

The Metamorphosis of Islamic Education in the Digital Era

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Abstract:

Education in the digital era dominates the world of Islamic education. The Islamic education system in Indonesia is currently experiencing uncertainty between maintaining the traditional education system or using a materialistic and secularistic Islamic education system. Apart from these problems, the changing times, especially in the fields of science and technology, are inevitable. Meanwhile, the main priority of Islamic education is the formation of humans to become obedient servants to Allah SWT. and able to face all forms of problems of world life. To reach these ideals, what needs to be fixed in the Islamic education system is to focus on the format in achieving the goals of Islamic education based on that era. With technological advances, it means that the learning format of Islamic education must undergo a metamorphosis to suit the development of human lifestyles in that era. Furthermore, it is necessary to formulate the latest policy strategies with awareness and maturity of thinking and public education began to be adapted again to get the needs of expertise in this era. This paper is a synthesis of thought with a library research approach to explore previous thoughts and findings to formulate new thoughts as a response to challenges and opportunities in the digital era. From this research, several things are suggested for the Islamic education system in adapting to the digital era, namely the need for changes in the application of the system in Islamic educational institutions and a change in the learning paradigm towards digital transformation, besides focusing on changing learning formats, it also focuses on teaching formats based on the digital era. namely, educators are also required to qualify for and support competencies including expertise, dynamic, creativity, and innovation as well as open-mindedness in accepting change. With this, all Islamic education management will metamorphose into Islamic education that can be carried out following the expectations of all parties so that the result is producing a generation with Islamic personality and able to face the challenges of the times.

Keywords: metamorphosis; Islamic education; digital

Introduction

Nowadays, times are changing fast. This is very evident from the fact that almost every human being on this earth already has a cellphone or smartphone. The changing times in a digital era affect all aspects of life, including the education sector. After the covid outbreak spread almost to the entire surface of the earth, no one can resist digital progress anymore. People who are reluctant to accept the progress of the times, begin to make peace and learn to go with the flow of the times. Islamic

education aims to give birth to a generation with an Islamic personality and able to solve the challenges of the times in the world well. The important point of Islamic education is the effort to build an educated character with Islamic values that prioritize noble character.

Islamic religious education is the process of building and shaping Muslim character that is mu'min (faithful) and muttaqin (devoted) to Allah by emphasizing and nurturing values in Islamic teachings so that they will understand Islam and use this knowledge to achieve happiness in the *dunya* (world) and akhirah (hereafter). Imam Moediono by quoting Azra said that the era of globalization today and in the future is and will affect the social development of Indonesian Muslim society in general or Islamic education in particular. According to him, people who live in the center of the vortex of modernism, like it or not, will be affected by the flow of thought and a modern mindset, at least will be exposed to the "radiation" of modern culture that is fast-paced, systematic, practical, effective and efficient. (Imam Moedliono, 2002: 78). This means that Muslims need and must organize their education system to keep up with the pace of the era of modernity triggered by Globalization, otherwise Muslim children, especially teenagers, will face a split in their identity as Muslims and as modernist beings. The emergence of an integrated model of Islamic education in the early 80s marked an era of quite interesting changes in the trend of Islamic education in Indonesia.

In line with the times, Islamic education has undergone a metamorphosis in the institutional and teaching aspects. In the institutional aspect, the largest Islamic education in Indonesia is the pesantren institution. Pesantren is synonymous with maintaining the traditional Islamic education system. However, in its journey, the pesantren can maintain and sustain itself (survival system) and has a multi-aspect education model. based on the curriculum, the pesantren is divided into three, namely traditional pesantren (salafiyah), modern pesantren (khalaf or asriyah) and comprehensive pesantren (combination). In its development, there was an attempt to converge pesantren with public or secular schools. This form of convergence is now known as a madrasah. The development of madrasah reached its peak in the early 20th century. The development of madrasah can be seen from two sides. First, madrasahs that originated from pesantren. Second, madrasahs were born outside the pesantren, such as socio-religious organizations. Thus, madrasahs are the fruit of the convergence between traditionalism and modernism, but on the other hand, madrasahs are the 'conservatism' of modern schools. In the early 20th century, a renewal or modernist movement emerged with a new spirit of returning to the Qur'an and Sunnah. This spirit implied a rejection of the Shafi'i madhhab, including the practice of tariqat in it because it was considered heresy. In general, the idea of renewal is always born from Muslim figures who then form Islamic organizations, and from this Islamic schools are born.

Apart from the metamorphosis of the Islamic education system in the institutional and teaching aspects, other challenges arise with the changing times in the digital era. All Islamic Education institutions inevitably have to adjust to the direction of life development in this challenge. Educational goals will be difficult to achieve if Islamic education does not undergo any changes or does not respond to the current situation. Pandemic conditions present new challenges, one of which is in the field of character or human personality. During the pandemic, humans

experience limitations in socializing face-to-face. The momentum of Islamic ukhuwah is increasingly difficult to build and difficult to teach to students.

The influence of impact of technological progress is increasingly being felt during the pandemic and after the current pandemic. The impact can be said to be excessive. For example, the facilities presented by digital advances make people more addicted, causing people, including students, to become individualistic creatures. So to minimize the negative influence of these advances, there needs to be a strategy for digital utilization so that it can support success in the aspect of Islamic education. Islamic education, especially in this digital era, is intended to form a generation of Muslims who are capable of knowledge and skills to be able to live a good, safe, prosperous and harmonious life. The formulation of Islamic education is designed to train, and foster each Muslim to be proficient in Islamic knowledge and its practice every day and proficient in applied-based practical science to manage natural resources to meet daily needs. Learners through this education are educated in the inner aspects that are closely related to faith and character and also the outer aspects that are related to earning skills as a personal responsibility to meet the basic needs of themselves, their families, and surrounding communities that need help.

Based on this statement and to answer the various challenges above, Islamic education requires reliable human resources, a high commitment and work ethic, system-based management and strong infrastructure, adequate financial resources, strong political will, and superior standards. In addition, the need for a solution strategy to improve the work of Islamic education in this digital era, to survive and be able to become one of the alternative problem solving for various humanitarian problems. Islamic education management at the institution must renew the learning paradigm to adapt to the challenges of the times but also without the need to change the existing culture. Educators, especially those in charge of Islamic education, are required to be able to maximize the positive potential contained in the digital world and minimize the negative aspects arising from the emergence of these media. Educators are expected to be able to make the latest innovations in learning design by utilizing the digital world.

The metamorphosis of Islamic education in the archipelago is an evolutive change, both from the institutional and learning aspects of Islamic education in Indonesia which indigenously responds to modern civilization without leaving traditional values. Thus, the metamorphosis of Islamic education in the archipelago is a study of the dynamics and changes in Islamic education evolutive, from madrasah pesantren and schools to Islamic Universities, including universities in pesantren, which then have implications for massive changes in the learning paradigm.

Result and Discussion

The Metamorphosis of Islamic Education in The Digital Era

According to KBBI, the word metamorphose is a word derived from the word metamorphosis which means change or transition of form. [Usually, the change in question is a change in a more beautiful or good direction. Islamic education aims to give birth to a generation with an Islamic personality and able to solve the challenges of the times in the world well. The important point of Islamic education is the effort

to build an educated character with Islamic values that prioritize noble character. With the rapid development of the times, inevitably the Islamic education system must adjust the transition so that the intended goal can be realized in reality.

This is in line with the words of Allah Swt. in the fragment of the verse in QS. Ar-Ra'd verse 11, namely: Meaning: Indeed, Allah does not change the condition of a people until they change what is in themselves. If Allah wills evil for a people, no one can resist it, and there is no protector for them but Him. (QS. Ar-Ra'd [13]:11) Based on this verse, Islamic education institutions, such as madrasas, Islamic boarding schools, and so on should not be left behind in striving for quality improvement. Islamic education system or with the entry of the digital era must be able to make a transition or improvement in the quality of Islamic education management following the challenges of the times. Ahmad Mundir in his writing entitled "Tafsir Ar-Ra'd Verse 11: Motivation to Change Fate?" on the NU online website argues, making Surah Ar-Ra'du motivate people to do their best and strive for the maximum is a positive step. It's just worth noting, the struggle in the context of the verse is not to turn bad into good, but to take care that the good gift from Allah does not turn bad because of our behavior." (Mundzir, n.d.)

To be able to change or maintain a qualified Islamic education and survive in changing times, the steps taken are to make peace with the situation and rush to make changes by adhering to the goals of Islamic education. Before discussing the problems of the digital era, we will discuss the journey of the metamorphosis of Islamic education in the realm of institutions and learning. As mentioned above, in the institutional aspect, the largest Islamic education in Indonesia is pesantren. Islamic education institutions are not only pesantren, but along with the times, the development of madrasahs was born, namely the birth of madrasahs and integrated Islamic-based public schools which are the fruit of the convergence between traditionalism and modernism, but on the other hand, madrasahs are the 'conservatism' of modern schools. The system that is run is also different.

Boarding School

The pesantren education system has two types that characterize or identify pesantren, namely: 1) Based on physical structures such as the mosque, Kyai's house, madrassa, hut/dormitory, and skills center; 2) Based on the curriculum, such as traditional (salaf), modern (khalaf and asri), comprehensive pesantren.

- a. Traditional pesantren (salaf) apply the system (halaqah) or learning is carried out in the mosque with the curriculum fully determined by the kyai caregivers of the pond. The system applied in teaching is the halaqah teaching system, which is characterized by memorization, whose endpoint in terms of methodology tends to create santri who receive and possess knowledge.[11] Or it can be interpreted that the method used is teacher-centered, all learning is centered on the teacher, with the knowledge that does not develop towards the fullness of knowledge, but is only limited to what the kyai gives.
- b. Modern pesantren implement a modern learning system by adapting a general learning system that uses classrooms as a place of learning. The curriculum used is the national curriculum. The kyai's position is as the coordinator of the implementation of the learning process and as a teacher

in the classroom. The prominent difference between schools and madrasas lies in the realm of Islamic religious education and the Arabic language which is the local curriculum.

c. Comprehensive Pesantren

This type of pesantren is a combined education and teaching system between traditional and modern. Education is implemented by teaching the yellow classical books using the sorongan, bandongan, and wetonan methods which are usually taught at night after the Magrib prayer and after the Fajr prayer. The classical system learning process is carried out in the morning until noon like in madrasahs/schools in general.

Muhammad Abdul Wahab stated that today's pesantren must rush to make changes without leaving their characteristics. In addition, ideal standardization is needed both at the level of regulation, reform, and accreditation of pesantren. Digital standardization is needed so that the Islamic education system gets cognitive graduates, both at the national and international levels. With the entry of the digital era in the order of human life, it is hoped that pesantren will actively participate in the development of the digital era intensified by the government. Pesantren needs to do a re-correction to produce santri graduates who are useful for the people, where the types of people are very diverse. Not only santri who are experts in the field of Islamic science, but general fields of science such as mathematics, geography, medicine, and so on need to be applied for global competition.

To achieve all of this, pesantren need to reorient both academically and non-academically. In academic quality, what is maintained is the mastery of religious sciences such as the study of Arabic books, fiqh, again, nahwu-sharrof, while the learning of Sufism, religiosity, and institutionalism, is not studied in matan. However, what needs to be considered is changing the learning strategy. Pesantren uses traditional methods that must change by combining the traditional system with the classical one. This is done to facilitate teaching using sorongan or bandongan. Pesantren that combine traditional and modern systems seem to have become a trend in modern pesantren. In addition, the non-academic quality ability is the realm of development or potential outside the ability of the religious field (life skill achievement). The ability of individual santri skills in psychology is termed psychomotor ability. This ability comes from the ability to develop the students' likes and preferences in one of their interests. In the global era, the offer of santri's interests and talents is fairly diverse, especially with the opening of the young entrepreneur program by the government. To improve non-academic quality, pesantren make several efforts to hone santri talents, these efforts can be in the form of practical activities and the provision of facilities.

First, holding talent-oriented training queues to master special fields and be pursued during their time as santri. Many santri are successful in this field, and after leaving the pesantren, they will have the ability to be developed when entering the community. Second, providing facilities that can support their skills and talents. This is very necessary to develop and broaden their horizons and hone their creativity. Based on this, the role of digital can be combined with learning and become one of the facilities that will support learning. Although some pesantren still apply rules prohibiting bringing personal smartphones into the pesantren environment, it does not become a stumbling block. Digital utilization can be done in a way that the

pesantren management can provide other digital devices such as laptops or computers, digital cameras, or smartphones that specifically function for learning purposes with regulated use following the commitments made.

If pesantrens are identical to the yellow classical books, then renewal in the realm of literacy can be developed by reviving the digital-based pesantren literacy movement. The culture of reading the yellow Islamic classic books must be intensified to absorb the knowledge in the classical books and then poured or packaged in digital content such as creating an online wall magazine whose content is adapted from the materials taught in class. Although not all teachers in pesantren can master technological developments, it is recommended to hold training for ustadz or educators in these institutions to be technologically literate. Not necessarily all educators, but at least some educators master well and then become stakeholders in realizing digital utilization. This will be a gateway that shows the outside world that learning activities in pesantren can exist according to the times.

Madrasahs and Integrated Islamic-Based Schools

In this global era, the opportunity for madrasahs and integrated Islamic-based schools to emerge as the educational institution of choice for the community is very likely to be realized through improvement efforts starting from the bottom to the top level, from student guardians to stakeholders with an interest in education. However, of course, madrasahs are required to be able to demonstrate the superiority of personality, intelligence, and skills. All three support each other to form the integrity of the learners' personalities. Each of these advantages is a real need of today's society. What must be fulfilled to face these challenges are: First, madrasahs and integrated Islamic-based schools must participate as supporters of the existence of this era, by trying to utilize all the information that develops and play an active role in overcoming all the negative impacts caused. Second, they should always try to utilize IT resources that have become the main media for information transformation.

In contrast to pesantren, madrasahs, and integrated Islamic-based schools, students have easy access to using smartphones or other digital tools because students have the flexibility to use them when they finish learning and go home each day. So in the learning process using IT resources is easier to realize by developing various forms of positive information that can become the necessary learning materials and teaching materials, such as the development of e-learning, e-books, digital interpretations, and so on. To be able to use and utilize IT resources optimally, a strategy is also needed in its achievement, namely providing training to Educators in its operation, providing motivation that using digital will facilitate the learning process, and providing facilities that can support the utilization of these IT resources.

Pesantren University

The latest phenomenon shows the amazing metamorphosis of pesantren, namely the establishment of Islamic Higher Education, in the form of high schools, institutes, and even universities. According to Mujamil Qomar's records, in 2007 there were no less than 131 Islamic religious colleges established by pesantren. If this phenomenon is linked to the history of Harvard in America, which was also a "pesantren" for pastors, then Indonesia has amazing educational prospects.

However, it seems that the scientific culture of higher education managed by pesantren is increasingly "fading". This is because Higher Education in pesantren seems to follow the development of general Higher Education outside the pesantren or under the management of Ristekdikti. For example, when a pesantren opens a university (Unhasy, for example), the general faculties and study programs must be under Ristekdikti. Consequently, seventy percent of the material in this faculty is teaching general science. Thus, although pesantren has a good scientific spirit, it must run aground on juridical regulations, so that the Higher Education Establishment in pesantren will lose its identity.

Adapting Islamic Education to the Digital Age

Referring to the results of research from McKinsey in 2016 that the impact of digital technology towards the industrial revolution 4.0 in the next five (5) years there will be 52.6 million types of jobs will experience a shift or disappear from the face of the earth. The results of this study provide a message that every person who still wants to have their existence in global competition must prepare mentally and with skills that have a competitive advantage over others. The main way to prepare the skills that are easiest to take is to have good behavior (behavioral attitude), increase self-competence and have a spirit of literacy. The provision of self-preparation can be done through education (long life education) and self-concept through the experience of working together across generations / across disciplines (experience is the best teacher).

Based on this reality, restoration is needed in the body of Islamic education. Islamic education in this era needs to disrupt itself if it wants to strengthen its existence. Self-disruption means adjusting to the needs and demands of society and being future-oriented. Muhadjir Efendy in his speech said that there needs to be school reform, increased capacity and professionalism of teachers, a dynamic curriculum, reliable facilities and infrastructure, and the latest learning technology so that the world of national education can adapt to the dynamics of the times. To face Islamic education in the digital era, all problems in the world of Islamic education must be immediately found the right solution. if not, then Islamic education will not be able to realize contextual education to the times. therefore, Islamic education must need reform or a metamorphosis of all aspects of Islamic education. Given the term conveyed by Rhenald Kasali, there are three steps that Islamic education must take in this era, namely a disruptive mindset (disruptive mindset) that prioritizes corporative ways. Islamic education must also do self-driving to be able to make innovations following the demands of the digital era. In addition, Islamic education must also reshape or create all aspects of it so that it is always contextual to demands and changes.

The Role of Technology in Islamic Education in the Digital Age

In Islamic Education, about the integration of technology in learning, Goos, Galbraith, Renshaw, and Geiger (2003) mapped 4 conceptions of teachers and learners about technology in Islamic Education Learning, namely technology as master, servant, an extension of self, and partner. Learners and teachers will view technology as a master if they consider Islamic Education is only limited to knowledge about Islamic Education, aka knowledge transfer. Technology will be seen

as a servant if they consider that Islamic Education is not limited to activities on paper, namely making technology an alternative to paper and pencil-based learning activities. If technology is an inseparable part of the activity itself, namely technology is part of the knowledge even though it is learned, then in this case they will view technology as an extension of self which is part of the learning content.

However, if teachers and learners consider Islamic Education as constructive knowledge, then they will view technology as a learning tool (partner) to discover new perspectives of an idea, find relationships between ideas, use these relationships in solving problems with various approaches, and develop learners' conceptual understanding of ideas. In this case, technology acts as a partner for learners and teachers. In line with this, Pope (2013) asserts that the use of technology in learning should provide opportunities for learners to understand and master concepts and principles through technology-assisted exploration and investigation of feedback, patterns, changes, and relationships.

Based on the explanation above, it can be concluded that the way teachers and learners view Islamic Education will affect the way they apply technology in learning. In this case, their understanding of philosophy, namely the ontology, epistemology, and axiology aspects of Islamic Education, plays a central role in determining the technology integration model that they will apply in Islamic Education Learning. If technology is integrated into Islamic education learning, a good solution to the role of technology is as a partner, partner, or learning tool that supports the learning process. This technology integration aims to improve students' conceptual understanding and assist in developing students' intuitive abilities in learning Islamic Education.

Conclusion

Islamic education, especially in this digital era, is intended to form a generation of Muslims who are capable of knowledge and skills to be able to live a good, safe, prosperous and harmonious life. The formulation of Islamic education is designed to train, and foster each Muslim to be proficient in Islamic knowledge and its practice every day and proficient in applied-based practical science to manage natural resources to meet daily needs. The journey of Islamic education metamorphosis in the realm of institutions and learning. As mentioned above, in the institutional aspect, the largest Islamic education in Indonesia is the pesantren institution. Along with the times, the development of madrasahs was born, namely the birth of madrasahs and integrated Islamic-based public schools which are the fruit of the convergence between traditionalism and modernism, but on the other hand, madrasahs are the 'conservatism' of modern schools.

The challenges of the times in the digital era require Islamic Education to rush to fix the existing system. Recalling the term conveyed by Rhenald Kasali, there are three steps that Islamic education must take in this era, namely a disruptive mindset that prioritizes corporative ways. Islamic education must also do self-driving to be able to make innovations following the demands of the digital era. In addition, Islamic education must also reshape or create all aspects of it so that it is always contextual to demands and changes. To be able to use and utilize IT resources optimally, a strategy is also needed in its achievement, namely providing training to Educators in its operation, providing motivation that using digital will facilitate the

learning process, and providing facilities that can support the utilization of these IT resources. In addition, a good solution to the role of technology in learning Islamic Education is as a partner, partner, or learning tool that supports the learning process. This technology integration aims to improve students' conceptual understanding and assist in developing students' intuitive abilities in learning Islamic Education.

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