

Managing Islamic Education for University Students in Digital Era

M. Ryzki Wiryawan¹ Diding Nurdin²

Universitas Pendidikan Indonesia

Bandung, Indonesia

ryzki.wiryawan@gmail.com, didingnurdin@upi.edu

Abstract— This paper aim to explain how to manage Islamic religious education for university students in the digital era. This research also evaluates the religious education practices in the University and their influence on the religious activities of the university students. This research was conducted using the descriptive method. Research shows that providing religious education materials at universities with the right approach can have a significant positive effect on the religious life of university students. Given the positive impact, It was suggested that Universities should keep improving Islamic education and comprehensible subject matter of religion for University Students, especially in facing various challenges resulting from the development of digital technology and globalization.

Keywords— *Islamic education; university students; education management, digital era.*

INTRODUCTION

Globalization and digitalization are influencing all areas of education, including religious education. One of the biggest changes felt today is the influence of digitalization and advances in information and communication technology have drastically changed a person's habits and judgment in seeing things. One of these habits and judgments comes from the influence of social media, which has brought new challenges in the development of education administration.[1] This challenging situation demands a re-evaluation of the existing educational management, especially in higher education, where students face great digital media influence which can affect their behavior.

Educational management is the process of applying management principles and theories in the management of activities in educational institutions to streamline the achievement of educational goals. And Islamic educational institutions as a sub-system of national education must be managed in a planned manner to be able to create human resources who have the quality of faith, piety, science, and technology.[2]

Muslim students in Universities in many ways require not only the Islamic atmosphere but also the understanding

of a worldview that recognizes the existence of a Creator in all aspects of life. The problem that faces Muslim youth in Indonesia today is not only the globalization influence but also what their 'deen' (way of life) is. [3] With the good management of Islamic Education, university students will be able to comprehend and contextualize Islam in their real and digital environment. Thus, this also requires the University to try to achieve a wider view of Islamize their sciences and education programs. In many ways, this could help the university students to understand Islam more clearly and to develop skills to deal with cultural obstacles such as man-woman relationships, and pluralism, and to curtail extremism, all of which is carried out 'in the name of Islam'.

Universities also have to blend their syllabi with Islamic teaching, as the revelation of the first surah of the Holy Quran delivered by Malaikat Jibril A.S. to the Prophet S.A.W. is concerning education. The significance, variety, and benefit of education were mentioned directly and indirectly in many surahs. The readers of the Qur'an are frequently requested to use their senses to learn, study and understand truly the meanings. They need to generate dynamically their mind, sight, aural, oral capabilities, and deed to acquire the gist.[4]

Salleh (2009) mentioned The Principles of Islamic Education as follows; First: The faith in the Oneness of Allah and Prophet Muhammad S.A.W.; Second: Knowledge in Islam consists of 'Fardhu Ain-Revealed Knowledge' and 'Fardhu Kifayah-Acquired Knowledge'; Third: The Prophet S.A.W. clearly stated that education is a religious obligation as inferred in the Surah Al-Alaq; Fourth: The Prophet highlighted that education in Islam is a lifetime process, from the cradle to the grave; Fifth: One of the most important elements of the human body is the mind or 'aql. The mind's power and rationale are the basis of human nature which animals don't possess. Sixth: All members of the Islamic society should have equal educational opportunities, especially between gender, race, ethnicity, locality, and, socio-economic status; Seventh: Islamic education has a holistic Islamic foundation and perspective. Eighth: The principle of

education in Islam promotes the combination of knowledge of science and faith in Allah. Ninth: Islamic education aims at dealing with the whole individual's personality comprised of cognitive, spiritual, physical, and social. Tenth: Islamic education aims to propagate students with high akhlak and virtue. Eleventh: The Qur'an highlighted various areas of subject specialization; Twelfth: The importance of research: exploration, experimentation, and invention in Islam.[4]

Here it should be noted that the most important aspect of Islamic education is to see from the devotion of a student to his God, in this case for a Muslim is how willing he is to fulfill his obligations, known as *Fardhu Ain*. The knowledge that is grouped in these classifications is the Six Pillars of Rukun Iman and the Five Pillars of Rukun Islam. The Rukun Islam comes from the declaration of Shahadah, the Obligatory prayer five times a day, fasting in the month of Ramadhan, paying Zakat and performing Haj. Thus, all the knowledge concerning both Rukuns is compulsory or fardh to be known and practiced by individual Muslims. Thus, one aspect of the management of Islamic education in University is ensuring that Muslim students can carry out their obligations as Muslims, in this case providing an understanding of these obligations and facilitating everything to make it easier to implement worship.

After guaranteeing students' obedience in carrying out mandatory worship, Islamic education needs to answer digital challenges in the form of the spread of ideologies that are not by Islamic teachings. Students need to be equipped with sufficient religious knowledge to be able to ward off doctrines that are inconsistent with religious teachings, such as liberalism, atheism, or even, as is the recent trend, agnosticism. Students also need to be able to repel the dangers of religious skepticism or fanaticism which ultimately leads them towards heresy or extremism.

The next challenge for Islamic education in the digital world is to ground religious teachings so that all real challenges faced daily can be answered through religion. As mentioned by Muhammad Qutb that Islamic education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual domestic and social, not with a view or reducing it in any way, but to elevate, regulate and perfect it by the true ideals of man's nature.

Sulaiman (2019) concluded that Islamic education at universities needs to emphasize the aspects of equality, liberty, and equality. This is implemented through the form of dynamics that prioritizes the *uswah hasanah* pattern, based on morality and good example. The method of *uswah hasanah* implemented in PTAI (Perguruan Tinggi Agama Islam) is a religious movement in the form of soft power, which emphasizes high exemplary values, morality, defenders for the *dlu'afâ'* (oppressed), and human rights enforcers.[5]

Furthermore, Anwar's research (2018) states that information and technology have become the basis of unlimited data and human life in the era of Industry 4.0. These positive and negative impacts are necessary for strengthening the characters, so that science is not value-free and there is no statement that humans are robots with no conscience. Islamic religious education in public universities (non-Islamic universities) and Islamic universities is not the only one to foster the students' character development, but several factors are also needed for character building, namely parents, friends, organization, and the environment.[6]

Furthermore, Taja's research (2021) concludes that The promotion of religious ethical values is significant in the learning process to form students' morals or character because religion and morals cannot be separated; rather, they become an important part of the moral education process. With this consideration, teachers need to innovate by designing and developing learning methods to be able to cultivate religious and ethical values in students.[7]

All of the research above shows the importance of religious learning at every level of education, especially at universities. Various concepts of Islamic education have been presented in this study, however, they do not yet include the concept of management of Islamic education that is effectively carried out by university students in the digital era. Thus, this study intends to evaluate the management of Islamic education carried out in public tertiary institutions, as well as its relationship with student obedience in carrying out their worship. Assuming that someone obedient in carrying out his worship must have a fairly high understanding of his religion.

METHODOLOGY

This study uses a descriptive method with a simple survey to measure the obedience level of university students in carrying out their worship. The survey took a random sample of 684 students from a population of 1000 students of Ma'soem University in Bandung. This number is greater than the minimum standard for this population when using the Slovin formula, namely 286 samples. Thus, it is hoped that the results will be more representative and can provide a more complete picture. The data collected in this study are primary data obtained from the results of distributed questionnaires. The questionnaire used in this study was a closed questionnaire, with a total of 4 questions aimed at Ma'soem University students. Data processing is done after all the questionnaires collected, where the recap of the results of data collection will be presented in the discussion section. Data processing in this study uses a chart produced by Google Form.

FINDING AND DISCUSSION

Research in the field of the management of religious education has been carried out by several researchers, one

of which is Sunhaji (2014) who concluded that positive values, attitudes, and behaviors, such as honesty, hospitality, trustworthiness, optimism, as well as avoiding negative behaviors, such as lying, lavishness, and enviousness, were part of the character development in the religious education. In addition, the teaching and learning management should be supported by the environmental factors to achieve its goals. The environmental factors include the school culture as well as extracurricular activities. When the moral values in the religious education were integrated with other school subjects, school culture, and supporting extracurricular activities, the students' virtuous characters and attitudes would be positively affected.[8]

Other research from Jafralie (2019) mentions the importance of teacher competency in the success of religious management in tertiary institutions. He found that The findings point to several consistent themes that teachers grapple with regarding curriculum and pedagogy and highlights that in-service teachers are not thoroughly prepared to teach about religion, nor are teacher education programs effectively preparing pre-service teachers entering the field to deal with the complexities of teaching about religion in a secular setting.[9]

The two studies above have not fully discussed the challenges of managing religious education in the digital era. This research is expected to provide new knowledge regarding the conditions and challenges of religious education management for tertiary institutions in the digital era.

Ma'soem University is a campus under the auspices of the Al Ma'soem Bandung Foundation, which seeks to create quality educational institutions based on Islamic teachings in the hope of producing generations that are good in science and technology (Science and Technology) and IMTAK (Faith and Faith). Thus, the management of Islamic education within the Al Ma'soem Bandung Foundation is designed to ensure the implementation of Islamic religious values in academic and daily life. Some of the Islamic programs of Al Ma'soem Bandung Foundation, including Ma'soem University, are as follows:

1. Congregational prayer (*shalat berjamaan*) program, especially at *zuhur* and *ashar*. All activities, including education, are halted at this time, to ensure that all members of the community can pray together.
2. Especially for university students, Islamic education courses are given in 3 semesters, with a total weight of 6 credits. In addition, first-year students are required to take part in Friday morning studies, where Islamic materials are given according to student needs by senior students or Islamic teachers.

3. Celebration of Islamic religious holidays, usually in the form of *tabligh akbar*, which invites well-known *ustadz* to deliver Islamic speeches.
4. The formation of a religious coordinator unit at the foundation level. This unit runs various religious programs and monitors the implementation of worship throughout the campus community. All religious activities must also be coordinated with this division so that they are always aligned with the Foundation's vision and mission (not deviating). One of the routine activities carried out is Wednesday, where unit members give spiritual sermons to all teaching staff within the Foundation.
5. The formation of University Student Units "Islamic Study Group", which carries out activities and studies related to Islam in the student environment.
6. Providing scholarships to students who excel in the field of religion (*tahfidz*).

All of the above programs are in line with the new paradigm of Islamic education from Akhyar Lubis (2017) in the form: First, to educate students and citizens to fulfill all human needs through relevant offerings, planned and evaluated to respond to the demands of current and future society. Second, to provide opportunities of lifelong education. Third, to advance and spread knowledge through research and provide relevant expertise, and to help society in social, economic, and cultural development, as well as science, technology, social, humanities, and the development of the. Fourth, help to understand, interpret, maintain, strengthen, develop, and spread history and culture in national, regional, and international settings. Fifth, help to protect and strengthen social values by inculcating in youths democratic citizenship. Sixth, to contribute to the development and enhancement of education at every level, including training for teaching staff.[10]

Based on the thoughts above, The syllabus given in Religious Education at Ma'soem University is as follows:

1. Students are Able to study the meaning of Deity.
2. Students able to study Humans from an Islamic Perspective.
3. Students are able to study Islam as a whole.
4. Students are able to study the sources of religion and the teachings of Islam.
5. Students able to study Morals in life
6. Students are able to study Islamic Views of Sufism.
7. Students are able to study Islamic law correctly.

8. Students are able to study Inter-Religious Harmony.
9. Students are able to study the scope of Islam and the economy.
10. Students are able to study social life according to Islam.
11. Students are able to study Islamic views in politics.
12. Students are able to study the meaning of Religion in Philosophy, and culture.
13. Students are able to understand the Meaning, Law, and Purpose of Marriage.
14. Students are able to understand the Khitbah and Terms of Marriage.
15. Students are able to understand the Dissolution of a Marriage Contract.
16. Students are able to understand the halal concept.
17. Students can understand Qurban Slaughter and Aqiqah.
18. Students can understand the Law and Terms of Buying and Selling in Islam.
19. Students can understand Riba and its problems.
20. Students can understand cooperation agreements in trade and banking.
21. Students can understand Business Ethics.

To find out the impact of the management of Islamic education that has been given, a simple survey was held to measure the level of student obedience in carrying out worship, as follows:

a. Question 1 During the last week, did you perform the obligatory prayers?

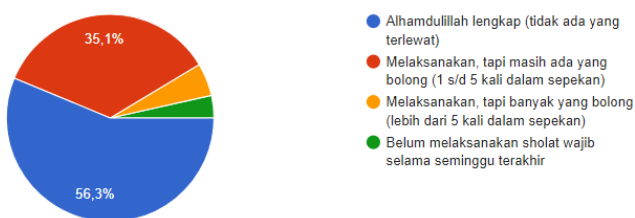


Figure 1 The Frequency Of Performing Obligatory Worship

Shalat (Worship) dalam hal ini dijadikan rujukan utama mengingat posisi pentingnya dalam keimanan seorang Muslim. Salat is mandatory for Muslims, regardless the gender and age, as long as they can distinguish the good and bad. Adversely, it is inessential for those who have not met the required age, even though Islamic law states that 7 year-old-child is suggested to pray.[11] The graph (figure 1) shows that the majority (56.3%) of students carry out official worship without missing a beat, however, there are still 35.1% who do not complete it, and the rest do it a little or not at all.

Subsequent questions were given to students regarding their reasons for being negligent in performing the 5-time prayers, and the most common answers were related to fatigue, forgetfulness, and playing with gadgets. This is of course a concern for educators, how to able to explain to students so they can be wise in using gadgets, including in allocating time.

b. If performing the obligatory prayer, I do it...

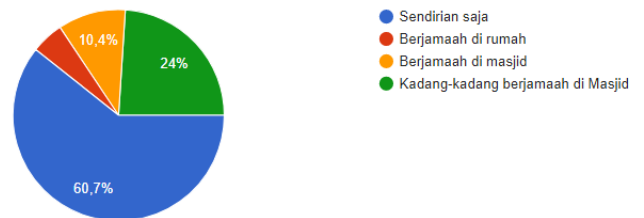


Figure 2 Obligatory Prayer Practice

Obligatory prayer implemented in this university has the aim of building student character, and improving discipline attitude among students, so they will perform the congregation prayers both in the house, on campus, or even in the mosque. [12]

The graph (Figure 2) above shows that most of the students have not performed their prayers in congregation (60.7%). The rest perform congregational prayers at the mosque or home

c. Ability to read the Qur'an

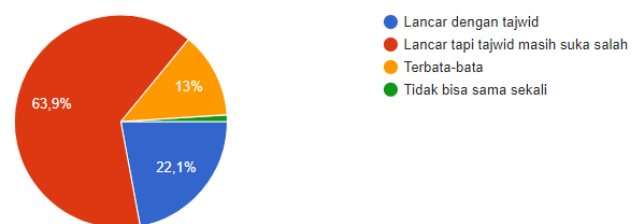


Figure 3 Ability to read Qur'an

This question is proposed in the context of the Qur'an as a source of basic knowledge that students must know to shape morals and human behavior according to Islamic norms.[13] Besides that, Before studying the Qur'an as the source of knowledge, it will be easier if students understand how to read the Qur'an with rules which is good and right. The graph (figure 3) shows that most of the students can read the Koran, although the largest portion cannot recite the tajwid fluently (63.9%). Very few, namely only 1% of students who cannot read the Qur'an.

d. Qur'an Reading Intensity

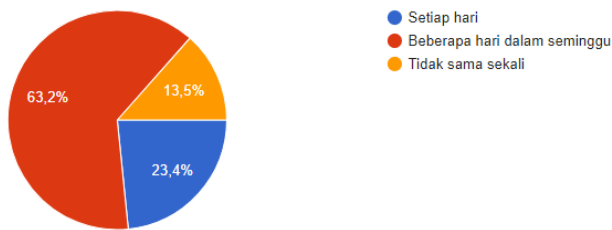


Figure 4 Qur'an Reading Intensity

The graph (Figure 4) shows that most of the university students do not read the Qur'an every day (63.2%), however, the portion of those who read the Qur'an every day is also quite large, namely 23.4%, compared to 13.5 % who do not read the Koran at all.

Follow-up questions were asked regarding the questions above, namely the reasons why students are lazy to read the Quran, and again found excuses for being lazy, busy, and playing with gadgets.

Based on the findings above, it can be concluded that the challenges of religious education in the digital era are increasing. One of the reasons for this is the bond between students and gadgets. Besides that, it cannot be denied that today's young generation is more inclined to follow foreign cultures due to advancing technology rather than studying domestic culture or cultures full of Islamic teachings.[1]

To face these challenges, management of Islamic education is needed which does not only touch the academic aspects of the University, but also requires organizational changes, especially in terms of instilling Islamic values such as honesty and discipline. Organizational restructuring and functionalization in institutions is also needed to reform organizational patterns or structures and relationships between units and systems or mechanisms within the organization by recreating strategy's which is followed by socialization and sharpening the vision, mission, and action (steps) towards the goals of change and renewal. In other words, to be able to implement Islamic values in the university effectively, all students must first know the vision and mission of the institution, then be given the belief in action (steps) towards the goals of change and renewal. In this case, instilling Islamic values in students needs to be done by involving more students in Islamic activities to be involved in various religious activities held by management.

CONCLUSION AND RECOMMENDATION

Islamic education management can be understood as the application of Islamic values in the process of

managing Islamic educational institutions or the application of management values in Islamic educational institutions. An institution, in this case, a university, that wants to form a perfect Muslim student personality, needs to carry out various programs in a comprehensive manner. Studies show that giving extra courses and extracurricular activities can have a positive impact on students' worship activities, but this is not enough. Further development is needed regarding the management of Islamic education, including applying Islamic values such as honesty and discipline in various academic and non-academic activities on campus. In addition, students need to be given an understanding so they can share their time using gadgets, so they don't interfere with the learning and worship process. In other words, to be able to implement Islamic values in the university effectively, all students must first know the vision and mission of the institution, then be given the trust to be involved in various religious activities held by management.

REFERENCES

- [1] Y. Nofrianti And A. Arifmiboy, "Challenges And Problems Of Learning Islamic Religious Education In The Digital Era," *Islam Transformatif: Journal Of Islamic Studies*, Vol. 5, No. 1, P. 34, Jul. 2021, Doi: 10.30983/It.V5i1.4375.
- [2] Muslim And Garianto, "Rjiem: Roqooba Journal Of Islamic Education Management Spectrum Of Islamic Education Management." [Online]. Available: [Http://Journal.iai-agussalimmetro.Ac.Id/Index.Php/Roqooba](http://journal.iai-agussalimmetro.ac.id/index.php/roqooba)
- [3] A. Hussain, "Islamic Education: Why Is There A Need For It?," *Journal Of Beliefs And Values*, Vol. 25, No. 3, Pp. 317–323, 2004, Doi: 10.1080/1361767042000306130.
- [4] M. J. Salleh, "The Integrated Islamic Education: Principles And Needs For Thematic Approaches,". Singapore Islam. Educ. Syst., Pp. 1–13, 2009
- [5] R. Sulaiman, "Pendidikan (Agama) Islam Di Perguruan Tinggi Tawaran Dimensi Esoterik Agama Untuk Penguatan Sdm."
- [6] S. Amaliyah, K. Anwar, And F. L. Nuqul, "The Effect Of Religious Identity Toward Academic Performance: An Experimental Study," Mar. 2017, Pp. 26–29. Doi: 10.5176/2251-1865_Cbp17.6.
- [7] N. Taja, E. S. Nurdin, A. Kosasih, E. Suresman, And T. Supriyadi, "Character Education In The Pandemic Era: A Religious Ethical Learning Model Through Islamic Education," *International*

- Journal Of Learning, Teaching And Educational Research*, Vol. 20, No. 11, Pp. 132–153, Dec. 2021, Doi: 10.26803/Ijltter.20.11.8.
- [8] Sunhaji, “Character Education Strategy Through Integrated Islamic Religious Education In Junior High Schools In Banyumas Regency.” *DIJE VOL 2* 2014.
- [9] S. Jafralie And A. Zaver, “Teaching Religious Education: The Ethics And Religious Culture Program As Case Study,” *FIRE: Forum for International Research in Education*. Vol. 5, Iss. 1, 2019, pp. 89-106.
- [10] S. Akhyar Lubis, “A New Paradigm For Islamic Higher Education In Indonesia: Institutional And Curriculum Aspects.” [Online]. Available: <https://Johnparankimalil.Wordpress.Com/2012/03/26/Meaning-Nature-And-Aims-Of-Education/>
- [11] S. Wardah Hanafie Das, A. Halik, And M. Naim, “Strategies Of Islamic Education Teachers To Increase Students’ Interest In Learning And Practicing In State Junior High School (Smpn) 1 Lanrisang, Pinrang.” *Madania Jurnal Kajian Keislaman* 22(2):253 DOI:10.29300/madania.v22i2.1272, 2018.
- [12] S. Santriani, “Pembinaan Guru PAI Dalam Membiasakan Siswa Melaksanakan Shalat Berjamaah,” 2018. *TARBAWI*. Volume 3 No.1, Januari – Juni 2018. DOI: <https://doi.org/10.26618/jtw.v3i01.1381>
- [13] F. Mahdali and F. Mahdali, “Fitriyah Mahdali, Analisis Kemampuan Membaca al-Qur’an dalam... | 143 Analisis Kemampuan Membaca Al-Qur’an Dalam Perspektif,” *Mashdar : Jurnal Studi al-Quran dan Hadis*, Vol.2 No.2 2020 (143-168), 2020.