VALUES OF MALAY ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era

by Artikel Ahmad Zainuri

VALUES OF MALAY ISLAMIC EDUCATION:
Opportunities and Challenges in the Digital Era

By: Dr. Ahmad Zainuri

Abstract: This paper aims to explain the values of Malay Islamic education, both in the form of opportunities and challenges in the digital era. This research is library research and uses descriptive-qualitative analysis and written data sources, either in books, articles in scientific journals, or electronic media related to the research focus. All the data were collected, classified according to each theme, and analyzed through deductive-inductive methods.

The findings of this study are that the values of Islamic education are in line with the values adopted by the Malay community based on Islamic teachings. In the current digital era, the challenges of Islamic education are not light, especially concerning social morals. The values of Islamic education are trying to internalize the noble values of Malay culture, which are elegant and uphold the values of character, ethics, and feeling that is noble originating from Islamic teachings. Among these opportunities is the increasingly open information for the public about Islamic education and the opportunity to increase cooperation with other institutions.

Keywords: Islamic education, the digital era, and Values

I. Preliminary

Currently, the world has entered a new era in the achievement of digital-based science and technology. In this new era, almost all information and communication technology devices are dominated by internet-based digital technology. Virtually all human activities are highly dependent on this digital technology (Nuryadin, 2017: 209). Limits between parts of the world vanished, thus causing the world to be "a global village" (Mc Luhan, 1968). All-access to information is open and can move from one place to another quickly and more efficiently. The digital era itself was born from the rapid development of the global period or globalization (Nata, 2012: 10).

The support of the massive use of digital technology has made it easier for people with diverse backgrounds to interact on internet-based social media (virtual world). Therefore, the presence of the digital era today is a necessity that cannot be avoided by any country in the world, including Islamic education itself. Islamic

education in the Malay-Nusantara region is impossible to prevent these changes and advances in digital technology.

This is where Islamic education in the Malay-Nusantara region must face challenges and opportunities in maintaining its existence. Islamic education is considered as an excellent education because it synergizes between the balance of the world and the hereafter, which is based on the teachings of revelation, both contained in the Qur'an and the hadith of the Prophet Muhammad and the thoughts of the scholars (*ijtihad*) (Nuryadin: 210). In other words, there must be a balance between the progress of the digital era and humans who are educated in Islamic educational institutions. So, Islamic education must adapt in a balanced way with advances in digital technology so as not to be left behind by other education.

Islamic education ideally aims to shape the character of human beings with faith, morality and excellence in the field of science-technology, including digital technology, to become qualified and competent human beings in their respective fields. Islamic education in the Malay-Nusantara Archipelago with all the potential resources and sources of funds owned should take advantage of the opportunities and challenges of the digital era to further strengthen its existence, both in the local context and in the arena of global civilization (Nuryadin: 211).

The use of digital media in Islamic education certainly impacts shifting communication patterns between school members. The conventional learning pattern has gradually shifted to using digital media, making it more accessible in the learning process, related to finding sources of teaching materials and appropriate learning media (teacher and student interaction), which aims to achieve good learning (Mukodi, *et al*., 2015: 185).

II. Research methods

This research is library research and uses descriptive-qualitative analysis. In descriptive qualitative research, it is more focused on efforts to explain and reveal its actual condition so that it is only a disclosure of facts (Hadari Nawawi, 1996: 216).

As library research, the data used in this research are written data sources, either in books, articles in scientific journals, or electronic media related to the research focus. All the data were collected, classified according to each theme, and analyzed through deductive-inductive methods.

III. Findings and Analysis of Research Results

A. Malay Islamic Education Values

Before discussing the values of Malay Islamic education, the term Malay will be explained first. In academic circles, there is still a debate about the definition of the term Malay. Because people in the Malay area themselves sometimes do not know whether they are Malay or not. Therefore, the historian Mestika Zed said that it is not easy to define the definition of Malay. The term Malay seems ambiguous because the term Malay can be interpreted and given various boundaries. Luthfi said the term Malay could be interpreted as the Malay race because it has similarities with the Aryan, Dravidian, and Mongoloid races. Referring to this thought, it can be said that all people in the Nusantara, including the Southeast Asian region, can be categorized as Malays (Ihsan Sanusi, 2017: 43). Malay can also be interpreted as an ethnic group. However, the Indonesian Malays are not the same as the Malays in other countries, for example, the Malays in Thailand, Malaysia, Brunei Darussalam and in several other Southeast Asian countries.

In the Indonesian context, the Malay ethnic group is interpreted as having a Malay tradition in the East Coast of Sumatra, Riau Islands, and West Kalimantan. That means, outside of that area can be referred to as non-Malay. Therefore, there is a shift of meaning that Malay is not just a race, but rather on tradition (customs) and culture. This is what distinguishes the Malay concept in Malaysia and Singapore. In both countries, the idea of Malay is more based on a Malay taste; therefore, races outside of Malay, such as Indians, Europeans, Chinese, are considered non-Malay.

From a historical perspective, Islam has influenced Malay, so the cultural system formed is also dominated by Islamic culture. In a sense, Islam that entered

Malay was adapted to the local Malay culture, which already had its own cultural and religious system; for example, before Islam came to Malay, the people had embraced Hindu-Buddhist religion as their traditions and culture. This cultural condition and religious system distinguish Malay from other Southeast Asian countries. In other words, Malays who are spread throughout Southeast Asia cannot be separated from the history of cultural dialectics and the long experience of the Malays with their social environment (Ihsan Sanusi: 61).

Furthermore, the term Malay can be seen from the ethnic aspect. In this context, Malay is interpreted as a person of the Malay ethnicity, and those outside the Malay are not ethnic Malays (Ihsan Sanusi: 44). From this point of view, what is entitled to be called the Malays are the people living on the East Coast of Sumatra Island, such as in the Kuantan and Kampar areas.

It is not easy to define the meaning of Malay. In simple terms, it can be understood that Malay can be seen from the dimension of identity symbols, namely using the Malay language, being Muslim, friendly, and open to other people's cultures (Hasbullah, 2014: 166). As stated by Tuanku Luckman Sinar (1987), a Malay is a person who has an identity, namely Muslim, has Malay customs, uses the Malay language and is domiciled in the Malay area.

Since the entry and development of Islam, which carries the teachings of monotheism, is the fundamental root of human equality (egalitarianism) based on theocentric attitudes and views. According to Mohamad Abu Bakar (2005: 271-282), Islam's entry and development have provided the Malay community with all aspects of their lives. By making Islam a religion, social system, cultural system, and political system, Islam has become the dominant religion of the Malay community.

Viewed from genealogy, as a scientific discipline that studies the origins of Islamic and Malay history, in principle, it contains two entities that show different meanings. On the one hand, Islam is a gospel that includes values and norms that become a way of life. But on the other hand, Malays are a group of people who live in a Malay area, are Muslim, have Malay customs, and use the

Malay language. In the history of its development, Islam and Malay have become inseparable entities. It means the teachings of Islam have become part of the life of the Malay community. On the other hand, Malay society is already synonymous with Islam. Therefore, in Malay society, there is the expression; "to convert to Islam means to become a Malay", or "to become a Malay means to become a Muslim" (Oman Fathurrahman, 2011). This expression has been rooted in Malay society, and by itself, Islamic values have become the basis of norms and values in people's behavior.

Because Islam has become the philosophy of life for the Malay community, all behavior, especially those related to Islamic educational values, must refer to Islamic teachings. In other words, Islam, which is the basis for the Islamic educational values of the Malay community, in turn forms an Islamic civilization that is successfully aligned with other Islamic civilizations in the Muslim world (Jajat Burhanuddin, 1998: 154).

Thus, the values of Islamic education in Malay society refer to Islamic values that have a human dimension (*Rahmat al-'alamin*) (Language Center of the Ministry of National Education, 2005: 783) and can consider good or bad behavior (Muhaimin and Abdul Mujib, 1993: 110) which is the reference for behaving.

In Feisal's view, at least there are several main components of Islamic educational values (Faesal, 1995: 230), including;

First, the dimension of faith or *aqidah* is related to a belief that is vertical with Allah SWT. In this aqidah values teach humans to always believe in the existence of Allah, His messengers, His books, and the Last Day.

Second, the dimension of worship teaches humans so that their actions are always based on a sincere heart to achieve Allah SWT's pleasure.

Third, the shari'ah dimension is a manifestation of faith that has a human dimension. The embodiment of the value of faith related to Islamic law means the laws and the rules that Allah has conveyed to be obeyed by His servants, both human relations with fellow humans or the universe (Somad Z, 2007: 139).

Therefore, the dimension of sharia is an aspect of value that has a law that is always inherent to the dimension of Islamic aqidah (Razak, 1996: 107).

Fourth, the moral dimension teaches humans to behave properly according to norms or etiquette (Suryana, 1996: 36). According to Anis, the moral dimension is found in the soul that appears through various behaviors, both good and bad behavior (Nata, 2013: 3). Thus, morality is a psychological attitude, both divine and human dimensions based on the instructions of the Qur'an and al-Sunnah (Rosyadi, 2004: 125).

Referring to the values of Islamic education above, it can be emphasized that in Malay society, Islamic education must be oriented to Islamic values that will guide humans or Malay society to the happiness of life in this world and the hereafter, which is based on the faith factor, laws that are sourced from the Qur'an and hadith, and also teaches the ability to distinguish between good and bad behavior.

This is very important considering that in the current digital era, with the rapid exposure to information, the values of Islamic education among the millennial generation are experiencing a shift. For example, some "unscrupulous" students have experienced moral decadence and diluted the values of religiosity and morality (Buseri, 2003: 60).

B.   Opportunities and Challenges in the Digital Era

The values of Islamic education based on the Malay community's values based on Islamic teachings are undoubtedly inseparable from the dynamics of societal change in the current digital era. The challenges faced by Islamic education in the digital era are not light, especially concerning social morals (Tadjab et al., 1996: 126). In this context, Islamic education is required to have the ability to develop a systematic mindset to form the character of students who are creative and have "qualified" integrity to survive in the social changes of this digital era.

The values of Islamic education that are taught to students should motivate the emergence of moral reasoning, which is indispensable in making decisions that

are in line with the cultural values of the Malay community in the Indonesian context and cultural values that refer to Islamic teachings.

In the digital era, it is felt that the Malay culture has an Islamic nuance. The values of Islamic education are trying to internalize the noble values of Malay culture which are elegant and uphold the values of character and ethics originating from Islamic teachings. These values should be content in the design of Islamic education curricula in addition to modern digital-based science and technology.

According to Baharudin (2011: 8-9), to answer the challenges of the current digital era, there are several weaknesses that Islamic education has, namely; 1). In general, Islamic educational institutions are still "not" qualified by the demands of the digital era; 2) The stereotype of Islamic educational institutions is still considered as a "second-class" educational institution, especially concerning graduates who still do not have good skills and competencies; 3) Inadequate competence and quality of educators, for example; non-linear education, and so on. There is a linear line, and if the quality of the teaching staff is low, then the graduates also have low quality; 4) Most of the students come from lower-middle-class families; 5). Incentives for educators are generally still small; 6) There is an increasing demand competence and competition; 7) The heavy influence of world globalization in all sectors of life shifts Islamic cultural values; 8) The emergence of various forms of delinquency among students, for example; brawls, drug abuse, and others; and 9) The increasing demands of society so that Islamic educational institutions can produce perfect graduates, have faith, have knowledge in technology, have character, and have a national spirit.

All the challenges of the digital era today have not found the "right" solution. However, at most, there is an excellent opportunity for Islamic education, so that it becomes the primary opportunity and capital for Islamic education to display its existence in this digital era civilization. Among these opportunities is the increasing openness of information for the public to access information on Islamic education and its programs and the opportunity to take part optimally in various

fields, the mutual opening of opportunities to increase cooperation with various cross-institutions, and so on.

According to Alfinnas (2018: 816), Islamic education opportunities in facing the challenges of the digital era should be presented in the form of digital technology so that it is in line with the demands of the times, where students are also very "engrossed" with the internet in their daily lives. Thus, digital technology must be balanced with the provision of digital-based teaching materials that can be accessed virtually by students, either through existing social media, such as What's App, Youtube, Facebook, Instagram, and others. Learning materials must be packaged and presented attractively and then uploaded via existing social media so that students can quickly gain access to information on these teaching materials. In addition, it is equally crucial that Islamic education must also bridge the religious needs (spirituality) of students so that they can also achieve happiness in the world and the hereafter. Here, there is an important emphasis on the values of Islamic education amid the rapid flow of digitalization.

The various challenges and opportunities described above should be addressed wisely. This is where the need for a comprehensive strategy to see the challenges and opportunities in this digital era, without ignoring the fundamental values of Islamic education as part of world civilization.

C. Conclusion

Based on the description above, it can be concluded that at least there are several main components of Islamic educational values, namely; dimensions of faith or aqidah, dimensions of worship, dimensions of *shari'ah*, and dimensions of morals. The values of Islamic education align with the values adopted by the Malay community based on Islamic teachings.

The challenges faced by Islamic education in the digital era are not light, especially concerning social morals. The values of Islamic education are trying to internalize the noble values of Malay culture, which are elegant and uphold the values of character and ethics originating from Islamic teachings. These values should be content in the design of Islamic education curricula besides modern digital-based science and technology. Meanwhile, among these opportunities are

the increasing openness of information for the public to access Islamic education and its programs and the chance to take part optimally in various fields, the mutual opening of opportunities to increase cooperation with various cross-agencies, and so on.

References

Nuryadin, "Strategi Pedidikan Islam Di Era Digital", Jurnal *Kajian Ilmuilmu Keislaman*, Volume. 3 Nomor. 1 (2017)

Mc Luhan, Marshall, *War and Peace in the Global Vilage*, (USA: Bantan Book Inc, 1968)

Nata, Abuddin, *Kapita Selekta Pendidikan Islam*, (Jakarta: Raja Grafindo Persada, 2012),

Mukodi, dkk, "Adaptasi Dan Respons Pondok Tremas Pacitan Terhadap Arus Globalisasi", Jurnal *Pembangunan Pendidikan*: Fondasi dan Aplikasi, Volume.3, Nomor.2 (2015)

Sanusi, Ihsan, "Globalisai Melayu: Peluang Dan Tantangan Membangun Identitas Melayu Dalam Konteks Modernitas, Tarbawiyah". Dalam *Jurnal Ilmiah Pendidikan*, Vol. 01 No.1, Juni (2017)

Hasbullah, "Dialektika Islam Dalam Budaya Lokal: Potret Budaya Melayu Riau", Vol.11, No.2 Juli – Desember, (2014)

Sinar, Tuanku Luckman, "Jati Diri". Dalam Tuanku Luckman Sinar Basyarsyah dan Wan Syaifuddin (ed), Kebudayaan Melayu Sumatera Timur, (Medan: Universitas Sumatera Utara Press, 1987)

Bakar, Mohamad Abu, "Islam Sebagai Budaya dan Peradaban Di mana, Ke mana?". Dalam Majalah Pemikir, 39 dan 40, Januari-April-Jun (2005)

Fathurahman, Oman, (2001) "Demokrasi dalam Tradisi Politik Islam Melayu", dalam http://islamlib.com/politik/demokrasi/demokrasi-dalam-tradisi-politik-islam-melayu/. Diakses 01 Agustus 2021.

Burhanuddin, Jajat, "Peradaban Islam Melavu: Review Book Mohd. Taib Osman, (ed.), Islamic Cittilization in the Malay World (Kua1a Lumpur dan Istanbul: Dewan Bahasa dan Pustaka dan The Research Centre for Islamic History, Art, and Culture, 1997)". Dalam Jurnal Studia Islamika, Volume. V, Nomor. 1, (1998).

Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, edisi ketiga, (Jakarta: Balai Pustaka, 2005)

Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam Kajian Filosofis dan Kerangka Dasar Operasionalnya*, (Bandung:Triganda, 1993)

Faesal, Jusuf Amir, *Reorientasi Pendidikan Islam*, (Jakarta: Gema Insani Press, 1995)

Z, Somad, *Pendidikan Agama Islam*, (Jakarta: Universitas Trisakti, 2007)

Razak, Nasruddin, *Dienul Islam*, (Bandung: Al-Ma'arif, 1996)

Suryana, Toto, *Pendidikan Agama Islam: untuk Perguruan Tinggi*, (Bandung: Tiga Mutiara, 1996)

Nata, Abuddin, *Akhlak Tasawuf dan Karakter Mulia*, (Jakarta: PT. Raja Grafindo Persada, 2013)

Rosyadi, Khoiron, *Pendidikan Profetik*, (Yogyakarta: Pustaka Pelajar, 2004)

Buseri, Kamrani, *Antologi Pendidikan Islam dan Dakwah,* (Yogyakarta: UII Press, 2003)

Tadjab dkk, *Dasar-dasar Kependidikan Islam: Suatu Pengantar Ilmu Pendidikan Islam,* (Surabaya: Karya Aditama, 1996)

Baharudi, *Pendidikan Islam dan Isu-Isu sosial*, (Yogyakarta: Kurnia Kalam Semesta. 2011)

Arifi, Ahmad, *Politik Pendidikan Islam: Menelusuri Ideologi dan Aktualisasi Pendidikan Islam di Tengah Arus Globalisasi*, (Yogyakarta: Penerbit Teras, 2010)\

Alfinnas, Shulhan, "Arah Baru Pendidikan Islam di Era Digital", Dalam Fikrotuna: Jurnal *Pendidikan dan Manajemen Islam* Volume 7, Nomor 1, Juli (2018)

VALUES OF MALAY ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era

PRIMARY SOURCES

1	repository.radenfatah.ac.id Internet Source	1%
2	jurnal.iain-padangsidimpuan.ac.id Internet Source	1%
3	repository.iainkudus.ac.id Internet Source	1%
4	media.neliti.com Internet Source	1%
5	e-journal.iainpekalongan.ac.id Internet Source	1%
6	eprints.unsri.ac.id Internet Source	1%
7	journal.unismuh.ac.id Internet Source	1%
8	Submitted to Universitas Islam Negeri Raden Fatah Student Paper	1%

core.ac.uk