

## The challenge of Islamic education in the disruptive era: The analysis of development and defense of Islamic education

<sup>1</sup> Shifa Diarsi, <sup>2</sup> Iefone Shiflana Habiba, <sup>3</sup> Anaas Tri Ridlo Dina Yuliana

<sup>1</sup> [shifadiarsi33@gmail.com](mailto:shifadiarsi33@gmail.com), <sup>2</sup> [iefoneshiflana@gmail.com](mailto:iefoneshiflana@gmail.com), <sup>3</sup> [anaas.yuliana@pai.uad.ac.id](mailto:anaas.yuliana@pai.uad.ac.id)

Universitas Ahmad Dahlan, Indonesia

### ARTICLE INFO

### ABSTRACT

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The reality of social perspective, the disruptive era reflects much of the negative impact that we receive. There are simply no shortcuts to meet this challenge, not only as demands, but as part of playing a role, particularly in Islamic education. The purpose of this article is to provide a concept of development and defense to Islamic education to encourage the need for complete information based on content analysis. This research is a review papers study. The era of disruptive phenomena requires the world of Islamic education to conform. In general, the solution is that Islamic education should be prioritized than other areas, since Islamic civilization arose based on science.

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### Introduction

Advanced education is, of course, education that can adapt to changes and challenges. Based on Law Number 20 of 2003 article 3 concerning the National Education System, national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, competent, creative, independent, and become a democratic and responsible citizen. Following the aims of education, as stated in article 3 of the law, education can develop students' potential in terms of faith and fear of God Almighty. Thus, the role of Islamic education has a significant influence on Muslims in achieving educational goals. However, in its journey, education always has problems and problems that must be faced to achieve its goals (Nuryana, 2020).

To improve the lives of religious communities aligned with educational goals, thorough preparations are needed to solve a problem whenever it occurs. Islamic education itself is in a new phase of changing times, namely the era of disruption and acceleration of industry or industry 4.0, which is now increasingly penetrating all aspects of life. Unconsciously, making Islamic education

experience delays in adapting to the transition of circumstances. In the era of disruption, there is a lifestyle with a new order that is very focused on accelerating access, automation, connectivity, and efficiency, which is completely controlled on the internet system. From this new order, there is no doubt that it will give an intense pressure that is increasingly felt when in the outside world, where there are so many innovations.

Along with the rapid flow of the times, the challenges and obstacles to Islamic education can no longer be avoided, and it will also continue to experience development and change. If the conversation between students and the teacher felt taboo in the previous decades, but today it becomes a natural thing. In fact, in theory, education in the era of disruption is a necessity. The interaction between teachers and students in the era of disruption is an essential indication of the educational process's success. Looking at other paradigm shifts, for example, in terms of the learning process approach, the teacher becomes the central figure in teaching and learning activities in the era of traditional Islamic education. The teacher is the primary source of knowledge in the classroom.

However, it is different in Islamic education in the era of disruption, and this is no longer the case. Teachers' role in the era of disruption has experienced a shift, namely as a facilitator for students; learning is no longer centered on teachers but is more student-centered, that is why a learning strategy was born called student center learning. Apart from these changes, other changes from technology, politics, and culture are inevitable. The era of disruption did not only have one or two effects but was not as simple as logic. The arrival of the era of disruption is indeed marked by progress and convenience. However, it cannot be denied that as the era of disruption grows, new challenges will also grow, which are ready and not ready to be appropriately resolved, which requires the role of all existing elements of society.

To maintain Islamic education in the era of disruption, this article contains the challenges of Islamic education in the era of disruption by analyzing Islamic education's development and defense. So, it can give birth to critical thinking about changing times. Departing from the problem, this article raises a problem currently being discussed in the community with the title "Challenges of Islamic Education in the Era of Disruption (Developmental Analysis and Defense of Islamic Education)." This article is solving the problems of education in Indonesia.

## **Method**

The method used in conducting this research is library research or literature review by reviewing books, journals, articles, and other writings related to this article's content. This article uses the literary study method or analysis of review papers based on literature studies. Data sources to strengthen its supporters are several sources of books, related journals, and some expert opinions on the Challenges of Islamic Education in the Era of Disruption, Development, and Defense

of Islamic Education. Through this analytical approach, the researcher seeks to continue to improve literacy studies that are broader and integrated. The data technology used is content analysis.

## **Discussion**

### **The Challenges of the Islamic Education**

Education, which is a way of developing human potential, ultimately fails to achieve the goal. The orientation of knowledge in education is just one indication. Education is an embodiment of the ideals of human life to develop and transform religious and human values, and to equip students with productive capacities to function and develop according to the times. Humans are the body-spirit-mind component. This conception requires a natural process of formation, so that education must be based on the concept of physical, spiritual and intellectual unity in order to produce a Muslim who is intellectual and moral (Nuryana, 2020). As a social being, knowledge in Islam is based on education's crucial role in developing the human side and participation in social life. Of course, in Islamic education, there are many positive values about social life based on the Koran and hadiths regarding the importance of obtaining as much knowledge as possible; Islam has far discussed that placing education is an essential and foremost position, for example, in the sound of the word of Allah, which is always telling us for reading. Reading in the first word of Allah is not just reading letters, but reading is a high level of mental activity that brings humans to literacy awareness (Rohmah, 2010).

As stated by Hasmiyati Gani Ali, education is the process of preparing the future of students in achieving life goals effectively and efficiently (Ali, 2008: 13). In general, Islamic education has the meaning of education which is based on Islamic teachings. Islamic education aims to form Muslim personalities who fear Allah SWT. A Muslim is required to respect and love his parents. In addition, Muslims also have an obligation to love their fellow humans, nation and state as a gift ordered by Allah SWT. A Muslim is obliged to have the confidence, ability and ability to exploit the basic potential that exists in him and his surroundings (Putra, 2016). In its existence as a nation-building component, especially in Indonesia, Islamic religious education plays a huge role, and this has been going on long before the independence of the Indonesian nation. This can be seen in the practice of Islamic religious education organized by Muslims through traditional educational institutions such as majelis tackle, recitation forums, surau, and Islamic boarding schools that have flourished and exist until now (Arifi, 2010). This can be seen in the practice of Islamic religious education organized by Muslims through traditional educational institutions such as majelis taklim, recitation forums, surau, and Islamic boarding schools that have flourished and exist until now (Ma'arif, 2007).

Nevertheless, technology's role has become central in all aspects of human life, especially in educational technology. Not only demands but has become part of playing a role. Over time, shifts

and challenges will always exist side by side not only in technology but in the plurality of religious communities that are still not ready to have different understandings and instead act fanatically absolutist, apologetic, and truth claims wrapped in knots of personal interest as well as those of a political or sociological nature. The problems faced by Islamic religious education are not singular and partial. Some several problems or problems are still twisted, which are interrelated with one another. According to Ahmadi, the main problem of national education, including Islamic religious education, is the low quality of education, which triggers human resources' low quality.

The low quality of human resources has an impact on the low character of the nation. Islamic religious education's other problems include ideological problems, dualism of the Islamic education system, language, and problems with learning methods. (Hamid Fachmi Zarkasyi: 2012) stated that Islamic education as a civilization rose and advanced to dominate the world because of knowledge. The cause of the decline of Muslims today is also due to the poverty of knowledge; it does not mean that they are not educated. However, the education we receive is not Islamic education (Zarkasyi, 2012).

### **Development and Defense of Islamic Education**

The global trend has encouraged Muslims to continue to improve their competence in an increasingly competitive world. Open access and ease of communication and transportation facilitate survival, especially in the realm of education. Islamic education efforts at the development stage to defense are that Islamic education must be prioritized from other fields because Islamic civilization arose based on science (Hamid Fachmi Zarkasyi 2012: 100). In order for Islamic education to progress and continue to develop in the defense process following the first Qur'an and Sunnah, it needs the support of all parties - be it financial or political. Second, Islamic education aims not only to find a job but also to create *Insan Kamil Mulia*. Third, Islamic education must be oriented towards the study of turath in various fields, both naqliyah and aqliyah sciences. However, turath needs to be understood in a contemporary context.

The industrial revolution 4.0, with its disruptive innovation, puts Islamic education at a crossroads. Of course, it carries its implications. Islamic education is free to choose from ways. If he selects the intersection of one, namely sticking with the old pattern and system, then he must be willing and accept when he is getting left behind. Conversely, if he opens himself up and is ready to take the era of disruption with all its consequences, he will compete with others. He referred to the results of research from McKinsey in 2016 that the impact of digital technology towards the 4.0 industrial revolution in the next five (5) years there will be 52.6 million types of jobs that will experience a shift or disappear from the face of the earth. The results of this study explain that every person who still wants to have his own existence and capacity in global competition must prepare mentally and skills that have a competitive advantage over others.

The primary way to prepare skills that are easiest to take is to have good behavior (behavioral attitude), increase self-competence, and have a literacy spirit. This provision of self-preparation can be pursued through the path of education (long-life education) and self-concept through the experience of collaborating across generations/across disciplines (experience is the best teacher) (Suwardana, 2017). Based on this fact, it is necessary to reform or reform within the body of Islamic education itself. Islamic education in the 4.0 era also needs to disrupt itself if it wants to strengthen its existence. Disrupting oneself means adapting to the needs and demands of society and being oriented towards the future. Muhajir Efendy, in his speech, said that there needs to be school reform, capacity building and teacher professionalism, 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 (Saputro, 2018). The backwardness of Islamic education is also caused by latent problems that have never met a solution. Four factors cause Islamic education to receive sharp criticism often.

First, cultural lag or cultural gap. This is due to the imbalance between the speed of development of science and technology and the speed of education development. The acceleration rate of the development of science and technology is not accompanied by Islamic education efforts also to accelerate. As a result, Islamic education is less responsive to the dynamics of social change in society. So it becomes a necessity if the educational process in it becomes less contextual. Second, second class stigma. The slowness of Islamic education in responding to the dynamics of science and technology development and social realities has resulted in a comfortable second class stigma attached to it. According to the published data on Indonesian higher education rankings, this is proof of this.

Table 1. World Universities Ranking

ranking	World Rank ▲	University	Det.	Presence Rank*	Impact Rank*	Openness Rank*	Excellence Rank*
1	694	<a href="#">Universitas Indonesia</a>	19	158	465	774	1299
2	896	<a href="#">Institut Teknologi Bandung / Institute of Technology Bandung</a>	19	544	875	922	1432
3	1178	<a href="#">Universitas Brawijaya</a>	19	171	767	1000	2496
4	1220	<a href="#">Institut Teknologi Sepuluh Nopember</a>	19	772	1244	1231	1862
5	1447	<a href="#">Telkom University / Universitas Telkom</a>	19	507	763	1817	2951
6	1496	<a href="#">Universitas Gadjah Mada</a>	19	10	658	5819	1566
7	1551	<a href="#">Universitas Airlangga</a>	19	252	1174	1141	3019
8	1575	<a href="#">Universitas Sumatera Utara</a>	19	362	3372	1387	1760
9	1753	<a href="#">Universitas Diponegoro</a>	19	391	624	5819	2108
10	1913	<a href="#">Universitas Sebelas Maret UNS Surakarta</a>	19	266	473	5819	2800

Third, the dichotomization of knowledge. The dichotomy between Islamic science and general science (Science, Social Sciences, Languages-Humanities) is still Islamic education's homework.

Although there have been many attempts at integration between the two, they have not shown significant results. Fourth, political dualism. The tug of war between the two educational policy-making institutions in this country often creates polemics in the grass-root circles. Although there have been many protests and complaints being criticized, there is no compelling solution to this problem. The difference in policies between the Ministry of Education and Culture (Kemendikbud) and the Ministry of Religion (Kemenag) often triggers polemics. Problems with salaries, certification, incentives for educators also are examples of this factor. For the sake of welcoming Islamic Education 4.0, inevitably, all of the latent problems above must be able to find solutions. If not, then it will be difficult - if you are reluctant to say that it is impossible - to create an Islamic education contextual to the times. Therefore, as stated above, there is a need for reform and renewal of all aspects of Islamic education.

According to Ronald Kasali, there are three steps that Islamic education must take in this era of 4.0, namely disruptive mindset, self-driving, and reshape or creation. A disruptive mindset is how humans think, determined by the settings we make before thinking and acting. Today's Islamic education is in the fast-paced digital age, high mobility, access to information is everyone's primary need. Besides, society today demands urgency and real-time. Everything that is needed must be immediately available. If access to these needs takes too long, the community will leave it and switch to other services. In essence, the demand in this era of disruption is a response. Response speed will significantly affect the user. This is what Ronald Kasali called the corporate mindset. This mindset needs to be built by practitioners of Islamic education so that services provided to users are no longer bureaucratic.

According to Rhenald, the characteristics of people with a corporate index are; first, it is not bound by time and place. It works not limited to hours and workspace. Technology has turned it off. Humans today can be connected 24 hours a day, seven days a week, regardless of time or place. If this mindset is applied in Islamic education institutions' management, an effective and efficient managerial system will be formed. Furthermore, if it is drawn in learning, teachers will be more flexible and flexible in carrying out their duties and functions. Second, provide proactive service. Learning activities that are still concentrated on knowledge transfer from teachers and confined in the classroom will find it difficult to produce highly competitive graduates. The educational paradigm has changed. It is no more extended teacher-centered but student-centered. Teachers are required to be more proactive in providing facilities, guidance, and assistance to students.

Third, do not stick to the budget, in contrast to the bureaucrat's mentality, which is wholly tied to costs (not working if there is no budget). People with a corporate mindset do not stop innovating because of money constraints. Fourth, maximizing the function of social media. Islamic education managers today must be able to take advantage of the advances in available communication media.

Social media is no longer just entertainment. It has been transformed into a useful communication tool, work aid, and inspiration for innovation. This opportunity must be able to be appropriately utilized. Fifth, think of solutions when faced with problems. Not busy thinking about excuses to save yourself. Sixth, not allergic to change. It is precisely in the present era that change has become a necessity. If an institution remains static in its management, it will lose to an institution whose management is dynamic. Furthermore, seventh, think and act strategically. Steps in the management of Islamic education institutions must have a clear roadmap. The goals set must be realistic. Therefore, curriculum reorientation and the vision of Islamic education are urgent. The curriculum, vision, annual program, semester program must be clear, flexible, contextual, and futuristic.

**Self-Driving.** Organizations that are agile and dynamic in adapting to navigate the ocean of disruption have HR (Human Resources) with the mentality of good drivers (good drivers), not passengers. HR with the right driver mentality will be willing to open up, quickly and accurately read the situation, have integrity, be agile in acting, be aware of all bad possibilities, and work effectively, innovatively, and efficiently. These abilities are mostly needed by leaders and managers of Islamic education institutions. They are required to be reliable drivers for their institutions. Therefore, managerial competence alone is not enough. However, it must also be accompanied by the ability to lead. Meanwhile, human resources with a passenger mentality will tend to be bureaucratic, rigid, slow, and less disciplined.

**Reshape or Create.** There is a genealogy of thought that is popular among Muslims, which is still upheld today. The genealogy is "to keep the good old and take the new better." As discussed above, the 4.0 era is an era where speed and convenience are human demands. This, of course, requires massive adjustments. There are two logical choices for Islamic education to face this era: reshaping or creating. Reshape in the above genealogy means retaining the good old. However, in the era of 4.0, just maintaining it is not enough; it must be sharpened. The old methods and systems that are still excellent and relevant need to be modified following the changes and developments of the times. For example, the management and HR level, professionalism, competence, and capacity need to be strengthened and improved. This can be done through training courses, seminars, workshops, study scholarships, and others. Another alternative is created, create something entirely new or in the above genealogy, "take the new is better." This means the old methods and systems are obsolete (obsolete). So that it is abanimpossible to use it again. The only way out is to create a whole new method and system. For example, it was developing a new digital-based service system. So that members of Islamic education institutions can freely access all needs related to education and administrative services. Another example is developing contemporary learning models by fully utilizing digital technology, such as E-learning, Blended Learning, flipped learning, etc.



## Conclusion

The disruption transition cannot be denied, however, from the disruption that strengthens. Professionalism and the influence of technological progress on the world of education are the main problems in seeking educational goals, especially Islamic education, in the face of the era of disruption. Thus, there will be many challenges that could drop or grow, given the conditions of progress that have entered a phase of disruption. By carrying out analyses of the development and defense of Islamic education in the era of disruption, we can consistently maintain Islamic religious education's authenticity until the end of time. Although it cannot be denied, the presence of the era of disruption has created challenges to Islamic education, thus requiring the cooperation of all social elements in maintaining the integrity of Islamic religious education.

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