

The Concept of Religious Education in the Age of Technology

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ABSTRAK

Azyumardi Azra emphasized the importance of modernizing Islamic religious education so that the Islamic paradigm can be applied not only to Muslims but also throughout the world. The new national education paradigm also underscores the fact that Islamic educational institutions are basically community-based, namely community-based education. Revitalization of the learning system, educational units, elements of students, educators and education staff all play a role in the effectiveness of PAI learning such as the idea of Islamic religious education. If all important components in PAI learning education are able to keep up with the times, especially towards the use of digital, then the implementation of PAI learning education will become more digital, think creatively, be more imaginative, and dynamic. Descriptive and argumentative analysis used in this study. The results showed that the PAI learning process was needed to compete in the use of technology and information in learning activities. An PAI educator as an innovator in the field of Islamic religious education must be able to take advantage of digital learning applications through e-learning, namely Zoom, Google Meet, Discord, gSuite for edu, edmodo, kahoot, and learning houses, to make PAI learning more harmonious and able to generate generations. superior and capable Muslim.

1. Introduction

Human life is greatly influenced by the development of science and technology. For example, technology has produced various innovations in facilitating human activities such as clocks, mobile phones, televisions, vehicles, and so on. Currently, the development of technology, especially in Indonesia, is getting faster. This is due to developments in the industrial revolution 4.0 and social revolution 5.0 which help all aspects of human life in the modern era. This is in line with the goal of the Social Revolution 5.0 which is to make human-focused social life where between technological development and the resolution of society can be achieved and people can enjoy a life that has the best quality of life which is very active and comfortable.(Fukuyama, 2018).

The world of education must be able to keep up with the current acceleration that can change in an instant to keep up with the era of society 5.0. (Ikbar Zakariya, Masykuri Bakri, 2021) For all circles, the world of education is a major concern. Because the educational environment is a barometer of the progress of a civilisation. A country's education will develop a generation

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of quality citizens. (Oki Suhartono, 2021) The nation's generation must get clear knowledge not only through general education, but also through religious education, so that they are noble and can take advantage of the times. (M. Ridho Al Faraby, 2021) Most of Indonesia's population is Muslim, as we all know. (Alfi Kholisdinika, 2021) Like other religions, Islamic religious education plays an important role in building a quality generation.

Of course, technology must be used in Islamic religious education, especially in PAI learning, to achieve this. In this technological era, students prefer visual information through YouTube, online games rather than reading textbooks, lectures, or listening directly to teachers. Students can now use the library that exists on the Internet to help them overcome their challenges. (Muhammad Candra Syahputra and Dewi Puspo Rini, 2021).

From the description above, there are two main things that need to be studied, namely how the concept of PAI learning and how to utilise PAI learning in facing the era of society 5.0. The research entitled "the concept of learning Islamic religious education in the era of society 5.0" was taken, because the digital developments that exist now are increasingly advanced and in connection with the progress of the times, currently a term called the era of society 5.0 has emerged and in previous studies only examined learning in the era of society in general.

2. Literature Review

UmmiKulsum and Abdul Muhid, "Character Education through Islamic Religious Education in the Era of Digital Revolution", this research discusses character education through Islamic religious education sourced from religious values, Pancasila, culture and national education goals. The implementation of morals (character) in Islamic Religious Education through teaching, exemplary, habituation, coercion and punishment to foster student character (Kulsum and Muhid, 2022).

Ikhsanudin, Wahyu Setiadi and MukhNursikin, "Innovation and Literacy of the Islamic Religious Education Curriculum in the Era of Globalisation". This research contains the urgency and opportunities for madrasah curriculum innovation in the era of madrasah globalisation including technological disruption, suitability of graduates for the world of work, and human literacy. Islamic religious education madrasah curriculum literacy includes the curriculum is not just a set of lists of subjects because subjects are only a source of learning material to achieve competence. Based on the graduate competency standards set for one unit of education, level of education and education programme and the curriculum is based on a competency-based curriculum model (Kulsum and Muhid, 2022).

3. Methodology

This research on the concept of Islamic religious education in the Era of society 5.0 is based on a literature review and data collected and evaluated from various sources, including books and scientific publications. Descriptive and argumentative analyses were used to conduct this qualitative technique. The method of collecting data by finding information about items in the form of variables, as well as notes, books, handwriting, and research note forms. (BebyMasitho Batubara, 2021)

In this article, the researcher took a qualitative approach to his investigation. Meanwhile, data collection uses library research methods. Examining various literatures, both in the form of books, notes, and reports on previous research results that focus on the concept of Islamic religious education learning and learning in the era of society 5.0, is used to conduct library research. The concept of Islamic religious education proposed by Fauzi Salih and Azyumardi Azra became the main source in this research. Secondary sources included national and international journal articles, state regulations, and other online sources that could assist researchers in identifying concepts to produce the concept of Islamic religious education learning in the era of society 5.0.

4. Results and Discussion

4.1 Concept of Islamic Religious Education

In terminology, the notion of education can be broken down into two words: concept and education. According to Saiful Sagala, ideas or concepts are the result of a collection of people's thoughts as indicated in the definition, and give life to knowledge products such as principles, laws, and theoretical conceptions derived from facts, events, and experiences, as well as to explain and predict. (Saiful Sagala, 2010) Meanwhile, education is a set of learning activities designed with structured documentation, implemented in a planned manner in accordance with a monitoring system and appropriately assessed against the objectives to be achieved. (Yulia Rizki Ramadhani, 2021) Meanwhile, Islam is a religion of civilisation, because Islam actually teaches submission, obedience and worship which are basically the basic values of a civilisation. In addition, it is also understood that Islam is a religion that always prioritises for the benefit of mankind, both of which are the highest peak of world civilisation, especially when mankind has to endure disasters such as the Covid-19 pandemic. (Mukran H. Usman, Aswar, 2021).

Thus, Islamic religious education is a system that begins with human discovery and creation and is designed to improve teaching and learning activities, especially Islamic religious education, to produce highly cultured individuals. The scope of Islamic education is always changing from time to time, adjusting to the changing times and the development of science and technology, so that its scope is also getting wider. (Fauzi Shaleh, 2005) Islamic education is a compulsory subject that must be taught to students. However, there are still many who think that Islamic religious education has not been able to achieve the objectives of Islamic religious education. (Hidayatul Muamanah and Suyadi, 2020)

Islamic education has been divided into three, namely; Islamic education as an institution, Islamic education as a subject and Islamic education as a value. All schools, from elementary schools to universities, have Islamic education as a compulsory subject. (Afida Nur Rizqi, 2021) The essence of Islamic religious education is defined as the process of trans-internalisation of Islamic knowledge and values to students through teaching, habituation, guidance, exploitation, supervision, direction, and development of their potentials, in order to achieve harmony and perfection of life in the world and the hereafter, physically and mentally. (Widy Astuty and Abdul Wachid Bambang Suharto, 2021).

Overall, the purpose of Islamic Religious Education is to develop and increase faith, instil and cultivate the practice of students' knowledge and experience of Islam so that they become Muslims who continue to grow in terms of faith, piety, nation and state. The objectives include the general objectives of PAI, intermediate objectives, final objectives and operational objectives. (Rahmat, 2016) In particular, the function of PAI is, first, to instill Islamic values through quality learning. Second, PAI has another function of excellence in learning and the resulting output is students with humans. Third, PAI with the function of rahmatan li alalamin which means that students are able to spread peace as the core of Islamic teachings in their personal and social lives. (Mokh. Iman Firmansyah, 2019)

The learning process of Islamic Religious Education in schools can be done directly through the delivery of religious teachings, as well as through procedures and materials including concepts. From the perspective of the process, Islamic Education is the process of developing the potential of students to become servants of God who believe in piety and knowledge based on the sources of Islamic teachings. Physically, PAI is a document or material used in learning activities that contains material about the Qur'an, Fiqh Akidah, ethics and the history of Islamic culture or civilisation (Nurul Anam, 2021).

Based on some explanations of the meaning of Islamic religious education above, it can be concluded that Islamic religious education (PAI) courses play an important role in developing a qualified and religiously devout young generation. Therefore, the delivery of Islamic religious education knowledge must be carried out while still paying attention to the needs of students, using technology as a teaching and learning tool, and following the times, so that the objectives of Islamic religious education can be achieved as much as possible.

4.2 Islamic Religious Education in the Era of Society 5.0.

Almost every country on earth has now entered the era of society 5.0. Where all human behaviour is more complex than before. The era of civilisation 5.0 can be interpreted as a time where all aspects of life have evolved into technology, making everything more practical and efficient. However, there are drawbacks to this as people are always pressured to be more creative in all aspects of their lives. The government has also proposed a number of measures to address this situation, one of which is to improve the education system through character education initiatives. Haqqi & Wijayati explained that society 5.0 or society era 5.0 was born as a response to the industrial revolution 4.0 which is considered to have the potential to degrade the role of humans. (Industrial Revolution 4.0 Amid Society 5.0: An Integration of Space, Technological Breakthroughs, and Life Transformation in the Disruptive Era, 2019).

Education has a significant impact on improving the quality of human resources. In addition to schools, such as the government, community organisations, and the entire society, all play a role in ushering in a new era of society. 5.0. (Kumi Laila and Hendriyanto, 2021) The Japanese government came up with the idea of Society 5.0, (Carolina Narvaez Rojas, 2021) this super smart society 5.0 era was built in preparation for the volatility of the industrial revolution 4.0 disruption, (Jakaria Umro, 2020) considering many aspects of technology to facilitate human existence. However, this approach is supported by considering humanistic components to achieve a balanced concept when adopting technology. (Jakaria Umro, 2020) Society 5.0 is an idea for a human-centred technology-based society. Various future services in various zones are required to achieve a community of people characterised as a highly intelligent society.²⁶ It is full of substantial technological knowledge and each area has qualified human energy resources that can carry out their work digitally and contribute to the improvement of community services.

Education in the 4.0 era is a teaching system that uses digital technology in teaching and learning activities. This technique allows teaching and learning activities to occur gradually, regardless of the conditions. In the era of society 5.0, technology that exists in abstract form directs society. Big data is at the core of the technical advancements of civilisation 5.0, designed to make human work easier. This is different from the fourth industrial revolution, which only focused on the corporate sector.

Rahayu explained in Society 5.0 is big data technology obtained by the Internet of Things (Hayashi) transformed by Artificial Intelligence (Rokhmah, 2019, Zdemir, 2018) and according to Mathews, will be something that can help individuals improve their lives, all elements of life will be affected by Society 5.0, including health, urban planning, transportation, agriculture, industry, and education, (Kinanti, 2021) The difficulties caused by the industrial revolution 4.0 (lack of socialisation between communities, employment, and other consequences of industrialisation) will be reduced and fully integrated with technology during society 5.0, (Mataram, 2020) in education subjects, learning can take place anywhere and anytime, regardless of the presence or absence of the teacher. (Sudarmanto, 2021) Furthermore, the qualities of society 5.0, such as creativity, critical thinking, communication, and cooperation, are the focus of expertise in education. (Sumarno, 2019)

Educators have a big hurdle in facing Industry 4.0 and Society 5.0. This is because educators must be able to keep up with the development of technological innovations that are rapidly changing.⁵¹ In this society 5.0 era, teachers as educators must have skills in the digital field, think creatively, be more imaginative and dynamic in classroom learning. (Sholy Purtri Fauzya and Annisa Rona Pertiwi, 2023) This is in line with what was said by Times Mataram quoting the opinion of the Director of Hafecs (Highly Functioning Education Consulting Services) that in the classroom, teachers must be more creative and dynamic in their learning. Given the importance of educators in the education system, teachers must be able to help students relate directly to what the teacher is saying, and an appropriate and successful teaching programme is needed. As a result, it will be able to accelerate the transition of education in the era of society 5.0. Dwi Nurani emphasised the need to understand the evolution of generations (knowing generation). To answer the challenges of Industrial Revolution 4.0 and Society 5.0, education that is also known as 4C (Creativity, Critical Thinking, Communication, and Collaboration) is needed. (Zulkifar Alimuddin, no date)

The solution to answer the challenges of the society 5.0 education system is to revitalise, among others; 1) Learning system (curriculum and character education, ICT-based learning materials, entrepreneurship, alignment, and evaluation). 2) Education units (New school units and new classrooms, other learning spaces, classroom rehabilitation, student and teacher dormitories, equipment, management and school culture. 3) Learner elements (Scholarship provision, and interest talent development). And 4) Educators and education personnel (Provision, distribution, qualifications, certification, training, career and welfare, rewards and protection). (Ibda, no date).

From the explanation above, it can be understood that strengthening the four elements in the education system requires a new movement to respond to the era of society 5.0. One of the movements launched by the government is a new literacy movement to strengthen and even shift the old literacy movement. In line with that, Dwi 56 explained that to succeed in the era of society 5.0, six core literacies are needed, including data literacy, which is defined as the ability to read, analyse and apply information (big data) in a digital environment. Then there is technological literacy, which includes knowing how machines function and using technology (coding, artificial intelligence, machine learning, engineering principles, biotech). Human literacy, which includes humanities, communication and design, is the last category. (Ibda, no date)

Looking at the previous description and analysis of the concept of education during the 5.0 society, it is expected to improve PAI learning in the following ways: a) The interaction between educators and learners, as well as between learners, has increased. b) The number of learning resources available is not limited. c) Properly cultivated literacy will help improve the quality of graduates as well as the quality of educational institutions. d) Creation of learning communities that interact with each other, give and receive, and are not limited to one location. And e) quality improvement because it allows a wider and even unlimited search for information.

Some explanations of the theory above. The author emphasises that the era of society 5.0, or the period of society 5.0, is something to watch out for at this time. To overcome the challenges of this century, Indonesian education must first assess the existing infrastructure, develop human resources, harmonise education and industry. Therefore, an educator, especially Islamic religious education, must be aware and able to utilise advances in technology and information in every continuous learning process. In addition to assisting Islamic religious education learning activities, the use of digital technology in education seeks to assist the government in digitising the educational environment.

4.3 The Concept of Islamic Religious Education in the Era of Society 5.0.

We have entered the era of Society 5.0 in Indonesia and many other developing countries, where this era has replaced facilities and infrastructure that are more digitally orientated. It has changed the communication and face-to-face system in education, especially in PAI learning activities, by using online-based applications. In PAI e-learning activities, there are many digital applications that can be used, among others:

1. Skype and Zoom, an application that allows users to meet face-to-face while participating in online learning activities.
2. Google Meet, which is Google software available as a service application that allows users to build online connections. Users can have video calls with many other users during each meeting on this platform.
3. Discord, a free chat programme that allows instructors and students to communicate in real time through text, audio, and video. The programme has servers or chat rooms for a number of themes, the most popular being games, music, anime, and memes.
4. Gsuite for Edu (Google Suite for Education) describes a free platform provided by Google to help any educational institution that needs the convenience of online learning.
5. Edmodo, an application that casts a platform for learning management system.
6. Kahoot, this app has created a quiz based instructional platform
7. The Ministry of Education and Culture established Rumah Belajar, an online learning programme that provides alternative learning resources using technology. Instructors and students can access learning materials, virtual labs, digital classrooms, question banks, electronic school books, cultural maps, linguistic and literary works, and other services for free.

In recent years, education, especially PAI learning, has developed very rapidly. Every PAI teacher has been able to incorporate technological advances into every learning process, especially in schools. PAI educators can use many types of learning applications to facilitate the transmission of Islamic teachings to students through e-learning systems. So that the goal of Islamic unity to produce a superior and qualified Muslim generation can be realised to the fullest. And, in line with the developments that occur in the era of society 5.0, the growth of digital learning with internet facilities is predicted to continue to increase significantly.

5. Conclusion

Revitalisation of the learning system, education units, elements of students and educators and education personnel all play a role in the effectiveness of PAI learning in line with the idea of Islamic religious education. If all important components in PAI learning education are able to keep up with the times, especially towards the use of digital, then the implementation of PAI learning education will become more digital, creative thinking, more imaginative, and dynamic. In the era of society 5.0, when almost all activities, including education, rely on advances in technology and information, to compete in the utilisation of technology and information in learning activities, PAI learning processes are needed. As a leader in the field of education, an educator must be able to use digital learning applications such as e-learning. Zoom, Google Meet, Discord, gSuite for edu, edmodo, kahoot, and home learning, as well as the selection and application of appropriate learning methodologies, are intended to make PAI learning more compatible and able to produce superior and capable Muslim generations. The author should clearly explain the important conclusions of the research highlighting its significance and relevance.

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