
THE CONCEPT AND CONTEXT OF ISLAMIC EDUCATION LEARNING IN THE DIGITAL ERA: RELEVANCE AND INTEGRATIVE STUDIES

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Abstract: *The digital age has brought great changes in the world of Islamic religious education. Educational activities become more effective and efficient with the presence of digital devices. In learning activities, it is hoped that a community will be formed that can utilize digital devices or media to encourage the creation of quality learning and accommodate the potential and participation of students. The purpose of this study is to analyze the relevance of Islamic education in the digital era. The method used in this research is in the form of literature studies, and the form of qualitative research. The results of the study found that the era of globalization has had a significant impact on Islamic education, including first, along with the increasingly sophisticated technology, it is easier to obtain various types of information. The task of national education in the era of globalization places great emphasis on the value system and philosophy, where the philosophy of Islamic education is the concept of thinking about education based on Islamic religious teachings regarding the nature of human abilities so that they can be developed and guided to become human beings whose entire personality is imbued with Islamic teachings. Second, the pressures of globalization place a qualified, educated and skilled workforce. Third, collaboration in schools is very important, especially the influence of globalization and international cooperation in the field of education. Thus, the relevance-integration of the concept and context of Islamic studies with the era of globalization is very important as an effort to appreciate the worldview of the dynamics and progress of education in the era of globalization.*

Keywords: *Islamic education, digital era, philosophy, integrative, globalization.*

INTRODUCTION

Modern technology has enabled the creation of cross-continental and cross-national communication, penetrating various remote villages in rural areas and infiltrating narrow urban alleys through audio (radio) and audio-visual (television, internet, etc.). This modern phenomenon occurring in the early third millennium is popularly known as globalization. As a result, these media, especially television, can be wielded as powerful tools by certain individuals or groups to instil morality or, conversely, undermine moral values, to influence or control the thought patterns of those under their media authority [1], [2].

The real issue lies in those who control global communication having extreme differences in perspective with Islam regarding the criteria for distinguishing between

good and bad values, and between true and artificial truths. On the other hand, the Contemporary era is synonymous with the era of science and technology, whose development is inseparable from continuous critical studies and research. The development of Islamic education is influenced, at the very least, by five factors: the progress of science and technology, social development, political development, economic development, and the development of religion and culture in the community where education takes place [3]–[5].

With an unwavering spirit, scientists have made significant contributions to the well-being of humanity beyond the realm of knowledge itself. This aligns with the identification of scientists as seekers of truth and advocates for the good of all mankind. However, once again, given the differences in perspectives on ethical values and religious morality, the scientist's slogan as truth-seekers seems questionable. The advancements in technology over the last three decades have impacted every aspect of individual lives, communities, and nations. It can be said that no one can escape the influence of progress in science and technology; these advancements are not only felt by individuals but also by societies, nations, and countries. Islamic education is also necessary in navigating modernization [6]–[8].

Globalization is a process involving interaction dependence, connection, and influence among individual groups, and nations across borders. It affects nearly every aspect of societal life, including cultural aspects. Culture can be interpreted as values embraced by a community or perceptions held by its members about various things. Both values and perceptions are linked to psychological aspects, meaning what is in one's mind. The psychological aspect is significant, meaning that if realized, an individual's behaviour is greatly influenced by what is in the mind of the person in question. As one of the outcomes of someone's thoughts and discoveries, art is a subsystem of culture [9]–[11].

The general characteristics of modernization involve socio-demographic aspects of society, and socio-demographics are described by the term social mobility. This means that a process of socioeconomic and psychological elements begins to show opportunities towards new patterns through socialization and behaviour patterns. Then, from the perspective of the structural aspects of social organization, it is interpreted as the elements and societal norms that manifest when humans interact with each other in communal life. Structural changes involve societal institutions, norms, social strata, relationships, and so on. Thus, modernization is a complex social change involving processes of disorganization, social problems, inter-group conflicts, obstacles to change, and the like. There is diversity and various opinions in interpreting modernization. 'Modernization is the process of economic, political, social, and cultural change that occurs in underdeveloped countries as they move towards more advanced and complex social and political organizational patterns [12] [13].

Changes in society can affect social values, social norms, organizational behaviour patterns, the structure of societal institutions, social strata, power and authority, social interaction, and so on. Modernization, at its core, is a process of change or renewal. Renewal encompasses numerous fields, depending on which area is prioritized by those in power. If individuals or society are open to new things, there is a tendency for the modernization process to proceed rapidly [14], [15].

Literature Review

In the growing digital era and globalization, the relevance of the concept and context of Islamic education learning is becoming increasingly important. Islamic education not only serves as an understanding of religion, but also as a guide in facing modern challenges. In this context, the concept of Islamic learning needs to

be adapted to technological developments and global values. For example, the integration of technology in learning such as the use of apps, online platforms, and social media can improve accessibility and interactivity, enabling more dynamic and participatory learning for today's digital generation [16]–[18].

In addition, Islamic learning should also include an understanding of universal values such as tolerance, cross-cultural cooperation, and problem-solving relevant to the global context. By blending traditional concepts with the needs and demands of the times, Islamic education can be an effective instrument in shaping qualified individuals who can contribute positively to an increasingly globally connected society [19]–[21].

In this digital era, indeed everything is developing very fast, rapidly, and dynamically. The concept of Islamic education learning has undergone a significant transformation. Many literature reviews highlight how information and communication technology affect learning methods, including in the context of Islamic education. Traditional learning approaches are beginning to shift toward technology integration to expand accessibility, increase student engagement, and improve teaching efficiency [22]–[25].

Studies have also shown that the use of digital media, such as learning videos, educational applications, and online platforms, can facilitate a deeper understanding of Islamic teachings. However, there are also concerns related to the negative impacts of digitalization, such as disruption to traditional values, dissemination of unverified information, and challenges in ensuring the quality of Islamic education content delivered through digital media. Therefore, this literature review emphasizes the importance of a balanced approach between the use of technology and the maintenance of authentic Islamic values in the learning process [26]–[29].

METHODOLOGY

This research examines the relevance of Islamic education in the digital era. In this study, a literature review and library research are employed along with qualitative research techniques. In-depth information and data are collected through various sources, including books, notes, journals, other references, and relevant findings from previous studies, in the course of library research (also known as library research), to discover solutions and theoretical foundations for the researched problem [30], [31].

The empirical material or data used in this research is collected from books, journals, research papers, and other literary works that address the central questions of the research. In this study, primary data sources are utilized, which are the main data directly collected by the researcher from the research object, namely books/articles that are the subject of this research [32].

Analysis in research on the learning context of Islamic education in the digital era uses a holistic approach that combines traditional elements and technology. A qualitative approach can be used to deepen a deep understanding of how digital technology influences the learning and teaching process of Islam. Through in-depth interviews with teachers and students, as well as direct observation in the classroom, this research can explore perceptions, experiences, and challenges in integrating technology into religious learning [33].

Meanwhile, this qualitative approach can provide a statistical picture of the extent to which technology has succeeded in increasing students' understanding and participation in Islamic religious learning. Online surveys or questionnaires can be used to collect data on technology use preferences, frequency of use, and their impact on academic achievement. By combining these two approaches, research can provide comprehensive insights into the role of technology in the context of Islamic education in the digital era [34]–[36].

RESULTS AND DISCUSSION

Digitalization in Islamic Education

The impact of digitization, affecting every aspect of human life, from trivial matters to highly complex challenges, catalyzes the rapid advancement of our era. The field of education is one of the consequences of the widespread digitization. As widely acknowledged, both children and parents struggle to distance themselves from mobile phones or smartphones, which function as a quick means of accessing information. Islamic education must be capable of keeping pace with technological progress and serve as a filter for change to avoid succumbing to secular concepts. This is in addition to the fact that Islamic religious education should not lag behind other forms of education. Furthermore, it is expected that Islamic education will oversee the character development of students, ensuring that they excel not only in their chosen fields of knowledge but also in virtuous conduct, and the practical application of scientific knowledge. Additionally, this contributes to producing students who uphold morality and excellence in technology [37]–[39].

Islamic education must not overlook this, as technological advancements in the digital era pose a significant challenge to becoming a stronghold for the movement of destruction. Nevertheless, they must actively harness technology to leverage existing resources, especially for acquiring and disseminating religious knowledge, ensuring that religious knowledge remains cohesive and not left behind by technology. With this approach, technology will be utilized for good, Islamic education will evolve alongside technological progress in the digital era, and it is anticipated to serve as a tool for teaching and spreading Islam globally [21]–[23].

To meet the legally mandated educational objectives, the learning process must employ a relevant curriculum. The curriculum is dynamic and continually evolves to address contemporary challenges. The Independent Curriculum is created in tandem with the ongoing development of curricula. The idea of an autonomous curriculum that prioritizes 'free learning' and utilizes engaging, up-to-date, and comfortable learning concepts should be able to help students with the demands of the times, especially in the modern era. To develop students' character and help them think critically, creatively, and innovatively, as well as collaborate and communicate effectively, teachers must also serve as facilitators. In addition to relying on students' self-directed learning through sources such as e-books, teachers must provide various effective teaching strategies, particularly for the Free Learning curriculum. Blended learning models are one of the teaching strategies that teachers can use [43], [44].

In his journal, Billy (2022), as cited by Zulkarnain, states that Islamic education aims to assist students in developing their understanding of the Creator of the Universe while also reflecting on the realities of everyday life. However, due to challenges in how students can access knowledge, information technology is considered a viable alternative. The utilization of information and communication technology in the development of Islamic Education management, and the use of ICT in the field of education, particularly in Islamic education learning, appears to have connections. The increasing importance of information and data management in various aspects of human life is a defining characteristic of this evolution. Presently, society has a broader choice of information to be obtained, thanks to the availability of various forms of communication and information media [45]–[47].

This is an application of understanding the verse of the Qur'an QS. An-Nahl: 78, which introduces the fundamental idea of how science evolves from information that is encoded and enhanced by technology:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ
تَشْكُرُونَ

“And Allah brought you forth from the wombs of your mothers while you knew nothing, and He gave you hearing, sight, and hearts, so that you may be grateful” [48].

The above verse can be understood that Allah has bestowed upon human senses that can be used to develop knowledge, from a state of not knowing at birth to gaining knowledge. This knowledge becomes a crucial asset in the development of one's life, and in its progression, information supported by technology is required. In the Islamic perspective, the presence of Islam serves as a source of motivation for the development of knowledge [49], [50].

Islamic education especially in this digital era, aims to create knowledgeable and skilled Muslim generations so that they can live well, safely, prosperously, and peacefully. Every Muslim should be trained and encouraged to apply Islamic knowledge in their daily lives, and they should also be proficient in applying practical knowledge to manage natural resources to meet daily needs. Through this education, learners acquire both internal qualities closely related to faith and morality, and external skills closely related to livelihood as a personal responsibility to provide for themselves, their families, and the surrounding community in need [6], [31].

In the era of digitization, one of the learning media that no longer relies on manual labour or human effort is digital media. Digitization often involves automated operating systems in computer-readable formats. Consider topics that involve computers and the internet, where there are social media platforms and websites rich in video and audio content. In today's world, mobile phones have the potential to qualify as they resemble computers. Technological advancements in the modern era are inseparable from innovations or modifications frequently made by the education sector towards the learning environment, especially in the use of media. For educational institutions, the use of digital media in classrooms presents unique challenges, such as how to inspire students to use technology successfully and efficiently [51]–[53].

Furthermore, there are several factors to consider in choosing the right learning method, including the selected media should align with the established learning objectives, the chosen media can effectively convey the information or material to be presented, the available options of media in the school or the teacher's ability to design media, the selected media is tailored to the students' conditions, and the incurred costs are in line with the budget [54].

Education Problems in Digitalization

The sentence discusses various issues faced by Islamic religious education, which are neither isolated nor limited. Several interconnected problems still need to be addressed. One fundamental issue in national education, including Islamic education for Muslims, is the low quality of education leading to a decline in the quality of human resources, according to Achmadi. The nation's character is negatively influenced by the low quality of human resources. Other problems with Islamic religious education include ideological issues, the dualistic nature of the Islamic education system, language issues, and problems with teaching methods. Islamic education also faces challenges in specific learning aspects, especially with the techniques used. So far, Islamic religious education has been taught at the elementary and secondary levels; there is a high possibility that there is also a dominant or prominent one-way system at the higher education level, which tends to be dull [6], [55].

The sentence discusses other issues with Islamic religious education, including doctrinal problems, the dualistic nature of the Islamic education system, and issues related

to language and teaching techniques. Ideological problems include the lack of initiative and dedication among Muslims in connecting information mastery with progress. As a result, the majority of Muslims have not attained it [56].

The culture where they enthusiastically learn things like science. The understanding of science does not hold a prominent position. The weight of this ideological issue is such that it impacts the quality of the impoverished and unequal Muslim generation. The issue of dualism in the Islamic education system is related to policies. The entities they oversee control and handle policies related to Islamic education. In Indonesia, the Ministry of Religious Affairs (MoRA) is responsible for overseeing Islamic education, while the Ministry of Education and Culture (MoEC) oversees public education. Additionally, the Ministry of Research, Technology, and Higher Education (MoRTHE) is tasked with managing religious organizations and higher education. These organizations have the power to run educational institutions accordingly. Although there are ongoing initiatives to address these issues, the journey of Islamic education is still marked by the dualism in the management of Islamic education by the Ministry of Religious Affairs and the Ministry of Education and Culture [57]–[59].

Even though the subject has been taught from elementary to higher education levels in the curriculum, the ability of human resources such as educators and education personnel to master foreign languages remains low and uneven. Language issues have become a weakness for some Islamic educational institutions worldwide, especially in the use of foreign languages such as Arabic, English, or other foreign languages. However, it is widely recognized that mastering foreign languages is crucial to accessing various information and rapidly evolving fields of science and technology. These language issues need to be addressed to enhance freedom of access to information and knowledge, thus enabling the development of high-quality human resources (HR) and Islamic educational institutions [60], [61].

The following tactical steps are needed to address issues in Islamic Religious Education (IRE) in the digital era:

First: Islamic religious education must enhance the quality of its human resources to be competitive in the digital era. Improving the quality of Islamic religious education will have a significant impact on both institutions and other elements. Only countries with excellence can survive in the global and digital world. Mastery of knowledge and technology, along with high-calibre human resources, becomes the only advantage. Therefore, Islamic education must prioritize and highlight this as the main focus [62].

Second: Building technology-based digital infrastructure is crucial to raising education standards and keeping pace with modern advancements. Digital technology-based infrastructure is a crucial factor. Information and communication technology tools can be used in most aspects of education, including management, administration, learning, and more. The availability of these facilities thus responds to the demand for such supportive infrastructure. Inefficiencies in the education, learning, and administrative processes are often caused by a lack of infrastructure. This needs to be addressed to improve discussions on Islamic religious education in the future [14], [63].

Third: Utilizing computer-based learning resources. This has become a challenge due to the widespread integration of the Internet into people's lives. The use of digital media is a necessity in educational activities. It is not feasible to educate the digital generation entirely through conventional media; instead, a combination of traditional and digital media is needed for optimal results. A teacher must be able to maximize the use of technology and digital media to aid in educational achievement. It is challenging to ignore the debate about the advantages and disadvantages of technology. However, religious leaders can at least convince and demonstrate to the broader community that technology can be regulated and utilized for educational media to spread virtue [6].

The field of Islamic religious education has undergone a significant transformation due to the digital era. With the use of digital gadgets, educational activities have become more effective and efficient. The intention is to foster a community around learning activities that can utilize digital devices or media to promote the creation of quality learning experiences and harness the potential and engagement of students [37].

The Role of Religious Education

Currently, we are in an era where encounters between religions often involve different cultures, while religious understanding is more personal and existential. Each individual feels responsible for their religion. Furthermore, society today is conditioned by what we know as 'global culture.' Consequently, people are more accepting of diverse worldviews. Thus, they are divided into two groups: those influenced by technological advancements and beliefs, and those adhering to such ideas. It is challenging to reject Western influence considering that Islamic society heavily relies on education as the primary driver of population growth. Ultimately, the Muslim community cannot avoid the dilemma of identity. According to AM. Syaefuddin, Muslims practice taqiyyah due to impotence. This indicates that Muslims have concealed their Islamic heritage out of fear and shame [55].

The Obstacles of Islamic Knowledge to the Progress of Modern Science are difficult to deny due to the influence of the West, considering that Islamic society heavily relies on education as the primary driver of population growth. Ultimately, the Muslim community cannot avoid the identity dilemma. According to AM. Syaefuddin, Muslims practice taqiyyah due to impotence. This indicates that Muslims have concealed their Islamic heritage out of fear and shame. The deteriorating social orientation of the Muslim community inadvertently divides the essence or core meaning of Islam, leading to fragmented concepts of how people interact in society. The issues faced by the global Muslim community today are inseparable from the factors of modernization and globalization that impact all aspects of life: economic, social, political, and also educational. The influence of modernism significantly contributes to changing lifestyles and patterns in almost all layers of society. It is undeniable that our children learn the majority of their value systems from popular fields and mass media. The colonial influence, which embraced materialism and secularism for centuries, has left indelible marks on the mindset and value systems in present-day Muslim Indonesia. These various issues also weaken the development of the character of the Islamic generation. Therefore, Muslim intellectuals must now undertake a reorientation or reconstruction of educational concepts. This is crucial because, without it, we will never be able to raise our generation by the demands of the times [62].

In short, it can be concluded as follows: first, Islamic thoughts that have developed over time are considered outdated. Second, there is still a fear among Islamic thinkers to modernize and reformulate Islamic thinking. Third, borrowing a term from abnormal psychology, it seems that the Muslim community is currently experiencing a syndrome of inferiority complex [64].

Among Muslims today, many suffer from a sense of inferiority and pessimism due to the decline of Islamic civilization compared to the more advanced Western civilization. This leads them to take pride in adopting the spirit and traditions of Western secular thinking, often abandoning the intellectual traditions within Islam itself. As for the solutions to the above-mentioned problems: first, by increasing the capacity of education. Since the initiation of the "Pelita" program, education has seen development, with many buildings constructed to enhance its quality. Second, to improve the quality of education, there is a need to increase the provision of textbooks and teaching aids so that students can learn more effectively. Third, to address the issue of relevance, there must be an agreement between those providing the material and society as a source of educational development. To tackle the problem of unemployment, schools should incorporate

curricula that can produce the workforce demanded by society. Fourth, a constantly changing curriculum tends to hinder the development of students, especially when it is standardized across different regions. Therefore, there is a need to develop a region-based curriculum, while still maintaining a national curriculum that must be achieved [65].

CONCLUSION

The era of globalization has had a significant impact on Islamic education, including first, with the increasing sophistication of technology, it has become easier to access various types of information, often with potential disadvantages. The national education task in the era of globalization strongly emphasizes value systems and philosophy. Second, globalization pressure places importance on a high-quality, educated, and skilled workforce. Third, collaboration in schools is crucial. On the flip side of the globalization influence is international cooperation in the field of education. Furthermore, since globalization began to reshape the core principles of Islamic education, many people now misinterpret it as mere frivolity. Reformulating the structure of Islamic education, starting from the goals, vision, and mission of Islamic education, teaching techniques, institutional management, and Islamic education, teacher recruitment, among others, is one way to address the era of Islamic education globalization. Additionally, Islamic education must be able to function as a filter in the age of technical sophistication to prevent children from falling into deceptive environments. The deepening of Islamic Religious Education is crucial as an effort to internalize practice with the Islamic way of life.

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Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

All authors declare no conflict of interest.

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