

TOWARDS NEW ISLAMIC RELIGIOUS EDUCATION IN TODAY’S 21ST-CENTURY LEARNING

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Abstract. Islamic Religious Education faces endless A to Z challenges in the 21st century. For this reason, this study aims to understand the crucial challenges of Islamic Religious Education that are still occurring and developing in the 21st century, as well as suggestions for responding to them to be adaptable to today's 21st-century education. Library research is used to obtain data by examining various books, articles, news, and other related documents. The result of the study shows three crucial challenges to Islamic religious education. The first is the development of science and technology that leads to the separation between science and technology and Islam, various models and learning media, sources of religious information, and types of religious information needed by Muslims. The second one is related to character degradation due to the development of Western culture. While the third is intolerance and radicalism. These challenges can be met by undertaking the following efforts. Related to the first challenge, we need to implement curriculum integration, select suitable methods and media to convey the material that should also be able to help deliver Islamic teachings to students, and encourage teachers to help direct and guide students to find and analyze religious information from various sources, as well as reconsider the portion of religious information in the Islamic Religious Education curriculum according to the needs of Muslims in Indonesia. The second, bring popular culture to learning Islamic Religious Education. The third, develop Islamic Religious Education based on religious moderation.

Keywords. 21st-Century; Islamic Religious Education; Learning Challenge

A. INTRODUCTION

1. 21st-Century

We have been living as a 21st-century society for about two decades, and it always surprises us with vertiginous and persistent shifts and changes in many sectors, including education. As Wijaya (Wijaya et al., 2016) explained, this century has indications of openness or also known as the century of globalization. This situation means that the 21st century has fundamental changes that are different from what we live in the previous century. The 21st century demands quality in all human endeavors and results. Therefore, it is natural that the 21st century wants professional institutions to produce quality human resources by expecting they can achieve good results too. These new challenges need various breakthroughs in thinking, conceptualizing, and acting. In other words, it requires a new paradigm. If we use the old paradigm to deal, all efforts will fail. New challenges require a breakthrough thinking process if the goal is to produce quality output that can compete in an open world.

The world is also facing the era of industrial revolution 4.0 nowadays with the emergence of autopilot aircraft, smart robots, supercomputers, neurotechnology, and nano-technology (Mukri et al., 2019). The rapid development of technology in the industrial revolution 4.0 changed lifestyle and social interaction to the basic behavior of society. These fundamental changes are driven by

information technology through the internet and the trend of automation through artificial intelligence. Big companies are recently using artificial intelligence automation to increase efficiency and productivity by using smart-robot technology, intelligence-based customer service, and artificial intelligence-based personal assistants (Herawati et al., 2021). In this period, the speed and use of internet technology can encourage anyone to win this era (Mukri et al., 2019). We understand that a massive number of people use the internet today. The data from We Are Social & Hootsuite show that the world's internet users have reached 4.66 billion in 2021. This number is 59% of the 7.83 billion total population. Meanwhile, the number of internet users in Indonesia reached 202.6 billion users, or 73.7% of the 274.9 billion total population (We Are Social & Hootsuite, 2021). But this raises problems; the replacement of the role of humans by smart machines and the internet. It is necessary to prepare human resources that prioritize quality over quantity to deal with problems due to the industrial revolution 4.0. And the institution that plays a significant role in providing these human resources is education (Mukri et al., 2019).

Our education today will be the key to the success of the future world community. Our students will shape how the world will be in the near and far future. Education that follows the needs and developments of the era will train our students able to identify problems and solve problems so that they are qualified to answer the challenges of life in the future.

Basically, education guides the natural strength possessed by children so that as humans and members of society, they can improve their abilities according to their nature (Mansir, 2020). This explanation is in line with the national education goal itself; to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, become democratic citizens, and responsible (Law of the Republic of Indonesia Number 20 of 2003 Concerning the National Education System, 2003). This goal will be increasingly complex in line with the demands for advances in science and technology, as well as the qualified skills that students should have in today's 21st-century learning.

The 21st-century learning system is no longer teacher-centered learning but student-centered learning. It will provide students with skills in thinking and learning skills in the 21st century as known as "The 4Cs", as formulated by the *Framework Partnership of 21st Century Skills*, including Communication; Collaboration / Collaboration; Critical Thinking and Problem Solving; Creative and Innovative (Mardhiyah et al., 2021). The President of Partnership for 21st Century Skills, Ken Kay, gives us three reasons that our students must be prepared to learn to think, work to solve problems and innovate, can communicate and collaborate, and be able to contribute effectively throughout their lives. First, these skills are considered hard to teach and evaluate thoroughly, so they are rarely intentionally incorporated into the entire curriculum. Second, these skills are vital for all students today in facing the challenges in the era of globalization. Third, these skills are essential for work-life (Afandi et al., 2019). This fact then gives us a view of how education is always designed to be relevant to the changing times and the needs of society in an era. It requires improvements in viewing the learning strategies, learning media, learning materials, teacher roles, curriculum, and various other supporting aspects to be adaptable in the 21st century.

2. Islamic Religious Education

Islamic Religious Education is one of the subjects that are compulsory to teach to all Muslim students at all levels of education and is also accepting the reality of new challenges as a consequence of the dynamics of 21st-century issues. These require intellectuals, experts, and practitioners of Islamic Religious Education to continuously be able to find new appropriate ideas to promote Islamic Religious Education face global life.

Rahman stated in (Firmansyah, 2019) that Islamic Religious Education is an effort and process to instill something (education) continuously carried out by teachers and students to achieve *akhlakul karimah* as the ultimate goal. The main character of these activities is the inculcation of Islamic values in the soul, feel, and mind, as well as harmony and balance. Muhaimin added that these main characteristics become someone's way of life. Meanwhile, Chabib Thoha and Abdul Mu'thi define Islamic Religious Education as a conscious effort to prepare students to believe, understand, appreciate, and practice Islamic religious values through guidance and teaching activities or training by paying attention to guidance to respect other religions (Samrin, 2015). The regulation also states

that Islamic Religious Education is a conscious and planned effort in preparing students to recognize, understand, live up to faith and fear, and have a noble character in practicing the teachings of Islam from the primary source of the holy Quran and Hadith (Firmansyah, 2019). Ahmad Tafsir stated that there are three objectives Islamic Religious Education needs to achieve. First is a realization of human beings as representatives of God on earth. Second is the creation of *kaffah* people with religious, cultural, and scientific dimensions. While the third is the realization of awareness of human functions as servants, caliphs of Allah, and heirs of the prophets, and providing adequate provisions to carry out these functions (Firmansyah, 2019). Based on these descriptions, Islamic Religious Education can be described as a planned effort by teachers to prepare their students to have good characters, understand, appreciate, and implement Islamic religious teachings based on the Qur'an and Hadith as the primary sources, as well as achieve other Islamic Religious Education goal set.

Islamic Religious Education plays a pivotal role in 21st-century education both because of globalization and the consequences of the industrial revolution 4.0. As explained, Islamic Religious Education is part of the national curriculum that is taught from elementary to higher education. When entering the era of the industrial revolution 4.0, the thing that needs to be understood is not how to make humans into robots, but how technology can be used to make humans prosperous. The position of technology is only limited to media or instruments for humans. Of course, education must anticipate and respond to rapid changes in life and the demands of a globalized world (Taufik, 2020). Especially when it comes to the context of Indonesia as a country with a majority Muslim population, Islamic Religious Education must discuss how religious teachings talk about the development and use of skills so that they are not only appropriate for the times but also Islamic teachings.

Moreover, Islam strongly supports its people to conduct research and experiments in any matter, including science and technology (Mukri et al., 2019). This fact can be an opportunity for Islamic Religious Education to help students to consider Islamic teachings in making innovations. Last but not least, young Indonesians, our students today believe that religious faith was important to happiness based on research conducted by the Varkey Foundation (Heriyanto, 2018). This situation indicates that our students believe that belief in Islamic teachings taught through Islamic Religious Education can help and lead them to life and deal with this century.

Previous researches indicate that there is A to Z challenges of Islamic Religious Education in the 21st century that needs to be addressed. There are internal and external problems as challenges to Islamic Religious Education. Internally, the challenges related to power relations and the orientation of Islamic education, curriculum issues, learning approaches or methods, professionalism and quality of human resources, and education costs. Meanwhile, externally it is related to dichotomy, too general knowledge, lack of spirit and inquiry, memorization, and certificate-oriented (Hidayat, 2015). Hanafi mentioned that many parties sharply highlight that Islamic Religious Education learning so far has not been able to produce moderate, tolerant, and inclusive students. The reason is that Islamic Religious Education has not emphasized learning in an integrated social education process, where students tend to be shaped to be pious in individual-vertical (*habl min Allah*), but not social-horizontal (*habl min al-nas*) (Hanafi, 2021). There is also the challenge of Islamic Religious Education which highlights the very minimal portion of religious education in schools (2 hours of lessons a week). Furthermore, the religious education curriculum in schools, madrasas, and Islamic boarding schools has not integrated character education and intellectual intelligence. Then, conventional religious teaching methods emphasize rote memorization, thereby reducing students' critical analytical skills, whereas, in the current context, the real challenge is the ability to solve problems through analysis. Lastly, low-skilled information technology literacy teacher makes students find lesson information faster than teachers. Even in some ways, students are "smarter" than teachers (Bakhtiar, 2021).

As a reflection of this situation, this paper chooses to emphasize the crucial challenges of Islamic Religious Education that are still happening and will continuously develop in the 21st century. This situation then will be responded to with proposals to improve Islamic Religious Education that is adaptable to the conditions in today's 21st-century education.

B. METHODS

This study aims to understand the challenges of Islamic Religious Education in the 21st century. Furthermore, it will be explored how to constructively redesign Islamic Religious Education to be able to solve these educational problems. To achieve this goal, the researcher examines various books, journal articles, news articles, statutes, and other relevant sources related to the research topic to collect research data as well as data analysis. For this reason, this research used a library research method. Library research as explained (Harahap, 2014) is one type of research based on where the data is collected; the data or materials needed to complete the research come from the library, either in books, encyclopedias, dictionaries, journals, documents, magazines, and so on.

C. RESULT & DISCUSSION

Islamic education is seen as ideal based on the foundation of the Qur'an and hadith as well as the inspirational thoughts of philosophers, intellectuals, and mujtahids. But in reality, there are still various problems that surround it. This situation will have a direct impact on the low quality of Muslims born in Islamic educational institutions while at the same time triggering the marginalization of Muslims in global discussions and debates (Amirudin, 2019). In the 21st century, educational problems regarding globalization and the impact of the industrial revolution 4.0 will continue to occur. But it takes a change of perspective to see this as (Pewangi, 2016) conveyed that the challenge of globalization is a current condition as a result of modernization and it must be faced and passed on to achieve success. Challenges do not have to be interpreted as something that makes it difficult or sometimes hinders something you want to achieve. Challenges are an encouragement to a determination to improve problem-solving skills.

Referring to various reading sources, the researcher sorts out and formulates several main challenges to be discussed. These challenges are considered to have a crucial influence on Islamic Religious Education. First, the development of science and technology. Science and technology are developing rapidly in the 21st century. This situation is also supported by how Islam supports Muslims to continue to develop science and technology as great as they are today. (Mukri et al., 2019) argues that science was created by God while humans discover and develop it. The position of science is essential in Islamic teachings. There are many verses of the Qur'an that view highly knowledgeable people, as well as the word science which is mentioned more than 800 times in the Qur'an as its evidence. Science and technology are seen as challenges to be faced and mastered so the Muslim generation can follow the developing culture. In this context, two things that must be considered are how the development of science and technology cannot be separated from the values of Islamic teachings and how Islamic education can contribute to the advancement of science and technology in the future (Pewangi, 2016).

The variety of learning methods and media in Islamic Religious Education is also influenced by the development of science and technology. Many teachers currently use technology-based media in the form of visual, audio, and audio-visual. We find and use a lot of pictures, songs, movies, serials, and games nowadays. Of course, we also understand that it is intended to make learning successful. As Yusufhadi Miarso in (Nurrita, 2018) stated, learning media are everything that is used to convey messages and can stimulate the thoughts, feelings, attention, and willingness of the learner so that it can encourage a deliberate learning process, purposeful and controlled. However, the researcher views this situation as part of the main challenges; Can all the media and methods used in Islamic Religious Education help students understand Islamic teachings too?

Aside from method and media, science and technological development also lead to how students access religious materials or sources of information. Religious information is currently not only obtained from Islamic Religious Education teachers and Religion books but also from social networks. Data presented by the Alvara Research Center shows that clerics/*ulama* in the local area are still the main source of religious information for generation Z. Then followed by parents, religious teachers, Youtube, friends, religious books, the internet web, Facebook, clerics/*ulama* in the school environment, messenger groups, clerics/*ulama* in the office environment, and others (Ali et al., 2020). As mentioned earlier, this data becomes interesting with the emergence of social networks such as Youtube, Facebook, and the internet which are used as a reference for religious information for the younger generation. The data should also be used by Islamic Religious Education

teachers and educational institutions to maximize their role in educating students about Islamic teachings.

Still related to science, there is also data showing which religious knowledge is needed by Muslims in Indonesia. Data from the Alvara Research Center shows us that *Fiqh* and *Muamalah* are the most searched by the majority of Muslims in Indonesia, followed by *Tarikh* or Islamic history, and *Nahwu Shorof*. In this study, respondents who stated that they needed *Fiqh* knowledge were 58.2% while *Muamalah* was 54.6%. Furthermore, *Tarikh* is 28.3% and *Nahwu Shorof* is 6.3%. *Fiqh* is most needed by Muslims in Indonesia because it is the basis for the validity of worship in its terms and pillars (Ali et al., 2020). This situation can be input in improving the material content in Islamic Religious Education, so that it becomes more relevant to the needs of Muslim students in Indonesia.

Second, character degradation. The technological revolution inflicts a shift in cultural values and norms. In general, the cultural values of the dominant party in the mastery of science and technology will also tend to have a dominant position in cultural interaction. Hisbi Indra in (Pewangi, 2016) stated that Western culture already shows us its superiority over Islamic culture. The emergence of various technological products such as television, satellite dish, telephone, VCD, DVD, internet, and others can open people's relationships with the outside world and open up people's insights. But through these media, we will also find pornography, films, and serials that offer a free lifestyle and violence that is contrary to Islamic values.

This situation is in line with research conducted by the Pew Research Center which shows that although many Muslims around the world personally say they like Western music, movies, and television, at least half in the majority of countries surveyed believe Western popular culture harms morality in their country (Lugo et al., 2013). People have realized that the presence of Western culture can reduce their character. However, we also cannot avoid this culture directly because the growing trend is spreading rapidly in the 21st century. Character improvement has also become a priority in national education, including Islamic Religious Education itself. Thus, the challenge of improving and guiding students from this moral decline requires continuous actions.

Third, intolerance and radicalism. The use of the internet and social media allows us to meet and get to know humans with all their diversity and uniqueness. This should not be a problem for Indonesian Muslims who have long been known to have "friendly faces". They can live in harmony, and peace with high tolerance amid various races, ethnicities, and religions in Indonesia. However, based on research, this situation has not prevented our students from intolerance and radicalism. A survey conducted by the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta showed that 48% of students felt that religious education had a high portion to influence them not to associate with other religious followers. This shows that religious education, which should have a role as a bridge to learning to respect differences, actually makes students feel they have to stay away from friends of different religions (Muthahhari, 2017). Therefore, various efforts to improve Islamic Religious Education are carried out to respond to this challenge.

Facing the crucial challenges caused by the 21st century as mentioned above, Islamic Religious Education needs improvement to solve these problems. The proposals to improve Islamic Religious Education that is adaptable to the conditions in today's 21st-century education can be carried out in the following ways. First, related to the development of science and technology. The implementation of curriculum integration is needed to answer the question of how science and education are inseparable and how Islamic Religious Education can contribute to the development of science and technology in the future. The integration of science and Islamic teachings is a manifestation to reduce the dichotomy between religion and science in today's 21st-century learning. In this context, integration and Islam can be developed in the form of educational materials. Islamic Education Materials do not only discuss information related to human relations with Allah but also with nature and society. As stated by (Pewangi, 2016), Islamic education materials are broadly directed to two dimensions; The first dimension is the vertical dimension in the form of the teachings of obedience to Allah in all its forms, and the horizontal dimension in the form of developing an understanding of human life with nature or its social environment. The second dimension is carried out by developing educational materials that are oriented toward mastering science and technology.

Then, the selection of methods and media used to convey the material should also be able to help deliver Islamic teachings to students. The presence of the media, in particular, is to help deliver the material successfully. However, researchers see that the media can also be used to simultaneously teach Islamic teachings. For example, when using animated video media, teachers should choose animation media with images and sounds that are in accordance with Islamic rules about drawing and using music. Thus, students will get more views on how to choose and even make animations that are in accordance with Islamic teachings. It can also be used to answer the needs of Muslims for *Fiqh* material (Ali et al., 2020). Islamic Religious Education can carry out both at once.

The researcher also proposes that teachers should assist students to think critically about receiving religious material from various sources. Teachers can help direct and guide students to find and analyze religious information from various sources, especially if the information is only in the form of photo or video fragments from the internet and social media such as Youtube, Facebook, and so on. It can also help students to learn to be more proficient in critical thinking and literacy as must-have skills in the 21st century.

And last, authorized scholars and practitioners should be able to reconsider the portion of religious information in the Islamic Religious Education curriculum according to the needs of Muslims. The Islamic Religious Education curriculum includes material from the Qur'an, Hadith, *Aqidah*, Morals, *Fiqh*, *Tarikh* or Islamic culture. Seeing the needs of Indonesian Muslims for *Fiqh*, then this can be used to rearrange the portion of each material coverage in Islamic education.

Second, the proposal related to character degradation. Bring popular culture to learning Islamic Religious Education seems crucial to do. When learning in the classroom often avoids using a popular culture which is a trend in society that sometimes brings bad culture, Islamic Religious Education learning should dare to associate this trend with Islamic teachings that are learned in class. Thus, students will get more insight into what trends students can follow and avoid.

Third, the proposal related to intolerant and radicalism. We must develop Islamic Religious Education based on religious moderation. School is the basis of primary and secondary education as a starting point for seeding students from various streams, whether exclusive, radical, moderate, inclusive, pluralist, or even liberal. Religious moderation is urgently needed to respond to the growing intolerance and radicalism among students. (Sutrisno, 2019) mentioned that, interestingly, all recognized religions in Indonesia also recognize the teachings of religious moderation. In Islam, for example, there is the concept of *washatiyah*, which has an equivalent meaning to the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. So, by developing Islamic Religious Education based on religious moderation, it is hoped that these challenges can be resolved.

Thus, the challenges of Islamic Religious Education in the 21 century can be solved with these various proposal offers. By designing and implementing it appropriately, Islamic religious education can appear to produce superior human resources both in terms of thinking, skills, and personality while still being able to develop their nature as complete human beings by Islamic norms, so that they become true servants of Allah and able to act as the caliph of Allah.

D. CONCLUSION

In conclusion, this study finds that there are three crucial challenges faced by Islamic Religious Education in the 21st century. First, the development of science and technology leads to the separation between science and technology and Islam, various models and learning media, sources of religious information, and types of religious information needed by Muslims. Second, related to character degradation due to the development of Western culture. Third, intolerance and radicalism. These challenges can be met by undertaking the following efforts. Related to the first challenge, we need to implement curriculum integration, selecting suitable methods and media to convey the material that should also be able to help deliver Islamic teachings to students, encourage teachers to help direct and guide students to find and analyze religious information from various sources, and reconsider the portion of religious information in the Islamic Religious Education curriculum according to the needs of Muslims in Indonesia. The second, bring popular culture to learning Islamic Religious Education. While the third, developing Islamic Religious Education based

on religious moderation. Realizing that this research is still limited to a literature review, further studies are needed to see how it is implemented.

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