

PROSPECTS AND CHALLENGES FOR FUTURE ISLAMIC RELIGIOUS EDUCATION TEACHERS

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Abstract. This article discusses the prospects and challenges that Islamic religious education teachers must face in the future. In this XXI century, the world has echoed the development of IT as a result of the emergence of the industrial revolution 4.0 and society 5.0 which brings various sophistication of scientific and technological advances. This study focuses on two main points, namely first, the prospect of Islamic religious education teachers in the future and second, the challenges of Islamic religious education teachers in the future. This study uses library research method with content analysis approach. The results of this study found that the development of the times both era 4.0 and era 5.0 is not something that needs to be feared and avoided by Islamic education teachers, it must be faced with a wise and optimistic attitude. The progress of era 4.0 and 5.0 both contain various prospects and challenges for PAI teachers. As a form of response, PAI teachers should prepare themselves with various competencies so that they can still exist as true educators who can inspire their students for the achievement of educational goals. PAI teachers should view the upcoming prospects as a golden opportunity in improving the quality of Islamic education comprehensively and the upcoming challenges as a motivation to measure and develop their potential.

Keyword: *Islamic Education; Teachers; Prospects; Challenges*

A. INTRODUCTION

Today, humans have entered the XXI Century civilization, where people are preoccupied with the presence of the industrial revolution 4.0 era, one of which is Indonesian society. Nowadays, Indonesian people are presented with technologies with various sophisticated features, even almost all sectors of life have been touched by technological developments (Putriani & Hudaidah, 2021, p. 832). For example, attendance using a finger spot machine, buying home and food needs just order in an application on a cellphone and so on.

When Indonesians are still preoccupied with the era of the industrial revolution 4.0, other countries such as Japan have actually entered a new revolutionary era known as the era of society 5.0. The concept initiated by Japan and inaugurated on January 21, 2019 is a form of resolution to the industrial revolution 4.0. Era Society 5.0 allows humans to use IT-based science in fulfilling life needs easily and comfortably (RI, 2023). So, Era Society 5.0 is a continuation of the 4.0 Revolution Era which emphasizes more on the aspects of the greatness of LoT (Internet of Thing), AI (Artificial Intelligence) and robotic technology (Sugiono, 2020, p. 176).

Every development and change both in the era of revolution 4.0 and the era of society 5.0, of course, both provide prospects and challenges for various sectors of human life, including the education sector. According to KH Dewantara, education is an effort to improve human character, mind, and body. Education can also be interpreted as a process endeavored by the state in preparing and producing generations capable of living life effectively and efficiently (Azra, 1999, p. 3). Based on Law Number 20 of 2003 concerning the National Education System, education is an effort that is carried out consciously and patterned to achieve learning conditions and learning activities with the hope that students are able to actively develop their potential, a strong religious spiritual spirit, self-control, intelligence and noble character, and have competencies that are useful for themselves, society and the nation (Idris, 2022, p. 62).

According to Ahmad D. Marimba, Islamic religious education is a process of physical and spiritual guidance based on the teachings of Islam until the realization of individuals in accordance with the guidance of Islamic teachings (Uhbiyati & Ahmadi, 1997, p. 9). Islamic religious education is expected to teach and internalize Islamic religious values to students so that they can balance between religious and general sciences or provide changes to Islamic religious education (Rofiq & Muqfy, 2019, p. 136). Therefore, it can be concluded that education is a series carried out by a person to lead to a better change in order to achieve a guaranteed life in the future.

Education is required to be able to become an important forum in producing competent human resources for the future of a country. The education sector is expected to produce students who are able to compete on a global scale so as not to be left behind by the times. Therefore, in response to the development of global currents, education experts conduct research on the education sector so that it still refers to the needs of the times, one of which is Islamic religious education (Rofiq & Muqfy, 2019, pp. 135–136).

Islamic Religious Education is basically a sector without knowing the age limit, because based on the Qur'an and Hadith, Islamic Religious Education has the aim of molding and forging collective piety (khoir al-ummah). With the existence of Islamic religious education, Muslims are expected to become people with character, both to themselves (shalih linafsih) and to others (shalih lighairihi) ('Ulyan, 2020, p. 63). In an effort to realize this, the existence and role of Islamic religious education teachers is certainly needed.

According to Multazam Dkk (2022), the role of PAI teachers includes a number of responsibilities in the educational profession based on the values of Islamic teachings. PAI teachers must be able to work professionally and consider that the responsibility of teaching students is a mandate from Allah SWT. Professional teachers have several responsibilities, namely personal, social, intellectual, moral, and social responsibilities (Uccang et al., 2022, p. 82). In this era, teachers are expected to be able to direct guide and filter negative things from existing changes and developments. Teachers must also be able to operate technology, given the increasingly complex challenges in this era. In addition to being required to meet academic requirements, teachers are also required to master four main competencies to achieve educational goals, namely pedagogical competence, social competence, personality competence and professional competence (Ratna et al., 2021, pp. 28–29).

Meanwhile, in this modern era, the perception of teachers has begun to erode and falter. Most teachers only carry out their duties as officers who want to get a salary from the state or agency. They only touch and explore aspects of cognitive intelligence and psychomotor intelligence of students, without giving the same portion of attention to other aspects of intelligence. Of course, this raises problems and criticism in the community. PAI teachers are considered still unable to

have a significant influence on the character building and behavior of students. This is evidenced by the increasingly rampant news of student delinquency (Munif, 2017, p. 2).

Cases of juvenile delinquency in Indonesia, including students, continue to increase every year. Based on data from the central statistics agency in 2016 (in Ari Ganjar Herdiansah Mutiara Jasmisari 2021), there were 6,325 cases of juvenile delinquency (in 2013), 7,007 cases (in 2014), 7,762 cases (in 2015) and 8,597 cases (in 2016). The data shows that juvenile delinquency increased by 10.7% from 2013 to 2016. The forms of delinquency cases range from fights, brawls, promiscuity, sexual harassment, drinking, drug consumption, and so on (Mutiara Jasmisari, 2021, p. 138).

The failure of Islamic religious education is because PAI tends to focus on theoretical religious discussions that are cognitive in nature. PAI does not share its concentration on the issue of how to transform cognitive religious knowledge into values and meanings that must be internalized to students through various ways, forums, and media (Majid, 2014, p. 10). Many teachers have the perception that when they teach, students automatically learn. Whereas the reality is that when teachers teach, students do not necessarily learn (Uccang et al., 2022, pp. 82–83). It is not uncommon to find some students playing or chatting with their classmates and not paying attention to the teacher who is teaching in front. Therefore, strengthening the moral education and character of students by PAI teachers is very necessary. This can have a positive and significant impact on the formation and the next generation of the nation who are wise in utilizing technology as part of the revolution.

Some previous studies show that the times and technological advances have a relationship with the problems and the role of PAI teachers. Based on research conducted by Muhammad Nasir, it is stated that from some of the global and local problems that are rampant that need serious attention is the negative impact of globalization with the presence of promiscuity, robbery, fraud, theft, corruption, collusion, and so on. If no immediate action and anticipation is taken to prevent it, it is possible that this multidimensional crisis will become more acute (Nasir, 2013, p. 191). Research conducted by Muhammad Kosim (2020) explains that advances in communication and information technology in the era of the digital revolution as it is today, contain positive and negative impacts on human character. Therefore, optimizing the role of PAI in schools is needed (Kosim, 2020). This is in line with the results of research conducted by Jesika Dwi Putriani and Hudaidah (2021) which states that in facing the development of science and technology, the learning system must apply creativity, cooperation, critical thinking, communication skills, community, literacy, character skills and mastering science and technology (Putriani & Hudaidah, 2021).

One way out that is considered capable of overcoming these global and local problems is to maximize the competence of teachers and learning of Islamic religious education at all levels of educational institutions. This is an effort to make PAI effective and effective, so it requires educator resources that have competence and performance according to standards. Future PAI teachers are required to have expertise and competence that can anticipate so that the next generation is able to minimize and filter the negative impact of global progress and the times.

Departing from this background, researchers are interested in studying the issue of Islamic education teachers in the future. The novelty of this study lies in the discussion of the prospects and challenges of Islamic religious education teachers in the future comprehensively through the literature method. The focus of this study is first, how the prospects for Islamic education teachers in the future and second, how the challenges of Islamic education teachers in the future. The author

hopes that this study can contribute in providing understanding and insight to teachers and prospective teachers, especially PAI teachers to be able to review and predict the prospects and challenges that will be faced, so that they can prepare themselves carefully to become professional PAI educators.

B. METHODS

Based on its type, this research is library research because this research is carried out by collecting data and scientific writings related to the theme and is expected to be used as a solution to a problem that occurs. Basically, library research is classified as qualitative research, because it contains interests in understanding and interpreting the contents of written texts (Suyanto & Sutinah, 2005, p. 186). In conducting studies and collecting data about Islamic religious education teachers and how their prospects and challenges in the future, researchers use documentation techniques. Researchers search for data and then analyze it using various sources and written data from several papers and references that are still related and relevant.

As for data processing and analysis, researchers use the content analysis method. In general, content analysis is defined as a method of analyzing the text as a whole. But on the other hand, analysis is also used to describe a particular analytical approach (Idris, 2022, p. 65). In measuring the level of accuracy and the process of drawing conclusions, the content analysis method goes through at least three stages, namely: descriptive, critical and correlative content analysis (Krippendorff, 1999, p. 15). Some data processing procedures carried out by researchers include: 1) collect data; 2) reduce data; 3) display data; 4) verify data.

C. RESULT AND DISCUSSION

1. Islamic Education

Islamic Religious Education consists of two essential meanings. The two meanings are education and Islamic religion. The meaning of education according to Aristotle is to develop the potential of students so that there will be an increase towards a better direction for students in intellectual and moral. The existence of improvements in the moral and intellectual aspects will help students to obtain true truth (Fathoni, 2010, pp. 98–110). In this case, the role of educators is to create an atmosphere and environment that can support these efforts. In his ethics, Aristotle defines education as an effort to educate humans to have a proper attitude in all behavior (Bunyamin, 2018, pp. 127–142).

In contrast to Aristotle, Darajat in his book entitled "Islamic Education Science" states that the process and role of education has been colored by religious values. According to him, religion is a tool to motivate life and life as well as a medium for self-control (Derajat, 1992). All efforts related to efforts to mold humans into complete individuals will not be separated by the existence of religious values. Therefore, it is appropriate if a religion is recognized by a state, including Islamic religious education which until now has given color to Indonesian education. It is stated in the regulation of graduate competency standards for primary and secondary education units that Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, appreciate, believe, have devotion, and have good character in implementing the values of Islamic teachings sourced from the Qur'an & Hadith (Kemdikbud, 2022).

Islamic Religious Education itself has several objectives, namely first, to foster, form, and develop the attitude of students who are positive, disciplined, and have a love for Islam as the essence of devotion to Allah SWT. and His Messenger. Second, the attitude of devotion to Allah SWT and His Messenger is an internal motivation for students to develop the knowledge that is being

studied in order to achieve the pleasure of Allah SWT. Third, fostering and fostering students to understand religion correctly and sufficiently which is then implemented so that it can become a religious skill in the dimension of life (Firmansyah, Iman, 2019, pp. 79–90). As for the objectives of Islamic religious education, including the first, instilling the value of Islamic teachings through effective and quality learning activities. Second, is the function of excellence in terms of learning and output where students become individuals who are *kamil*.

The characteristic of Islamic religious education is that the material contained in the scope of Islamic religious education requires to be able to understand the science that exists in other aspects. In short, the characteristics of PAI are zigzag, integral, and cross-sector (Muchith, 2016, pp. 217–235). An example is when discussing material about zakat. Educators not only review the important points contained in zakat material such as understanding, *nishob*, *mustahiq*, *muzakki*, wisdom, and zakat prayers. The material will also discuss things that exist in other sectors related to zakat such as poverty which is included in the economic sector, zakat management which is included in the realm of management, care and sensitivity to the poor who are included in the economic and psychological aspects and many other sectors.

In Arabic, Islamic Religious Education teachers are known as *al-ustadz* or *muallim* who have a role to transfer knowledge to students and *ta'lim* assemblies or places of knowledge acquisition. In this case, *al-ustadz* or *muallim* can also be interpreted as a person who grows and builds the realm of human religiosity (Suparlan, 2015). In addition to transferring knowledge to students, Islamic Religious Education teachers also have the task of guiding students to have noble morals and Islamic behavior based on Islamic religious teachings which boil down to the holy book *Al-Qur'an* and *Hadith* of the Prophet Muhammad SAW and instill the values of Islamic teachings so that students are able to correlate the values of religious teachings with science (Zulia Putri, Sarmidin, 2020, pp. 1–16).

Generally, PAI teachers are able to teach SKI, *Al Qur'an* *Hadith*, *Fiqh*, and *Akidah Akhlak* subjects in *Madrasah*. Quoted from Enco Mulyasa, there are six roles of teachers including teachers as educators, teachers, mentors, trainers, advisors, and models and role models. Educators also have a role as a personal motivator, view generator, researcher, creativity, routine worker, preserver, actor, emancipator, storyteller, culminator, and evaluator (Mulyasa, 2016).

As for the differences that are very repulsive between PAI teachers and non- PAI teachers, there are pedagogical and social competencies (Muchith, 2016). For example, in the pedagogical aspect, PAI teachers must have cross-sectoral insights, given the characteristics of Islamic religious education is multidisciplinary. As for social competence, where PAI teachers are required to be able to provide knowledge and exemplary not only within the scope of the *madrasa*, but in the community around the *madrasa* and the educator's residence. Often people ask for opinions or ask PAI teachers about a problem related to aspects of life, especially religion. In this case, PAI teachers are not allowed to be indifferent to the case, considering that the religiosity values inherent in PAI teachers have the consequences of Islamic propaganda to the community in real terms.

2. Prospects or Opportunities for PAI Teachers

Along with the times, the role of the PAI Teacher is increasingly needed to assist students. Moreover, it has entered the era of 5.0 Society. However, it can also be used as a stepping stone to develop and increase the value of educators. The opportunities can be obtained, especially for PAI Teachers, including:

- a. Facilitate efforts to develop competence and potential

Each individual has three basic potentials including physical, spiritual, and intellectual. These three potentials can help each individual to choose and determine their own path in life (Irawan, 2019, pp. 1–14). Related to this, each individual has an obligation to further develop their potential in order to become a kaamil person. As stated in QS, At-Tiin verse 4,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: "Indeed we have created man in the best of creation."

The era of society 5.0 is characterized by the collaboration between natural intelligence possessed by humans with technologies such as artificial intelligence (AI) and the Internet of Things (IoT) to solve social problems integrated in the real and virtual world (Kemenkeu, 2023). With the use of increasingly sophisticated technologies such as the metaverse and the like, it can be used as an opportunity for PAI teachers to develop potential such as making it easier to access information about science, religious studies which can later be used as guidelines to foster mental and spiritual aspects and so on.

b. Creating new jobs

In Islamic teachings, work is not only interpreted as an effort to fulfill the needs of the stomach, but also to maintain the dignity of each individual. PAI graduates were originally prepared to become religious educators, religious instructors, preachers, religious thinkers and so on (Jandra, 2018, p. 121). However, this may not be in accordance with the study program taken at this time given the rapidly developing technology as well as the impact of the 5.0 era. Bachelor of PAI study program also has a great opportunity to get a profession in other fields outside the realm of PAI provided that they can compete with other scholars. In an effort to win the competition, we must first plan carefully related to improving the quality based on ourselves which can be done by learning and practicing continuously.

c. Acceleration of the development of Islamic education institutions (LPI)

Based on data obtained from the Ministry of Religious Affairs that in 2020, Islamic education institutions in Indonesia amounted to 350,059 institutions with details of 29,335,506 students and 2,374,345 educators (Safe'i, 2020). This is good news for PAI scholars which can later be used as an arena to get an opportunity to develop an institution both in terms of quality and quantity. This is also supported by the Decree of the Ministry of Education and Culture No. 3 of 2020 concerning Higher Education Standards which states that students have the right for 3 semesters which can later be used to deepen disciplines outside the study program taken. This is evidence of the influence of the 5.0 era and can be used as a prospect in improving the quality of Islamic education institutions.

d. More open and rational in thinking

According to Lilik Purwandi & Hasanuddun, the Urban Middle Class Millennial community has three characters, namely the first is Connected, namely current students or commonly referred to as the millennial generation are included in this classification. They have the ability to socialize highly, especially to their own organizations and communities, as well as in cyberspace. Second, Creative, which has the ability and is accustomed to thinking out of the box, many ideas and inspirations, and is able to communicate ideas ciamik. This can be proven by the emergence of new industries pioneered or initiated by millennials. Third, Confidence, that is, they are individuals who have the courage to express their opinions and are not afraid to argue with others as is often found on social media (Arvian & Surya, 2020). Therefore, the existence of social openness space can be used as a golden opportunity especially for PAI scholars as

prospective Islamic education teachers to implement ideas or ideas and maximize the use of existing technology to help increase their own value.

3. PAI Teacher Challenges

A challenge is something that must be passed to measure the extent of the level of ability that has been owned by someone related to solving a problem. As for the challenges of PAI teachers, the challenges are related to everything related to learning activities within the scope of PAI, starting from the use of strategies, methods, learning models, competencies possessed, assessment, evaluation and so on. Starting in the 21st century and going forward, PAI teachers have a challenge to carry out acceleration in the development of information and communication. Likewise, in terms of learning and classroom management that must be adjusted to the standardization of information and communication technology (ICT) that exists at this time.

Susanto (2010) in Ramadha Awaliati revealed that there are seven challenges that must be faced by teachers in the 21st century, including: first, teaching a culturally diverse society with multilingual competence. Second, teaching with an emphasis on discovering or building a concept. Third, interactive teaching. Fourth, technology-based teaching. Fifth, teaching with a new perspective on skills. Sixth, teaching and choice. Seventh, teaching and responsibility (Awaliati, 2022, p. 3). In contrast to Susanto, Yahya (2010) in Agus and Sudirman provides additions related to teacher challenges in the 21st century, including education that focuses on character building, has concern for climate change, has an entrepreneurial mindset, builds learning communities, and intelligence and creativity in action (Sudirman & Bokingo, 2017, pp. 633–640).

4. Prospects for Future Islamic Religious Education Teachers

As one of the sub-systems in the national education system, Islamic education will certainly not be able to close itself off from the revolutionary era, both the industrial era 4.0 and the era of society 5.0. Where in fact in every change and development of the era, it actually equally raises several prospects for the development of Islamic religious education teachers and learning, including: first, opening and facilitating access to the dissemination and development of Islamic religious education. With the sophistication and development of communication technology presented today, it can be used to develop Islamic education. To learn the teachings of Islam, now can be obtained only by accessing it through cyberspace, without having to learn it from one place to another or go to the library directly. Online media content, online libraries, learning applications can be utilized by PAI teachers as a very good opportunity to take a role in spreading Islamic teachings and educating the lives of the people. As can be done by some religious figures or preachers who are now viral in the community, such as: Ustadz Abdul Somad, Ustadz Fahrudin Faiz, Buya Yahya, Gus Baha' and so on.

Second, opening up new jobs. On the one hand, the development of the era both 4.0 and 5.0 does have a negative impact such as eliminating some jobs, because a number of jobs have been replaced by sophisticated tools and robots. However, on the other hand, the development of the era also opens up new jobs that were unexpected before. In the context of Islamic religious education, a number of new job opportunities have emerged, such as: online teachers through cyberspace, online-based PAI learning designers, creating and assembling electric-based PAI learning resources and so on.

Third, the rapid increase in Islamic religious education institutions in Indonesia requires a touch of technology. In Indonesia, there are several Islamic educational institutions or also known

by the abbreviation LPI. LPI in Indonesia is divided into two types, namely: formal institutions and non-formal institutions. Formal LPI include: Raudhotul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA) and Islamic Religious Universities (PTKI). While non-formal LPI, including: Taman Pendidikan ALQur'an (TPQ), Madrasah Diniyah (MADIN), Pondok Pesantren, Majelis Taklim and so on. A series of LPI, both formal and non-formal, should not be eliminated and alienated from education 4.0 and 5.0. LPI must be developed in accordance with the times. Then there are general education institutions with Islamic nuances, for example: Islamic boarding school, and integrated Islamic school. In this case, the presence and commitment of PAI teachers and prospective teachers are highly sought after in order to improve the quality and quantity of LPI.

Fourth, the need for a spiritual dimension. In essence, every human being has two main dimensions, namely the physical dimension and the spiritual dimension. However, in the development of the times, both era 4.0 and 5.0, which always echo the progress and sophistication of technology, actually all of them are only material in nature which focus on providing convenience and satisfaction for the physical dimensions of humans. Meanwhile, the spiritual dimension of humans is being sidelined. The spirit is the essence of the human self. Therefore, the existence of Islamic education and PAI teachers is highly expected in order to save civilization based on strong religious spirituality. Without spiritual purity in human beings, all this progress and sophistication will tend to invite its own disaster for humans rather than benefit.

5. Challenges for Islamic Religious Education Teachers in the Future

In addition to offering various prospects, the development of the era both 4.0 and 5.0 also opens up a number of challenges for education and Islamic religion teachers, including: first, the tendency of generation Z to be more rational and open. The digital generation born in the current era, are more likely to be open, like to express themselves, have access to various learning resources and live in convenience with the help of IT facilities. Those who are interested in learning religious knowledge can easily surf in cyberspace. Starting from here, new probelmatics arise and the role of PAI teachers is needed. Without the direction and control of PAI teachers, the digital generation as the milestone of the nation and religion easily finds and is influenced by views of different schools, madhhabs, and thoughts that deviate from the Qur'an and Hadith. As a result, it does not rule out the possibility of differences in views on mindset and understanding of religion in the community getting tapered if the younger generation is left alone to learn on the Google platform, Instagram, YouTube and other social media without any supervision from PAI teachers or religious leaders.

Second, the outbreak of the negative impact of the internet. The advancement of information technology and the internet is like two blades. At times, it does provide a lot of convenience for the order of human life. However, sometimes it brings disaster when utilized by inappropriate and wise human hands. The ease of access to the internet now has the potential to damage the character of the youth. For example, the rise of pornographic content, violent videos, sexual harassment, hoax news, anti-religious views and so on. Without proper handling, they are easily contaminated by these contents which results in damage to their personality. Therefore, Islamic religious education must be able to enter and play an active role in utilizing technological sophistication in addition to monitoring the activities and development of the younger generation, as well as aiming for the content on social media not to be controlled by irresponsible people.

Third, the emergence of extreme right and leftism. The ease and speed of access to information has now resulted in various religious views and sects becoming more widespread,

including the extreme right and left. The extreme right groups are those who are dominant in thinking fanatically, textually, even to the point of being radical. On the other hand, the extreme left are those who are dominant in thinking contextually, rationally, countering the text, even to the point of being liberal. Both the right and left extremes threaten the teachings of Islam which are rahmatan lil 'alamin. Therefore, PAI teachers are required to be able to teach moderate-based Islamic teaching materials (wasathiyah) and spread safety.

Fourth, the challenge of the dichotomy of science. The development of both the industrial era 4.0 and society 5.0 is certainly inseparable from Western intervention in the development of science and technology. The West developed a dichotomous scientific paradigm and epistemology by prioritizing empirical, rational, and dichotomous approaches. According to them, science stands alone without the intervention of God. They even have the view that the existence of religion can actually damage the objectivity of science. As a result, the sophistication of information technology only has implications for hedonistic, materialist and liberal lifestyles. Human life experiences a religious spiritual void. This is a challenge that must be faced by education and Islamic religion teachers in providing spiritual needs, so that the physical and spiritual needs of humans become balanced and can achieve ultimate happiness.

Fifth, transformation of learning processes and methods. Revolution 4.0 and 5.0 bring a new atmosphere in education, both in the process and method of learning. Changes in the learning system, such as: increasing computing capacity, learning infrastructure, and transforming presence learning to distance learning. While changes in learning methods with the application of new concepts such as flipped classroom, e-learning, and other virtual-based devices. In addition, today's students are the digital native generation. In their daily lives, they are accustomed to being in contact with information technology, so they have high expectations that the learning process will not be separated from technological elements. Therefore, Islamic educators and teachers are required to be innovative and creative in designing and implementing digital-based learning processes and methods.

Sixth, the role of PAI teachers in the transfer of knowledge has begun to be eroded by digital. The existence of the internet, which has big data that is fast, extensive, and accurate in providing answers and knowledge needed by the community, threatens the nature of the teacher's position. It is possible that in the future the role of teachers will be replaced by the progress of the internet network if education is only understood as a process of transferring knowledge. The sophistication of the internet media is able to display a number of information more complete than that provided by the teacher. As a result, there is an assessment in the midst of society that the internet or Google is smarter than the teacher. It should be noted that humans, including PAI teachers, are not brain machines. Teachers are educators who have the task of educating the human brain, body, and spirit comprehensively. This task is impossible to be replaced by any sophisticated technology, especially in the role of replacing human spiritual touch. Therefore, as a true educator, PAI teachers should be able to serve as murobbi al-ruh (spiritual teacher).

Seventh, having 21st century competencies: skillful, characterized, literate and 4C. Law No. 14/2005 on teacher competencies explains that teachers and lecturers emphasize four competencies, namely emphasize on four competencies, namely: professional, pedagogic, social, and personality. An educator is required to master these four things well. However, of the four competencies that often get more attention are only professional and pedagogical competencies. This is evidenced by more training and training for teacher professionalism, which in fact the two competencies tend to be hard skills. Meanwhile, personality competence and social competence

which are soft skills are less noticed. PAI teachers are also required to be literate, seeing the 4.0 era which prioritizes three literacies, namely: data literacy, human resources, and technology. Meanwhile, the 4C skills that teachers also need to have include: 1) critical thinking, 2) communication, 3) creativity and 4) collaboration. This is where there is a network among fellow Islamic educators or PAI teachers in facing future challenges.

6. Prospects for Islamic Religious Education Teachers in the Future

The development of technology has an impact on various aspects of life. This includes the aspect of education. The development of IT which is getting faster every day requires all parties involved in the world of education to always be up to date with the updates that appear, and utilize the existing facilities. This is an effort to improve the quality and output of what is produced from the process of educators, for example PAI teachers. When conducting the learning process with students, PAI teachers can utilize various kinds of learning facilities and facilities to help the course of KBM activities in the classroom, such as the use of IT-based learning media with the hope of being able to provide stimuli to students to focus more on learning activities. This is in line with the statement put forward by Brigg in Sadiman, according to him the media is all physical tools that are able to serve messages as well as stimulate students to learn (Arief, 2010, p. 6). From here we know that the use of media can provide more value to help students to be more stimulated in learning activities. In addition, in the use of IT-based media in learning activities, students will indirectly be motivated and appear high curiosity about the media and material presented by educators. This curiosity arises indirectly in students as evidence that they feel curious and body to something they stimulate. Textually, this is enough to prove that the theory of the principle of humanistic educators offered by Roger, namely "students are more motivated to explore materials and materials related to their wants and needs" (Qodri, 2017, pp. 188–202) is indeed proven. Armed with high curiosity owned by students will be able to facilitate the flow of teaching and learning activities and have the opportunity to produce individuals with superior output, especially on the one hand also able to develop the creativity of educators in teaching and developing materials as an effort to meet the needs of students as the times evolve.

Regarding the next prospect of PAI, there is a reality that the impact of progress in all aspects of education makes the opportunity to obtain a job that is in accordance with the field increasingly reduced. This is the impact of a situation where a person is faced with a certain condition that requires them to have adequate life skills. Given, sometimes what was being pursued during the lecture period which initially prepared themselves to face the world of work was not found. Finally, an individual does an activity that is different from the prospects in his field continuously and produces a life skill until he really has qualified expertise in his new field and is able to open a new job. Indeed, if seen carefully, this is in line with what was stated by Kartadinata (1997) in Ali Muhson that efforts to develop good Human Resources are a contextual process, so the development of human resources through education does not only prepare individuals who can master skills and knowledge in the world of work today, but prepare individuals who are able and always ready to learn throughout the ages (Muhson et al., 2012, pp. 42–52). Therefore, in the current era, opportunities are indeed very wide open for anyone to open jobs, including for PAI graduates who are not always linear with their fields. As long as they have life skills and are willing to learn new things needed today, they will have the opportunity to get a job with their skills and interests.

Regarding the improvement of Islamic religious education institutions in Indonesia, it is closely related to the management of an institution that is managed. It is mandatory for an Islamic

education institution to improve its quality as an effort to meet the growing and developing needs of society. An educational institution is said to develop if the five aspects owned by the institution experience an increase ranging from leadership, doctrine, programs, resources, and internal structure (Zamani, 2022, pp. 289–296). In addition, as an effort to improve the quality and trust of the community, the need for education managers to conduct an analysis related to a need that is really needed for the community at that time, so that the managers of educational institutions can take advantage of the gaps of existing opportunities as a stepping stone to improve the level and quality of education. As the development theory echoed by Hasibun (2005) in Indra Jaya that development is an effort made by individuals and groups in terms of theory, concepts, techniques, and morals based on needs through education or training. (Jaya, 2019, pp. 277–282) Not only in terms of needs, but how an Islamic Education Institution has a program that is featured as a characteristic of the Islamic Education Institution. The existence of the featured program can at least be used as a landmark in marketing to the public regarding the program that is owned, so that it can compete with other institutions that have different characteristics. Of course, the advantages possessed must be balanced with a quality that is in accordance with the use (fitness for use) (Hadi, 2020, pp. 321–347). Regarding the quality of an Islamic Education Institution, generally it can be reviewed from input, process, output, to the evaluation carried out whether it has run in accordance with expectations with a very good grade or not.

As for the connection with spiritual needs, it is also a prospect and opportunity for PAI scholars and teachers to plunge into it. Given, along with the progress of the times and technology that continues to grow, spiritual needs symbolized by religion begin to be eroded by reason. Regarding this, of course, the role of PAI scholars and teachers must really be played as an effort to overcome moral degradation, especially for young people caused by modernity. In fact, if viewed from its nature, humans are composed of two aspects, namely physical and spiritual (Sumanto, 2019, pp. 5–24). Basically, the two elements cannot be separated and have their respective portion rights that must be fulfilled, especially to refresh the mind and entertainment. Regarding this, Abraham Maslow placed Spiritual needs which are the scope of the stage of love needs for humans as social beings and placed them in the third order of the hierarchy of needs (Hermantoro, 2020, pp. 15–16). Based on this statement, it is necessary for scholars and PAI teachers to give color to human needs in the Spiritual aspect to influence and instill religiosity values to individuals to stay in the corridor that is blessed by Allah SWT, and regardless of the negative influences that arise.

7. Challenges for Islamic Religious Education Teachers in the Future

The challenges faced by PAI teachers in the future are very different from those faced by PAI teachers in the past. The ongoing life leads to the development of one era to another. Likewise, in dealing with students. The character and mindset of students in the past is certainly also different from previous students. Where students are now included in the category of generation Z. they have characters and mindsets that are more open, rational and free in expressing themselves. The same thing was also said by Bruce Tulgan in 2013 (in Diyan Nur Rakhmah W. and Siti Nur Azizah 2020), who stated that generation Z has five main characteristics that distinguish it from previous generations, namely: 1) social media is a picture of the future mass of this generation; 2) connectedness with others is considered very important; 3) the possibility of a skills gap; 4) ease of internet connection and surfing in cyberspace; 5) openness in accepting views and mindsets (W. & Azizah, 2020, p. 52). Generation Z's openness to various views and diversity spread in the midst of society has resulted in many of them having difficulty in defining themselves. Finally, their identity is often built from various elements that influence the way they think and act. In fact, the adolescent phase is a very important phase in the formation of the identity of students ready to face the future.

Self-identity is a personal portrait that develops gradually. As the definition of self-identity according to Erikson (in Bani Sunuhadi et al 2013) that identity is a self-conception, determination of values, goals and beliefs held by a person (Sunuhadi et al., 2013, p. 46). If the attitude of openness of students without any restrictions and filters, it will result in the formation of identity in students and even they will be carried away by flows that deviate from Islam. This problem becomes one of the responsibilities of PAI teachers who are the spearhead of fostering a good religious life (Riza, n.d.).

Generally, everything has advantages and disadvantages, as well as the internet. In addition to the many information and conveniences offered by the internet, it also contains immoral information, images or content that can threaten the personality of students, such as pornographic videos, indecent images, fake news and so on. Therefore, the task of teachers in controlling the development of the personality and character of students needs to be re-energized. This is in line with the opinion of Syaiful Bahri Djamarah and Aswan Zain (2010) regarding the teacher's task that the teacher is an architectural figure who is able to shape the character and soul of students (Djamarah, 2010, p. 36). Seeing the presence of the internet can be a trigger for adolescent moral decadence. Teachers are required to be able to control changes in behavior towards more positive things. One of the things that teachers can do is that PAI teachers need to exist in the internet world, keep up with the latest news, the latest content or even play an active role in creating social media content, so that PAI teachers can monitor the materials presented on the internet and become public consumption.

At present, a number of social conflicts that smelled of SARA began to emerge in several regions of Indonesia. For example, among Muslims themselves, there are several extreme ideologies or groups, both right and left, which can threaten the unity of Indonesia and the teachings of Islam itself. This is reinforced by the opinion of Hudori (2020), where the right extremist ideology (radicalism) has the aim of forming a state with Islamic ideology by committing rebellion and violence to undermine the unity of the Indonesian state. While the extreme left (liberal) is a group that aims to replace secular ideology and form a communist state (Hudori, 2002, p. 21). This has made some people question the effectiveness and role of religious education today, especially PAI which has been taught at every level of education. In response to this, teachers need to take steps in preventing these threats, starting from increasing religious understanding to the younger generation, establishing harmonious inter-religious relations, improving Islamic education materials and adding learning facilities.

Currently, the field of education is experiencing degradation, where some people prioritize general knowledge over religious knowledge. Conversely, some others prioritize religious knowledge and put aside general knowledge. General science and religious science have not experienced a balance so that the term dichotomy of science emerged, namely: the separation between general education and religious education, including Islamic religious education. The consequence of this dichotomy of knowledge has implications for the isolation of Islamic religious science in the midst of modernization (Yusuf et al., 2021, pp. 12–13). The emergence of this dichotomy was initiated by the West in the early 19th century, when the West began to colonize Muslims. At that time, the West boasted of the progress of their civilization. They echoed that the progress and development of their science was the result of the separation between religious and general sciences. They consider that the existence of religion is the objectivity of science. According to Abdul Hamid Abu Sulaiman, if these thoughts and challenges can be addressed wisely, Muslims actually adopt and Islamize the development of science according to the guidance of Islamic

teachings (Sulaiman, 1994, p. 50). This is now one of the responsibilities of PAI teachers as successors to Islamic science.

Related to the transformation of learning methods, the need for an Islamic education educator to provide a friendly classroom atmosphere for students. This is very important to do, considering that in the learning process students also have the right to be facilitated in order to bring out their motivation and creativity in learning. In addition, educators' efforts to provide interactive learning conditions will be able to help students achieve a complete understanding of the material being taught. In line with this statement, Nurdyansyah in his journal article also stated that learning activities should be inspirational, interactive, challenging, fun, participatory, and can provide space for students to work and create based on their interests and talents (Nurdyansyah & Amalia, 2018, pp. 1–8). However, this is still lacking if it is not supported by the utilization of existing technological media, considering that the times that continue to develop require educators and students to follow the flow of these developments. The utilization of IT-based media has a significant influence. Especially if it is applied to current students who in fact have lived side by side with technology since childhood (digital native), it is a breath of fresh air for educators considering that students are also accustomed to operating existing technology, so that it will make it easier to carry out learning activities. Moreover, if you integrate it with conventional methods and technology. It will be more able to deliver students to be more interactive in learning, so that it will lead to the acquisition of understanding in accordance with the learning objectives. This is also supported by the theory put forward by Oenardo L. (2000) in I. Rohmatul, according to him, integrating conventional face-to-face methods with technology can better activate students (Rohmatul Ummayah, 2018, pp. 1–15).

The next challenge for PAI teachers in the future is the erosion of the role of PAI teachers as a transfer of knowledge. The problem arises as a result of the emergence of various applications and platforms that can facilitate students to access information easily and quickly. In addition to causing a positive impact, the case also resulted in the opening of a gap from the negative side of educators who were impressed that their role was not too significant to spark students. In fact, if observed carefully, this is a misleading caused by a lack of understanding of the role of an educator. Quoted from a journal article by Nidawati entitled "Application of the Role and Function of Teachers in Learning Activities" that in addition to being a transfer of knowledge, educators also have the task of instilling noble character values in students continuously (Nidawati, 2020, pp. 136–153). Related to the planting of these values can only be done by an educator. The sophistication of technology will not be able to match in terms of character building for students, considering that in educators there is an inner bonding energy with students that is not owned by a technology. In addition, quoted from the same source that a teacher has a noble degree. This is because the function and role of the teacher is a manifestation of the values of the divine nature, where Allah SWT. in the holy book of the Qur'an often refers to himself as rabbul'alamin which means the Teacher of the entire universe (Nidawati, 2020, pp. 136–153). Based on this statement, it can certainly be concluded that the figure of the teacher has one side that cannot be replaced by anything, especially the role in instilling noble values in students.

The next challenge for PAI teachers is faced with a new situation in the 21st century. This situation requires PAI teachers to really master the four skills consisting of social, professional, personality, and pedagogical competencies and can be proven in real action when teaching in the field. Especially when talking about PAI teachers, where the scientific mastery that must be possessed by PAI educators is not only in the scope of PAI, but also must master cross-disciplines that are outside the scope of PAI, considering the characteristics of the PAI discipline are zigzag

(Muchith, 2016). In addition, there is a stigma that PAI teachers are used as role models not only in madrasas, but also when socializing in their respective residences. PAI teachers must be able to provide assistance and provide a way out of the problems that arise in the community.

D. CONCLUSION

The development of the times with all the changes brought by the industrial revolution era 4.0 and the era of society 5.0, is not a specter that needs to be feared and avoided, but should be faced optimistically by the community, including PAI teachers. Every development of the times certainly contains positive and negative sides that need to be addressed wisely. Therefore, PAI teachers or prospective teachers must think visionary and be able to read every gap of prospects and challenges in the present and the future, so that the role of PAI teachers is not eroded by advances in science and technology and the quality of Islamic religious education continues to improve comprehensively and universally. The sophistication and progress of science and technology essentially only fulfill the physical or physical needs of humans, while spiritual needs are neglected. Thus, PAI teachers are required to not only think, struggle and be competent in educating the intellectuality of students, but PAI teachers are also required to be able to produce students who have emotional and spiritual intelligence. Not only that, teachers are also required to be active in following the development of science and technology and competent in presenting technology-based PAI materials.

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