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CHALLENGES ISLAMIC EDUCATION MANAGEMENT IN THE DIGITAL ERA

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Abstracts: *This research aims to explore the Islamic education management in the digital era and the hurdles faced by Islamic education management in adapting to the digital era. A qualitative paradigm and library research design used. The data collection technique performed in this study involves document analysis, encompassing journal articles, proceedings, books, research reports, online news sources, and other relevant materials. The data analysis method employed is content analysis. The findings of present study reveal that the constraints in Islamic education management's response to the digital era primarily revolve around the quality of human resources. These resources have yet to harness digital technology to its fullest potential, resulting in an inability to provide comprehensive digital-based Islamic educational facilities. Furthermore, the competence of Islamic education teachers poses a significant obstacle. Many educators have yet to effectively utilize digital-based learning media in their instructional processes, even as a growing number of students display proficiency in digital technology. Consequently, Islamic education management in the digital era remains comparatively behind general education management.*

Keywords: *Education Management, Islamic Education, Digital Era*

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Abstrak: Penelitian ini bertujuan untuk mengeksplorasi manajemen pendidikan Islam di era digital dan tantangan yang dihadapi dalam beradaptasi dengan era tersebut. Penelitian ini menggunakan paradigma kualitatif dengan desain studi kepustakaan. Teknik pengumpulan data yang dilakukan dalam penelitian ini meliputi analisis dokumen, meliputi artikel jurnal, prosiding, buku, laporan penelitian, sumber berita online, dan bahan lain yang relevan. Metode analisis data yang digunakan adalah analisis isi. Temuan penelitian ini mengungkapkan bahwa kendala dalam respon manajemen pendidikan Islam terhadap era digital terutama berkisar pada kualitas sumber daya manusia. Sumber daya ini belum memanfaatkan teknologi digital secara maksimal, yang mengakibatkan ketidakmampuan untuk menyediakan fasilitas pendidikan Islam berbasis digital yang komprehensif. Selain itu, kompetensi guru pendidikan agama Islam menimbulkan kendala yang signifikan. Banyak pendidik belum secara efektif memanfaatkan media pembelajaran berbasis digital dalam proses pembelajaran mereka, bahkan ketika semakin banyak siswa menunjukkan kemahiran dalam teknologi digital. Akibatnya, manajemen pendidikan Islam di era digital relatif tertinggal dari manajemen pendidikan umum.

Kata Kunci: Manajemen Pendidikan, Pendidikan Islam, Era Digital.

Introduction

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Education is something very important in human life, the educational process is not only carried out in schools but can also be carried out in family and community life. Law Number 20 of 2003 concerning the National Education System in article 1 explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state. Education is the guide for the future of the nation's next generation

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because it seeks to shape human knowledge, skills, and attitudes.¹ In addition, education is one of the important factors in determining a person's future so that in the constitution of the Republic of Indonesia, the 1945 Constitution in article 31 paragraph (1) mandates that every citizen has the right to education. This shows that the government must provide educational facilities to the community.² Given the importance of education to build the quality of human resources, educational institutions must be managed properly and seriously.

Educational institutions organizing education must be able to follow or adapt to the times, especially in the digital era, whose challenges are increasingly complex.³ The management of educational institutions must be based on Internet technology, considering that the digital era requires everything related to human life to be based on the Internet, including managing educational institutions.⁴ Digital technology facilitates human work, especially in managing educational institutions, but the current problem that occurs is the quality of human resources so current education management is still classified as less effective and efficient. Education management needs to be managed properly so that the implementation of

¹ Muhammad Nur Kurniawan & Syahrani. (2021). Pengadministrasi Pendidikan Dalam Meningkatkan Kualitas Pengelolaan Lembaga Pendidikan. *Adiba: Jurnal of Education*, 1(1), 70.

² Rahnang, Pipit Widyaatmaka, Farninda Aditya, Adiansyah. (2022). Pembangunan Karakter Toleransi pada Anak Usia Dini dan Implikasinya terhadap Ketahanan Pribadi. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(6), 6993–7002. <https://doi.org/10.31004/obsesi.v6i6.2741>

³ Muhammad Akmal Haris. (2023). Urgensi Digitalisasi Pendidikan Pesantren di Era Society 5.0 (Peluang dan Tantangannya di Pondok Pesantren Al-Amin Indramayu). *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 6(01), 49–64. <https://doi.org/http://dx.doi.org/10.30868/im.v6i01.3616>

⁴ Hermawansyah. (2021). Manajemen Lembaga Pendidikan Sekolah Berbasis Digitalisasi Di Era Covid-19. *Fitrah: Jurnal Studi Pendidikan*, 12(1), 27–46. <https://doi.org/https://doi.org/https://doi.org/10.47625/fitrah.v12i1.320>

education can run effectively and efficiently and educational goals can be achieved optimally. Stoner explains that management is a process of realizing educational goals that have been set by an institution. Management itself is the art and science of organizing the process of utilizing human resources and other resources in an effective, efficient, and productive way to achieve certain goals.⁵

2 Religious education is one of the compulsory lessons at every level of education, from elementary school to higher education, this is the mandate of Law Number 20 of 2003 concerning the National Education System. However, religious education in schools has not yet shown its role in building harmony between theory in schools and daily life. The disharmony between expectations and reality in learning religious education can occur because of the teacher's role in educating and inspiring students.⁵⁶ Islamic education is part of religious education which is a compulsory learning that has been mandated by Law Number 20 of 2003 concerning the National Education System. Islamic education has the aim of reconstructing human attitudes and behavior for the better based on the Koran, to achieve this goal, an effective and efficient Islamic education management role is needed, especially in the digital era.⁴⁷

The digital era has a broad impact on human life in various sectors, one of which is the world of education, especially Islamic education

⁵ Veitzal Rivai Zainal, Mansyur Ramly, Thoby Mutis, Willy Arafah. (2019). *Manajemen Sumber Daya Manusia untuk Perusahaan dari Teori ke Praktik*. Jakarta: Raja Grafindo Persada.

⁶ Barsihannor. (2021). *Manajemen Pendidikan Islam*. *Management of Education: Jurnal Manajemen Pendidikan Islam*, 7(2), 52–57. <https://doi.org/10.18592/moe.v7i2.5429>

⁷ Sri Budiman, Suparjo. (2021). *Manajemen Strategik Pendidikan Islam*. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 5(3), 515–523. <https://doi.org/10.36312/jisip.v5i3.2197>

management, which cannot be separated from digital technology.⁸ The digital era requires Indonesian people to be skilled, creative, and innovative so that they can support national development.⁹ The digital era is a period of humans whose minds are open and connected to digital technology and this technology facilitates human activities.¹⁰ The development of technology and science, especially in the digital era, requires the world of education to always innovate to provide educational facilities through educational institutions to the community optimally, especially Islamic educational institutions.¹¹ Complexity in Islamic educational institutions can be seen from the need to manage the implementation of education, especially in the management section (Syaban, 2022).¹² Islamic education management is a process of managing Islamic educational institutions based on Islam by utilizing various kinds of learning resources to realize the goals of Islamic education. Islamic education management prioritizes Islamic management, this is what distinguishes Islamic management from general management.¹³ The

⁸ Nuryadin. (2017). Strategi Pendidikan Islam Di Era Digital. FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman, 3(1), 209. <https://doi.org/10.24952/fitrah.v3i1.637>

⁹ Irma Budiana. (2022). Menjadi Guru Profesional di Era Digital. JIEBAR: Journal of Islamic Education: Basic and Applied Research, 2(2), 144–161. <https://doi.org/https://doi.org/10.33853/jiebar.v2i2.234.g139>

¹⁰ Cucu Suryana, C., & Tatang Muhtar. (2022). Implementasi Konsep Pendidikan Karakter Ki Hadjar Dewantara di Sekolah Dasar pada Era Digital. Jurnal Basicedu, 6(4), 6117–6131. <https://doi.org/10.31004/basicedu.v6i4.3177>

¹¹ Kuntari. (2019). Relevansi Pendidikan Ips Dalam Arus Globalisasi. Hermeneutika: Jurnal Hermeneutika, 5(1), 25–34. <https://doi.org/http://dx.doi.org/10.30870/hermeneutika.v5i1.7389>

¹² Marwan Syaban. (2022). Konsep Dasar Manakemen Pendidikan Islam. Jurnal Kajian Perempuan, Gender, Dan Agama, 12(2), 131–141. <https://doi.org/http://dx.doi.org/10.46339/al-wardah.v12i2.141>

¹³ Muzammil Qomar. (2016). Manajemen Pendidikan Islam. Jakarta: Erlangga.

character of Islamic education management is worldly and ukhrowi goals, so it emphasizes the balance between the two, for example, madrasas that have more religious curriculum content than schools.

Law No. 20/2003 on the National Education System in Article 30 paragraph 1 mandates that religious education is organized by the government and/or community groups of religious believers, by statutory regulations. Then paragraph 2 explains that religious education has a function to prepare students to become members of society who understand and practice the values of their religious teachings and/or religious scholars. Many view that Islamic religious education in schools has not been able to encourage students to become more religious people, this shows that religious education in schools has problems, especially in responding to the digital era so the objectives of Islamic religious education are not maximally achieved.¹⁴ The digital era requires a teacher to master professional, personality, social, and pedagogical competencies based on digital.¹⁵

Previous research by Purwaningsih informed that the implementation of education management information in improving the quality of education in Madrasah Ibtidaiyah,¹⁶ the results showed that education

¹⁴ Isma Mufidah (2022). Innovation of Islamic Religious Education In The Digital Era. *Tarlim: Jurnal Pendidikan Agama Islam*, 5(1), 15–28. <https://doi.org/https://doi.org/10.32528/tarlim.v5i1.7053>

¹⁵ Muhammad Hendri Nuryadi, Pipit Widyatmaka, Bagus Endri Yanto. (2023). Developing Nationalism Character among the Digital Native Generation through Formal Education in Indonesia. *Pegem Journal of Education and Instruction*, 13(3), 78–83. <https://doi.org/https://doi.org/10.47751/pegegog.13.03.09>

¹⁶ Yunika Purwaningsih. (2022). Implementasi Sistem Informasi Manajemen Pendidikan (Simdik) Dalam Meningkatkan Mutu Pendidikan di Madrasah Ibtidaiyah. *Borobudur Educational Review*, 2(2), 68–76. <https://doi.org/10.31603/bedr.6546>

management at Madrasah Iftidaiyah Muhammadiyah Paremo uses a service system for educators and education personnel by utilizing the Ministry of Religion's Educator and Education Personnel Information System, e-learning, teacher and student fingerprint applications, and web-based applications in the acceptance of new students. The supporting factor is the availability of information systems, and the obstacle is that human resources and students are not accustomed to using these facilities.

Further research was conducted on post-pandemic education recovery through digital with an Islamic education management approach in the society 5.0 era.¹⁷ The results showed that the transformative management of Islamic education has several principles, namely tawhid, integrity, sustainability, and lifelong education, so that through these principles the hope is that students become religious people and adhere to their beliefs or religion in their daily lives.

This research has differences with several studies that have been conducted, research conducted by Purwaningsih emphasizes the educational management aspects of utilizing the information system for educators and education personnel in Islamic education management, while this research emphasizes the challenges of Islamic education management in the digital era. Then the research conducted by Latifah & Ngalimun emphasizes the recovery of post-pandemic education using a digital-based education management approach, while this research emphasizes the challenges of Islamic education management in the digital era.

¹⁷ Latifah & Ngalimun. (2023). Pemulihan Pendidikan Pasca Pandemi Melalui Transformasi Digital dengan Pendekatan Manajemen Pendidikan Islam di era 5.0. *Jurnal Terapung: Ilmu-Ilmu Sosial*, 5(1), 41–50.

This research has several objectives, namely 1) to find out the response of Islamic education management to the digital era and 2) to find out the obstacles of Islamic education management in facing the digital era.

Methods

This research uses a qualitative approach with a literature study design. This method was chosen because the purpose of this research was to find out the challenges of Islamic education management in the digital era and the constraints of Islamic education management in the digital era. The data collection technique in this research uses document studies, so the data sources in this research are from reputable national and international journal articles, books or e-books, research reports, proceedings, magazines, online news, and others. The data analysis used in this research is grounded theory because it seeks to develop theories related to the challenges of Islamic education management in the digital era. Then the data that has been collected is analyzed and the results of the analysis, a generalized conclusion is drawn.

Results and Discussion

Islamic Education Management's Response to The Digital Age

Education management is something related to the management of the educational process to realize short, medium, and long-term goals that have been set together. On the other hand, educator management can be considered as a comprehensive and systematic process of cooperation to achieve national education goals.¹⁸ The basic principles in education

¹⁸ Dedi. (2019). *Manajemen Kepala Sekolah Dalam Membentuk Kepribadian Siswa Di SD N 31 Batu Bulek Kecamatan Lintau Buo Utara*. Al-

management are 1) determining ways of working or methods of working, 2) selecting human resources and developing their skills or expertise, 3) determining work procedures, 4) preparing specifications of functions and tasks, 5) providing education and training, 6) determining a system for giving rewards, and 7) limiting functions and tasks.¹⁹ Education management is a tool or means to achieve the goals of an educational institution, the role of education management is to organize the education process so that it can produce students who have quality human resources.

Islamic education management is a process of organizing or managing Islamic education, which has the scope of formal Islamic education, non-formal Islamic education, and informal Islamic education.²⁰ Islamic education management has the aim of building religious students, but currently, religiosity is only limited to theory in schools so in everyday life it shows that there are still many behaviors and attitudes of students far from religious values, such as fighting between students, gambling online, and committing fraud through social media.²¹ Current Islamic education management must be able to respond to the development of digital technology, considering that many students utilizing digital technology, especially social media, are not based on

¹ Fikrah: Jurnal Manajemen Pendidikan, 7(2), 97–106. <https://doi.org/http://dx.doi.org/10.31958/jaf.v7i2.1591>

¹⁹ Qomaruddin. (2021). Manajemen Pengembangan Pembelajaran Contextual Teaching and Learning pada Bidang Studi PAI. *Jurnal Ilmu Pendidikan Islam*, 19(1), 39–55. <https://doi.org/https://doi.org/10.36835/jipi.v19i1.3637>

²⁰ Barsihannor. (2021). Manajemen Pendidikan Islam. *Management of Education: Jurnal Manajemen Pendidikan Islam*, 7(2), 52–57. <https://doi.org/10.18592/moe.v7i2.5429>

²¹ Muhammad Hatim. (2018). Kurikulum Pendidikan Agama Islam di Sekolah Umum. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*, 12(2), 140–163. <https://doi.org/https://doi.org/10.20414/elhikmah.v12i2.265>

Islam or far from Islamic values.²² This is a challenge for Islamic education management in the digital era so Islamic education management must immediately innovate to adapt to the development of digital technology. Through this response, it is hoped that educational institutions through Islamic education management can produce students with Islamic character.

The digital era in human life has a variety of challenges, namely 1) the decreasing level of information technology security such as personal data that is easily accessible to various parties so that it is undeniable that there are many violations of data theft through cyberspace, 2) the development of negative content in cyberspace, such as pornography and misleading information, anti-diversity, radicalism and so on 3) in the world of education, especially teachers and education personnel must increase their competence to adapt to the development of digital technology, 4) Islamic educational institutions must transform digital-based educational services so that they require large funding or budget.²³

Islamic education management has various challenges, especially in the digital era, the development of digital technology has positive and negative implications for the world of education. Teachers are required to be able to adapt to the digital era, so teachers must be able to master digital-based competencies considering that the students faced are millennials who cannot be separated from digital technology or the

²² Mahmudah Nur. (2019). Literasi digital keagamaan aktivis organisasi keagamaan di Madrasah Aliyah Negeri (MAN) di Kota Bandung. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 5(1), 1–14. <https://doi.org/10.18784/smart.v5i1.745>

²³ Astuti, S.B. Waluya, M. Asikin. (2019). Strategi Pembelajaran Dalam Menghadapi Tantangan Era Revolusi 4.0. *Seminar Nasional Pascasarjana 2019*, 2(1), 469–473. <https://proceeding.unnes.ac.id/index.php/snpasca/article/view/327>

internet. A teacher must be able to master new literacies, such as media literacy, technology literacy, data literacy, and humanist literacy to respond to the digital era.²⁴ On the other hand, the digital era can worsen the attitudes and behavior of students because students see and follow lifestyle developments through social media, so the role of Islamic religious education in the digital era is needed to guide students to filter information obtained from social media.²⁵

The education quality management system in its implementation is also a response of Islamic education institutions to the development of digital technology that has an impact on the world of education. The results of previous studies show that Islamic education institutions need more professional management to face the challenges of the digital era.²⁶ Digital technology must be utilized by Islamic religious education in the learning process to build effective and efficient learning so that learning objectives to build religious students can be achieved.²⁷ An important factor in responding to the challenges of the digital era is the strategic management of Islamic education so new policies to respond to these

²⁴ Hamidullah Ibda. (2018). Penguatan literasi baru pada guru madrasah ibtidaiyah dalam menjawab tantangan era revolusi industri 4.0. *JRTIE: Journal of Research and Thought of Islamic Education*, 1(1), 1–21. <https://doi.org/10.24260/jrtie.v1i1.1064>

²⁵ Vivi Sylva Purborini. (2023). Pentingnya Pendidikan Hukum Islam di Era Digital. *PROGRESSA: Journal of Islamic Religious Instruction*, 7(1), 90–101. <https://doi.org/10.32616/pgr.v7.1.436.90>

²⁶ Mustaqim Pabbajah, Ratri Nurina Widyanti. (2022). Respons Lembaga Pendidikan Islam Atas Implementasi Sistem Manajemen Mutu Pendidikan Nasional. *Al-Iltizam: Jurnal Pendidikan Agama Islam*, 7(1), 156–172. <https://doi.org/10.33477/alt.v7i1.3051>

²⁷ Unik Hanifah Salsabila, Muhammad Luthfi Nur Haniffah, Muhammad Ibnu Mahmuda, Muhammad Afif Nur Tajuddin, Anggi Pratiwi. (2023). Pengaruh Perkembangan Teknologi terhadap Pendidikan Islam. *Journal on Education*, 5(2), 3268–3275. <https://doi.org/10.31004/joe.v5i2.995>

factors need to be considered by policymakers so that the quality of education does not decline.²⁸

Islamic education management cannot be separated from planning, implementation, or implementation, and evaluation is a unity that cannot be separated, but in responding to the digital era 4.0 the process must utilize digital technology in managing Islamic education management to improve the quality of Islamic education.²⁹ When looking at current phenomena, especially in the digital era, Islamic education has a concerning condition, because it is very far behind with general education from the West so Islamic education is only as complementary learning. This can be proven by the decline in public interest in Islamic education when compared to general education.³⁰ Islamic education management in the digital era must integrate new literacies, such as improving the management of digital-based educational institutions, maximizing the curriculum, improving quality management, empowering human resources, managing the behavior of stakeholders, and so on.³¹ This is very necessary considering that the human generation is divided into two groups, namely 1) digital immigrant which is a generation born before the internet, then after the internet generation is actively involved in utilizing

²⁸ Budiman, S., & Suparjo. (2021). Manajemen Strategik Pendidikan Islam. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 5(3), 515–523. <https://doi.org/10.36312/jisip.v5i3.2197>

²⁹ DD Alija Ariansyah, Sri Wulandari Agustin, Etharina Iathifa. (2021). Strategi Pemberdayaan Sumber Daya Manusia dalam Manajemen Pendidikan Islam di Masa Pandemi Covid-19. *Jurnal Pendidikan Indonesia*, 2(07), 1169–1176. <https://doi.org/https://doi.org/10.36418/japendi.v2i7.242>

³⁰ Noor Amirudin. (2019). Problematika Pembelajaran Pendidikan Agama Islam di Era Digital. *Prosiding Seminar Nasional Prodi PAI UMP*, 181–192.

³¹ Moh. Thoriqul Chaer, dkk. (2020). *Membangun Pendidikan Indonesia Berkelas Dunia*. Cirebon: Goresan Pena.

the internet, and 2) digital native which is a generation born after the internet.³²

Both groups are currently active users of the internet, so it is undeniable that the transformation of educational institutions is very necessary especially digital-based Islamic education management. The digital era has brought changes in the world of education, especially Islamic education so that educational process activities become more effective and efficient. In the learning process, every teacher is expected to be able to utilize digital-based learning media to explore the potential of students and build more religious students.³³ Teachers in the digital era must be able to improve their competencies and qualifications as educators by being able to transform and experiment by utilizing digital technology related to learning, having creativity and always innovating to change old ideas into something new and relevant to the times, having open-mindedness to the development of science and digital technology.³⁴

This is very necessary to respond to the digital era whose challenges are increasingly complex for Islamic education management, so that teachers as human resources who are part of Islamic education management arrangements can have new patterns in carrying out the mandate of the state constitution. Islamic education management in facing the challenges of the digital era must be able to provide maximum service

³² Muhammad Hendri Nuryadi, Pipit Widyatmaka, Bagus Endri Yanto. (2023). Developing Nationalism Character among the Digital Native Generation through Formal Education in Indonesia. *Pegem Journal of Education and Instruction*, 13(3), 78–83.

³³ Hamzah Uno. (2011). *Teknologi Komunikasi dan Informasi Pembelajaran*. Jakarta: Bina Aksara.

³⁴ Mohammad Akmal. (2023). Urgensi Digitalisasi Pendidikan Pesantren di Era Society 5.0 (Peluang dan Tantangannya di Pondok Pesantren Al-Amin Indramayu). *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 6(01), 49–64. <https://doi.org/http://dx.doi.org/10.30868/im.v6i01.3616>

and digital-based ⁸ so that the goals of Islamic education can be realized to the maximum.

Constraints ⁹ of Islamic Education Management in Facing The Digital Era

The Internet is a public space that is familiar to people around the world, nowadays people cannot be separated from the facilities provided by the Internet, so many scientists say that the world has entered the digital era which has positive and negative impacts, especially in the field of Islamic education.³⁵ In the digital era, Islamic education management experiences various increasingly complex obstacles, especially the quality of human resources in utilizing digital technology.³⁶ Whereas the quality of Islamic education management greatly influences the character education process in the learning process.³⁷

Teachers as educators in the digital era must be able to utilize digital-based learning media in the learning process, but in reality, there are still many teachers who have not been able to utilize digital technology properly, especially in the use of learning media, such as Zoom Meetings, Microsoft Teams, and so on.³⁸ This is inversely proportional to learners

³⁵ Muhammad Kristiawan, Syarwani Ahmad, Tobari, Suhono. (2017). Desain Pembelajaran SMA Plus Negeri 2 Banyuwangi III Berbasis Karakter Di Era Masyarakat Ekonomi ASEAN. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 2(2), 403–432. <https://doi.org/https://doi.org/10.25217/1.v2i2.178>

³⁶ Fahrurazi, Kemas Imron Rosadi. (2020). Faktor Yang Mempengaruhi Model Sistem Pendidikan Islam: Jenis Kesisteman, Konstruksi Kesisteman, Berpikir Kesisteman. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 2(1), 18–30. <https://doi.org/https://doi.org/10.38035/jmpis.v2i1.411>

³⁷ Diky Wahyudi. (2021). Manajemen Pembelajaran Karakter Guna Meningkatkan Pendidikan Islam di Indonesia. *Jurnal Pendidikan Indonesia*, 2(08), 1313–1319. <https://doi.org/https://doi.org/10.36418/japendi.v2i8.248>

³⁸ Erna Yuliandari, Moh. Muchtarom, Pipit Widiatmaka (2023). Pendidikan Politik Melalui Penguatan Literasi Digital dalam Proses Pembelajaran Mata

who are digital natives who are already smart in utilizing digital technology (Nuryadi & Widiatmaka, 2022). Digital technology in the learning process of Islamic education has several functions, namely as a substitute for pencil and paper in the learning process, as an environment for honing skills, and for developing concept understanding. If digital technology can be integrated into the learning process, it can create new learning patterns so that students will be more interested.³⁹ One indicator of the success of the learning process is the learning media used so a teacher must be smart in utilizing digital-based learning media.⁴⁰

Social media is also one of the digital-based learning media that is very effective when used in the learning process, considering that many findings related to social media are very useful when functioning as a learning media, such as the findings of Castro-Romero (2015) which explains that social media can increase interaction between teachers and students and can develop students' skills. Then the findings of Sobaih et al.⁴¹ show that social media can be a link between developing countries and developed countries and educational institutions with students, so that students' insights are broader, and the previous findings explain that social media can improve the academic performance of students and teachers by

¹ Kuliah Pendidikan Kewarganegaraan. Kwangsan: Jurnal Teknologi Pendidikan, 11(1), 18–205. <https://doi.org/http://doi.org/10.31800/jtp.kw.v11n1.p186--205>

³⁹ Shifa Angel Setiawati, Tika Karlina Rachmawati, Hamdan Sugilar, Cucu Komala. (2022). The Role of Technology in Increasing Optimal Mathematics Learning. Gunung Djati Conference Series, 17, 39–48.

⁴⁰ Muhammad Zaim. (2020). Media Pembelajaran Agama Islam Di Era Milenial 4.0. POTENSIA: Jurnal Kependidikan Islam, 6(1), 1–17. <https://doi.org/10.24014/potensia.v6i1.9200>

⁴¹ Abu Elnasr Sobaih, Mohamed Moustafa, Parvis Ghandforoush, Mamood A. Khan. (2016). To use or not to use? Social media in higher education in developing countries. Computers in Human Behavior, 58, 296–305. <https://doi.org/https://doi.org/10.1016/j.chb.2016.01.002>

integrating social media into learning methods.⁴² However, so far there are still many teachers who cannot operate social media, so the learning media used in the learning process is monotonous and bores students, even in utilizing social media more skilled students than teachers.⁴³

Mastery of digital technology is an obstacle in Islamic education, weak control will have an impact on the freedom of students to access all relevant information or knowledge, especially by the times, so it is undeniable that Islamic education management is still classified as lagging when compared to general education management. Among the factors causing this is the condition of human resources who manage Islamic education management, especially in the digital era.⁴⁴ The constraints experienced by Islamic education management in the digital era must be immediately anticipated by various parties, especially the government as a policy maker, if not immediately anticipated, it is feared that it will become a time bomb. Given the swift flow of news or information from the internet, especially through social media, which can erode the religiosity of students.

Conclusions

The digital era is a technological development that affects people's daily lifestyles and these events cannot be separated from the internet.

⁴² Saleed Mugahed Al-Rahmi, Mohd Shahidan Othman, Lizawati Mi Yusuf. (2015). The role of social media for collaborative learning to improve academic performance of students and researchers in Malaysian higher education. *The International Review of Research in Open and Distributed Learning*, 16(4), 177–204. <https://doi.org/10.19173/irrodl.v16i4.2326>

⁴³ Muhammad Hendri Nuryadi, Pipit Widyatmaka, Bagus Endri Yanto. (2023). Developing Nationalism Character among the Digital Native Generation through Formal Education in Indonesia. *Pegem Journal of Education and Instruction*, 13(3), 78–83.

⁴⁴ Noor Amirudin. (2019). Problematika Pembelajaran Pendidikan Agama Islam di Era Digital. *Prosiding Seminar Nasional Prodi PAI UMP*, 181–192.

This era also has an impact on various aspects, especially Islamic education management, which demands digital-based Islamic education facilities. The challenge of Islamic education management in facing the digital era is the quality of human resources, especially the competence of teachers in educating students in the classroom which is still relatively far from expectations so that the learning objectives of Islamic education are not maximally achieved, then the swift flow of information accessed by students through the internet, especially social media, both positive and negative. So far, many students have been influenced by negative information from social media so the religious character of students begins to erode.

The budget to improve the quality of Islamic education management that is corrupted by unscrupulous officials is also a challenge for Islamic education management so improving the quality of human resources and procuring digital technology facilities becomes constrained. The constraints of Islamic education management in the digital era are related to the quality of human resources that have not been maximized especially in utilizing digital technology so they have not been able to provide digital-based Islamic education facilities optimally. The competence of Islamic education teachers is also an obstacle, considering that there are still many teachers who cannot utilize digital-based learning media in the learning process, even more skilled students in utilizing digital technology. based on these constraints, it is undeniable that the management of Islamic education in the digital era is still lagging when compared to general education management.

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