning while accommodating students' participation and potential.

Online-based learning activities, or electronic learning, can enhance the context of learning that has been taking place in a face-to-face system (class). Furthermore, researchers assert that future education will be more diversified, multidisciplinary, open,

two-way, and competitive with an emphasis on work productivity. Thus, the use of interactive teaching techniques or support for students' individuality and variety is gaining ground and momentum.

The learning environment of the past, which tended to be one-way, repetitive, less interactive, and less appreciative of supporting learning material, especially digital media, is undoubtedly different from the learning tactics and approaches of today. This is the point where it's critical to implement and become accustomed to teaching strategies that help kids reach their full potential. Thus, in the contemporary global period, participatory approaches offer a way to address the requirement for student participation. In the digital age of education, interactive teaching techniques such as video calls, teleconferences, interactive lectures, Q&A sessions, and discussions are crucial. The utilization of digital material in conjunction with the implementation of these techniques yields increasingly optimal results.

CONCLUSION

The advent of the fourth industrial revolution, also known as the digital age, presents Islamic religious educators with a fantastic chance to maximize their resources and produce generations who excel in a variety of areas. Islamic religious education is expected to be able to survive in the middle of global civilization by developing and putting into practice precise and comprehensive strategies. It is also expected to be able to demonstrate its existence by providing innovative solutions to a variety of global issues that arise in the present and the future. A moral burden for those involved in Islamic religious education is this hope.

REFERENCES

Achmadi. (2008). Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris (cet ke2). Yogyakarta: Pustaka Pelajar.

Abidin, Z. (2020). Educational Management of Pesantren in Digital Era 4.0. *Jurnal Pendidikan Agama Islam*, *17*(2), 203-216.

Abidin, Z., Kuswanto, K., & Nurdianingsih, F. (2023). Inclusive Education Learning Model for Students with Learning Difficulties. *Zabags International Journal Of Education*, *1*(1), 19-24.

Arif, Khusnan, (2011). Teknologi Pembelajaran Pai (Pendidikan Agama Islam) dalam Paradigma Konstruktivisme, Jurnal Fikroh, Vol.4, No. 2.

Arifin, A. (2010). Politik Pendidikan Islam: Menelusuri Ideologi dan Aktualisasi Pendidikan Islam di Tengah Arus Globalisasi (cet ke-1). Yogykarta: Penerbit Teras.

Asnawan, Pendidikan Islam dan Teknologi Komunikasi, (2010), Jurnal Falasifa, Vol. 1, No. 2.

Danim, S. (2002). Menjadi Peneliti Kualitatif. Bandung: Pustaka Setia.

Lestari, S. dan Ngatini. (2010). Pendidikan Islam Kontekstual cet ke-1, Yogyakarta: Pustaka Pelajar

Miles, M. B. and Michael, H. A. (2010). Analisis Data Kualitatif. Jakarta: UI Press.

Abidin, Z., Latif, M., & SS, A. S. (2022). The Influence Of Academic Culture, Leadership And Work Motivation On Career Development Of PTKIS Lecturers, Jambi Province.

Nuryadin. (2017). Strategi Pendidikan Islam di Era Digital, Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman, 3 (1).

Samrin, (2017). Pendidikan Islam di Era Globalisasi (Peluang & Tantangan, Shoutut Tarbiyah, Ed. Ke-36 Th. XXIII.

Suryadi, A. (2014). Pendidikan Indonesia Menuju 2025; Outlook: Permasalahan, Tantangan & Alternatif Kebijakan. Bandung: Remaja Rosdakarya.

Suwardana, H. (2017). Revolusi Industri 4.0 Berbasis Revolusi Mental. JATI UNIK, 1 (2).

Syarnubi, S., Syarifuddin, A., & Sukirman, S. (2023). Curriculum Design for the Islamic

Religious Education Study Program in the Era of the Industrial Revolution 4.0. *Al-Ishlah: Jurnal Pendidikan*, *15*(4), 6333-6341.

Djazilan, M. S., & Hariani, M. (2022). Implementation of E-Learning-Based Islamic Religious Education. *Bulletin of Science, Technology and Society*, *1*(2), 14-21.

Elihami, E. (2022). An innovation of character of Islamic religious studies education towards education 4.0 in Elementary School: Bibliometric Reviews. *J. Basicedu Vol*, *6*(1).

Mun'im Amaly, A., Ruswandi, U., Muhammad, G., & Erihadiana, M. (2022). PAI (Islamic Religious Education) teacher in facing the millenial era challenges. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *13*(1), 47-62.

Abidin, Z., & Safi'i, I. (2023). The Islamic Economic Views on Palm Oil Harvester Wages. *Zabags International Journal Of Economy*, *1*(1), 24-32.

Haidir, H., Arizki, M., & Fariz, M. (2021). An innovation of islamic religious education in the era of the industrial revolution 4.0 in elementary school. *Nazhruna: Jurnal Pendidikan Islam*, *4*(3), 720-734.

Nabung, A., Ni, L., & Edu, A. L. (2022). An Analysis of the Digital Transformation-Based Learning Implementation System in the Era of Disruption. *Jurnal Basicedu*, *6*(3), 4265-4271.

Ahmed, A., Abidin, Z., & Mahfooz, A. (2023). The Urgency of Islamic Education Management in Era Globalization. *Zabags International Journal Of Education*, *1*(2), 82-90.

Hasan, N., Rosadi, K., & Hidayat, H. (2023). Cooperative Learning Through Online Media to Improving Islamic Religious Education Learning Outcomes of Students at Junior High School. *Zabags International Journal Of Education*, *1*(2), 52-61.

Rosadi, K. I., & Mun'amah, A. N. (2023). An Analysis of the Orientation of Achievement of National Education Goals through the Merdeka Belajar Policy in Indonesia. *Zabags International Journal Of Education*, *1*(2), 43-51.

Taufik, M. (2020). Strategic role of Islamic religious education in strengthening character education in the era of industrial revolution 4.0. *Jurnal Ilmiah Islam Futura*, *20*(1), 86-104.

Zubairi, Z., Nurdin, N., & Solihin, R. (2022). Islamic Education in the Industrial Revolution 4.0. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, *4*(3), 359-371.