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## **Challenges and Opportunities towards Islamic Cultured Generation: Socio-Cultural Analysis**

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**Abstract**--This article analyzes the phenomenon and behavior of computerization among elementary school-aged children through a literature review of culture, technology, sociology, education, and sociolinguistics. The emphasis of this analysis is from the point of view of the challenges and opportunities of preparing a cultured Islamic generation. We have found the answer to the above problem through an analysis of several publications of previous findings that we obtained through an electronic search and involving analytical studies such as coding systems, data evaluation, in-depth interpretation, and data inference as final findings with the principle of validity and alignment of findings with the problems of this study. The findings show that we have summarized technological trends among elementary school-aged children into two categories. First, digital trends positively impact digital skills development at an early age under the direction and control of educational goals. Another trend is an alarming phenomenon for children's mental and mental development because technology is not involved in the educational career, such as the freedom to use technology in children. These findings should be input and awareness for Muslim educators and families.

**Keywords**---*children age, digital literacy culture, English skill, foreign language, modern culture, Muslim generation, opportunities and challenges, socio-cultural studies, technology trends.*

## Introduction

The existence of digital literacy in every country must be expanded to include the context of history, education, business, culture to educate the nation's generation (Hashim, 2018; Manullang et. al., 2021; Sudarmo et. al., 2021). Sharing and being creative with information and data is one goal of creating digital advice and is expected to innovate the way people live, work and learn. In 2015 there were 72 million active users of social media in Indonesia who were young statesmen. This is data obtained from a social media marketing agency that shows that the younger generation's passion and enthusiasm are very high on digital literacy and all things the internet (Moore, 2016; Bol et. al., 2020). Digital literacy is the cohesion, insight, and expertise for people who implicitly use digital technologies and systems to track, organize, connect, analyze, and assess information. Indonesia's current population is no less than 262 million people, 50% of whom have joined the internet network. Most users of internet resources, 72.14%, are thought to come from the immigrant community (Supratman, 2018; Putra & Aslan, 2020). The best solution that must be done for children and adolescents is to teach digital literacy on target because gradually digital literacy is increasing, so that this will be an opportunity as well as a challenge (Ng, 2016).

Wortmann & Flüchter (2015) now the world is looking at the internet for everything in life, from business to educational purposes because a data management system regulates everything. They emphasized that the internet is necessary, but it needs to be handled intelligently, wisely, and responsibly. Educators in the digital era believe that parents must be internet-wise and have the necessary digital literacy (Szozda, 2017; Putra et. al., 2020; Anke, 2019).

Gul et al. (2017) also provide tips so that parents do not misuse children's internet use. This includes avoiding setting up internet networks in private/closed spaces and monitoring parental control functions. Children grow up in contact with the environment and society, namely their families and parents (Bajracharya et al., 2018). The atmosphere is like a "dipper in an offer" fairy tale with the parents' desire always to find a suitable method for their child's growth and development. The number of parents, especially mothers who work outside the home, is increasing, but at the same time, some people build non-formal education for children (Islam et al., 2017).

The main issue of digital literacy related to social media and information technology is how educators attempt to manage the existence of technology that is closely related to social networks, namely the emergence of various kinds of social media that cannot be dammed by state policies and regulations (Putri, 2018). Technological transliteration should be defined as using all that is different from creating content, collect, disseminate and share it. Managing digital identity is related to how it is used in managing digital identities on many sites. Likewise, trams literacy keeps users safe in online life by maintaining privacy (Forsell,

2014). Kurnia et al. (2019) said digital literacy in the family aims to instill a digital literacy culture in the family from an early age, not the other way around, which is widely witnessed. So families and educators must look for the most appropriate and appropriate way to develop digital literacy, starting from the role of fathers and mothers, because both must be examples of literacy using digital media. Salehudin (2020) also said that parents need to create a communicative social environment for their children, especially their children.

When viewed from the effectiveness of digital technology applications, its existence is undoubtedly very large where educators, for example, can use digital technology to improve the quality of teaching materials that can be searched through computers and gadgets (Fatmawati, 2019). Parents must understand how to choose television shows and other educational media, especially for children, which are appropriate for children to see and pay attention to—filtering URL addresses and educational applications as a learning vehicle for family members—expanding access to quality learning resources and coverage for study participants. Digital literacy can be used as cutting-edge learning material; this refers to Assidik (2018) opinion that social media is an alternative to interactive and contemporary digital literacy-based learning media. Therefore, educators must be more careful in exploring quality information considering the current flow of information is growing very fast. Digital literacy can also foster a love of reading outside of class hours, and as a result, build self-confidence (Arias Soto & González Gutiérrez, 2019; Nikolopoulou et al., 2019; Ayyildiz et al., 2021).

Currently, many platforms and business associations are promoting digital literacy in schools around the world. The goal is to create a literacy-friendly environment where students can be more comfortable and engaged. It also aims to encourage people to use digital media, such as social media, to improve their lives. In today's digital era, it is essential to strengthening facilitators' capacity for the digital user community for many purposes, according to Hidayah (2019). Several things must be done to revitalize community participation in the national literacy movement in the study of literacy programs entering the village; several things must be done so that educational literacy programs can be juxtaposed with digital literacy. Among them are increasing the number of public education services and digital literacy events in the community (Meyers et al., 2013; Pangrazio, 2016; Tieu et al., 2017). Increasing the quantity of internet access and users (literacy) in an area will increase general intelligence in using the internet and the technology law that regulates it. So eventually, the number of people who have access to digital media will increase (Hutri, 2019).

### **Young generation and challenges**

The digital era is a condition where everyone can access various kinds of information in the network so that it seems as if the world has become limitless after discovering the digital system (Urasova, 2019). With the capital of the internet network and hardware, all human beings can fulfill their desires quickly. This makes it easier for anyone to find information and knowledge quickly without having to leave the house. Islamic education is intended to form Muslims proficient in knowledge and skills to survive and live, be safe, prosperous, and harmonious. Students through this education are educated in the inner aspects

that are closely related to faith and morals and the outward aspects related to earning a living and living as participatory citizens in all social issues of the community (Nurdin, 2019).

Untung (2019) said that the quality of digital governance for the Muslim generation in the globalization era must adhere to piety and the improvement of civilization. Therefore, the new direction of Islamic education in the digital era is a new way to improve the quality of human life in the digital era. He said technology had brought drastic changes to civilization and human lifestyles in general in the world. This opinion is also recognized by Mansir & Karim (2020) who say that Islamic education must be approached in preparing students' emotional intelligence even though they live in an advanced era. Therefore, Islamic education must be applied with an approach in harmony with student fashions and trends. Mobile technology has been successfully designed as a tool that can change the way people think. With this tool, education can be distributed evenly without being limited by space and time. The most significant potential of the digital world lies in unlimited accessibility. This tool introduces the possibility of new educational services that do not yet exist (Asrianti et al., 2021).

Drăgulescu (2017) notes that an essential point in organizing Islamic education in the digital era is integrating digital into all Islamic studies and modern culture. Because the modern era must bring benefits to students, for example, Islamic education must be engineered to improve students' ability to find what is needed outside the classroom without requiring expert guidance. The solution to this is that Islamic education materials should be digitized and accessible to students 24 hours a day. This can reduce the possibility of students getting the items they need, but the quality has not been validated. This also reduces the risk of them developing a mindset outside the setting of Islamic teaching. The overall summary is to take traditional face-to-face text-based courses and re-conceptualize pedagogy. The aim is to incorporate social constructivist learning principles and increased use of technology. Digitally available learning resources are helpful for students to study independently. They can freely control themselves and measure their position. If they do not understand, students can continue to repeat the lesson independently until they understand it.

In supervising student learning with the help of digital and multimedia applications, teachers must be wise in choosing these tools to meet the expectations of 'digital smart' students. Teachers must also combine teaching and multimedia techniques so that each subject becomes more exciting and compelling. Media aids to facilitate Islamic education are intended to educate the Muslim generation to be full of responsibility and spread positive behavior towards life and the environment. Especially now that the Islamic generation is expected to act in absolute terms, they must become good even in cyberspace. The combination of Islamic education with technology is a program that trains attitudes, actions, decisions, and approaches to all types of knowledge. It aims to build a Muslim personality who has religious sensitivity, social solidarity with scientific methodology. Islamic students get understanding and guidance about the experience of religious values from the spiritual and moral side. They are then given skills education following the demands and guidelines of life in an Islamic way but still modern (Noor, 2019).

Islamic education is meant to be teachings that can touch the outer and inner aspects of students as a whole so that later they can carry out their functions in the world to the fullest and still maintain a balance of practice for their afterlife. (Berkey, 2010). Islamic education seeks to prepare humans who have physical abilities that can support their duties as caliphs. The role of a true teacher is to lead students to achieve a better life in this world. Rudnyckyj (2011) argues that they are difficult to run if their primary needs have not been met. In the Islamic system, human development aims to: 1) equitable distribution of benefits, 2) bringing about positive change in society, and 3) supporting spiritual development and satisfaction. The head of government, who is an actual Muslim figure, will be able to make policies that favor the interests of Muslims both in the form of direct and indirect benefits as long as it does not harm non-Muslim groups (Nurdiansyah, 2018).

In Islamic philosophy, Netton (2013) says that the main emphasis on Islamic education in any era is that human beings consist of soul and body. This causes every heart to be airy, tender, and sensitive to the environment. Wealth, position, and networks should be used to help others get out of life's troubles, he said. The capital city cares about the environment and must be protected to provide benefits for survival. Education should aim at the balanced growth of the total human personality by training the human soul, rational self-intelligence, feelings, and bodily senses (Nita, 2014). Education with various educational activities must provide knowledge and nutrition training following development and growth as a whole. The highest peak of one's achievement in this world and the hereafter is attaining happiness. So because Muslims are also part of the ummah who live in the era of the digital era, Islamic education cannot be denied the conveniences and advantages of digital technology, which has successfully remodeled human life (Freire, 2021; Djumabaeva & Kengboyeva, 2021; Kambarova, 2021).

## **Method**

The search for data to answer the problem of this study is through an online search on the database of scientific publications, especially publications that focus on the phenomenon of digital technology in teaching elementary school students to become an Islamic generation. We have explored approximately sixty topics related to the theme of this study, and we have studied them under the phenomenological approach to obtain valid and up-to-date data findings. As for the analysis system, we do it through the help of the Dean system and in-depth evaluation and interpretation so that these findings answer the hypothesis and the core of the problem. The way we determine to keep the data up to date, so we only focus on data published between 2010 and 2021 from the Google Scholar application database and ERIC publications. For the design of this study, we chose a descriptive qualitative research format and assisted by editing and revision applications such as the Grammarly Premium tool and other paraphrasing applications. For example and this study guide, for example, qualitative experts such as Sgier (2012) with the theme of his study "Qualitative data analysis and Grbich (2012) with the topic of qualitative and descriptive data analysis.

## Discussion

This section reviews the findings from a literature review in various publication journals that have seriously discussed how digital technology trends in elementary school-aged students are viewed regarding the advantages and disadvantages of technology to prepare a human generation of Islam. So, the first finding is from [Sutarna \(2019\)](#) which strengthens that school teaching is on character strengthening that relies on Islam for early childhood students in the millennial era, which is a time of advanced civilization, especially technology and informatics. For this reason, the role of Islamic educational institutions is significant in carrying out their role and capacity in creating excellent Islamic human resources. Thus, the role of an Islamic household environment must recognize that segment awards and rapid advancement of innovation are opportunities to change in a positive direction with a visionary administration perspective, qualified instructors. Thus, educational programs that are responsive to change and satisfactory frameworks support computerized change efforts. In other words, the role of education service providers must integrate the convenience of technology into the Islamic science teaching curriculum.

Enabling children with versatile technological innovation abilities must be a careful commitment in the sophisticated Information age. Mechanical advances happening on this planet today may give positive and negative results, especially in children ([Huda et al., 2017](#); [Maseleno et al., 2019](#); [Huda et al., 2018](#)). The upside may involve expanded compassion and recognition of diversity through demonstrations of prosocial practices, while the downside may be demonstrated in coercive behavior, harmful negative behavior, and drug abuse. This Paper investigates how young people adapt their innovation skills and how they react to media impact. It was found that the innovative capabilities of versatile digital technologies were needed to provide impressive direction for childcare and careful commitment to advanced data. This is a positive side or a great opportunity for digital innovation to advance the teaching of the Islamic generation ([Ajmain et al., 2019](#); [Bickerstaff, 2004](#); [Peck et al., 2009](#)).

They are strengthening the character training of dependence on Islam for millennials in an advanced era. The millennial era, born between 1980-1995, is a dynamic age in working, researching, and inventively contemplating the association of students ([Sutarna, 2019](#)). They have positive thinking feelings and the ability to work seriously, openly, and easily adaptable. The teaching of character in public authorities came to eliminate the negative consequences of computerized innovation. Indeed, character education is an essential mission of Islamic missionaries. The essence of Sutarna's study is that he views positively that students with their millennial age are more adaptable and welcome to digital excellence, so their education must be adjusted so that they become a generation that is ready for the world and the hereafter as the primary goal of state and Islamic education ([Ekasari et al., 2021](#); [Rahman et al., 2004](#); [Ghauri & Fang, 2001](#)).

Next, we find some challenges in the education of Sri Lankan Muslims today. The Muslim minority area there lags far behind the other two networks in the area of teaching. Many social-strict and political variables added to this sleepiness at

school (Sulaiman Lebbe, 2021; Ritonga et al., 2021). His study investigates some of the financial and policy issues that have added to the underdevelopment of Muslim schools. This does not speak of the educational and methodological difficulties in learning and training in Muslim schools in Sri Lankan schools. However, despite the rough service conditions due to cultural and political conditions, digital technology has reduced the barriers and lags behind the Muslim generation. Another finding, for example, is from Aristyasaki (2019) which synergizes the values of the progressive and social and emotional spiritual life of Islamic education students in the digital era in several Muslim minority countries.

Understanding youth privilege according to computerized innovation is a challenge of sound and proof, guide, and practice. The whole world of advanced digital learning media presents new and widespread difficulties for countries gathering their duty to tie children's privileges to regulation, security, and interests (Third et al., 2019; Islam et al., 2012; Hussain et al., 2002). These difficulties include security hacks, new types of abuse of rights rights 'good way', customizable organized answers for schools and cooperation, disintermediation of two guardians and states, unfair algorithmic computations that complement the power of big data, and much more. In this section, we use geological and social examples from recent studies to quantify these problems, showing how the relevant child rights issues identify with the functional setting of children's encounters with advances in information and communication technology in the world the whole planet.

Likewise, the study of Susilawati et al. (2021) raised the seriousness of the effectiveness of advanced technology to support generation z education in improving learning the Islamic way. The Z-age is the age brought into the world when innovation is rapidly being created, and the development of web-based media is enthusiasm. The current state of technology makes this era have its character, mind, and character that are not the same as previous eras that do not have a postmodern technological climate setting. The purpose of this research is to determine the critical level of students' advanced abilities and provide experiences related to digital and data recovery to assist homeroom learning, especially the teaching of solid Islamic education. This is in line with the findings of Graves et al. (2019) about Islamic calligraphy through understanding written works towards renewal and a bright light of life in the digital era.

Herrera (2012) studied youth and citizenship in the computerized age by a view from Egypt. Youth are transitioning in a computerized period and learning and practicing citizenship on a fundamental level in various manners contrasted with past ages. In this case, the youth are transitioning in an advanced period and learning and practicing citizenship on an elementary level in various manners contrasted with past ages. Herrera requests how individuals from this age who have had the option to trigger revolt may by and large shape the sort of supported vote-based social orders they yearn for. This request is educated hypothetically by the human science of ages and methodologically by anecdotal examination with Egyptian youth.

Zin et al. (2013) wrote the connection between sight and sound innovation and training in improving learning quality. This exploration aimed to assess the

connection between the interactive media use in the arrangement level and understudies' advantage. The writing research and a nitty-gritty observation are performed. The correlation of understudy progress came after looking at the conventional learning techniques and instruction framework utilizing media innovation to help. Furthermore, instructive innovation has presented difficulties, effects, and duties to teachers.

Furthermore, understanding the challenges of learning the current generation of Islam, [Islam et al. \(2020\)](#) said that Muslims face both difficulties and opportunities to educate a new generation of systems engineering leaders. Skeletal engineers see an opportunity to develop their expert abilities as specialists while emerging as future heads of progress and creation. They face difficulties obtaining appropriate scholastic qualifications, completing advanced preparation and development, and managing hierarchical problems, such as staff variation that examine four areas that offer two difficulties and gaps for the new-age SE pioneers in their Paper. These include scientific climate, accreditation, unique administrative enhancements, scientific advancement, innovation, design, and mathematics.

The effect of changing digital innovations in Malaysia's innovative schools on Islamic teaching educators and students has been manifested through a series of studies. There are now more and more investigations than the effects of innovations in Smart Schools on Islamic Education ([Hamzah et al., 2009](#); [Liu et al., 2018](#); [Islam et al., 2020](#)). Various obstacles and obstacles in utilizing the latest technological innovations have been taken into account by teachers and students, especially in Islamic Religious Education. The absence of a personal computer, lack of preparation, lack of time, and the urgency of a substantial prospectus and assessment-focused learning were cited as the main barriers. This happens because of decision-makers who still find it challenging to apply digital technology so that conditions that should have opportunities become obstacles. Similar studies were also found in Indonesia. [Ekasari et al. \(2021\)](#) in their work paper on efforts to understand Islamic educational institutions in the era of digital technology based on a study of experts' findings.

[Huda et al. \(2018\)](#) said that enabling application methodology in the innovation reception is knowledge from proficiency and moral commitment. Data innovation technology can change how we take a gander at the world; a few advantages for human networks, like trust, care, kinship, and responsibility, can be seen as society's supporters. This paper intends to propose specialized rules as a source of perspective model for engaging both expert and moral bases related to the informative application technique for receiving innovation. Then [Mansour \(2008\)](#) also said that Egyptian science instructors' encounters and strict individual convictions as a structure for understanding the molding and reshaping their convictions and practices about science-technology-society. Data innovation technology for information can change how they take a gander at the world; a few advantages for human networks, like trust, care, kinship, and responsibility, can be seen as society's supporters. This Paper expects to propose specialized rules as a kind of perspective model for engaging both expert and moral bases related to the informative application methodology for embracing innovation.

Digital issues in the Islamic education environment, as also studied by [Ihsan et al. \(2020\)](#) where they say that Islamic boarding schools are also heading towards the Industrial revolution 4.0, was essential. This, they say as an opportunity and a challenge. Because millennials are considered ready to make Indonesia more prosperous and advanced, on the other hand, if millennials are not carried with solid Islamic teachings, they will also be intellectually unbalanced. Through the power of MSMEs, students and Islamic boarding schools should have enormous potential in structuring a huge public position, especially Indonesia 4.0. The growth potential can be felt if their progress is nurtured by qualified human resources and a supportive workplace plan.

Meanwhile, [Ajmain et al. \(2019\)](#) view that the Modern 4.0 revolution is an innovation and challenge for Islamic education teachers in managing their teaching. Because the teaching framework in Malaysia requires a solid outline to ensure that the teaching is in line with the era of globalization, the Malaysian government has this main goal of educating its people, which must be maintained so that it does not deviate into signs of disillusionment with Islam. Their study plans to detail the latest mechanical advances and developments in teaching, and the difficulties Islamic school teachers face in integrating religious education with digital learning methods. This follows the study of [Díaz \(2021\)](#) that considered the efficacy of technology used as an approach of evangelization in Christian religious education which is demanded to be more religious.

A final review on correspondence innovation and schools in Muslim settings were essential findings. A global handbook of religion and schools, this Handbook follows and presents the essence of Islam and its experiences and foundations ([Payvar, 2018](#); [Biswas et al., 2009](#); [Vizcardo et al., 2018](#)). However, it provides a global and comprehensive picture of the intricacies of Islamic instruction across the planet. The work reflects the new order of changes and events about Islam and Muslims during the previous years. The globalization of Islam as a religion and belief system, the movement of Muslims into new spaces of the world, and the expansion of contacts between Muslims and non-Muslims support the requirements for joint arrangements. Likewise, regarding the study [Noth \(2021\)](#) they examine the differentiation between Muslims and Non-Muslims by re-reading the "Ordinances of 'Umar."

## **Conclusion**

In this final section, we conclude that the purpose of our study with the theme of trends in computerized technology for elementary school students from both sides of the challenges and opportunities to create a cultured and modern Islamic generation has been answered through the methodology of socio-cultural analysis. Our findings include that the learning of elementary and other public school students by involving digital technology is ideal and is expected by the parties, especially the government, through the school curriculum implementing documents. The reason is that this information and communication technology has proven to be very effective in renovating learning and integrating religious education with technology on the grounds of its effectiveness and productivity.

While there are educational movers, there is also the presence of this very sophisticated technology in the world of teaching, and they have not been able to apply it like the dreams and hopes of all parties. The reason is quite complete and multi-dimensional. They only feel technology, how challenges require hard work to feel the usefulness and innovativeness of digital technology for the world of children's education in elementary schools and Islamic boarding schools. Finally, we realize that this study still has scientific weaknesses and biases, and here, especially the study of the study method, is still not able to cover multiple sides, so that in the future, we need completeness and seriousness with a multi-approach approach so that the results are indeed valid and reliable.

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