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Understanding the Concept of Islamic Education for Millennial in Indonesia

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Abstract--The core discussion of this study is on understanding the concept of Islamic education for the millennial generation in Indonesia. The author believes that the idea of teaching Islamic education for the millennial generation is undoubtedly different from the teaching methods of the previous generation. For this reason, we have presented a series of data from previous studies, issues, and characteristics of teaching Islamic education in a modern way. Some literary sources the author found by searching online on several well-known publications such as Elsevier, Taylor & Francis, Academic Edu, ERIC, and many data from websites. After reviewing and discussing the data, involving in-depth evaluation under a phenomenological approach, the writers obtain valid and up-to-date finding data. Based on the exposure data, we get models and characteristics of Islamic education in the millennial generation, including educational systems and methods that are suitable for millennial children; freedom of questioning and exploration methods, personal, independent learning by relying on fast and instant information, hyper-technology-based learning, rich in ideas and exploratory approaches. Thus, this finding becomes an essential input in developing Islamic studies for the millennial generation in the future.

Keywords---concept, Islamic education, literature review, millennial generation.

Introduction

The challenge for Muslim teachers and families in educating the new generation is very high in this digital era (Ladson-Billings, 2013; Manullang et al., 2021; Manullang et al., 2021a). Especially when the technological revolution is rolling, experts say the arrival of the digital era separates hope and opportunity, but this technology trend is a challenge and a bit pessimistic for educators and parents from Muslim families (Third et al., 2017; Liliana et al., 2021). This challenge is not meaningless because Muslim parents do not receive the benefits and uses of technology in supporting all aspects of life, including education, especially the education of the Muslim generation who live in the current technological era. However, it is more about the inability of parents to provide both potentials (technological and spiritual advancement) in their Islamic youth generation (Stromquist & Monkman, 2014; Sudarmo et al., 2021). In other words, the arrival of the era of globalization due to technological advancement and access to all its impacts on how education is managed for the Islamic generation's progress and balance of life is still in negotiation.

Although the technological infrastructure revolution for learning and materials is not the goal, its existence has revolutionized how young people work, think, and even reflect and feel about their lives, including learning (Pereira et al., 2018; Aslan et al., 2020). It is well realized that all technologies have brought progress, especially the progress of human life, which is indicated by the increasing number of young people who choose to live with technology for the purposes and reasons for the effectiveness and productivity of the technology (Kaplan & Haenlein, 2016). However, on the other hand, because the principle of technology provides practicality and reality that can be seen with the eye, the younger generation tends to ignore the moral, spiritual, and other aspects, which sometimes do not progress and develop along with the times, technological progress itself. So this is where care is needed for the older generation to straighten out how to organize the lives of the younger generation that is balanced between skills in technology with conservative values and spiritual values as their ancestral heritage (Duranti, 2016).

The older generation of Muslims is concerned that technological advances will not continue to change and advance but are not followed by the progress and mental-spiritual development of the Islamic generation who live in the digital era (Manullang & Satria, 2020). If that happens, then it is a mistake from the pattern given by the older generation educators and families who do not provide balanced support between technological needs with religious mental needs, spirituality so that later if this is not balanced, there will be errors (Majid & Hussaini, 2011), will make the Muslim generation a generation that only grows personally. Technology that is instantaneous and slow due to technological sophistication is amazed at its effectiveness in solving life's problems, the religious dimension of belief will collapse. With a balance of religious knowledge, the younger generation will be in a vacuum and even dangerous following the objectives of the education

curriculum in Indonesia, where the ideals of national independence are to serve the educated and pious Indonesian nation (Bin Zayyad & Sinclair, 2017). In other words, it still takes a long time to become a mature generation.

The concerns of parents and educators in Muslim families are pretty well-founded because we are witnessing the phenomenon of technology and the younger generation where the western world with super-sophisticated technology and life is not balanced between the interests of the world and the hereafter (De Souza, 2016). Those in the west ignore religious and conservative human nature that God gave them as human beings with potential—think, remembrance, work with the mind, and feel with heart and faith (Cornelio, 2016). What is perceived by Muslim families from the western world who regard religion as unnecessary is the thought of a sentence that considers religion as spirituality like opium (Turner et al., 2014). This is what underlies the thoughts of Islamic thinkers in various ways to refute it so that the world's generation, especially the Muslim generation, must be prepared to be guided into a young generation that is balanced between modern and spiritual technological thinking and is full of moral and religious values which are indeed the balance needed by humans. as God's creatures? (Besley, 2021). Islamic thinkers, especially in families and teachers to think about how to present the concept of Islamic education that can counteract the current of global change where humans want to become independent humans but identify themselves as humans who are God who has spiritual potential so that peace needs to be maintained between generations who think about it world and the generation that thinks about life (Beck, 2010; Lubis et al., 2010).

Indeed, this new digital era is marked by a trend of very tight competition where every individual is required to be better prepared to compete with all the potential that exists, so it is not surprising that the younger generation who competes in a worldly way, fights for democracy, struggles for recognition, and engages in politics as a result of dependence. Humans in the world are presented by technology and the progress of civilization (Pilgrim et al., 2020). However, on the other hand, humans often forget the moral and spiritual decline and decline due to being defeated by balance and technological capabilities. This is seen as a light thing. However, this is a problem and a challenge for human life, especially Muslims who live in the era of globalization. The competition is quite heavy; it requires the younger generation to be ready to compete hard but ideally as the younger generation with a globalized life (Fischlmayr & Kollinger, 2010). So that we must not forget the problems of the heart, faith, and the problems of brotherhood and solidarity among human beings in general, especially the Muslims, with this not prohibiting religion that supports living with technology, he believes this millennial generation, especially Muslims, will become a generation whose mental balance is balanced in thinking and balanced in the work of the world and the hereafter (Campbell & Lövheim, 2011).

The problem experienced by the younger generation in the digital era that is very counter to this is the depletion of the spirit to study this religion, which is explained by the findings of Janmohamed (2016). Associated with the ignorance of generations to study or study with the Islamic system is none other than because one of them is the methods and approaches taken by teachers and the world of Islamic education, which still revolves around old education patterns,

such as absenteeism of technology, technology must be attractive and promising (Eickelman & Piscatori, 2018; Rissanen, 2012). Must be integrated into the teaching of religious content, which is characterized by anti-freedom but prioritizes balance. Indeed, we admit that technology makes humans more personal and relies more on something instantaneous, continues to like learning, and likes an environment full of innovation, collaboration, and increasingly sophisticated and sophisticated technology (Prensky, 2012).

However, when ustadz and parents teach religious material using the old method, this is not attractive to the millennial generation; Innovative education should also be applied in religious learning in Indonesia (Sherman & Kurshan, 2005; Putra & Aslan, 2019). Which will enlighten the values of togetherness, cooperation, social values, intimacy, prayer, solidarity, and moral ethics, all of which exist in religion but not in technology (Nomass, 2013). So that if the older generation in Muslim families have an understanding of transferability in learning religious content that they can adopt with a combination of technology, then this will continue to run in a balance between worldly skills and understanding and practice, this is a balanced concept following the national curriculum following the Islamic religious guidance (Kinnaman & Hawkins, 2011). Where the Prophet sent humans to improve human morals, but when humans forgot to stay away from religion, then they became good witnesses, of course, but not good in morals and civilization in which there is spirituality and which saves humans both in worldly and hereafter affairs (Waters, 2016; Schmidt-Schauß & Smolka, 1991).

By considering the problems and facts of the study above, we feel it is essential to explore teaching patterns based on technology but still juxtaposed with conservative, dynamic and innovative Islamic teaching. So that the assumption that Islamic teaching is only oriented to the hereafter does not occur, nor does the Muslim generation study their learning by fully adhering to their technological innovations (Kumar & Sumathi, 2017). This should not happen because the fundamental goal of Islam is to connect the two paths to the salvation of the hereafter with a balance of both proportionally get to the park by reviewing many research evidence and the latest friends who discuss the two issues we mentioned above.

Method

This section will describe the study from the problem formulation stage to the writing of the study report (Tuckman & Harper, 2012). First, we understood the problem and read literature related to literature problems that we found through technological searches on scientific journal publication data, especially the discussion of the education of young Muslim generations in the digital era (Gray, 2021; Da Silveira et al., 2001). After the data was collected, we continued with an in-depth study under Wah's phenomenological approach to understanding the data we collected. We have gone through a critical analysis of the data to get answers to the findings of this study that are valid and up to date (Snyder, 2019). We believe in searching for data electronically by using a keyboard system, for example, the digital generation, teaching the Islamic generation, the global era of the millennial generation (Verschuren et al., 2010; Williams et al., 2017). Finally, after discussing the findings with relevant study evidence, we conclude that this

study data has answered questions in the implementation and reporting of results; we chose a descriptive qualitative study where studies that prioritized data exploration as much as possible to gain understanding in answering these issues (Cooper et al., 2019).

Discussion

Educational models in the digital age

All new parties, especially educators, are worried and opposed to the dynamics of change due to technology that forces all levels of society to adapt (Goldie, 2016). Moreover, educators now have to adapt to digital changes in many things that are entirely automated and robotic. Change after change due to the emergence of digital technology, on the one hand, is an advancement that can accelerate the learning of the younger generation (Schwab, 2017). However, on the other hand, this is a challenge where not all young people get the opportunity and opportunity to adapt to technology both for learning and other life affairs (Pol & Reveley, 2017). When all young people are invited to enter a new era of the fully automated industrial era, everything will happen through an era called all-innovative transformation. On the one hand, the presence of technology will impact the dynamics of change from something conventional, not fast, to being utterly automatic with bread and fast (Ismail, 2014).

Then, when educators ask how the learning system can be adapted to the younger generation who live and grow up in the digital era, especially Muslims, everything will happen with all digitalization devices with just one click (Zhou et al., 2018). With the presence of technology, this atmosphere must be immediately transformed into something all-technological, both in working and communicating, so that there is something valuable for all aspects of life, especially learning matters (Jones et al., 2010). The most concrete example we have seen is when the world was rocked by a significant disaster, namely the widespread of the corona epidemic. All world leaders commanded by the world health and education organization and UNESCO simultaneously agreed to transfer learning carried out by modern manuals (Salmon, 2014). Simultaneously closing and then opening virtual learning. This is possible although there are problems here and there. This happens because technological devices are ready to help bring together all students online, and the virtual world is enlivened with learning activities using internet-assisted work (Abbar, 2018).

As teachers and other educators, including parents, of course, they have the duty and obligation to work extra for their children to adapt to the typical techniques that will help the online learning process (Pirani & Hussain, 2019). This is how things must be adapted because today's roles also live and work on all fronts in the automated age. Once again, the presence of technology, on the one hand, has provided an opportunity for the acceleration of online learning innovation following the increasing context where the closing of school institutions and the opening of online classes are opportunities; this is also a challenge (Waters & Leong, 2014). In science, virtual learning as a learning tool in the modern era cannot be denied. When all nations in the world, including Indonesia, entered the civilization of the industrial era, technology had replaced manual-based learning infrastructure with automation in the form of technology (Altun, 2015).

The form of millennial era education

Through the Ministry of Education and Culture (Ministry of Education and Culture), public services thoughtfully deploy arrangements to foster advanced-based education in Indonesia (Wandasari et al., 2019). This is done to recognize that 4.0 training in an advanced industry is inevitable. That way, Indonesia can score better assets overall than competing on world time. Training 4.0 can also be the fate of schools that will implement digital innovations into learning strategies (Tayibnapis et al., 2018; Putra et al., 2020a; Putra et al., 2020b). This program is very urgent to be recognized immediately, given the rapid progress of data innovation. The training universe should have the option to stay alert to the current increase in speed. Schools and colleges must have the option to change with the aim that they can immediately implement the modern revolution 4.0 (Popenici & Kerr, 2017).

Teaching programs in the 4.0 revolution era must be carried out immediately to stay alert to these opportunities. In this way, educators must immediately implement computerized learning strategies to be more productive (Afrianto, 2018). That way, students will also be encouraged to be more educated and at the same time pious. However, the digitization of schools is not as natural as one might think. There are still many instructors and teachers of Islamic religion who have difficulty in technology to stay alert to the change of an all-automatic system (Fischli et al., 1998). This condition makes learning techniques in the study room not ready to be implemented ideally and evenly (Xing & Marwala, 2017). Therefore, educators must have the option to arrange arrangements with the aim that this program can be carried out quickly by completing several ways, for example, the ability of educators must be improved to complete themselves, and foundations in schools with computerized learning must be carried out throughout the framework in schools systematically. Gradually must be digitized (Wideman, 2016). By providing advanced preparation before implementing technology-based advanced learning but still Islamic and Islamic character, all educators must be ready for that so that the Islamic generation remains educative and pious. Instructors need to prepare computerized learning techniques. The preparation includes dominating supporting applications, utilizing broadcast media, expanding web capacity, increasing the use of advanced sources, and so on by juxtaposing technological advances and faith (Mouza et al., 2014).

Running digital education in an Islamic context

Digital learning is a modern learning strategy that should be done online, such as video calls or learning materials in a mechanical structure (Huba & Kozák, 2016). That way, educating and learning exercises can be completed remotely. In addition, students can also show the material anywhere and anytime. Especially in this time of the pandemic, e-learning is undoubtedly the best learning strategy decision. However, a limited number of assets is not required to carry out a cheerful school digitization arrangement. Unfortunately, many educational institutions still do not have adequate capital to advance technological devices (Hoq, 2020). This, of course, can hinder exercise learning and impact the sluggish recognition of technology 4.0 training. The Government has disseminated financial aid assets to all education units in Indonesia. However, reserve funds

are only expected for state schools (Trelease, 2016). In the meantime, private tuition-based schools need to find additional assets. That is one of the reasons why non-public schools regularly provide higher tuition fees or tuition fees than government-funded schools. However, substantial tuition fees apply to pay-based schools that are now equipped with a complete supporting framework. Assuming it is set up in an early repair organization, it is unwise to overpay (Daradoumis et al., 2013).

Islamic education in the digital era

The advancement of computerized innovation keeps on occurring quickly, so the computerized period has been conceived, supplanting the ordinary time (Setiawan, 2019). Assuming we can admirably utilize existing innovation in this advanced time, it will naturally help us work with work or activity to accomplish something. Islamic schooling should have the option to follow the progression of innovative advancement, so it is not a long way behind other instruction (Fauzan & Rohmadi, 2021). This is valuable for creating skillful and qualified experts in different areas of science from different sciences. During the Abbasid State, Bayt al-Hikmah was set up by the public authority of Harun Al-Rashid (Arifa, 2021).

Until this point, what we feel while focusing on Islamic preparation from the simple, discretionary levels can even occur in universities, overall just predominantly using the grim procedure, precisely the single heading technique without a doubt we are more familiar with addresses (Ekasari et al., 2021). This method is fundamental to revive and mix in with various systems, so understudies of data do not feel limited (Akzam et al., 2021). Besides, the weak idea of HR is similarly an issue in such away. Because of the shortfall of information and correspondence development, we are confined from getting to various information. Like this, steps or techniques are relied upon to beat a piece of the issues related to this, to make an addition in Islamic guidance in this high-level period, entirely aim at having the choice to handle people's issues (Suroso et al., 2021). Here it will portray a couple of overhauls in informative techniques that can be applied in this electronic period, explicitly: The use of advancement-based learning media: online media can be a response for teachers to give fragrances in doing the learning (Suryasa, 2019). Either by sharing the learning materials or, regardless, when giving definitive tests or tests that are done online to concealing the learning framework in the review lobby, which for the most part seems, by all accounts, to be tedious millennials with solid faith (Syiaifullah & Surawardi, 2020).

Tolchah & Mu'ammam (2019), said it was remarkably steady in building Human resources with great ethics through the standard month-to-month concentrate on programs, joint supplications, and different occasions that lead to the arrangement of principal characters. The help for the Islamic strict help program is indivisible from the conviction that strict and moral learning is exceptionally successful through companions of as old. Rothman helped that the improvement to remember the occasions has created some issues among the younger age as moral debauchery, both in affiliation, habits, attire, and strict arrangement. The Islamic Religious Assistance, which contains the conveyance of essential strict material, specifically petition, bathing (cleansing), perusing the Qur'an, and

ahlakul Karima, is relied upon to expand understudies' comprehension of Islamic qualities and urge understudies to be more persistent in love and work on the act of Islamic qualities (Satispi & Taufiqurokhman, 2018).

Conclusion

In this final section, we will repeat the purpose of this study, which is to understand the concept of Islamic education for the millennial generation in the country by examining the evidence of previous studies published in various well-known journals of Islamic and youth education (Zohdi, 2017). Through evidence from previous studies, the objectives and findings of this study can be concluded that the typical lessons for the Muslim generation living in the millennial era include that millennials like learning systems that emphasize freedom of expression by asking and answering questions. Another finding is the concern of Muslim parents about the balance of education for the future generation of Muslims; in fact, when technology becomes the target of everyone and is used for all problems, eventually the tendency to forget *Belu* and will decrease according to the hypothesis that occurs.

However, these findings can counter the assumption that when Muslim millennial children are interested in learning and exploring, they need a balance of learning methods that must be pursued by the education system, which adjusts and stabilizes and balances the potential for learning that is continuous from technology to the world with those that are worldly in nature spiritual and religious. So, this generation of Muslims in Indonesia will become the future generation balanced between the interests and skills of the world and the interests of the stability of religious and conservative understanding and application. So, in general, the millennial generation learning model must be oriented towards innovation in technology hypertension and ideas that are exploration-based approaches, among others. Thus, the results and summary of this study should be a new reference and input in the development of concept education science for the millennial generation working with technological prowess and their steady knowledge and application of the Islamic field.

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