Islamic Religious Education Strategies
in the Disruption Era

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Abstract. A disruption era is the time where something is taken from its root,
namely fundamental changes that disturb the stability of a long-established sys-
tem. Technology in the Industrial Revolution 4.0 causes changes in various aspects
of life. This revolution alters conventional matters into a more advanced digital
system. This article is aimed at analyzing how Islamic religious education strate-
gies in the disruption era are prevented from any danger due to the development
of time but it is still in line with the main goal of Islamic education. It was a quali-
tative research with the type of library research and the data were inductively and
deductively analyzed. The research results showed that the Islamic religious edu-
cation strategies in the disruption era are among others as follows. First, Islamic
education should be able to always be responsive to the current development. It is
urgent that, even at present changes occur quickly, especially in the field of Science
and Technology. As a result, Islamic education should be quickly accelerated and
adapted. Second, the process of Islamic education should be implemented using
modern approaches. Moreover, the leadership style adopted should be transfor-
mational in nature. Leaders should be responsive to any changes, willing to accept
changes and open to any inputs of ideas from its members. Third, Islamic values
and noble character should be maintained since the spirits of Islamic education
are character building and noble character.

Keywords: Strategy · Islamic education · Disruption

1 Introduction

In facing the Industry Revolution 4.0, various preparations from various parties are
needed. Disruption has change the economic system. For example, modern markets like
malls are closed so that big companies are out business. The growth of various social
media platforms and applications also marks that disruption "change" has started. The
shift in this era has caused the loss of the existence of a number of professions in various
sectors. As if it becomes good news and also threats for the life order in the future [1].

This disruption ear compels all fields to make innovations, even to make changes
totally. It includes in the world of Islamic education of which the majority of its students
are the millennial generation that is close with the digital world since they were born [2].

Big data and virtually-integrated activities shifted the earlier and established traditional paradigm. Digital technology infiltrates all aspects of life that gives great impacts on the paradigm of education. If in the past education tended to improve characters, at present it is emphasized on the students' speed of knowledge absorption and intelligence so that they may compete globally in the international contest [3].

Generation in this disruption era is an 'Internet generation" with more dynamic interactions and possesses a limitless scope of connectedness. Every day, they live and grow in the digital world, and are very familiar with modern technology such as tablets, gadgets, portable computers and android operation system as the sea of information that may be accessed anytime and anywhere. Asef Bayat and Linda Herrera in Rahman stated that Technology Information (TC) coming from hand-phones are connected to the Internet has changed patterns of learning, cultures, social life, ways of looking ahead and political involvement [4].

Dedi Mulyasana in more detail and more clearly stated that the implications from all them have resulted in shifts in the educational paradigm. This according to him may be seen from the following phenomena:

1) Symbol (certificate) power will shift to performance ability power,
2) Individual power will shift to network power
3) Formal power will shift to influence
4) Competition will shift from price to services and quality
5) Competition will shift from land to virtual cyberspace. Therefore, don't sell power, skills and science only, but sell trust.
6) A learning evaluation system that merely measures memorization and memory will shift to the evaluation of total capability.
7) Conventional learning sources and infrastructures will shift to high-tech learning sources and infrastructures.
8) Response system will shift from reward and punishment to positive thinking
9) Class needs will shift from needs for looking for smart teachers to teachers who will be able to make children smart
10) Schools are not merely to educate smart children but also children with special needs
11) A static uniformity approach will shift to a functional diversity approach. Dressing uniforms neatly, sitting in order, and coming and going on time have not yet portrayed the success in educational process.
12) Formalistic learning will shift to functional learning with the emphasis on logic reinforcement, heart and faith [5].

Islamic education has so far done the transformation at the levels of paradigm, method and strategy in Islamic education development so that it will be up to date and relevant with global situation and condition and it is still in the corridor of ideals and goals of education on the basis on The Qur'an and hadiths and on the national education goals, the national principles and philosophy. This present research discusses how the strategy of Islamic education is made in this disruption era so as not be run by the current development but it is still in accordance with the main goal of Islamic education.

2   Research Method

It was a library research, where the main object is books or other library sources. It means that, the data were searched and found using a library research of the books relevant with the discussion.

The qualitative data analyzed in this present research were in the of words instead of numbers ordered in wide themes. The collected data were then analyzed using the following methods:

a. Inductive method. This method was used when the obtained data had elements of similarity and then general conclusions were drawn.
b. Deductive method. This method was used on the other way around namely for the existing general meanings, data that may strengthening them are searched.
c. Descriptive method. This method was employed to describe anything dealing with the main subject systematically, factually and accurately.

It is from here that at last a general conclusion which began from the existing data on the object of the problem is taken.

3   Research Result

3.1   Disruption Era

Disruption theory was introduced in the first time by Clayton M. Christensen in this book of The Innovator's Dilemma (1997). This theory was not directly popular and was not realized by intellectuals. In 2015, it was corrected and responded by King and Baatartogtokh. Then, this theory was strengthened by Francis Fukuyama who published The Great Disruption: Human Nature and the Reconstitution of Social Order (1999). In this book, social science is used to analyze the change of the society towards the end of the 20th century [6].

At first, a disruption theory was introduced in competition in the business world that was converging on the business world. The study of disruption is more universal since it is not merely a change, but it is a great change that switches the order. Disruption has two important characteristics. First, the change is very basic in nature dealing with the model of an institution, second, it always starts in the low-end by offering much cheaper price. Since at first it served the low-end market. A disruption theory basically is not directly related to technology and digitalization but the experts like Paul Paetz believed that the digital world accelerates the disruption process.

According to Renald Kasali, Disruption may also be interpreted as innovation that changes all old systems in new ways. It enables to replace the old technology with the new one with the digitalization system to improve efficiency and effectiveness. In other words, disruption substitutes the load paradigm into a practical, simple, up to date, effective, paradigm that may adapt to the development and the demand of the changing times [7].

In another study, it was stated that the disruption era occurs quickly due to the industry evolution 4.0 where it becomes challenges and also opportunities. According

to Chairul Tanjung, at present we experience two great disruptions namely disruption in the field of technology because of the industry revolution 4.0 and life style due to a generational change causing the change in life style. He said that the change occurs so quickly because of disruption. The trend of technology development has also shifted so that digital technology companies dominates the world economy. For example, General Electric (GE) was able to dominate the world. However, at present it is the technology-based companies such as Google, Facebook and others that become the economic rulers. In conclusion, disruption is a condition that provides an opportunity or a challenge by making use of the factor of technology, and this disruption era is marked by automation, efficiency, and innovation [8].

3.2 Islamic Religious Education Strategy in the Disruption Era

One of the fundamental issues in Indonesian education is the low quality of education. It is reflected in the big gap in the quality of education among regions. There are two standard criteria serving as indicators of the national education development, namely "below" and "above" national standard. The quality of education in an educational institution may be seen from some indicators, among others, dropout rates, the qualification level of educators, and the facility covering the eligibility of educational facilities and infrastructure at school. This gap quality is multidimensional. On the basis of the current phenomenon, at least there are two main factors: First, there is some reduction of meanings in education, even it is degraded into merely memorization and skills in answering exam questions. Second, education is caught in a commercial system, namely it has shifted into a trading commodity and is like an industry that tends to get benefits [9].

The practice of Islamic education still maintains the old legacy, so that the knowledge obtained by the students is classical one. The sources mentioned just refer to the yellow books and are considered as a norm and a prima donna serving as inspirations to answer all contemporary problems which are sometimes not solved in books, but are then forced to be matched. The Ummah of Islam are still busy with the past romanticism. The splendor of Islam in the past has been still influencing the Muslims' mentality. They are always proud of the past glory, but they do not realize that the pride is left behind. As a result, most of them are greatly lazy to do anything to renew the situation and they quickly lose social, political, and technological development in science and technology [3].

A great number of problems are always related to internal issues to solve such as the ummah of Islam who are still trapped in the education dichotomy, narrow understanding about the essence of Islamic teachings, format of programs that is still unclear in its orientation, low quality human resources. Meanwhile external problems encountered by Islamic education are in the form of various scientific advancement and technology that have caused scientific criticism to the explanation of traditional, textual, conservative and scriptualistic religion. In the globalization era, the issues are in the field of information and socio-economic and cultural changes with all of their effects.

In general, according to observations made by the experts in education, the weaknesses of religious education are among others caused by low quality in teachers and teachers' and students' handbooks, teachers' uneven distribution, appointment allocation, low salary given to the religious teachers compared with the one given to teachers

teaching other subjects, weak communication between the Department of Religion and the Department of National Education, weak religious subjects that emphasize cognitive aspects and less materials of character (moral) education [2].

While specifically, according to Abd A'la in Khobir, there are two the weaknesses of the religion education:

1) Aspects of contents (material contents). The discussion has been focused on ritual-formal religious issues and also on exclusive faith/theology since a long time ago. More substantial religious issues are never critically revealed. The examples are the meaning of religiosity in social contexts, and the need for creative and transformative pioneer work and the necessity to make cooperation with the ummah of other religious as the manifestation of correct diversity.
2) Aspects of assessment The assessment of religious education is like a caricature of religious education which is merely based on mercy assessment. Therefore, anyone which has followed the religious education, he or she must be considered to have understood it. Assessment is barely based on cognitive, affective especially psychomotoric aspects.

In the same line with the above opinion, Haidar Bagir stated that the failure of religious education is caused by two things:

1) Religious education teaching has been conducted in a symbolic-ritualistic fashion. Religion is treated as a group of symbols that should be taught to the students and repeated, without considering the correlation between these symbols and the fact and life activities around them. In terms thoughts, they were often bombarded with a series of legalistic formals on the basis of the fiqh rules that have lost their moral values.
2) Religious education is considered to be failed since it ignores basic requirements education covering three components: intellectual, emotional, and psychomotor. Religious education is merely focused on the cognitive (intellectual-knowledge) aspect only, so that the measure of students' success is considered if they are able to memorize, master educational materials, istaed of religious education values such as justice, tasamuh, and silaturrahmi which (including emotions) are internalized and then (psychomotorically) activated [3].

Therefore, innovations in Islamic Education should be realized without omitting (disrupting) the old noble values that have had been existing before. Islamic education should exist to provide new colors in the learning process in this disruption era. To give maximum contribution, there some challenges the stakeholders of Islamic Education encounter.

First, Islamic education should be able to and always be responsive to the current development. It is urgent that, even at present changes occur quickly, especially in the field of Science and Technology. Therefore, Islamic Education should quickly participate and adapt to it.

The use of education technology in the learning process in this disruption era becomes absolutely mandatory that should be possessed by educators through the improvement of

the human resources in informal education or family (parents), where non-formal education is done through religious community development such as TPQ/Madin/Pesantren) Majelis Ta'lim and formal education like school/madrasah/higher education.

Second, the Islamic Education process should be carried out using modern approaches. Some aspects that should be noticed also deal with leadership, management and supervision of Islamic Education institutions and the learning process in the classroom.

Leadership adopted should be transformational. Leaders are always responsive to changes, are willing to accept changes and open to inputs of ideas from their members. Then, in the learning process, methods that may stimulate students' critical thinking and and creativity, namely students- centered learning activities should be adopted.

Third, it should maintain Islamic values and noble characters. The spirit of Islamic Education is the character building and noble character. Then, Islamic values should be maintained and cultivated as good as possible to the students. So that, outputs of Islamic Education is creative, innovative and Islamic personality.

3.3 Strengthening Character Education in the Disruption Era

Islamic Religious Education is intended to create perfect men (insan kamil) who are close to Allah, get happiness of the world and hereafter and Islamic Religious Education is believed to be able to be used as the fortress of personality and provide life supplies so that one take part in the world competition. Islamic Religious Education in the modern era is faced with strange issues, namely internal problems such as the decline in the morality of nation's children, personality crises and the birth of millenial generation connected with technology since they were born, and external problems such as openness and dependence on other countries and unstoppable wave of industrial revolution [2].

Making peace with the era disruption by mastering technology for educators, changing the learning method, redesigning materials to be connected students subjects is believed to make the Islamic Religious Education may always survive in the future. However, dealing with the character education through modeling or uswah in the Islamic Religious Education, there is no technology that may replace the sacred function. And the spirit of Islamic Education is character building and noble character.

Literally, character means temperament, behavior, attitude, morals. According to Ibn Miskawaih and al- Ghazali yakni, it is soul expression that easily emerges without any thinking and consideration. It means something that may be said character if it has five characteristics namely it is already ingrained; it easily done; it is done on the own volition; it is seriously done, and it is intended due to Allah SWT [10].

Basically, character education emphasizes moral aspects, that grow religious personality attitude, morals/characters and concern with environment (characters of perfect person). Therefore, it should be implemented as early as possible and be continuously done. Umiarso and Asnawan citing Lickona, emphasized thee components of good characters namely 1) moral knowing, consisting of (a) moral awareness, (b) knowing moral values, (c) perspective taking, (d) moral reasoning, (e) moral decision, (f) self-knowledge. 2) Moral Feeling, namely other aspects that should implanted as sources of power to act in line with moral principles covering conscience, self-esteem, empathy,

loving the good, self-control and humility. 3) Moral Action, namely competence, desire, and habit [11].

Character education in Islamic education possesses more values than moral education (right or wrong) bu teaches understanding to do good things. In Islamic education, there are two great paradigms. The first is the paradigm that considers character education under the moral understanding which is narrower in nature. It regards students need certain characters that are merely provided. The second is the understanding from a wider point of view. This paradigm views characters from pedagogic aspects, namely placing individual involved in the world of education as the main doers of character building.

Adopting Islamic education with characters, it is expected that this nation is ready to welcome to education 4.0 with the emphasis on life skill superiority so that this nation has competitiveness so as not to be crushed by current development but it is in line with the main goal of Islamic education. As a result, strengthening character education is greatly necessary in the era without borders and without boundaries since character shows the national identity, the power of a country and the unit and unity of a country and becomes the meanings of the establishment of perfect men in accordance with the goal of the national education itself.

4   Discussion

Researches on the disruption era have been conducted by some researchers before such as Rhenald Kasali in his book Disruption, explaining the character of the disruption era in general [1]. Another research examined challenges in juvenile delinquency at that time as one of the causes technology advancement as the once made by Burhanudin [3]. The other research of education in the era of industrial revolution 4.0 was carried out by A. Rahman. Still the other research of the political direction of Islamic education in the disruption era was implemented by Suparlan [12]. The research made this present researcher completes those conducted by previous researchers on Islamic religious education strategies in the disruption era. In this research, it is explained that between the Islamic religious education strategies in the disruption era are as follows" Firts, Islamic Education should be able to and be always responsive to the current development; Second, the Islamic Education process should be implemented using modern approaches. Moreover, the leadership style adopted should be transformational in nature. Leaders should be responsive to any changes, willing to accept changes and open to any inputs of ideas from its members. Third, Islamic values and noble character should be maintained since the spirits of Islamic education are character building and noble character.

5   Conclusion

The Industrial Revolution 4.0 or which is usually called the disruption era is a real movement to the more advanced information and technology development. The development becomes opportunity and also challenge for the world of education including Islamic education.

At the best knowledge of the author, Islamic Education should do transformation, and its stakeholders should also make changes in the face and the content of curriculum in line with the demands of the times and still maintain Islamic values and noble characters, since the spirit of Islamic Education is the establishment of character and noble character.

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