

The Need For Paradigm Shifting Of Islamic Education In The Era Of Industri 4.0

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ABSTRACT

The presence of a new generation of information technology has caused a wave of information technology. This technological wave became the effect of the 4th Industrial Revolution which changed the order in various aspects of life. This revolution changes the traditional things to switch to a system supported by advanced information technology. Technology has changed conventional work to become fully automated and innovative in various sectors of life. The impact of the technological revolution also occurred on large companies such as Nokia and large malls which experienced a dramatic decline. Likewise, there has been a paradigm shift in education such as face-to-face learning to online learning. Then the emergence of the millennial generation has become a special concern in the world of education. Researchers using the library research method describe the trend of shifting the paradigm of Islamic religious education in the industrial era 4.0 and its impact on Indonesia. The use of information technology in the teaching and learning process in the industrial era 4.0 is a basic requirement in the implementation of Islamic education. Technology is presented to improve the quality of Islamic religious education in order to respond to the times and also the demands of the world of work. Educational materials need to be developed by following the changes that occur in the world of education such as the use of online application teaching aids and on smart phones. This change is in accordance with the development of student subjects in the millennial era.

1. Introduction

The 4th industrial revolution paved the way for the birth of policies on the use of information technology in life that encourage changes in various fields of work. A wave of change has been felt in the field of education, such as the emergence of e-learning and online learning. In the economic field, there are many large malls that have to go bankrupt because they cannot compete with companies that use new technology. For example, corporate brands such as Siemens and Nokia are now just stories. The post office struggles to exist amidst the proliferation of fast, efficient and inexpensive communication tools such as WhatsApp, e-mail, social media and other sophistication of communication, causing the loss of certain professions. Disruptive innovation is a big threat to consumers who are used to existing products.

The millennium era forced all sectors to innovate in order to maintain their existence. Including in the field of education, the birth of the millennial generation which has been connected to technology since birth has become a complement to the changing times. The new world that is present is able to shift the established paradigm. Starting from traditional, entering the world of digital automatic technology, for example in the field of education, there is a paradigm shift in education. In the

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past, education was intended to educate students to grow in good morals as an investment in human character. Switching to education that is oriented towards increasing intelligence and achieving competitiveness by using information technology skills. With the development of technology, it is necessary to change methods and approaches in learning. Google is able to shift the position of the library as a source of reference search and switch to digital libraries. The rise of home schooling as a learning alternative for students and tertiary institutions that have implemented distance learning by using online media as a medium for learning in addition to modules and non-print media such as videos.

These facts have an impact on Islamic Religious Education in the industrial era 4.0. Will Islamic Religious Education suffer the same fate as other sectors or will it be able to stand with its uniqueness in the midst of the emergence of technology? Inform the new generation. Some of the problems that are the target of this research include the industrial revolution 4.0 which is able to change the order in every aspect of life, the replacement of practical technology into automatic technology that makes it easier for humans to do their activities, and online design learning

Al Ghazali emphasized that religious sciences are knowledge of the way to the hereafter and can only be obtained with perfect ratios and clarity of mind. Whereas Ibn Khaldun tries to combine the role of ratio with the role of naql in the development of human knowledge, firstly *alfikr* tends to acquire something he does not know, secondly intellectual exploration of one by one reality and various phenomena that arise as the basis for achieving special and in-depth knowledge and thirdly science and teaching is a natural thing in human life.

Disruption in language means to disturb, disrupt means disturbance. The industrial revolution 4.0 was the trigger for the birth of disruption so that disruption is often interpreted by changing the established order. Brian Stauffer illustrates disruption as a theory of change over panic, anxiety and evidence that will be used as an alternative in the world of education. The problem that will be revealed is how the trend and paradigm shift of Islamic religious education in the industrial era 4.0.

On their blog, Larry Downes and Paul Nunes stated that humans are entering a new, more frightening stage, Bigbang Disruption. Disruption, a process, is not just an innovative product or service, but the evolution of a service over a certain period of time. Christensen identifies two types of innovation that affect organizations and businesses, namely sustainable and disruptive, sustainable innovation and destructive innovation.

Continuous innovation is closely related to improving existing systems, while disruptive tends to open new markets by lowering prices or designing different products. Some of the disruptive innovations are successful and some are not, the word "disturbing" or being disturbed can give inappropriate directions. For incumbents, the presence of disruptive innovation is interpreted as strengthening relationships with consumers as the core of the business by investing in sustainable innovations or forming new divisions that aim to develop disruptive innovations.

Information technology is a necessity and demand to make it easier for humans to carry out activities in the modernization era. Innovation and modernization are often linked because both carry the theme of business renewal, innovation means an idea, item, event and method that is felt or observed as a new thing for a person or group of people either in the form of invention or discovery. The word modern refers to changes that are better, more advanced and more enjoyable and achieve goals effectively and efficiently. Modernization means the process of shifting attitudes and mentality as a citizen to be able to live with today's demands. Modernization, according to Fazlurrahman, is an attempt to balance religion and the influence of modernization in the Islamic world. Modernization in the field of education is quite pronounced from the manual method, shifting to practical technological methods. The theory of modernity according to Mark is influenced by the capitalist economy in various aspects, both educational input, students, infrastructure and so on. In history, according to Eissentadt, modernization is a process of changing social, economic and political systems that have developed in Western Europe and North America from the 17th century to the 19th century and spread to other countries.

2. Literature Review

2.1 Internet Adoption In Indonesia

In this section the author discusses the adoption of the Internet in Indonesia in order to show the fact that the need for a paradigm shift in Islamic education is unavoidable. This is day by day Internet users in the world and Indonesia as a country

with the largest Muslim population in the world have had to adapt to the development of information technology. Statistical data shows that as much as 73.7% of Indonesia's population has used the internet in April 2021. This percentage is the third highest in Southeast Asia. Indonesia's position is under Singapore and Malaysia. The percentage of the population using the internet in the two countries is 90% and 84.2%, respectively. In Vietnam, internet adoption is recorded at 70%. Meanwhile, internet adoption in Thailand and the Philippines was 69.5% and 67% respectively. Meanwhile, the internet adoption rate in the entire Southeast Asia region reached 69%. This percentage has exceeded the global average of 60.1%. (Lidwina, 2021). Complete data on Internet adoption in Indonesia can be seen in graph 1 below.



Figure 1. Internet users growth in Indonesia

Based on the results of a survey by the Indonesian Internet Service Providers Association (APJII), internet users in Indonesia reached 215.63 million people in the 2022-2023 period. This number increased by 2.67% compared to the previous period of 210.03 million users. The number of internet users is equivalent to 78.19% of Indonesia's total population of 275.77 million people. When compared to the previous survey period, Indonesia's internet penetration rate this year has increased by 1.17 percent compared to 2021-2022 which was 77.02%. (APJII, 2019)

For information, the trend of internet penetration in Indonesia is increasing from year to year. In 2018, internet penetration in the country reached 64.8% and its level rose to 73.7% in 2019-2020. The survey by the Association of Indonesian Internet Service Providers (APJII) also noted that internet penetration in Indonesia has reached 78.19 percent in 2023 or penetrated 215,626,156 people out of a total population of 275,773,901 people. This increase in penetration is still driven by the use of the internet which is increasingly becoming a public need, especially since the Covid-19 pandemic in 2020.

When viewed from the gender category in Indonesia, the survey results show an increase in the internet penetration rate for men in 2022-2023 of 79.32 percent of the total male population. Meanwhile, the internet penetration rate for women is 77.36 percent of the total female population in Indonesia. Internet penetration rates in urban and rural classifications and underdeveloped areas. The survey results show that the urban penetration rate is 77.36 percent of the total population in urban areas and internet penetration in rural areas is 79.79 percent of the total population in rural areas (Arif, 2023). Table 1

below shows the distribution of Internet users among students in urban and rural areas according to the Central Bureau of Statistics for 2022.

Table 1. Number of Students access of Internet

Provinsi	Jenis Kelamin		Total
	Laki-Laki	Perempuan	
(1)	(2)	(3)	(4)
Aceh	52,61	54,43	53,51
Sumatera Utara	70,79	72,87	71,81
Sumatera Barat	71,85	73,53	72,69
Riau	72,69	75,20	73,94
Jambi	72,07	72,29	72,18
Sumatera Selatan	74,99	76,75	75,86
Bengkulu	74,76	76,23	75,50
Lampung	81,00	81,39	81,19
Kep. Bangka Belitung	79,90	79,67	79,78
Kep. Riau	77,64	81,26	79,38
DKI Jakarta	82,73	84,27	83,49
Jawa Barat	79,59	81,77	80,66
Jawa Tengah	86,59	85,95	86,27
DI Yogyakarta	93,94	94,22	94,08
Jawa Timur	81,67	82,00	81,83
Banten	73,87	75,64	74,74
Bali	86,64	86,88	86,75
Nusa Tenggara Barat	75,25	75,96	75,60
Nusa Tenggara Timur	50,29	52,31	51,30
Kalimantan Barat	67,79	69,84	68,81
Kalimantan Tengah	69,99	70,08	70,03
Kalimantan Selatan	83,00	84,37	83,67
Kalimantan Timur	86,08	88,11	87,07
Kalimantan Utara	81,38	84,00	82,69
Sulawesi Utara	69,11	72,05	70,58
Sulawesi Tengah	61,09	62,62	61,86
Sulawesi Selatan	75,42	78,66	77,03
Sulawesi Tenggara	66,51	70,96	68,72
Gorontalo	76,68	80,28	78,52
Sulawesi Barat	60,67	64,76	62,71
Maluku	55,60	56,80	56,19
Maluku Utara	51,92	54,05	52,96
Papua Barat	58,16	60,09	59,10
Papua	29,83	32,07	30,89
Indonesia	76,07	77,48	76,76

Sumber : BPS, Susenas Maret 2022

Source: (Badan-Pusat-Statistik, 2022)

The following graph shows the growth trend of Internet users among students aged between five and 24 over the last four years.

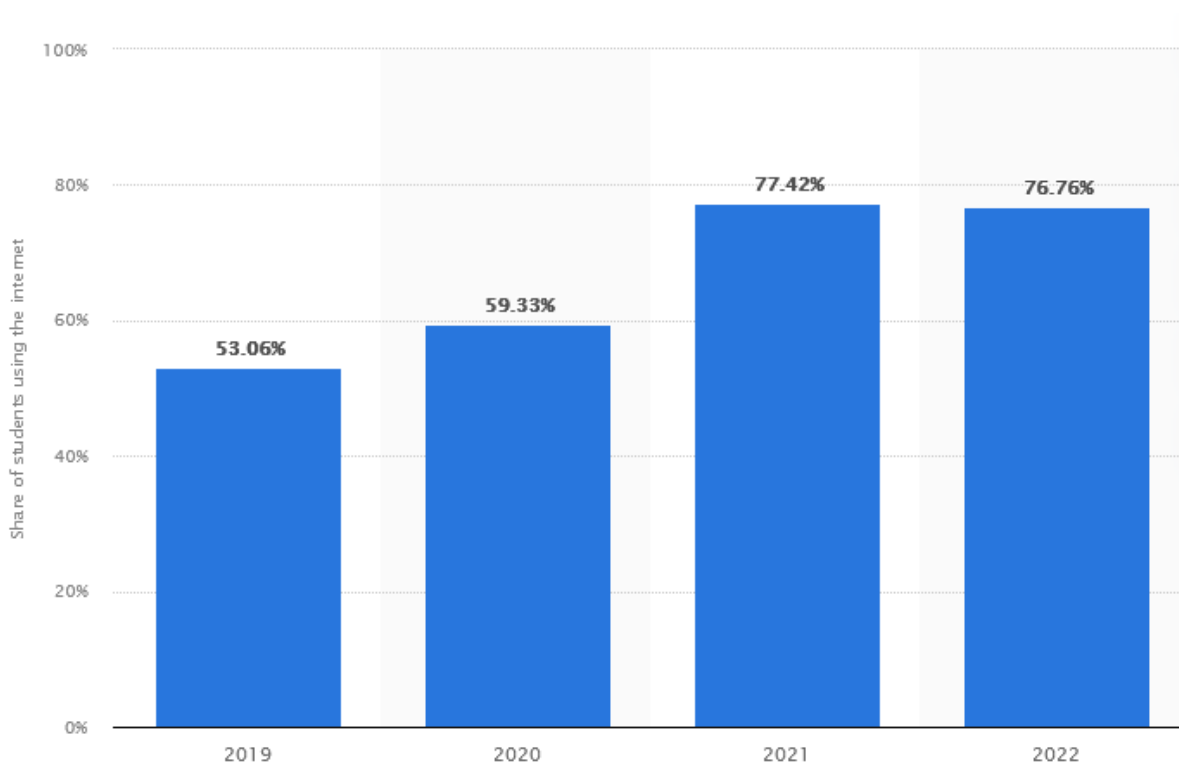


Figure 2. Internet penetration rate among students aged 5 to 24 years in Indonesia

2.2 Accelerating The Era Of Disruption In Various Fields

Stephen Elop, CEO of Nokia said that "We don't do anything wrong but then we lost" when he handed over his company to Microsoft. Disruption appears more massive and out of the ordinary, disruption usually occurs when companies are in a financial crisis, this is not the case with these large companies, in the era of disruption companies must transform and replicate companies so that they can be competitive and strong in implementing strategies to survive and be able to survive in the future. The speed due to the presence of new information technology in shifting large products has taken the world economy by storm. Times are experiencing big and massive changes, Renald Kasali mentions six changes that have occurred 21 of them, firstly Technology changes all products to be completely digital, secondly the birth of the millennial generation who are the main supporters, thirdly microprocessor speed, fourthly the emergence of disruptive leaders, fifthly the emergence of changes in how to win and the sixth internet of things.

Kodak, Fuji Film, Nokia, Siemens, Mercedes were product brands that were popular in their time, as well as big markets such as hypermarkets which had to go out of business in 2017. Various online e-commerce ravaged the world's economic sector. In short, disruption creates a new world of digital marketplaces. The presence of MOOCs (Massive Open Online Courses) in several countries adds a special note and charm with all the conveniences offered. This large online course institution has four main features, there are no official special requirements, participants who take part are free from zones, material is delivered completely online and this course is designed for thousands of users 23. In 2011, 32 percent of students from the United States took online courses with a total of 6.7 million students, MOOCs offer opportunities for students to learn

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through content and assessments sent online, because this educational model was designed from the start as an innovative educational method by optimizing online learning.

Disrupting Class takes place in the form of online learning which has the potential to change the American education system by offering a more personalized approach to learning. Online learning is sweeping across the Americas and it is predicted that by 2019, 50 percent of high schools will have been delivered online. The hallmark of disruptive innovation is changing a sector that was originally an expensive product, a complicated service, into a product or service that is simple, easy to reach or accessible, gives a sense of convenience and can adapt.

In Indonesia, in the business sector, the presence of Bukalapak, Tokopedia, Gojek, Grab and many others as alternative marketplaces that make it easier for consumers and producers to transact. In the field of information, the presence of YouTube, local guides adds to the length of the line of new marketplaces and becomes a phenomenon that can open our eyes to the presence of the era new. In the socio-cultural field, tourism expectations that are rife in various regions are able to replace the fishing profession with sturdy buildings adorning the seaside. In this millennial era, administrative, socio-cultural boundaries are getting thinner. In the education dimension there is a change in the scope of the area from open sources or teaching materials to open educational practices, this shift is marked by changes in activities and effective concepts for innovating in learning.

The shifting of local wisdom in the millennial era adds to the long line of impact of the presence of a new era. The inability of local culture to metamorphose is the cause of this shift, cultural symbols in the millennial era are no longer a determinant of ethical codes in society but culture as a political tool for the interests of power.

2.3 Development Of Islamic Religious Education In Indonesia

Langgar, prayer room, mosque were centers of Islamic learning at the beginning of this nation's founding. Like what the Prophet did, the mosque was not only a place of worship, but also social affairs and education (Pettalongi, 2013). The mosque as the center of tholabul ilmi became the breath of further development of Islamic Religious Education, namely the emergence of Islamic boarding schools in the 16th century AD in Indonesia. At the beginning of its development, this institution must fulfill the main elements including; there are ustadz/kyai who educate, students/subjects who study and mosques where they study. The learning method in this period was carried out by reading repeatedly and then memorizing it, which Fazlur Rahman (2009) called the mechanical learning method.

The memorization method continued to be used in Islamic Religious Education learning until the modern period. The loss of the method of discussion, question and answer has an impact on the dullness of students' thinking. The wider impact is the weak critical and creative power and the moral decline of the nation's children. Islamic Religious Education as a basis for instilling the moral values of the nation's children has not been able to provide a solution. This is because religious education as a national education system is considered as a complement and seems to be separate from other disciplines. Throughout history, Islamic religious education has never received a serious touch to be developed according to the changing times that are developing and moving forward.

Azyumardi Azra (2001) stated that at the beginning of its establishment, the pesantren function was to teach or disseminate Islamic teachings, produce scholars and instill Islamic traditions into society. Islamic boarding schools with unique and religiosity-based traditions are increasingly being taken into account. This is what then makes pesantren integrated in the national education system number 20 of 2003 concerning the national education system. During the New Order era, the establishment of Islamic educational institutions such as madrasas to Islamic tertiary institutions began to flourish and was still on the sidelines because there was still a firm dichotomy between general knowledge and religious knowledge. The development of communication satellite media for educational dissemination began at this time 35, in this system learning materials were used in the form of printed modules and utilization of resource persons.

2.4 Shifting Paradigm Of Islamic Religious Education In The Industrial Age 4.0

Digitalization in all fields is now a necessity. For this reason, the ability and skills in mastering technology are needed,

including for students. There are a number of reasons students must master digital skills, namely the high digital access of Indonesian society is the main capital for forming a digital ecosystem for the world of Islamic boarding schools. According to Alexa (2019) data, the top 10 most popular websites in Indonesia do not have millennial content/proselytism. This is a challenge as well as an opportunity for students. "Digital skills open up great opportunities for students to broaden the scope of da'wah, especially for teenagers.

The source of We Are Social (2023) states that 7 hours 42 minutes a day are spent by Indonesians accessing the internet, 3 hours 18 minutes a day are spent accessing social media. Meanwhile, 77% of Indonesians are internet users where 60.4% of Indonesians are active users of social media. 'This potential is an opportunity and a challenge for students as a medium of da'wah. This potential is also an opportunity for the world of education to take advantage of online space for the purpose of transferring knowledge online. Likewise, the world of education also needs to change their paradigm in providing educational services from face-to-face to online forms.

For this reason, the need for digital literacy that must be mastered by Muslim students and teachers, namely understanding information technology hardware and software and digital operating systems. As well as being able to build national insights in interacting in the digital space and adapting, thinking rationally and prioritizing netiquette (Agustin, 2023). Likewise Islamic religious education which aims to form good people who have closeness to Allah, get happiness in the afterlife and Islamic Religious Education needs to take a new approach in the learning process. If so far spiritual aspects have only been taught and practiced offline, then in the industrial era 4.0 spiritual issues can also be practiced online, such as online da'wah and online halaqah.

Islamic Religious Education in the current era of modernity is faced with complex problems (Berger, 2021). Internal problems include the decline in the morality of the nation's children, a personality crisis and the birth of the millennial generation that has been connected to information technology since birth; The extreme problem is openness and dependence with other countries and the unstoppable flow of the industrial revolution. The wave of disruption is predicted to be able to change several things in the field of education including On Demand services, the emergence of education and skills services, open source education and skills services, educational applications that are mobile and responsive, a more personalized curriculum, unlimited content services , a collaborative education platform and free courses and materials online.

Disruption in the education sector occurs in line with the development of Information and Communication Technology seen in the E-Learning learning process which has begun to be widely used, especially in universities in Indonesia (Siu & García, 2017). the concept of E Learning is an effort to meet the needs of the community in obtaining learning opportunities as desired. E-Learning is an alternative learning in the technological era that changes the way of life and is able to bring us to real world interactions, the success of this model is influenced by technology, people, design, support and evaluation. Massive Open Online Courses (MOOCs) are online learning providers, adding to a long list of ongoing disruption impacts, by providing education and classes in a new paradigm without any area and time restrictions (Al-Rahmi, Aldraiweesh, Yahaya, Bin Kamin, & Zeki, 2019).

At the school level, disruption is starting to be felt in the implementation of the national exam which already uses online media in its implementation, and minimizes the need for educators in this exam. Conditions like this force educational institutions and Islamic Religious Education in particular to be able to equip students with moral values, personality and maturity to live in the midst of the swift flow of information, technology and the multiculturalism of this nation. Disruption in the field of Islamic education began with the emergence of collaborative modern Islamic educational institutions which have become a distinctive feature in the world of education today (Suyadi, Nuryana, & Fauzi, 2020). The presence of this institution was able to subvert government-owned educational institutions, it seems that many state schools have gone out of business and are unable to survive in this modern era.

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School digitization has the characteristics of individual-centered education, connected, flowing and creative in accordance with the times, emphasizing the use of technology that breaks the deadlock in institutions, introducing new ways of interacting and allowing each student to bring their own characteristics, school de-digitization, emphasizing on the concept of do it yourself works independently. This condition has an impact on the shifting of the dimensions of teacher sacredness in the modern era. This is proven by the delivery of information and skills education that has been replaced by technology. Reconstruction and reform of Islamic religious education is needed so that it is not crushed by the changing times. geri that went bankrupt and unable to survive in this modern era.

There are several things that can be done including: first, conducting a critical and thorough study both normative and historical, secondly, there is integration between religious knowledge and general science (Pettalongi, 2022), thirdly, the need for a revolution in learning Islamic religious education, fourthly, reformulation and reform of learning materials is needed, Fifth, it requires transformation and internalization of religious values on student subjects and sixth, quality educators are needed. The emergence of generation Z is a condition that must be accepted and prepared to deal with it, especially for Islamic religious education. The problem of generations is: the most systematic and fully developed" and "the seminal theoretical treatment of generations as a sociological phenomenon" (Rudolph, Rauvola, Costanza, & Zacher, 2021). Generation is a group consisting of individuals who have the same age range, and experience important historical events in the same time period (Rudolph et al., 2021).

Generation Z has the characteristics of being fluent in technology, socially very intensely interacting via social media with all walks of life, expressive tending to be tolerant of cultural differences and very concerned about the environment and quickly moving from one thought or job to another 48 (Lanier, 2017). The dependence of Gen-Z students on technology addressed with the enthusiasm to make changes to become professional Islamic Religious Education educators, transformers, inspirational, innovative and IT proficient. Islamic Religious Education as a monolithic Islamic study must be stopped, because the learning of Islamic Religious Education cannot ignore the development of science and technology.

The 21st century is often called the learner's century where at this time teachers are mentors, there is integration in learning, relevant, connected to the real world (real world connection) and students have the ability to think critically (Pettalongi & Dawing, 2022). For this reason, the trend of Islamic Religious Education in the future era of disruption is believed by the author, in the learning process of Islamic Religious Education. Educators must use information technology media in conveying messages so that effective communication is established between educators and Gen-Z students, future Islamic Religious Education materials must be designed in the form of free online applications. Islamic Religious Education Educators must have good digital skill competencies so that Islamic religious education learning can be adapted to the new generation and also the new world of work.

Comparisons of old and new paradigms of teaching

Factor	Old paradigm of teaching	New paradigm of teaching
Knowledge	Transferred from faculty to students	Jointly constructed by students and faculty
Students	Passive vessel to be filled by faculty's knowledge	Active constructor, discoverer, transformer of own knowledge
Faculty purpose	Classify and sort students	Develop students' competencies and talents
Relationships	Impersonal relationships among students and between faculty and students	Personal transactions among students and between faculty and students
Context	Competitive/individualistic	Cooperative learning in classroom and cooperative teams among faculty
Assumption	Any expert can teach	Teaching is complex and requires considerable training

Source: (Johnson, Johnson, & Holubec, 1998)

2.5 Focus On Digital Skill Outcomes

Experts from the education players on argue that over 70 per cent growth in young professionals aimed to upskill themselves, indicating the growing need for new-age digital skills (Autor, 2014). Now the demand is of data science, analytics, technology and management courses. Supply chain management, cyber security, full stack development, data science and digital marketing. And aim to focus on creating holistic learning experiences backed by a complete ecosystem of highly engaging programmes, adequate learning resources and top-of-the-line technology to enable our learners to upskill efficiently.

The integration of educational technology accelerated in the last two years, with Covid being the catalyst. Norms of social distancing disregarded all forms of traditional education. Technology spearheaded the change and transformed education at every rung of the ladder. However, many companies went down on their knees as the pandemic waned and the quest for in-person education strengthened. But the impact of the waning pandemic was not uniform. The model of business determined the effect. As such , the emergence of information technology has supported the increase of digital economic in Indonesia. The growth of digital economics in indonesia can be seen in the following figure 3.

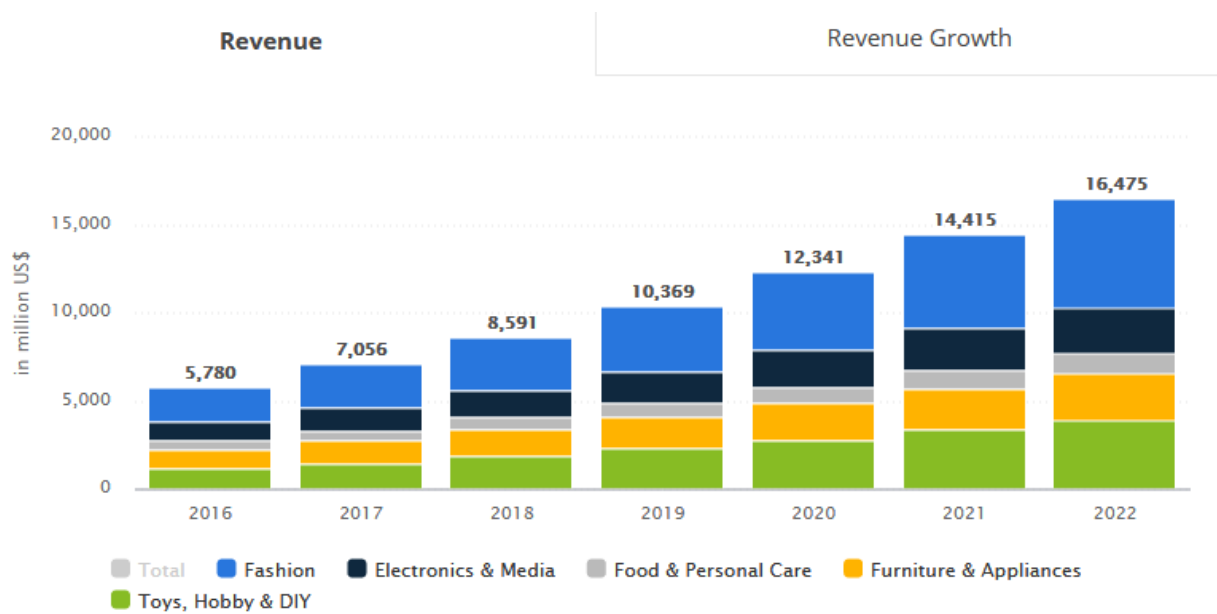


Figure 3. Diital Economic growth in Indonesia

The effect of digital economic growth is the increase demand of work forces with high digital skill such as information system analyst, web developer, data management, desain grafis, internet secutiry, etc. In respond to these demand, Islami education institutions have also to respond by redesaining their education system. \Islamic education institutions should rdesain their curriculum contents by integrating infoirmation technology courses with their Islamic religious courses. In addition, their teachers should also equipped witrn information technology skills.

3. Conclusion

In conclusionm, the development of information and technology during industry 4.0 era has imposed Islamic education institutions to rethink and redesain their eduaction service model. Islamic education as a core business of islamic education

institution must be provided in accordance with industry 4.0 era and new generation characteristics. In addition, the demand of new skill in new work environment must also be considered by Islamic education institutions. Islamic education paradigm must be changed. For example, the ways of teaching and learning of Islamic education should be adapted with the development of new information technology. Educators skills must also adjusted with information technology development.

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