



The Urgency of Islamic Religious Education Learning in Building Student Character in the Era of Disruption

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Abstract. This study is a literature survey highlighting the importance of Islamic religious education in shaping character in the era of disruption. This study aims to collect and analyze papers on the urgency of PAI in building student character in the era of disruption. A literature review design was applied, and articles were collected using search engines such as Google Scholar, ScienceDirect, and Knowledge Map. Publications from 2017 to 2021 were used as criteria for papers. According to the articles collected, the era of disruption is increasingly turning traditional orders into robots, drowning the soul and character of teachers and students who unwittingly demand a lot of material. Thus, learning between teachers and students often brings problems today. Due to the influence of this era of disruption, PAI learning is also said to be a way out in reducing and avoiding juvenile delinquency, as well as a form of character building for students in schools. The findings from this literature review are: 1) PAI learning in schools is considered still relevant in balancing the character of students as the influence of the era of disruption. 2) PAI learning can build student character in this era of disruption by relying on some of the values contained in it, such as character education through teacher intermediaries, taking lessons from each material content, and exemplary values.

Keywords: Islamic education, Student Character, The Age of Disruption, Learning.

1 Introduction

Today's contemporary era, where almost all users of modern technology. The Industrial Revolution 5.0 has started, and all activities use digital technology to make it easier for people to work in every action.[1] Currently, social media networks are the primary means of communication and existence for society and groups.[2] It doesn't matter where the knowledge comes from; it is individual users who spread it throughout the organization using their network.[3] Like information that someone uploads on Facebook, other users can send it to other groups on WhatsApp, Twitter, or other social media platforms.

The phrase "era of disruption" actually refers to a period where the development of information and communication technology has resulted in significant fundamental disruption to the order of human social life.[3] According to Wahyudi, the transition began with automation, which affected many livelihoods, down to how individuals consume and distribute knowledge.[4]

Ki Hajar Dewantara said education is a conscious effort for human safety and enjoyment. The definition is that education is a form of cultural endeavor based on civilization, in essence, the progress of life to raise the level of humanity. As can be seen, education has a significant impact on human existence.[5] As can be seen, education has a substantial effect on human existence.[6] As a result, many believe that education is one of the tools used in adapting to changing times and various improvements in national civilization.[7] Education also has excellent benefits in achieving individual and social goals.

In this regard, a person's character also experiences development over time and cannot be formed instantly or permanently. On the other hand, a person's character can change through various processes, one of which is education.[8] Character can develop and change, resulting in fixed patterns and the characteristics and uniqueness of each individual. So, whether a person's character is good or bad is greatly influenced by various factors, both internal and external. In this case, education is very influential in helping the formation of one's personality.

At the same time, the level of individual psychic intelligence or stupidity determines the adaptation of talent ownership, which affects tendencies in all attitudes.[9] PAI teaches Islamic values and good personalities throughout the process to create true Muslims with noble character.

The progress of the times is increasingly burning, and why is crime also increasingly rampant? For example, the case of a student who died because of being beaten by a friend at a madrasah in Blitar.[10] The simple question is whether they are not taught about religion as the basis for moral and character education in schools or madrasahs. The above phenomenon is, of course, a concern. In the leading educational institutions, especially Islamic education, many students are taught how to educate good morals and character, but in its implementation, many students cannot understand, let alone practice in real life. Students' feelings gradually change as they get older and develop over time.[11]

Also, the nation's millennial generation is currently experiencing severe challenges. Some of the actions taken by this generation are that emphasize advanced technology as a source of all information, compared to the start of Islamic teachings themselves. This generation is more intense in consulting Google or even ChatGPT than teachers.[12] To keep up with the times and mitigate so that there are no victims of crime and other dire consequences, technology should be supported and balanced with solid religious teachings, mainly Islamic religious education.

This fact must receive special attention from educational institutions and be controlled by Islamic Religious Education (PAI) teachers during the learning process at schools or madrasahs. This means that PAI teachers must make several innovative changes to increase student enthusiasm and participation during the learning process.[13] For example, by using digital media or other media platforms that can be

included in the learning process. Teachers can quickly adapt to the development of millennial students who are familiar with student lifestyles in the era of Society 5.0.

In maintaining resistance in the millennium era, all industries must innovate. The presence of the millennial generation who grew up with technology has complemented developments of the times, including in the field of education.[14] Historically, education was designed to educate students so that they would grow in good morals as an investment in human character. With technological advances, it becomes essential to modify learning techniques and approaches so that the next generation can accept them.[15]

Therefore, the author assumes PAI to be an essential subject that can mitigate the impact of technological innovation in times of disruption. PAI can also be a counter-balance to the rapid pace of technology, which has implications for the character of students in schools or madrasas. Thus, the aim of the educational process to produce students who constantly instill and practice Islamic principles and values in their daily lives and live in harmony with other people can be realized.

Research on the importance of Islamic Religious Education has been carried out from various perspectives and approaches. This shows that studying Islamic religious education is an exciting research issue to be developed further. The difference between previous research and the researcher's research is the importance of obtaining Islamic religious education in developing students' character during disruption. This research also intends to answer various research problems, including: What is the nature of students in the era of disruption? What is the urgency of Islamic religious education in the age of disruption? How can PAI learning shape student character in an age of disruption?

2 Methods

This study used a qualitative approach with a This research is library research, a series of actions or processes to search for, select, and collect textual data from sources about an issue in a particular area or field used as material for a reasonable study in an organized, accountable, and responsible manner, with directed work methods.[16] In other words, library sources are used as research objects in this study.[17] The author reads, reviews, and summarizes various publications relevant to the author's topic as a primary source. Meanwhile, news disseminated on websites and social media is a secondary source.

These sources were analyzed using descriptive-explanatory methodology. Descriptive research seeks to evaluate and present analysis and synthesis of idea formation methodically so that the conclusions drawn are always factually accurate and can always be returned directly to the data source used.[18] Explanatory studies, on the other hand, look at the significance and impact of an idea in current discourse as well as the socio-historical context and conditions surrounding its origins.[19] This means that the author takes and elaborates on publications that talk about the importance of PAI in forming character in an era of disruption.

3 Result and Discussion

Today's world has been tainted by the rapidly increasing influence of communication and information technology, resulting in a rapid surge in social contacts in all areas, including education. On the one hand, the wave of globalization provides benefits for humanity, but it also has an impact on the formation of various problems. Globalization has changed how people think about many elements of life, including educational, economic, political, social, and cultural issues. Coupled with new lifestyles during the pandemic, which impacts all sectors, life problems develop as the earth and humanity age.[20]

The impact that the Industrial Revolution 5.0 has had on human existence is enormous. These influences prompted significant changes in many sectors of communal life, both positive and detrimental.[21] The souls and characters of teachers and students are overshadowed by millennial models and lifestyles, which unknowingly demand much material. As a result, learning between teachers and students is increasingly experiencing multiple problems in the realities of today's life. This era is slowly changing the traditional order to become completely robotic.[22]

With its disruptive innovations, the millennial era revolution has inadvertently placed Islamic education at a crossroads. This intersection will have an impact on every sector of Islamic education so that without realizing it, teaching in the era of disruption gives freedom to its adherents to choose and sort out whether they are ready for new changes and then dare to compete or are turned upside down in terms of survival with old patterns and constructions.[23]

The era of disruption will no doubt be a whole of educational problems. This era has given birth to technical advances in various industries, especially education. This extraordinary development must have an effect. "Technology always destroys jobs and creates jobs," said the famous Erik Brynjolfsson. When we think about it, what he said is true. Many people have lost their jobs as a result of technological advances, but there are several new career options available to them.[24]

Most schools currently carry out teaching and learning activities based on the 2013 curriculum, which has also been modified based on Islamic religious education materials. Jalaluddin, in his article, said that the 2013 curriculum does not only emphasize elements of knowledge but also aspects of attitude and skills in a comprehensive manner. All three are assessed in the 2013 Curriculum. That is, one of the essential things that can be seen is how the quality of students' attitudes in the school environment or outside of school is not only an added value for students in quantity but will also be able to see how the quality is, both in the school environment and outside school.[25].

3.1 Student Character in the Disruption Era

In the development of the character of millennial children today, of course, it is influenced by the times when it is elementary to access technology and communication media. The method that can be used to shape student character is habituation, which can start from childhood and continue. This is possible because a character is built with

practice, habit, repetition of many actions, and doing it continuously until something is formed as a work at a reflex level.[26]

Technological disruption is a business disruption in a market caused by introducing a new product or service (technology) into that market. Schwab categorized several industry impacts. 5.0. into five groups, namely economic development and workforce types that describe the financial sector, a company distinguished by fresh innovation and cutting-edge operational models, national-global interactions characterized by increasing international security, a society defined by inequality and the emergence of new communities, individuals who are affecting individual morality and ethics, and the management of public and private information. Technological innovation and disruption are closely linked. Arjunita, "Pendidikan Di Era Revolusi Industri 5.0," in Prosiding Seminar Nasional Pendidikan Program Pascasarjana Universitas PGRI Palembang 10 Januari 2020, 2020, 179–96. Companies can develop and exploit new technologies, as well as capture or create new markets.[22]

The explanation above shows that education is an agent of character-building for students, and Islamic religious education plays an essential role in this process. The difficulty that has occurred recently is that Islamic religious education in schools is only taught as a formality or as information without application in everyday life.[28] Therefore, the central role of Islamic religious education is to shape and improve students' character. Character is an essential quality that must be instilled in every human being. The character must be cultivated consciously and deliberately in students through habituation.

Islamic religious education aims to shape people to get closer to Allah SWT, find happiness in this world and the hereafter, and be able to be used as a stronghold of personality, provisions for life, and participation in the global arena.[29] PAI in this era of disruption, where technology is increasingly sophisticated and human development is increasingly pragmatic; education is faced with complex problems, including the decline in the morality of the nation's children, a character crisis, and the birth of a generation indoctrinated in technology from an early age which is commonly referred to as the "millennium generation."

There are various kinds of challenges and problems that arise in the era of disruption during the process of learning about Islam in schools. This then gave rise to several approaches that can be used at all levels, including the learning process of Islamic religious education, which is essential in balancing a technological culture with solid character building and full of Islamic spiritual teachings. So, a habituation approach is needed for education stakeholders to familiarize themselves with attitudes and actions that follow Islamic instructions and national culture in dealing with life's problems.[24]

According to Fitri Rahmawati in her journal, the magnitude of the disruption wave is expected to change several aspects of the education sector, including on-demand or the emergence of education and skills services, open-source education and skills services, educational applications that are mobile and responsive, curricula that tend to be personalized, services unlimited content, educational collaboration platforms, learning courses and a plethora of free online materials.[25].

3.2 The Urgency of Islamic Religious Education in the Disruptive Era

Education is one way to build human personality regarding the interpretation of life.[30] Humans can change their characters through education, which can be observed in how they interact with their environment. Education plays a vital role in the growth of a country; if the country's educational development is good, then the country can be ensured to be prosperous and peaceful.[31] Education and social life are two things that cannot be separated. As a result, education bears all the responsibility for preparing the nation's next generation to face the challenges of the times.

Education has an essential purpose in human existence. One of the roles of education is to assist individuals in forming their identity and maturing towards the realization of a stronger personality until it reaches the peak of perfection.[32] Islamic religious education is also essential for developing human personal character.[33] Relationships with the creator, fellow humans, and the environment are taught in Islamic religious education. Along with the progress of more contemporary times, the primary tool to combat the formation of unwanted behavior is the inculcation of Islamic spiritual teachings from a young age.

Post-Reformation Islamic religious education received encouragement from time to time. The progress and collapse of Islamic education seem to be swept away by history.[34] Although there were significant obstacles to Islamic education throughout the classical and medieval centuries, it was nevertheless possible to overcome them psychologically and ideologically.[31] This shows that Islamic religious education is critical in character building because it is present in all elements or layers of spiritual life. The formation of character is an essential human nature. Therefore, environmental selection and education play a very crucial role in efforts to form one's personality and determine the conclusions of the selection process.

Teachers are required to be able to develop their pedagogical skills so they can construct learning that is relevant to the demands of the Industrial Revolution 5.0. The advancement of technical breakthroughs characterizes this era.[35] Because it provides many conveniences in accessing various online information sources, the complexity of technology has given new hope. Moreover, today's students are Generation Z; they are digital natives who are aware of the features of HP smartphones that are connected to the internet.[36] This affects their learning style and literacy, enabling them to respond more quickly to online practical challenges.

Historically, times of disruption result in changes in the social order. Islamic religious education becomes a process that directs and fosters students in the hope of being able to understand the substance of Islamic teachings globally and live up to the aims and objectives. At the end of the educational process, students can apply them in everyday life and make Islamic teachings a guideline for their lives to bring wealth and happiness to the life of the world and the hereafter.[37]

According to Rhenald Kasali, the world is currently experiencing a disruption phenomenon. The modification is quick and straightforward. The millennial era of disruption also sees the development of a new paradigm characterized by more inventive and disruptive techniques in various aspects of life. The extent of change is considerable, from business, finance, transportation, social society, and education to religion. This

age requires us to evolve or perish.[38] The era of disruption has also had quite a broad impact on various aspects of life, including demands for learning innovation, which should not only prioritize face-to-face meetings but must be supported by online resource facilities in every lesson.[39]

Rodja Abdul Natsir also emphasized the importance of Islamic religious education in shaping students' character in the era of disruption, that student character must be instilled from an early age, starting with parental education and continuing to formal education.[40] In his article, Rodja also stated that these students are the next generation of the nation, who should be able to lead the country and make it a civilized nation, defending the nation's noble principles with noble character, morals, and character. So that we can then become a generation that is knowledgeable and decorated with the highest levels of faith and piety. Therefore, understanding Islamic religious education is one of the most essential efforts to develop student character.[41]

Research conducted by Septian Arief Budiman on the influence of Islamic religious education on student character shows that the formation of student character can be influenced by Islamic religious education and early education by parents. Septian added that learning Islamic religious education in schools is a powerful weapon in reducing and preventing juvenile delinquency, as well as one of the character-building activities for students.[42]

Islamic religious education is carried out to prepare the next generation to believe in, understand, and practice Islamic principles in everyday life.[43] This, of course, cannot be separated from PAI educators themselves, so in implementing Islamic religious education learning, educators must be wise in choosing methods to instill character, including through character education whose results can be seen in students' actual actions, namely good behavior, honesty, and responsibility.

Teachers of Islamic Religious Education subjects must be more qualified to learn what they teach to have a good influence on the development of Islamic character. Juvenile delinquency, promiscuity, hoaxes, brawls, bullying, and so on will never happen if they are genuinely rooted in Islamic beliefs. This can be proven because all students will follow their respective religious beliefs and activities in daily life at the same time.

3.3 PAI Learning in Building Student Character

Building the character of students from an early age means participating in preparing the nation's generation with nature. They are the future generation of the country who are expected to be able to lead the country, create a civilized nation, and uphold the nation's noble values with good character. So, a generation that is good, highly knowledgeable, and adorns itself with faith and piety is formed. Thus, learning Islamic religious education (PAI) in schools as an effort to build student character is very important. The formation of student character will be better if it arises from religious awareness, not just based on behavior that is already rooted in society.[44]

Islamic religious education (PAI) is a fundamental pillar in building student character. Sardiman et al. explained that students' character will grow well if it starts by instilling a religious spirit in students. Therefore, Islamic religious education material in

schools is one of the supports in building student character. Through PAI learning, students are taught *aqidah* as the foundation of their religion, led the Qur'an and Hadith as a way of life, taught *fiqh* as signs for worship, taught Islamic history as a role model for life, and taught morals as a guide for behavior. So, the primary purpose of learning PAI is to build student character, which is reflected in their behavior and mindset in everyday life.[45]

Furthermore, Ahmad Marimba explained that the ultimate goal of Islamic religious education is forming a Muslim personality. Meanwhile, the purpose of character education, in general, is to grow individuals into individuals who have moral integrity, not only as individuals but can work in the sphere of life that helps each individual to live up to their morals in the social order of life.[46]

There are several values contained in PAI learning that can build student character, for example, religious values, honesty, discipline, responsibility, courtesy, and so on. Lubis, in his research, found that learning Islamic religious education (PAI) can build student character, which includes good behavior, honesty, virtue, responsibility, trustworthiness, discipline, and punctuality. This means that Islamic religious education is one of the most essential materials to be taught in schools/madrasas.[47] The same thing was also found in the research of Susilawati et al., that Islamic religious education is considered adequate in building student character, especially in spiritual nature, where religious character has a significant influence on the lives of students in the world and the hereafter.[48]

Learning Islamic religious education in building student character is paramount. Therefore, teachers must be able to choose the proper learning methods and strategies so that the character values contained in Islamic religious education materials can be conveyed optimally to students. Mansir, in his research, stated that learning is influenced by the accuracy of choosing the method used.[49] Meanwhile, Zakiah Darajat argues that learning Islamic religious education needs a particular form. The technique is a way of conveying unique learning material from a subject matter so that students can understand, know, use, and master the lesson, especially in PAI.[50] Therefore, the selection of methods and strategies that are relevant to current technology will make it easier for teachers to build the character contained in PAI material.

4 Conclusion

Islamic education in the era of disruption has always been seen as a weapon to maintain the balance of the influence of the rapid development of the times. The age of disruption is slowly making students' characters more accessible to access everything. This impacts students' attitudes, which then unknowingly deviate from the character taught at school. The emergence of juvenile delinquency, freedom of association without restrictions, and the easy spread of hoax news in the student environment, which can trigger brawls, bullying, etc., require special treatment by the school to overcome this phenomenon.

Learning Islamic religious education is considered a viable countermeasure for the problems mentioned above. Islamic religious education is critical, especially as a form

of student character in this chaotic era. This is because the substance of Islamic religious education contains many values, such as character development through teacher mediators, the material presented, or exemplary values. As a result, the role of Islamic religious education in developing students' personalities remains relevant and valuable as a method for overcoming character problems that occur in times of disruption.

PAI learning has several values that can help students build and develop their character, such as religious values, honesty, discipline, responsibility, courtesy, etc. Various studies explain that learning Islamic religious education (PAI) can help students develop good behavior, honesty, virtuousness, responsibility, trustworthiness, discipline, and timeliness. This shows that PAI learning is still one of the most important learning materials to be taught in schools/madrasahs as an effort to build student character amidst current disruption.

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